

ADVENT REVIEW,

AND SABBATH HERALD.

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

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"I PRAY FOR THEM."

"Neither pray I for these alone, but for them also which shall believe on me through their word." John xvii, 9, 20.

My faith the Saviour sees,
Bend from his heavenly throne;
And hark! what gracious words are these
He whispers to his own?
"For all," I hear him kindly say,
"Who on my name believe, I pray.

"What though temptation's power
Thy feeble strength assail?
What though in many a weary hour
Thy footsteps well nigh fail?
Look up to me, I'll be thy stay;
Thou tempted one, for thee I pray.

"What though affliction's might
Distress thy troubled heart,
And dark and heavy is the night,
And keen the inward smart?
Still think, through all thy bitter way,
Oh, sorrow's child, for thee I pray.

"If sickness come, and pain
Distract thy throbbing head,
And thou shalt seek relief in vain,
And press a sleepless bed;
Trusting in me, thy mind shall stay
In perfect peace; for thee I pray.

"When the cold hand of death
Shall chill thy mortal frame,
And fainter grows the failing breath,
And quenched the vital flame,
Fear not the dark and shadowy way,
Thou dying one, for thee I pray.

"And when thy soul shall stand
At my dread judgment-seat,
Thou shalt be placed at my right hand
Prepared my face to meet;
Owned in that last decisive day
As one for whom thy Lord did pray."

[Am. Messenger.]

"NEW THEMES FOR THE PROTESTANT CLERGY."

[Bro. SMITH: I here enclose a few leaves that I picked up by the way, which contain a chapter setting forth the defects of, and anti-Christian course pursued by, the Catholic and Protestant churches. I think it should have a wide circulation. Therefore if you see proper to insert it you may do so. It may be the means of awakening some soul to see the spiritual lethargy that the mass of professors have fallen into.

Yours in hope.

J. F. BALLENGER.]

Such is the title of a new work, which has just made its appearance from the Philadelphia press, to which is added on the title-page, "Creeds without Charity, Theology without Humanity, and Protestantism without Christianity. With notes by the Editor on the Literature of Charity, Population, Pauperism, Political Economy, and Protestantism." It seems to contain a fearless and masterly expose of the defects and errors of Prot-

estantism and Roman Catholicism. The author is said to be "a merchant of high standing and character, and an esteemed member of the Presbyterian church;" and of the work it is said, "that it contains home-truths of a somewhat unpalatable nature, perhaps, to many high professors and low practitioners." The following chapter is said to be a fair condensation of the spirit of the book.

J. R. H.

We find Christians forgetting their vocation, in the exercise of their duty as citizens, and ranging themselves in the rank and file of political gamblers and demagogues. There are Christians enough, and light and wisdom enough, if properly and zealously applied, to place every truly good cause in the ascendant, and to make our land as remarkable for its exemplification of Christian precepts as it has been for the favor of Providence. If the Christians of this country had only been as faithful to their religious obligations as they have been faithful to party discipline, they would now wield a moral and religious power which nothing within or without could long withstand.

Here is a field in which Christians, for more than half a century, have had full liberty and free scope to carry out their Master's injunctions. What have they done? What kind of Christianity is exhibited in this country, where the conscience is free; where religion is not complicated with the government; where abuses are not consecrated by antiquity; where superstitions are not fastened upon us by the habits and associations of ages; where the priesthood is without power, and where the light of the Scriptures shines as freely as the light of the sun? To what extent do we behold the influence of Christians in our legislation, or in the workings of our national or State governments? Do we find that influence in the fierce competition of trades, in the progress of which thousands upon thousands annually fall into distress and poverty, while the eager votaries of wealth sweep past, unheeding the victims upon whom they trample?

But this is the mass which owns not Christ. Look, then, at those who profess to be his followers, and bear his name. Scores of churches surround us, mutually repelling and attacking each other, and affording a scene of strife, jealousy, animosity, and evil-speaking, with scarce a parallel for virulence in the proceedings of those who profess no fellowship with Christ. Each of these various sects claim, in terms the most unqualified, that they only are right; no claim of infallibility is stronger than that they arrogate. Some differ as wide as terms can separate them; others agree so nearly that there is scarcely the shade of a phrase between them; yet the bitterness of division only increases with the less it has to fasten upon. But while this sectarianism is thus a spectacle to the world, it is eclipsed by the internal feuds to which these sects are themselves exposed. Many of them have been convulsed to their centers, or blown asunder by the explosions of strife and evil passions, which were a disgrace to civilization, let alone Christianity. Volumes might be filled with accounts of these fatal exhibitions; but alas! they are too fresh in the memory of all, to need any reference, even in the way of warning.

Apart from these flagrant departures from the spirit of Christianity, what does the current history of the various churches, in greater or less degree, disclose? Intense, and often unscrupulous rivalry, incessant and unkind competition, a self-glorifying and haughty demeanor. Whatever a few individuals may do to correct or overcome the evil, churches seldom treat each other in a spirit of love or forbearance. If without, they are in a hostile attitude; within, they are far from being at peace with each other, or with the Master they profess to serve. If united, they are but too often frozen together; if at variance, it has all the acrimony of a family quarrel. They build sumptuous temples for the worship of God, and sell the seats to the highest bidder; they neither attend nor allow others to attend. The poor are virtually excluded from houses professedly devoted to the services of their best Friend; they are not invited to come to the services of these temples; much less are they compelled to come in; the streets and highways are never searched to find guests for the empty seats in these costly dwellings of sectarian worship. The gospel is not preached to the poor, either in them nor out of them. Christ is preached, but not obeyed; his various offices are magnified and proclaimed, but his precepts are neither adequately explained nor exemplified. The preaching is done in the churches to the rich, or to the empty seats which belong unto them. The word of Life is scattered abroad over the world with a liberal hand; but it goes unaccompanied by any practical ratification of its benign precepts, proving that it is confided in and obeyed by those who send it. The gospel is sent to the heathen of far distant lands, but the heathen at home are neglected. The world is the field committed to Christians for cultivation, and they employ themselves in dividing and sub-dividing the ground, in building high walls, in planting hedges of thorns, in digging deep ditches, and in endless disputes about boundaries and lines of demarkation, whilst the plants, the poor plants, suffer for want of proper culture, wither and die. The laborers in these artificial lines of circumvallation, are not permitted to look over these walls, but are required to contract the range of vision and thought to the lines prescribed. The cultivators of this great field, thus fearfully partitioned, employ themselves in studying and discussing the philosophy of their work, down to the minutest matter, and to the nicest possible distinctions; and while thus engaged, plants perish by thousands at their feet, lacking that attention which the simplest Christian could afford. Thus that labor of Christians is expended in discussing, refining and distinguishing, which should be laid out in exemplifying what they know. Immense efforts are made to induce and compel people to believe the same things, and to think in the same channels, which should be applied to the practical illustration of what we believe and know in common. It is in vain that we master chemistry, meteorology, and the whole science of agriculture, if we do not likewise perform the humble offices of plowing, manuring, planting and watering. It is equally in vain to pile up volumes of theology, mountain high, if we are not thereby stimulated

to engage in those Christian labors of love, which it should be a main object of those works of theology, if they are of any value, to recommend and encourage.

