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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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

CHASTISEMENT.

Oh Saviour, whose mercy, severe in its kindness,
Has chastened my wanderings, and guided my way;
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy—
And still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright—but a worm was below;
The moonlight shone fair—there was blight in the beam;
Sweet whispered the breeze—but it whispered of woe;
And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe, and the crown;
I asked—and thou show'dst me a cross and a grave.

Subdued and instructed at length to thy will,
My hopes and my longings I fain would resign;
Oh give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.
[Sir Robert Grant.]

The Atonement.

BY ALBERT BARNES.

[The following is an extract from a volume on the Atonement by the celebrated commentator, Albert Barnes, published by Parry and McMillan, Philadelphia, 1859. The beautiful and yet momentous subject of the Atonement is presented in this volume in a different manner from any in which it has been laid before the readers of the *Review*, at least through the medium of this paper. The absorbing interest which naturally attaches to this subject in the mind of any one who realizes that this is his sole dependence for eternal life, is not weakened by the manner in which it is discussed. The present paper treats upon the embarrassments experienced by all human governments through the want of some arrangement which is contemplated in an atonement. To bring out the light and beauties of the divine plan it is necessary to present it against the dark background of human embarrassments and perplexities. This is done with striking effect in the present article. How these embarrassments are overcome in the divine arrangement Mr. Barnes shows in subsequent portions of his essay.

What will be especially gratifying to all who love the commandments of God, and delight in his service, is the plain and forcible manner in which the connection between the Atonement and the law is all along implied, and the necessity shown that the Atonement instead of abolishing the law must maintain throughout its majesty and supremacy.—U. SMITH.]

EMBARRASMENTS IN A HUMAN GOVERNMENT FROM THE WANT OF AN ATONEMENT.

ALL governments, in the administration of the laws, experience such difficulties as are proposed to be remedied by an atonement. Whether those difficulties would be removed by such a device as that of the atonement is a fair question for consideration; but it will be admitted, on the slightest consideration of the subject, that the difficulties which are proposed to be remedied by an atonement actually exist in all forms of human administration, and that, in spite of any arrangement which can be made by human wisdom, they create constant embarrassment.

It is important, in order to prepare the way for the consideration of the doctrine of the atonement, to show what those difficulties are, and what devices have been resorted to in order to remove them.

I. The embarrassments which are felt may be specified under four heads:

1. The first arises from the difficulty in respect to the magistrate, the impossibility of his cherishing and carrying out as a magistrate the feelings which he is permitted and required to cherish as a man. As a man, in his private transactions, he can fully carry out the promptings of humanity and the principle of religion in forgiving an offense; as a magistrate, appointed to administer and execute the laws, these feelings are never to be indulged. There springs up a conflict between the promptings of his nature and the demands of duty; and one or the other of these must be suppressed if he extends pardon to the guilty. The difficulty consists in making the private virtues of the *man* harmonize with the duties of the *magistrate*, for there are feelings of our nature which require us to show mercy to the guilty, and it is universally regarded as a virtue for one who has been offended or wronged to pardon an offender. This is a virtue, however, which the magistrate strives in vain to transfer as a magistrate to his own bosom. Pardon he could freely extend in private life; but his public position creates difficulties in indulging these feelings which he cannot surmount. All the interests of justice would be sacrificed if as a magistrate he should give indulgence to the feelings which constitute the highest traits of character in private life; if he were to indulge in that free exercise of mercy towards offenders which he inculcates as a duty on his own children, and which he feels bound to manifest as a neighbor or a citizen. On the one hand, to be as *unwilling* in private life to forgive as he feels bound to be as a magistrate, would be at variance with all the virtues which are inculcated in regard to the treatment of others, and with what, conscious as we are of imperfection, we are often under the necessity of asking from others; and, on the other hand, to trans-

fer these feelings to a bench of justice, or to expect an officer of justice to indulge them freely, would be to render all the processes of trial a farce, and to defeat all the purposes of the arraignment of the violators of the law. No arrangement has been devised by human wisdom by which that which is an eminent virtue in private life can be transferred to a bench of justice, or by which that which is deemed so essential to virtue in private life can be made proper in him who administers and executes the laws. Every man, therefore, who occupies this position must feel—or must act as if he felt—that he is constrained to assume a different character from that which he deems to be virtuous in private life, when he becomes an executor of the laws, or when he occupies a position where the interests of justice are intrusted to him.

2. The second source of embarrassment occurs in cases where it is desirable that an offender should be pardoned, but where it cannot with propriety be done, and the law is suffered to take its course. In such a case an injury is done to humanity itself, and some of its best dictates are disregarded. There are conflicting feelings and interests, and there is no way by which they can be reconciled. The convictions of the necessity of justice in the execution of the laws, and the strong promptings of humanity in the bosom of the magistrate and in the feelings of the community, come into collision, and there is no method in which both can be indulged, or in which they can be reconciled. The well-known case of Dr. Dodd, so frequently referred to by writers on this subject, will illustrate this point. He was a clergyman. His character and standing before the act of forgery charged on him had been unimpeached. In an evil hour he committed an act of forgery, and was sentenced to death. The case at once excited strong sympathy throughout the realm. The offense was undeniable, and he himself did not attempt to deny it. He did not seek, by any dishonest or dishonorable act, to evade the penalty of the law, nor did he even avail himself of an opportunity of escape which had been purposely left open to him. The paper, forged with the name of the Earl of Chesterfield, was purposely left with him when alone, with the expectation and hope that he would destroy it and thus remove all the means of convicting him. But, by some strange infatuation, or by design, he omitted to do it, and the law pronounced on him the sentence of death. His fair character hitherto, his profession, and the fact that this was his first offense, excited the strong sympathies of the nation. A petition for his pardon, drawn up by Dr. Johnson, and with his name at the head, received at once no less than thirty thousand signatures; and all the warm feelings of the sovereign himself prompted him to clemency. The benevolent feelings of a large part of the British nation would have been gratified with his pardon. But, on the other hand, there was the explicit judgment of the law. There was the aggravated character of the offense,—an offense tending to destroy all confidence in a commercial community. The law regarded the crime as so heinous; so important was it to prevent the commission of the crime in a commercial commu-

nity; so necessary was it to secure confidence in the transactions between man and man, that it has been said that up to that time in England no one guilty of that crime had been pardoned. Perhaps, too, his profession operated against him, and it was deemed desirable that by a striking example it should be seen that in no circumstance whatever, was indulgence to be given to that offense. The law was suffered, therefore, to take its course. The offender died, and the world approved the stern decision of the sovereign.

But the *embarrassment* felt in this case for the want of some device like an atonement is apparent. There was a manifest want of some arrangement by which the benevolent feelings of the nation and of the sovereign could be gratified, and by which at the same time the interests of justice could be secured. On the one hand, there were thousands of pained hearts when the guilty man died; and on the other, there would have been thousands of painful apprehensions about the consequences if he had been suffered to live. An atonement, or some arrangement that would have secured, at the same time, the gratification of the benevolent feelings of the community, the life of the offender, and the interests of justice, would have saved the whole difficulty.

In every such case there is a source of embarrassment in the administration of law which it has never been in the power of human legislation to remove. There are desires of our nature which are not gratified; and in the rigid execution of law, however a magistrate may comply with the promptings of nature in one respect,—that which requires him to administer justice,—there are other promptings of his nature which are not complied with,—those which impel him to mercy. While obeying the demands of his nature in one respect, he is doing violence to it in another; nor has it ever been possible to make such an arrangement that all the promptings of his nature shall be in harmony.

3. A third source of embarrassment in the administration of justice from the want of some arrangement like an atonement pertains to the *reformation* or the future conduct of an offender. Even supposing that the interests of justice were fully consulted, and that at the same time all the promptings of compassion in our nature were complied with, still, there is a material point for which no arrangement is made, in regard to the future conduct of the offender. If his punishment had secured his reformation, and if there were absolute certainty in regard to his future good conduct, the exercise of mercy would be attended with much fewer embarrassments than it is now. The whole aspect of the case would be changed, and an *approximation* would be made at least toward a removal of the difficulties already suggested. It might be supposed that the ends of justice had been so far accomplished in securing his reformation that the exercise of the pardoning power would not be perilous to the community.

