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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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IN THE RIGHT BE STRONG.

Go boldly forth and fear no ill,
Though fierce oppressors rise;
Let mental strength abounding still,
Such puny foes despise.
Though stung by many a bitter word,
And persecuted long;
Yet let them pass as if unheard,
And in the right be strong.

The noblest causes ever known,
Have met with scoff and jeer;
The brave tho' journeying alone,
Should never yield to fear.
Go onward up the rugged steep,
Beyond the lagging throng;
Thy own heart's counsels wisely keep,
And in the right be strong.

Although grown weary, strive not less,
No duty leave undone;
Soon will oppressors join to bless,
The deeds thy daring won.
The strife once over then will earth,
Send forth her sweetest song,
To laud and bless the noble worth,
That in the right was strong.

Have faith, have courage, never fear,
The promise is in sight;
The lamp of truth is shining clear,
To banish error's night.
Though trials gather thick and fast,
And all the world be wrong;
Onward, still onward to the last,
And in the right be strong.

SECRET PRAYER SUCCESSFULLY MANAGED.

(Continued)

AND thus we arrive at the second question.

II. How to discover and discern answers to secret prayer, that the soul may be satisfied that it hath prevailed with God.

Let us now consider the condition to prayer in the text. He will return it into your bosoms; this is so when the mercy sought for is speedily and particularly cast into your arms. *Psa. civ, 28; cxlvii, 9.* Like the irrational creatures in their natural cries seek their meat from God and gather what he gives them and are filled with God. When God openly returns to his children, there is no farther dispute; for the worst of men will acknowledge the divine bounty when he fills their hearts with food and gladness. *Acts xiv, 17.* But when cases are dubious,

1. Observe the frame and temper of thy spirit in prayer; how the heart works and steers its course in several particulars.

1st. A holy liberty of spirit is commonly an excellent sign of answers, a copious spirit of fluency to pour out requests as out of a fountain. *2 Cor. i, 17.* As God shuts up opportunities, so he shuts up hearts when he is not inclined to hear. The heart is sometimes locked up that it cannot pray, or if it does, and will press on, it

finds a straitness, as if the Lord had spoken as once to Moses, "Speak no more to me of this matter." *Deut. iii, 26.* Or as God spake to Ezekiel, *Eze. xiv, 14; vii, 2, 11.* Though Noah, Daniel and Job should entreat for a nation, when the time of alarm is come, there is no salvation but for their souls. When God intends to take away near relations or any of his saints, it often happens that the church of God nor dear friends have apt reasons or hearts to enlarge. The bow of prayer does not abide in strength. God took away gracious Josiah suddenly. *2 Chron. xxxv, 25.* The church had time to write a book of lamentations, and to make it an ordinance in Israel, but no time for deprecation of the divine displeasure in it; but in Hezekiah's case, there was both a reason and a heart enlarged in prayer, and the prophet crying for a sign of the mercy. *2 Kings xx, 11.* Holy James might be quickly despatched by the word of Herod Agrippa, but the church had time for supplication in behalf of Peter. *Acts xii, 2, 12;* When the Lord is graciously pleased to grant space of time and enlargement of heart, 'tis a notable sign of success. "Thou hast enlarged me when I was in distress," says David, *Psa. iv, 1,* though it be meant of deliverance, yet it may be applied to prayer as the holy prophet seems to do; yea, though the soul may be under some sense of displeasure and in extremities, yet lifts up a cry. *Psa. xviii, 6.* When conscience stops the mouths of hypocrites, they shun and fly the presence of God.

2d. A blessed serenity and quiet calmness of spirit in time of prayer, especially when the soul comes troubled and clouded at first while it pours out its complaints before the Lord; but at length the sun shines forth brightly. It is said of Hannah, she was no more sad, her countenance was no longer in the old hue, cast down and sorrowful, because of her rival. Thus the Lord dealt with David, though not fully answered yet filled with holy fortitude of spirit, and revived in the midst of his trouble. *1 Sam. i, 18.* Prayer dispels anxious solicitude, and chases away black thoughts from the heart. *Psa. cxxxviii, 3, 7.* It eases conscience and fills the soul with the peace of God. *Phil. iv, 6, 7.*

3d. A joyful frame of spirit. God sometimes makes his people not only peaceful, but joyful in his house of prayer. Thus sped Hezekiah [*Isa. lvi, 7*], when his crane-like chatterings were turned into swan-like songs and his mournful elegies into glorious praises upon ten-stringed instruments in the house of the Lord; the lips of Habbakuk quivered, and his belly trembled, but before he finished, his voice was voluble in holy songs, and his fingers nimble upon the harp. *Hab. iii, 16.* Thus at Solomon's prayer; when the fire came down the people were warmed at worship, and went away glad and merry at heart. *2 Chron. vii, 1, 10.* David's experience of this sent him often to the house of God for comfort, and thus chides his soul when cast down at any time; "I am going to the altar of God, to God my exceeding joy; why art thou disquieted within me. *Psa. xliii, 4, 5.* His old harp that had cured Saul of his malignant dumps, being played upon with temple songs, now cures his own spiritual sadness.

When we look upon God with an eye of faith in prayer it enlightens our faces with heavenly joy; when Moses came out of the mount from communion with God, how illustrious was his face from that heavenly vision; wherefore prayer for divine mercy and comfort sometimes exhibits itself in this language: "Make thy face to shine upon us and we shall be saved." *Psa. lxxxiii, 3.* And on this wise the priests of old were to bless the children of Israel: "The Lord make his face to shine upon thee, and be gracious to thee." *Num. vi, 25.* These and the like expressions in scripture import that sometimes the Lord was pleased to give forth a shining glory from the oracle, and thereby made known his presence unto his people, and filled them with awful impressions of his majesty and mercy. *Ex. xl, 34; Lev. ix, 23. Num. xvi, 19.* This joyful light of God's countenance is like the sun rising upon the face of the earth. It chases away the dark fears and discouragements of the night; such heavenly joy shows the strength of faith in prayer, and the radiant appearances of God; yea, to this end all prayer should be directed, that our joy may be full. *John xvi, 24.*

4th. A sweetness of affection to God. When the soul has gracious sentiments of God in prayer, clouds of jealousy and suspicions of the divine mercy, as if God were a hard master, are marvelously unbecoming a soul that should go to God as a father; and hence from such unsuitable thoughts of infinite mercy, to restrain prayer is greatly provoking. Whereas the apprehension of God's excellent goodness should work the heart into lovely thoughts of God. Man, but especially a saint is an accumulated heap of divine favors, and the gifts of divine mercy should attract our hearts, and when the soul comes to perceive that all flows from the fountain of his eternal love, it makes prayer to be filled with holy delight and joy; the ecstasies of love often rise upon the soul in secret and such divine affection, that it carries the soul beyond itself. Let the profane world say what they will, when spiritual ardors like so many fragrant spices, flow out of the soul. "I love the Lord for he hath heard my supplication." *Psa. cxvi, 1.* As answers of prayer flow from the love of the Father, so suitable workings of holy affections flow from the hearts of children. *John xvi, 27.* When the soul is filled with gracious intimations, like those of the angelical voice to Daniel: "O Daniel, greatly beloved," or like that to the holy Virgin: "Hail, thou that art highly favored," how greatly does it inflame the heart to God. *Dan. x, 11; Luke i, 28.*

5th. Inward encouragements sometimes spring in upon the heart in prayer, from remembrance of former experiments, which mightily animate the soul with fervency. When Moses calls to mind that God had forgiven and delivered from Egypt until that immediately follows a sweet intimation of mercy. *Num. xiv 19, 20.* When the soul considers the days of old, the years of ancient times, and calls to remembrance its former songs in the night, he draws an argument out of the quiver of experience; "will God be favorable no more? can he forget to be gracious?"

can he in anger shut up his tender mercies?" *Psa.* lxxvii, 5, 6, 7, 9, 10.

6th. A ready heart for thankfulness and service. The heart is brimful and ready to flow over in grateful memorials of his mercy. "What shall I render to the Lord for all his benefits towards me?" *Psa.* cxvi, 12. As of old at temple sacrifices there was music, so it ought to be now while the mercy is praying for, the heart must be winding up and tuning for praise. *Rev.* v, 8; *Psa.* cvii, 1. The vials full of the odors of prayer are joined with harps for heavenly melody, when the heart is fixed or prepared, then follow songs and praise. This streams from a sense of divine love; and love is the fountain of thankfulness, and of all sprightly and vigorous services. That prayer that does not end in cheerful obedience is called by Cyprian "barren and unfruitful, naked and without ornament." And so we may glance upon the expression of James v, 16: "The effectual fervent prayer;" a working prayer within will be working without, and demonstrate the labor of love.

