

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 THREE MESSAGES.

HARK! hear an angel's voice resounding through the air,

How like the lion's roar, arousing from his lair,
The sons of earth awake to hear,
The day of wrath is drawing near,
And soon the Saviour will appear,
Upon a great white cloud.

One foot upon the land, one standing on the sea,
He with uplifted hand, cries time no more shall be,
But when the seventh trumpet blows,
The mystery of God shall close,
Then comes on earth the woe of woes,
The unmingled wrath of God.

Another angel's cry is breaking on the ear,
Though not with voice so loud, but yet distinctly clear,
The fall of Babylon is come,
She soon must meet her fearful doom;
Come out from her, my children, come,
Or perish in her fall.

And now the third and last! He bids the nations hark!
Woe to beast-worshippers, and all that bear his mark,
He calls to all who think they are
For Canaan bound, and almost there,
To haste and for their King prepare,
And keep God's holy law.

Longer and louder still the message seems to say,
The man of Sin has thought to change God's holy day,
And now the image-making power,
Down in the very judgment hour,
Will stoutly threaten to devour,
The living saints of God.

But though in years gone by, the beast has held his sway,
His power is broke and gone, he soon must pass away,
The remnant flock, the faithful band,
On Zion's mount will shortly stand,
Crowns on their heads and in each hand,
They'll bear the victor's palm.

CORNELIA RICE.

Folsomdale, N. Y.

CHRISTIANITY AN INTERNAL PRINCIPLE.

(Concluded.)

THIS religion has been the support and consolation of the pious believer in all ages of the church. That it has been perverted both by the cloistered and the uncloistered mystic, not merely to promote abstraction of mind, but inactivity of life, makes nothing against the principle itself. What doctrine of the New Testament has not been made to speak the language of its injudicious advocate, and turned into arms against some other doctrine which it was never meant to oppose?

But if it has been carried to a blamable excess by the pious error of holy men, it has also been adopted by the less innocent fanatic, and abused to the most pernicious purposes. His extravagance has furnished to the enemies of internal religion, arguments, or rather invectives against the

sound and sober exercises of genuine piety. They seize every occasion to represent it as if it were criminal, as the foe of morality; ridiculous, as the infallible test of an unsound mind; mischievous, as hostile to active virtue; and destructive as the bane of public utility.

But if these charges be really well founded, then were the brightest luminaries of the Christian church—then were Horne, and Porteus, and Beveridge—then were Hooker, and Taylor, and Herbert; Hopkins, Leighton, and Usher; Howe and Baxter, Ridley, Jewel, and Hooper,—then were Chrysostome and Augustine, the reformers and the fathers—then were the goodly fellowship of the prophets, then were the noble army of martyrs, then were the glorious company of the apostles, then was the disciple whom Jesus loved, then was Jesus himself—I shudder at the implication—day speculatists, frantic enthusiasts, enemies to virtue, and subverters of the public weal.

Those who disbelieve, or deride, or reject this inward religion are much to be compassionated. Their belief that no such principle exists, will, it is to be feared, effectually prevent its existing in themselves, at least, while they make their own state the measure of their general judgment. Not being sensible of the required dispositions in their own hearts, they establish this as a proof of its impossibility in all cases. This persuasion, as long as they maintain it, will assuredly exclude the reception of divine truth. What they assert can be true in no case, cannot be true in their own. Their hearts will be barred against any influence in the power of which they do not believe. They will not desire it, they will not pray for it, except in the liturgy where it is the decided language. They will not addict themselves to those pious exercises to which it invites them, exercises which it ever loves and cherishes. Thus they expect the end, but avoid the way which leads to it; they indulge the hope of glory, while they neglect or pervert the means of grace. But let not the formal religionist, who has, probably, never sought, and therefore never obtained any sense of the spiritual mercies of God, conclude that there is, therefore, no such state. His having no conception of it is no more proof that no such state exists than it is a proof that the cheering beams of a genial climate have no existence, because the inhabitants of the frozen zone have never felt them.

Where our own heart and experience do not illustrate these truths practically, so as to afford us some evidence of their reality, let us examine our minds and faithfully follow up our convictions; let us enquire whether God has really been wanting in the accomplishment of his promises, or whether we have not been sadly deficient in yielding to those suggestions of conscience which are the motions of his Spirit. Whether we have not neglected to implore the aids of that spirit; whether we have not in various instances resisted them. Let us ask ourselves—have we looked up to our heavenly Father with humble dependence for the supplies of his grace? or have we prayed for these blessings only as a form, and having acquitted ourselves of the form do we continue to live as if we had not so prayed? Having repeat-

edly implored his direction, do we endeavor to submit ourselves to his guidance? Having prayed that his will may be done, do we never stoutly set up our own will in contradiction to his.

If, then, we receive not the promised support and comfort, the failure must rest somewhere. It lies between him who has promised, and him to whom the promise is made. There is no other alternative; would it not be blasphemy to transfer the failure to God? Let us not then rest till we have cleared up the difficulty. The spirits sink and the faith fails, if, after a continued round of reading and prayer; after having for years conformed to the letter of the command; after having scrupulously brought in our tale of outward duties, we find ourselves just where we were at setting out.

We complain justly of our own weakness, and truly plead our inability as a reason why we cannot serve God as we ought. This infirmity, its nature and its measure, God knows far more exactly than we know it; yet he knows that, with the help which he offers us, we can both love and obey him, or he never would have made it the qualification of our obtaining his favor. He never would have said, "give me thy heart"—"seek ye my face"—add to your faith virtue—"have a right heart and a right spirit"—"strengthen the things that remain"—"ye will not come to me that ye might have life"—had not all these precepts a definite meaning, had not all these been practicable duties.

Can we suppose that the omniscient God would have given these unqualified commands to powerless, incapable, unimpressible beings? Can we suppose that he would paralyze his creatures and then condemn them for not being able to move? He knows, it is true, our natural impotence, but he knows because he confers our superinduced strength. There is scarcely a command in the whole Scripture which has not either immediately or in some other part, a corresponding prayer, or a corresponding promise. If it says in one place "get thee a new heart," it says in another "a new heart will I give thee;" and in a third, "make me a clean heart." For it is worth observing that a diligent enquirer may trace everywhere this threefold union. If God commands by St. Paul "Let not sin reign in your mortal body," he promises by the same apostle "Sin shall not have dominion over you,"—while to complete the tripartite agreement, he makes David pray that his "sins may not have dominion over him."

The saints of old, so far from setting up on the stock of their own independent virtue, seem to have had no idea of any light but what was imparted, of any strength but what was communicated to them from above. Hear their importunate petitions: "O send forth thy light and thy truth!"—Mark their grateful declarations: "The Lord is my strength and my salvation!" Observe their cordial acknowledgments: "Bless the Lord O my soul, and all that is within me bless his holy name!"

Though we must be careful not to mistake for the divine agency those impulses which pretend to operate independently of external revelation;

which have little reference to it; which set themselves above it; it is, however, that powerful agency which sanctifies all means, renders all external revelation effectual. Notwithstanding that all the truths of religion, all the doctrines of salvation are contained in the holy Scriptures, these very Scriptures require the influence of that spirit which dictated them to produce an influential faith. This Spirit, by enlightening the mind, converts the rational persuasion, brings the intellectual conviction of divine truth conveyed in the New Testament into an operative principle. A man from reading, examining and enquiring may attain to such a reasonable assurance of the truth of revelation as will remove all doubts from his own mind, and even enable him to refute the objections of others; but this bare intellectual faith alone will not operate against his corrupt affections, will not cure his besetting sin, will not conquer his rebellious will, and may not, therefore, be an efficacious principle. A mere historical faith, the mere evidence of facts with the soundest reasonings and deductions from them, may not be that faith which will fill him with all joy and peace in believing.

An habitual reference to that Spirit which animates the real Christian is so far from excluding that it strengthens the truth of revelation, but never contradicts it. The word of God is always in unison with his Spirit. His Spirit is never in opposition to his word. Indeed that this influence is not an imaginary thing, is confirmed by the whole tenor of scripture. We are aware that we are treading on dangerous, because disputed ground; for among the fashionable curtailments of scripture doctrines there is not one truth which has been lopped from the modern creed with a more unsparing hand; not one, the defence of which excites more suspicion against its advocates. But if it had been a mere phantom, should we with such jealous iteration, have been cautioned against neglecting or opposing it? If the Holy Spirit could not be "grieved," might not be "quenched," were not likely to be "resisted;" that very spirit which proclaimed the prohibitions would never have said "grieve not," "quench not," "resist not." The Bible never warns us against imaginary evil, nor courts us to imaginary good. If then we refuse to yield to its guidance, if we reject its directions, if we submit not to its gentle persuasions, for such they are, and not arbitrary compulsions, we shall never attain to that peace and liberty, which is the privilege, the promised reward of sincere Christians.

In speaking of that peace which passeth understanding we allude not to those illuminations and raptures which, if God has in some instances bestowed them, he has nowhere pledged himself to bestow; but of that rational yet elevated hope which flows from an assured persuasion of the paternal love of our heavenly Father; of that "secret of the Lord" which he himself has assured us "is with them that fear him;" of that life and power of religion which is the privilege of those "who abide under the shadow of the Almighty;" of those who "know in whom they have believed;" of those "who walk not after the flesh, but after the Spirit;" of those "who endure as seeing him who is invisible."

