

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 LORD IS AT HAND,

O sad world and weary! in fierce agitation
The wild waves of sorrow are ruffling thy breast;
Thy children, dismayed at thy great tribulation,
Can find on thy poor aged bosom no rest.

Athwart the racked earth, where perplexity reigneth,
The shadow of Time falls portentous and long;
And distant no more, lo! the "rest that remaineth"
Draws near with its loveliness, sunshine and song.

O scoffer! the dawn of the great retribution,
The Orient reddens! behold, and be dumb;
Creation, loud groaning, awaits restitution,
And sighs till the "times of refreshing" shall come.

Great God! in the day of thy dread revelation,
When heaven, amazed at thy brightness, shall flee,
When the light of thy smile on the heirs of salvation,
Like Love's blessed summer all cloudless shall be;

When earth from thy Majesty shrinketh affrighted,
And rocks to and fro, swathed in garments of flame;
And they who thy pleadings of mercy have slighted,
Are chased from thy presence in anguish and shame;

Among the great multitude, radiant in glory,
O grant us white-robed with our loved ones to stand!
Through ages unmeasured of bliss to adore thee,
Who purchased our home in the heavenly land.

SELF-EXAMINATION.

SELF-EXAMINATION is a work of great difficulty, and is accordingly shrunk from, or altogether declined by the great body of professing Christians. It is more the habitual style of the mind's contemplations to look at that which is without, than at that which is within; and it is far easier to read the epistles of the written record than to read the tablets of one's own heart, and so to ascertain whether it be indeed a living epistle of Christ Jesus our Lord. There is something so shadowy and evanescent in the phases of the human spirit—such a want of the distinct and of the tangible, in its various characteristics—such a turmoil, and confusion, and apparent incoherence in the rapid succession of those thoughts, and impulses, and emotions which find their way through the avenues of the inner man*—that men as if lost in the mazes of a labyrinth, deem the world which is within to be the most hopeless and impracticable of all mysteries—nor in the whole range of their varied speculations, do they meet with that which more baffles their endeavors to seize upon, than the busy principle that is lodged within them, and has taken up its residence in the familiar intimacies of their own bosom.

The difficulty of knowing our own heart is much enhanced if we are in quest of some character or some lineament which is but faithfully en-

graven thereupon. When the thing that we are seeking for is so very dim, or so very minute as to be almost indiscernible, this makes it a far more fatiguing exercise; and, it may be, an altogether fruitless one. Should then the features of our personal christianity be yet slightly or obscurely formed, it will need a more intense and laborious scrutiny ere we can possibly recognize them. Should there be a languor in our love to God—should there be a frailty in our purposes of obedience—should there be a trembling indecision of principle, and the weakness or the wavering of a mind that is scarcely made up on the question of a preference for time or for eternity, let us not marvel, though all disguised as these seeds and elements of regeneration within us may be, amid the vigorous struggles of the old man and the remaining urgencies of a nature which will not receive its death-blow, but with the same stroke that brings our bodies to the dust—let us not marvel, if, in these circumstances, the hardships of the search should deter many from undertaking it—and if, after months, or even years of earnestness in religion, the disciple may still be in ignorance of himself, as if blindfolded from the view of his own character; or if, arrested at the threshold by a sense of its many difficulties, the work of self-examination has not yet been entered on.

It is thus that the dark and unsearchable nature of the subject operates insensibly but powerfully as a restraint on self-examination; and certainly there would be encouragement felt to begin this exercise were it made to appear in the light of a more practicable exercise, that could really and successfully be gone through. It just like being set upon the task of searching for some minute article on the floor of an apartment, of which the windows had been partially closed—a weary and hopeless undertaking, till the sun has fully arisen, and the shutters have been altogether unfolded, and the greatest possible supply of light has been admitted into the room. Then the search might be entered upon with vigor, and just because now it could be entered upon with the alacrity of a comfortable expectation. The work is less repulsive because easier—and now might the whole surface of this trial for a discovery be patiently explored, just because now a greater visibility had been poured over it.

This leads to a remark, which though a mere preliminary to the subject of self-examination, we nevertheless deem to be of great practical importance. We think that however inscrutable at this moment our mind may be, and however faintly the marks and the characteristics of our christianity are delineated thereupon, yet that even now the inward survey ought to be commenced, and renewed at frequent intervals, and daily persevered in. But meanwhile, and to facilitate the search, we should do the very thing that is done in the case of a dark apartment. There should be as much light as possible thrown upon the subject from without. If the lineaments of grace within us be faint, that ought instantly to be done which might have the effect of brightening them into a more lucid distinctness, and so making the work of discovery easier than before. If

the love, and the joy, and the grateful devotedness to his Saviour's will, wherewith the heart of a believer is animated, be hardly discernible in his efforts to ascertain them, this is the very reason why all those direct expedients should forthwith be resorted to for stirring up the love and for exciting the joy, and for fixing in the bosom that grateful devotedness which he is now going so fruitlessly in quest of, and which, if they exist at all, are so shrunken in magnitude, or so enveloped in their own dimness, that they have hitherto eluded all his endeavors to seek after them, if haply he may find them. Now it is not by continuing to pore inwardly that we shall shed a greater lustre over the tablet of our own character, any more than we can enlighten the room in which we sit by the straining of our eyes towards the various articles which are therein distributed. In the one case we take help from the window, and through it from the sun of nature—and this not to supercede the proposed investigation on our part, but altogether to aid and encourage us in that investigation. And in the other case, that the eye of the mind may look with advantage upon itself, inwardly, it should often look outwardly to those luminaries which are suspended from the canopy of that revelation which is from above. We should throw widely open the portal of faith, and this is the way by which light is admitted into the chambers of experience. In defect of a manifest love, and a manifest loyalty, and a manifest sacredness of heart which we have been seeking for in vain amongst the ambiguities of the inner man, we should expose the whole of this mysterious territory to the influences of the sun of righteousness, and this is done by gazing upon him with a believer's eye. It is by regarding the love wherewith God in Christ hath loved us, that the before cold and sluggish heart is roused into the responsiveness of love back again. That the work of reading be made more easy, the character must be made more legible. That christianity be clearly reflected from our own bosom, all must be laid open to the christianity of the record. If we derive no good from the work of self-examination, because we find that all is confusion and mistiness within, then let us go forth upon the truths which are without, and these will pour a flood of light into all the mazes and intricacies of the soul, and at length render that work easy which before was impracticable. No doubt it is by looking inwardly that we discover what is in the mind—but it is by looking outwardly that we so brighten and bring out its characteristics, as to make these discernible. The gratitude that was before unfelt, because it lay dormant, let us awaken by the sight of him who was lifted upon the cross for our offences, and then will it meet the observation. The filial affection for our Father in heaven, which before was dead, let us quicken into a felt and gracious sensibility, by looking unto him in his revealed attitude of graciousness, and at our next exercise of self-inspection, we will be sure to find it. To revive the power of a life that is to come, which the despair of guilt had utterly extinguished in the soul, let us cast our believing regard on the promises of the gospel—and this will set it

*This writer seems to apply the term inner man to the mind and affections. The Bible defines it to be, Christ formed within, the hope of glory.—Ed.

up again, and then will we more readily ascertain that our happiness in time is less dear to us than our hopes for eternity. It is thus that by the contemplation of that which is without we brighten the consciousness of that which is within; and the more manifest the things of revelation are to the eye of faith, the more manifest will the things of experience be to the eye of conscience—and the more distinctly we can view the epistles of Christ in the written record, the more discernible will its counterpart be in that epistle which is written not with pen and ink, but by the Spirit of God, on the fleshly tablets of our own hearts. And so the work of faith, instead of being proposed by us as a substitute, we should propose as the readiest help, and far the best preparative for the work of self-examination.

It were well, if thus we could compose the jealousy of those who deem it legal to go in quest of evidence; but better still, if we could guide the practice of those with whom the business of salvation forms a practical and not a merely theoretical or speculative question.

And first, we would say to them, that so far from setting faith aside by the work of self-examination, we hold that it is the former which supplies the latter with all its materials, and sheds that light over them which makes them visible to the eye of consciousness. Were there no faith, there would be no fruits to inquire after; and it were utterly in vain to go a seeking where there was absolutely nothing to find. To a sinner in distress, we unfold the pardon of the gospel; and we bid him look unto Jesus that he may rejoice. We surely could not say less than this to an inquirer in darkness, even though it be a darkness that has gathered and rests over the tablet of his own character, and hides from his own view all that is good and gracious thereupon. Should the eye fail of its discernment when turned inwardly upon the evidences, we should bid it turn outwardly upon the promises, and this is the way to bring down a clear and satisfying light upon the soul. Just as in some minute and difficult search over the floor of an apartment, we throw open all its windows to the sun of nature, so we ought by faith to throw open all the chambers of the inner man to the light of the sun of righteousness. It is the truths that are without, which give rise to the traces of a spiritual workmanship within; and the indistinctness of the latter is just the reason why the soul should be ever aiming by attention and belief at a communion with the former. When self-examination is at a loss to read the characters which are written upon the heart, it is faith alone which can make the inscription more legible; and never will man get acquainted with the home of his own bosom but by constant supplies of light and influence from abroad. If we feel, then, an outset of difficulty in the work of self-examination, let us go anew to the fountain-head of revelation, and there warm into a sensibility that may be felt, the cold and the faded lineaments of that image which it is the genuine tendency of the truth as it is in Jesus to impress upon the soul. That we may prosper when we examine ourselves, whether we are in the faith, we should have the faith. We should keep it in daily and habitual exercise, and this will strengthen it. If we be familiar with the truths that are without, less will be our difficulty in recognizing the traces that are within. The more we gaze upon the radiance, the brighter will we glow with the reflection; and so far from opposition in the exercises of self-examination and of faith, there is the most necessary concert, the most important and beautiful harmony.