* * * * *

But such a power cannot be introduced into an act of pardon as shall secure the future good conduct of the offender. If this *could be done*, it is obvious that it would be safe for them to pardon the guilty,—at least, so far as *their* future good conduct is concerned. But this cannot be done. There is no certainty or probability that an act of pardon will so operate on the mind of one who is pardoned as to make his reformation certain; there is no tendency in such an act to make it certain. There are no principles in human nature on which reliance can be placed in securing such a result. We cannot so confide in the gratitude of men, or in their generous impulses, as to feel any assurance that by doing them an act of kindness they will cease to do wrong. However flagrant may have been a crime, however clear the evidence that it was committed, and however it might be supposed that an act of clemency in such a case would appeal to all that is generous and noble in man, yet facts abundantly show that no such act of clemency will so appeal to his sense of gratitude as to secure the future good conduct of

the guilty. Nor can there be introduced into the instrument of pardon any such influence as to constitute a ground of security for the future good conduct of an offender. The *presumption* is rather that one who had been punished, in whatever way he may be discharged from punishment, whether by having borne the prescribed penalty of the law, or by an act of clemency, will feel that he has been wronged by the punishment, and will seek an opportunity of avenging himself for the wrong. Facts, in the case of those who are convicted of crime and who are either punished or pardoned, abundantly sustain this presumption.

4. A fourth source of embarrassment in the administration of justice, which no human arrangement has been sufficient to overcome, is, that it is impossible to secure the exercise of *both* justice and mercy. The one, so far as it is exercised, sets aside the other. It is possible to be severely and sternly just, and it is possible to be tender, compassionate, and merciful; but it has not been found possible to blend the two. We have seen in the previous remarks that in our nature there is a demand for both, and that cases constantly occur where it is desirable that there should be an exercise of both; that is, cases of acknowledged crime where it is desirable that the offense should be punished, and yet cases so peculiar in their nature that it is desirable that there should be an exercise of clemency; cases where all the interests of justice demand that there should be *punishment*, and yet where all the benevolent feelings of our nature would be gratified by an act of *pardon*. One of these only can be gratified by the course which may be pursued in the administration of law; both cannot be. They conflict with each other. The one practically and in effect sets aside the other. As a government leans to the one or the other, it is stern, severe, and harsh, or weak, inefficient, and ineffective. Some of the noblest feelings of our nature are overridden and crushed out by the rigid execution of law; some of the essential claims of justice are set aside by every interposition of mercy. There have been no arrangements in society for blending the two. There are no such arrangements in the ordinary courts of justice; there is no special tribunal where it is supposed that the two can be blended. There are arrangements in abundance for the administration of *justice*, and there are arrangements for the exercise of *mercy*, but there are none for the blending of the two. So far also as the character of one who is intrusted with administering the laws is concerned, in proportion as he is inclined to the one it is always at the expense of the other. He is merciful *or* just, not merciful *and* just. The one attribute constantly neutralizes the other; and, though there are cases in abundance where these attributes are manifested separately, there are none where they are perfectly combined. Though there are humane judges, yet the mere administration of law is always stern and rigid. If mercy is to be shown it is not by the judge as such; it is reserved for some other breast than his, or for his own breast when acting in some other capacity. "The constitution," says Lord Mansfield, when delivering the opinion of the court of Kings Bench on the outlawry of Mr. Wilkes, "does not allow reasons of state to influence our judgments. God forbid that it should! The constitution trusts the king with reasons of state and policy; he may stop prosecutions; he may pardon offenses; it is his to judge whether the law or the criminal should yield. We have no election. None of us encouraged or approved the commission of either of the crimes of which the defendant is convicted; none of us had any hand in his being prosecuted. We cannot pardon. We are to say what we take the law to be: if we do not speak our real opinions, we prevaricate with God and our own consciences."*

The departments of justice and mercy have in all constitutional and wise governments been kept distinct; and, however the hearts of judges may

* Lives of the Chief-Justices of England, by Lord Campbell, Vol. ii, p. 354.

be inclined to mercy, and however cordial they may be in commending the guilty to mercy, yet judgment and mercy are so distinct in their character, and are to be dispensed on so different principles, that the law presumes that they cannot both be found united in the same bosom, and that they cannot be safely intrusted to the same individual. As the law has made no arrangement for blending the exercise of the two, so it has never presumed that the same person is qualified to administer both.

Such are some of the embarrassments which occur in a human administration from the want of an atonement. It may be proper, then,—

II. In the second place, in illustration of this point, to refer to some cases which have occurred where this difficulty has been felt, and some of the devices which have been resorted to to meet it.

A case occurred in the life of the prophet Daniel, which will show what has not unfrequently occurred under governments where the law is stern and inflexible. The case was this: Darius, the king, had been instigated by crafty counselors to promulgate a law that whoever should ask any petition of any god or man for thirty days, except of himself, should be cast into a den of lions. Daniel vi, 7. Daniel, as was anticipated by those who had proposed the law, (for it had been proposed for the very purpose of securing his fall from power), was the first offender. The king now saw that by the law so craftily obtained he had involved the first officer of the realm and a man of unsullied character in ruin, unless some way could be devised by which the consequences of the statute could be averted. Thus it is said (verse 14) that "the king was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him." His feelings of friendship for Daniel prompted him to this; his convictions of what was right urged him to it; the sense of the wrong that he had done in yielding to the enactment of a law manifestly designed to ruin an innocent man pressed it upon him. But there were insuperable difficulties in the case. There was the stern and absolute law which he had himself enacted. There was the settled maxim in regard to the laws of the realm that they should not be altered (verse 8); the fixed principle that, having been once enacted, they should be allowed to take their course, no matter what consequences might follow. There was the undoubted fact that Daniel had violated the law,—a fact which Daniel himself would not deny, and which could not be called in question. There was the rank of the offender, and the apprehension of the consequences on more humble classes if one so exalted should be pardoned after an open and palpable violation of the law. There was the effect which would follow in regard to the character of the monarch himself, if he should thus practically confess that he had been inveigled into the enactment of a law designed for a crafty purpose, whose consequences and bearing he did not himself foresee. In view of these considerations, all that could be done was to let the law take its course. The most illustrious, the most useful, and the most upright man in the kingdom was thus consigned to a most fearful doom; and nothing but the protecting care of God saved him when human justice was derided him. Now, on the supposition in this case that the law had been as just as it was inexorable, what was needed, and what would have met the whole difficulty, was some device like an atonement,—some arrangement by which the majesty of the law could be asserted and its proper influence secured, while at the same time the desire of the monarch's heart to release the offender could be gratified.

This case may illustrate what substantially occurs always in the administration of law. It is true that all law has a penalty; for if it had not it would be a bugbear. It is true that, so far as the administration of law is concerned, all law is inexorable; for, though a legislature may change or repeal a law, a court is appointed only to administer it, not to set it aside, and, so far as a court is concerned, all laws are as inexorable as

"the laws of the Medes and Persians." It is true that in every case where an act of pardon is contemplated it is implied that there has been a undoubted violation of law; for if this is not so, the discharge of the man is not an act of *pardon*, but of *justice*. And it is true that though all offenders have not the rank, the character, or the moral worth of Daniel, yet that the mere act of violating a law gives a man a prominence which he would not otherwise have had; exalts him into a degree of conspicuity to which nothing else might elevate him; and gives him a claim to notice which perhaps nothing else could. And it is true, also, that in numerous cases there are strong appeals made to the humanity, the compassion, the kindness, of those intrusted with the pardoning power; that from the age, the former character, the standing, the ability to be useful, of those who are convicted of crime, the operation of the law, though just, *seems* harsh and severe, and a strong appeal is made to mercy. Such instances strongly remind us of the case of Darius, who "set his heart on Daniel to deliver him, and labored till the going down of the sun to deliver him." * * *

But if an atonement could be made; if there could be such an arrangement that *all* these varied interests could be secured, what a change would be produced in the administration of the laws! If it were possible to institute an arrangement which would secure a proper expression of the majesty and honor of the law and the interests of justice, and, at the same time, make it proper to indulge the benevolent feelings of the heart; that would send forth all who are pardoned, however guilty they may have been, thoroughly reformed, prepared to take their places in the community as industrious and honest men, securing their good behaviour in all time to come, it is obvious that an object would be accomplished which never has been secured in the administration of justice. It would be an object for which the world has sighed, and which men have endeavored to secure by the harsh and clumsy devices occasionally resorted to in the vain endeavor to blend the administration of justice and the dispensation of mercy. Whether that object has been secured in the atonement made by the Redeemer, is the most momentous question that can come before the mind of man.

Should it be According to thy Mind?

"Should it be according to thy mind?" Job xxiv, 33.