Many faults may be committed where there is nevertheless a sincere desire to please God. Many infirmities are consistent with a cordial love of our Redeemer. Faith may be sincere where it is not strong. But he who can conscientiously say that he seeks the favor of God above every earthly good; that he delights in his service incomparably more than in any other gratification; that to obey him here and to enjoy his presence hereafter is the prevailing desire of his heart; that his chief sorrow is that he loves him no more and serves him no better, such a man requires no evidence that his heart is changed and his sins forgiven.

For the happiness of a Christian does not consist in mere feelings which may deceive, nor in frames which can be only occasional; but in a settled, calm conviction that God and eternal

things have the predominance in his heart; in a clear perception that they have, though with much alloy of infirmity, the supreme, if not undisturbed possession of his mind; in an experimental persuasion that his chief remaining sorrow is that he does not surrender himself with so complete an acquiescence as he ought to his convictions. These abatements, though sufficient to keep us humble, are not powerful enough to make us unhappy.

The true measure then to be taken of our state is from a perceptible change in our desires, tastes, and pleasures; from a sense of progress, however small, in holiness of heart and life. This seems to be the safest rule of judging, for if mere feelings were allowed to be the criterion the presumptuous would be inflated with spiritual pride from the persuasion of enjoying them, while the humble from their very humility, might be as unreasonably depressed at wanting such evidences.

The recognition of this divine aid then involves no presumption, raises no illusion, causes no inflation; it is sober in its principle and rational in its exercise. In establishing the law of God it does not reverse the law of nature, for it leaves us in full possession of those natural faculties which it improves and sanctifies; and so far from inflaming the imagination, its proper tendency is to subdue and regulate it.

A security which outruns our attainments is a most dangerous state, yet it is a state most unwisely coveted. The probable way to be safe hereafter, is not to be presumptuous now. If God graciously vouchsafe us inward consolation, it is only to animate us to farther progress. It is given us for support in our way, and not for a settled maintenance in our present condition. If the promises are our aliment, the commandments are our work; and a temperate Christian ought to desire nourishment only in order to carry him through his business. If he so supinely rest on the one as to grow sensual and indolent he might become not only unwilling, but incapacitated for the performance of the other. We must not expect to live upon cordials which only serve to inflame without strengthening. Even without these supports, which we are more ready to desire than to put ourselves in the way to obtain, there is an inward peace in an humble trust in God, and in a simple reliance on his word; there is a repose of spirit, a freedom from solicitude in a lowly confidence in him, for which the world has nothing to give in exchange.

On the whole then, the state which we have been describing, is not the dream of the enthusiast; it is not the reverie of the visionary, who renounces prescribed duties for fanciful speculations, and embraces shadows for realities; but it is that sober earnest of heaven, that reasonable anticipation of eternal felicity which God is graciously pleased to grant, not partially, not arbitrarily, but to all who diligently seek his face, to all to whom his service is freedom, his will a law, his word a delight, his Spirit a guide; to all who love him unfeignedly, to all who devote themselves to him unreservedly, to all who with deep self-abasement, yet with filial confidence, prostrate themselves at the foot of his throne, saying, Lord lift thou up the light of thy countenance upon us and we shall be safe.—*Hannah More.*

CUTTING OFF RIGHT HANDS AND PLUCKING OUT RIGHT EYES.

It is to us no matter of surprise that those who waited on our Saviour's ministry were heard saying, "Never man spake like this man." There was a wisdom and power in his words which proclaimed him to be a teacher sent from God. Truthful, disinterested, and fearless, he kept back nothing that it was profitable for the people to hear. He invites none to become his followers without telling them plainly of the self-denial and sacrifices involved in such a step. The way to everlasting life is straight and narrow, and only those who are deeply in earnest and put forth their utmost endeavors can enter through the gates into the city. The kingdom of heaven

is like a "goodly pearl" or a "treasure hid in a field," and we can never come into the possession of it till we are ready to sell all that we have, and count all things loss for Christ's sake. To the young man whose trust in uncertain riches rendered his salvation like the passage of a camel through the eye of a needle, our Saviour said, "Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven." And to the "disciple" who only asked permission to go and bury his father, Jesus said, "Follow me, and let the dead bury their dead." And how searching and rigorous are these words of our Saviour, "If thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell-fire." And if thy hand offend thee cut it off, &c. We are not here taught that the abuse or mutilation of the body is acceptable to God, or essential to the salvation of our souls. Sin has its seat in the soul, and no external appliance can work its cure. The member that has been used as an instrument of unrighteousness may be cut off, but that does not change the heart which is deceitful above all things and desperately wicked. The proud man may famish his body with fastings or stripes it by flagellations; he may wear hair-cloth next his skin, and make his nightly couch an instrument of torture, but there is no necessary connection between these things and "the ornament of a meek and quiet spirit, which is in the sight of God of great price." But we are to renounce all our sins whether of pleasure or profit. All our habits of mind and courses of life, all our associations, pursuits and practices, are to be subordinated to the one purpose of serving God and saving our souls. Whatever betrays us into sin, or hinders our obedience to the gospel, is to be repudiated in the most prompt and decided manner. The thing that offends us—that is a snare and a trap—causing us to offend, is to be sacrificed, though dear to us as a right eye, or valuable as a right hand. And the fact that the surrender of an unlawful indulgence is difficult and painful, renders more apparent the necessity for immediate obedience to the Saviour's injunction. Nor is there anything forced or unnatural in comparing the crucifixion of the flesh with its affections and lusts, to cutting off a right hand or plucking out a right eye. There are thousands of men who would find it less difficult to suffer the loss of a hand or an eye, than to cut themselves loose from the sins that ensnare them.

* * * * *

And such are the obstacles in his way, that he may be thankful for any help from man or angel that enables him to make good his escape. Similar or greater difficulties stand in the way of those who have a legal title to property of which they must dispossess themselves before they can hope to attain mercy from the Lord. Some have robbed the widow and cheated the fatherless. Others have oppressed the poor and kept back the hire of the laborer. Another class have gone into voluntary bankruptcy, or turned unavoidable failures to profitable account, and are living in luxury on the money of which they have defrauded their creditors. It is written in the law, "Render to every man his due;" and in the eye of that law, fifty cents on a dollar does not discharge an honest debt. There are cases in which a creditor should release a debtor who is unable to meet his obligations in full.

But no such release invalidates the balance of the debt; that remains uncanceled, and must be adjusted in the day of judgment, if not before. The man who professes to have renounced his sins, while he holds fast to the gains of ungodliness, and refuses to make restitution to those whom he has wronged, is either self-deceived or a downright hypocrite. His repentance is hardly so good as that of Judas. The betrayer of our Lord went so far as to refuse to profit by his sin, yet he hanged himself and went to his own place. It is not easy to do justly, when doing justly involves the loss of social position, and a surrender of the elegances and comforts of life;—but there is no al-

ternative if we would obey the Saviour—he has authoritatively settled the matter by saying, “If thine eye offend thee pluck it out.” In other cases, the offense or hindrance to salvation is found in the alliances or associations into which individuals have entered. The man entangles himself in this way “as a bird hasteth to a snare and knoweth not that it is for his life,” and only learns when it is too late that escape is almost impossible. The frank and fearless words of John the Baptist were riveted in the heart of Herod, but they proved only a savor of death unto death. Felix trembled as Paul reasoned of righteous temperance and judgment to come, but that was the end of the matter—he did not repent nor bring forth works meet for repentance. And how numerous are the persons who are joined to their idols; and who are saying by their lives, if not in words, “There is no hope, for we have loved strangers and after them will we go!” There is no hope indeed, unless they break away at once and forever from these corrupt alliances—and doing this is like cutting off the right hand or plucking out a right eye. In other cases, depraved appetites have been indulged and pampered, till they have gained such a mastery of the soul that their subjugation to reason and the word of God is almost impossible. We have somewhere met with a fable that illustrates this: “An Eastern king once permitted the Devil to kiss him on either shoulder. Immediately two serpents grew from his shoulders, who, furious with hunger, attacked his head, and attempted to get at his brain. The king pulled them away and tore them with his nails. But he soon saw with indescribable horror that they had become parts of himself, and that in wounding them he was lacerating his own flesh.” This is very much the condition of the victims of appetite and lust.

The potations of the drunkard have poisoned his whole system. Every nerve and muscle of his body is affected; every drop of blood in his veins is “set on fire of hell.” So insatiate is the appetite that consumes him, that for its indulgence he sacrifices health of body, peace of conscience, and all hope of heaven. His wife is already broken-hearted, his children worse than beggared; he sees before him a drunkard’s grave and a drunkard’s hell, and yet he continues to drink. He is not insensible to the degradation of his position. Often he weeps over it, and vows amendment, and tugs at the chains that bind him to his misery. Alas for him, he finds those chains to be iron and brass; and after testing their strength he cries out in despair, “Oh wretched man that I am, who shall deliver me?” To him and to all who are the slaves of sin, there is but one way of escape. There is to be no temperizing—no delay. An empiric might prescribe soothing appliances, but the great Physician says. Cut off the hand, pluck out the eye. Balsams and lotions will not answer; the amputating knife must be used with prompt and thorough vigor. The shrinking flesh may complain, it may be “resisting unto blood striving against sin,” but it is the only way of entering into the kingdom of God. The words of our Saviour present us with the alternative of renouncing our sins or suffering the loss of our souls. “Who is wise, and he shall understand these things; for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.”—*N. Y. Independent.*

THIRTY REASONS WHY I SHOULD COME TO CHRIST,

I OUGHT to come to Christ:

- Because he is the Son of God. Matt. xxvii, 54.
- Because he is the Son of man. Heb. ii, 14.
- Because he is the great Prophet. Acts iii, 22, 23.
- Because he is the great High Priest. Heb. vii, 26.
- Because he is King in Zion and Lord of all. Psa. ii, 6.