2. Observe the principal subject matter of prayer; the while mark that the arrow of prayer is shot at the scope it aims at, there is usually some special sin unconquered, some untamed corruption, some defect, some pressing strait that drives the soul to prayer, and is the main burden of the spirit; take notice how such a sin withers, or such a grace flourishes, or such a need supplied upon the opening our hearts in prayer. Watch unto prayer, watch to perform it [*1 Pet.* iv, 7], and then to expound the voice of the divine oracle, and to know that you are successful. Cry to thy soul by way of holy soliloquy, "Watchman what of the night?" *Isa.* xxi, 11.

3. Observe ensuing providences. Set a vigilant eye upon succeeding circumstances, examine them as they pass before thee, set a wakeful sentinel at the ports of wisdom. "His name is near, his wondrous works declare." *Psa.* lxxv, 1. His name of truth, his glorious title of hearing prayer. When prayer is gone up by the help of the Spirit, mark how "all things work together for good [*Rom.* viii, 28], and note the connexion there; the working of things together, follows the intercession of the Spirit for all saints. *Rom.* viii, 27. God is pleased often to speak so clearly by his works, as if he said, "Here I am, I will guide thee continually, and thou shalt be like a watered garden whose waters fail not." *Isa.* lviii, 9, 11. Secret promises animate prayer, and often providently expound it. Cyrus was promised to come against Babylon for the Church's sake. *Isa.* xlv 4, 11, 19. But Israel must ask it of God, and they had a word for it that they should not ask his face in vain; and then follows Babylon's fall in the succeeding chapter. When we cry to the Lord in trouble he sends his word of command and heals us. *Psa.* cvii, 19, 20. There is a set time of mercy, a time of life. When Abraham had prayed for a son the Lord told him, "at the time appointed I will return." *Gen.* xv, 2; xviii, 14. In a great extremity after the solemn fast of three days by the Jews in Shusan, and the queen in her palace on the fourth day, at night the king could not sleep, and must hear the chronicles of Persia read, and then follows Haman's ruin. *Est.* iv 16, and vi, 1. Prayer has a strange virtue to give quiet sleep, sometimes to a David, and sometimes a waking pillow for the good of the church. *Psa.* iii, 4, 5; *Gen.* xxiv, 15. When Jacob had done wrestling, and the angel gone at the springing of the morning, then the good man saw the angel of God's presence in the face of Esau. Sometimes providence is not so quick; the martyr's prayer, as to a complete answer, is deferred for a season. *Rev.* vi, 11. But long white robes are given to every one, a triumphant frame of spirit, and told they should wait but a little season till divine justice should work out the issue of prayer; the thunder upon God's enemies comes out of the temple; the judgments roar out of Zion, the place of divine audience. *Rev.* xi, 19; *Joel* iii, 16. But the means and methods and times of

God's working are various, such as we little pre-think. Submit all to his infinite wisdom; prescribe not, but observe the embroidery of Providence; it is difficult to spell its characters sometimes, but 'tis a rare employment. *Isa.* lxiv, 5; *Psa.* cxi 2; *Ecc.* iii, 11. His works are searched into by such as delight in his providences, for all things are beautiful in his season.

4. Observe thy following communion with God. Inward answers make the soul vegetate and lively, like plants after the shining of the sun upon rain [*2 Sam.* xxiii, 4], lift up their heads and shoot forth their flowers. A saint in favor does all with delight. Answer of prayer is like oil to the spirits, and beauty for ashes; the sackcloth of mournful fasting is turned to a wedding garment. He grows more free and yet humbly familiar with heaven. This is one I would wish you to pick acquaintance with, that can come and have what he will at court. *John* xvi, 23. As the Lord once told a king by night that Abraham was a prophet, and would pray for him, he was acquainted with the king of heaven. *Gen.* xx, 7. O blessed person! I hope there's many such among you, whose life is a perpetual prayer, as David that gave himself to prayer. *Psa.* cix, 4. (The Hebrew expression, "but I prayer," is very forcible); he is all over prayer, prays at rising, and prays at lying down, prays as he walks, he is always ready for prayer; like a prime favorite at court that has the golden key to the privy stairs, and can wake his prince by night, there are such (whatever the besotted profane world dreams) who are ready for spiritual ascents, at all seasons, besides the frequency of set communions. His wings never weary, his willing spirit is flying continually, and makes God the rock of his dwelling, into which he may upon all assaults have holy retirements.

But enough, for the main question with its branches. There are many particular queries of some weight that may attend the subject. To such I shall briefly reply.

Query 1. What is the proper time for secret prayer?

Various providences, different temperaments and frames of spirit, motions from heaven, opportunities, dictate variously. Some find it best at evening, others in the night when all is silent, others at morning when the spirits are freshest I think with respect to others, that conscientious prudence must guide in such cases, but it should be when others are retired, and the spirit in the best frame for communion.

Query 2. How often should we pray in secret?

If we consult scripture precedent, we find David at prayer in the morning. *Psa.* v, 3. Our blessed Lord, early, before day, in the morning. *Mark* i, 35. Chrysostom advises, "wash thy soul before thy body, for as the face and hands are cleansed by water so is the soul by prayer." At another time our Lord went to secret prayer in the evening. *Matt.* xiv, 23. And Isaac went out at eventide to meditate. *Gen.* xxiv, 63. David and Daniel prayed three times a day. *Psa.* lv, 17; *Dan.* vi, 10. And once it is mentioned that David said, seven times a day will I praise thee; that is, "often will I do it." *Psa.* cxix, 164. Such cases may happen that may require frequent accesses to the throne of grace in a day. But I humbly think we should go there at least once a day, which seems to be imported by that passage in our Lord's prayer: "Give us this day our daily bread," for after our Lord's appointment of secret prayer in the text, he gives this prayer as a pattern to his disciples.

Query 3. When persons are under temptations or disturbance by passions, is it expedient then to pray?

Since we are enjoined to "lift up holy hands without wrath" [*1 Tim.* ii, 8], I judge it is not so proper to run immediately to prayer, but with some praying ejaculations for pardon and strength against such exorbitancy, and when in some measure cooled and composed, then speed to prayer, and take heed that the sun go not down upon your wrath, without holy purgation by pray-

er. *Eph.* iv 26. Though I must confess that a Christian should always endeavor to keep his course and heart in such a frame as not to be unfit for prayer upon small warnings. The very consideration of our frequent communion with God should be a great bar to immoderate and exuberant passions.

Query 4. Whether we may pray in secret when others must needs take notice of our retirement?

I must confess, in a strait house, and when a person can many times find no seasons but such as will fall under observation, I think he ought not to neglect secret duty for fear of the notice of others; we must prevent it as much as may be, and especially watch our hearts against spiritual pride, and God may graciously turn it to a testimony and example to others.

Query 5. Whether we may be vocal in secret prayer if we can't so well raise or keep up affection, or preserve the heart from wandering without it?

No doubt; but yet there must be used a great deal of wise caution about extending the voice. Tertullian advises that both hands and countenance and voice should be ordered with great reverence and humility; and what else do we by discovering our prayers than if we prayed in public? Yet if we can obtain some very private place, or when others are away from home such may lawfully improve it to their private benefit.

Query 6. How to keep the heart from wandering thoughts in prayer?

Although it be exceedingly difficult to attain so excellent a frame, yet by frequent remembering and reflecting upon the eye of God in secret; by endeavoring to fix the heart with all possible watchfulness upon the main scope of the prayer in hand; by being very sensible of our wants and indigences, by not studying an impertinent length, but rather being more frequent and short, considering God is in heaven and we upon the earth, and by the exercise of holy communion, we may, through the implored assistance of the Spirit, attain some sweetness and freedom, and also more fixeness of spirit in our addresses before the Lord.

Query 7. What if present answers seem not to correspond to our petitions?

We must not conclude it by and by to be a token of displeasure, and say with Job, "Wherefore dost thou contend with me?" [*Job* x, 2] but acknowledge the sovereignty of divine wisdom and love in things which seem contrary to us in petitions for temporal mercies, and submit to the counsel of Elihu, since he giveth no account of any of his matters. *Job* xxxiii, 13. Neither can we find out the unsearchable methods of his holy ways to any perfection.

There are other cases and scruples that might be treated of; as about prescribed forms of prayer in secret prayer, to which I need say but little, since such as are truly converted [*Gal.* iv, 6], have the promise of the Spirit of God to assist and enable them, and they need not drink of another man's bucket that have the fountain, nor use stilts and crutches that have spiritual strength; neither are words and phrases, but faith and holy groans the nerves of prayer. *Rom.* viii, 6; *Zech.* xii, 10; *Acts* ix, 11. Yet for some help to young beginners, it is of use to observe the style of the Spirit, as well as the heavenly matter of several prayers in the holy Scriptures.

Neither need I press frequency to a holy heart that is fallen in love with spiritual communion, for he delights to be continually with God; the thoughts of God are so precious to him his soul is even sick of affection, and prays to be stayed with more of "the flaggons," and comforted with "the apples" in greater abundance. *Cant.* ii, 5. To some, but I fear very few, it may be needful to say how far it may be expedient to withdraw from prayer for the necessity of the frail body in this vale of tears. It may be said to such, the Lord is very pitiful and gracious to our frailties, that he had rather have mercy than sacrifice in some cases. Though I doubt these phenixes are very rare that are in danger of expiring in

prayer as martyrs of holy love, as Gerson expresses it.