We are prone to be fretful—to complain of the dispensations of divine providence, and to reflect upon the Lord's dealings. We want our own way. We wish to carve for ourselves. We would be treated as favorites, and our ease, and prosperity, and pleasure, consulted in all things. And if this does not appear to be done,—if our wills are crossed, if our schemes are frustrated, if our purposes are broken off,—then we stumble, think ourselves ill-used, and look for everybody to sympathize with us. Under these circumstances, God comes to us, as we sit among our broken cisterns, surrounded by our dethroned idols, and puts this question, "*Should it be according to thy mind?*" Are you wiser than God? Are you kinder than God? Are you holier than God? Are you more just than God? Are you better informed than God? May not your mind be dark, or selfish, or unsettled, or undecided? Should it then be according to your mind? Should you reign, or God? Remember that God acts in the highest wisdom, his motives are grace and justice, all his purposes are worthy of himself: that the least men can do is to submit, and give God time to explain himself; and the least the christian can do, is to prefer God's wisdom, way, and work, to his own. Seeing God has so arranged all events, that all things must work together for the good of his people, they, at least, should daily say, "Father, thy will be done." O my soul, seek grace from God, not only to submit, or be resigned to the dispensations of divine provi-

idence, but to acquiesce in them, and be pleased with the whole of them! Thy good is consulted, thy best interests are secured; and soon, very soon, it will be seen that wisdom and mercy, grace and goodness, marked out thy road.

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Rom. xi, 36.

On Whom Dost Thou Trust?

"On whom dost thou trust?" Isaiah xxxvi, 5.

ISRAEL'S king was apparently in great danger: before his city was a great army, led by a victorious general; within were a few supplies and a faint-hearted people. Yet he was hopeful. He possessed his soul in patience; he relied on his God. The poor heathen could not understand this; and therefore he tauntingly put the question, "*On whom dost thou trust?*" Just so the believer: very often when surrounded by foes, when burdened with troubles, when in the midst of trials, he enjoys inward peace, and looks forward with a lively hope, so that those around him are ready to ask, "*On whom dost thou trust?*" Trust! his trust is in the Lord who made heaven and earth—the Lord who dealt so graciously with him in times past, and who has spoken to him so kindly in reference to all time to come. He trusts in the Lord, whose power is omnipotent, whose word is sure, whose wisdom cannot be frustrated, who never failed one who trusted in him. "I trust," says he, "in One whose victories are greater, whose interest in me is deep, and who ever sits in my enemy's council." Sinner! on whom dost thou trust? Eve trusted Satan, and fell; Jacob trusted his sons, and suffered; Sennacherib trusted in his army, and was conquered; Gehazi trusted in his master's staff, and failed; Asa trusted in his physicians, and died; Hezekiah trusted in the God of Israel, and was victorious. Sufferer! on whom dost thou trust? Is the object of thy trust able to deliver thee? Is he truthful,—may his word be taken? Is he trustworthy, so that failure is impossible? O my soul, trust thou in the Lord,—trust him at all times, trust him with all thy affairs, and trust him for all thou needest! "Trust in the Lord with all thine heart, and lean not to thine own understanding."

"O Israel, trust thou in the Lord; he is their help and their shield." Psalm cxv, 9.

Perseverance.

HE who allows his application to falter, or shirks his work on frivolous pretexts, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous, continued labor, will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much, if they will but apply themselves wholly and indefatigably to one thing at a time.

Sir Charles Napier, when in India, encountered an army of 35,000 Belooches with 2000 men, of whom only 400 were Europeans. He charged them in the center up a high bank, and for three hours the battle was undecided. At last they turned and fled.

It is this sort of pluck, tenacity, and determined perseverance which wins soldiers' battles, and indeed, every battle. It is the one march more that wins the campaign; the five minute's more persistent courage that wins the fight. Though your forces be less than another's, you equal and outmaster your opponent, if you continue it longer and concentrate it more. The reply of the Spartan father, who said to his son, when he complained that his sword was too short, "Add a step to it," is applicable to everything in life.

It is not how much a man may know, that is of so much importance, as the end and purpose for which he knows it. The object of knowledge should be to mature wisdom and improve charac-

ter, to render us better, happier, and more useful; more benevolent, more energetic, and more efficient in the pursuit of every high purpose in life. We must ourselves *be* and *do*, and not rest satisfied merely with reading and meditating over what others have written and done. Our best light must be made life, and our best thought action. The humblest and least literate must train his sense of duty, and accustom himself to an orderly and diligent life. Though talents are the gifts of nature, the highest virtue may be acquired by men of the humblest abilities, through careful self-discipline. At least, we ought to be able to say, as Richter did, "I have made as much out of myself as could be made of the stuff, and no man should require more."—*Self-Help*.

A Good Reason.

A PARENT called on his pastor for counsel in regard to the education of his children. "I have often," said he, "regretted that I have not received an education, but never so often as since I have had children to educate. I am not able to do anything for them in that matter."

"Their religious education is of more importance than their intellectual education," said the pastor. "That you are competent to conduct."

"Very far from it. I met with a thought, the other day, which made a great impression upon me. It was, that the habitual state of mind and feeling which we express before our children, will do more than any direct instruction to form their character. I found in that thought an additional motive for desiring growth in grace. If for no other object than that we may educate our children aright, it seems to me we should desire to grow in grace."

"I have no doubt the most effectual way of benefitting children, is to set before them in our lives the qualities we desire them to possess—the characters we wish them to form. In all our efforts, we should seek by fervent prayer the aid of divine grace."—*N. Y. Observer*.

The World's Confessions.

THE world's great men may sometimes tell religion's great truths. Take, for instance, Louis XIV, and Goethe. Each possessed great talent, which was used in each case to build up an artificial great man on the world's pattern. Each inherited much—the first, a royalty of State; the second, royalty of temper and manner that raised his talents above the talents of other men. Each lived long, and lived successfully; and yet each confessed fully how wretched his glory was. The confessions of Louis XIV, were convulsive and worldless—they were the inarticulate shudders and writhings with which he turned from death to superstition, until superstition led him blindfolded to death. Those of Goethe (equally splendid, though in another field, and equally artificial) are incidentally referred to by Eckermann, one of his idolaters, whose reminiscences we have now before us, in the German language:

"When I look back," said Goethe, speaking in his seventy-fifth year, "on my early and middle life, and see how few remain of those who were young when I was young, I am reminded of a summer residence in a watering-place. When we arrive, we form acquaintances with those who come before us, but who will soon be leaving. The loss is painful; but then comes the second generation, with which we live for a while on terms the most intimate. But then this passes away, and leaves us alone with the third, which arrives soon before our departure, and with which we have but little to do."

"I have often been praised as an especial favorite of fortune; and I will not myself complain. But at the bottom there has been nothing but trouble and labor; and I can well say that in my whole five and seventy years I have not had four weeks of real pleasure. It was the eternal rolling of a stone, that had always to be lifted up again for a new start."

So spoke the great voluptuary poet-idol of Germany, and such is the world's estimate of glory and pleasure from the world's oracle.—*Episcopal Recorder*.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, AUG. 6, 1861.

JAMES WHITE, EDITOR.

EASTERN TOUR.

We left Battle Creek July 23d, and stopped over night with our old friends at Jackson. Next morning, accompanied by Bro. A. A. Dodge, we took the cars for Detroit, and spent most of the day in Dr. T. A. White's (Dentist) rooms. Mrs. W. and self had each two teeth decayed near the gums which we could not spare, and could hardly trust with our common dentists. Dr. White has done a splendid job for us, at a reduced price. He is a gentleman, and master of his business.

Thursday, 25th, we passed over the long dusty road of three hundred miles to the tent ground at Eagle Harbor, N. Y. Here we met Bro. Hull, Cottrell and Whitney, tent company, enjoying health, and having a good and strong influence in the community.

Friday, the brethren came pouring in from all directions, bringing provisions. The citizens of the place courteously came forward and took the crowd to their houses to lodge. Most of the brethren, however, took their meals at the tent, of the abundance brought in.

Bro. Hull preached Sabbath evening to a large and attentive congregation. We followed on Sabbath, the evening following, and first-day morning, with four discourses. Then Bro. Hull baptized eighteen, nearly all of whom were brethren who feel the duty of burial since having been slain by the law of God. Our plain, close discourse on death and burial, or true conversion, probably prevented some from going forward in baptism who designed to. This we trust will work out right. It should be known that people are dead before buried.

Elder P. A. Smith, an Adventist of the right stamp excepting the Sabbath and third message, was present on first-day, and proposed to discuss the perpetuity of the Sabbath with Bro. Hull, who accepted the proposition for a friendly discussion of the subject. It comes off first-day, August 4th. Eld. S. represents his brethren in the vicinity as being in difficulty on the Sabbath question, and feels called upon to meet our positions on the subject. The result will probably be reported. Bro. Hull preached in the afternoon an able discourse on the resurrection.