But secondly, whatever difficulties there are in self-examination, we should even now make a beginning of the work. We should at least try it; and if we do not succeed, repeat it again and again. We should set ourselves formally down to it as we would to the prescribed task; and it were well too if we had a prescribed time every day for the doing of it and let a whole month of honest and sustained perseverance pass over our heads, ere

we say of the work that it is impracticable. The more we live a life of faith through the day, the more distinct and legible will be that other page in the record of our personal history, which we shall have to peruse in the evening; and however little we may have sped at this trial of self-examination, we will either be encouraged or rebuked by it into a life of greater effort and watchfulness on the morrow. In the business of each day there will be a reference to the account and settlement that we make at the end of it; and the conclusion of each night will serve either to rectify the errors of our preceding history, or to animate us the more in that path by which we are moving sensibly onward to the heights of moral and spiritual excellence. Thus indeed will we make a business of our sanctification; and instead of that vague, and shadowy, and altogether chimerical affair which we apprehend to be the religion of many a professor in our day, will it become a matter of solid and practical acquisitions, each of which shall have a visible reality in time, and each of which, by adding to the treasure in heaven, will have a distinct bearing on the interests of eternity.

Now, when we set about any new exercise whatever, we first begin with that which is easy, and afterwards proceed therefrom to that which is more arduous. In the work of self-examination, there is a scale of difficulty; and it were well perhaps that we should make our first entrance upon the work at some of its lower gradations, lest we begin our attempt at too high a place and be repelled altogether by finding that it is utterly inaccessible.

To guide us aright, then, in this matter, we might observe that the overt acts of our visible history, are far more noticeable by the eye of self-examination than those affections of the heart by which they have been prompted; and therefore, if not yet able to read the devices of the inner man, let our first attempt be to read the doings of the outer man. "Hereby know we that we know him, if we keep his commandments." This is a palpable test, in as far, at least, as the hand, or the mouth, or the footsteps, or any of the bodily organs, are concerned; and a series of questions regarding these were a good elementary introduction to the work of self-examination: Have we, throughout the whole course of this day, uttered the language of profaneness, or contempt, or easiness? Or have we said any of those foolish things which might be ranked among the idle words of which men shall give account on the day of judgment? Or have we expressed ourselves to any of our fellows in a tone of fretfulness or irritation? Or have we on Sabbath refrained our attendance on the public ministrations, and instead of the readings and the contemplations, and the devout exercises of sacredness, have we given any time to the business and society of the world? Or have we been guilty of disrespect and negligence towards parents and masters, and superiors of any kind? Or have we done any acts of mischief and revenge to the man whom we hate? Or have we wilfully directed our eye to that which was fitted to kindle the affections, or lead to the purposes of licentiousness? Or have we put forth a hand of violence on the property of our neighbor; and what is an offence of the same species, have we taken an undue advantage of him in the petty contests and negotiations of the exchange, or of the market place? Or have we spoken, if not a direct falsehood, at least a cunningly devised utterance, which by the tone, and manner, and apparent artlessness of it was calculated to deceive? Or have we gone to any of the excesses of intemperance, whether of that drunkenness which inflames the faculties, or of that surfeiting which damps and overweighs them? And what this day have been our deeds of beneficence—what our attentions of kindness and charity—what our efforts or our sacrifices in the walk of christian usefulness—what our almsgiving to the poor—what our labors of piety, either among the habitations of ignorance, or with the members of our own family? These are all

matters that stand broadly and discernedly out to the eye of consciousness. They form what may be called the large and legible types on the tablet of self-examination. They form, as it were, the primer or the alphabet of the most important branch of scholarship. It is as easy for us to frame a catalogue of these questions, and sit regularly down every evening to the task of applying them in succession to our recent history, and meet them with as prompt and clear a reply as it is for us to tell at the end of each day what were the visits that we performed, or the people whom we have conversed with, or the walks that we have taken, or the bargains that we have concluded. There is nothing of reconditeness or mystery whatever in this process, at least, of self-examination; and by entering immediately upon it, we may at length be qualified for those more profound exercises by which the intimacies of the heart are probed; and be able to arrive at a finding, and a familiarity with the now hidden depths of a spiritual experience.

There is much to be gathered even from this more rude and elementary process of self-examination. "By their fruits ye shall know them," says our Saviour; and after all much may be learned of the real character of our affections, by the acts in which they terminate. In natural husbandry, one may judge of the vegetation from the crop. It is not indispensable that we dive into the secrets of physiology, or that we be skilled in the anatomy and organization of plants, or that, with the eye of direct observation, we can satisfy ourselves as to the soundness of the root, or the healthful circulation of the juices which ascend from it. There is no doubt that a good internal economy forms the very essence of vegetable health; and yet how many an agriculturist from whom this essence lies hid in the deepest mystery, can pronounce upon that which is spread visibly before him, that there has indeed been a grateful and prosperous return for his labors. He knows that there has been a good and abundant growth, though in the language of the gospel parable, whose design is to illustrate this very thing, he "knoweth not how." And so, to a great extent, of spiritual husbandry. One may be profoundly ignorant of moral science; he may not be able to grope his way through the arcana of the inner man. There might not be a more inscrutable thing to him in nature than the mystery of his own spirit, and not a darker or more impenetrable chaos than that heart which ever teemeth with the abundance of its own thoughts and its own counsels; yet from the abundance of that heart the mouth speaketh; and words are audible things—and out of that heart are the issues of life; and the deeds of our life or history are visible things—and as the heart prompteth so the hand performeth; and thus a legible expression is sent forth, even from the depths of an else unsearchable cavern, which we at least have never entered, either to sound its recesses, or to read the characters that are graven within its secret chambers of imagery. If we cannot go profoundly to work let us go to it plainly. If the fountain be hid let us take cognizance of the stream that issueth from the outlets. If we cannot gauge the designs, let us at least institute a questioning process upon the doings; and if we have wearied ourselves in vain at searching for the marks of grace upon the soul, let us remember that the body is its instrument and its vehicle, and we may at least examine ourselves as to all its movements of accordancy with the ten commandments.

Let us therefore be in earnest in this work of self-examination, which is reputed to be of so much difficulty, and immediately do that which we can; and thus will we at length be qualified for doing that which we at present cannot. Let it be the task of every evening to review the palpable history of every day; and if we cannot dive into the heart, we may at least take cognizance of the handiwork. We may not yet be able to analyze the feelings which enter into the hidden life of obedience, but we can take account of the literalities of obedience. The hasty utter-

ance by which we wounded another's sensibilities, the pleasantries by which we enlivened a festive circle at the expense of some absent character; the tone of offence or imperiousness into which some domestic annoyance hath provoked us; the excess into which we have been betrayed amid the glee of merry companionship; the neglect of prayer and of the Bible into which we have once more been led by distaste, or indolence, or the urgency of this world's business; these, and many more, are surely noticeable things, which can be recalled by the memory, and rebuked by the moral sense of the most ordinary Christian; and which, if so dealt with at the close of any day, might give to the morrow's walk a greater care and a greater conscientiousness.

What we ought to do is to begin now the work of self-examination; we should now make a practical outset, and do forthwith all that our attainment and ability will let us; we should not despise the day of small things, not idly postpone the work of self-examination till a sense, and a spirit, and a subtlety, which we at present have not, shall come upon us as if by inspiration. If the inward motions be too faint and fugitive for us to apprehend, let us lay hold at least of the outward movements, and by a faithful retrospect and reformation of these will our senses at length be exercised to discern both the good and the evil. What we ought to chase away from the habit of the soul is a certain quietism of inert and inactive speculation, when lulled by the jingle of an unmeaning orthodoxy, it goeth not forth with its loins girded, as well as its lamp burning, and only dreams of a coming glory, and immortality, and honor, instead of seeking for them by a patient continuance in well doing. We ought earnestly to make a business of our christianity, and be diligent in doing that which our hand findeth to do; and if at present the mysteries of a deeper experience look so remote and inaccessible that we cannot apprehend them, let us at least question ourselves most strictly as to the doings of our ordinary path; and under the guidance of that Spirit whose office it is to reveal all truth, will we at length be disciplined for greater things than these.—*Christian's Great Interest.*

THE IMAGE OF CHRIST. ROM. VIII, 29.