Having now finished with what brevity I could the foregoing queries, I should treat of short sudden occasional prayers, commonly called ejaculations; but indeed that requires a set discourse, yet because of a promise before recited I shall give a few hints and then conclude with some application.—*Lec.*

"I'VE DONE SMOKING."

OUR friend delivered himself thus, honestly and in earnest. As he emptied his mouth of the last cigar, our mouth became full—full of blessings.

Blessed is the man himself. He is more wise, more cleanly, more savory, and more reasonable, than when he went about smoking and puffing like a locomotive.

Blessed is the man's wife. She is a happier woman for the four reasons mentioned in the last paragraph and many more. She had hoped against hope for the last puff, but it has been made at last. We seem to see her face brighten, her step is more elastic, her voice is sweeter, her welcome to her husband as he comes home is more cordial. She has our hearty congratulations.

Blessed is the man's apparel. A certain fragrance has left it, but not to the sorrow of those in close proximity to him. His wardrobe is minus a real annoyance, and plus the benediction of many a friend.

And blessed is the man's health. In the smoke and fire he has so long kept up under his nostrils, he fed an insidious enemy. And his whole nervous and digestive system unite in the benediction we indite.

And blessed is the man's pocket. A leak is stopped. As much as before will flow in, and less will flow out. We seem to hear a voice from that quarter, "There will be better days in this department of our Master's dominion."

And blessed be the man's resolution. May it tower aloft, like a granite pillar, above all the fire and smoke that may assail it. That last puff! Be it the last! And though the smoker will not join, there will be enough to join a hearty amen!

MISQUOTATIONS FROM SCRIPTURE.

"God tempers the wind to the shorn lamb." From Sterne's Sentimental Journey to Italy, compare Isaiah xxvii, 8.

"In the midst of life we are in death." From the Burial Service; and this originally from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received." From the English Catechism.

"Not to be wise above what is written." Not in Scripture.

"That the Spirit would go from heart to heart as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The Scripture form is, "A righteous man regardeth the life of his beast." Prov. xii, 10.

"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once? Isa. lxvi, 8.

"As iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. xxvii, 17.

"That he who runs may read." "That he may run that readeth." Hab. ii, 2.

"Owe no man anything, but love." "Owe no man anything, but to love one another." Rom. xii, 8.

"Prone to sin as the sparks fly upward." "Born to trouble as the sparks fly upward." Job v, 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's *helpmate*, but merely a help meet for him; nor was Absalom's long hair, of which he was so proud, the instrument of his destruction; his head, and not the hair upon it, having been caught in the boughs of the tree 2 Samuel xviii, 9.

THE TWO SICILIES.

THE new political event in Europe which is now giving increasing interest to the news-budget of every foreign steamer, is no longer called by the press "The Sicilian Insurrection," but "The Sicilian Revolution." Garibaldi, to whom the world has long been in the habit of looking for brilliant exploits, has never performed a more brilliant exploit than his victorious invasion of Sicily. A man of incorruptible integrity, of a peculiar power of exciting popular sympathy, and of a versatile military genius which fits him equally for guerilla warfare or the graver tactics of the open field—he is just the man of all others to be the liberator of Italy, through the only means by which its liberation can be accomplished; which is, successful revolution. Sicily, having declared for liberty through the victories of the Italian leader and the general uprising of the people, has already become comparatively quiet, while, at the last advices, a greater struggle was going on, not on the island, but on the mainland, menacing Naples with similar insurrection, to be followed doubtless by similar revolution. With the kingdom of the two Sicilies entirely revolutionized, how much longer will the pope, with the feeble hand of an old man, be able to hold the scepter of the States of the Church? For Garibaldi is striving not only for civil but for religious liberty. He has said:

"In the midst of Italy, at its very heart, there is a cancer called popery, an imposture called popery. As, young men, we have still a formidable enemy, the more formidable, because it exists among the ignorant classes, where it rules by falsehood! because it is sacrilegiously covered with the cloak of religion! Its smile is the smile of Satan. This enemy, young men, is the priest!—the priest, with few exceptions."

Francis II, king of the two Sicilies, is a young man of a weak mind and heart, with no qualities which fit him for a governor of his kingdom. Garibaldi has so feeble an enemy on the throne of Naples that we cannot doubt his complete success. We await further news with great interest.—*Independent.*

MINISTERS' WIVES HELPING THEM.

THEY need their help. I do not mean those ministers who feel that they are strong, and are a host in themselves. I mean those who are humble and feel their dependence, and who need the assistance which those that stand in a near relation to them can give.

One whom I knew, prayed for her husband. She died, but it came out after her death, that sometimes when she stayed away from meeting, she would visit her place of secret prayer, and pray for the success of her husband. If that minister was a good man, it seems he might have preached to profit, God and his wife helping.

Another, whenever he preached and his wife was present, had her as the most attentive listener. She kept her eyes on him, and appeared to have an interest in the truths he presented, and to have all her sympathies engaged for him. That minister is dead, but she must feel a satisfaction that she gave her influence in favor of his great work.

Another minister would sometimes feel that he had a hard, dark, and unprofitable time in preaching. But when retiring in dejection of spirit, his wife would give him good cheer, telling him she did not see but he had freedom;—that it was the truth he had presented, and God could bless it to the good of the people.

Another minister had a wife who very kindly would tell him of his faults. If he spoke too long or too loud she told him how he could improve in those respects. Or if he said in public some vain or witty things that caused the people to laugh, she told him there was a better way. His eccentricities were much improved, if not removed, by her good advice.

Ministers' wives;—what a position they occupy! Like angels "that excel in strength," they

can help very much those God has placed in the van of holy war. Help, O help; and God will help them and you, the church and the world.

HELPFUL HEARERS.

NONE but a minister can know how much a minister may be helped by his hearers. Helped, we do not mean, by their benefactions, which indeed may help him to live comfortably; nor by their kind words, though these may help him to work cheerfully; nor by their Christian activities, though these may help him to work successfully. We mean that as present and as hearers when and where he preaches, they may help him to preach cheerfully and successfully. We have in mind now two ways of doing this, and we beg you, reader, to have them also in mind every Sabbath. "There is a man," said a pastor, "who comes to his place in church fifteen minutes before I begin the service, and, when I begin it, there he has been, with his face covered, praying for me. I should scarcely know how to begin without him." If prayer is needful and effectual for any object, why not that God may help his servants to preach his gospel? In three epistles we find the request, "Pray for us." If it was legitimate for apostles, surely it is for common ministers. Besides the divine aid they may thus obtain, it is something to them also in the way of encouragement and stimulus to know that it is sought. The assurance that they are prayed for then and there, prepares them for their work. Contribute to your minister's preparation by asking for him the blessing that he needs, and the more by giving him reason to believe that you ask it. This is one way of helping a minister.

The other is by good hearing. If it devolves on him to preach well, it devolves on you to hear well, and both must conspire to the desired effect. Good preaching certainly favors good hearing, but good hearing always favors good preaching, and each side has a responsibility for the other. Attention, earnestness, sympathy, intelligence—these are qualifications for the pews as well as for the pulpit. By this means the hearers second the effect of preaching on themselves, and this is to help the minister as they help their physician by attending to his prescriptions, or their taylor by trying and wearing his work. But we mean more,—for they may help him in the very act of preaching, if they are not only good listeners, but appear to be such. *Their* manner as well as his, has its effect. What if they hear every word and master every thought in the sermon, yet do it as though they did it not? There are such attentive listeners—in disguise. For aught that can be learned from their heads cast down, and closed or averted eyes, they may be in a sleep, or reverie, or speculation. They operate on the speaker, especially if he is a stranger, like the stupid or frivolous, whose eyes are "off and on," whose minds are everywhere and nowhere." But let him see the upright form, the earnest, steady look, sometimes the parted or quivering lips, the lights and shadows of his theme playing over the countenance; perhaps the big tear stealing down the cheek; and forthwith the magnetic communication is established between the pulpit and the pew, the preacher feels himself to be in the current and the message goes and comes!

There are listeners as gifted and effective in their part as the most eloquent orator in his—eloquent listeners shall we call them?—at once so devout, earnest, intelligent and responsive. It was of such a one that a minister said, "I would give that man his pew rent just to have him in my audience." You, reader may not be so richly endowed, nor so happily demonstrative; but, living man or woman as you are, you may be a good listener, and so may help your minister to be a good preacher. For this purpose be sure not only that you listen, but that you appear to listen. Listen all over—outwardly as well as inwardly—in every function and sign of hearers. Understand that your pastor, if he is not near sighted knows his congregation individually, not only their names, but their aspects and habits

in the house of God, their postures and expressions, the "set" of their heads, the dialects of their faces. He knows you, either for better or for worse. Be such hearers as we have described and he will feel you when you are present, and miss you when you are absent. Perhaps after he shall follow you to the grave he will wish that you might re-appear in your accustomed seat, not only that he might preach again to you, but that he might preach more effectively to others. Give him the benefit of your attention, instead of at best keeping it all to yourself. Listen as well as you would have him preach. Let him see that you listen to him and pray for him. In this sense "take heed how ye hear." Next Sabbath be *helpful hearers*.

