

ADVENT REVIEW,



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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THE BURIAL OF MOSES.

"And He buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day." Deut. xxxiv, 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave;
And no man dug the sepulchre,
And no man saw it e'er:
For the angels of God upturn'd the sod,
And laid the dead man there.

That was the grandest funeral,
That ever passed on earth;
But no man heard the tramping,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek,
Grows into the great sun!

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves:
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle
On gray Beth-peor's height,
Out of his rocky eyry,
Look'd on the wondrous sight.
Perchance the lion, stalking,
Still shuns that hallow'd spot;
For beasts and birds have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battles won:
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honor'd place,
With costly marble dress'd,
In the great minister's transept,
Where lights like glories fall;
And the choir sings, and the organ rings,
Along the emblazon'd wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page, truth half so sage
As he wrote down for men.

And had he not high honor?
The hill-side for his pall,
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines like tossing plumes

Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave.

In that deep grave without a name,
Whence his uncoffin'd clay,
Shall break again—most wondrous thought!
Before the judgment-day;
And stand with glory wrapped around,
On the hill he never trod,
And speak of the strife that won our life
With the incarnate Son of God.

O lonely tomb in Moab's land!
O dark Beth-peor's hill;
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep—like the secret sleep
Of him He loved so well.

CHRISTIANITY AN INTERNAL PRINCIPLE.

CHRISTIANITY bears all the marks of a divine original. It came down from heaven, and its gracious purpose is to carry us up thither. Its Author is God. It was foretold from the beginning by prophecies which grew clearer and brighter as they approached the period of their accomplishment. It was confirmed by miracles which continued till the religion they illustrated was established. It was ratified by the blood of its author. Its doctrines are pure, sublime, consistent. Its precepts just and holy. Its worship is spiritual. Its service reasonable, and rendered practicable by the offers of divine aid to human weakness. It is sanctioned by the promise of eternal happiness to the faithful, and the threat of everlasting destruction to the disobedient. It had no collusion with power, for power sought to crush it. It could not be in any league with the world, for it set out by declaring itself the enemy of the world. It repudiated its maxims, it showed the vanity of its glories, the danger of its riches, the emptiness of its pleasures.

Christianity, though the most perfect rule of life that ever was devised, is far from being barely a rule of life. A religion consisting of a mere code of laws, might have sufficed for man in a state of innocence. But man who has broken these laws cannot be saved by a rule which he has violated. What consolation could he find in the perusal of statutes, every one of which, bringing a fresh conviction of his guilt, brings a fresh assurance of his condemnation? The chief object of the gospel is not to furnish rules for the preservation of innocence, but to hold out the means of salvation to the guilty. It does not proceed upon a supposition, but a fact; not upon what might have suited man in a state of purity, but upon what is suitable to him in the exigencies of his fallen state.

This religion does not consist in an external conformity to practices which, though right in themselves, may be adopted from human motives, and to answer secular purposes. It is not a religion of forms, and modes, and decencies. It is being transformed into the image of God. It is being like-minded with Christ. It is considering him as our sanctification, as well as our redemption. It is endeavoring to live to him here that we may live with him hereafter. It is desiring

earnestly to surrender our will to his, our heart to the conduct of his spirit, our life to the guidance of his word.

The change in the human heart, which the Scriptures declare to be necessary, they represent to be not so much an old principle improved, as a new one created; not educed out of the former character, but infused into the new one. This change is there expressed in great varieties of language, and under different figures of speech. Its being so frequently described, or figuratively intimated in almost every part of the volume of inspiration, entitles the doctrine itself to reverence, and ought to shield from obloquy the obnoxious terms in which it is sometimes conveyed.

The sacred writings frequently point out the analogy between natural and spiritual things. The same spirit which in the creation of the world moved upon the face of the waters, operates on the human character to produce a new heart and a new life. By this operation the affections and faculties of the man receive a new impulse—his dark understanding is illuminated, his rebellious will is subdued, his irregular desires are rectified; his judgment is informed, his imagination is chastised, his inclinations are sanctified; his hopes and fears are directed to their true and adequate end. Heaven becomes the object of his hopes, an eternal separation from God the object of his fears. His love of the world is transmuted into the love of God. The lower faculties are pressed into the new service. The senses have a higher direction. The whole internal frame and constitution receive a nobler bent; the intents and purposes of the mind a sublimer aim; his aspirations a loftier flight; his vacillating desires find a fixed object; his vagrant purposes a settled home; his disappointed heart a certain refuge. That heart, no longer the worshiper of the world, is struggling to become its conqueror. Our blessed Redeemer, in overcoming the world, bequeathed us his command to overcome it also; but as he did not give the command without the example, so he did not give the example without the offer of a power to obey the command.

Genuine religion demands not merely an external profession of our allegiance to God, but the inward devotedness of ourselves to his service. It is not a recognition, but a dedication. It puts the Christian into a new state of things, a new condition of being. It raises him above the world while he lives in it. It disperses the illusions of sense, by opening his eyes to realities in the place of those shadows which he has been pursuing. It presents this world as a scene whose original beauty sin has darkened and disordered, man as a helpless and dependent creature, Jesus Christ as the repairer of all the evils which sin has caused, and as our restorer to holiness and happiness. Any religion short of this, any, at least, which has not this for its end and object, is not that religion which the gospel has presented to us, which our Redeemer came down on earth to teach us by his precepts, to illustrate by his example, to confirm by his death, and to consummate by his resurrection.

If Christianity does not always produce these happy effects to the extent here represented, it

has always a tendency to produce them. If we do not see the progress to be such as the gospel annexes to the transforming power of true religion, it is not owing to any defect in the principle, but to the remains of sin in the heart; to the imperfectly subdued corruptions of the Christian. Those who are very sincere are still very imperfect. They evidence their sincerity by acknowledging the lowness of their attainments, by lamenting the remainder of their corruption. Many an humble Christian whom the world reproaches with being extravagant in his zeal, whom it ridicules for being enthusiastic in his aims, and rigid in his practice, is inwardly mourning on the very contrary ground. He would bear their censure more cheerfully, but that he feels his danger lies in the opposite direction. He is secretly abasing himself before his Maker for not carrying far enough that principle which he is accused of carrying too far. The fault which others find in him is excess. The fault he finds in himself is deficiency. He is, alas! too commonly right. His enemies speak of him as they hear. He judges of himself as he feels. But, though humbled to the dust by the deep sense of his own unworthiness, he is "strong in the Lord, and in the power of his might." "He has," says the venerable Hooker, "a Shepherd full of kindness, full of care, and full of power." His prayer is not for reward, but pardon. His plea is not merit, but mercy; but then it is mercy made sure to him by the promise of the Almighty to penitent believers.

The mistake of many in religion appears to be, that they do not begin with the beginning. They do not lay their foundation in the persuasion that man is by nature in a state of alienation from God. They consider him rather as an imperfect than as a fallen creature. They allow that he requires to be improved, but deny that he requires a thorough renovation of heart.

But genuine Christianity can never be grafted on any other stock than the apostasy of man. The design to re-instate beings who have not fallen; to propose a restoration without a previous loss, a cure where there was no radical disease, is altogether an incongruity which would seem too palpable to require confutation, did we not so frequently see the doctrine of redemption maintained by those who deny that man was in a state to require such a redemption. But would Christ have been sent "to preach deliverance to the captive," if there had been no captivity; and "the opening of the prison to them that were bound," had there been no prison, had man been in no bondage?

We are aware that many consider the doctrine in question as a bold charge against our Creator. But may we not venture to ask, Is it not a bolder charge against God's goodness to presume that he had made beings originally wicked, and against God's veracity to believe, that having made such beings, he pronounced them good? Is not that doctrine more reasonable which is expressed or implied in every part of Scripture, that the moral corruption of our first parent has been entailed on his whole posterity; that from this corruption (though only punishable for their actual offenses) they are no more exempt than from natural death?

We must not, however, think falsely of our nature; we must humble, but not degrade it. Our original brightness is obscured, but not extinguished. If we consider ourselves in our natural state, our estimation cannot be too low: when we reflect at what a price we have been bought, we can hardly over-rate ourselves in the view of immortality.

If, indeed, the Almighty had left us to the consequences of our natural state, we might, with more color of reason, have mutinied against his justice. But when we see how graciously he has turned our very lapse into an occasion of improving our condition; how from this evil he was pleased to advance us to a greater good than we had lost; how that life which was forfeited may be restored; how by grafting the redemption of man on the very circumstance of his fall, he has raised him to the capacity of a higher condition than that which he has forfeited, and to a happi-

ness superior to that from which he fell—what an impression does this give us of the immeasurable wisdom and goodness of God, of the unsearchable riches of Christ.