IN what sense is a believer to be conformed to the image of Christ? A Christian is not to bear the image of Christ as a penny bears the superscription of the queen. That image is put there to make the coin current among men; but a penny is not the image of the queen, it is only stamped with it. There are some Christians who think that they have the seal of the Spirit upon them, the stamp of Christ's warranty, and they can claim to be accepted as Christians, because they imagine they have the seal of the Spirit and the stamp of Christ's warranty upon them. Now as the penny is not conformed after the image of the person whose face it bears, so much a man is not, by any pretended warranty he thinks he has, really conformed to the image of Christ. Nor, again, have they attained to a conformity to the image of Christ, who are content with a cold morality. The true believer, like Christ, casts aside pride, minds not toil, conquers his constitutional sloth, and like Christ is full of love, not the love which cants and whines, but the love which is true and honest, and which for love's sake dare not flatter, which dwells not in words, which is legible upon his very face, which rids him of his crabbed and stern visage, till that seven fold visage of intolerance and bigotry is cast out of him, till he has a heart on which the name of the church is written, and a breast which bears the name of all the redeemed, as the High Priest bore the breastplate before the mercy-seat. And further, we always associate with the name of Christ not simply humility, and service, and love, but devotion and prayerfulness. We know that when he had ceased to preach he began to pray. When he had left the mountain side, which had been his pulpit, he went to another

mountain which became his silent oratory. The disciples might sleep, but not the Master. We can never be like the Master, till not only in public, but in private we are God's own; never till we know the power of knee-work, till we know how to struggle with strong crying and tears; never till our heart is ready to burst with a sacred agony, when we are wrestling with God—never till then shall we be conformed to the image of God's dear Son. Ah, my brethren, I feel, in trying to describe what that image is, like one who handles the brush with a shaking, palsied hand, although he has the outlines of the most beautiful form sketched upon the canvass of the age to paint. Lo! I have daubed where I ought to have been skillful. I have but sought to paint one feature; but who among us can describe the whole? We can but gather up all thoughts and say, one man is admirable for his faith, another for his patience; one is distinguished for his courage and another for his affection; but He is altogether lovely! Christ is not mixed of many beauties, but he is all beauty put together. But further, if we are ever conformed to Christ, we must bear his cross. Do you see him, Christian? He is despised and rejected of men. Do you see him passing through the midst of a crowd yelling and hooting at him? Men whom he had blessed are cursing him; lame men whom he had healed are using the power which he gave that they may run to scorn him; lips that had been dumb if he had not given them speech are venting blasphemies upon him, and he, the lovely one, forsaken of all, goes without the camp bearing his reproach. Do you see him, believer? The world counts him to be the offscouring of all things. It cries, "Away with him, away with him! It is not fit that he should live." It awards him a slave's death. See there an image of yourself, if you ever be conformed to his likeness; you must bear the cross of suffering; you must bear the shame and spitting of ungodly men. And—blessed thought!—the believer is to be conformed to the image of the crowned one as well as of the crucified one. If we be cross bearers we shall be crown wearers. If the hand shall feel the nail it shall grasp the palm. If the foot shall be tightly fastened to the wood, it shall one day be girt with the sandals of immortal bliss. Fear not, believer! It is necessary that you should first bear the image of the sorrowful, that you should afterwards bear the image of the glorious.—*Spurgeon.*

ENTHUSIASM IN RELIGION.

WE need more of it, a hundredfold more than we have. Enthusiasm in science, in trade, in politics, we have plenty of; and all that is done for the advance of business and learning, is done by enthusiastic men.

The word needs to be guarded, but the prudent reader knows that enthusiasm is not fanaticism. The grandest subject in all the universe of God taking full possession of the soul, ought to fill it with intense emotion. It shall profit a man nothing to gain the whole world, and lose his own soul; and if we praise him who pursues business with so much industry and tact as to gain a million before he dies, shall we not much more admire the enthusiasm of him who gains heaven? Our friends, children, neighbors—we can do something to save them. If they were on a ship, wrecked off shore, or in a burning house, we would be enthusiastic to deliver them from death. May we not be enthusiastic in delivering them from hell?

The apostles were enthusiastic. The Saviour himself was filled with zeal. All the best men who have been mighty in pulling down error, or building up truth, have been enthusiastic. God grant that the church may rise and shake herself from the dust. It is a time to be up and doing. Let us work while it is day.

JESUS died for the ungodly; are you such? He died to bring them to God; is that where you are going?

THE BROKEN BUCKLE.

YOU have read in your own history of that hero, who when an overwhelming force was in full pursuit, and all his followers were urging him to a more rapid flight, coolly dismounted in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down upon him, the flaw was mended, and like a swooping falcon, he had vanished from their view. The broken buckle would have left him on the field a dismounted and inglorious prisoner; the timely delay sent him in safety back to his bustling comrades.

There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless awakening, bounces into the business of the day, however good his talents and great his diligence, is only galloping upon a steed with a broken buckle, and must not marvel if, in his hottest race or most hazardous leap, he be left inglorious in the dust; and though it may occasion some little delay beforehand, his neighbor is wiser who sets all in order before the march begins.—*Rev. J. Hamilton.*

THE UNITY OF THE BIBLE.

As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and of key—now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer as the work proceeds, winding gradually back, till it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible there runs one great idea—man's ruin by sin, and his redemption by grace—in a word, Jesus Christ the Saviour. This runs through the Old Testament, that prelude to the New, dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the way for his coming; his descent proved in the genealogies of Ruth and Chronicles; spoken of as Shiloh by Jacob, as the Star by Balaam, as Prophet by Moses; the David of the Psalms; the Redeemer looked for by Job; the Beloved of the Song of Songs. We find him in the sublime strains of the lofty Isaiah, in the writings of the tender Jeremiah, in the mysteries of the contemplative Ezekiel, in the visions of the beloved Daniel, the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels, "Glory to God in the highest, and on earth peace, good-will toward men." And evangelists and apostles taking up the theme, the strain closes in the same key in which it began; the Devil, who troubled the first Paradise, forever excluded from the second; man restored to the favor of God, and Jesus Christ the key-note of the whole.—*Evangelist.*

A TOUCHING REPLY.—People are very apt to think and talk a great deal more about their afflictions than about their mercies; about what they have lost than what is still left to them. A minister, visiting the house of a widow, said to her little son, "My dear, you have no father now." The little fellow gave the following touching reply:

"No, I haven't got any father," and the tears began to start from his large blue eyes; "but," he added, with a smiling countenance, "I have got a mother though, and I've got a James and a William, and a 'Lizabeth and a Hannah," referring to his surviving parent, and brothers and sisters. Would, says the minister, that other children, and men and women also, were as reasonable and thoughtful as this little boy; and when some of their blessings were removed, would turn their grateful attention to remaining blessings innumerable which may still be enjoyed!

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, MAY 21, 1861.

WE HAVE A MESSAGE.

We are told by the wise man to do with our might whatsoever our hands find to do. Eccl. ix. 10. As it is not probable that Solomon would counsel evil deeds, we may understand that whatsoever *good* things we find to do, those we should do with our might; and hence the common version of this passage is doubtless not far from correct, "Whatsoever thy hands find to do for the Lord, that do with thy might."

To every believer in the third message we need not say that we have found something to do; something to do for the Lord; something to do with our might. Not to speak of individuals who all have some part to act in this work, not to speak of churches who have an influence to exert, not to speak of preachers who go forth to perform the toilsome and self-denying part assigned to them, we come to the REVIEW which also has its office to fill.

We all rejoice that we have a special object before us; we are also glad that the REVIEW has a special work in which to engage. It would be hard to conceive of a more unpleasant position than to have no object or aim in view; to be laboring and yet know not to what end we were striving. Such however seems to be the position of some of the journals of the present day. There are some papers coming to this Office, the object of which it is difficult to discover, even though we sit down and ask ourselves soberly and candidly what the design of their publication is, and why they should be issued and supported. They are not publishing any new truths; those which were long since brought out and are now to a great extent entertained among the people, they are not advocating so well as they are advocated by others; while in many points they are positively behind the providence of God, behind the opening truths of his word. What can be the object of such journals? With how much zeal and courage can their publication be carried on?

In cheering contrast with this, yet with no invidious feeling, we look at home and see that those engaged in issuing the REVIEW do it with the happy consciousness that it occupies no such aimless position. No: we have an object before us, a special work to do, a special message to proclaim. We have truths which we know are in advance of any yet apparent among any other people. When the REVIEW goes out, it goes with an object, it goes out to teach truths that are definite and distinct, truths which are to prepare men for the great crisis before us, ripening them for the harvest of the earth, truths upon which God has set his seal, truth which it is the only messenger in the land engaged in proclaiming. And when, brethren, you lend it your support, you may know that you are supporting a paper which has a specific work before it, a work, too, which it is intently bent upon accomplishing.