The truth is, that theology has been exalted immeasurably above practical Christianity; although no theology can be wholly clear or convincing which is not accompanied by a practical illustration. Precept may go before example, but it must go unheeded, unless the example quickly follows. The great work of Christianity being love to God and man, Christianity can only be successfully propagated by those whose lives illustrate these duties. The only solvent for the pride, asperity, hatred, jealousy, envy, and other evil passions of men, is charity. The only medium in which the truths of revelation can be clearly seen and appreciated in all their varied ramifications, is charity; it is the true test of all theology. The only atmosphere in which the rays of truth can reach the hearts of all the dwellers on earth with their full power, and in which the work of bringing the whole race of men under the dominion of Christ shall be successful, is charity.

If this be so, a greater Reformation is yet to be accomplished than that of the sixteenth century. How true that no flesh can glory in its doings before God! Let modern Pharisees of every church, who imagine that they have attained unto the full measure of holiness, pause to inquire whether they are not merely full of spiritual pride and uncharitableness; for sanctity cannot dwell but with brotherly love.

Let a new Reformation commence, which shall exhibit in its consummation the "Fatherhood of God and the Brotherhood of Man." Let it commence here, where there is no need of such a protector as Frederic of Saxony, nor any such champion as the detestable Henry VIII. It demands the disruption of no ties but those which bind us to evil. It implies no revolution, but that gradual one which must take place as men change from worse to better. Let every man examine himself and see what talents are committed to him for his Master's service, and prepare himself by a proper fulfillment of his stewardship to render his final account. There is no pleasure in this world so exalted and so pure as this, in which our great duty consists in honoring God and helping man. If all who profess to be followers of Christ were to carry out, in their lives, all His precepts in this respect, the spectacle would fill the world with awe and admiration. Wickedness and cruelty and oppression would shrink from that observation which now they do not fear.

But the world now looks on and beholds in Catholic countries, that great machine called the church, contrived by crafty and ambitious men to enrich themselves, to enslave and rule the masses under cover of ignorance and superstition; where Protestantism prevails, a free intellect, but a hard and unrelenting selfishness, a devotion to mammon never before equaled, a grinding competition in all the pursuits of life, a race for wealth and power, in which the multitudes are distanced by a few, who become masters, and wield their power with un pitying severity; a scene of strife, of endless divisions, of hot discussions about trifles, of sectarian rivalry, in which every element of evil mingles, often without even a spice of human kindness, much less religious charity. Will the world adopt Christianity while this picture is before it? No; the world has already risen in judgment upon Christianity as exemplified by those who are called Christians. What are the characteristics of Christendom in the eye of the world? Civilization, discord, war, priestcraft, sectarianism, greediness of gain, rigor of mind, heartless competition, domination of capital, pauperism, crime. The world sees much to admire in Christendom, but fearful evidence that neither the laws of brotherly kindness nor Christian charity control its institutions, social, political, or religious. Let not the Romanist flatter himself that the church can ultimately vindicate Christianity, and set all right. His church has had her day of uncontrolled sway, and exhibited

what men will invariably do when made the depository of such powers: she abused her position shamefully, and sank Christianity into a long night of ignorance and superstition. His church is condemned already, and is clinging with unwise and depraved pertinacity to that power which the world will ere long tear from hands polluted with every crime. A few ill-balanced minds, darkened by drinking at the literary fountains of the middle-ages, may betake themselves to the deep shadows of Romanism, and thus turn their eyes from the cheering light which the progress of humanity is shedding round them. There is a mental vision which cannot endure human progress, nor undergo that change of light which must be encountered in the struggle for human brotherhood. They can perceive no beauty in the religion of Christ; they cannot be reconciled to any religion but that which involves all power in the hands of priests, and all submission on the part of the people. They may believe in Christ; they trust only in the Church.

Let not the Protestant wrap himself in spiritual pride, and imagine that because he has escaped the errors of Romanism, he is safe from the judgment of the world. Let him not scorn that judgment because it often condemns what is right; but let him dread it, because it judges him for denying his Master and disgracing his cause. Let Protestants dread that rejection of Christianity which springs from their evil example. Let them fear their responsibility for retarding the cause which they profess to befriend. Let them forbear proclaiming that Christianity is what their example makes it; the world may either refuse to accept such a religion, or condemn the pretensions of its professors.

Protestants are now zealously and successfully scattering the Scriptures in all languages to the ends of the earth, and all men are invited to read and judge for themselves. They will do so; they are doing so, and are disposed to judge for themselves. They will not adopt all the sectarian dogmas; they will even question the piety of many of the strictest of the sects. They will decide that either these sects can find no warrant for many of their doings and doctrines in the New Testament, or that it can be no revelation from God. The independent readers of the Evangelists will bow neither to Romish tradition nor to Protestant interpretation. They can read Christ for themselves, and the more they read, the more they will wonder how many who call themselves Christians, can for a moment pretend to be followers of the meek and lowly Jesus, whose whole ministry was among the poor and the erring, and whose strongest rebukes were reserved for the proud, the rich, and the sanctimonious.

Christ went from village to village, healing the sick and personally solacing the cares of the poor. Protestants fulfill their charities, not personally, but by delegation, or by machinery; they visit the sick, feed the hungry, and clothe the naked, by joint-stock associations, or by the hands of public functionaries. The Romanists trust in the church; the Protestants trust in theology. The former thinks to save himself by confessions, masses, and priestly absolution; the other, by preaching, by prayer-meetings and lectures. The one holds to the accumulated errors of ages, and shuts out Christ for the sake of the church; the other—all right in theology—clings to a skeleton in triumph, rejecting flesh, and blood, and spirit. Both Romanists and Protestants hold up Christ as a Saviour, and proclaim his personal sufferings, his cross, his crucifixion, his atonement, his ascension; but they omit his life of toil among the poor, and, above all, they neither preach nor practice what he taught. The person of Christ has long disappeared from the earth; his earthly sufferings are long since over; his personal mission has long since ended; but his precepts are handed down to us unimpaired in sublimity, beauty, and strength of obligation, by the lapse of ages. These constitute overpowering evidence that he who delivered them "spoke as never man spake," and that his mission must have been di-

vine, which breathed so much love, so much compassion, so much that is beyond and above what any human teacher ever imagined or expressed. All this we have now; and this is what is not fairly incorporated in the religious systems of either Protestant or Catholic. The former substitutes his peculiar hobby of theology; his catechism, prayer-book, creed, confession, articles, or other forms of doctrine, are carefully and assiduously taught to old and young, while the teachings of Christ are comparatively neglected. The Romanist rejects the New Testament itself as of no more authority than a papal bull, and Christ as being no wiser than the Pope, both being infallible. But the world is now reading this rejected book, and the readers will compare Christians with Christianity. This ordeal has begun; the motto of an advancing army of reformers is, the "Fatherhood of God, the brotherhood of man." What arms can Christians oppose to such invaders? That policy may no longer suffice which has hitherto prevailed, of declaiming against the love of the world, and yet falling with savage severity upon him who offers to disturb a single brick in the grand structure of that society which constitutes this present world. There are no greater friends of political liberty than Protestants, but it is that liberty which lets every man take care of himself, and ruin seize the hindmost; it is that liberty which stimulates all to run, but permits the heat of competition to rise so high that none can stoop to pick up the multitudes who fall exhausted by the way.