The labors in the N. Y. tent are exerting a strong influence in the western part of the State. Bro. Hull's labors are greatly needed, and will probably accomplish as much here as in any other field. The brethren are sustaining the cause well, and design to keep Bro. Hull in the State if they can.

We were happy to meet the brethren at this meeting, especially those who have embraced the message since we last visited this part of the State. Here we met Bro. and Sr. Lindsay with their entire family of sons and daughters all in the work. We had witnessed their anxiety for their children, in time past, and their tears, and wept with them. Now we mingled our tears of joy.

July, 29th, we reached Bro. Lamson's, at Rochester. Here, about nine o'clock in the evening, a messenger came for us from North Parma, stating that Bro. C. W. Sperry was again bleeding at the lungs, and wished to see us. We took the first train, which was a quarter after five the next morning, and reached our afflicted Bro. and Sr. Sperry before eight A. M. We found our dear brother quite comfortable, but much reduced by frequent bleeding. He had just bled a pint. We had a season of prayer in his room which he enjoyed much. Last evening, the 30th, about ten o'clock, Bro. S. bled again. It was exceeding painful to see him, so weak and pale, raise mouthful after mouthful of fresh blood, till he raised a pint. He is very low.

It is painful to see one so useful and one so de-

sirous of fighting the battles of the Lord, thus cut down upon the battlefield. Many fervent prayers have gone up to heaven in his behalf during his sickness, and sweet, and sometimes powerful, have been the answers. It is duty to pray for the recovery of the sick believer. James v, 14. Yet it is not always the will of God to raise him up. Rev. xiv, 13. It is the blessed privilege of some to sleep during the closing period of anguish to God's waiting people. When we pray for the sick, and God graciously pours out of his Spirit, how natural to take that as an evidence that they will be raised up. Suppose it be not the will of God to raise up some, how merciful to bless and give evidence of his love and acceptance. Should he withhold his blessing lest it be incorrectly interpreted, with what gloom would they sink away in death without leaving special evidences of acceptance with God, which are so consoling to bereaved friends. God knows best. We must submit to his will.

We leave our dear sick brother in about two hours to go on to the Roosevelt conference. God is able to raise him up, but we should not be surprised if he should not live ten hours.

MEETINGS IN SOUTHERN IOWA.

JULY 12th I went to Vernon, Van Buren Co. As I expected from report given, I found the church very low in spiritual matters. Difficulties had existed among them for a long time; and as all the members were inexperienced, they knew not what to do. As a general thing they felt the need of help, and consequently it was not very difficult to help them. The most serious difficulty was a feeling of distrust of those whom God has chosen in this great work, and the consequent lack of faith in the message. Of course the spirit of God was grieved, and their zeal had departed.

That they were willing to be helped was manifested by their heeding the testimony delivered to them. I think all (that had used) renounced the use of tobacco while I was there; they unanimously adopted the Systematic Benevolence plan, and covenanted anew to enter into the work of preparing for the coming of the Lord.

I was not able to preach much, and therefore held only two public meetings in the school-house. These were well attended, and I was urged to give more appointments; but I did not think it was duty under the circumstances. As I was not able to labor, I improved the opportunity of visiting a brother in Missouri whom I had not seen for many years. On my return I was informed that two meeting-houses were offered for my use in Bentonsport, if I would give a course of lectures. I could only leave them with the hope that they might keep the same mind till some one shall be able to improve the opening.

On the 19th I went to Fairfield. There I found things in a much worse condition. There was no unity in the church of either faith or feeling; and it was very hard to do anything for them, there being so many that did not feel the need of help. When it was suggested that certain action (which was wrong in itself) be deferred till I should come to advise and assist them, it was replied that they did not want any body to assist them, as they were an independent church and could do their own business. Not only so, but some asserted that they were organized under the name of "Church of God," and therefore stood independent of the Seventh-day Adventists: that they had their officers to transact business, etc. This was calculated to place me in an embarrassing position. Yet they were mistaken; no officers had ever been ordained in the church, according to the Scriptures. After considerable inquiry into their standing, and the spirit of some being manifested, it appeared evident that much wrong existed among them, and had for a long time. My advice was for them all to humble themselves and begin the work anew, and strive for unity of faith, and to grow up into the present truth. But this, some were not inclined to do. Therefore, to bring matters to a crisis, Bro. Bartlett moved that they organize under the name of Seventh-day Adventists. This, of course, drew the line between them that wished to stand with the body of Advent believers, and them that wished to stand independent—the

very thing that had long been needed. About half of those present were very decided, in the affirmative; others were not prepared to act, who, I trust, will yet see their way clear to unite with the body.

The natural consequences of rejecting the gifts of the Spirit were here seen. When it was said that the gifts were necessary to perfect the church and bring them to the unity of the faith [Eph. iv], it was replied that such a state of things would never be before the Lord comes! If it is supposed that we can stand in the time of trouble and be translated without perfection, or gathered without unity, we cannot wonder that they feel no necessity of the gifts of the Spirit of God. It is to be deeply deplored that any should be found professing the faith of the Third Angel's Message with such limited views of the work before us.

Sabbath, 27, I spent with the church in Oskaloosa. This was a time of encouragement. Most of them are growing strong in the truth, and earnest in the work. Tobacco is mostly laid aside amongst them, and they adopted Systematic Benevolence with manifest cheerfulness. They also embrace the promises of God in the gifts of his Spirit to the church, and are reading the two volumes on that subject with much interest. A special token for good is their deep interest in the *Review*.

Although Satan is throwing some distracting influences among them already, prominent amongst which is the *preaching mania*, my heart is comforted in this visit with the little flock in Oskaloosa. They seem to understand and appreciate aright the work of the enemy above referred to. And I feel to praise God anew for the power and light of the present truth.

J. H. WAGGONER.

P. S. I have written quite a lengthy report of the above meetings for the benefit of those churches which I shall not be able to visit. But I feel constrained to say a few words more to both them that I have and have not visited.

Dear Brethren: I find that you have been sinking in discouragement and resting down in darkness. This need not be—it must not be. It is probably true that there are more distracting influences working here than in almost any other field; we are on the line between Freedom and Slavery, and society seems all broken up. A feeling of distrust and suspicion pervades every community. But you may rest assured this trouble is reaching you only a little in advance; it is spreading all over the land. And as troubles thicken, our faith should grow stronger and our zeal and devotion be increased. The Third Angel's Message is the truth for "perilous times," and while an unnatural distrust exists between man and man, let us not do so wickedly as to distrust the living God. A distrust of God's hand in this work has done much injury to the cause in this field. I intreat you to put it away; trust in God and look up. Get into the work; get "the helmet of salvation" on yourselves, then pray for the prosperity of the cause. There is no reason why we should be groping in darkness here. God has spoken words of encouragement for Iowa, and he is as ready to bless and revive his work here as anywhere. I earnestly pray that the spirit that was in Caleb and Joshua may be in you all, leading you on to victory.

J. H. W.

BRIEF COMMENTS.

DAVID in describing some of his afflictions, says in one place, "I am become like a bottle in the smoke." Ps. cxix, 83. From any experience which people in this country have in regard to bottles, it would not be apparent what effect smoke would have upon a bottle, or what David meant by this language. It is all plain, however, when we remember that in the eastern countries bottles are made of skins of animals. These being hung up in the smoke must soon be parched and shrivelled up. David uses this figure to represent the exhausted state of body and mind to which he had been reduced by bodily and mental distress. This fact in regard to bottles must be borne in mind also in our Saviour's parable, Matt. ix, 17. "Neither do men put new wine into old bottles, else the bottles break and the wine runneth out." By receiving the liquor poured into it, a skin bottle must be greatly swelled or distended; and still more, if the liquor be wine, by

its fermentation while advancing to ripeness; so that if no vent be given to it, the liquor may overpower the strength of the bottles and burst them, and thus the wine would run out and the bottles perish. New bottles on the contrary, being in the prime of their strength, may resist the expansion of the fermentation, and preserve the wine to maturity.

Luke vi, 38. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom." To understand what is meant by giving into the bosom, it must be recollected that the orientals generally wore long, wide, and loose garments; and when they wished to carry anything that their hands could not contain, they made a fold for that purpose in the bosom of their robe, above the girdle.

Ps. ciii, 5. David when gratefully reviewing the mercies of Jehovah, says, "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." David does not mean here to say, of course, that the youth of the eagle is actually renewed, so that an old bird becomes young. He only alludes to the fact that eagles at certain times shed their feathers, which are supplied by a new growth, by which means even old age assumes the appearance of youth.