The Review and Herald.

"Sanctify them through thy TRUTH; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, JULY 24, 1860.

CHEERING.

THE latest intelligence from three of the Western Tents is very cheering. Bro. Hull in a business letter of the 16th inst., from Vernon, Iowa, says:

"The Lord's cause is onward here. The truth is gaining ground. It triumphs. The interest is on the increase. I have preached myself down, and am taking twenty-four hours rest. Twenty-one were immersed to-day. There will be a good church here. May the Lord's work move on.

Bro. Cornell, in a private letter to us of the 12th inst., from Rome, Iowa, writes:

"We are still at Rome, having large audiences every night. Several have decided to obey the truth. Nothing is talked of as a topic but the present truth.

"Last evening Dr. Lucas spoke two hours against the Sabbath, and this evening Bro. Snook replies.

"July 13. Last evening was a time long to be remembered. The Tent was full, and Bro. S. had freedom. Never was a man's theory or practice more thoroughly riddled, than was Dr. L.'s.

"July 16. Yesterday there were thirty-eight wagon loads from the country. The interest was good. Brn. from Fairview and Anamosa, and one load from Lisbon, were here. We remain here another week. About fifteen have decided on the truth.

"I have just heard from Marion the second time. There are fifty-three in fellowship now. Four more have left the Baptists. Nine are waiting for baptism. About one hundred attend every Sabbath. Bro. Gray reports the best meetings he ever attended."

Bro. Loughborough, in a letter to his wife, of the 16th inst., from Marquette, Wis., writes:

"We are still here in Marquette, with a deep interest in the meetings, a crowd to hear, and a solemn conviction on the people. About twenty have already come out on the truth. Others are deciding every day. Among those who have come out is a deacon of the Baptist church, and the Methodist class-leader. Preachers are enraged, cold-hearted professors think it's the work of the Devil, and we feel the truth of the hymn,

"Wicked professors make light of the cross,
And Babylon trembles for fear of her loss."

"The work has only fairly begun here. We hope to see a rich harvest of souls. The Spirit of the Lord seems to be moving on the people. A general conviction pervades the community that we have the truth. It is difficult to tell yet how many have come out.

"Bro. Thurston and Bro. M. Welcome are here laboring with us. I find Bro. Welcome has been misrepresented to me. He is embracing point after point of the truth, and I think will come out all straight after awhile. He has given us quite a lift here."

One exceedingly encouraging feature in this great work is that when churches are brought out and established on the truth, they generally, with the aid of the REVIEW and other publications, and an occasional visit from one of our preachers, hold on their way and grow stronger and stronger. Bible religion possesses a saving power. Amen.

J. W.

REFORM AND THE DOCTRINE OF NECESSITY.

THERE is a class of so-called reformers who are in reality fatalists, and the number is increasing very fast. The Spiritualists are taking this position. Infidels and Universalists have advocated the view that man is a creature governed by motive as irresistible as the locomotive is impelled by steam.

In 1829 a debate was held in Cincinnati, Ohio, between Alexander Campbell and Robert Owen, an extract from which was recently given in the *Review*. On account of something published by Mr. Owen, Mr. Campbell published an appendix to the debate, in which he speaks of this doctrine as advocated by Mr. Owen; as this species of infidelity is often put forth by those who justify wrong, and deny human responsibility, we give the following extract from Mr. Campbell's appendix; it is a complete refutation of the theory.

"The materialist, or philosophic necessarian, who says that the earth is one immense prison, and the laws of nature so many jailers, and all mankind prisoners, bound in chains which cannot be dissevered, or to speak without a figure, who says that the actions of all are as unavoidable as the ebbing and flowing of the sea, or the waxing and waning of the moon, can never rationally be a reformer. For what could he reform? He could not pretend to reform nature, nor any of its laws. On Mr. Owen's principles, the present state of the world is perfectly natural and unavoidable. Nature in the regular operations of cause and effect has issued in his trinity of evils, religion, matrimony and private property. Now if nature has gone wrong, and man, without free agency, has landed in religion, matrimony and private property, how unphilosophical is the philosopher of *circumstances*, who would preach up the necessity of a change in society, when he cannot change necessity!!

"It is a climax in the eloquence of absurdity which Mr. Owen is aspiring after. He preaches that all things are just as they must be. The uncontrollable laws of nature have issued in the present system of things; and yet, he would have us to make things as they ought not to be, that is, he would have us to abolish religion, matrimony and private property, which his own eternal and unchanging laws of nature, in their necessary and uncontrollable operations, have originated and established. On Mr. Owen's theory, all things are natural and unavoidable. It is mother nature working by her own laws, and yet he would make us all matricides!!! If Mr. Owen is not stranded here, there is not a shoal in the universe.

From all eternity, according to Mr. Owen's theory, particles of matter have been in incessant agitation, working themselves up into ten thousand times ten thousand forms. A few of them at one time produced a Nimrod, a Pharaoh, a Moses, a Cyrus, a Nebuchadnezzar, an Alexander, a Julius Cæsar, a Buonaparte, a Paul, a Robert Owen, and a few such manufacturers of human character. Not one of them could help being born, nor being such characters, nor producing such effects on society. Blind and omnipotent nature cast them forth as she does so much lava from a crater of a volcano. She tied them fast in adamant chains of exorable fate, and gave them no more liberty to act than a peak of Teneriffe to emigrate to New Harmony. Yet, surpassing strange as it is, this singular piece of inanimated matter, called Robert Owen, which required old nature in her laboratory six thousand years to produce, would now teach us to rebel, and become seditious against the queen of fate, and would have us claim and take the liberty from nature of forming human beings to our own mind, and of checking the powers of nature, and in fact, of binding her fast in her own cords, so that we shall abolish religion, matrimony and private property; put queen nature into jail at New Harmony, and never let her out on parol of honor as long as grass grows or water runs.

"Mr. Owen is, without knowing it, or intending it, the greatest advocate of free agency I have ever known, for he would have the present generation to adopt such arrangements and so to modify the circumstances that surround them as to prevent the goddess nature from having it in her power ever to make another religious animal, another wedding, or to use the words mine and thine. And yet the chorus of his new music

is, that we have no more liberty to act than Gibraltar has to perch herself on the state house of Ohio. Such a philosopher is my good-natured friend Mr. Owen.

"Questions in arithmetic may be differently stated, and give the same result. Error may be exposed from every point of the compass, but from some points more clearly than others. We shall now make the mechanics understand the sophistry of Mr. Owen. Suppose a carpenter's square or rule is not what it purports to be, will not every measurement he makes with it be erroneous, and all his conclusions be false? But how shall we test the pretensions of the square? We may compare it with many others, but they may all be incorrect. We may prove it by geometry. This is an infallible test; but there are only a few geometers, and none but they can understand the proof. If the square is still disputed, how will its pretensions be settled to the comprehensions of the community who are interested in the matter? We want some plain, palpable, common-sense way of deciding the matter. What shall it be? This way perhaps: all will agree that all the substances, all the superficies of all things in the world are not perfect squares or straight sided figures. All will agree that there are some crooked or irregular figures, superficies or substances in the world. Now if any instrument purporting to be a square or straight edge should always give the same result, represent all things alike, make every surface a perfect square, every surface a smooth surface, and every figure a straight sided figure, all would agree that such a rule or square was a false test, too flexible pliant or otherwise defective. Such results would condemn the instrument in the estimation of every human being who could think at all.

"Now for the application. Mr. Owen invented a measure, rule or instrument for deciding the qualities of human actions. This rule, he says, is an infallible one. We compare it with all others, but he says they are incorrect. We are then compelled to test it by the abstract science of mind; but few understand this science. What then shall we do? The community must have some way of deciding this controversy. We shall give it to them in this similitude before us. All will agree that all actions are not alike moral, useful, worthy of admiration or gratitude and of imitation; in a word, that all actions are not alike good and commendable. All will also agree that whatever rule will make all actions alike good, commendable, worthy of admiration, gratitude or imitation, is a false rule. So far the analogy is perfect and unexceptionable. Mr. Owen's rule makes every figure a perfect square or every action alike commendable, and, indeed, alike useful. His proof is very short and simple too. It is this: Nature is always right. She never errs. The laws or acts of nature oblige all men to act as they do. The laws of nature are all *necessary* laws. The laws of nature brought Mr. Owen half around the globe to meet me on the stage of debate in Cincinnati. They carried him down the Ohio. Necessity compelled Mr. Owen to plead the cause of infidelity, and me to plead the cause of Christianity. We both obey nature, and both our actions are perfect squares, are perfectly right, equally moral and commendable, when measured by the same rule—that is, Mr. Owen's rule. If Mr. Owen had made a hundred infidels and I a hundred Christians, by our debate, it would have been equally commendable, good and useful. Every Christian is necessarily so, every infidel is necessarily an infidel. Nature cannot go wrong, and therefore Mr. Owen's rule is an infallible one. If she produces two effects diametrically opposite, at war with each other, it is all right, moral, useful and good. He is only the sinner who counteracts nature. But Mr. Owen's rule makes himself and me equal sinners. He wishes to prevent nature from making Christians by throwing circumstances in her way. She laughs at him, however, and throws his circumstances back into his face, asking him who made circumstances!! But he has not discernment to feel her satire, or her irony. He laughs too, and thinks not that he has been the cause of all her mirth. He thinks that nature laughs with him, not at him. But to this conclusion the rational must come: that whatsoever rule gives the same decision on two cases, diametrically opposite, must be as false as a square that makes a straight line and a curve equal straight lines."