SATAN'S DEVICES.

(Concluded from No. 20)

12. THUS does the subtle adversary of God and man endeavor to make void the counsel of God, by dividing the gospel against itself, and making one part of it overthrow the other, while the first work of God in the soul is destroyed by the expectation of his perfect work. We have seen several of the ways wherein he attempts this, by cutting off, as it were, the springs of holiness. But this he likewise does more directly by making that blessed hope an occasion of unholy tempers.

13. Thus, whenever our heart is eagerly athirst for all the great and precious promises; when we pant after the fullness of God as the hart after the water brook; when our soul breaketh out in fervent desire, "why are his chariot wheels so long a coming?"—he will not neglect the opportunity of tempting us to murmur against God. He will use all his wisdom and all his strength if haply, in an unguarded hour we may be influenced to repine at our Lord for thus delaying his coming. At least, he will labor to excite some degree of fretfulness, or impatience, and perhaps of envy at those whom we believe to have already attained the prize of our high calling. He well knows, that by giving way to any of these tempers, we are pulling down the very thing we would build up. By thus following after perfect holiness, we become more unholy than before. Yea there is great danger that our last state should be worse than the first; like them of whom the apostle speaks in those dreadful words, "It had been better for them not to have known the way of righteousness, than, having known it, to turn from the holy commandment delivered to them."

14. And from hence he hopes to reap another advantage, even to bring up an evil report of the good way. He is sensible how few are able to distinguish (and too many are not willing so to do) between the accidental abuse, and the natural tendency of a doctrine. These, therefore, will he continually blend together, with regard to the doctrine of Christian perfection, in order to prejudice the minds of unwary men against the glorious promises of God. And how frequently, how generally, I had almost said, how universally, has he prevailed herein! For who is there that observes any of these accidental ill effects of this doctrine, and does not immediately conclude, this is its natural tendency; and does not readily cry

out, "See, these are the fruits (meaning the natural, necessary fruits) of such doctrine?" Not so: they are fruits which may accidentally spring from the abuse of a great and precious truth; but the abuse of this, or any other scriptural doctrine, does by no means destroy its use. Neither can the unfaithfulness of man, perverting his right way, make the promise of God of no effect. No: let God be true and every man a liar. The word of the Lord, it shall stand. "Faithful is he that hath promised; he also will do it. Let us not then be 'removed from the hope of the gospel.'" Rather let us observe, which was the second thing proposed, how we may retort these fiery darts of the wicked one; how we may rise the higher by what he intends for an occasion of our falling.

II. 1. And, first, does Satan endeavor to damp your joy in the Lord, by the consideration of your sinfulness, added to this, that without entire, universal holiness no man can see the Lord? You may cast back this dart upon his own head, while, through the grace of God, the more you feel your own vileness, the more you rejoice in confident hope that all this shall be done away. While you hold fast this hope, every evil temper you feel, though you hate it with a perfect hatred, may be a means, not of lessening your humble joy, but rather of increasing it. "This and this," you may say, "shall likewise perish from the presence of the Lord. Like as wax melteth at the fire so shall this melt away before his face." By this means the greater change is which remains to be wrought in your soul, the more may you triumph in the Lord, and rejoice in the God of your salvation, who hath done so great things for you already, and will do so much greater things than these.

2. Secondly, the more vehemently he assaults your peace with that suggestion, "God is holy; you are unholy; you are immensely distant from that holiness without which you cannot see God: how then can you be in the favor of God? How can you fancy you are justified?"—take the more earnest heed to hold fast that, "Not by works of righteousness which I have done I am found in him; I am accepted in the Beloved; not having my own righteousness (as the cause either in whole or in part, of our justification before God), but that which is by faith in Christ, the righteousness which is of God by faith." Oh bind this about your neck; write it upon the table of thy heart. Wear it as a bracelet upon thy arm, as frontlets between thine eyes: "I am 'justified freely by his grace, through the redemption that is in Jesus Christ.'" Value and esteem more and more that precious truth, "By grace we are saved, through faith." Admire more and more the free grace of God in so loving the world as to give "his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." So shall the sense of the sinfulness you feel on the one hand, and of the holiness you expect on the other, both contribute to establish your peace, and to make it flow as a river. So shall that peace flow on with an even stream, in spite of all those mountains of ungodliness which shall become a plain in the day when the Lord cometh to take full possession of your heart. Neither will sickness, or pain, or the approach of death, occasion any doubt or fear. You know a day, an hour, a moment, with God is as a thousand years. He cannot be straitened for time wherein to work whatever remains to be done in your soul. And God's time is always the best time. Therefore be thou careful for nothing: only make thy requests known unto him, and that not with doubt or fear, but thanksgiving, as being previously assured, he cannot withhold from thee any manner of thing that is good.

3. Thirdly, the more you are tempted to give up your shield, to cast away your faith, your confidence in his love, so much the more take heed that you hold fast that whereunto you have attained. So much the more labor to stir up the gift of God which is in you. Never let that slip: "I have 'an Advocate with the Father, Jesus

Christ the righteous,' and, 'the life I now live, I live by faith in the Son of God, who loved me and gave himself for me.'" Be this thy glory and crown of rejoicing; and see that no one take thy crown. Hold that fast: "I know that my Redeemer liveth, and shall stand at the latter day upon the earth;" and "I now 'have redemption in his blood, even the forgiveness of sins.'" Thus, being filled with all peace and joy in believing, press on, in the peace and joy of faith to the renewal of thy whole soul in the image of him that created thee! Meanwhile, cry continually to God that thou mayest see that prize of thy high calling, not as Satan represents it, in a horrid, dreadful shape, but in its genuine, native beauty; not as something that must be, or thou wilt go to hell, but as what may be to lead thee to heaven. Look upon it as the most desirable gift which is in all the stores of the rich mercies of God. Beholding it in this true point of light, thou wilt hunger after it more and more; thy whole soul will be athirst for God, and for this glorious conformity to his likeness; and having received a good hope of this, and strong consolation through grace, thou wilt no more, be weary or faint in thy mind, but wilt follow on till thou attainest.

4. In the same power of faith press on to glory. Indeed this is the same prospect still. God hath joined from the beginning, pardon, holiness, heaven. And why should man put them asunder? Oh beware of this! Let not one link of the golden chain be broken. "God, for Christ's sake hath forgiven me. He is now renewing me in his own image. Shortly he will make me meet for himself, and take me to stand before his face. I, whom he hath justified through the blood of his Son, being thoroughly sanctified by his Spirit, shall quickly ascend to the 'New Jerusalem, the city of the living God.' Yet a little while, and I shall 'come to the general assembly and church of the first-born, and to God the Judge of all, and to Jesus the Mediator of the new covenant.' How soon will these shadows flee away, and the day of eternity dawn upon me! How soon shall I drink of 'the river of the water of life going out of the throne of God and of the Lamb! There all his servants shall praise him, and shall see his face, and his name shall be upon their foreheads. And no night shall be there; and they have no need of a candle, or the light of the sun. For the Lord God enlighteneth them, and they shall reign for ever and ever.'" 5. And if you thus "taste of the good word, and of the powers of the world to come," you will not murmur against God because you are not yet meet for the inheritance of the saints in light. Instead of repining at your not being wholly delivered, you will praise God for thus far delivering you. You will magnify God for what he hath done, and take it as an earnest of what he will do. You will not fret against him because you are not yet renewed, but bless him because you shall be; and because "now is your salvation" from all sin "nearer than when you [first] believed." Instead of uselessly tormenting yourself because the time is not fully come, you will calmly and quietly wait for it, knowing that it "will come and will not tarry." You may therefore, the more cheerfully endure, as yet, the burden of sin that still remains in you, because it will not always remain. Yet a little while, and it shall be clean gone. Only "tarry thou the Lord's leisure;" be strong, and "he shall comfort thy heart;" and put thou thy trust in the Lord!