That oft-quoted text, Ps. lxxxiv, 10, seems to be improved by the marginal reading. The text reads, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Now a door-keeper in some instances is quite an honorable, and withal a profitable position. But the margin reads, "I choose rather to sit at the threshold;" that is, he would choose the very lowest and humblest seat in the house of his God, rather than to dwell in the tents of wickedness.

A SABBATH-DAY'S JOURNEY. We often hear persons express the desire to make a Sabbath-day's journey toward the kingdom. Such persons express a wish, unconsciously no doubt, for very slow progress. A Sabbath-day's journey, as regulated by the traditions of the Jews, was only about two miles; while an ordinary day's journey was regarded by that people as about twenty. Of the limited distance which constituted a Sabbath-day's journey, we have an account in the New Testament. Luke [chap. xxiv, 50] says that our Saviour just previous to his ascension, led his disciples out as far as Bethany. Bethany is declared in John xi, 18, to be from Jerusalem about fifteen furlongs off. In Acts i, 12, we read that after the ascension of the Lord, the disciples returned unto Jerusalem from the mount called Olivet, [on which Bethany was situated] which is from Jerusalem a Sabbath-day's journey. These three passages show that a Sabbath-day's journey was about fifteen furlongs. There are eight furlongs in a mile, which makes the distance to be about two miles. Desires for great and rapid advancement would be therefore better expressed by a day's journey, than Sabbath-day's journey, which was not more at most than one tenth as far.

U. SMITH.

ADMONITORY PARAGRAPHS.

It is a false humility which needlessly depreciates one's self (very few are liable to do this); God is not pleased by it, nor is the individual benefited by so doing, but rather weakened. A due degree of self-respect is necessary and right, and in accordance with God's plans, and this self-respect is consistent with humility, and necessary to the courageous soldier. The good man strives to hold fast his integrity. In the majority of instances, however, what should be only a consistent regard for the talents committed to us, and a sense of responsibility therefor, becomes by incessant cultivation an arrant self-esteem, so strong as to drown most of the benevolent traits of mind; thus as generations of men pass away and leave their impress upon their successors, selfishness becomes more and more potent, until it fairly rules all that is good. "The wages of him that is hired shall not abide with thee all night, until the morning." Lev. xix, 13. Generally those who work out are in immediate need of their wages; and withholding wages for one day often causes more sorrow and poignant misery, than the unthinking (and often selfish) employer ever hears of. First, do not hire unless your ability to pay is

probable, or least fully understood by the laborer; then fulfill this obligation with as much fidelity as you would minister to the wants of your own appetite.

RELIGION A RADICAL PRINCIPLE.—Christ, in the parable of the sower, has clearly illustrated the manner in which the truth of God operates upon the hearts of men, and has thus proved that the same truths (good seed) dispensed in like manner upon each mind, produces different effects, because of the condition of the mind (soil) which receives it.

In that parable are three kinds of hearers, the wayside, the stony ground, and the thorny ground hearers, who could not endure for the reason that the radical principle (the root) was either not set at all in the earth, or the ground being stony, or thorny, or barren, refused to give sustenance to the root.

Thus we see, and no doubt it will be more and more apparent, that all those who try to hold on to the truth, with inadequate or secondary motives, are as sure to give way to persecution, and to faint under trial, and so leave the narrow way, as the wheat-blade will be scorched, which vainly sends its roots in quest of moisture among the dry, hard rocks of Judea, where months of drought succeed each other.

It is an awful thought that so many who set out with flattering prospects so soon fall off; and others who seem to continue for a season do finally succumb to trial, and, fretting under discipline, lay aside the armor, and return to the world, which after all was the object of their affections all the while.

Religion (undefiled) has its root in the heart; and to live and succeed, it must have an unencumbered soil; it cannot exist long as a secondary affair. It cannot, or rather it will not, elbow its own way among the crowd of rival principles (thorns) which thrive in the carnal heart.

The present condition of the people of God is such as will soon develop the true character, and will show what kind of soil the truth falls upon. Such is the nature of present truth, and such the surrounding influences, as to put to the testing ordeal every individual who endeavors to obey it.

No matter how sincerely the truth is embraced; no matter how firmly believed, or how zealously upheld, unless the truth finds a proper and prepared soil, unless it is the great and ruling principle of the heart, unless it reigns absolutely and unrivalled, it will sooner or later wither and die, or be choked out of existence in such a heart.

A person may desire and long for a home in the beautiful city; may as he supposes fully embrace the truth, and yet some foul clump of thorns (cares, or carnal desires and passions) may spring up, and finally root out by degrees, silently and unobserved as it were, this goodly plant, and leave the heart once so lighted up with the truth in midnight darkness.

Truth must reign in the heart and life, or be exterminated. We cannot serve God and mammon; and the cause of God is first in the heart or it is not there long. The Spirit may strive long with the half christian, but this is not the communion of the saint, but rather a struggle between good and evil; and so it should be regarded. It is unsafe to rest satisfied while this struggle is continued. While this contest is yet undecided let us beware of the drowsy stupor peculiar to enchanted ground.

Our lives are the index of our hearts, and our actions and words betray to ourselves and to others the character of the fountain within, and happy is he who soberly or justly weighs his own character in the scales of the word, and reprimands his own departure from right, and omissions of duty, before his sins become stereotyped in the record of unpardoned and unpardonable sins.

Hypocrisy is the sin of the age we live in. It is licensed and legalized, and stalks forth in all low and high places, with stubborn and shameless effrontery, and we are so steeped in the same by education and habit, that it is often a besetment to be overcome. But woe to him who expects this low and disgusting sin to be harbored now in the church. He who rebuked the proud Pharisee with the appellation of "viper," stands as our only advocate, and he as much detests this sin as ever, and is as much a sin-hater now as eighteen centuries ago.

The truth of the present time is peculiarly a testing truth, and it calls for room in the heart; it cannot occupy a corner. He who truly embraces it will make his arrangements accordingly. He will not make any arrangements to do his worldly work first, and attend to religious duties if possible; but will see to it that nothing shall stand in the way of the performance of every duty binding upon him; and the world must stand aside whenever they meet upon the same track. He who takes such a course has the evidence that so far he can hope; and if in addition to this he has the witness of the Spirit in his heart, he may conclude it is genuine.

THE POINT AT ISSUE.—It seems to me that the whole matter in question turns upon a single point, viz., that defending our property, and defending our religion, are very distinct matters.

The world have as just views of the right of property as any person can have. They acknowledge a just system of weights and measures, and although in practice they often defraud, yet in theory they see it would be suicide to theorise incorrectly, consequently their laws relating to property do not conflict with justice as a general thing, therefore to do business under just laws is consistent for those who acknowledge God's law as their guide.

In religious matters the case is different. To defend one's religion by law, and to incorporate a church as such, for the purpose of asking the protection of the strong arm of law relating to religious matters, would be stultifying our own teachings; but to incorporate a body merely to carry on monetary affairs, is distinct in its nature; for while we ask for authority to buy and sell, to borrow and lend, to sue and be sued, as citizens of the world, we at the same time may plainly state and show that for our religious doctrines we ask no protection from the powers that be, but rely solely on our God; and if the same disorder prevailed in this world on financial affairs that does actually prevail on religious, we should of course carry out the principle here, and ignore alike our country's finance and religion.

In law all regulations respecting property (except the slave) are as fairly adjusted as they can be by man. O that it were carried out in practice. Were it so, and were laws on religious matters as just and true, then indeed might we hope the seven last plagues might be averted, and a temporal millennium might yet rescue our race from Satan's power.

But no, for although man in instinctive desire to hold and secure his money and home, has made just laws for this cause and to this end; yet his sagacity and foresight seem to have failed him when he began to legislate where his present, immediate and selfish interest did not so clearly present itself to his blinded mind.

Nothing is more clear than that the mark of the beast is a breach rather of the first table than of the second; that is, it is a blow aimed by the enemy against God himself, rather than at the rights between man and man, and from the tenor of prophecy it is the beast that is to prohibit commandment-keepers from buying and selling, not that the saints are to cut themselves off from the benefit of just and equitable laws.

Let us go on, then, buying and selling, and taking to ourselves all just benefits, and investing on the Lord's side what we can of right and justice, only rendering to Caesar the things that are Caesar's, and to God the things that are God's.

As to mistakes and errors of opinion in the past, let us say with the apostle, forgetting the things that are behind, let us press forward to the things that are before, and opportunity will present itself for each one to show the consistency of advancing from one step to another in the race for perfection, not counting ourselves to have attained, bearing in mind that mistakes do not require what willful sin does, only correction and humility.