The religion which it is the object of these lines to recommend, has been sometimes misunderstood, and not seldom misrepresented. It has been described as an unproductive theory, and ridiculed as a fanciful extravagance. For the sake of distinction it is here called, *The Religion of the heart*. There it subsists as the fountain of spiritual life; thence it sends forth, as from the central seat of its existence, supplies of life and warmth through the whole frame: there is the soul of virtue, there is the vital principle which animates the whole being of a Christian.

(To be continued.)

ANOTHER PRINCE.

We have enjoyed the visit of the Prince of Wales, he has come and gone, and it would now be well for us to remember that another great personage—another Prince has announced that He will make his appearance among us. He has already appeared once—but although his coming and the manner of it was minutely described, yet he was unknown and rejected. But when he comes the second time, it will be for a different purpose.

A brief comparison between the visit of the Prince who has just left us, and that of Him for whose coming all those look who love his appearing, may not be uninteresting or unprofitable.

1. From the first announcement that the Prince of Wales would visit us, all classes of persons were looking forward to the event with pleasure, anxiously anticipating his arrival. It was the theme of conversation to the exclusion of much else that at other times was useful and desirable. Not so, however, in relation to the Prince of glory. It has been announced by men, by angels, and by himself, and yet many do not even believe it, many more do not even desire it—but few love to hear about it, and but here and there one who is really looking for it.

2. Our young English Prince came accompanied with only a few of the English Court. A small staff only were in attendance, but when Prince Emanuel comes, he will appear seated upon a great white throne—he will be accompanied with the heavenly host, bright shining angels will escort Him down the parted skies, while his coming will also be accompanied with the voice of the archangel and the trumpet of God.

3. Many who were anxious to see the Prince of Wales failed to do so. Many there will be who would fain turn their eyes away from the Prince of glory. But they cannot—every eye shall see him; and they also that pierced him. Every grave will be opened and the sea will give up the dead which are in it, and before Him will be gathered all nations.

4. Those who are presented to Royal Highness at Levees must be dressed according to certain styles prescribed. So also when the Lord Jesus Christ shall be revealed, those only will be presented to Him who are "clothed in the fine linen, which is the righteousness of saints." All others will be excluded. Costly apparels of earth's fashions, with ornaments of jewelry, and the finest diamonds of India will be of no advantage in that day. Lazarus in rags, if a humble Christian, will stand a far better chance than wicked Dives in purple and royal apparel. The saints alone will be brought near. Their garments are all provided without any expense to themselves—they will have robes washed and made white in the blood of the Lamb. They will be presented "without spot, or wrinkle, or any such thing." They will be all glorious within, their clothing of wrought gold; they shall be brought unto the King in raiment of needle work. Many who have not only been shut out from royalty here, but of some far lower ranks in life, will there be honored with a near approach to the King of kings, and be permitted to feast their raptured eyes upon his resplendent beauties and glories forever.

5. On occasions of royal visits now, it is common for a very few to receive some special marks of honor, such as knighthood, or some similar token. When the Head of the church shall come, a great multitude will be kings and priests unto God, and they will reign forever and ever. They will be crowned with glory—God himself will bestow these crowns upon them. Thousands and thousands who are despised and poor while here, who toiled hard for bread—and like their Master had not where to lay their heads—they were pilgrims and strangers, but they are sons and heirs of God, and with the songs of angels and the loud hallelujah of the heavenly world, shall take possession of the kingdom prepared for them from the foundation of the world.

6. The Prince of Wales came to our shores only on a visit. The excitement of the occasion is subsiding, things will settle down as before. When the Lord shall be revealed from heaven in flaming fire, attended by the heavenly host, it will be to judge the world in righteousness. He will justify his providences, vindicate his slighted honor, acknowledge and reward his saints, and punish the world with everlasting destruction from the presence of the Lord and from the glory of his power. All classes mingle together in the demonstrations made on the occasion of the visit of the Prince of Wales. The Lord Jesus will separate the righteous from the wicked, one on his right hand, and the other on his left. Among those on his right hand will be his servants and loyal subjects, those who have loved and obeyed his laws—who have been subject to his government, rallied to his cross, and fought the bloodless battles of his kingdom. His anointed ones will be near him. There will be the mothers in Israel—the daughters in Judah; the men and the women who have been willing to forego the follies and the pleasures of the world for the sake of their Lord. What a glorious day it will be for them! Many whom even the lowest officials in attendance on the Prince would not recognize, will occupy a high and noble position on the right hand of the Judge, while on the left will be many of the rich, and the noble, and the great. All the proud, and all that do wickedly will be there: hypocrites and unbelievers will be among that number. Many whose iniquity has been hidden, whose deeds of sin have been in the dark, will there have their transactions dragged to light. No position will screen them from justice.

Great preparations were made for the coming of the Prince. What preparations are you making for the coming of the Son of God? Are you casting away the rags of your own righteousness, and being clothed with the righteousness of Christ? Are you cleansed from all sin in his precious blood? Are you born of the Spirit of God, made a new creature and adopted into his family? None but children can be heirs to his kingdom. Do you long to see "Him whom God hath highly exalted?" Will your enraptured vision feast upon his glorious person, while your whole soul is wrapt up in admiration of his excellencies? O, remember that "He that shall come, will come, and will not tarry." And how awfully miserable will be the condition of those who have neglected their souls' salvation for the lying vanities of earth, and who wake not up to their eternal loss until it is forever too late! Too late!—*St. John, N. B., Religious Intelligencer.*

THE CHURCH AND THE SLAVE TRADE.

BY HARRIET BEECHER STOWE.

[The complicity of the American churches with Slavery, and now with the Slave trade, is shown in the following article, which we copy from the *Independent*. The reader will remember as he reads, that among the fearful items of great Babylon's merchandise are enumerated "slaves and souls of men." Rev. xviii, 13.—Ed.]

There are cases where not to speak is a strong form of assertion—not to condemn is to approve. When a great moral question is made a test-ques-

tion before the public mind, or a great evil is threatening to spread in a community, and any body of men professing eminently to be the representative men of Christianity, decline publicly and clearly to express any opinion about it, this want of assertion is immediately received by the powers of evil as the strongest affirmation.

The history of the Slavery question has been such a constant history of such instances, among different religious bodies professing to represent the Christian church, as to give rise to more unbelief in Christianity as a practical working force, than any other one cause. Two marked instances of this kind have lately occurred. The Episcopal Convention of New York, and the American Board of Commissioners for Foreign Missions in Boston, being importuned, have refused to testify against an inhumanity the most loathsome and horrible that ever defaced human history—the Slave trade.*

Nor can it be pleaded in excuse that this is a by-gone and obsolete kind of wickedness—since it has come back on us like the demoniac with seven other spirits more wicked than itself. It is computed that a slave-ship leaves the port of New York every week fitted out for this infernal traffic—to say nothing of what is done in other ports. It is known that officers appointed by Government to prevent this horror are constantly bribed into connivance, and that these floating hells, with their living cargoes of horror and despair, are riding the waves with the connivance if not by the money of men who hold seats in our churches and profess to be Christians.

The very refusal to testify, shows how the poisonous roots of the cancer have spread in the so-called Christian church. A few years ago, who was offended with denunciations of the slave-trade? Nobody!—That was “given up to Satan”—and the cheap rhetoric of those who defended slavery expended itself in valiant abuse of the slave-trade. It was as lawful a subject of abuse as Nebuchadnezzar, or Amaziah, or Jehoram, or any of the Old Testament sinners whose transgressions afford such splendid targets for those who wish to avoid personalities in their own times. But the same arguments which demoralized the conscience and frittered away the moral sense in regard to bearing testimony against slavery, hold equally good against the slave-trade—and that is beginning to be understood. All evil is logically connected, and will invariably run in its immutable sequences. There is no abomination that can be mentioned or can be conceived which might not be suffered to gain ground in a community by steadily pursuing the same course that the American church has done about slavery.

It has come now to be delicate ground to talk against the slave-trade; and Christian bodies, instead of speaking in thunder, piously shut their eyes and give thanks that so very embarrassing a topic has not been suffered to divide the hearts of brethren, or interrupt the rejoicings of a solemn jubilee to commemorate the triumphs of Christianity.