Because I am guilty, and his blood cleanses from all sin. 1 John i, 7.

Because I have broken the law, and he is the end of the law for righteousness to every one that believeth. Rom. x, 4.

Because all my righteousnesses are filthy rags, and he is the Lord our righteousness. Isa. lxiv, 6; Jer. xxxiii, 6.

Because I am naked and he has the white raiment wherewith I may be clothed. Rev. iii, 18.

Because I am in darkness and he is the light of the world. John i, 9.

Because I am foolish, and grace and truth came by him. John i, 17.

Because I am vile and he is made of God sanctification. 1 Cor. i, 30.

Because I am dead, and he came that I might have life, and might have it more abundantly. John x, 10.

Because I am perishing and he came to seek and to save that which was lost. Luke xix, 10.

Because I am weary and heavy laden, and none but Christ can give me rest. Matt. xi, 28.

Because I am poor, and he has unsearchable riches. Eph. iii, 8.

Because I cannot see, and he was sent to heal the blind. Isa. xlii, 7.

Because he is the chiefest among ten thousand, and altogether lovely. Song v, 10, 16.

Because when I hated him he loved me and gave himself for me. Rom. v, 8.

Because he is able to save me, however vile and guilty, helpless, ignorant, and hardened I may be. Heb. vii, 27.

Because he is willing to save me. 1 Tim. ii, 4.

Because there is salvation in none else. Acts iv, 12.

Because all the prophets point to him. Acts iii, 24.

Because all the types direct me to him. Heb. x, 1-9.

Because he is the way, the truth, and the life. John xiv, 6.

Because he never rejects any that come to him. John vi, 37.

Because he is the resurrection and the life. John xi, 25.

Because he is to be my Judge at the last day, and I would now make him my friend. Acts xvii, 31.

Because God’s command makes it my duty. 1 John iii, 23.

Because if I come not to him I must perish. John iii, 36.

Surely these reasons are as many as I would desire. And they are very weighty. I never had as good reasons for anything I did as I have for going to Christ. I will go just as I am. I will not try to make myself better. It is of no use. I must have a great salvation. And I will go now. I dare wait no longer. Now is the accepted time; now is the day of salvation. Yes, by God’s grace I will go to Christ Jesus now.

LAY UP FOR YOURSELVES TREASURES.

It is an erroneous idea that God does not wish his children to be “rich.” He is really more anxious that they shall be truly “well off” than they are themselves. But his desires and plans for them embrace their permanent well-being in those “everlasting habitations” where he anticipates their “reign with him,” as well as their temporary interests in this world that is passing away.

Hence he counsels such investments of time, talents, labor and money, as shall have the practical effect of sending them on before, there to await our coming home. “Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosoms.” “In the morning sow thy seed, and in the evening withhold not thy hand.” “Sow beside all waters.” Do good unto all men as you have opportunity. “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.”

BREVITIES.

Tears are well as far as they testify, and we generally think well of them in their season; but tears are not in themselves of much weight, unless backed up with corresponding acts; a tender heart and a tender conscience, and kind words and acts, along with a consistent life, give weight to tears, and lend them brilliancy and lustre; they do then prove a true and loving heart, and to us they are more precious than diadems in the crowns of princes; and God takes note of the tears of his chosen ones.

But on the other hand we find tears freely shed by the worst of characters; those left to shame often weep in utter despair; and the opposer of God’s holy law is seen to weep while the gifted speaker sets forth the claims of God upon him, and in less than a month he perhaps forbids his nearest companion to comply with the terms of this very law; tyrants I believe have wept at the constancy of those whom they have followed with flame and sword; Saul wept aloud at the words of David, whose life he sought, and continued to seek [1 Sam. xxiv, 16]: such tears only attest a temporary pang, a short-lived sorrow, quickly dispelled by stronger and unholy passions.

Saying too much, is sometimes a damage to the very cause we would build up; and this officious censorship binds the very man whom we would set free: how beautiful the brevity and conciseness of God’s word; “What hast thou done?” Short and comprehensive reproofs and instructions are given, and the mind of the offender is left to meditate and enlarge upon the mighty truth, which like the electric current penetrates the deepest recesses of the soul: no redundancy of words, or variety of ideas is permitted to clog the course of conviction; but left to his own thoughts the reproofed one looks around in vain for relief, as the heaven-sent reproof enters like an arrow into his soul; and now there is but one hope, and justice and mercy are alike magnified.

J. C.

SAUL.

THE delineations of character as sketched in the historical Scriptures, are exceedingly instructive, as well as interesting; and very prominent among these sketches stands forth to view the character of Saul, the first king of Israel.

The first impression one receives on examining his character is surprise at his inconsistent course, and the contrary features in his character; at one time worshipping devoutly with the prophets, at another consulting the witch of Endor; at one time calmly and lovingly heaping favors and smiles upon David, at another hunting his life with the ferocity of a fiend; at one time forbidding food to his famished army to satisfy his fanatical oath, at another breaking his pledge of friendship to his faithful ally and son-in-law; disregarding the command to extirpate a certain nation to satisfy his avarice, and then urging the prophet to pray for him; at his first call to the kingdom, cowardly, hiding himself from fear, next hewing in pieces a yoke of oxen and threatening a similar fate to all who would not act with him in the work to which he had been called.

In Saul we see some of the best traits of humanity, strangely united with the worst, opposite traits of character appearing frequently to view: at one time brave to an extreme, at another time timid and trembling; at one time generous, at another mean; kindness and cruelty; devoted piety and rank disobedience; at one time his heart overflowing with kindness, at another kindling with ferocity; strange incongruities and inconsistencies appear at every turn in his life, and strangest of all is, the fact, that he was possessed of a very religious turn of mind; and amid all his obliquities, he would fall prostrate in wrapt worship when among the prophets, would intercede always for the prayers of the prophet Samuel, but too late he found that God would not always strive with man. O beware of trifling with God!

J. CLARKE.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, NOV. 27, 1860.

"CHRISTIAN SABBATH."

"WESLEYAN Tracts, Large Series, No. 5, The Christian Sabbath, by Rev. Luther Lee," is the title of a pamphlet which has just been sent to this Office with a request that it be examined and its positions noticed. For the sake of any who may be in doubt about the distinctness between the institution which this writer calls "The Christian Sabbath," and that institution which the Bible calls "The Sabbath of the Lord thy God," we cheerfully comply with the above request.

The position of the writer may be noticed under three heads: 1. The Christian Sabbath in prophecy. 2. The Christian Sabbath in apostolic example. 3. The Christian Sabbath in History.

Before taking up these points in order, let us introduce the author's definition of his position, and a statement of what he intends to do, in his own language, as follows:

"A third class hold that we are under the law of the Sabbath as much as the Jews were, but insist that while the gospel continues the law of the Sabbath in full force, it has changed the day on which it is to be celebrated from the seventh to the first day of the week. This is the view held by the great majority of Christians, and it is this view that is proposed to be advocated in this brief treatise."

We are told that "we are under the law of the Sabbath as much as the Jews were." While we yield a hearty assent to this, we must just remind the reader of that distinctive feature of the Sabbath law which particularly designates the seventh as the day to be observed, and to which the institution is with the utmost strictness confined.

We are further told that "the gospel continues the law of the Sabbath in full force," to which also we respond a hearty Amen. But now comes the strange work which it is proposed to have the gospel accomplish. While it continues the law of the Sabbath in full force, it has nevertheless, it is claimed, "changed the day on which it is to be celebrated." On this declaration we join issue,

1. Because it must be evident to all, that as the original law designates the seventh day to the exclusion of all others, if that day is to be discarded and another taken in its place, there must be a change in the law. Paul once said of the ceremonial law, that, "the priesthood being changed, there is made of necessity a change also of the law." Would he not much rather have said of the moral law, had the rest-day been changed, that, the Sabbath being changed, there is made of necessity a change also of the law. The law must in this case be revised so as to read "first-day" instead of "seventh;" for certainly a law requiring one definite day cannot be taken to enforce another and a different day. And then we must have an account of such revision, and a copy of the revised law, or it is of no force whatever. But we have no record of either one or the other. The assumption is therefore without foundation.

That a change of the Sabbath cannot be maintained is evident,

2. Because in the very nature of the case a change is impossible. How did any day of the week become a Sabbath, or rest-day? Because God rested upon a certain day of the week. And how did that day ever become incorporated into the institutions given of God to man? Because God, if we may so speak, took that day upon which he had rested, placed his divine blessing and seal upon it, and sanctified or set it apart for the use of man. And he assigned as a reason for so doing the fact that upon that day he had rested from the work of creation and was refreshed. And around this institution he has thrown the safeguard of a moral precept, incorporating into the law the reason on which the institution is based, and giving it to man as a weekly memorial of the formation of the heavens and the earth, and of the great God whose handiwork they are.