6. And if you see any who appear (so far as man can judge, but God alone searcheth the hearts) to be already partakers of their hope, already "made perfect in love," far from envying the grace of God in them, let it rejoice and comfort your heart. Glorify God for their sake! "If one member is honored" shall not "all the members rejoice with it?" Instead of jealousy or evil surmising concerning them, praise God for the consolation! Rejoice in having a fresh proof of the faithfulness of God in fulfilling all his promises; and stir yourself up the more to

"apprehend that for which you also are apprehended of Christ Jesus!"

7. In order to this, redeem the time. Improve the present moment. Buy up every opportunity of growing in grace, or of doing good. Let not the thought of receiving more grace to-morrow make you negligent of to-day. You have one talent now; if you expect five more, so much then rather improve that you have. And the more you expect to receive hereafter, the more labor for God now. Sufficient for the day is the grace thereof. God is now pouring his benefits upon you; now approve yourself a faithful steward of the present grace of God. Whatever may be to-morrow, give all diligence to-day to "add to your faith courage, temperance, patience, brotherly kindness," and the fear of God, till you attain that pure and perfect love! Let these things be now "in you and abound!" Be not now slothful or unfruitful; "so shall an entrance be ministered unto you into the everlasting kingdom of our Lord Jesus Christ."

8. Lastly, If in time past you have abused this blessed hope of being holy as he is holy, yet do not, therefore, cast it away. Let the abuse cease, the use remain. Use it now to the more abundant glory of God, and profit of your own soul. In steadfast faith, in calm tranquility of spirit, in full assurance of hope, rejoicing evermore for what God hath done, press ye on unto perfection! daily growing in the knowledge of our Lord Jesus Christ, and going on from strength to strength in resignation, in patience, in humble thankfulness for what ye have attained, and for what ye shall, run the race set before you, "looking unto Jesus," till, through perfect love, ye enter into his glory!

Spiritual Husbandry.

Of all ploughing and harrowing, the ploughing and harrowing of our own hearts is the hardest work, and I think I may add, it prepares for the richest harvest.

THE African Baptist church in Augusta, Ga., owns its minister, the congregation having bought him from his former master.

DR. CHEEVER writing from the continent of Europe, speaks as follows about the state of things there.

Everywhere there is expectation of a general war. Men say that if Garibaldi's successes continue, Italy will be so united and so strong that France will be jealous, and the emperor will step in to prevent the accomplishment of her freedom. On the other hand, if Garibaldi and the cause of the Italian patriots meet with reverses, Austria will rush in and renew and strengthen her despotism. If Hungary rises, Austria will have enough on her hands then. If Garibaldi still is successful, Hungary will probably be roused into revolution. Meantime the king of Sardinia's invasion of the Pontifical territory is a new complication of affairs. None can tell what will come of this step. Perhaps war with France—one might almost suppose it already determined by the threatening tone of some French journals. On every side the lines are drawing closer and closer against the Pope, and all things seem in perfect readiness with the greatest ease to sweep him and his whole remaining authority from existence. Take out the cancer at Rome, and Italy will be restored to health and freedom, but never till then. Now God's surgeons seem about to operate, but, nevertheless their knives may be sheathed for a season, and the decisive operation deferred. God hath put in their hearts unknowingly to fulfill his will, but not yet to agree; but the predicted final treatment of the mother of harlots and abominations of the earth, is that they shall make her desolate and naked, and shall eat her flesh and burn her with fire.

LIKENESS to Jesus is the highest excellency to which you can attain: let it be your constant aim.

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, OCT. 30, 1869.

LET NOT YOUR HEARTS BE TROUBLED. JOHN XIV, 1.

JESUS, when he uttered these words had just parted with his disciples of the last supper; he had given them an institution which they were to keep in remembrance of him. He had told them that he was going away from them, that they should seek him; but that whither he went they could not come. This it appears was the cause of their trouble; the thought that their Lord was about to leave them had caused them trouble and disquiet of mind; and it was this which called forth the Saviour's emphatic exhortation, Let not your hearts be troubled.

But why not let their hearts be troubled? He tells them why: the separation that was then to take place was not to be forever: he went away to be sure, but he went for their good; his thoughts would be upon them while absent from them; and he would be at work for them; for he was going to prepare a place for them, and it was necessary that he should do this; but he would come again and take them to himself; and this promise he gave them as a sufficient reason why they should not let their hearts be troubled. But our Lord is absent from us, as he was about to be from them: the same cause for trouble of heart exists with us, as with them; but if our Lord told his disciples anciently not to be troubled, for he would come again, that surely is a good and sufficient reason; and it is as applicable to us as them. That voice has come down through the lapse of eighteen centuries, to comfort the hearts of longing disciples all the way along even to the present day. "Let not your hearts be troubled: your Lord will come again to take you to himself." Much more may we take courage from these comforting words—we who are living on time's last threshold, when the glorious event is near even at the doors. Can we not fortify our hearts against all trouble under this blessed assurance?

But these words of our Saviour will bear repeating. Let us read them again, and place the accent upon another word: "Let not your *hearts* be troubled." No; above all things let not trouble approach the heart. Let there be trouble in the city and in the country; let there be on the earth distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing them for fear; yea, let your own circumstances be trying and distressing, let want and poverty dog your steps with unwavering constancy, let disease press heavily upon you, and pain rack your whole system, yet let not the *heart* be troubled. Keep peace and quietness there. Heart trouble is the worst kind of trouble; be sure you guard against that. If we inquire how we are to do this, an apostle and a prophet have both given us directions: the one says, "To be spiritually minded is life and peace." Rom. viii, 6. And the other responds, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. xxvi, 3. Once more we may read this comforting declaration of the Saviour's, and emphasize still another word: "Let not *your* hearts be troubled." No; whoever else is troubled, see that you are not. Though other hearts may shiver and sink with fear, see that yours be not so. You have least cause for trouble. The wicked and the ungodly will be disturbed with trouble; and it is natural that they should be. When they see their prospects fading and their hopes vanishing, when the frail reeds upon which they are now leaning, are breaking and piercing their own souls, when their main stays and dependences are all failing them, it is natural, it is proper, that fear and trembling should prostrate their obdurate hearts. But their rock is not our Rock. Deut. xxxii, 31. We lean upon no deceitful arm. The great God who has said through his Son, that it is his good pleasure to give the kingdom to his little flock, is our Shepherd, and we the sheep of his pasture. The great arm that upholds the universe and moves the planets in their courses, is pledged to our guidance and support. And well may those who occupy such a position, act upon the exhortation, "Let not *your* hearts be troubled."