It is a delicate matter, it appears, for a Board of Commissioners for Foreign Missions to condemn the setting on fire the villages of the heathen, and seizing the inhabitants—driving them in herds to the seashore, and stowing them, for a long voyage, with only the room allowed by a coffin;—the sweat, the filth, the pantings, the loathsome diseases, the daily throwing overboard of the dead,

* According to the report of the meeting, as given in *The Congregationalist* and other papers, Mr. H. T. Cheever moved an amendment to the report of a committee which was before the Board for consideration. Dr. Beman said that it was not in order to amend a report. The Board silently acquiesced in this statement of Dr. Beman, and Mr. Cheever was the next day ruled out of order. Is this true? And if it be true, was there ever a more tyrannical or unparliamentary ruling? If a report cannot be amended, why is it submitted to a meeting or voted on at all? What has the Bible Society, or the Nassau-street Tract Society done, in the way of parliamentary tricks, worse than this? If the ground were Mr. Wolcott's, namely, that Mr. Cheever could not make a personal explanation in regard to an occurrence of the previous day, does that essentially soften the tyrannical aspect of the proceeding?

the after procession of sharks, who complete the work of fear, agony, and despair;—all this, it appears, is in some way such delicate and controverted ground, that to express an opinion about it might be a disturbing element among Christian brethren. What is the use of sending a gospel to Dahomey that does not remonstrate against such horrors in New York? If there is not power enough in what we profess to prevent civilized, Christianized, church-going people from sinking into these abysses of barbarism, what do you expect to make of the Hottentots? If the salt hath lost its savor, wherewith shall it be salted?

FAITH.

MOREOVER, faith secures our victory over the evil influences which beset us, by causing the world to appear as it really is. Oftentimes it appears otherwise. It assumes an undue attractiveness and importance; and then we are tempted to love it, and grasp it. But faith strips it of its tinsel and glitter, and exposes its deceitfulness and absolute nothingness. When the eye of faith is undimmed, and the Christian, from his proper elevation, looks down upon the honors, riches and pleasures of earth, how fade they into insignificance! “To him who has ascended a mountain, the inequalities of the valley are all reduced to a plain; the men who are seen here and there hurrying through the rounds of business and pleasure, appear like so many children, and their thousand cares, their joys and sorrows, seem like so many childish vanities. So the Christian, in the exercise of faith, looks upon those things which formerly engaged his attention with comparative indifference. Riches, honors, pleasures, all appear unworthy of supreme regard; the elevations which men toil to reach, look petty and insignificant; the anxieties and fears with which they distress themselves, seem unworthy of one in whose behalf God himself is enlisted, and who has in sure reversion an eternal weight of glory.”

So also does it effect this by bringing into close proximity the world to come. Heaven is near when we have strong faith. This telescope of the soul presents our blessed inheritance with wonderful distinctness. We seem verily to hear the “echoes of its rapturous songs;” and are ravished at beholding the glories of the King Immortal,—the majesty of his person, and the magnificence of his retinue, the myriads of joyful, shining ones that bask in eternal light, and the unfading crowns, and harps of gold, and surpassing glory, that shall be ours when we join the blessed company.

What becomes of earth when we have such a view of heaven? Does it longer fill the mind, and draw upon the affections? Glow-worms are bright in the absence of the sun; but when the great luminary lifts himself into view, glow-worms, and moon, and stars disappear! So does our future glorious abode, as seen by the eye of faith, shine into darkness all the brightest objects of sense. Living in the world, by faith we live above the world. We trample it beneath our feet. We are neither elated by its prosperity, nor crushed by its adversity. Smiles, caresses, pleasures,—perils, persecutions, sword, nakedness,—none of these things move us, trusting in the Lord, and dwelling in perpetual light:

“As some tall cliff, that rears its awful form,
Swell from the vale and midway leaves the storm—
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.”

[*Primitive Piety*, pp. 149, 150.

TEACH THE WOMEN TO SAVE.

THERE'S the secret! A saving woman at the head of a family is the very best savings-bank yet established—one that receives deposits daily and hourly, with no costly machinery to manage it. The woman who sees to her own house, has a large field to save in. The best way to make her comprehend it, is for her to keep an account of current expenses. Probably not one wife in ten has an idea how much are the expenditures of

herself and family. Where from one to two thousand dollars are expended annually, there is a chance to save something, if the attempt is only made. Let the housewife take the idea, act upon it, and strive over it, and she will save many dollars—perhaps hundreds—where before she thought it impossible. This is a duty—not a prompting of avarice—a moral obligation, that rests upon the woman as well as the man.

THE RIGHT SIDE OF FIFTY.

It is said of the humble Mr. Venn, in one of his excursions to preach for the Countess of Huntington, that he fell in company with a person who had the appearance of a parish clergyman. After riding some time together, conversing on different subjects, the stranger, looking in his face, said:

“Sir, I think you are on the wrong side of fifty.”

“On the wrong side of fifty!” answered Mr. Venn, “No, sir, I am on the right side of fifty.”

“Surely,” replied the clergyman, “you must be turned off fifty.”

“Yes sir,” added the Christian veteran, “but I am on the right side of fifty, for I am nearer my crown of glory.”

Happy that person who can thus feel; who has the right to believe he is nearer his crown of glory. How feelings like these would cause us to rejoice as year by year passes away, and our salvation becomes nearer.

NEANDER thus quotes Chrysostom, of “true friendship:” “If thou namest a thousand treasures to me, none is of so much worth as a genuine friend. Let us first of all say what high joy friendship insures of itself. The communion of souls gives overflowing joy. I speak of genuine friends who are one soul, ready to die for another. Do not suppose, when you think of those persons who are commonly called friends, that what I say is contradicted by such. Whoever has such a friend as I have described will understand what I say. If he sees him daily, yet that is not enough. He prays on his behalf what he prays for himself. I know one who requested pious men first to pray for his friend and then for himself. So great a blessing is a friend, that we love a place and a time on account of our friend. If we often come without friends to the same place we weep, for we recollect the day on which we there met with our friends. I speak of spiritual friends, our love to whom surpasses all things. Such an one was Paul. 1 Thess. ii. 8. Thus we ought to love with glowing hearts. Do not name to me the present time. This with other things, this blessing also has departed from us. Think of the apostolic times: and I will not say, think of the most distinguished, but only of ordinary believers. All were of one heart and of one soul. It was imparted to every one as he had need. There was then no *meum* and *tuum*. This is friendship when a person does not reckon his own as his own, but as if it belonged to his friend; a friend will not rule or command, but rather be thankful when the other commands him to do anything. He would rather show some kindness to the other than receive kindness from him; for he loves, and feels as if he had received no satisfaction to his propensity to love. Friendship conceals its good deeds. The friend would not hold the other as a debtor, but appear himself as a debtor. Friendship is a plant of heaven.”

M. E. CHURCH SOUTH.—Dr. L. M. Lee, Presiding Elder of Norfolk District, Va., Conference, a district which includes part of the eastern shore of Maryland, writes 14th June, to the *Nashville Advocate*:

“I may only say, the citizens, assuming it as a right for self-protection, have been notifying the Northern ministers that they will no longer be allowed to preach in the territory, and have constrained them to close their churches. . . . This is deplorable; but it is only a foreshadowing of what may possibly prove a general movement along the whole line of the border.”

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, NOV. 27, 1880.

WHAT WE WANT.

We want the REVIEW to be a paper which shall have a marked and decided influence upon all who read it. There are papers whose position is too general and undefined to be effective for good, whose testimony volume after volume and year after year, may be intently perused without producing in the reader a single nobler impulse, or leading him to take in any single instance a higher or holier position. Such we do not wish the REVIEW to be; but we earnestly desire that it may be a paper from the perusal of which the seeker after truth shall rise a wiser and better man; that it may be laden with truths set home in so clear and christian a manner that their effects can but be seen in the lives and actions of all who read. We desire to see it filled with just such instruction as is needed by a people who are threading their way through the perils of the last days, shunning a pitfall on this side of their path, and a snare on that, here detecting the insidious approach and false gloss of the enemy, and there meeting him in open onset, and fierce affray. We desire to see it exerting such an influence that every subscriber may be vividly conscious of its being a blessing in his hands, of his being a better Christian and farther advanced in his heavenly journey from the privilege of its perusal; and that all those who contribute to its columns, and who in any way labor for its interests, may behold with joy that their labor has not been in vain in the Lord. Such a paper as we desire to see it, it certainly should be; and whenever and to whatever extent it is not so, so far there is a lack to be made up, and a wrong to be remedied. How many will give it a place in their prayers that such may be its position? and how many will labor, so far as God sees fit to employ human agency, to bring about this result?