J. W.

OBJECTION TO ENTIRE CONSECRATION.

I'm afraid, says one, that the idea of entire holiness will have the effect to lift up and exalt the mind, and when one has attained to this standard as he supposes, he will not be willing to see and confess his faults, and will try to justify himself on the ground that he is a holy person.

Now dearly beloved brother, I see you judge in the matter from what you have seen in the past. You have seen a people who took just this course, but your mistake lies in this: you do not take into consideration the fact that those who have fallen into this dreadful state of morals are not subject to the perfect law of God; they live at random, while they profess to be holy.

It is very painful to see an enlightened person, with his foot upon God's holy Sabbath, preaching holiness. It seems like jargon. It is like a discord in music. It pains the cultivated ear. And so with any other sin. He who lives in the practice of sin, in the breach of that holy law of God, is ill fitted to be an advocate of holiness. It is an inconsistency, a blot.

But here we have published in our ears the message of the third angel, the commandments of God and the faith of Jesus, coming from Jehovah, a celestial message, which is to prepare a peculiar people, who must get the victory over the beast, and all the errors pertaining thereunto. Here is a perfect standard given us, and the faith of Jesus, with the ministry of angels to aid us in attaining to that holiness, without which we cannot stand in the trying time foretold by the prophets, the time of the end, when many shall be purified and made white, as the work of Christ in the heavenly sanctuary closes; and he that is holy must be holy still, while he that is unholy will then find it too late to become holy; mercy will then have passed away, and what then will be the situation of him who falls short of the perfect rule?

But to illustrate what is meant by a full and entire consecration of one's self to God, we will suppose that,

A. is a man of immense wealth, and he is too a person of force and ability, and truth, and he is frequently engaged in purchasing old, dilapidated, worn-out farms, and by his skill and force and ample means, he brings them up into the highest state of cultivation.

Soon as he gets a clear title of a farm, he sets carpenters at work erecting proper buildings, he hires men to rebuild the fences, he starts ploughs at work, which thoroughly and deeply loosen the soil, unaccustomed to such thorough treatment, and soon those fields once barren and sterile, or damp and cold, and uninviting, now smile with verdant and luxuriant crops and herbage, while herds of cattle and flocks of sheep, rejoice in the wonderful change. Every one knows that if A. buys a farm he will immediately set to work recruiting it; all feel sure what A. will do with such exhausted, ruined lands.

Now suppose A. agrees with C. to buy his farm, and gets a bond to that effect, think you he will set his men and his means at work, on that bonded estate? Not he. Or suppose he gets a mortgage, or any claim of such a kind upon an estate, think you he would set to work upon such a prospect? Not he indeed! No he will wait till C. gives him a clear warranty deed, recorded, an indisputable title; then you will see affairs begin to move.

Now here is the idea: God will have a clear deed of the sinner's heart, his talents, his money, his all, before he will work for him in power in this matter; it must be without reserve, perfect, entire. Do this, dear brethren, give all to God, place all upon the altar; you need a thorough work done; deed it all cheerfully, voluntarily, and then see what God will do for you,

JOSEPH CLARKE.

PERVERTING SCRIPTURE.

It is not strange that the mass of the people have such erroneous ideas of the teachings of the Bible, considering the trust and confidence they have in their ministers, many of whom seem to care only to please the people and get their patronage. If the Bible does not sustain their doctrines, they will vary a text to suit their own liking, and repeat it so, until the people believe it to be genuine scripture.

A Methodist minister here, in a sermon quoted Rev.

xxii, 18, thus: "If any man add unto the words of this book, God shall add unto him eternal woe!" Query. Did he not bring the curse of that text on his own head? I think he did.

Another man while preaching a funeral sermon went on to tell about the immortal souls' leaving the body at death, and going away to glory, just as though it was all scripture, and then added, Peter says, "Wherefore comfort one another with these words." Now this is the language of Paul, and not Peter. And what are the words he refers to? Hear him: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. iv, 13-18.

How different are the words of Paul from those of the preacher, and yet they were received for the truth. It is a fact that we cannot often hear a sermon, unmixed with home-made scripture. Tell a man that a soul that sinneth it shall die, and you are answered, "Why, don't the Bible say they shall die the death that never dies, or some like expression?" which they verily think is Bible

D. M. CARRIGHT.

Kinderhook, Mich.

THE HOUR OF PRAYER.

To the Christian, what is more sacred than the hour of secret prayer? What so sweetly calms the soul to rest, unburdens the weary spirit, smoothes the rugged pathway of life, and fills the mind with that heavenly peace which passeth knowledge as the hour when the spirit seeks communion with God. Those only who daily draw near to God know its worth and have proved its value. It is a shelter against the tempests of temptation and adverse winds to which the heart is ever exposed, while trying to seek that path which the Saviour has said is straight, and the gate which is narrow. However straight this path may prove, and into whatever narrow windings it may lead, humble prayer in faith to Him whose ear is ever open to the cry of the righteous will disperse the darkness, and his mercy uphold when their feet have well nigh slipped. But this is not the only value of prayer.

If we would finally enter the gates with the righteous nation that keepeth the truth, if we would have it said to us, "Well done faithful servant," and finally secure a treasure in heaven where moth will not corrupt nor thieves break through and steal, it must be by consecration to God, and with fervent and effectual prayer.

Those who seek the wealth of this world are not content with the comforts of life. The carnal mind is constantly reaching out after more and more, until the will is wholly engaged in laying up a treasure that soon waxeth old.

The Christian who is seeking for an immortal treasure is not satisfied with now and then a foretaste of it, but is constantly reaching out for more and more of the heavenly manna. When new conflicts present themselves, he does not fold his arms and say, God will do it; but the sentiment of his heart is, I am unworthy, yet Jesus has paid the full price for my salvation. He has promised to hear me when I call upon him. He bids me come and plead all my wants before him; and if I seek his glory, sooner will heaven and earth pass than one of his promises remain unfulfilled.

He carefully traces each motive lest it lead to some selfish end, and consecrates all anew to God. As each care is cast upon the Lord and his grace implored, as each petition comes up before the throne, though yet unredressed, and as assurance is felt that it is heard in heaven, what better prepares the mind to go forth and act for God, facing all the unseen obstacles with holy confidence.

Perhaps the mind goes out for the salvation of a dear friend, a parent, brother, sister, or companion. The promise of God is, "Ask and ye shall receive." Though to the outward sense hope is vain, yet there is a God who heareth prayer. Perhaps months and years elapse ere the work is done. Yet the faithful soul pleads still and trusts the promise, pleading with still more fervency, "I will not let thee go." Then how the heart expands and enlarges, awaiting the realization of its faith. He who has promised to turn the hearts of children to their parents and parents to their children, will perform. Ask and it shall be given you. And whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And hereby we know that he abideth in us, by his Spirit which he hath given us.

M. D. BYINGTON.

THE LORD SPEAKETH.

It is truly to be lamented while the last merciful message is going forth, a message which is to prepare a people for translation, and one that will seal the doom of all those that still persist in rejecting it, that so many are prejudiced, and so much so that they will close their ears and shut their eyes to all the plain declarations of God's word. They are ready to converse freely about their worldly interests, will do almost anything to secure the perishable things of earth, but when told it is the will of the Lord that they keep all his commandments, just as he has left them on record, and that the Saviour is soon coming, although it can be proved so plainly by the word of God, they don't wish to hear a word about it. Could such but realize it was the Lord that speaketh, that the scale was soon to be turned forever, that death or life depended on the rejection or reception of these all-important truths, how careful would they be to heed them. But whether they will hear or forbear the Lord will have those that will fearlessly proclaim the truths of these last days. He that once spake amidst such awful grandeur from Sinai's burning mount, hath in these last days spoken to us by his Son. In the fulfillment of the signs he has spoken to us in the sun as it went forth covered with a dense cloud, turning noontide into midnight darkness; in the moon as she appeared in her bloody hue, and in the stars as witnessed on that memorable night, resembling showers of fire falling to the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. We also witness the fulfillment of the prophecy spoken by the Lord to the prophet Joel, chapter ii, 30. This is seen in what are generally called the northern lights. How often as we have stood gazing at the columns of smoke as one after another have rolled up, have we been reminded of that day that shall burn as an oven. Again he speaks by the judgments that stalk throughout the world:

Solemn voices now are calling,
Speaking to us from afar,
Telling of the doom of nations,
Of the last and final war.