Yes, we have a message, a soul-stirring, sanctifying, God-given message. This thought is enough to open in all our hearts an unfailing spring of hope, animation and courage. May the REVIEW ever be faithful in the proclamation of this message. May it, through the hearty co-operation of all its friends, and the blessing of God, accomplish its object and fulfill without lack or failure its glorious mission.

SHORT NOTES ON SCRIPTURE.

THERE are many passages of scripture, the meaning, or at least the beauties, of which are not at first sight apparent, and which a few words of explanation will render clear. We design to present the readers of the REVIEW from time to time with such as may come under our notice, together with such comments, collected from various sources, as will free them from obscurity and bring out the ideas they were intended to enforce.

Isa. vii. 18. "And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost parts of the river of Egypt, and for the bee that is in the land of Assyria." From no custom at the present day could we learn what is meant by his-

sing for the fly, &c. But it is all clear when we learn the simple fact that hissing as a mode of calling an attendant to his master's side, is a custom very prevalent in Palestine. Says Osborne, "Whenever a servant was wanted, the usual 'shee!' which is so common throughout the land, started two or three in an instant." The text means therefore that the Lord shall call or summon the fly and the bee, as agents in the accomplishment of his purposes, from Egypt and Assyria. In chap. v. 26, the word is used in the same manner.

In Jer. xlix. 19, and l. 44, we read of people's coming up like a lion from the swelling of Jordan. What had the swelling of Jordan to do with the coming up of lions? We see at once how it was, when we read concerning Jordan, that "in the lower Jordan the stream is bordered by numerous canebrakes; and the thickets joining the river were formerly the retreat of wild beasts, which, of course, would be driven out by a freshet; hence the figure, He shall come up like a lion from the swelling of Jordan."

Matt. xxiii. 24. "Ye blind guides which strain at a gnat and swallow a camel." In the first English translations this passage reads, "Ye strain out a gnat," &c., and the expression alludes to the Jewish custom of filtering wine for fear of swallowing any insect forbidden by the law as unclean [Lev. xi. 23]; and it is applied to those who are superstitiously anxious in avoiding small faults, yet do not scruple to commit great sins.

John v. 39. "Search the Scriptures, for in them ye think ye have eternal life," &c. The word search, in the original has precisely the same form in the imperative mood, search, and in the indicative mood, ye search. It may therefore be rendered in the latter manner, which, we think, would better give the sense of the passage: Ye search the scriptures. Why? For (because) in them ye think ye have eternal life. And then Christ tells them that all the eternal life they had in their scriptures was in those places wherein they testified of him.

Luke xi. 11, 12. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask for a fish, will he for a fish give him a serpent? or if he shall ask for an egg will he give him a scorpion?" The resemblance between bread and a stone, and a fish and a serpent, all can readily see; but where is the propriety of a contrast and comparison between an egg and a scorpion? Is there any resemblance between these two to justify such a comparison? There is. We read from those who have traveled in that country, that "the scorpion of Judea when curled up greatly resembles an egg in both size and shape."

THE LAW UNTIL JOHN.

THE law and the prophets were until John: since that time the kingdom of God is preached. Luke xvi. 16.

It will be noticed by the reader that the word *were*, associated with the words, *law and prophets*, is a supplied word in the translation: no word answering to it being found in the original. This is known to all by its being printed in italic characters.

We find by examination that Dr. Campbell and Prof. Whiting's translations both exactly agree with the above. Nor have we at hand the authority of any other translator for supplying any other word than the one here supplied.

It is deeply to be regretted that this unequal tide of mind has set in from the beginning against us; and there seems to be but few of the strong minds of the learned arrayed in our defense to help the weak to withstand its power. This brings us into a straightened condition, being under a conscientious necessity of exhibiting truth, as it shines upon our mind from the Bible, on general principles, without being influenced by the opinions of uninspired men, though they possess faculties and attainments vastly superior.

It will doubtless seem to many like daring presumption to differ essentially from such high authority: nor should we dare thus to do, if it were not enjoined upon us by still higher authority, to "call no man master on the earth."

If even the presumptive evidence is, that this was a mistake or oversight in them, ought we, contrary to the whole tenor of the scriptures, to adopt it as a correct

sentiment, in order that we may run in the channel of popular opinion, against our own convictions, without daring to think for ourselves in the matter, and thus risk the consequences of imbibing error, which might finally prove fatal?

We choose rather to regard the teaching of the great Dr. Watts in this respect, that "We ought to bring our minds free, unbiased and teachable, to learn our religion from the word of God."

In analyzing the language of the text, we will in the first place examine the meaning of the verb *to be*, of which *were*, the supplied word, is but a variation. Dr. Webster, after quoting some six corresponding words from as many foreign languages, says—"The sense is, To stand, remain, or be fixed; hence, to continue." After these and additional definition descriptions, he begins to define by saying—"First, to be fixed; to exist; to have a real state or existence for a longer or shorter time."

We will now substitute some of these definitions for the word itself, in the examination, to see what ideas we get by thus doing. The law and the prophets did stand until John. Is not the fair inference that they stood no longer? The law and the prophets did remain or continue until John. Is not the inference evident that they did not remain or continue after John? Again, the law and the prophets did exist, or did have a real state or existence, until John? Is not the unavoidable inference that they did not exist, or have a real state of existence, after John?

Hence we see, if the supplying of the word *were* is correct in this instance, then the law and the prophets cease to exist at John; and our opponents have the better of us in bringing up this scripture as an objection to our keeping the Sabbath and the law of God. With this hypothesis let us see how it harmonizes with the following verse: "And it is easier for heaven and earth to pass, than for one tittle of the law to fail." It is remarkable that verse 16 destroys the law at John, and the next verse perpetuates it as long, at least, as heaven and earth shall endure. There would have been however no such solecism, but the most perfect harmony, had the elipsis in the original been supplied with the words which are there by the sense implied.

We will further see how this hypothesis agrees with even some of their own favorite doctrines. Indeed it proves so much that it would overthrow many of the essential points of doctrine to which most or all of the churches have held for ages. The prophecy of Daniel's seventy weeks might here be introduced, which all commentators hold was not fulfilled till the close of Christ's mission on earth. And some of them agree with us that it was three and a half years later. Hence the law and the prophets did not cease to exist at John according to their own belief. We might also mention the temporal millennium, that glorious state of the church in this world, anticipated by most or all of the churches, which some of the leaders, especially Prof. Bush, think to signify prophetic instead of literal years. This would make that period to continue 360,000 literal years, instead of 1000. Truly this vast period of time could not have expired at the time of John's mission; nor has it yet expired, nor will it, according to that view, for thousands of ages yet to come.

Further, all the prophecies relative to Christ's mission on earth at his first coming, those which relate to his second coming and the setting up of his heavenly kingdom pertain to a period wholly subsequent to that of John; notwithstanding the argument brought against us is, that there would be no more law, prophets or prophecies after John. For if there is an argument against the law, there is as strong a one against the prophets and prophecies. But did not Moses say, A prophet shall the Lord your God raise up from among the people, like unto me; and does not Peter divinely inspired say that that prophet was Christ? And did not John himself say, One mightier than I cometh after me? And do we not read in the Acts of the Apostles, years after this, of prophets who foretold future events? Acts xi. 27, 28; xxi. 10.

Further than this, did not Peter subsequently, on the house top, fall into a trance, in which he received information of God's favorable impartiality toward the Gentiles? And was not Paul as late as A. D. 45, caught up to the third heavens, where he heard unspeakable words, which it is not lawful, or possible,

for a man to utter? And these he calls revelations, which made him a prophet; and those revelations were prophecies. Do not all admit that John, the beloved disciple, was a most distinguished prophet, and that the most remarkable disclosure of future events was made through him as late as A. D. 96, on the isle of Patmos?

Hence we see how utterly futile for any to vindicate the supplying of the word *were* in this scripture, since their own sentiments, as well as the Bible itself, fully refute the propriety of it.

But the question is, What word or words should be supplied? Answer: That which the language expressed in the original, according to its common use, would suggest. It reads as follows: "The law and the prophets until John, since that time the kingdom of God is preached." Our translations would read the same, were no words supplied. Authors of grammar say, "To avoid disagreeable repetitions and to express ourselves in few words, an ellipsis or omission of some words is frequently admitted." Now I ask, What repetition have the translators caused by supplying the word *were*? Is there another of the kind in all the paragraph? Certainly not. Had they supplied a word that would have caused a repetition, it must have been the word *preach* in its passive form. It would then read, The law and the prophets *were preached* until John. This would have given the sense exactly. This would have been supplying words according to the rules laid down by the learned, and adopted by all, founded in the very nature of language itself. Where there is an ellipsis of a word, that same word will somewhere be found in the connexion. Then of course the word expressed tells unmistakably that the same word is the one that must be supplied where the omission exists. All the antithetical relation found here is not between the existence of the law and the prophets, and the preaching of the kingdom of God, but between preaching of the law and the prophets, and the preaching of the kingdom of God. There was a striking contrast between the preaching of types and shadows and the preaching of the realities of the gospel.