Upon this institution thus founded and sanctioned, let us now try the effect of a change. Let us suppose the first day put in place of the seventh. What effect does this have upon the institution? We have seen

that the whole reason for the institution—the reason why God blessed and set apart a certain day of the week, was because he had rested upon that day. But did he rest upon the first day of the week? He did not. Thus by changing the seventh to the first day of the week, the whole reason for the institution is carried away at one fell sweep.

But further, we have seen that the great object of the institution was to be a memorial of the works of creation, to keep man in remembrance of his Creator; and this is accomplished by the observance of that day of the week on which God rested after his six days of labor. But is this object gained by the observance of the first day of the week? It is not; for God did not rest upon that day; and he has never blessed, or commanded us to keep, any day but that upon which he rested. It is thus clear that by the substitution of any day of the week for the seventh, both the reason for the institution, and the object for which it is designed, are completely obliterated, and the institution destroyed. Viewed in the light of these first principles, the first-day Sabbath is destitute of all these essential elements, which, according to the Bible, enter into the Sabbath institution: it is without a reason and without an object. Custom may indeed make it a day of rest; but it does not thereby become the rest-day (Sabbath) of the Lord; it is not the Sabbath of the Bible; it is not the Sabbath which we are commanded to keep. The observance of any other day but the seventh must be of human origin, and be sanctioned only by human authority; since no day but the seventh can claim to itself those great facts without which the institution cannot scripturally exist. The moment we undertake to make a day the rest-day of the Lord on which he did not rest; when we endeavor to make a sanctified rest-day out of that which God has never blessed for that purpose; when we endeavor to make a day commemorate an event which did not take place on that day; and when we try to enforce the observance of a day by a law which as plainly requires another day; the inconsistencies of our position stare us in the face at every turn. And when the great Judge of all the earth, the great Author of the sanctified Sabbath, shall make inquisition for the honor of his law, all those who have suffered the human institution to usurp the place of the divine, will most assuredly stand abashed and speechless at that heart-searching challenge, "Who hath required this at your hand?"

(To be continued.)

A PURE LANGUAGE.

SPEAKING of a time evidently not very remote from the present day, the Lord by the mouth of the prophet Zephaniah, says, "For then will I turn to the people a pure language." The Psalmist once exclaimed, "It is time for thee, Lord, to work, for they have made void thy law." Is it not also time for the Lord to work for his law in another respect, and turn to the people a pure language when they speak in reference to it?

The language of theology has become impure. A tittle has been taken from the vocabulary of heaven, and applied to an institution of earth. We see it in all places and at all times. At every turn we meet this theological plagiarism which has insinuated itself into almost all the channels of religious instruction. In sermons, in Advent papers, in religious papers of every kind, how many appointments do we hear and see, for how many Sabbaths. But what do they mean by the term Sabbath? They mean Sunday! What inference, what example, what warrant, what right have they for applying that term to that day? None at all. Is it the usage of heaven? It is not. If people are determined to elevate Sunday into the place of the Sabbath, still they have no right to thus pervert the name.

There are two terms which we insist they have no warrant for thus using; and these are, Sabbath and Lord's day. Let them call their institution anything else they choose. We can think of a great many that would be very appropriate; but when they employ the ones referred to, they "steal the livery of heaven," &c.!

Let the consistent Sabbath-keeper congratulate himself on his position in this respect. When he speaks of the Sabbath he does it understandingly. When he refers to that venerable and hallowed institution, he

knows that he refers to an institution which is recognized of Heaven; and he uses the language which Heaven employs. Thank the Lord for beginning to turn to his people a pure language, in respect to his holy Sabbath.

WESTERN TOUR.

SINCE last report we held one meeting with the church at Mauston. We spoke relative to order in the church of God. That in shunning Babylon (confusion) on the one hand, we should not run into a worse confusion on the other hand. That there is no state in which believers may be, however much of the Spirit, or even the gifts they may enjoy, that they can safely lay aside reason, and follow impulse. That the apostle Paul, in speaking of spiritual gifts in 1 Cor. xii, xiii, and xiv, says, "Seek that ye may excel to the edifying of the church." Chap. xiv, 12. "Let all things be done unto edification." Verse 26. "And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." Verses 32, 33. "Let all things be done decently and in order." Verse 40. And let it be borne in mind that these cautions, admonitions and instructions are given for those under the influence of the choicest and most powerful gifts from heaven. But there is an uncontrollable, ungovernable, untamable spirit attending fanaticism which will run over and shout over these precious portions of the word.

We also took up the doings of the Battle Creek Conference relative to holding our office of publication, and stated that it must be held either by one or more persons as their property, or by a legally organized publishing association. That we were the only legal owner of the office property. And should it still be left in our hands, doubtless a meaner cry of "speculation" would be raised than was heard under Stephenson and Hall's administration in this State six years since. That it was a matter of real necessity that something should be done, and the simple steps proposed to be taken were no more of Babylon than each brother securing his property by deed.

We would here state that Bro. Steward is now on a journey to Madison, to secure by deed forty acres of school land on which he and two of the brethren have built them houses. If, then, to secure the office property is Babylon, Bro. Steward is taking a bad journey by the way of Babylon. We wonder if M. E. S. will see this matter branded with "Babylon," "fallen?"

As to the visions among these reformers, we would say that we had a meeting of the church to investigate, from 9 o'clock A. M. to 3 P. M., and became perfectly satisfied that the Lord of heaven has nothing to do with them. Those who have them are conscious of all around them. Compare this with 2 Cor. xii, 1-7. And some things connected with them are too silly to be attributed to the arch-deceiver. They must partake very largely of human weakness.

Obituary notices have been seen, with the date of the death of persons who have outlived the time set, and bid as fair to live as other people. This is now met with the reply, "That was a trial of faith." And it is now recollected that the name Jesus was not signed to the obituary. We have been informed that it has been seen how much room an article setting forth this work would occupy in the REVIEW, Nos. 24 or 25; but neither of these contain the article. This, too, must be a trial of faith!

The most favorable thing in this unpleasant matter is, that the crisis came so soon, that it is being exploded before many became ensnared. It will doubtless prove a severe trial to some in Mauston, Marquette, and vicinity for a short time; but if they decide to go with the body instead of a faction, it will teach them a lesson of great benefit for time to come. What we have written upon this subject has been in the absence of brethren Ingraham and Sanborn, therefore their names are not signed to the reports. It may be gratifying to the friends in Wisconsin to have them speak out in relation to this fanaticism.

MARQUETTE CONFERENCE.

In company with brethren Sanborn and Ingraham, we reached Marquette sixth-day morning, Nov. 9th. We soon learned that the brethren had purchased, and were fitting up a brick building, formerly used in con-

nection with the court. Marquette has been the county seat. This has been brought about in a busy season of the year, and money scarce, with a spirit of enterprise worthy of the friends of the cause in Marquette. With some alteration, and well seated, it will make a good, commodious place of worship. We were happy to find the young church at Marquette generally decided and strong in the truth. Many wished to be remembered to Bro. Loughborough, and expressed a hope of seeing him as soon as next spring. Our meetings were large, and there was good liberty in preaching and in the social meetings.

As the friends had raised the cash to pay for their place of worship, they were justly excused from doing much for preachers present. However, they raised about a dozen dollars for Bro. Ingraham, to get him a new overcoat, which he much needed. In accordance with the request of many brethren in Wisconsin, it may be duty for Bro. Loughborough, self and Mrs. W., to hold a series of conferences in the State next April and May. Lord direct.

Sabbath and First-day, Nov. 17 and 18, we had the pleasure of meeting at Monroe, Wis., with many of the brethren and sisters in that vicinity. At Monroe their number is small, some having died, others moved away, and some gone back, so that about the only reasons for holding a conference in that place are that it is central, and the court-house could be obtained.

We spoke four times during the meeting with much difficulty, as a severe rheumatic affection in the neck and shoulders was a severe drawback. Sabbath morning we were obliged to call for help to arise from bed. Bro. Ingraham spoke three times. The social meetings were good. The brethren raised \$14 for traveling expenses, besides \$10 from the S. B. T. of our good brethren at Avon, which we handed back to the treasurer, stating that it would add one foot to the length of their contemplated meeting-house, which they design to build thirty by forty. Four feet added to the length would give them a better shape, and more room for general gatherings, which will be very beneficial twice a year.

The brethren in that part of the State are not in the least affected with the fanatical extreme relative to consecration which infests the Northern part, and see the necessity of order in the church of God. We now design visiting Wisconsin in the Spring in company with Mrs. W., and it is the unanimous desire of the brethren in several places that Bro. Loughborough accompany us.

First-day, after the afternoon discourse a few moments were spent in a business meeting. By a unanimous vote Bro. J. G. Wood of Brodhead, Green Co., Wis., and Bro. L. Lathrop, of Freeport, Ills., were chosen to solicit pledges for support of the tent next season. Each church and individual in Wisconsin and Illinois to pledge according to their ability and send their pledges to these brethren by the first of January, 1861, and half to be paid by the first of May, the other half by the first of September.