Mighty earthquakes, with tornadoes,
Notes of sorrow strike the ear,
Perils both by land and ocean,
All proclaim the end is near.

Shall the Son thus speak and man refuse to listen? Will he sleep on till aroused by the burning wrath of Jehovah? Oh stay vain man! Reflect! Hast thou an arm like God? What wilt thou do in the day of visitation, in the day when the heavens and the earth shall shake, in that day when thine injured judge shall appear in awful majesty to take vengeance on all those that love not his appearing? Oh be entreated to make him thy friend now, by keeping the commandments of God and the requirements of this same Jesus who is now pleading for you. You have no time to lose. Even now the spirits of devils are working mightily through the land, and now the cry is going forth, Bind up the testimony, seal the law among my disciples. Come then be of that number, then with them you can exclaim, "Lo this is our God, we have waited for him, and he will save us." S. ELMER.

Ashfield Mass.

Till all is left, Christ is not fully followed.

A HOME ON THE NEW EARTH.

TRANSPORTING thought! with joy replete,
How do thy glories sweetly greet
And ravish faith's undaunted eye.
What zeal and aspiration high
Is kindled in the pilgrim's heart,
When lone, in sadness, and apart
From joys and comforts of this life,
And weary of this world's vain strife;
Its tiresome cares, and sorrow's tears,
Its pains and groans, and haunting fears,
The stealthy tread of th' last great foe,
Whose prisoners daily are laid low;
And all the ills that meet him here
That make this life a desert drear.
To think of a home of perfect peace,
The New Earth fair, with Eden face,
To range its fields of living green,
Where ne'er a blight will more be seen!
The curse will then be all removed,
And by our Lord 'twill be approved.
Per 'twill be then, as we are told,
A glorious, bright, enduring world.
And the eternal God will then,
Take his abode and dwell with men.
O ransomed earth! thou hast no woes,
We would on thy fair breast repose;
We long for rest, thy rest, sweet rest,
To be by our Creator blessed
With life immortal, bliss complete,
Then we will worship at his feet.
There'll be no sorrow, there no groans,
No widow's sigh, nor orphan's moans,
No prisoners there in dungeon damp,
No warriors' march with murderous tramp,
No aching limbs, nor fevered brow,
No treacherous foe with vengeful vow,
No lovely face laid cold in death,
No poisonous, pestilential breath,
No blighting frosts, nor scorching sun,
No midnight black, nor clouded noon,
No fierce tempestuous hurricane,
Driving and raging o'er the main;
'Twill all be peace, naught will destroy,
And the redeemed shall all employ
Their harps to praise the King of kings,
While hallelujah sweetly rings
Through all the joyous ransomed throng,
Loud uttered as from angel's tongue.

A. L. WILKINSON.

Owasso, Mich.

PRESENT TRUTH.

ACROSTIC.

P resent truth sheds a light on our pathway,
R especting the gifts and commandments of God;
E rror is known 'neath the clear light of noonday,
S in is reproved and the saints feel the rod.
E very one must be tried by this touchstone—
N othing but holiness can stand the test,
T his truth will search out the seat of corruption,

T ear open wounds—but its probing is blest.
R od of the Lord, I will fly when I feel thee,
U nto those arms that were forced to chastise;
T hou art an angel of mercy to teach me
H ow to return, and at last win the prize.

If to the uplifted hand I draw nearer,
Lighter and lighter the strokes that I feel,
And God's requirements seem manifold dearer,
When I can see how he wounded to heal.

M.

Battle Creek, Mich.

CONTENTMENT.

"Be content with such things as ye have." Heb. xiii, 5. Truly this is a timely admonition in these last days of peril, murmurings and unbounded selfishness. I have often thought that there never was a time when murmurings and ingratitude were so universal as the present. Satan is sly and crafty, and always on the alert to assault every individual at the weakest point. And he certainly finds many, very many, weak and unguarded in this particular. How many families has he entered by this same spirit and forever destroyed their peace and harmony! How many churches has he scattered and torn in the same way! Alas! he is too successful in this method of carrying forward his last great deceptive work, because the Spirit of the Lord cannot dwell where this is cherished and indulged; neither can the ark of God abide under a roof where it predominates.

Why not with the apostle learn to be content in whatsoever circumstances we are placed? He knew what it was both to abound and to suffer need. It is hardly to be supposed that any under the third message have

suffered from hunger and privation, as he did while preaching the good news of a risen Saviour, and hear his grateful conclusion: "Having food and raiment let us be therewith content." 1 Tim. vi, 8.

The words of our Lord also have a close bearing upon this point: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after." Luke xii, 29, 30. Yes, the world has gone wild after feasting, and fashion, and extravagance in everything, and "what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?" Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a father unto you." 2 Cor. vi, 14, 17, 18. Let the world think strange of us, if they will, because we run not to the same excess with them.

If we are rich we have nothing to spare to gratify the flesh; for it is the Lord's means placed in our hands to advance the interests of his cause. If poor we may rejoice, and "be content" even with that, because God has chosen the poor of this world, rich in faith and heirs of the kingdom, and also has left the precious promise, that if we do good and trust in the Lord, we shall be fed. Ps. xxxvii, 3. At least our bread and water will be sure.

True we may not share as largely in the good things of this life as when all our energies and interests were there, neither as largely as some of our brethren. But what of that? The Lord knows how to temper every one for the kingdom. Perhaps we are proud and high-minded, and must be brought through adversity to humble us. We know by experience that prosperity does not bring us near to God, but it is when every earthly source of comfort fails that we are brought to feel our entire dependence upon him, and repose with confidence in his promises.

But if tribulation works impatience, what will the trial of our faith in this respect profit us? While the children of Israel were on trial, they murmured against God, and desired to return into the land of bondage. And what was the result? They were destroyed in the wilderness. And what is the apostle's admonition to us? Neither murmur ye as they also murmured, and were destroyed of the destroyer. Just so sure as we fail where they failed, we shall share their fate. May the Lord help all those who have planted their feet upon the firm platform to shun this snare by a reconciliation to their lot, saying with Job, "Though he slay me, yet will I trust in him." E. J. W.

BREVITIES.

ANGER.—"Make no friendship with an angry man; and with a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy soul." Prov. xxii, 24, 25.

One who has had a long contest with an enemy, may be expected to be somewhat awake to the power and malice of such a foe. I regret much to say that this has been my besetting sin, and even when enemies opposed the present truth, my anger has often been kindled against those who with false assertions, and bad logic, strove to evade or overthrow the truth.

But I now see that this is all of evil. It is opposed to the sweet, melting, subduing influences of the Spirit. Anger is not for the followers of the loving Jesus. It is not agreeable to the kind persuasive words of the third angel, who with mild but terrible language, warns the world of the mark of the beast, and of the plagues. Anger is not the spirit of the angel who is to lighten the earth with his glory, as he cries, Babylon is fallen; come out of her my people. No, no; sweet and inviting is his message, though awful in its denunciations. Anger has no part in its proclamation.

O come sweet messenger of peace, and fill our hearts so full of the good Spirit that there will be no place for anger in our bosom; for indeed anger is of itself a curse, as it opens all the flood-gates of evil: so when its opposite, the love of God, enters the heart, there is no place left for sin. O then let us overcome evil with good.

Anger excites to fury, kindles the worst passions, drives the lovely and the good away, grieves the spirit of truth, hardens the heart, overturns good designs and resolutions, makes the heart ache, and prostrates also the bodily strength, alienates earthly as well as heav-

only friends, turns good into evil, makes a fruitful land a wilderness. O it makes the whole heart and head sick, to think of it in all its causes and effects.

Worst of all, it is contagious. Then avoid the angry man as you would the pestilence. No matter if it is a brother; until he governs his temper, avoid him; it will do him good. And ye, O ye fathers, provoke not your children to anger, nor allow it to dwell in your or their bosoms one moment.

STUBBORNNESS.—"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. xv, 23.

Every one has his weak points, and all have their peculiar besetments, but here we have the words of the prophet Samuel, in proof that rebellion and stubbornness are crying and heinous sins, and Saul, the king of Israel, having added stubbornness to rebellion, was rejected from being king.

Saul was commanded to utterly destroy the Amalekites, and he, failing to do this and having a way of his own which he pertinaciously and stubbornly thought the best, acted accordingly, not imagining that he was passing through a test which was to decide his destiny and future well-being, and that upon this act hung, as it were, his throne and kingdom, as far as he and his family were concerned.

But it is more than probable that Saul had paved the way for this final decisive act, by a long course of obstinacy and self-willed conduct, so that when he failed here, it was, in fact, only one link in the chain of perverseness, which he had been forging for a long time.