Precious and comforting words. Afflicted saint driven and tossed, these words are yours. They come from the faithful and true Witness who never commands us to do what we have not good reason to do. In the midst of the turmoil of earth, in the midst of its political excitements and the discordant elements of wickedness and sin, in the midst of wars and strife, let your hearts rest in peace. In the midst of pestilence and calamity, be undisturbed. In the midst of the shadows and darkness of this world, shed a mild and steady light, as you journey on. Having made fast to the anchor within the veil, press on your way, drawn by a steady attraction to the saint's rest. Faith is our impelling force. It is feet to the lame, ears to the deaf, and eyes to the blind. It is through its powerful glass that we get glimpses of that better land, which fire us with unwonted zeal—glimpses which the world sees not, and cares not for.

And near and nearer still
Does the bright prospect come,
As Time with tireless wing,
Beareth the pilgrims home.

And though the earth be moved,
Though hills and mountains reel,
Yet shall our trusting hearts;
No anxious trouble feel.

For Christ our Lord will bring
The treasures God hath given
Into his tender care,
Safe to the courts of heaven.

And in those mansions bright
His face we soon shall see,
So let our anxious hearts
No longer troubled be.

"PEACE AND SAFETY."

We read in the prophetic word that a time shall come when men shall cry Peace and Safety: and the singular characteristic of this period is that they are deluded into the expectation of exactly the opposite of what they are to receive. They cry Peace; and war cometh; they cry Safety; and sudden destruction bursts upon them. 1 Thess. v, 3.

We are reminded of this prediction, by the sayings and doings in relation to the friendly visit of the Prince of Wales, the eldest son of the Queen of England, to this country, with which almost every paper in the land is just now alive. The event is everywhere hailed as a token of a great era of coming peace! Hear the *N. Y. Independent*. Speaking of the relation which England bears to America, it says:—

"In token of peace she sends to us her chiefest son; her future monarch! Then let the earth ring and re-echo, and let the very skies be shaken, by the spontaneous jubilee of our welcome!

Again, "But it was *greeting*, and not defiance, that the voice of the cannon carried forth. It was a smile that broke before him along those lines of polished muskets, brilliant and still, with every ball extracted from them. The bugle and drum tuned to festival strains, the cannon led in procession before him as if they had been yielded to his bidding and were henceforth to do battle with his enemies—his own uniform, so hated by our fathers, the very red-coat which they with such exultation and triumph saw departing forever from this city on the 25th of November, '83, but which now shone conspicuous again in every foremost place of honor—all these were signs of amity fixed, and not presages of anticipated strife.

"It was not the Prince only, it was a great coming era of Peace, represented or at least foreshadowed by his visit, which called forth the almost unexampled enthusiasm."

Speaking of the visit of the Prince to our national capital, and to the tomb of Washington, the Washington correspondent of the same paper says:—

"Instead of horrid war, gentle Peace. A few years ago and our national capital was ablaze, set on fire by British torches, and Washington was full of hostile British troops. All this is changed. The new order of things is more consonant with Christianity. England and America will never again war with each other."

Another paragraph from the same article says:—

"It is the moral character of the extraordinary event which I would notice—an event which will take

its place on the page of history, solitary and alone, for there is none other like it. When Kings visit Presidents, when royal princes visit the graves of rebel democrats, may not the millennium be dawning?"

That there is significance in this event, we doubt not; and no more do we doubt that men are inclined to carry its significance one step too far. They look upon it as an omen of actual and enduring peace; whereas we can but regard it as an omen of the time, not when there shall really be peace, but only when men shall cry Peace. They regard it as a token of a time when safety shall actually reign over the earth; we are compelled to regard it as only a token of that time when men shall falsely think themselves secure, as a thirsting man may dream that he drinks, or a hungry man that he is full, but when sudden destruction from which they shall not escape, is even hanging over their heads!

It is no spider disposition, which extracts poison where the bee finds honey, which leads us thus to speak. But the Lord forbid that we should see visions of peace when there is no peace, or help swell the cry of safety and security, when the sword is coming.

With a watchful eye, Brethren, let us behold the signs of these times, not being like the Jews at the first advent, who were wiser in temporal than in spiritual things, who could discern the face of the sky, but could not read the plainer signs which appeared in the moral heavens, to denote the time of their visitation. Let us take heed to the sure word of prophecy, by which word we learn that the world's great cry of Peace and Safety will only be another token of its speedy and sure destruction.

WESTERN TOUR.

BRO. SMITH: After leaving you on the 9th, and the many cares which followed our General Conference, I found rest, and an opportunity of pleasant reflection as I rode upon the train to Chicago. Our conference was one of wearisome labor, yet let God be praised that a good degree of harmony prevailed, and that the dear servants of the Lord parted with increased confidence in, and love for each other. We look back with the greatest pleasure to the doings of our conference. The action upon securing church property legally is all that we have ever suggested, and more than we ever expected would be so unanimously adopted. This takes a great burden from our mind, and inspires courage to labor on in the cause. You, and our good printers, and all connected, will have to do the best you can in the old shell of an Office through another cold winter. Next spring we expect to begin to repair and build in good season, in good earnest, if the friends of the cause get their cash ready in season necessary to accomplish the work.

From Chicago across Illinois to the Mississippi river we slept well, and felt refreshed to take the train at Burlington for Ottumwa, where we met Bro. Hull prepared to take us on to Knoxville. The first night we put up at a log tavern, and lodged in the chamber, in one corner of which was about two hundred bushels of wheat. The landlord in taking care to air his grain had taken off a board from the east end of his house, leaving an opening of about ten square feet. In the morning the chilling east wind was blowing directly upon us, and we were suffering with cold. We took a severe cold, in consequence of which we were almost useless during the conference at Knoxville.

Bro. Hull and Suook were present to preach the word. The weather being pleasant, meetings were held in the tent. We tried to speak twice. The attendance from abroad was small, it being a season when farmers have much to do. The social meetings were deeply interesting. We were disappointed to find in this land of Campbellism so many to join in the spiritual worship of God, and with feeling hearts and streaming eyes speak of the love of Christ which they felt.

We were very much disappointed to find the brethren so poorly prepared to meet the debts and wants of the cause in southern Iowa. The Knoxville church are building a place of worship, which is something of a tax on them, and many of those who should help the cause were not present. We fail to get the \$50,00 due us on the tent, and received only one dollar on traveling expenses, which amount to \$16,00, at this point.

We feel to make due allowance for the difficulties in this country of raising cash; but times are growing better, and unless the friends of the cause in southern Iowa sustain the cause in their midst, their preachers will be obliged to answer calls in other States where they will be sustained. We wait till New Years for what is due on the tent, and advance about \$150.00 from missionary funds for the benefit of three preachers in their midst, and leave it to the liberality of the brethren in southern Iowa to replace it in the treasury when they turn this year's bountiful harvest. We speak from experience in other fields of labor when we say that unless there is vigorous action on the part of the brethren (some of them wealthy) to sustain the cause, it will come to a stand still in southern Iowa. May God help the brethren in southern Iowa to feel the responsibility that rests on them now.

Bro. Hull has gone to Missouri with Bro. Boltin who came more than one hundred miles for him. Bro. Snook goes with us to Richmond and Marion. The weather is fine, the roads good, and we have recovered from the cold, so we anticipate a pleasant journey and a good time. Notwithstanding the discouragements we have met, we have felt free in spirit, and sometimes triumphant in the Lord.