MISAPPLICATION OF SCRIPTURE.—"Rightly dividing the word of truth." 2 Tim. ii, 15. All forms of error have their origin in perversion of scripture. Even the oppressor seeks to hide his sins under some precedent found in the inspired records. The polygamist, the fatalist, and Universalist, the papist, and all the isms of modern theology, find their foundation in some misapplication of scripture.

When we view the grievous evils which have befallen the church from this perversion of its doctrines, we are warned of the dangers which attend a superficial view of any or the least of its precepts.

O how we need the anointing, the eye-salve, as says David, "Open thou mine eyes that I may behold wondrous things out of thy law."

Long have the Scriptures been abused and perverted. The man of sin has led the way, and has opened the flood-gates of error. He has made the Bible a book of dark sentences, a puzzle, a game of chance, and each ism has more or less followed in its wake, until each has peculiar views of his own, and prides himself in this originality, as it is often called.

But it cannot be expected that the church can arise until the Bible is more thoroughly studied; not read only, but studied. How many who have begun to taste its sweets, come to a halt, having attained to a knowledge of some of its cardinal doctrines, they rest here, having, as they suppose, the work nearly accomplished.

Let us consider the effect of a single mistake in interpreting scripture. Paul says to Timothy, "Them that sin, rebuke before all, that others also may fear." This was addressed to Timothy, an elder, a man full of wisdom and the Holy Ghost, a man of judgment and discretion, not to the whole church. Christ has given the rule for the church, that an individual having anything against another, repair to him in private, and then and there settle their differences; and then when that fails, to follow out the course laid down in Matt. xviii, 15-18.

What a broad ground there is for Satan to work upon with such a perversion of scripture. If each individual member may cast his private grudges out in the social meeting (often they cannot be understood except by the contending parties), and thus poison the atmosphere and invite hell itself to partake of the feast spread only for the children of God, gladly does Satan enter in, and who is able (until scripture is rightly divided) to cast him out?

On the contrary, if my brother sees that I come to him in private with my complaints, and in public he sees that I spare his delicate feelings by forbearing to make public his fault, and all my brethren understand that it is the edification of all which we seek, he will appreciate the kindness, and his heart is won to me.

But the Timothys must often make public those sins which call for public rebuke, and so fulfill the word. Let us therefore fear God and do his will.

CHEAP RELIGION.—Those who expect a cheap religion have made a sad mistake in embracing the third angel's message; for the time is soon coming when the line will be drawn so closely between the church and its foes, that property will be unavailable, and the rich, and all who have withholden their Lord's dues, will sigh in vain for an opportunity to perform neglected duties; duties which, had they been cheerfully performed, would have been a lasting treasure in heaven.

The popular churches make so much of money, and salaries, &c., that some are in danger of falling into the error of supposing that in this work all such calls for money are a departure from the faith, and a step backwards toward the Babylon we have left behind. Nothing can be more fatal to the best interests of the individual than such an error. It is contrary to scripture and reason. Examine the Bible from first to last, and all is full with the sentiments of liberality and self-sacrifice. J. CLARKE.

As long as we feel the presence of God to be a terror, as long as we feel, "Thou God seest me," to be the same as the eye of a keeper upon a maniac, or of a task-master upon a miserable slave, we have not the Spirit of adoption; for as soon as we feel the Spirit of adoption, we feel every sound of the footfall of God to be music in our ears; the sweep of his glory, as it passes by, we regard, not as the lightning-flash, that crushes and consumes, but the sweet sunshine that warms, cheers, and makes happy.

Prayers full of deprecations of God's wrath are not most scriptural. We ought to pray less as criminals in the dock, deprecating the vengeance of the judge,

and more as sons, disobedient sons, sinful sons, but still sons asking their fatherly blessing and forgiveness.

THE PILGRIM'S COUNSELOR.

I HEAR a voice, a voice within me speak,
Dost thou, O pilgrim, love thy Saviour well?
Hast thou aught with thee thou wouldst not forsake
To gain his favor or to do his will?

Do earthly friends entice thy steps astray?
Do earthly hopes excite a warm desire?
Do earthly treasures steal thy heart away?
Or earthly passions kindle up strange fire?

Oh pilgrim, let not earthly things allure
Thy heart's affection from thy God above;
But keep the temple of his Spirit pure,
And thou shalt know in truth that God is love.

Then murmur not though all the great of earth,
And those that walk in pomp and earthly power
Despise thy name, despise thy humble birth,
And scorn with thee to spend a fleeting hour.

Oh better far, more worthy of thy choice,
The sweet communion that He deigns to hold
With those that meekly listen to his voice,
Than all the wisdom man has ever told.

If thou canst gain His favor here below
By walking in the way of righteousness,
O blessed portion thine; for thou shalt go
To spend an endless life in realms of bliss.

E. W. DARLING.

Waukon, Iowa.

LOVE ONE ANOTHER.

THE Bible everywhere abounds with lessons of instruction on this subject. It seems to have held a very prominent place in the mind of the apostle Peter. 1 Pet. i, 22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." To my mind there are three important features to this text: 1. We are required to purify our souls in obeying the truth. 2. This cannot be done without the aid of the Spirit. 3. Our love for each other must be unfeigned and fervent. Among all the evidences that could be gathered from the Scriptures that they had passed from death unto life the beloved disciple chose this: "We know," said he, "that we have passed from death unto life, because we love the brethren." 1 John iii, 14. And there was never seen a truly converted soul but gave evidence of this fact.

Again he says, For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv, 20. Here is the test. Our love to God is evinced by our love to each other. O, for the love of God shed abroad in the heart that it may flow forth in all our words, and tender compassion accompany every act of life. What are we doing? We are talking about the coming of the Lord; talking about overcoming, and getting ready for translation; but what are the evidences in our lives that we are making any progress in this work? What have we added to our faith in the third angel's message? Is it patience? godliness? brotherly kindness and charity? In short, may all men know that we are the disciples of Jesus because we have love one for another? If not, we have nothing but the theory of the truth; and it can no more save us than it could the Jews who were once the favored people of God, but the Saviour plainly taught the disciples that unless their righteousness should exceed the righteousness of the Scribes and Pharisees they could in no case enter the kingdom of heaven.

I do believe there is power enough in the present truth to purify our souls and cause the fruit of the Spirit to appear in our lives; which is, love, joy, peace, long-suffering and kindness; that is, if we obey it through the aid of the Spirit. Vain is the attempt to keep the commandments while the heart is yet carnal. Here is the grand difficulty. We have tried to bend the law of God to the carnal mind, when we are plainly taught that it "is not subject to the law of God, neither indeed can be." First cleanse the fountain, then the streams will be pure, no matter in which direction they may flow, whether toward God or man.

Blessed privilege! to have Jesus come into the heart and take up his abode there, and daily cheer us with the blessed hope of immortality in a little while without tasting death. Who does not crave such a privilege? Nothing short will satisfy the longing desires of my heart. I call to remembrance former days, and I am humbled before the Lord, because of the little progress that I have made, and the language of my heart is, Thy face, O God, will I seek.

E. J. WAGGONER.

Battle Creek, Mich.

THE GREAT QUESTION.

For another illustration of this, let us pass to the world of Commerce. We see there a successful child of fortune. The winds of heaven have wafted his ships, richly laden, to the nearest and the most distant parts of the habitable earth. The waves and rocks of the ocean, as if in league with the winds, have reserved their desolating power for other barks, and his have passed speedily and safely on to their destined ports. Times, and seasons, and circumstances have combined with wind and sea to prosper every voyage, and send home his mariners rejoicing in the pride of his gains.

Yea, rather, "God hath given the man power to get wealth." He has gained his heart's desire. He has laid up "gold as dust, and the gold of Ophir as the stones of the brooks." He is enriched in all manner of store. His name as proprietor is known on land and ocean, and in the costly dwellings of the goodly city. He has become as it were a nation's banker, and his name will go down to posterity as one of the rich men of the earth. But what shall these things profit him when he comes to die, if he be not also rich toward God?

We would derogate nothing from the benefits which these naturally confer. We press not now the divine declaration that a "man's life consisteth not in the abundance which he hath." Let us admit that the above condition gives to the man power, and respectability, and influence over others—that it removes from him all the inconveniences attendant on restricted means, and supplies all his bodily wants. Yet how long is he to enjoy these blessings? Will not a few years bring them to an end? Will not the grave soon make him as lowly and as poor as any other man? Then what will his possessions avail to his soul, when it comes before the tribunal of a God requiring righteousness? To say that one word of pardon, one smile of acceptance from his Judge would then be worth more to him than his former gains, would be a sentiment too obvious to require utterance. And yet, for these same gains, the man has voluntarily forfeited every good, and every mercy, which this Almighty Judge has power to confer upon him.