The interest that many have thus far taken in the REVIEW, and the large place it has seemed to have in their hearts and affections, has been a source of no small gratification and encouragement. Some have even expressed themselves that they valued it next to their Bibles, while others have thought that this seemed too much like the worship of men and papers. But while we are not solicitous that brethren should thus express themselves since it is painful to the ears of some as the voice of flattery and adulation, we are nevertheless solicitous that such should in fact be the case, and that every lover of truth should indeed value the REVIEW next to his Bible. Should it not be so? Think a moment upon its position. It professes to be advocating what is purely Bible truth. It is, moreover, the only paper in the land, so far as we know, which is engaged in the exposition of some special truths which are of vital interest and importance to this generation. And now unless, with every lover of the Bible, and of the truths of the Bible, the REVIEW does come next to that book—if there is anything that comes, in the affections of such, between the Bible and that sheet which is devoted specially and exclusively to its exposition, then as before said, there is a lack somewhere to be supplied, and a wrong to be remedied, either in the paper, or in the heart of the reader.

Such is the object we have in view, and the end for which we labor. We look to you, reader, for co-operation in the good work. Past favors of our contributors are held in grateful remembrance. How many will contribute of the productions of their pen to enrich the columns of volume seventeen?

WHERE SHALL WE CIRCULATE?

EVERYWHERE. In all places. Why not? We design to have something in the REVIEW which will benfit all classes: some reproof for every known sin; some exhortation profitable for all to follow. We desire to have the REVIEW find its way into every Christian family, and search out every honest heart. Wherever there is a person who gives evidence that he loves the Lord Jesus; wherever there is one who in reality, as well as profession, is willing to take the Bible and the Bible alone as his rule of faith and practice; wherever there is one who is willing to take his stand unflinch-

ingly upon the word of God, and treat with its deserved contempt and scorn any tradition that may have insidiously crept in to subvert that word; wherever there is one who is seeking for the old paths, and desiring to walk therein regardless of the course which the multitude may take,—there the REVIEW should circulate. We have confidence to believe that there are even more than "seven thousand" of such, who have not yet in heart "bowed the knee to the Baal" of tradition. Be on the look-out for such; and wherever you find them bring them in contact with the REVIEW and with the published expositions of present truth. Let the light blaze full upon them; and you will see your efforts rewarded by an increasing rally around the standard of truth. And will not this be reward enough? Yes; enough for all those who love and labor for the truth for the truth's sake.

Our subscription list was very encouragingly increased during the last volume; but each succeeding volume should be an advance upon any that has gone before. Let each then do what they can in this respect for volume seventeen, remembering that nothing marks the prosperity of a paper more than an increasing list of subscribers, and that nothing inspires the hearts of its conductors with more zeal and courage, than to see its testimony spreading and to receive new and numerous calls for its weekly visits.

MOSES ON THE MOUNT.

As some objections have been raised to the article of mine which was republished in REVIEW No. 22, of Vol. xvi, I have thought it proper to speak again on this subject. Bro. A. M. West, of Leonardsville, N. Y., writes under date of Nov. 11th:

"In the REVIEW of Oct. 16th, I find a piece from Bro. Loughborough, claiming that Moses was resurrected and on the mount with Elias at Christ's transfiguration, and concludes by assuming that six persons had been 'born from the dead,' or resurrected, previous to the resurrection of Christ. I would thank Bro. Loughborough for the names of such persons, either through the REVIEW, or otherwise."

We gladly comply with Bro. West's request. We assumed the position that six were resurrected besides Moses prior to Christ's resurrection; not because we had no proof to substantiate the position, but supposing the readers would readily recollect the six cases we had in view. We stated in the article that if the expressions which are applied to Christ, that he is the "first-born," "first-fruits," "first-begotten of the dead," &c., "prove what they are quoted to prove, namely, that Christ was the first one raised, they prove too much; for the Bible shows that six at least besides Moses had been resurrected before Christ's resurrection." Again we say: "If Christ can be the first born from the dead virtually, when six had literally been born from the dead before him, might not a seventh be born immortal by virtue of his death, and he still be 'the first-born,' 'the first-fruits,' and 'the first-begotten?'"

The six persons we referred to consist of three in each dispensation. First, 1 Kings xvii, 21, 22. The case of Elijah raising the widow's son. "And he stretched himself on the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." The second case is in 2 Kings iv, 32-35, where we have the account of a child that was raised by Elisha. The third is the case of a man who was thrown into the sepulchre of Elisha, and came to life as soon as he touched Elisha's bones. See 2 Kings xiii, 20, 21. The fourth case is recorded in Luke vii, 11-15. "And it came to pass the day after that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother." The fifth case is that of the maid, Luke viii, 54, 55. "And he took her by the hand and called, saying, Maid, arise.

And her spirit came again, and she arose straightway: and he commanded to give her meat." The sixth case is the resurrection of Lazarus, recorded in John xi, 23-26. Jesus said to Martha: "Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live. and whosoever liveth, and believeth in me, shall never die." Verses 43, 44. "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus said unto them, loose him and let him go."

In this conversation between Christ and Martha we have the same idea that was inculcated in the last portion of my article, namely, that Christ is the resurrection. That is, it is through him that all resurrections must be accomplished, whether before or after his resurrection. A Mr. Davies of this city, a good Greek and Hebrew scholar—a believer however in the immortality of the soul—in a conversation a few days since with Bro. Amadon upon this subject, stated that Christ's being the "first-fruits," "first-born," "the resurrection," &c., did not prove that he was the first resurrected, but that it is by virtue of his resurrection that any were to be raised, and as his resurrection was certain to take place, five hundred could be resurrected before his resurrection, by virtue of his resurrection, as well as after his resurrection. And were it not a fact that Christ was to be raised, not one could have been restored from death.

And how can we dissent from the above position? If Christ is the second Adam, and as such, is to restore what was lost in the first Adam, all life restored must be through virtue of Christ our second Adam, and he must be the "first-born," the "first-begotten," "the resurrection and the life." The Syriac N. T., when it speaks of Christ as our Saviour, almost invariably calls him the life giver."

Another letter from Marble Rock, signed B. L. C., under date of Oct. 28, says:

"I was reading the transfiguration on the mount, and my mind was led to inquire, Will our Advent teachers carry the truth so far that it will appear to be in a fog, so that many cannot understand? As for myself, I believe that there is no need of mystifying the truth, for we have been long enough in darkness; we want the light on all points in its true light. If Bro. L. can prove that those six were resurrected to immortality, then they were resurrected; but if not, I ask why call it by that name? Why not say they were restored to life and health. Was the widow's son a resurrection by virtue of the resurrection of Christ? Elijah stretched himself upon the child three times and cried unto the Lord and said, O Lord, my God, I pray thee, let this child's soul come into him again, and the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived. 1 Kings xvii, 21, 22. Will Bro. L. tell me if he was resurrected to a mortal life, or an immortal life. It appears that he was only restored to the same life that he lost, which was a mortal life. Christ restored to life, but in no instance is it called a resurrection to an immortal life. I do hope that our teachers will be careful and not mystify plain truth. This is from one who is seeking for plain truth."

If I get the correct idea of the above it is that nothing can be called a resurrection unless it is a resurrection to immortality. The resurrection of the wicked is just as distinctly spoken of in the Bible as the resurrection of the righteous, and yet they are to come forth from the grave with mortal bodies and die the second death. They do not seek for immortality, and so will never receive it, so their resurrection must be with mortal bodies, yet Paul says, "There shall be a resurrection of the dead, both of the just and unjust." If the bringing forth of the wicked without immortality is named by inspiration a resurrection, why object to calling these cases above referred to, resurrections? No less than two of these six cases are called by direct language, resurrections. But the brother says, "Why call them resurrections?" Because the Bible calls them resurrections.

In the case of the widow's son [Luke vii] Christ speaks of it to John's disciples [verse 22] as follows: "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up," &c. See also the account of the resurrection of Lazarus.

The brother says, "Why not say of these that they were restored to life and health?" That is just what constitutes a resurrection. A resurrection is the "bringing into life and activity that which was dead and inactive." As to whether these six cases were raised to immortality or not, I would not claim in the absence of testimony. But admitting that they died again, that would not prove that they never had been raised from the dead.