Perhaps it might have been a natural besetment, a family trait, not subdued in childhood. No matter for this, he should have taken the more pains to subdue it. God will make no allowance for sin; he requires perfect obedience, he makes no exceptions in favor of natural besetments.

O stubbornness is indeed a hateful sin. How it closes up the avenues of the heart! How it keeps the angels waiting in painful suspense! Rebellion is its twin sister.

Then, O my brother or sister, if you are tempted with these sins, think of Korah and his company, who added rebellion to stubbornness, and were engulfed in the yawning earth. Think of Saul who lost his kingdom and fell in disgrace. Do not be stubborn, lest good angels should be bid to depart from thee, and attend upon some David instead of thee.

MILLERISM, NOAHISM.—Some have a great prejudice against Millerism. I wish all such could have heard this idea stripped of its gloss, and this advent movement compared with the preaching of Noah before the flood, as I once did. We came to the conclusion that those who are ashamed of Millerism would very probably have been ashamed of Noahism, had they sat under Noah's preaching before the deluge.

MORAL COURAGE.—Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door? Job xxxi, 34.

The scorn of the world! The contempt of the world! Such is the language of some who are striving to be among the 144,000! Think, O timorous saint, of the moral courage of Job, the perfect man! Think you he would have been styled a perfect man, if he had been afraid of scorn—the scorn of the world? Take it joyfully, courageously, bravely. There will be a change in public opinion by and by, when the scorners will cry for the rocks and mountains to cover them. Do they scorn the Sabbath Adventist? And did not Pharaoh scorn Moses at one time? No doubt his opinions changed somewhat, when his passage through the Red Sea was so suddenly obstructed. Do they scorn thee, beloved saint? Bear it nobly, gladly; only a little while; this moral courage was the great beauty and strength of Job's perfection and patience.

MUSIC FOR CHILDREN.—Parents, do you sing, and cause your children to sing at every morning's family worship? If so, they will learn many musical lessons a year; and if you neglect this important, pleasant and light duty, and your children should fail to learn to sing, who do you think will have to answer for the neglect, and consequent irreparable loss?

WHO WILL PLEAD?—Suppose that my character is aspersed, shall I plead my own innocence? What if I am causelessly blamed, shall I fret and discompose myself until patience is gone and passion takes its place?

Shall I go out on the pursuit of justice? Shall the Christian take his cause into his own hands? Shall he plead his own cause?

Job, the patient man, was in deep affliction, from trouble and sorrow, his friends turned his accusers, and were tormenting his mind with keenest anguish; appealing to God he says, "Behold now have I ordermy cause, I know that I shall be justified."

Says David when in trouble from bitter foes, "Plead my cause, O Lord, with them that strive with me."

With such a confidence we may go on in the duties of life, serving God, cheerfully and fearlessly, for for while we are doing his work he will defend us, but if we come down from the work to defend self, he will leave us in darkness. J. CLARKE.

Extracts from Letters.

Sister S. McPheter writes from Knoxville, Iowa: "For the first time I will try to say a few words through the *Review* to the brethren and sisters in the Lord. I am trying to keep all the commandments of God and the faith of Jesus. I have found that there is much to do to live a Christian life. I have many things to overcome. It keeps me all the time watching and praying that I may be delivered from temptation. I can truly say that I am glad that I have heard the third message, and had a disposition to lay hold upon it. I am glad the Lord has sent the light this way, and I am determined by the assisting grace of God to walk therein."

NOTE.—We are glad to see those continually coming up, and bearing testimony to the truth who can testify that it is "for the first time." We trust that there are many accessions soon to be made to the ranks of such, of those who can feelingly acknowledge their gratitude to God for giving yet another call of mercy to an indifferent world; who can say that their affections, purposes and desires have been turned into a new channel; that what they once neglected or despised, they now love; and that in the man of sorrows in whom they could once see no comeliness nor beauty, they now behold the supreme object of their love and admiration.

We can all say with the writer of the above, that it takes all our time to watch against danger and temptation; and whenever we reach a time when we think we may safely lay down our watch, and throw off our armor, we may be sure there is something wrong.—Ed.

Sister E. W. Ballenger writes from Oneco, Ills., July 4, 1860: "Bro. SMITH, while the most of the people of this neighborhood are off celebrating the 4th, I thought I would spend a little while in telling of the goodness of God in showing me that I was breaking God's holy law, and giving me courage to face the world and keep the Sabbath of the Lord. It is a year to-day since my husband and myself joined the few that are preparing to meet the Saviour. I feel thankful to my kind heavenly Father for the light that is shining upon his word. When Bro. Ingraham and Sanborn pitched the tent in Oneco, I was prejudiced against them, but as soon as I heard them preach my prejudice all gave way; for I found that they preached Bible truth, and said nothing but what they could prove by the Bible.

"There are none here but my husband and myself who are really settled on all the points of present truth; but there are a great many who say that we have more truth than any other denomination in the world; and some are satisfied that we are right, but lack the courage to act. I feel very lonely at times since my husband went with Bro. Ingraham to Minnesota; for I am debarred from meeting to worship God with those of like faith; but I try to worship him at home, and feel like girding on my armor anew. I am determined with God's assistance to stand with the remnant on Mt. Zion. Be faithful brethren and sisters, and so may we all gain that heavenly home where there will be no more lonely pilgrims, and no more partings."

NOTE. A very appropriate time, sister, for you to declare your own independence, on the anniversary of the independence of this nation. For what more noble declaration of independence can a person make than when he declares his determination to live no longer under the thralldom of sin? and what more real liberty can a person enjoy than when by obedience he takes himself out from under the law? Says the Psalmist, "I will walk at liberty; for I seek thy precepts." This

is an independence that is worth celebrating. The independence of a nation leads to luxury, corruption and decay; but this independence of the soul, will soon result in the glorious liberty of the sons of God, when we shall experience the adoption, to wit, the redemption of the body. Rom. viii, 21-23.—Ed.

Sister C. Lawton writes from West Winfield, N. Y.: "I have been feeling for some time past that we as a people are living far beneath our privilege. There are exceeding great and precious promises in the word of God for his people. It is our privilege, and what a glorious privilege, to come up on higher ground, to arrive to higher attainments in the divine life, to get where we can by living, active faith claim these precious promises as ours. Oh why is it we do not without delay come up on this high and holy ground? Dear brethren and sisters let us ask ourselves the question, Why is it? and may the Holy Spirit in a very clear and forcible manner, bring home the answer to every heart.

Why are we not all we profess to be? If we lived out our faith how soon we should find ourselves on primitive ground. I believe nothing short of entire consecration will be acceptable to God. Oh shall we keep back any part of the price? Shall we for a moment hold anything dearer to our hearts than the favor of God. Thank God I can say there is nothing I prize so highly as the approbation of my heavenly Father. I can say with the poet,

"I want the witness Lord
That all I do is right;
According to thy will and word,
Well pleasing in thy sight."

And yet how often I have to mourn over my many failings. O how it grieves me when I am overcome by temptation and yield to an impatient spirit, or through unwatchfulness or want of wisdom in my daily walk and conversation fail to live as one should that is looking for the coming of our Saviour, or to be fitted for translation. Oh how much we need a full baptism of the Spirit, that we may fully live out our profession. Surely our walk should be close with God. We should be living epistles known and read of all. We make a higher profession than any other people; if we believe what we profess, the life we live should be one of perfect devotion, and marked with the strictest consistency. We have come out of Babylon that we should not partake of her sins and receive of her plagues.

"As a sister wrote in a late *Review*, "One of the greatest sins of the fallen churches is pride." Then if we indulge in this sin, either by putting on vain or costly apparel, needless trimmings or ornaments in any way to gratify pride, we are partaking of her sins. Do we not if we indulge in this sin or in any other occupy a fearful position? We stand in danger of being spued out and left to receive of the plagues. We are injuring the cause of God and preventing others from receiving the truth. They will say we are not honest in our profession. Our life does not correspond with our faith, and that we are not any better than others. I believe this work is of God; that he is gathering his jewels, and he will fit them for translation, and those who go through will have to cut loose soon from the world and all indulgences that are not for their good and the glory of God, or they will soon be left of God and good angels. Let us put forth one united effort to come up to the standard fully. When the church does come up in faith and practice one shall be able to chase a thousand, two put ten thousand to flight. I hope I shall have the prayers of the church that I may be a perfect overcomer and with them dwell in the city of God."