Previous to John the great burden of the preaching had been that of the law and the prophets. Doubtless it had been that exclusively; ceremonial and judicial as well as moral. All that belonged to that dispensation, which typified better things to come, had been fully preached. But now another and better dispensation was being ushered in. The only heir to the throne of that kingdom and his forerunner had already come and were revealing truths which had been concealed from the foundation of the world.

S. P.

PATIENCE.

"Ye have need of patience, that after ye have done the will of God, ye might receive the promise." Heb. x, 36.

Upon the subject of patience much is said in the word of God, from which we learn the importance of attentively cultivating this virtue in our hearts, that we may meekly and submissively bear up under, and cheerfully endure, all the trials and afflictions of this life.

Inspiration places patience as one of the stepping stones up to the joyful favor of God; up to the possession of that hope that "maketh not ashamed;" up to the eminent position where the "love of God is shed abroad in our hearts by the Holy Spirit."

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience, and patience experience, and experience hope. Rom. v, 3, 4. Mark well and bear in mind that tribulation lays on the road to the attainment of patience. Let us then not fear and dread to take the first step leading onward to such a glorious possession.

"Eternal life" is promised "to them who by patient continuance in well-doing seek for glory and honor and immortality." Rom. ii, 7. "Let us run with patience the race that is set before us." "In your patience possess ye your souls."

Among other attainments requisite to a fruitful knowledge of Christ Jesus, and to an abundant entrance into the everlasting kingdom, Peter classes patience. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Jas. i, 4.

But notwithstanding the bearing of these and other scriptures upon this highly interesting subject, it is to be feared that its importance is overlooked and undervalued by many who profess to keep the commandments of God and the faith of Jesus.

In the preparatory work for the society of the sanctified and saved, for a seat at God's right hand, "the patience of the saints" must be possessed and exercised. "Here is the patience of the saints," says the last angel bearing a message for the salvation of perishing souls. Has this Christian grace yet become a leading characteristic of the remnant church? May the time hasten on when it shall.

The perplexities of life, and the scoffs and jeers of the ungodly, must be borne with Christian resignation and sweet submission. "Ye have heard of the patience of Job, and have seen the end of the Lord."

"Stripped of all his worldly possession, deprived at a stroke of all his children, tortured in body with sore disease, tempted by the Devil, harassed by his wife, and calumniated by his friends, he nevertheless held fast his integrity, resigned himself to the divine dispensation, and charged not God foolishly."

Amidst all the sore afflictions and bereavements of life, if we can find grace to maintain undeviating constancy in the service of our divine Master, our light will shine and we as feeble instruments glorify God, and enjoy his peaceful smiles here, and finally his glorious presence in the kingdom of our Lord and Saviour Jesus Christ. "Be patient therefore, brethren, unto the coming of the Lord."

A. S. HUTCHINS.

SUGGESTIONS AND ADMONITIONS.

To conquer Satan, use much of scripture in your supplications, use such as will apply to your wants, and for this you must become familiar with it all, especially the Psalms of David.

He who must have his own will, is sure to oppose the will of God.

Too busy.—Too busy to attend to the affairs of the soul! Too busy to stop to warn sinners! Too busy to comfort the saints! Too busy to visit each other! Brethren, who ever saw such a busy time as it is just now! just as the sun of time is declining, to leave the world in gloomy desolation! When had the world more attractions than just now, to distract the attention of the saint! Who will sever these cords?

RELATIVES.—Ought we to visit our relatives? Yes, visit them now oftener than ever, with this motive in view: to win them to the truth; and visit the brethren to comfort and encourage them; and let present truth animate the social circle, and love to God and man rule the heart.

THE SINKING SHIP.—A company on board a ship would ordinarily be occupied with many considerations. If the ship were sinking as they plied at the pumps as for life, there would be but one engrossing thought—how to escape shipwreck. So with us (if we are not lukewarm), as we see the world sinking, its fate proclaimed aloud by good and bad men, as we see its attractions fade, and realize that it must soon go down, with its demented freight, we look anxiously at the life-boat, and hold ourselves in readiness for its launch; and subjects of thought and conversation which might be important and profitable under other circumstances, are insipid, and to us now unworthy of notice.

ACTIVITY.—See that politician, how active he is; every stone is turned to elect his man; his favorite idea is never forgotten. How ingeniously he weaves some electioneering argument into every conversation, how he plies his customers, his associates, using argument, influence and address for this one idea: his candidate must be elected. Suppose that all at once his interest slackens, he ceases to agitate the subject, he seldom alludes to it, and if he does, it is evidently forced work. It is noticed. What has happened? say they. Has our friend lost confidence in his candidate? Why is he lukewarm? Let this apply where it is fitting.

DELIBERATION.—Some deliberate so long that God is wearied with their hesitation, which hesitation and careful deliberation is but another shift and pretence to gain time, amounting to procrastination; and while they thus wait, Satan sows tares, or catches up the good seed. The good Spirit is grieved and perhaps de-

parts. Deliberation is good, but it is perfectly consistent with promptness, decision and energy, and should not be confounded with snail-like caution, and caviling, and quibbling, against self-evident truths. O the duplicity, and stubbornness, and deep-seated self-deception of the human heart!

A RETREAT.—No officer would hesitate to retreat from a dangerous position, if destruction impended. Washington often saved his army and cause by skillful retreats; yet in morals men often blindly persist in dangerous error, to maintain their credit for firmness.

PRAYER.—Christians often when in prayer so scatter their petitions, that not one is granted. In war, the soldier that fires slowly and deliberately, with good aim, and brings down one or more at each discharge of his rifle, does far more than he who scatters his shot indiscriminately. So in prayer let us have an aim. Prayer should be concentrated, the most appropriate and timely objects, the present occasion, whatever it be, the present company, whoever it be, the present wants, whatever they may be, should claim the attention. But to ramble over the wide creation, and pray for all needy objects, in every prayer, makes one's prayer more like an encyclopædia than anything else. All these objects should be remembered, but not in the same prayer, and the Spirit of God sanctifying the judgment, will guide us.

Those of little experience are liable to suppose that slight skirmishes are great battles, and that temporary advantages are signal if not final victories. Beware of flattering experiences.

In time of war various arts are used; sometimes the enemy suddenly withdraws, to produce a lull of security, then as suddenly springs from some ambush, as a lion upon his prey. So does Satan, if he can flatter the saint that there is not as much danger as formerly; then with fearful power he pursues his victim. Let us note his devices, and be on our guard always; not slack in our watchfulness because we are much blessed with light and peace.

It is a greater thing than most imagine to get a complete victory. We have formed our opinions of godliness too much from the dwarfed specimens which we have seen in our apostate age. Let us prepare our minds for a thorough work, and go to work in earnest.

Sometimes our views of duty are overwrought. A child has not the charge of parents, neither has a wife the charge of her husband. Godliness does not reverse the relations of life. We cannot change the hearts of our relatives, and we should no more interfere with their voluntary choice of good or evil, than we would with utter strangers. Give them their choice.

We often disfigure the face when singing. A pleasant cast of countenance is appropriate when we sing the praises of God; even a smile of peace if it exists within. If it does not we are not in a fit state to sing.

I have known a good judgment ruined by willfulness and conceit, and a weak judgment greatly strengthened by meekness and teachableness. Fence yourself in with good principles and good associates and wise counsellors. A rough address does not betoken firmness. Washington was mild in his manners, but firm in his decisions. Without this he would not have united the hearts and hands of a nation composed of men of all religions, beliefs and rival interests.

J. CLARKE.

TEA—ITS EFFECTS.

PERHAPS the majority of tea-drinkers are not fully acquainted with the deleterious effects of this article as it is used at the present time. No doubt many think it a very wholesome drink; that its effects are beneficial rather than hurtful. We desire with all longsuffering toward those who use it, to show that it is hurtful to both body and mind when used as a beverage. And here we might remark that whatever injures the body, will in a corresponding degree injure the mind, since mind is dependent on matter for action.

Perhaps some will think that there is no need of writing on such small things, and will say that the Bible does not say anything about drinking tea. We answer that there was no need of the writers of the Old or New Testaments mentioning tobacco, tea, coffee, &c.;

for these articles were none of them then in use, or if they were, it was only among some of the distant tribes of China or Japan. Tea was first introduced into Europe about two hundred years ago.

Again, the Bible does not mention whiskey, brandy or gin; but is this a sufficient reason why men may drink them merely to gratify an appetite for them? The Bible *does* say, No drunkard shall inherit the kingdom of heaven, but does not say whether or not it is merely confined to those who become drunk on whiskey or any fermented liquors. Query: Can a person be a drunkard and not use fermented liquors? I would not say that tea-drinkers are drunkards, or that whiskey-drinkers are; but would show that some of the arguments brought to justify the use of tea, will also justify the use of whiskey, and all kinds of fermented liquors.