Here is a wide market for our publications. Hymn Books and Spiritual Gifts are called for more than we can supply. The steam press must keep moving.

May God help our people to have just views of the vastness of this work, and the importance of working with their might in view of the shortness of time. Those who keep their surplus property till they can turn it to better advantage, may keep it till it is not wanted.

J. W.

SPIRITUALISM.

We, as a people, have believed and taught from the very beginning of Spiritualism, that it was a foretold sign of the speedy termination of this age. The popular sentiment at that time was that it was a humbug and could not last but a few months at the longest. About twelve years have now past and still its power is increasing. No system ever existed since the creation, that we have any record of, that gained converts as fast as modern Spiritualism. What is it but Satan increasing his snares, knowing that he has but a short time.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi, 14. This testimony shows both the extent and object of this last mighty work of the enemy. It goes to the "whole world," its manifestations were to be in every part of the habitable earth. Its declared object is "to gather them to the battle of that great day of God Almighty."

In the late convention of Spiritualists steps were taken towards a permanent organization, and of course their work will be more effective in the future. To show how well the purposes and expectations of Spiritualists agree with the scripture quoted above, we quote the words of Dr. P. B. Randolph: "I believe there is a principle at work from one end of the world to the other, and the day is already dawned when all society will be swept on by the rushing tide of truth and common sense, to the ultimate belief in modern Spiritualism."

If, then, the above prophecy is about to receive its fulfillment, how important the verse following: "Behold I come quickly, blessed is he that watcheth," &c. O then, in view of these things, let the Advent doctrine and faith, be a living reality among us. Are any laying down their watch? The true Witness says to them, "TAKE HEED," "Be ye also ready."

M. E. CORNELL.

MEETINGS IN OWASSO AND GREEN BUSH, MICH.

AFTER a journey of two days and a half through the country from Battle Creek to Owasso, Shiawassee Co., in company with Bro. E. Griggs, we met with the church on Sabbath and first-day, Oct. 6th and 7th, and were refreshed and strengthened in the Lord. I then rode with Bro. G. twenty miles to Green Bush. Trials, sickness and death in their midst had much re-

duced their numbers in their Sabbath and social meetings. After visiting and holding several meetings with them, they appeared much revived and strengthened in body and mind. Our last meeting was trying to the flesh, but spiritual and comfortable and profitable, respecting their present and future progress in the "finishing of the mystery of God." We held several public meetings: three in a new place, where some manifested an interest in our position, but we were obliged to leave to attend a conference appointed to be held in Owasso Sabbath and first-day, 20th and 21st. At this meeting we were cheered and strengthened by the coming of some of our brethren and sisters from Lock, Burns and other places. First-day was stormy and but few except Sabbath-keepers to hear. Yesterday, after the rain storm, a little company of us rode some three miles to the beautiful flowing Shiawassee river, where two were buried in baptism. In the evening we enjoyed a sweet refreshing from the presence of the Lord while attending to the ordinances of his house; after which we had an interesting season praying for a young man who had been an attentive hearer in all our meetings, and said he was fully decided to persevere in this way, and keep all the commandments of God.

JOSEPH BATES.

Owasso, Shiawassee Co., Mich.

A CORRECTION.

How often we hear it remarked by pious, well-designing persons in prayer-meetings that they are bound to press forward and have a part in the kingdom to come, and then wind up by saying, "for eye hath not seen, nor ear heard, neither has it entered into the heart of man to conceive of the glories that God has laid up for them that love him."

We think the meaning of this verse is too often misunderstood. The apostle Paul never gave it as a reason why we should "try to prove faithful," that we knew nothing of the nature of our reward, and the felicity of the future world—but just the opposite, and it is proved by this very text, when taken with its connection. The passage probably means that we know nothing of the future world by the testimony of our senses—by seeing and hearing—for it is all a matter of faith.

This text when correctly quoted (for it is seldom quoted right), reads, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But is this all, as it is generally used? Listen to the next verse. "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." What has God "revealed unto us by his Spirit?" Answer. The very things that "eye hath not seen, nor ear heard;" those things "which God hath prepared for them that love him."

Therefore we conclude that although in the present imperfect state we "see through a glass darkly" in comparison with the reality, yet by the help of the Spirit which "searcheth all things," we may have un-speakable conceptions of our glorious inheritance, for Christ in describing the office of this Spirit said, "He will show you things to come."

G. W. A.

THE ACTION OF THE CONFERENCE.

DEAR BRO. SMITH: I had felt a degree of satisfaction in view of attending the late conference, as there I should hear for myself from brethren from abroad, and learn their views and spirit on important subjects there to be investigated and settled; and also to meet with some brethren whom the Lord has raised up as recent laborers, and hear the truth from their lips. But being taken sick with the ague and fever on my way there, I was deprived of the privilege anticipated, and probably shall never meet some of those dear brethren, unless I am so happy as to meet them in the first resurrection. I am glad to learn that the Conference saw eye to eye in forming a legal association so that there may be order in the temporal matters of the church. If it is right for a brother to give or take a deed of a house, in my mind it is equally so for an association to so arrange that they can legally hold a meeting-house or printing establishment. God is a

God of order in temporal as well as spiritual matters, pertaining to his church on earth.

As to a name I have sometimes thought the plain scriptural term, "Church of God," was all that is necessary. But in reflecting more on this subject, I see that God has given to his people and to individuals names suitable to the time and circumstances under which they were placed. The Lord said Jacob should be called Israel, and though in many places in the inspired book after this we read the name Jacob, yet Israel was the significant name for he had power with God and with men and prevailed. Gen. xxxii, 28. The first followers of our Saviour were called disciples, as a disciple is a learner. Christ was their teacher in person, and when about to leave them, he says, "Now ye are clean through the word which I have spoken unto you." The disciples were called Christians first at Antioch. Acts xi, 26. I know not whether by friends or enemies, or both; but I do know that the name Christian at that time was very significant, as Christ was very dear to his saints, but by the mass he was called an impostor. I would say to my brethren scattered abroad I cannot see a reasonable or scriptural objection to the name Seventh-day Adventists, as it is significant of the position the church of God must occupy in the time of the end.

JOHN BYINGTON.

Ceresco, Oct. 1860.

THE CAUSE IN ALLEGANY CO., N. Y.

BRO. SMITH: I wish to state through the *Review* for the encouragement of the brethren and sisters of like precious faith, the precious blessings that God has bestowed upon us in this region.

But a little over a year ago there were but five or six of us in this county in the third angel's message. Through the summer and fall, a year ago, three of us in Friendship met once a week in the evening in a grove to pray for the success of the truth and for a preparation for usefulness, which we felt could be nothing less than holiness, or a whole, living sacrifice of ourselves to God and his cause. In the course of that season a few brethren and sisters in the town of Willing came out with us upon the truth, and in the winter four in Alfred, under the labors of Bro. Barr. The second Sabbath in August last we met at Willing, and with the assistance of Bro. Fuller, organized a church with twenty-two members, and arranged meetings to be held in different parts of this county.