If these things be so, does it not become men who are striving to lay up treasures here, but none in heaven, to look well to the final issue, before it is too late to consider it? Yes, in the midst of all their cares and labors they will, if wise, regard the ultimate result. They will often put to their judgment and conscience that great, that moving question, which lies at the foundation of all pecuniary enterprises—"What will it profit me?" and then, applying this question to that world which concerns them most, they will stop and inquire, What am I likely to gain by living on as I have lived? If I pursue my present course with that exclusive and absorbing interest as heretofore, shutting out Christ and his religion from all my time and thoughts, what is to be the end of it? As God's word is true my soul is lost.

Besides, do we not learn from the Scriptures that the time for repentance which is most pleasing unto God, and which he even calls his "accepted time," is not the future, but always the present? "Behold now (saith he) is the accepted time: behold now is the day of salvation." Why should we not be of the same mind with our Maker, and let his chosen time be ours? The moment we bring our wills to this point, there breaks upon us the dawn of a glorious destiny. We then have one thing which ought greatly to cheer and encourage us. We have the certain prospect of success, and final acceptance. If in answer to his own invitation we become co-workers with God, and thus link our own weakness to his strength, we cannot fail. We shall become accepted through Christ—accepted for his sake "who loved us, and gave himself for us."

We shall no longer tread the journey of life with the loneliness of an alien's heart, feeling that we have no friend in heaven. We shall receive the spirit of adoption. We shall be made the sons of God, and heirs of that kingdom which he hath prepared for all who love him. This is the highest reward we can conceive of. More than this the heart of man cannot crave. What insane delusion then, must possess an otherwise rational man, to risk the loss of so great a blessing? "For what is a man profited, if he shall gain the whole world, and lose his own soul?"—*Western Episcopalian*.

LETTERS.

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

From Sr. Gray.

DEAR BRO. WHITE: With your permission I wish to make known through the *Review* to the saints scattered abroad, the position I now occupy with regard to the truths you advocate. I am, through the mercy of God and the influence of those whom I believe to be his approved messengers, standing upon the broad platform of the commandments of God and the faith of Jesus. One year ago last June I stood identified with the Baptist church at Marion, having united with that church with a sincere desire to do the will of God, and to aid in the promotion of the cause of our Redeemer. I had watched the progress of that and the other denominations with which I was surrounded with the deepest interest; and while I had hoped to see the church become a light to the world, and longed to see it shine forth in all its primitive simplicity and purity, with regret I saw that it was becoming more and more conformed to the world; seeking popularity, nourishing pride, formality, and everything of this kind which has a tendency to depress the spirits of those who would rise, and to hinder the progress of the religion of Jesus. Such a spiritual dearth pervaded the church that it seemed that its highest aspiration was the honor of this world. My heart was made sad when I saw the desolation of Zion; and when the Lord sent Bro. Cornell to our town, and he told us plainly of these things, it needed not to be proved: the experience of every true Christian must have borne witness to its truth. And while he taught from the fulfillment of prophecy that we were in the last days, that the time of the second advent of our Saviour was near, he also taught us plainly from the sacred Scriptures that we were not keeping all the commandments of God. He demonstrated clearly to our minds, that each of the ten commandments given on mount Sinai is now binding on all men, and proved his position by such pointed testimony; that the whole clergy of Marion could not gainsay it. It is needless for me to say that the whole town and country were stirred up: for the result of that meeting is generally known, and the church in Marion, standing as a light to the world, will, I trust, ever remain a living monument of the great power of the glorious truth of God.

Having been one of that favored company who was enabled to see the light of present truth, I am, after one year's experience, still rejoicing that I have found a people who are striving to keep the commandments of God and the faith of Jesus,—a people who seek not the honor of this world, but whose chief object is the salvation of souls and the advancement of the cause of our divine Lord. I think myself happy to be numbered with such a people. O what gratitude do we not owe to God! We have been encouraged by the way, and our hearts have been made to rejoice at times, through the labors of Bro. B. F. Snook, and other messengers of the cross. Our course is still onward.

We feel the necessity of entire consecration to God, and are determined, the grace of God assisting us, to try to have on the whole armor, that we may be prepared for the conflict of life, and for the final test. In hope of life when Jesus comes.

OMIRA M. GRAY.

Marion, Iowa.

From Sr. Lee.

DEAR BRO. WHITE: For the first time I would say a few words to the brethren and sisters through the *Review*, and tell what the Lord has done for me. I was brought up according to the strict rules of the Church of England, and for seven years was in the families of learned men and preachers of that denomination. I

often wanted to know something of Jesus. The Bible was a dry book to me, and seemed full of mystery, confusion and contradiction from the manner in which it was preached and practiced.

I came to this country in 1850, when Spiritualism was rising. I thought it all a humbug and was sorry to see so many dear friends carried away with it. I was struck down with sickness and sorrow. I lost a dear companion and protector. In the midst of my affliction the enemy came with his sympathy, and I received it, and became a firm believer in his delusion until the Lord in his tender mercy sent his messenger, Bro. Phelps, this way to preach the last call of mercy to us here. What love and harmony and beauty I then saw in that precious book, the Bible. What precious promises to those that believe! What a stream of light fell on my hitherto bedarkened soul! I saw that the Lord had snatched me from the brink of destruction. I had been holding communion with the spirits of devils in darkness. I then saw why my Saviour died. What a plan of salvation! How gladly I received it! I was made to cry aloud, Glory to God in the highest, and at this moment I feel to say, Bless the Lord O my soul, and all that is within me bless his holy name; for he has done much for me and mine. He has given me my present companion to join with me in the new song he has put in my mouth. I do not know how to express my feelings for such mercy to such an unworthy worm of the dust. O that I could be more faithful! that I could walk closer to my pattern! O that the Lord may cleanse me from the last remains of sin, for I want to be meet for the Master's cause.

I feel very thankful for the *Review*. It has been a great help to me. How we love to hear from our brethren and sisters that we have never seen, but expect to see, if faithful, at the marriage supper of the Lamb. My heart is drawn out in love to the messengers, and to all those that have borne the burden through battles sore. We feel to weep over the trials some have to pass through. May the Lord help us to bear each other's burdens.

Myself and companion love Sr. White's teaching. We feel that it is good for our instruction; and we hope to have the privilege of seeing her and yourself in our vicinity soon. We are young in the cause, but we have a desire to grow strong. The church here have prayer-meetings twice a week, and have commenced Sabbath School and meetings on Sabbath-days. The Lord blesses us in so-doing.

Our hearts were pained at the step Bro. Phelps has taken; for we love the cause and we love Bro. Phelps; and if we could say one word of good cheer to him we would do it. He has our heart-felt sympathy for his labor of love amongst us here. He labored day and night to spread the truth, and he has passed through deep trials with us, and borne our burdens. He truly is near and dear to us. We are his children; he has begotten us through the gospel. Words cannot describe our feelings for him. O that the Lord may direct him in these perilous times, and lift up the light of his countenance upon him, that he may see his way plain.

I want to be on the side of truth, to take the word for my guide, and to get on the whole armor so that I may stand against the wiles and delusions of the enemy. Pray for your unworthy sister, and not for me only; our whole church desires the prayers of the faithful, that we may do every known duty and come up to our high privilege, and live wholly devoted to the Lord.

Your unworthy sister.

MARY LEE.

Sandusky, Sauk Co., Wis.

From Sister Lightner.

DEAR BRO. WHITE: I would say to those of like precious faith that I am still striving for the goodly land. Although my progress is very slow, and I have to mourn over my many short-comings, yet I do feel to praise the Lord that he has not forsaken me. It is something over two years since I first commenced to try, understandingly, to keep all the commandments of God and the faith of Jesus. Since that time I have had some sore temptations and trials; but I am not tired of the way. I feel that there is great reward in keeping the commandments. I want to be an over-

comer and stand on mount Zion. I want to enter in through the gates into the city.

The *Review* is a welcome visitor to me. It is all the preacher we have here, except our Bible, which we can truly say is a lamp to our feet and a light to our path. O that we may have grace to live out the truths contained in that blessed book. I ask an interest in the prayers of all the saints, that I may be able to bear the cross, despise the shame, and at last be accounted worthy to walk the streets of the New Jerusalem.

Yours looking for the blessed hope and a glorious immortality when Jesus comes.