It is sufficient for me to show that tea is an injury to the user; for we have no right, morally speaking, to use that which destroys the health of the body, and consequently our chances for usefulness. Paul says, Whether you eat or drink, &c., do all to the glory of God. What! says one, must we eat and drink in a certain manner in order to glorify God? Well, if we are to eat and drink to the glory of God, then it necessarily follows that we can do the contrary, and we certainly cannot use that which we know to be an injury to us, and yet obey this scripture.

Again, Paul says [1 Thess. v, 23], I pray that your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. Here Paul exhorts christians to keep their bodies blameless. Alas! the majority of professing christians have been so blinded by the immortal-soul theory, have so exalted the soul above the body, as to almost forget that their bodies were any part of them, or that they had any duties connected with the body to perform. May God help us to cleanse ourselves from all filthiness of the flesh as well as spirit, and preserve our bodies blameless as well as our souls.

But to the question. If tea injures the body, produces disease and ill health, then we cannot use it and obey the above scripture. I will give the comments of Mahan on this subject, or at least the substance of them, believing them to be correct in the main. He says that in order to keep the body blameless it is our duty to become acquainted with those organic laws by which we as organized beings are governed, as much as our circumstances will admit, and then in our eating, drinking, clothing, &c., to pay strict obedience to these laws, so far as our circumstances will admit. Query: Is tea, used as a beverage, in accordance with these organic laws? or is it one among the many other stimulants of daily consumption that is gradually but steadily wasting the vitality of mankind, and producing nervous invalids, and the many nervous diseases with which the human family are now afflicted.

I shall now bring evidence from good authority that tea is a medicinal substance. Let the reader keep in mind that it is a settled fact among medical and scientific men that all medicines are poisonous, and that if they are continued to be used for any great length of time, they prove deleterious in the end.

Dr. Wm. A. Alcott says, "One evidence that tea is poisonous, is found in the fact that, like alcohol, stramonium, belladonna, and many other medicines, it produces its specific disease—the tea disease." This will be more fully appreciated, coming as it does from one who is so generally known in this country, and one who has written so much on the subject of life and health.

John Cole, member of the Royal College of surgeons in London, has written much on the tea disease, and has paid much attention to the effects of tea on the human system. He shows that all tea-drinkers are liable to the tea disease just as much as every dram-drinker is liable to the delirium tremens. He gives a list of ten patients who were suffering from this disease, and says that they were almost all cured by the disuse of tea.

Dr. Smith, of Edinburg, by a series of careful experiments, proved that an infusion of tea has the same effect as henbane, tobacco, cicuta, &c., on the living tissues of the animal body.

Dr. Lettsom, of Ireland, made a series of similar experiments with similar results.

Dr. Beddoes, of England, also still later proved by a thorough course of experiments that tea is as destructive to life as laural water, opium, or digitalis.

Dr. Cullen, whose writings are among the standard books of our best medical schools, observes that "scientific experiments prove that an infusion of green tea has the effect to destroy the sensibility of the nerves, and the irritability of the muscles." He further adds, not even excluding black tea, that "from the experiments above mentioned, and from the observations which I have made in the course of fifty years upon all sorts of persons, I am convinced that the properties of tea are both narcotic and sedative." But what is a narcotic? Hear Dr. Cullen's definition: "As their power and operation (that of narcotics generally) may be extended so far as to extinguish the principle of life altogether, they form that set of substances which properly and strictly may be called poisonous."

Dr. Combe, in his work on Digestion and Dietetics, observes that when made very strong, or taken in large quantities, especially late in the evening, they (tea and coffee) not only ruin the stomach, but very seriously derange the health of the brain and nervous system. The Encyclopædia Americana says, "The effects of tea on the human system are those of a very mild narcotic taken in small quantities."

The Catechism of Health, says that "tea when drank strong, and in large quantities, impairs the powers of the stomach, produces nervous symptoms," &c.

Dr. Hooper, in his Medical Dictionary, says of tea, "When taken too copiously, it is apt to occasion weakness, tremor, palsies, and various other symptoms arising from narcotic plants."

Dr. Burdell, of New York, says of tea and coffee, "Not a case of sick headache has ever occurred within my knowledge, except with drinkers of narcotic drinks, and not a case has failed of cure on the entire renunciation of these drinks."

Dr. Beaumont, a surgeon in the United States army, whose experiments have attracted the attention of the whole medical world, says, "Even coffee and tea, the common beverage of all classes of people, have a tendency to debilitate the digestive organs."

These writers show by irrefutable experiments that tea and coffee are hostile to life and health, as they are generally used. Besides this, many of the worst kinds of coarse black tea are converted into green tea by a certain process of drying and mixing with a composition of tumeric indigo and white lead, by which it is made more unhealthy than it would be otherwise.

A writer in *The London Quarterly Review*, says he saw 50,000 chests of this spurious article ready for shipping, and was told it was for the United States.

There are not a few who know that drinking tea and coffee is a foolish habit, and some believe it to be absolutely wrong. Now the christian is under solemn obligation to get rid of every improper and foolish habit, and do all to the glory of God. Think of the recent introduction of these articles into Europe. Only about two hundred years have elapsed since they were first introduced. Dr. Alcott estimates that not more than one twentieth part of all the people that ever inhabited Europe ever tasted of tea. Has its introduction added to their happiness of mind or health of body? I think not. Is there consistency in spending the Lord's money for that which is at least unnecessary?

There are some, no doubt, who will have a hard struggle to get rid of these things, and there may be some who will not give them up under any consideration; but if there is first a willing mind, the Lord will give grace to overcome. Many who have quit the use of these articles can testify that they are better off without them than with them. Sabbath-keepers are generally poor, and many of them in debt. We ought to be economical and consistent, and save what we can by a disuse of unnecessary articles to pay our debts and advance the cause of God. We have much that we can do to advance the cause of God, and but little in a pecuniary point of view to do it with; but God is able to make all grace abound toward us, that we may have a sufficiency in all things, and abound to every good work.

Marion, Iowa.

God expects fruit from every tree planted in his vineyard.

"LORD, HERE AM I."

1 Sam. iii, 3, 4, 10.

STILL as of old thy precious word
Is by the nations dimly heard;
The hearts its holiness hath stirred
Are weak and few.
Wise men the secret dare not tell;
Still, in thy temple slumbers well
Good Eli. Oh! like Samuel,
Lord, here am I!

Few years, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to thy throne
I bring, and pray
A child of thine I may go forth,
And spread glad tidings through the earth,
And teach sad hearts to know thy worth.
Lord, hear am I!

"Young lips may teach the wise," Christ said;
Weak feet sad wanderers home have led;
Small hands have cheered the sick one's bed
With freshest flowers.
O teach me, Father! heed their sighs,
While many a soul in darkness lies,
And waits thy message; make me wise—
Lord, here am I!

And make me strong, that staff, and stay,
And guide, and guardian of the way,
To theeward I may bear each day
Some fainting soul,
Speak, for I hear; make pure in heart
Thy face to see; thy truth impart,
In hut and hall, in church and mart—
Lord, here am I!

I ask no heaven till earth be thine,
Nor glory-crown, while work of mine
Remaineth here; when earth shall shine
Among the stars,
Her sins wiped out, her captives free,
Her voice a music unto thee,
For crown, new work give thou to me—
Lord, here am I!

CHRISTIAN ASPIRATIONS.

MAY I always present myself before God with a firm faith and hope in his promises and mercy; with great reverence to his infinite majesty; with the humility of an offender, and with a full purpose of keeping all God's commandments. May the thoughts of eternity quicken my devotions; my wants make me earnest; my backslidings make me persevere, and may I never wilfully give way to any distracting thoughts.

May I wait with patience and leave it to my God and Father how and when to grant my petitions. He that has learned to pray as he ought, has got the secret of a holy life. It is a greater advantage to us than we imagine that God does not grant our petitions immediately. We learn by that, that whereunto we have already attained, it was the gift of God.

That man or woman leads a sincere Christian life who endeavors to serve and obey God to the best of his understanding and power; who strives to please his neighbor to edification; who endeavors to do his duty in that state of life into which it has pleased God to call him. Whoever would continue in the practice of these things unto his life's end, must call himself often to an account whether he does so or not; constantly pray for grace to know and to do his duty; and preserve himself in such a teachable temper as to be always ready to receive the truth when it is fairly proposed to him. It is a rudeness among men to ask a favor and not stay for an answer; and do we count it no fault to pray for blessings and never to think of them afterwards? never to wait for them? never to give God thanks for them? Let us make prayer familiar to us; for without the help of God we are every hour in danger. Let us not run over our prayers with an insensible and distracted mind. God grant that I may never seek his face in vain. God will deny us nothing that we ask in the name of his Son.

Yours hoping for eternal life.

JEMIMA CATLIN.

Buchanan, Mich.