The first meeting in Alfred was a blessed season of encouragement and strength to the church, and all resolved on an entire consecration to the work of our Master. The second meeting in September was in the Niles settlement, in the town of Wellsville, where there were but two Sabbath-keepers, Bro. Sanborn and his wife, both recent converts to our faith from the Methodists. In this meeting Bro. Fuller and a few of his brethren from Ulysses came to our help, and God by his Spirit wrought powerfully for us the two days we were together, in the conversion of the people in the settlement. I can truly say I never before saw such power as the Lord gave his truth, nor such deep emotion and love as he gave his dear consecrated people, such fervent effectual prayers; the influence was irresistible, so that when we left there were eighteen Sabbath-keepers in the place; in fact, nearly all of the people except those in the settlement who belonged to the Methodist society; and of these converts to the truth, all except one, were until then unconverted.

We have just closed the third meeting of the church, which was in Friendship last Sabbath and first-day. This was also a blessed time from the commencement to its close. The church with but few exceptions were together, and the most of the recent converts to the truth were present.

In looking over the assembly of believers congregated together in the school-house at Nile, where the few of us in months past have felt our loneliness, and endured many trials from our former brethren, where we have hoped almost against hope to see the salvation of God, I could but think what a change in a few short months. Instead of three of us meeting in a grove weekly to pray with and encourage each other, now were assembled some forty or more brethren and sisters firm in the faith and determined in obedience,

their countenances radiant with the love of Jesus and to each other, cheerful and prompt in confessing to each other the truth and faithfulness of God, and, to the youngest convert, all striving for holiness in obedience to all the commandments of God and the faith of Jesus. O blessed be the faithful, prayer-hearing God. Here again I would say that three we trust were converted from the ranks of the unconverted, to the determination to keep the commandments of God and the faith of Jesus.

Bro. Fuller was present and rendered us efficient assistance. But I wish especially to say that the church, on first-day, adopted the plan of systematic benevolence to raise the means to sustain a laborer in the field occupied by the church, and pledged one hundred dollars to send me out. This, to me, is a precious privilege indeed. I have for some time labored as I could, while working at my trade to support my family. But while I was forced to deny many calls for help, and realized that there was sufficient means in the hands of some of our brethren, I have felt at times almost discouraged. I know of others more efficient than I can possibly be, pressed down with cares and debts, and forced to work at a disadvantage to sustain themselves, and what little they have to depend upon going from them little by little, until soon all will be gone, and they left destitute.

I know as a people we have not much worldly wealth, but I do believe that there is enough among us to keep in the field, and unembarrassed, our few faithful preaching brethren. Brethren and sisters, all of you think of this subject, pray over it, and I beseech you act upon it. B. F. ROBBINS.

Belmont, Alle. Co., N. Y.

WEEP NOT FOR THE DEAD.

"Why mourn for the weary who sweetly repose,
Free in the grave from life's burden of woes."

Why should we weep for those whom God has suffered to be laid away in the silent grave, to rest for a little season, until the morning of the resurrection. Their toil and care is ended. No more shall the ills and woes of life disturb their peace. They are at rest. The tempter can no more allure their steps away from God. They are safe. Oh! blessed thought! Safe from all that can have power to destroy. Thrice blessed are they who die in the Lord. Ah! could we realize as we stand by the bedside of death, and behold the breath of the dying growing fainter and fainter, that they are being taken from the evil to come, that they are escaping many sorrows which we living must endure, we should not feel such anguish to yield them up. Such bitter tears would not flow, that God had robbed us of those we so fondly loved. Far more reason have we to weep for the living, than the dead. Each succeeding year of our lives brings with it its weight of care and suffering. How often when pressed with trouble, surrounded by temptations, our weary hearts almost famishing within us, we droop beneath the burden, and as we gaze on the mound of earth beneath which rests the saint of God, we almost envy a spot by his side.

Yet though a blessing is pronounced on those who sleep in Jesus; though they escape the sorrows and perplexities to which all in life are subject, it is not right to desire that their lot might be ours unless it can glorify God. A selfish motive may often cause us to desire the grave. The influence of the world may seem so powerful, its temptations so great, that we feel we cannot resist. We may lack energy and boldness to struggle for victory, and we feel it would be sweet to lie down in death beside the dear ones who have gone before us. We may question why some who were so consecrated to God, and possessed so much talent for doing good, should fall by the destroyer, and we yet live on. But God knows why. He suffers nothing to befall the Christian that shall not work for his good. Let us not then murmur and complain, but toil on a little longer, realizing that our reward awaits us above. Let us strive to make life an object. Feel that we live for something, and God requires of us faithfulness. Satan will try hard to discourage, but God is mightier than he, and able to deliver to the uttermost all who will come to him in faith.

Though it is blessed to die, yet it is blessed to live when we live wholly for Jesus, and our lives are hid in him. How much reason we often have to mourn

that the world possesses such power to fascinate the mind and lead it from God, thereby casting a veil over the beauty and glory of heaven, shutting out the light and presence of Jesus from the soul. But we can resist its power. It is possible. May God aid us by his Holy Spirit to tear away from every influence that is opposed to pure and undefiled religion, that whether we live or die, we may at last have a place in the kingdom of Jesus, where no tempting enemy will ever more be suffered to annoy us. May God enable me, dear friends, to meet you there. S. A. HASTINGS.

Somerville, Mass.

SABBATH EVENING.

Lo! behind the western hills,
Sinks the sun's expiring ray;
When the six days' hours it fills,
Ushering in the sacred day.

Sacred day of sweet repose,
To the weary and care-worn;
Welcome thy sacred hours to those
Who life's burdens long have borne.

O! how sweet upon this day,
When from six days' labor free,
In our minds to soar away
To that rest we soon shall see.

O! how sweet to meditate
On the goodness of our Lord,
And his rest commemorate,
As commanded in his word.

When these earthly Sabbaths end,
When probation's hours shall close;
May I then a Sabbath spend,
Free from sorrow and from woes.
V. O. EDSON.

Palermo, N. Y.

THE SONG OF SOLOMON.

This is one of the most beautiful poems in the Bible. The graces of Christ and the church are described in highly figurative and glowing terms. To many, this book is a dead letter, instead of being the living word of the Lord as it verily is. It is supposed to be a love-sick ditty, written by Solomon when he loved many women. 1 Kings xi, 1. But when the plan of the book is understood, it becomes an interesting portion of scripture. The Song of Solomon is written in the form of a dialogue; the three principal speakers are Christ, the church, and the daughters of Jerusalem. Christ invariably addresses himself to the church, the church directs most of her discourse to Christ, but in some cases a conversation takes place between the church and the daughters of Jerusalem. The daughters of Jerusalem no doubt refer to nominal churches. It may assist those who have never paid attention to this book to show the manner in which it is divided. The whole of the book will not be noticed but the attentive reader will soon discover the form of the composition.