P. LIGHTNER.

Russiaville, Ind.

From Bro. Twist.

DEAR BRO. WHITE: I have felt it my duty to add my testimony for the truth, as we are told to speak often one to another, and so much the more as we see the day approaching. I started for the kingdom last July. I can say that I believe I am making some progress. I begin to see and realize that I am wretched, and miserable, and poor, and blind, and naked. I want to arise out of this lukewarm state. I want my heart more in the work. Lord, put me in the crucible, kindle the fire, purge out the dross. I want to be holy. I feel willing to deny myself of all earthly pleasure and be counted nothing by men that I may win Christ.

Brethren and sisters, I feel that it is high time that we awake out of sleep, and come up to the help of the Lord against the mighty. Let us work while it is called to-day. Let us rise with the message. When I consider that we must be without fault, that God cannot look upon sin with the least degree of allowance, I ask myself, Can I ever come to this state of perfection? With God all things are possible. I believe if we trust in God and do our duty we shall come off victorious.

The *Review* is a welcome visitor. I love the truths it advocates. It is becoming more interesting to me. I can hardly wait from one week to another to hear from the saints. Pray for me that I may overcome and be counted worthy to enter through the gates into the city.

Yours in hope of eternal life.

S. R. TWIST.

Vernon, Iowa.

From Bro. Gleason.

DEAR BRO. WHITE: I would like to say to the brethren through the *Review* that there are seventeen here in Osceola and Farmington, Pa., that have come together in gospel order, and are keeping the commandments of God and the faith of Jesus. We have our meetings and Sabbath School every Sabbath, and the Lord has never failed to verify his promise to us. He has met with us and that to bless. Although we have trials and difficulties to wade through, I can say as one did anciently, If we put our trust in him that is able to save, they will work out for us a far more exceeding and eternal weight of glory.

I would say in short to the scattered few that my way is onward. I am determined never to look back, as did Lot's wife. The cause is rather prospering here, I think. I hope and trust that the Lord will help us to cleanse ourselves from all filthiness of the flesh that we may be found without spot and blameless when Jesus comes the second time without sin unto salvation. Then we can say of a truth, Lo, this is our God; we have waited for him. That we may be found with the remnant few that will become joint-heirs with Jesus to that inheritance that is incorruptible, undefiled and that fadeth not away, reserved in heaven for all those that love and serve the Lord with pure hearts fervently, is the prayer of

Yours in hope of eternal life,

J. W. GLEASON.

Osceola, Tioga Co., Pa.

If we be Christians our death will not occur too soon, it will not occur too late; it will just take place when it shall be the greatest contribution to the praise of Him that redeemed us by his blood, and when we are fittest for the paradise of our God.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, AUG. 6, 1901.

SIGNS OF THE TIMES.

"THE N. Y. *Observer* finds in the events that are transpiring in the world evident signs of the approaching millennium. After reviewing the indications of the religious progress in the East, it says of England and France:

"Both of them will yet co-operate in opening up a highway through Syria into the heart of Asia. It is in vain for the politics of the world to set up against the will of God and the ways of providence. There is a system in the divine administration of the world that embraces the revolutions of empires, the setting up of one, the downfall of another. The Jews are turning their eyes toward the land of their fathers. Believers in the false prophet are frantic in the evidences of an approaching catastrophe. China and India are yearly becoming more accessible and placable. These are signs of the times. Do they not promise a new and glorious day at hand? There are those who see in the signs of the times, the dark, portentous signs that appear in our own and other lands, the most convincing proofs that the day of the Lord is at hand. The great tribulation has come. Hosts are gathering to battle. Europe will in all probability be convulsed with war before the year is over. The western continent now trembles under the march of armies more numerous than ever trod its soil before. These are looked upon as harbingers of a coming crisis in the world's history. Let us be ready. Watch and pray."

The above is given to show that the present state of the world, and the ominous events now transpiring, are attracting the attention of others besides professed Adventists. We would be as willing as any others to read in these things, portents of good to the world, be it a temporal millennium or any other blessing, did the word of God sustain such a view. But when its utterances are all to the contrary, we would not deceive ourselves, nor endeavor to mislead others by promising them such things. It is, however, significant that the signs of the times are so portentous as to arrest the attention of all.

RELIGIOUS MISCELLANY.

Do not keep stirring the ashes of dead things in your conscience; do not keep turning over the leaves of memory, debiting the soul with a thousand debts that you can never pay; do not keep looking within, trying if you can to strike a balance—that after all if you are not so good you are not so bad, and therefore that you have a chance of escape. Leave the whole thing; it is a bankrupt concern: look out from the ruin, look up to Him who has taken your debts upon his own shoulder.

The lightning may rend the gnarled oak; the earthquake may engulf the most splendid capital upon earth; the hurricane may scatter the noblest dynasties like drift-wood upon the waves of the desert ocean; but neither lightning, nor tempest, nor storm, can injure the redeemed soul of the humblest saint. All the winds of heaven may beat upon the least living branch of the living vine, but all their combined force cannot wrench that branch off.

Man's nerve can inspire him to do one grand, heroic deed; but it requires wonderful grace to enable him to go on patiently and persistently, fulfilling the small duties, and bearing meekly the petty trials of social, domestic, national, and individual life. Courage is far more easy than patience; thousands have courage to dare who have not patience to endure.

God comforts us in the midst of troubles by sanctifying those troubles to us. Not only are they needful, but God makes them work for good. The tear that springs from the heart cleanses the eye, and enables you to see beyond the limited horizon of time, and to catch a glimpse of the glory of that better rest that remains for the people of God.

The springs out of which streams of comfort will come to you, O believer, are not found in the marshes of this world, nor dug out by you in its cold, bleak rocks; they are found in the city of our God—they are

in the uplands of glory—they are in the crystal fountains of Zion; they are in the Rock of Ages.

If we lived less in the present, and a vast deal more in the future, we should be happier than we are now. We have nothing to do with the present, but to conquer its temptations, to beat down its evils, to fulfill our duties to our God, and our obligations to all mankind.—*Sel.*

APPOINTMENTS.

PROVIDENCE permitting, Bro. and sister White will hold meetings at Mansville, N. Y., Aug. 10 and 11; Northern New York, 17 and 18; Northern Vermont or Canada, 24 and 25.

Appointment for Northern New York.

THE meeting for Northern New York, August 17 and 18, appointed by Bro. White, will be held at Buck's Bridge. A general attendance of the brethren and sisters is requested.

H. HILLIARD.

Business Department.

Business Notes.

Sarah D. Stephens: You neglected to pay postage on your letter; it was consequently sent to the Dead Letter Office and returned to us from there. The person for whom you inquire, is living in Battle Creek, Mich.

Daniel Andre: Your Review is paid to Vol. xix, No. 19. We had overlooked a part of your credit.

Elizabeth S. Decker: The letters and money you referred to have been received. We have also stopped the Instructor.

Mrs. R. Smalley: You will find your remittance in May, receipted in No. 25, Vol. xvii.

J. Demarest: The 24 cents was received and receipted in No. 7, present volume, and the paper stopped. The same letter contained \$5.00 for E. W. S. (\$3.00 from A. G. Smith and \$2.00 from S. J. Seaman).

The P. O. Address of J. H. Waggoner is for the present Eddyville, Wapello Co., Iowa.

Receipts.

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.

FOR REVIEW AND HERALD.

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For Shares in Publishing Association.

G. W. Newman \$10,00. C. C. Aldrich \$10,00, and \$10,00 each for J. H. Waggoner, M. Hull, and E. W. Shortridge. D. Hewitt \$10,00. Mrs. A. P. H. Kelsey \$10,00. Sabrina R. Nichols \$10,00. A. G. Smith \$10,00. Margaret Smith \$10,00. S. B. Whitney \$10,00. G. W. Eggleston \$10,00. L. S. Wetherwax \$3,00. R. Smalley \$4,00. L. Gerould \$10,00. Harriet E. Jenny \$10,00.

Cash Received on Account.

Ch. at Marshall, Mich., for M. E. Cornell \$5,00. J. M. Lindsay \$5,00. M. E. Cornell \$1,00.

For Missionary Purposes.

A. Avery (s. b.) \$2,00. H. W. Brown \$4,00. O. Davis \$4,00. A. Avery (s. b.) \$2,00. J. Heabler 40c.

Books Sent by Mail.

Elder J. C. Burger \$1,00. S. M. Booth 25c. W. E. Landon 5c. J. A. Wilcox 75c. J. H. Waggoner \$2,10. Lois J. Richmond \$1,80. Harriet E. Jenny 55c. J. Heistand 71c.

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