It is asked whether the resurrection of the widow's son, &c., was by virtue of Christ's resurrection, and the brother quotes, "The Lord heard the voice of Elijah and the soul of the child came into him again and he revived." I ask, Why did the Lord hear the voice of Elijah? It must have been because his prayer was put up in faith. A faith that sees the grave opened, must be a faith that lays hold upon Christ as a conqueror of death and the grave. This, instead of mystifying the Scriptures, is the doctrine that produces a harmony in the Bible, in that it reveals Christ as the only source of life. J. N. LOUGHBOROUGH.

Battle Creek, Mich.

EVIDENCES OF THE END.

About eighteen hundred years ago a class of subtle persons came to the Saviour, and demanded a sign from heaven. He denounced their wicked motives, and told them they very readily judged of the weather by the aspect of the heavens, but inquired why they could not discern "the signs of the times." The Lord gave them to understand by this that we might just as readily judge of the moral condition of the world by the signs of the times, as we could the weather by the appearance of the heavens. We believe it is the duty of the "wise servant" to be well posted up on the signs of the times. We believe God has given certain signs, easily enough understood by all who want to understand them, by which we may certainly determine when deliverance will come to God's people. Believing it is an excellent thing to stir up our minds to things we already know, we will point out some of those prominent signs which declare that we are on the eve of the fulfillment of the promises. And,

1. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv, 14. This must either mean the gospel in its broad sense, or some distinctive feature of it. The word gospel means literally good news, and embraces the doctrine of the incarnation, death, resurrection, ascension and second coming of Christ. Paul says the gospel in his time had been preached to every creature, and its sound had gone into all the earth; but not in the sense spoken of in Matthew, for then would the end have come. We don't believe that a distinctive message on the Second Advent was preached in all the world in Paul's day, for it would not have been present truth. The burden of the apostles' labors and the primitive Christians, was to make the world believe in the first advent; but in our day a special message has been sounded in all the enlightened world that the Lord is coming. Missionaries also have spread the gospel all over the earth, as their printed works show, and in this we have the most convincing evidence that the end of all things is at hand. We will now pass to another evidence of the end.

2. *Knowledge shall increase.* "But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. Here we are told that at the time of the end there shall be a remarkable increase of knowledge. This must include knowledge in general or knowledge on the prophetic Scriptures. Taking it either way, though it probably refers to knowledge on the prophecies, how wonderfully it has been fulfilled. What an age of improvement, of invention, of enterprise and discovery is ours. It is a time when science reigns, literature abounds, and mechan-

ical skill astonishes us with her useful productions. But what shall we say of knowledge on the Scriptures? It is a day when Bible Societies flourish, Tract Societies exist in wonderful numbers, religious institutions are found all over the world, and for a few shillings a man may purchase more reading than he can despatch for a twelvemonth. Bibles and religious books are sent all over the world by tons and shiploads; and when we speak of knowledge on the prophecies and the Second Advent, it cannot be fathomed. For over twenty years have faithful watchmen traversed the globe, telling the story of Jesus' coming, whether men would hear or forbear. The press has also mightily assisted in sending forth this message from heaven. Books have been published in vast quantities, tracts, millions of pages, have flown all over the earth, papers, magazines, journals, &c., exist in such numbers that all can hear and understand if they will. This then becomes our second mighty reason for believing we shall soon see the King in his beauty. And,

3. *The great signs in the sun, moon and stars.* It says in the gospels of Matthew, Mark and Luke, that the "sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven," prior to the closing up of God's great day of probation on earth. If we take the most authentic histories of the past few years, times in the remembrance of many living witnesses, we shall find how minutely and yet grandly these prophecies have been fulfilled, and the exciting effects they had on the people at that time. It is needless for us to say much on this point, for the "dark day" of 1780, and the "falling stars" of 1833, are facts familiar to all. But what do they teach the Christian, God's humble believer? They teach him to believe and prepare for the event mentioned in the verse following the description of these celestial phenomena—"And they shall see the Son of man coming in the clouds of heaven with power and great glory." Reader, do you believe this? If so, keep your lamp trimmed and burning, for as certain as the sun rolls through the heavens, so sure is Jesus soon coming. Let us discern all the signs of the times.

4. *The increase of riches as in the present day.* Hear the apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Jas. v, 1-4. Here is a sign which any one with the least particle of discernment knows how to apply. The insurance companies, the banking institutions, brokers' shops, land offices, speculations, schemes, lotteries, railroad operations, begun, carried on, and finished in fraud, guile, deceit and covetousness, show how devoutly the "god of mammon" is worshiped, and how graphically this scripture is illustrated before our eyes. This is a money-making age. All the mass do is to lay plans, reckon interest, buy, sell and get gain. But what of all this? Why, to us, it constitutes a most startling sign of the times we live in. Heaven help us to understand our position.

5. *Scoffers and mockers.* The apostle says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" 2 Pet. iii, 3, 4. No one who has any acquaintance with the Advent doctrine will be at a loss to know how to interpret this scripture. It has received its fulfillment from the lips of all ranks and classes. The pulpit, the press, the infidel, the professor, the great man and the mean man have joined hands and derided the little company who are waiting for the Consolation of Israel. Peter's scoffers and Jude's mockers are here, and this is fearfully significant of our position in this world's history.

6. *The state of Christianity.* Says Paul, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." 2 Tim. iii, 1-7. Here we have an inspired portrait of

the popular church in the last days. This is a delineation of church sins, and millions now living know every word of it to be true. It is purely gratis to apply this to the world, for this has always been their condition; but how severely it fits the masses who have a form of godliness and deny the power; who pay great devotion to God with their lips, but in their hearts are to every good word and work reprobate. Who owns 660,000 slaves? The church. Who traffics in human beings, parts families, and are up to their eyes in a system the vilest and cruelest that ever saw the sun? The church. What does all this fraud, and selfishness, and mammon-worship, and hypocrisy become to us? A sign of the last days—an evidence of the close of probation. So teach the Scriptures, and so we believe.

7. *The rise of Spiritualism.* The record says, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv, 1. Has there any system come up within a few years that exactly answers to this description? Most certainly so. Who teaches that the Bible is a fable, Jesus Christ a mere man, the atonement a myth, and the God of the Bible a tyrant and impostor? Modern Spiritualism. What is the corner-stone of their religious foundation? The doctrine of the immortality of the soul. Who first preached it? The Devil in the garden of Eden. What does Paul rank this teaching with? The doctrines of devils. What has the prophet Isaiah said of Spiritualism? Answer. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? What is the chronology of this? "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." Then when somebody is looking for Christ's return, others will depart from the faith, as myriads now are doing, and give heed to seducing spirits and doctrines of the Devil. What does all this teach us? That we are in the last end of the indignation, and that soon God will rise up and sweep the world in the storm of his wrath. What shall we do in view of this? Believe, watch and pray.

8. *A reform on the Sabbath and law of God.* In the fourteenth of Revelation we have three messages which should be sounded just before the great and dreadful day of the Lord. The first two have gone forth, and the last is now going; and its main feature is, "the commandments of God and the faith of Jesus." The Bible tells us that to "fear God and keep his commandments is the whole duty of man." These commandments bring to view the Sabbath; but the world keeps Sunday. By so doing they have made a breach in God's law, which must be made up by the "repairers of the breach," before the house of Israel will be prepared to stand in the battle in the day of the Lord. But does the Bible call Sunday the Sabbath? No, not once. It never speaks of it as any more holy than Monday or any other day; it never tells us to keep it; it never speaks of it as sanctified time; don't say the apostles ever kept it; it don't speak of it but six or eight times;—and on the contrary, we are warned against the mark of the beast; against substituting the doctrines of men for the commandments of God;—we are also told that Jesus kept the law, the apostles kept it, and if we fulfill the royal law according to the Scriptures, we shall do well. The prophet Isaiah speaks of the restoration of the Bible Sabbath just before the second advent. See chap. lvi, 1, 2. And in chap. viii, 16, he speaks of binding up the testimony and sealing the law among the disciples, which seems to exalt it from its present downtrodden position, and prevail on men to keep it. This of course will make trouble in the world, and so we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and the faith of Jesus." But is this now being fulfilled? Yes, for more than twelve years a faithful few have been canvassing the country proclaiming, "The seventh day is the Sabbath of the Lord thy God," "Here is the patience of the saints," "Jesus is coming, get ready to meet him." What may the world understand by this? Answer. That it is Bible truth, and that soon the books will be opened and every one judged according to the deeds done in the body.