Also, Bro. J. N. Loughborough was invited by a unanimous vote to labor in connection with the tent next season.

Last evening we preached at this place (Crane's Grove, Ills.), and were in hopes to have one meeting in the place without disturbance and confusion. We therefore spoke till within five minutes of nine, and closed the meeting. But Mr. S. G. Clark, a no-law, age-to-come preacher, being present, commenced the usual harangue of that kind of men, and caused some confusion. The mantle of Eld. H. Collins (who is now denounced by those who have been his dupes as a very bad man), has seemed to fall on this Clark, and he fills his place well. Probably more brass, impudence and blackguardism cannot be found in any second-class minister than in this Clark. He challenged for a discussion, but we declined on the ground that to discuss with a man who had used our name and Mrs. W.'s as he had, even attacking character, would be a disgrace to us. We then inquired before the congregation if he knew anything against our characters, to which he replied that he knew nothing, but had heard. But he had stated that he was acquainted with us and knew these things to be true. We then stated that to attack character, and from hearsay use smut and blacking, as he had done, was doing Satan's dirtiest drudgery.

The brethren at this place are firm. They are prudent, peaceable, quiet Christians, living in the midst of the meanest persecution we ever witnessed. We were happy to meet sister Golden who came out at the time of the discussion at this place some more than two years since. Also sister Newton who was at that time confirmed on the truth. We go from here to the Round Grove conference. May the Lord meet with us.

AT HOME.—We reached Bro. Wick's, near Round Grove, the 22d, at 7 P. M. We had rode forty miles in an open buggy that day, about half the distance in a western prairie snow-storm. Happy indeed we were to meet a hearty reception, and sit down by a heated stove.

But the scene changed. A telegraphic despatch was handed us, stating that our youngest child, ten weeks old, was at the point of death. Then came a struggle of mind to decide what to do. To leave for home immediately would prove a disappointment to the brethren who might assemble for conference according to appointment. And the thought of remaining over Sabbath and first-day, three full days, was painful. But as the storm would prevent the brethren from coming in from a distance, and Bro. Allen was to be at the meeting, we decided to return immediately to Battle Creek.

At Mackford, Wis., while praying for our family at home, we had a presentiment that our youngest child was very sick. The babe seemed lying before us with face and head dreadfully swollen. We wrote to Mrs. W. the 18th, from which we copy the following:

"I fear that all is not well at home. I have had some impressions as to the babe."

When we read the despatch at Bro. Wick's we were prepared for such news, and stated to those present that they would hear that the child's head and face were greatly affected. When we reached home we found the child alive, but suffering with erysipelas, the face and head swollen, and dreadfully inflamed. To-day (the 25th) the symptoms are favorable.

We do not profess to be a prophet, or the son of a prophet; neither would we be influenced by every impression and image of the mind, but we do most solemnly believe that those who give themselves unreservedly to the work of God, may have an experience richly dotted with the manifestations of the Holy Spirit.

J. W.

WHAT DOES INFIDELITY PROPOSE TO DO?

Or late I have learned a lesson by conversing with infidels. I once thought infidelity was a system, doctrine, creed or theory, adopted and set forth in due form. But this is not the case. It is not a system, it affirms nothing, believes nothing, promises nothing—is nothing. A negative can be prefixed to almost any truth and they will believe it. They believe in *no-theory, no-creed, no-organization, no-principles, no-conditions* of initiation into their fellowship, *no-law, no-Bible, no-Devil, no-Saviour, no-God*. It consists of negatives, it neglects all law, all system, all testimony and all promises.

It builds up nothing, it ignores all authority and government, it does not regard consistency, morals, character or anything of the kind. Its object is to deny all truth. Every argument advocated by an opponent is met with, "I don't believe;" as though their unbelief would destroy all evidence!

Infidels do not propose to build anything; their object is not to show "a more excellent way," "a high-way of holiness," but to turn us out of "the old paths." Their mission is to pull down. They never organize, but always disorganize. They come not to save, but to destroy. Their work is easily done, because it is all tearing down, disorganizing and deranging.

The reason why they are so hard to discomfit is because they have nothing to defend. Their work is simply to stand off and throw fire-brands into the camp of the saints. They object to the Bible, 1. Because it teaches the immortality of the soul, and 2. Because it does not teach the immortality of the soul. Thus they fire in from every quarter. Their work is to spread destruction as wide as possible, and then tantalize the servant of God with "I can tear down faster than you can build up." This is true. "One sinner destroyeth much good." One incendiary can burn buildings

faster than ten men can build them—tear up more Rail-Road track than one hundred men can put down. One enemy can sow more tares than twenty farmers can pull up. As before stated, their business is not to build up, but to pull down. They attack the Bible, the church, and consequently morals, peace, happiness &c.

Their commission says, Go and make war upon the Bible and its truths, religion and its friends. There is no "Glory to God in the highest, and on earth peace and good will to men," in their mission. Theirs is a message of hatred toward the Bible and all it contains. Their object is to spread desolation among other men's labors, and lay their work in ruins, leaving nothing but wrecks behind them. Their appeal is to the lukewarm, backslidden or apostate,—not to rescue him, but to bid him God-speed in his downward course. To destroy his confidence in his brethren, his religion, his Bible, and his God. To intimidate and discourage him from all good forever.

Infidelity never has enlightened, civilized nor ennobled a nation or people in the world. That is not its business. Here I assert that it is impossible to point to any good that can possibly grow out of infidelity. Have infidels ever organized society, established peace and order, civil institutions, or a system of morals? Never. They deny everything, and prove nothing. They doubt this, dispute that, and don't believe the other, and in nine cases out of ten cannot give a reason for their doubts and fears.

It requires no talent or learning to be an infidel; all that is required is to know how to deny everything. The most illiterate blockhead under the sun can deny as stoutly as the man of education and ability. I have heard persons who never read the Bible through in their lives (and I doubt whether some of them had ever read the Elementary Spelling-book), talk of inconsistencies, incongruities and absurdities in the Bible as learnedly as if they had committed the whole Bible to memory. Any blockhead can deny the Bible, and take a leap into the dark; but I cannot see what should cause him to do it. He risks all, loses everything, without the possibility of gaining anything in this world or the world to come. They do not pretend that the world would be any better for embracing their denials of truth than they would be for rejecting them. They say they oppose the Bible because it is a fable. But why do they not pitch into other fables? "Uncle Tom's Cabin" is a fictitious work which has an extensive circulation, why do not infidels spend a part of their time fighting it?

"How can ye believe that receive honor one of another," is the true ground of infidel objections. But I cannot tell how they intend to benefit the world by their doctrines.

M. HULL.

Fairfield, Iowa.

MERCY.

MANY entertain incorrect ideas of mercy. This mistake lies in viewing mercy as a separate attribute, when it should be coupled with truth and justice. "Mercy and truth are met together, righteousness and peace have kissed each other." Ps. lxxxv, 10. A fact might be stated to several persons and they immediately decide that the course of another was not only unjust, but unmerciful, when if all the circumstances in the case were made known they would judge very differently.

Many affirm that God is not a God of mercy because he has destroyed individuals and nations in the past. If we were perfectly acquainted with the condition of the nation or individual, if we understood all the circumstances of the case, then we could form some opinion of the reasonableness or unreasonableness of God's dealings, with them, but when we do not fully understand the nature of any case, it is unreasonable for us to give our decision. At the great day of accounts all will be made plain, and the justice and mercy of God made manifest. It is our duty to believe what the Lord has said. "The Lord is good to all, and his tender mercies are over all his works." Ps. cxlv, 9.

Some may say that it was unjust for the Lord to strike Uzzah dead for merely touching the ark when he did it with a good intention. But is it right for us to judge in the matter when we do not understand it? David quite forgot himself on this occasion, and was

displeased with the Lord for doing this thing. 2 Sam. vi. The Lord knows the secrets of all hearts, and although he may not always give the reason why he does this or that, we may know that he is just.

We will suppose a man has arrived at years of understanding. The Spirit of the Lord strives with him from time to time, but he refuses to yield. Friends exhort and admonish him to turn to the Lord, but he heeds not their counsel. Reason and conscience plead with him, but all in vain. He is rebellious and stiff-necked, and willfully persists in his wicked course. He becomes hardened in sin, his conscience is seared, he hates God and righteousness; in short, his case is hopeless and he is sealed for destruction. Still he is an accountable being, and knows that he will be punished for all his sins. The question now arises, Would it be merciful in God to put an end to his existence? Many would answer in the negative. But why not? Because, say they, it would deprive him of many years of happiness. But those who call the shadowy pleasures of earth happiness are strangers to the substantial happiness which arises from doing others good, spiritually as well as temporally—from a well-grounded hope—and from the communion of the Spirit. The empty pleasures of earth are so spoiled by a thousand accompanying evils that they amount to nothing at all.

Finally, if a person did enjoy years of happiness and die without hope, his life would be a perfect blank, for his name is put out forever.

Now let us examine the other scale. He keeps on committing one sin after another, for which he has got to suffer the pains of the second death. How quick earthly happiness vanishes when a person is attacked with bodily pain. A small amount of suffering is sufficient to overbalance any amount of pleasure or sensual gratification a person can enjoy. How then will it be when the whole being is tormented in the wrathful flames of gehenna? What will the happiness they have enjoyed amount to then? It will be as a dream forgotten. Again, a wicked man exerts a positive influence for evil.