Bro. T. Ramsey writes from Leipsic, O.: "We would like very much to see the present truth spreading in Ohio, and if our prayers will avail anything it will. Many are willing and ready to help with their means. We want some one to give the straight testi-

mony. I long for the time to roll around when the churches in this State shall be organized, and set in order, so that a record may be kept of the proceedings of meetings, and more especially of church membership."

LETTERS.

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

From Bro. Daniels.

BRO. SMITH: I should have written to you before to let you know of the rise of the third angel's message in this part of the country, but the cares and anxieties of other business has prevented until now.

Three weeks ago to-day I returned from Menomonie, about fifty miles north-west from here, where I held meetings about two weeks, and four of the leading men of the place came out and declared their intention to keep the Sabbath of our Lord. Many more were interested and said they would investigate as soon as I could get them books.

About ten miles from there, at Fall City, I preached three times. I had a very large congregation although it was a rainy time. The interest was so good that both men and women would be present and pay the best of attention until ten in the evening. The Methodist minister of the place was there two evenings. I spoke one evening on the mortality of man. After I had closed my remarks, he came up, shook hands, called me brother, and said he had been highly delighted; that it was the first gospel sermon he had heard for a long time, &c. Since then he has preached against me, and got one Eld. Chambers of the M. E. church from Eau Claire to help him. A brother has written to me from there and said, "I see no other way to get along, than that you come back and set things to rights." I have concluded to go in about three weeks, the Lord willing.

On my return home I found the interest for the truth on the increase. Two more have commenced to keep the Sabbath, and others say they are seekers after truth. A week ago last Sabbath I met at Bro. Haviland's and we had a good meeting. Several also came in to hear the truth. On first day I held a meeting at the school house, and had a large and attentive audience. I spoke of the necessity of the Lord's coming. Last Sabbath we had a good meeting at my house. I was to speak at Bennett's school-house on first-day, but the weather prevented.

At Menomonie they have started a prayer-meeting to be held every Sabbath. They desire to have a Sabbath school and Bible Class also.

A. H. DANIELS.

Sumner, Wis.

From Sister Chapman.

To the saints scattered abroad I would say, although a stranger to the most of them, that I feel it a duty as well as privilege to give in my testimony in favor of the truth; and as I have never spoken through the *Review* I will say that it is about four years since I made a public profession of religion, and united with the Congregational church in Illinois, where I was then residing. I loved my Bible and studied it much, and found that to be a Bible Christian, one must imitate Christ's example. I was forced to the conclusion that consistency was not a characteristic of that church, as the members were as much interested in the fashions and gayeties of the world as non-professors; and when I asked how it was, those who should have given reproof, said, The times have changed; unless we conform to their customs in a measure, our influence among them will not be felt. My heart was pained, and I longed for the communion of consistent Christians. When I remembered that I had a brother in the flesh (Eld. J. N. Loughborough) among the Advent preachers, who, years before, had endeavored to interest me in his belief (and I regret to say only met with persecution for his pains), I felt that perhaps he had the truth. At least, I was anxious to investigate, and accordingly sent for books and papers; but as I had no opportunity of hearing any preaching, I was a long time in arriving at the truth on all points.

It is about eight months since I began to observe the Sabbath, and I do thank my heavenly Father that I was permitted to see the truth. I do desire to obey it, and be found with those who overcome. These are

perilous times truly. I often feel discouraged, and more particularly now, having recently moved from Victor, N. Y., where were three of like faith besides myself, but here none. May the Lord speedily raise up a people in this place, and may my companion be one of that number is my prayer. There is a great responsibility resting upon me, and I ask the prayers of the church that I may realize it fully, and do my Master's will.

M. J. CHAPMAN.

Terre Haute, Vigo Co., Ind.

From Sister Kimball.

BRO. SMITH: I feel to thank the Lord that I have had the privilege of hearing his precious truth, and that I had a willing heart to obey it. Although I meet with trials and temptations, in the strength of Jesus I will try to overcome. O the blessed hope of a soon coming Saviour! I do want to get ready for that glorious day which will bring deliverance to all God's tried and suffering ones, and set death's captives free! I would not exchange the hope I have of sharing with them for all the pleasures of this world. Let me suffer with God's dear children here, that in a little while I may rejoice with them where sorrow and sighing shall flee away.

It seems that the way grows more straight and narrow every day; and I feel that I need much strength to enable me to go through. I long to be filled with the sweet Spirit of Jesus. I want to be wholly the Lord's, and feel willing to give up everything, that I may indeed be a child of God.

ELLEN. T. KIMBALL.

Roxbury, Vt.

From Bro. Treat.

BRO. SMITH: My heart is cheered and encouraged to press my way through every cloud of opposition onward to mount Zion. While I see the winds of strife blowing so furiously, and already the clarion of war is sounding, which threatens to drench our nation in blood from center to circumference, and also see the promptness and activity with which the people are preparing to meet the contest by pouring in men by thousands, and money by millions to support the government and defend the stars and stripes, it reminds me of our Saviour's words, The children of this world are wiser in their generation than the children of light. Luke xvi, 8. O, should not we be as earnest to support the cause of God and defend the blood-spangled banner of King Jesus as they are to support the government and defend the stars and stripes of the Union? Now let us contrast the two warfare. Their victory, if gained, is only momentary; ours eternal. They win only corruptible honors, while we triumph over death, hell and the grave, and obtain glory and immortality in the kingdom which will have no end. O, let us fight the battles of the Lord, not with carnal weapons, but with the sword of the Spirit, which is the word of God. In the language of the apostle Paul I would say, Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. And having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii, 1.

I would here say that I have the privilege of meeting on the first day of the week with some three or four in this place who love the Lord and the doctrine of his second coming. They allow me to advance my views on the Sabbath question and other points as held by the Seventh-day Adventists, and I hope the time is not distant when they will come out fully on the side of truth. I believe God has got some honest souls that have not yet seen all the present truth, but are seeking for it as for a hidden treasure, and living up to the best light they have. Such, when the third angel's message goes with a loud voice, will embrace it and live it out.

In hope of eternal life.

SAMUEL TREAT.

Great Falls, N. H.

Extracts from Letters.

Bro. J. Barnes writes from Mill Grove, N. Y.: "I feel that every one that is engaged in the last message of mercy, is near and dear to me. Although I am unworthy to have a name or place with the children of

the Lord, yet I am very thankful that our heavenly Father has called after me. The Lord is very precious. What great reason we have to praise him for his goodness, his longsuffering and his tender mercy! The Lord has been my refuge and my strength, a very present help in trouble; therefore I am determined with his assisting grace, to hold out faithful to the end, so that I can with you be permitted to see the King in his beauty, and be made like him. O glorious hope! How it buoys the spirits up! I long to be prepared to hail the glad day when trouble and sorrow shall be no more."

Bro. C. H. Eggleston writes from Looneyville, N. Y.: "For the first time as a Sabbath-keeper, I will try and pen a few lines in favor of present truth. I had an opportunity the past winter of hearing a course of lectures delivered by Bro. Cottrell and Saunders. After hearing a few sermons I became convinced that if any people had the truth they had it.

"I attended regularly until a few evenings before the close, when I was taken suddenly ill. While upon the sick, and apparently death bed, I had an opportunity to reflect upon the sinfulness of my past life. While thus reflecting, a relative of mine asked me to be prayed for. At first I was much surprised, and knew not what to say. At length I came to the conclusion that no earthly physician could help me. I therefore resolved to trust myself in the hands of the Lord; for if ever I was restored to my former health, he alone could do it. The church accordingly met and laid my case before the great Physician, and in answer to their earnest prayers, I was healed.

"I feel to praise his holy name for what he has done for one so unworthy as I am; and it is my firm determination to spend the remainder of my life in his blessed cause.

"I humbly ask the prayers of the brethren and sisters that I may prove faithful, and at last stand with the remnant on mount Zion."

[This is the case referred to by Bro. Cottrell last week—Ed.]

OBITUARY.

DIED, in Irasburgh, Vt., on the 7th inst., Bro. Larnard Titus, aged 52 years. For eight years, Bro. Titus was afflicted, less or more, with what was considered a stomach difficulty. At times his sufferings were extreme and his mind often sunk in despondency; but when in health, his sympathy, interest and love were closely united with the people of God. The last forty days of his life he was unable to take a mouthful of food. Until the last twenty days before his death, he took some nourishing drinks, from which time he took nothing but cold water, except a little opiate.

Bro. Titus was among the first that embraced the Bible Sabbath in Northern Vt. His funeral was attended on the 9th inst. in the meeting-house at Barton Landing.

We spoke with freedom to an attentive audience from 1 Thess. iv, 15, 16. May this heavy bereavement be sanctified to the present and future good of his kind and affectionate widow, and his dear children who deeply mourn his loss.

A. S. HUTCHINS.

Potten, C. E., May 14, 1861.