9. *Likeness of the last days to those of Noah and Lot.*

Said the Saviour, "And as it was in the days of Noe, so shall it be also in the days the Son of man. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke xvii, 26, 28-30.

This testimony shows us that the world will go on just as usual, until Jesus comes in the glory of the Father and the angels. The farmer will be at his toils, the merchant at his counter, the student at his books, the drunkard at his cup; there will be mocking, scoffing, carousing, eating, drinking, buying and selling, until the harvest is past, the summer ends, and the world find that they are lost. When men tell us that the end is not yet, for this is such an age of improvement, it is all very significant to the student of prophecy, and all who truly discern the signs of the times. It is just what Christ predicted. May heaven help us to be like the wise who shall understand.

We have now passed over the most important signs which are portentous of the time we live in. They admonish us in trumpet tones to get ready for the day of war and battle, to prepare for the reception of the King of kings and Lord of lords. There are other events and signs, fulfilled and fulfilling, which go hand in hand with what we have written, which declare we are in the day of God's preparation.

We refer to the ending of the prophetic periods, which places us emphatically in the waiting position—the fulfillment of the parable of the ten virgins, and the midnight cry of 1844—the general absence of faith as declared by Christ—signs and fearful sights in the earth—blood, fire, and pillars of smoke—men's hearts failing them for fear and for looking after those things coming on the earth—fiery chariots with the speed of lightning running through the land—the anger of the nations and a general premonition of coming trouble, on our own soil as well as in foreign lands—the decline of the papacy and consumption of that system, as the prophet declared they should take it away and destroy it unto the end—the parable of the fig tree—the general increase of wickedness, all, all of these things unite in telling that soon "a King will reign in righteousness," when the nations will be "dashed in pieces like a potter's vessel," and "the ransomed of the Lord will return and come to Zion with songs and everlasting joy upon their heads."

Glorious hope! Blissful prospect to the saint of God! May we ever be co-workers with God and the angels until we finally rest in the Eden of love.

G. W. A.

THE DEVIL OUTDONE.

In those portions of God's truth that delineate the last days we read that "evil men and seducers shall wax worse and worse, deceiving and being deceived." We suppose this means in plain English that they will get to be as bad as they can be, or as expressed by Scripture, until every imagination of their heart shall be evil and that continually. This was the condition of the earth before the flood, and Christ says it will be so when the Son of Man is revealed. We should judge by the following extract that certain portions of the world have perfectly fulfilled the prediction, and are as fully prepared for the wrath of God Almighty as they ever can be. Read it if you can without shuddering. It came from the unholy lips of one Joseph Treat, in a speech at the Paine celebration in Cincinnati, Sunday, Jan. 30, 1860.

G. W. A.

"There is no God! God is the first, great eternal mistake of the Age of Reason! God is the grand, pivotal mistake of all systems! God is the great central Superstition, round which all other Superstitions cling! God is the sole foundation of Bibles, Sabbaths, Priesthoods, Religions, Resurrections, Judgments, Heavens, Hells, Spirits, Spirit Worlds, all! I strike home at this root." "If there is a God, men can know it; but nobody does know it. If there is a God, there must be proof of the fact; but there is no proof." "Not one argument—that is an argument—in favor of a God, has ever been framed; and not one can be." "There is no need of a God! There is nothing for a God to do." "Call for a God when there is occasion for a God—but the Eternal Universe has none! And

what there is no occasion for does not exist, and God does not exist! "There is no room for a God! There is no place where God could be." "God is an evil! He is the evil under which the earth has always been groaning." "A good God is a contradiction. Any God dwarfs, enslaves, dehumanizes. A man and a God cannot live in the same universe!" "God is the curse of curses!" "God will be blotted out! It is written in the book of fate! It is the future of this planet! Over the whole extent of this wide, wide world—among all its unnumbered millions of inhabitants, and during almost endless ages that shall roll, there will be no God! God will be lost out of the history of the race. Eternal generations will come and go, and never hear of a God, nor know that ever preceding generations talked about one! God will be swallowed up in an infinite oblivion! His very name will die out of human language!" "No-God will be the world's millennium!" "Then will indeed be proclaimed that everlasting gospel, 'Peace on earth, good will to men,' when all the dwellers of earth shall lift up their voice together, and say with a shout, 'God is dead, and we are glad of it!'"

WAITING FOR CHRIST.

We wait for thee, all-glorious One,
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.

Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear thy cross, and love it,
Until thy hand remove it.

We wait for thee. Already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision,
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for thee with certain hope—
The time will soon be over;
With childlike warning we look up
The glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

[German of Hiller.]

HINTS ON TEACHING.

[As the season has arrived in which many of our brethren have engaged, or are about to engage in the business of teaching, they may be interested in any remarks and suggestions upon that point.—Ed.]

If there is a situation which requires patience, combined with every other heavenly virtue, it is the office of the teacher.

Many of those now in the faith of the third message, are teachers of common schools, and as such, are subjected to the usual trials of the peculiar and trying ordeal to which this class are subject.

The apostasy of the present age renders this task far more difficult than formerly. Disobedient children are of course disobedient scholars, and every experienced teacher will bear witness to the fact, that well regulated families are the stay and support of the school, while those who are disorderly at home, bring their habits to the school, where such habits spread like the plague, without the benefit of quarantine.

About every winter we hear of sad accidents (if accidents they may be called), happening in school; sometimes a teacher is killed by his rebellious pupils, or at another time, the teacher in his hot haste, seizes some heavy weapon, and partly in self-defence, partly in discipline, mingled with rage, deals the fatal blow upon his pupil.

With such well-attested facts before the public, the applicants for this responsible office are yearly increas-

ing, and often without preparation sufficient to fill the place. One is well educated, but hot tempered; another is slack, and another ignorant of good manners; one in this and another in that particular; for home education being neglected, parents thus neglecting duty, the benches are filled with graceless pupils, and of course the graduating class turns into active life the graceless teacher, who educates pupils ten-fold worse than himself.

In this sad state of things an honest-hearted teacher is called into the third message. With many disqualifications as a teacher, he is nevertheless sought after, as successful in the main, and perhaps superior to the mass of teachers, and his greatest fault and most obvious weakness is perhaps a hot, hasty temper.

Dear brother or sister, whoever you are, let me warn and entreat you to beware. Be assured that every spasm of anger only weakens your bodily and mental power, and destroys your moral influence over the pupil, and shames yourself, and humbles your brethren, shocks the feelings of tenderest friends, grieves the angels, and disgusts the dignities of heaven.

Can you not overcome this passion, that disgraces the cause, casts down your own influence, alienates your bosom friends, grieves the good, and exasperates the bad? Be assured, dear brother or sister, whether parent, or teacher, or guardian, that this same temper, this hasty temper is the recruiting office of Satan's troop; it has no apology, no excuse, no good trait, and is of no benefit at all.

Can you not overcome? Fast, pray, watch. Do not put it off, and keep sinning and repenting, sinning and repenting. Do not speak so hastily to that little one. What if he is bad? Reproaches, be sure of it, reproaches will not benefit him. Love, love, largely mixed with firmness, patience, gentleness, goodness. Come to your school all aglow with love to God, come from the closet with a heart of pity, and love, and wisdom.

But says one, teaching is a practical business, and love will not do it all; the penalty of disobedience must be applied. Just so, dear brother. "Foolishness is bound up in the heart of a child, but the rod and reproof will drive it far from him."

But be sure not to do this in anger. Let the offender stand upon the floor until your anger has wholly subsided. Rather wait until your contract expires, than punish in anger. You can let him wait until you have lifted your heart in prayer to God, until you have chastened your soul into love and humility. Be deliberate in executing penalties: slowly, calmly, considerately. If ever in the world you should be calm, it is in administering reproof and correction.

As we are upon the subject of penalties and discipline, if it is in order, I will subjoin the opinion of a Mr. Ogden on this point. Many parents as well as teachers may perhaps profit by it.

"THE PHILOSOPHY OF FLOGGING. Mr. Ogden, a teacher in Ohio, has published a volume on the 'Science of Education, and the Art of Teaching.' We make from it the following extract on the use of the rod:

"As a strictly reformatory measure, for certain cases, it has scarcely an equal, and surely no substitute."