Having weighed the subject candidly we see that it would be merciful in God to deprive a person of life who had passed the bounds of hope. Some think the destruction of the antediluvians an unmerciful act. But they had become exceedingly wicked and corrupt [Gen. vi, 5], and experience has proved that when a nation or a world turn from the Lord and give themselves up to sin, reform is hopeless—they will grow worse and worse. If the old world had continued a thousand years longer, what would have been its condition? We should naturally suppose that righteousness, virtue and peace would have been exterminated, and wickedness and vice swept like a deluge over the earth. Why should whole generations of men and women be permitted to live on the earth for no purpose only to suffer the second death? Only one righteous family existed in Noah's day, and surely the prospect was that holiness would soon become extinct, and sin and suffering reign universally, and thus the purpose for which the earth was created be entirely frustrated.

For reasons before stated it would be a mercy to that generation and to generations following for the race to be destroyed. Thus the Lord destroyed the wicked and preserved the righteous, giving to the world as it were a new start, again placing things in a favorable situation to carry out the plan of salvation. Since that time cities and nations have been destroyed, which was a mercy, not only to them, but to the human family as a whole.

We have now reached a point of time when wickedness and crime have become so great that the Lord is going to destroy mankind from off the earth. But most people think it is too bad for the Lord to destroy the world now. The arts and sciences are in a rapid state of advancement, and it is just getting so that men can live easy and comfortable. Labor-saving machines have been invented, and by the aid of steam men can travel with great speed over every part of the earth. The most fertile parts of the earth are just beginning to be settled. In short, men are just getting ready to have a good time. It cannot be, say they, that the Lord is going to destroy all these things.

But let us look at the subject candidly. What effect has the intellectual and physical improvements of the age had on its morals? Have they caused them to be

more holy, to seek after God more? They have not. The mighty achievements of science have caused men to be proud and haughty, to forget and despise God, and trust in themselves. The Lord did not place men on the earth to do great things, but to develop holy characters, and prepare for a better state of existence. Their heaping together the treasures of earth has nothing to do with the purpose of God. The building of cities, ships, and railroads, does not produce moral happiness. Moral happiness does not result from riches and can be enjoyed by the poor as well as the rich.

Although there are many that profess godliness at the present time, there are few that really possess it. No doubt there were many in Noah's day who professed religion and considered themselves full as good as the despised ark-builder. No doubt the six hundred thousand that came out of Egypt supposed themselves the true church, and expected of course to go into the promised land. The formal Pharisees supposed themselves even better than others, and whom should God favor if not the children of Abraham? But all these were destroyed in their pride and self-righteousness, and should serve as lively examples to us in the latter day.

Judging from the past we might expect the time had about come for the Lord to overthrow the earth. There are many that profess to be good; but there are few that really do justly, love mercy, and walk humbly with their God. Sin, suffering and disease prevail to such an extent, and holiness, happiness and peace are so nearly eradicated, that it would even be a mercy in God to close the scene.

D. HILDRETH.

TO THE LUKEWARM.

HEED the counsel of the Saviour,
Buy of me the gold that's tried;
Purify all thy behaviour,
For the flesh must be denied.

In the furnace of affliction,
Thou wilt find the purest gold;
Rebel creatures need correction,
Ere they be of heavenly mould.

Buy the raiment white and shining,
That thou mayest be clothed upon;
Righteousness thy heart entwining,
All thy shame will then be gone.

Use the eye-salve by anointing,
That thou mayest clearly see,
Counsel of thy Lord's appointing,
Heed it thou and watchful be.

Jesus says that he will chasten
And rebuke those whom he loves,
Be thou zealous therefore, hasten
And repent, for he reproveth.

A. L. GUILFORD.

CLOSING THE SABBATH.

I RECENTLY stopped over the Sabbath with a brother in Illinois, and was much pleased with his manner of closing the Sabbath. A few minutes before the setting of the sun, the family were called together, a hymn was sung, and all engaged in prayer. When the exercises closed, the Sabbath was past, and the first day of the week had come. It occurred to me that this was a good way to close the Sabbath. As the time draws near for the sun to set the mind is apt to recur to worldly things, and it requires considerable effort to keep the thoughts where they should be, especially when there is a press of business. And if it is cloudy there is danger of infringing on the closing moments of the Sabbath. We do not wish to have it so, of course, but it is sometimes the case, and here is a perfect remedy. A few minutes before the sun sets call the family together, sing a good hymn, and all engage in the worship of God. If the thoughts are kept on heavenly things, without wandering, as they should be, when the devotions are closed the Sabbath will be past and worldly things can be attended to. A satisfaction will be felt in closing the Sabbath in this manner. Business can then be attended to with a cheerful assurance that the Lord is well pleased with us. I can but recommend this plan to those who wish to keep the fourth commandment in "letter and in spirit too."

D. HILDRETH.

LETTERS.

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

From Bro. Hehner.

BRO. SMITH: Truly the *Review* is a welcome messenger to me. It is like bread to the hungry, or the pure spring water to the thirsty soul. The doctrines it advocates are truly the doctrines of the Bible, and its spirit, the Spirit of Christ. Although I am alone in this place, and feel I am a stranger and a pilgrim on the earth as all my forefathers were, yet when I take my Bible and read that God's people are a scattered and peeled people, and then take the *Review* and read the testimony of the little flock scattered to the four winds of the earth, I can truly rejoice with that joy that is unspeakable and full of glory, that soon, very soon his saints will be gathered to him, and so ever be with him. Praise his holy name. My desire is that I may be a holy man, a perfect overcomer, and share in the kingdom with the saints.

Dear brethren and sisters, although I am a stranger to many of you that write those warm-hearted epistles in the *Review*, I trust I am not a stranger to the God you worship, or the Spirit you possess. My desire is that this medium, the paper, may be filled with warm-hearted testimonies, and we all be found keeping the commandments of God and the faith of Jesus at his appearing and kingdom. May God abundantly bless this medium through which his people can communicate to each other, and to the world the truth contained in the word of God, the third and last message of mercy that is ever to be proclaimed to the world this side the coming of our Lord and Saviour Jesus Christ. Although we may have trials and persecution, and cruel mockings for the word's sake, the apostle says that these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory. I desire to live a Christian, squared by the word of truth.

Yours in the bonds of love and Christian affection,
and in hope of eternal life at the appearing of Christ.

JOSIAH HEHNER.

Whitby, C. W.

From Sister Richardson.

BRO. SMITH: I feel it my duty to write a few lines and speak of the great goodness of God to poor unworthy me for a few months past. My attention was first arrested when reading the 12th chapter of Matthew, 36th and 37th verses. I felt condemned for speaking so many useless, idle words. I felt as though I must set out anew, and try to break off from every idle word, and as soon as I began to take myself up on this point it seemed as though the enemy rallied all his forces against me, and crowded every unhallowed thought into my mind, and I sometimes felt almost discouraged. I thought I never could go through. I began to call upon the Lord, believing he would help me to control my thoughts, and to overcome. After this I soon found peace of mind, felt as though I was making some advancement, although I felt there was a great work to be done. I began to feel the importance of holiness of heart. I felt that I must be holy, without spot or wrinkle or any such thing, before I could enter the kingdom, and when I thought of these things I felt sometimes as though such a poor, weak, worm of the dust could never go through to the kingdom. I was led to call upon the Lord for help. I felt a desire to consecrate myself wholly to the Lord. I thought I would lay all on the altar daily, but still I did not feel the evidence that God accepted the consecration, and for weeks I struggled on in this way, and could not tell why I did not feel the evidence of my acceptance; but when I read Bro. B. F. Robbin's piece in *Review* No. 15, Vol. xvi, I could see what hindered my acceptance with God; it was self. I did believe that the blood of Jesus cleanseth from all sin, but I did not believe that it did now, and for me; but I can say with the poet,

"I am the Lord's, and he is mine,
Our hearts, our hopes, our passions join;
Let not a motion nor a word,
Or thought arise to grieve my Lord."

Dear brethren and sisters, it will do us no good to have a theory of the third angel's message without a heart-felt experience. We must have our heart cleansed from every idol and from everything that is unlike Jesus, before he can come in and sup with us. We

must rally around the high standard of holiness, and come up to the help of the Lord against the mighty. How important it is that we should watch and pray continually lest we enter into temptation. The Lord will not suffer us to be tempted above what we can bear if we keep hold of his strong arm. The work of holiness is an individual work, and it is what we must all have before we can meet the Saviour. Then let us see to it that we make sure work for the kingdom. Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus as the author and finisher of our faith. Let us all try to form our character by the word of God, that we may all be found keeping his commandments and the faith of Jesus.

Your unworthy sister,
EMILY RICHARDSON.
Stoddard, N. H., Nov. 7, 1860.

From Bro. Allen.