FELL asleep May 13, 1861, Abba Rockwell, in the 65th year of her age. I have had a personal acquaintance with Sr. R. nearly fourteen years. She professed faith in Christ more than forty years since. Was early to embrace the doctrine of the advent near, and has often expressed the wish that her children might cherish the same faith. On the 13th of April she met with us and encouraged us by her prayers and exhortations. We feel her loss deeply. She was surrounded by a large circle of influential relatives, by whom the funeral services were arranged.

I would also like to say for the comfort of some at a distance who used to find a home with sister R., that her interest in present truth was increasing, and her fervent love for the people of her choice was manifested at the last by requesting that those of like precious faith be seated next the mourners. Her disease was consumption.

H. W. LAWRENCE.

Bangor, N. Y.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, MAY 21, 1891.

THE ASSOCIATION.

THE circulars sent out to obtain subscriptions of shares to the Publishing Association, are being promptly returned, with liberal subscriptions. To show the spirit that seems to animate the brethren in this matter, we present the following extracts from letters as specimens of many which we might give of a similar nature. A brother writes from Eastern Mich.:

"I hope there will be a hearty response to the circulars. One brother here whom I visited on first-day, had by some means received no circular. After explaining the matter to him, he said, Bro. Wright, put me down for two shares, and added, I fear I shall not do enough. With one or two exceptions all are quite poor who have taken shares here; yet they have done it cheerfully; and there is not one who would not be ready to make any sacrifice rather than fail to meet their pledges before 1892."

A good brother writes from the West as follows: "The circular is received, and I endorse it heartily. It meets my entire approbation. I think the taking of shares a far better arrangement than life-memberships."

Those who are prevented by their pecuniary circumstances from taking shares, seem anxious nevertheless to express their good wishes for its prosperity. On this point the following will serve as an example. A brother writes, and in so writing but echoes the voices of many, as follows:

"I should be glad to take a share in the Association, but cannot at present. I shall do so as soon as possible. I believe the Lord will bless and prosper it, and the work will move forward. Amen."

We would say to those who have written for information on the point, that it will not be necessary to return those circulars upon which no new subscription is entered. We would say also to those whom this notice may be in season to benefit, that as the circular was printed on paper not suitable to be written on with ink, they may enter their names with a pencil.

Four hundred and eight shares are already taken. Let there be immediate responses to at least double this number, that the work be not embarrassed.

Sister D. C. Brunson writes from Berrien, Mich.: "I have seen in some an uneasiness and solemnity as to the times in which we live, and I am not without hope that if some one of the messengers could come to Berrien there would some good result from their labors. I believe in the shortness of time; and O that there were meetings near enough to where I live that I could attend. I am surrounded with the world and formal professors. Pray for me."

Bro. S. C. Welcome writes from Garden City, Minn.: "My object is to glorify God in all that I do. I earnestly desire to see the cause of God advance. I want to see the remnant stand firm in the faith of the gospel, having holiness for their motto; for if we depend on a form without the power, we shall wail instead of rejoicing when Christ appears. May God give us all wisdom that we may spread light and truth to the best of our ability. Your brother looking for the soon coming of Christ."

Bro. T. H. Moffet writes from Huntsburgh, Ohio: "I am sorry that there have been such feelings in Ohio in regard to the name Seventh-day Adventists. I think it the most appropriate that could be given to us as a people, inasmuch as it shows at once to the inquirer what we believe. How many times I have felt the necessity of having an appropriate name by which we might be designated! I have often been asked what name we went by, and have been puzzled to know how to answer. O I would that I was more worthy to bear the name. I am not ashamed to own that I believe my Lord will soon return from the wedding. I have read Testimony No. 6, and am glad for such plain teaching. I am glad for the gift that is already in the church, and believe that the Lord is about to return to his people, and restore all the gifts that are designed for the perfecting of the saints."

APPOINTMENTS.

The Lord willing, there will be a gathering of the brethren in Western New York at the house of Bro. J. Lamson, Clarkson Center, Monroe Co., N. Y., on Sabbath and first-day, May 25 and 26. It is expected that Brn. M. Hull and C. W. Sperry will meet with us.

R. F. C.

PROVIDENCE permitting we will meet the brethren in conference in the neighborhood of Bro. Moses Porter's, five miles north of Mantorville, Dodge Co., Minn., on the 25th and 26th of May. We hope to see a general attendance of brethren and sisters. We would like to see Bro. Morse at this meeting. We wish to take into consideration some matters connected with the running of the tent this season.

We would like to hear from Bro. Andrews at this meeting.

Jno. BOSTWICK.

H. F. LASHIER.

Wisconsin Conferences.

PROVIDENCE permitting we will meet in conference with the church at Avon, Rock Co., the 25th and 26th.

ISAAC SANBORN.

J. N. LOUGHBOROUGH.

Business Department.

Business Notes.

A. A. Marks: Your letter was received, and your papers changed to Burlington, Mich., as pr. direction, where they have been regularly sent ever since.

A. J. Richmond: The \$2 were received.

F. T. Wales: Received. We think \$5 is as much as it would be right for you to pay on the circular of E. W. S. We would also say that we will apply the \$4 you sent to the Office last December (less 20 cts. for two of Testimony No. 6, sent), toward your subscription for shares in the Association.

G. W. Eggleston: We are unable to discover on our book any mistake in the receipt of your money. Commencing at Vol. xi, No. 16, your first credit carries you 4 volumes to xv, 16, and your last remittance of \$3 carries you to xviii, 16, as receipted.

J. F. Troxell: Your dollar was received, and you will find it receipted in No. 20 last volume.

B. E. Place: We send the REVIEW to M. P. P. at half price. It is paid to xxi, 1.

A. S. Hutchins: L. Titus' paper is paid up to the present time. Shall it be discontinued?

B. R. Walworth: You have paid your paper one volume in advance. We will discontinue when the time is out.

M. A. Eaton: The INSTRUCTOR has been regularly sent to Miss A. Torbert.

Some one writes from Greenville (State not given), sending \$2 on the Bank of Upper Canada, for REVIEW, but signs no name. Who is it?

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.

L. Griswold 1,00,xix,1. O. F. Guilford (for H. S. Guilford) 0,75,xvii,1. Jno. Pierce sen., 1,00,xix,1. R. M. Pierce 1,00,xxi,1. H. Barr 1,00,xix,1. Mrs. E. Hemmingsway 1,00,xix,1. A. Barr 1,00,xix,1. M. W. Leach 1,00,xix,1. E. S. Kimball 1,00,xvii,1. C. R. Miles 4,00,xix,1. A. Loveland 2,00,xx,1. E. Scribner 1,00,xxi,1. F. H. Howland 1,00,xix,1. L. M. Cowles 0,50,xviii,4. H. M. Smith 1,00,xviii,7. Geo. Wright 0,50,xvii,14. D. Gleason 0,50,xix,1. S. B. Warren 0,75,xviii,1. D. W. Bartholomew (75c each for L. Spencer & B. Sharp) 1,50, each to xix,1. J. D. Hough 1,00,xix,1. I. Guilford 0,50,xix,1. Luke Maxson 1,28,xix,1. P. Miller jr., 1,50,xv,1. E. Goodwin 1,00,xix,1. M. & L. Dickinson 1,00,xix,1. L. Carpenter 1,00,xix,1. S. Burlingame 1,00,xix,1. B. Gorsline 1,00,xix,1. Thos. Phillips 0,50,xix,1. Mrs. A. Vickery 0,50,xix,8. R. Rogers 2,00,xviii,1. J. Kenyon 2,00,xix,9. A. Lanphear 1,90,xix,1. M. W. Steere 1,00,xix,1. M. Hewitt 1,00,xix,1. S. O. Winslow 4,00,xviii,7. M. M. Jordan 2,00,xix,22. T. Draper 1,00,xxi,1. Rebecca Conley 0,50,xix,1. A. Thomas 0,35,xviii,18. Mrs. P. D. Lawrence 1,00,xix,1. L. Chandler 0,60,xx,1. Jno. Connor 2,00,xvii,13. S. Treat 1,00,xix,1. W. C. Garretson 1,00,xviii,18. J. H. Sparks 1,00,xvii,1. J. C. Adlon 1,00,xviii,18. S. I. Twing 0,30,xviii,8. Capt. R. O'Brien 1,00,xx,4. B. Bryant (for S. W. Chase) 1,00,xx,8. D. G. Dickinson 3,00,xvii,14. A. Woodruff 1,00,xix,1. John Place 1,00,xix,1. Cordelia Cottrell 1,00,xviii,10. Thomas Coburn 1,00,xix,1. Caroline Butler 0,75,xvi,14. B. R. Walworth 1,00,xix,1. F. F. Lamoreaux 1,00,xix,1. D. W. Emerson 1,00,xvi,16. D. Hildreth 1,00,xix,1. E. Wick 1,00,xix,14. D. W. Bartholomew 1,00,xix,1. T. Bryant jr. 1,00,xix,1.

FOR MICH. TENT.—Ch. in Bowne, Mich. (s. b.) \$10. FOR MISSIONARY PURPOSES.—M. G. Bartlett \$1. Ch. in Tompkins, Mich. (s. b.) \$8.

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