Bro. Wm. Russell writes from Mauston, Wis.: I resume my pen at this time to let the dear saints know how we are getting along at Mauston as it may be cheering to some if not all. The church here had been in a state of darkness, and sore trial for several months, and it seemed almost as though Satan would get the upper hands, as many quit the field discouraged. But I praise the Lord that there were a few here that walked by faith, notwithstanding the darkness. In this way we groped our way along till after the Mackford conference when it seemed to be the Lord's good time to visit his people. Bro and sister

Steward returned from this conference filled with the Spirit and with a special message on the subject of holiness. Some of us had long been praying and struggling for this blessed state, but it seemed as though God would not give us any evidence that we did experience this precious gift. But some of us have since found that we were trying to do too much ourselves. We were trying to carry our own burdens; but when we came to the point where we were willing to cast our burdens upon the Saviour, give all into the hands of our blessed heavenly Father, we received that peace the world knows not of. Let me say to all that are struggling to be free, Give yourselves and all you have right up into the hands of the Lord. Let him take your burdens and you will experience a great blessing in so doing.

May the Lord bless all that are engaged in this glorious message, and may their labors be blessed to the salvation of many souls. Yesterday (*Sabbath*) we had a refreshing from the presence of the Lord. As one sister remarked, it seemed as though we were on holy ground. There was an elderly lady there who had been a soldier in the Methodists ranks for about thirty-one years, but has been starving since the declension of that church. She was filled with the Spirit of the Lord which added much to the good of the meeting. O may the Lord bless her and lead her into all truth. She has heretofore been much opposed but said yesterday it seemed like old times when she enjoyed the power of religion. It was truly good to be in the Spirit on the Lord's day. The church here is on the rise. May the Lord carry on his work in my prayer."

Bro. M. J. Bartholf writes from Whitewater Wis.: "The Lord has been very good towards me of late whereof I am glad. He has given me my companion as a co-worker with me to gain the glorious inheritance of the earth made new. I have been about five years in this vicinity with none of like faith nearer than some nine miles. All this time I have been striving to be called by our Lord a repairer of the breach. Isa. lviii, 12, 13. I often said to the Lord, As for me I will serve thee, by making up the breach; but the Lord has changed my cry by adding to me my house:

"We will serve God. To him be all the glory. I hope that this cry may never be changed; that we may set such examples before our children, and so present their cause to the Lord that the mighty hand of God will rescue them from those disobedient children brought to view in Paul's 2nd letter to Timothy, chapter iii. May they early become reconciled to God by giving their hearts wholly to him. How much many Sabbath keepers need a reform on this subject. What a clog they are to their parents, and a shame to every beholder. May the Lord help us to pay more attention to this subject.

"We have much more to rejoice in. The Lord sent Bro. Sanborn this way some five months ago, who proclaimed the three messages. The result that attended the announcement of it at Little Prairie was cheering. It was pleasant to see so goodly a number embracing the truth. They are now rejoicing in it. May the Lord ever keep them in the love of it, while they manifest their love one towards another by keeping all his commandments. Little Prairie is some eight or ten miles from this place. We usually attend their Sabbath meetings, and usually hear from twenty-five to forty testimonies given. Besides the good Spirit of the Lord is there which is best of all. May they ever live so as to keep the unity of the Spirit and the bond of peace."

"P. S. I would invite the messengers that chance this way to call as oft as convenient. We want the privilege of rendering refreshment to them and also of aiding them on their way in their labors of love."

OBITUARY.

FELL asleep in Jesus May 6, 1860, in Mauston, Wis., Frank L. Morrison, son of Bro. D. and sister A. E. Morrison, in the 6th year of his age. Those bereaved parents deeply mourn the loss of their little son. But truly they have reason to rejoice, for they know he sleeps in Jesus, therefore they mourn not as those who have no hope. Neither have they any fears that he will ever be a sinner. He is beyond the reach of Satan's tempting snare, and is laid away quietly in the grave, from the evil to come. He was an amiable boy and loved by all. A few remarks were made on the occasion from Rev. xiv, 13.

"He sleeps in Jesus—cease thy grief,
Let this afford thee sweet relief,
That, freed from death's triumphant reign,
In heaven he will live again."

WM. RUSSELL.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JULY 24, 1860.

Spiritualism.

BRO. WAGGONER has just left at the Office a few copies of his excellent tract on Spiritualism, which he has been providentially able to collect from different places. It will be sometime before another work on this subject can be issued. Those who first order will be first served; and it will be necessary for those who wish to obtain any of the few copies now on hand, to order immediately. Price 10c.

As in the Days of Noah.

IN the N. Y. *Independent* of July 12, 1860, Horace Greely, speaking of the political aspects of this country, makes the following remarks: "People are planting and sowing, spinning and weaving, building and improving, as if Millerism and Disunion were two very remote and dubious contingencies."

Mr. Greely does not believe in the dissolution of the union; and he links it with Millerism to give an impressive idea of the improbability of the event. It is not often that we have so striking a commentary upon the language of Inspiration, from so high a source. Are not these the very things that the Saviour said the world would be engaged in, when sudden destruction was ready to burst upon their heads? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke xvii, 26. This is what we expect to see. It therefore throws confirmation and not doubt upon our position, when we see men more intently than ever engaged in these pursuits.

The prediction that the world would ever come to an end, might seem like a strange prophecy; but the prediction that so stupendous an event would come, and the world be all ignorant of it, is stranger still. This would seem the more improbable of the two. It would be natural to suppose that the faintest intimation of this event, or at least anything that might be interpreted as a sign of its approach would arrest the attention of the world, and that none would be in ignorance in regard to it. But the prophetic eye saw them careless and unconcerned, blind to the manifold signs fulfilling all around them, and deaf to earnest and oft repeated warnings until, suddenly and unexpectedly, as in the days of Noah, destruction comes and takes them all away. What plainer prophecies or more striking signs of the great event men could want, it would be difficult to conceive; yet they are all going on, in the language of Mr. Greely, "planting and sowing, spinning and weaving, building and improving, as if Millerism was a very remote and dubious contingency." And thus they will go on, asserting with strange infatuation, that all things continue as they were from the beginning, and blindly, foolishly, presumptuously inquiring, "Where is the promise of his coming?"

To Correspondents.

"Who is the 'servant' and 'messenger' spoken of in Isa. xlii, 19? Is it the same that is spoken of in verses 1 and 2?" M. F. C.

The passage reads thus: "Who is blind but my servant, or deaf as my messenger that I sent? Who is blind as he that is perfect and blind as the Lord's servant?" We think reference is here had to Christ; for the same person is doubtless brought to view as by the word servant in the first verse, which all agree refers to Christ. What then is meant by his being blind and deaf? The Comprehensive Commentary has the following note upon this passage:

"I think we are to understand this as alluding to the agent employed by the Lord; that is, he was so absorbed with his message as to be blind and deaf to all other attractions. When the Yogee affects to deliver a message from the gods or when he speaks of futurity, he is as one who is blind and deaf, and so insensible to external things, that whatever sights may pass before his vision, or whatever sounds fall upon his ear, he appears altogether insensible to their power." *Robinson, Jenks.*

Meetings at Hundred Mile Grove.

I MET with the church in Hundred Mile Grove according to appointment in *Review*. The cause is still

onward in that place. Fifteen more were baptized during my stay there, which was over two Sabbaths. The blessing of God is with his people in that church.

In regard to myself I wish to say that since the 17th of last October I have traveled over thirteen hundred miles, and preached one hundred ninety-one times, and baptized seventy-two persons who are rejoicing in the present truth. Harvest has now commenced and it will be one of the busiest of seasons as the crop is exceedingly heavy; therefore I propose to remain at home a short time and rest, as I feel very much the need of it; after which I expect to meet with the brethren at Portage city and at Mauston, and other places where I may find them.

Any of the brethren can address me at Monroe Green Co. Wis. if they wish. ISAAC SANBORN.
Twin Groves, Green Co. Wis., July 14th, 1860

Love of Christ.

If but one or two of the shallowest waves should roll in upon the shore of your heart from the ocean of God's love in Christ, you would shake off your unbelieving fears, and run after God, longing to be bathed in the unfathomable ocean of that love.

Did you know in any measure "what is the breadth, and length, and depth, and height, of the love of Christ which passeth knowledge," you would flee into the embrace of his everlasting arms, with bold awe, and confident reverence.

What baubles, gewgaws, empty shadows, the pleasures, the profits, the honors of this world are! O that we may tread them under foot, that we may win Christ!

One glimpse of Christ's excellency and glory would make us sick of longings and thirstings after the enjoyment of his love.

Did we but see a millionth part of the loveliness of him who is "altogether lovely," we would cry aloud: "Whom have I in heaven but thee? and there is none upon earth that I desire beside Thee."

Business Department.

Business Notes.

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Jos. Clarke: Your money for books was received, and you are credited with it on book under date of June 11.

L. S. G. Bond: There is one dollar due on N. L. Bond's paper up to next volume, and 72 cts. on L. Bond's INSTRUCTOR to next January.

Geo. Wright: The extracts you send us from Fletcher, were published in REVIEW Vol. ix, No. 26.

Z. Marsh: The P. O. address you inquire is Ronald, Ionia Co., Mich.

B. F. Robbins: The paper has been regularly sent to Joel Witter.

A. M. Curtis: Your indebtedness for books, &c., was \$1.05. We place one dollar on your paper, and with the other balance your acct.

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