BRO. SMITH: I wish to write a few lines to apprise you of my change of residence from Galva to Princeville, Peoria Co., Ills. The *Review* has steadily come to me for the year past to Galva, and also to my son, W. M. Allen. But he has not received one of the papers, for I have taken them from the office, paid the postage, and given them to a poor widow, who has received them with joy of heart. And although she has never heard an Advent preacher, they have caused her to go to the Bible, and to keep the commandments of God and the faith of Jesus. I should have said that my son left Galva city last spring, to publish salvation to a dying world. I know not where his lot is cast, but mine is here in Princeville, where Eld. Ingraham had such hard work to procure a house last spring to speak in, where all hearts seemed to be closed against him and his doctrine. But in spite of all opposition, he scattered his bread upon the waters, and it has been gathering ever since. In Princeville and adjoining neighborhoods are numbers who keep the commandments of God and the faith of Jesus. We are somewhat scattered, from eight to ten miles apart, but thanks be to God, our hearts are knit together in love, of the truth, and our prayers are, Lord send us some faithful laborer, for the harvest is great. If Bro. Ingraham can come, I feel warranted in saying he will not have to take from his own pocket one dollar for the use of a building to hold meetings in. No, no. Some of the brethren are blest with earthly goods which they want to exchange for a heavenly treasure. We have established our prayer-meetings, which hereafter will be held in the Christian meeting-house every Sabbath at eleven o'clock. The number of Sabbath-keepers, as near as I can give them are as follows: in Princeville, sixteen, from Southhampton on the way to Princeville, eight, to Mount Hawley, four; making in all, twenty-eight, who can attend our prayer-meetings. Pray for us brethren, that the Lord may bless us, and add to our numbers such as shall be heirs of his kingdom.

Yours in hope of eternal life,
WARREN ALLEN.
Princeville, Ills., Nov. 11, 1860.

From Sister Taylor.

MR. EDITOR: I take the liberty to express something of my feelings and gratitude to God for sending his messengers to Lodi to proclaim the third angel's message, which proved a powerful eye-salve to open the eyes of my understanding, showing me that I was building my faith more upon the teachings and traditions of men than upon the word of God. I saw that I was breaking the Sabbath, and thus trampling upon God's law, which is holy, just and good, and which his holy Son came not to destroy, but to magnify and make honorable. Being convinced of this truth, I was condemned, of course, and what could be done? I saw no remedy only to turn my eyes to Jesus our great High Priest as my atonement, and at the same time turn my feet from off the Sabbath, from doing my pleasure upon that holy day. There were quite a number that covenanted to keep the Sabbath at the same time I did, at a social meeting in the tent, the last Sabbath the brethren were here, and I will say for their encouragement, that nearly all that then started are holding on, and going on their way rejoicing to mount Zion. The Lord has been very good to us since we received this message.

For the last three weeks that have passed, surely

with blessings we have been blessed. Bro. Sanborn has been with us the most of the time, laboring zealously in word and doctrine. During the time a table has been spread out before our craving souls, loaded with rich-Bible truth, which we gladly feasted upon. We have also had the pleasure of listening to Bro. Ingraham two evenings, and hope to hear more from him on his return from the conference. I have long professed to be an ardent lover of my Bible, but I must admit I have seen it only as a dim light shining in a dark place in comparison to the glorious light I now see beaming from every page. With the Psalmist I feel to exclaim, "Bless the Lord, O my soul, and all that is within me bless his holy name," for such a Book, so full of beauty, so lovely, and so just and reasonable. And again I bless his name that my eyes have been opened to behold so much of its truths. God bless the labors of his messengers, and add to their number; for the harvest is great but the laborers few.

Your sister in faith,

ELLEN E. TAYLOR.

Lodi, Wis., Nov. 4, 1860.

From Sister Camp.

BRO. SMITH: As it has become duty to write to the Office, and I so much delight to read the communications from the dear brethren and sisters, I feel a desire to add my testimony in favor of our holy religion, and the sacred truths we advocate. They are indeed dear to my heart. And in view of all that the Lord has done for us as a people, and especially for unworthy me, I want to love him with all the heart, and yield a strict obedience to all his holy requirements. I would not have mine that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel, but I want it to be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet Spirit, which is in the sight of God of great price. The question may arise in our minds, How much of our time shall we be in possession of the meek and quiet spirit? Shall we say, what time things go smoothly with us and to our minds? Oh, no; this is not enough, since it is a characteristic of our holy religion to give us calmness and patience under the adverse scenes through which we are called to pass.

Jesus was our pattern, and when was he impatient? Never. And as he was our pattern, so should we, especially parents, be patterns for our children, and as elder brethren and sisters, to those who are younger. We should set an example daily and hourly that should say to those around us, Jesus saves his people from their sins. I have chosen Jesus as my Saviour, and often have I felt to say within myself, especially while coming from my closet devotion, I have given all for Christ; he is my all. And when passing through deep afflictions I have felt to say, O I am glad I have given all for Christ. I have found in him a friend that sticketh closer than a brother. I feel that it is safe trusting in him. I feel that many and sore trials await me, but I desire to lean upon his almighty arm, casting all my care and burden upon him, knowing that he careth for and will sustain me.

Yours hoping for eternal life when Jesus comes,

I. G. CAMP.

Gayville, Vt., Nov. 11, 1860.

From Sister Thompson.

BRO. SMITH: I have this morning read the last No. of Vol. xvi, and I feel that I never laid out a dollar for a better purpose. I would much rather lose two meals of victuals a day than to do without the paper. I look for its weekly visits as I do a letter from a near friend. I feel myself a pilgrim and stranger on the earth, looking for a better country. Here I have no certain dwelling place. I regret my past unfaithfulness; and it is my prayer that God in his infinite mercy will have mercy on me. The past season has been one of toil and care, and I must confess that the world has had too much of a place in my heart; but I can truly say that the Lord is better to me than I deserve. I hope to hear from the dear saints that are scattered abroad, and I hope to meet them in the kingdom of God, where there will be no more parting of friends. I hope that the time is not far distant when I can meet with some of the dear saints. It is a privilege that I have not enjoyed in a great while. When I hear the calls for help

through the *Review*, I regret that I cannot lend a helping hand. It is often said to me, Why do you not dress better and more fashionable? I tell them that the fashions of this world will soon pass away, and that my conscience will not allow me to do it. With much love for the cause of God, I remain,

Your unworthy sister in Christ.

A. O. THOMPSON.

Extracts from Letters.

BRO. M. HULL writes from Mt. Pleasant, Iowa, Nov. 19, 1860: "I am here in Mt. Pleasant, trying to preach the word of the Lord. There is great opposition here. A tremendous outside pressure is kept up to keep the people from hearing the word of the Lord. The Campbellites, notwithstanding all their boasting about free investigation, have shut me out of their meeting-house. But their minister (Eld. E. W. Shortridge) secured the Universalist house for me. Last night the house was crowded with attentive hearers while I gave a discourse of near two hours length on the two-horned beast.

"Eld. McConnel is here from Marion. He would like to debate the points of difference between us. But he has reasons for refusing to debate with Bro. Cornell or Snook, and for certain reasons he will not debate with Shortridge or Hull, or any other man in or out of the State of Iowa. So upon the whole I guess we will not have a debate very soon. Bro. Shortridge has never fully believed our position on the Sabbath until he heard Eld. McConnel oppose it. But the Elder's discourse has left him (Shortridge) without a lingering doubt on that question."

Sister M. Bean writes from E. Brookfield, Vt.: "I wish to say to the dear brethren and sisters of like precious faith, that I feel my heart glows with gratitude to my kind heavenly Father for his great goodness to me. I do truly feel that the dear Saviour does come in and sup with me and I with him. I can from experience say, Great peace have they who love God, and nothing shall offend them; and the soul is in perfect peace whose mind is stayed on God. Praise the Lord! O how good is he! I feel like going strait forward, neither turning to the right nor left, but making straight paths for my feet, that the lame be not turned out of the way, but rather be held. Every Sabbath when the weather is agreeable two or three come in and we are blest. Last Sabbath three came in, making five, with my husband and myself. The sweet Spirit rested down upon us, and I believe we all felt as if we had got a good day's journey towards the port of endless rest."

OBITUARY.

FELL asleep in Jesus, at Monroe, Wis., sister Esther, wife of Bro. John Lindsey, Nov. 12 1860, aged 42 years. Her disease was consumption.

Sister Lindsey embraced the Advent faith in 1842, near Melbourne, C. E., where she received the Sabbath in 1850, when Bro. Bates first visited that place. Since that time she has been a firm and devoted believer in the third angel's message, as all will testify who have known her for the last ten years. Her sickness was protracted, which she bore with patience and true Christian fortitude. She fell sweetly asleep in Jesus in bright hope of a part in the first resurrection. She leaves her husband and daughter to mourn her loss.

Bro. Allen providentially arrived in the place at the hour appointed for the funeral, and gave an appropriate discourse from Job xiv, 14.
JAMES WHITE.
Monroe, Wis., Nov. 16, 1860.

Fell asleep, Sept. 21, 1860, sister Curtis, wife of M. E. Curtis, of Easton, Ionia Co., Mich. She came to her death very suddenly by an accident. While on the way to Ionia the horse took fright at some hogs that suddenly came in sight from among some hazelnut bushes. Both the reins broke and left the horse beyond Mr. Curtis' control. She was thrown violently out of the buggy, and lived but one hour after the accident. On the following first-day a large number congregated themselves together to her funeral which was attended by Eld. A. Cornel (Baptist), of Ionia. As near as we can learn she was happy in Jesus up to her death.
E. M. DAVIS.