"He advises the application of the 'strokes upon the back, shoulders, and lower extremities, but never upon the hands, head, or face, or any other place where it would injure the person or offer any indignities. The clothing upon the parts should not be so abundant as to demand heavy blows, or injury might result from that quarter. Hence, portions of it might be removed, under certain circumstances, and its thickness tested before the operation commences. This will also serve to convince the offender that you are really laboring for his benefit."

"The instrument should be a switch; not a pole, nor a club, nor a paddle, but a light switch; one with which you would not be likely to injure the muscle or bone. The chastisement should be confined to the surface. There, perhaps, is not a case, within the reach of reformation, so hardened as not to be reached without going below the surface.

"As to frequency, the blows should not be repeated oftener than about once in a half a minute; and for some purposes the intervals might even be prolonged beyond this time; first, because the child wants time for reflection between the strokes; second, he wants

time to reap all the benefit of one before another is given. In this way about one-tenth the number of strokes will suffice, since every one expends all its force before another one is given; one is not lost or paralyzed in the pain of another; third, because there is less danger of arousing the passions of either teacher or pupils. Let the teacher strike half-minute or minute strokes, and he will feel no anger, but rather pity and love. Fourth, because he can then witness and measure the extent of suffering, and mark its effects; fifth, because it offers time for admonition and exhortation, which will frequently be necessary, and will do as much or more good than the bodily harm.

"The severity of the blows must be regulated entirely by the temperament of the child, the deep-seatedness of the disease, and the objects to be accomplished—which last should be the entire reformation of the offender. In most cases where whipping becomes necessary, the blows should produce acute pain for the moment.

"They should rather increase than diminish in severity.

"The time of one operation, perhaps, should not be prolonged beyond ten or fifteen minutes (not all consumed, however, in administering blows), at one time, but may be resumed from day to day, until the reformation point is reached. It will be found, however, that three or four strokes, or a half-dozen at most, thus delivered, will usually produce the required results; simply because reason, judgment, good sense, sympathy, pity, love, suffering, justice, mercy, tears and prayers, instead of angry curses and vindictive rage, are all combined; and it must be a desperate case indeed that can resist all these." J. CLARKE.

MANNER OR MODE OF ACTION.

"If the act is right, the manner is of little consequence," says Bro. Self-will. Condescend to listen a moment, my brother, and let me illustrate. Suppose a child is learning to read, and he should tell his teacher, "It's no matter how I read, if I only read." Or suppose the mechanic should direct his apprentice how to hold and move the plane, and the apprentice should retort, "If I only make good work, it is no matter how I hold the plane;" or the merchant should give his clerk instructions as to his deportment in the store, and the clerk should undervalue those little civilities enjoined upon him, and should persist in his boorish manners, contenting himself with his honesty and sincerity. Such a course on the part of the child, the apprentice, or the clerk, would completely ruin their prospects; every one can see this. How wise the children of this world are in their sphere; and should the children of God be less wise? Is it less important to cultivate an agreeable way of speaking, of praying, of singing, of conversation? Is there a person who would not be agreeable to his customers? Is there one who would not consider it a duty to please his patrons, as far as consistent with the truths of God? Even Daniel strove to please his captors, and Christ pleased his parents, and associates, as far as duty permitted. Duty to God was first, and next, love to man. Doubtless his general deportment was unexceptionable, and his manners agreeable. Christ pleased not himself; that is, he yielded in all affairs of no moral consequence, in order to please his associates. J. C.

LETTERS.

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

From Bro. Mills.

BRO. SMITH: I am still striving to keep all of the commandments of God and the faith of Jesus. It is my desire to do the will of my heavenly Master, so I can have his smiles and approbation from day to day, that when he shall come to take his saints to himself I may be among that number that shall meet him with joy and not with grief. I can say that the truth looks plainer than ever to me, and it is my desire to live out the truth, and to follow on to know the Lord, whom to know aright is life everlasting.

The Review comes a welcome messenger laden with truths that cannot be overthrown: and it is cheering to read the testimonies from the brethren and sisters scattered abroad. If we are faithful we shall soon

meet in that glorious kingdom where there will be no more parting tears, sorrow, pain nor death, but all will be happiness; and where we shall sing praises unto God and the Lamb forever and ever.

Yours in hopes of eternal life through Christ,

WESLEY J. MILLS.

Fowlersville, Mich.

From Bro. & Sister Carter.

DEAR BRO. SMITH: Bro. W. M. Allen came to this place last July and lectured on the law of God and prophecies in the district west of this, also in the "Good Templar's" hall at Neosho. Considering the season of the year, there was an interest manifested on the part of the people to hear. Five have decided in favor of the present truth, and have commenced keeping the commandments of God, three of whom were baptized. Another one said one week ago last Sabbath that she should keep the Sabbath. Others appear favorable. We hope to see others take a decided stand in obeying God by keeping all his commandments.

Seven years ago this fall we came to this place. At that time there were no Sabbath-keepers here; neither did we know that there were such a people in existence as Seventh-day Advent people. But soon after we formed acquaintance with Bro. L. M. Bodwell, then deacon of the F. W. Baptist church in this place, who was investigating the Sabbath question, as taught in the Review and publications from the Review Office.

Bro. B. and companion commenced early the next spring to keep the Sabbath. He had also offered us the books and papers for investigation, after which we became convinced of our obligation to keep the Sabbath. Accordingly the next August we commenced to keep the Sabbath. We (four in number) established a little prayer-meeting on the Sabbath, which has been kept up with interest till the present time, with now and then one embracing the present truth, such as we trust shall be saved.

There have been upwards of thirty Sabbath-keepers here, but quite a number have removed to other parts of the country, which has reduced our number to about twenty. We can cheerfully say, we as a little church here have been much strengthened and confirmed in the blessed hope, by the Lord's messengers who have called on us at different times when passing through this place.

We still feel interested in perusing the Review from week to week, believing it to be well calculated to bring us to a knowledge of the truth. We therefore hope that it may be sustained.

Yours in love,

A. G. & A. A. CARTER

Rubicon, Dodge Co., Wis.

P. S. Should any of the Lord's messengers pass through on the Milwaukee and La Cross R. R., we should be highly gratified to have them call on us. Our residence is one mile south of Rubicon Station and eighty rods east.

A. G. C.

From Sister Guilford.

DEAR BRETHREN AND SISTERS: For the first time do I attempt to write in behalf of the cause I love. It is some over a year since we commenced trying to serve God by keeping his commandments. O what slow progress we make. It seems at times as if the enemy would get the rule over me. Trials deep and sore have been mine, but God in his mercy has not entirely left me. A ray of light is at times to be seen in the thick darkness that overshadows me. 'Tis then I feel like exclaiming, "His loving kindness endureth forever." We are a lonely few, in the back woods of Saginaw. Still we trust the God of Israel is on our side, and if we trust him fully, he is more than can be against us. Brother Rhodes is the only one that ever visited and explained to us the great truths that are in the Bible. I feel grateful that I ever had a heart to obey. Though I make but little progress in the cause of present truth, it is a cause I love. It is cheering to know how the truth is rising in the West. We earnestly hope that some one of the messengers may see it duty to come to Saginaw the coming winter to present before this people the perils of the last days.

Pray for your sister that she may overcome all besetments, and stand with the remnant on mount Zion.

L. M. GUILFORD.

Fremont, Saginaw Co., Mich.

BREVITIES.

ILLUSTRATIONS when well applied, are like "words fitly spoken," like "apples of gold in pictures of silver;" but when ill applied, *vice versa*. It requires taste and judgment to use illustrations aright, and when there is a failure to do this, the wrong impression is given, and truth is baffled. I once heard the Christian race compared to a horse in full speed; and as the horse could not be stopped on account of the momentum he had acquired, so the Christian could not be hindered for the same reason.

Now here was a grievous mistake, for the Christian is sustained by God, not by the momentum he gains; and besides, this momentum supposes peril, for the horse often falls and breaks his neck by this very thing; whereas the Christian goes on steadily, and the more force he acquires from God, the safer he is, while the more momentum the race-horse acquires, the more danger.

"The legs of the lame are not equal; so is a parable in the mouth of fools." Prov. xxvi, 7.