THE REVIEW AND HERALD.

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

NOTE FROM BRO. WHITE.

BRO. SMITH: Last night (Nov. 15th) we reached this place (Monroe, Wis.) about ten o'clock. This morning Bro. Lindsey brings us a letter from Mrs. W., reporting all well at home. We copy a few lines from the letter as follows:

"We try to put our trust in the Lord, and it is not in vain. I felt sad to hear that your lungs were affected. I hope you are better. I thought of the place to which you were going, the excitement in Mauston, which we feared was not genuine, and a weight of sadness rested upon me for you. But we have prayed earnestly for you, and have sent in your case to the church for the brethren and sisters to pray for you. We believe that God will hear prayer and strengthen you, and give you freedom, and access to the hearts of his people."

At a later date the letter says: "While visiting at Bro. Lyon's, Bro. L. brought me two letters from you, which I read, and all seemed to rejoice, for all the church had made your case a special subject of prayer. Matters at Mauston, Wis., had troubled us all, and I feared you would be discouraged to find things in such a state. But the Lord has been to you a 'strong hold in time of trouble.' While searching for a verse for Willie, I opened to these words, which Willie committed to memory to repeat in Sabbath-school: 'The Lord is good. A strong hold in the time of trouble, and he knoweth them that trust in him.' At these words I wept, they seemed so appropriate. The whole burden on my mind was for you, and the church in Wisconsin."

Never were we so unexpectedly raised up and sustained as at the conference at Mauston. And such uninterrupted peace of mind we never enjoyed under such circumstances. It was because God's people were praying. Blessed be his holy name forever.

JAMES WHITE.

BE ZEALOUS AND REPENT.

ARE we in the age of the Laodicean church? Does this name apply to those who are endeavoring to heed the third message? This question has been forced upon my mind frequently of late. Has inspiration named this church Laodicea? Surely it has. Truly fearful is the warning, "I will spue thee out of my mouth!" and to have the threat made before the condition, and so conclusive a reason given (lukewarmness). Are we the Laodicean church? Do we believe it? Startling question, and that, too, to be answered in the affirmative. Who dare be lukewarm for a moment? Who will neglect for a moment the fine gold, and who will risk his welfare unclothed with the white raiment, who will walk blindfold when eyesalve is offered?

"I will spue thee out of my mouth!" With what awful decision is this warning given, as though some general apathy would seize the church, and fatal stupor would paralyze its powers. But there are conditions. Who will be zealous and repent? Who will open the door and welcome the condescending Visitant, who with patient love has so long been knocking at the portal of the soul? O brother, how is it with thee?

J. CLARKE.

REFLECTIONS.

WHAT are we doing for God? What is the record of the recording angel concerning us? We know that a faithful record is kept in heaven of all our acts, all our words. Does this record tell for us or against us? Are we doing the whole will of our heavenly Father, or only a part? These are questions of fearful import: questions which none on earth can answer for us. We must answer for ourselves before the great Judge of all things, and it is of vital importance that we be prepared to answer these questions now, even to-day, for we know not what a day may bring forth. We should not rest satisfied unless we can feel a daily witness of our acceptance with God. O the unrest, the mental depression of those who are striving to overcome and are beset by Satan on this hand and on that, tossed to and fro, and looking too much to outward circumstances, and often feel that God has almost or quite forsaken them. But if at these times of temptation or trial we could exclaim with the poet,

"In every trying hour,
My soul to Jesus flies,"

all would be well. Jesus is our best friend. O let us not grieve him by doubting his faithfulness to forgive all our transgressions, and thoroughly cleanse us from all sin when we give up all to him, place all upon the altar, and feeling our utter helplessness, cry from the depths of a contrite heart, Jesus save me else I perish! O there is no safety but to live near the bleeding side of our Saviour, then Satan and his emissaries may come against us as a mighty whirlwind to destroy us, still we shall be able to stand, being strong in Him. Did any one ever trust God in vain? Did any one ever go forth in the strength of God and turn back in confusion? No, never. We see then how important that we understand the exact condition of our own hearts, and fully realize our weakness, then can we with child-like simplicity and faith, lean upon the strong arm of Omnipotence.

Monroe, Wis.

A. L. GUILFORD.

Business Department.

Business Notes.

Wm. H. Graham: We cannot tell about the dollar. Letters containing business for the REVIEW had better in all cases be directed to the REVIEW. We will extend Sr. Cole's credit on book one volume, carrying it to the end of present volume.

A. S. Hutchins: We were not aware of the arrangement of which you speak. It will be all right. F. F. Wales' remittance for INSTRUCTOR is set to his credit on book. As INSTRUCTOR is but 25 cts. a volume, we hold 25 cts. of the dollar sent by C. R. Austin subject to her order.

C. W. Sperry: We exchange with the *Crisis*, but for some reason did not receive the issue of Oct. 17. If you have one, we would be glad to see it.

Who? We have received a letter from Parish, State not given, containing one dollar, and ordering the INSTRUCTOR sent to Mrs. W. Sabin, but containing no signature. Who is the writer?

C. C. Bodley: It was an error of the types. All right on book.

E. M. Davis: What was sister Curtis' Post-Office? Did the paper go in her name?

M. Bean: We are unable to send the back numbers you mention.

E. O. Fish: Your credit reaches to the end of the present volume. H. J.'s paper should have been stopped last volume.

Receipts.

FOR REVIEW AND HERALD.

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

J. Whitmore 1,00,xviii,1. Danl. Carpenter 1,00,xviii,1. Wm. H. Graham 2,00,xix,1. J. Howlett 1,00,xix,1. J. (L?) Wiswell 2,00,xix,1. W. L. Saxby 1,50,xviii,14. E. Saxby 2,00,xix,1. C. R. Austin 1,00,xviii,1. H. Evans 1,00,xviii,1. D. C. Elmer 1,00,xviii,1. E. Richmond 1,00,xvii,20. Sr. L. Tarbell 2,00,xix,1. E. A. Davis 1,00,xvi,2. Ch. in Ionia (for H. Pattengill) 0,50,xviii,1. Mrs. E. C. Tenayek (from a friend) 0,50,xviii,1. J. G. Cheal 1,00,xviii,1. Jno. A. Miles 3,00,xvii,1. E. R. Whitcomb 2,00,xviii,1. C. W. Nelson 2,00,xviii,20. L. Bullock 2,00,xviii,2. W. E. Darling 1,00,xvi,1. W. Holden (for S. Holden) 1,00,xvii,1. C. Rice 1,00,xviii,8. R. Covell 1,00,xviii,2. N. G. Needham 2,00,xvi,1. T. Bryant Jr. 1,00,xviii,1. S. D. Sinclair 1,00,xvii,1. H. K. Pike 2,00,xix,1. I. N. Pike 1,00,xvii,1. H. W. Dodge 2,00,xix,1. Saml. Martin 1,00,xviii,1. L. Martin 1,00,xviii,1. J. Mears 1,00,xviii,1. Wm. Peabody 4,00,xxi,1. H. Strong 2,00,xix,1. Alex. Lawrence 3,75,xvii,1. A. J. Dyer 2,00,xvii,10. H. Hall 1,00,xviii,1. M. J. Bartholf 2,00,xvii,14. E. Preston 1,00,xvii,1. H. Clemens 3,00,xviii,14. I. Smith 2,00,xviii,1. J. F. Ballenger 2,00,xviii,11. O. Gleason 2,00,xiv,15. E. O. Nelson 1,00,xviii,1. D. Hildreth 1,00,xviii,1. J. Carter 1,00,xvii,7. J. Scherer 0,50,xvii,1. L. D. Newton 2,00,xviii,21. S. Golden 1,00,xviii,1. S. Newton 2,00,xix,21. L. Lathrop 2,00,xix,1. J. Berry 2,00,xix,1. L. J. Hall 2,00,xvi,1. A. J. Dyer (for C. J. Mead) 0,50,xviii,2. Wm. Langdon 1,50,xviii,1. A. O. Thompson 1,00,xviii,1. Jno. Martin 2,00,xvii,1. A. Putnam 1,00,xviii,1. J. W. Raymond 1,00,xviii,1. J. A. Early 1,00,xviii,1. J. Parmalee 1,00,xviii,1. N. H. Satterlee 1,00,xviii,1. T. W. Potter 1,00,xviii,1.

For REVIEW to Poor.—H. Evans \$0,65. Wm. Peabody \$0,40.

For MICH. TENT.—Ch. in Olivet \$3,00.

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.

Choice is a precious privilege. The only religion worth having is a religion of choice. No one was ever denied the right of choice by our heavenly Father as to his religion. The child should realize that he must choose for himself. His parents may enforce outward obedience, but if he would have the renewing influence of God's Spirit, he must choose it voluntarily, and so seek. Erring ones cannot be forced or scolded into the path of rectitude. Place motives, arguments, facts, before them, with plainness, but kindly, and leave them room to choose. Do not carry discipline so far as to seem to force. Let disfellowship rather be keenly felt by silent influence than proclaimed by trumpet tongue. Such demonstrations only arouse the lion of resistance; while calm, wise, noiseless influence might perhaps win, soften, subdue.

J. C.

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