Taken up with trifles now! Oh, how many who are looking for translation are taken up with trifles! Instead of keeping the world beneath their feet, it is allowed to engross the whole mind. What shall we eat, and drink, and wear, are important questions; but O, how small in comparison with those weighty, sublime interests now at stake, relating to the future! O, let us continually be deeply impressed with the weighty and terrible realities before us, and upon us; and as we mingle (unavoidably) with the wicked, the hypocritical, and the profane, as we exert all our powers in present and daily duties, let us bear about with us in our hearts the witness that Enoch had. Let our hearts be heavy with the fine gold, and our whole being constantly sensible and alive to the fact that we are undergoing the strictest scrutiny of Him whose eyes are as a flame of fire, and in whose presence angels worship. Let us remember as we repair to our daily toil, and (unwillingly) hear the idle talk, the witty remarks, the jest of the profane, and the useless tale of scandal, the political debate, and the noisy acclamations of the blinded crowd, that we are pilgrims and strangers here, and the city is near, nearer at every step, and the way more and more perilous. O, how can we trifle, or be entertained with trifles!

"Commit thy way unto the Lord, and thy thoughts shall be established." But says one, How can I bring these little affairs before the Judge of heaven and earth? It would be profane to mention my little every day anxieties to him who is so great. Stop, brother, does he not notice the falling sparrow, and are not the hairs of your head all numbered? Commit all to him, mind and body, worldly and heavenly treasures, to him trust your interests, he can prosper you, and when he sets his hand to deliver you, none can hinder. He can give sun and rain, or blasting and mildew, frost and drouth. He can increase your flocks and herds, or send the murrain and the plague, and shrink them to nought. He can give you skill to wisely arrange your business, or he can leave you to Satan, who may confuse your mind, tangle your affairs, disturb your peace, and ruin you temporally and spiritually. "The Lord giveth wisdom. Out of his mouth cometh knowledge and understanding." Then fly to him, and do not grudge the time necessary for devotion. It is a wise outlay. It is your best capital, your surest investment.

We cannot force the mind; it must move involuntarily. The movements of most minds, on moral subjects, are slow. The understanding must be convinced, before the conscience can be reached; and conscience sometimes labors in her painful task long before the will is influenced. Be patient; wait until arguments and evidences have had time to do their work; especially should we forbear and wait the slow movements of the dull mind of the erring one, who perhaps may yet return. If you have no hope, do not throw any obstacles in the way, but always keep a noble, forgiving heart within your bosom, to welcome the returning wanderer, who perhaps may cherish even now better sentiments than you credit him for, and whose heart even now struggles to free itself from Satan's influence.

Many a powerful speaker has lost his power when he descends from the stand. To speak well, requires arduous labor; but to feel the sacred fire constantly, to be just as plain, as convincing, as conscientious, as unyielding in familiar conversation with loving friends; to carry the gospel sword with us all the time, in our daily walks, to meet the sycophantic brother, who pours his slanderous, one-sided tale into our ears, with stern impartiality, to reprove with just discernment our equals who would intimidate or overpower by the established influence of social or so-called moral institutions, to be always just, always impartial as well to our host who loads his table for us with choice viands, and to the benefactor who rescues us from the fangs of poverty, and to the faithful ally who has always stood alongside to stay us up, to deal as plainly with these as to the sour opposer who throws sand and vinegar into our eyes;—this is indeed a Godlike virtue.

J. C.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, NOV. 20, 1860.

Note from Bro. Cottrell.

BRO. SMITH: It is not because of a lack of interest in the cause, that I have written so little for the *Review* for some time past. But a press of duties and necessary cares have prevented. There is still an interest, in this vicinity, in the truth. It is since my last report, I think, that another family in our town of Newfane, have embraced the truth. The Lord has raised up sister Rice of West Somerset to sufficient health and strength to ride to Olcott, some nine or ten miles, to meeting. Her daughter has sought, and we trust found, the Lord. On first-day, Oct. 28, she was baptized, thus manifesting her faith in him who died for our sins and rose again.

Sabbath, Nov. 3, I met with the church at Mill Grove. The weather was unfavorable, but we had a good meeting. Two young sisters were baptized, both of them young converts. One of them recently embraced the Sabbath, the other was an adopted daughter of sister Baldwin, and had consequently been accustomed to observe it.

I feel like striving for an entire consecration to the will and work of the Lord. R. F. C.

NOTES ON MEN AND THINGS.

A PHILOSOPHICAL EXPLANATION.—A writer in a late paper in accounting for the appearance of meteoric bodies in our atmosphere, more numerous during the month of November than at other times, says, "The earth in its annual orbit, passes through a part of the region of space during that month, where meteoric bodies are more numerous than elsewhere." This may help to quiet the minds of those who inquire, "Where is the promise of his coming," but we who are looking for the "glorious appearing of the great God and our Saviour Jesus Christ," are reminded by it of the fulfillment of the prediction in Matt. xxiv, "the stars shall fall from heaven," particularly fulfilled on the night of Nov. 13, 1833. Praise the Lord for his often re-iterated kindnesses to those who love his holy law.

SPECIMEN OF MODERN THEOLOGY.—A short time since, a Methodist preacher at this place remarked during a funeral discourse, that "It is foolish to suppose that the garden of Eden was a small spot of ground, paled in like an old woman's two-penny garden, when it undoubtedly embraced the whole earth." We felt somewhat disposed to ask him, where our first parents were driven to, and what their condition was, after being driven from the garden. He also remarked during the same discourse, that "Soon the wicked will all stand upon the sea of glass, where their sins will be reflected into their faces, and they will thus become their own judges!"

A SIGN OF THE TIMES.—During the last summer a multitude of the rich, gay and fashionable, were, as usual, assembled at Saratoga Springs, N. Y., and according to the *N. Y. Observer* of Aug. 23d, quite a number of them, among other modes of killing time, held what they called "A Sabbath Convention." The meeting was composed in part of two Governors of States, some Representatives of Congress, and several (so-called) ministers of the gospel. The writer of the article says, "The audience was such an one as can be gathered only at Saratoga. All parts of the country, all ranks of society, all phases of opinion, all professions and occupations united of the common ground of the Pearl of Days! Probably no two men thought alike on any other subject. Doubtless all did not agree as to the grounds on which public action should be taken, or as to the extent to which that action should be pushed. But I have no doubt, from the tone of the meeting, and from casual remarks I overheard, that if it had been put to vote, it would have been resolved by acclamation that our American Christian Sabbath—the precious birthright of our national independence, *must and shall be preserved.*" The old adage that "Straws show which way the wind blows," may be applicable here. And although the Two-horned Beast is not yet fully developed, yet if our senses do not deceive us, we are fully satisfied that the proclamation of the truth is bringing to light

spirit now partially buried in the hearts of the enemies of God, which will soon be seen in the horrid form mentioned in Rev. xiii, 15.

WHAT BLINDNESS!—The same paper in a review, or notice of a volume of sermons by preachers of different denominations, has this remark by the Editor—"One great object in grouping them together, has been to promote the Spirit of Christian union, which is now beginning to pervade the church, somewhat as in apostolic times." Is this blindness, or an attempt at deception? Is it possible for the Arch-enemy of souls thus to deceive men? The only thing which the fallen churches agree upon is opposition to the truth, which must be in order to the fulfillment of prophecy, and this they are now doing; so they call this the same spirit which pervaded the church in Apostolic times! WM. S. FOOTE.

Business Department.

Business Notes.

S. Osgood: There have been but four numbers of the GOOD SAMARITAN printed.

W. J. Hardy: There is nothing due.

C. W. Sperry: The INSTRUCTOR has been regularly sent to A. W. Barton, to the P. O. named. It is paid to next January. Sr. Derby's money was credited on book, paying up to present time. We now give it in REVIEW.

A. N. Curtis: Where is D. A. Spencer's INSTRUCTOR sent?

S. Myers: Bryant C. Gay's name was entered when received, and the paper has been regularly sent ever since.

The P. O. address of J. Hebner is changed from Audley, to Whitby, C. W.

Receipts.

FOR REVIEW AND HERALD.

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

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FOR REVIEW TO POOR.—M. L. Scott \$0,30. F. Greenaman \$0,70. F. T. Wales \$0,28. C. A. Ingalls \$0,40.

LINES,

BY RICHARD BAXTER.

CHRIST leads me through no darker rooms,
Than he went through before;
He that into God's kingdom comes
Must enter by this door.

Come, Lord, when grace hath made me meet
Thy blessed face to see,
For if thy work on earth be sweet,
What will thy glory be?

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all;
And I shall be with him.

APPOINTMENTS.

PROVIDENCE permitting, I will meet with the church at Lodi, Wis., Dec. 1st and 2d. Will the church at Hundred Mile Grove, and others in the vicinity, meet with us on the Sabbath?

Also I will meet with the church at Avon, Wis., Dec. 15th and 16th. ISAAC SANBORN.

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