Chap. i, 1. "The song of songs, which is Solomon's" This merely shows the name of the inspired writer. His writings all commence in the same manner, also other books of the Bible. In verses 2-4 the church directs her discourse to Christ; in verses 5, 6, to the daughters of Jerusalem, and in verse 7 again to Christ. Christ answers her, verses 8-11. She again speaks to him, verses 12-14, &c. In chap. ii, 2, Christ shows how much more he esteems the true church than those who are only so in profession. "As the lily among the thorns, so is my love among the daughters." The church replies, "As the apple tree among the trees of the wood, so is my beloved among the sons." The church generally calls Christ her "beloved," while Christ calls the church his "love." Chap. iii, 6. This shows the condition of the church when she has obtained of the merchant those things necessary to her perfection. See Rev. iii, 18. Chap. iv, is a glowing description of the church. Verse 7 shows the perfection of the church when she is presented to God without spot or wrinkle. Eph. v, 27. Chap. v, 2-6, evidently refers to the Laodicean church. Rev. iii, 14-22. The church in her sleepy condition awakes enough to hear her beloved say, "Behold I stand at the door and knock," "Open to me;" but after standing there till his head is filled with dew, he leaves her forever. Finally roused by God's judgments, she opens the door, but it is too late, he has gone. This is a solemn warning.

May the Lord help us to open the door before he leaves. Verses 10-16, are the church's description of Christ. Chap. vi, 9, contains an allusion to the seven churches. "Sing O barren," &c. Isa. liv, 1. Paul proves this to be the New Jerusalem, the mother of us all. Gal. iv. In the prophetic song of Hannah she says, "The barren hath borne seven." 1 Sam. ii, 5. The seventh church is spoken of as the fairest of the seven. Verse 10. This is when she arrives at her perfect state. Chap. viii, 5. Here the church is seen coming out of the wilderness, whither she had fled from the face of the serpent. Rev. xii. Verse 8 fitly represents a church destitute of vital godliness, and therefore not pleasing to the Lord; but she finally attains such a state of perfection as to find favor in his sight. Verse 10.

Many interpretations have been given to this book, but in my opinion this is the only correct one. If it contains instruction for the remnant, like Daniel and Revelation, it will be more fully understood at the time of the end. Dan. xii. D. HILDRETH.

HISTORY

Is generally considered an interesting and profitable study, and it is necessary to have a correct view of the past, in order to know our present position; and especially is a knowledge of history indispensable to understand prophecy.

I am fond of reading history; was formerly exceedingly interested in ancient history as a means of pleasure and mental enjoyment; but I read it now as a means of information.

I have just been glancing my eye over some of the sketches given by Hallam (middle ages) of the great men, who by their skill and ability founded empires and kingdoms, and viewing their splendid acts, their brilliant victories and attainments, I am struck with astonishment; but as an offset to this, the background view of their crimes and cruelty, and the oppressive acts which they considered necessary to enforce their authority, their conscriptions, their disregard of lesser interests of individuals, and small communities, their impure record of domestic cruelty and crime, the record of those (so-called) minor interests, sacrificed on the altar of ambition, individual rights and happiness always sacrificed when in the way of the conqueror's car, these grated harshly upon the ear.

Wearied with the recital, and finding that the most virtuous characters in history are generally soon borne down with the force of the less conscientious, and my heart pained within me to find everywhere scattered along in the stream of time, ruined prospects, and blighted hopes, crimes of deepest dye staining the reputation of the most honored heroes; mighty kingdoms arising amidst injustice, oppression, bloodshed and fraud; and viewing these mighty governments advancing to greatness, and in a short period, falling into insignificance; changes, continually altering boundaries, cities depopulated by war, governments rising and falling;—wearied and sad I laid aside my book, thought a moment of this confused state of things in which historians themselves are almost lost amid the rubbish of historic records, thinking too of the fallibility of the historian, who is often partial, and with a stroke of the pen has often done injustice to the really virtuous, while the reckless but brilliant conqueror has been almost deified; with such thoughts as these, my heart was pained; where could I rest my mind? No spotless character combining power, heroism, virtue, loveliness, majesty and beauty, and empire, met my gaze; all was an arid waste, a wilderness of woe, a bloody field of battle, an adulterous, viperous crowd.

I took up the Bible and opened to the book of Mark's gospel, and there I found my ideal in reality; there stood forth in the first ten chapters, our glorious King, combining in his character everything I desire to see; power with love, benevolence with justice, empire with humility, respect to the rights of the least, equally with the greatest; sympathy with the suffering, without any ambition to exalt himself above those he benefited, always relieving the burdened, and bearing the heaviest of burdens in his own glorious person; no stain upon his spotless character; I could look upon him, and gaze, and the more I gazed, the more I admired, the more I loved. What could we do without a model of perfection amid such a ruin of nations? See him stilling the

waves, healing the diseased, feeding the five thousand with a few loaves, I could look at him as the tower of defense, amid a million of foes, a noble model of character, a Deliverer, a King, a Conqueror; brave and true, of noble birth, of ancient family, of highest and boundless empire; no selfish designs lessen his influence, but purest, most disinterested benevolence appear in every one of his acts. He is the one altogether lovely; there is one hero in history. J. CLARKE.

BREVITIES.

THE LOVE OF GOD.—The man who attempts to run the Christian race without the love of God in his heart, must fail: his own natural heart, however full of love, will fail when hard pressed with provocation and sorrow; but he whose heart is supplied with the love of God, is like the well supplied from pure and abundant springs, the more you draw out of it, the more pure and abundant the supply.

Our own loves are various; as, the love of parent to child, and the love of child to parent; the love of brothers and sisters, the loves of the social circle, the ardent flame of the young, and the deepened friendship of the old; loves pure and impure, all these exist in the heart of the crowd, heedless of God the Creator, who first made man upright.

Therefore when we speak of love, the mass of mankind associate the idea with something so low and groveling as to despoil the word of its true meaning. The love of God is something beyond even the comprehension of the wisest of men, and until it is felt, it is unknown: it fills the soul, and purifies and sanctifies all other loves; and keeps them in proper bounds. The love of God coming as it does from the creation of man, is exactly suited to his organization, and does not blunt the natural and social affections, but teaches them to work in harmony with law and order.

Could all mankind be at once filled with the love of God, in such a degree as to thus purify the heart, such would be the benign influence of their love, that crime would disappear, and impurity would be unknown. Society would be in raptures at the change, and all natural affections being thus purified, would develop the kindest acts, poverty would disappear, and disease would soon be robbed of its malignity, and in time would be eradicated; having nothing to feed upon; and the race would improve in physical and intellectual strength, and beauty, as generations pass away, and man would die only from age, and even hereditary disease would finally disappear.

But alas! no such cure will man accept; for six thousand years he has resisted the good Spirit, has waxed worse and worse, and now the cup nearly full is filling up, and man only awaits his sentence. The love of God is too pure and holy for the carnal heart; those gross passions spurn the true love that would not give them a place, and the love of God is too pure to dwell with gross and sensual passions; to exist in the heart, it must rule, it cannot be subservient.

RIVALRY.—Rivalry can hardly exist in the breast of the holy man; he feels that the more his brother advances in holiness, the greater his own power to go forward, and he knows too, that if his brother is held back in the course, his own progress is hindered, and that the very genius of holiness is opposed to rivalry. It cannot exist and be nourished at all in the heart of the Christian; for it would make such a soul the abode of devils, rather than of the Spirit of God. The enlightened Christian is happy in the humblest sphere, and he is conscious that rivalry is the work of an unhumiliated heart, and eradicates it as he would malice and envy and every evil work. Christianity is benevolent in its nature, and he is the most thriving Christian, who most seeks the interest and prosperity of his brethren.

Judging others by ourselves is a correct test in a general way as to the main features of humanity, but when this test is applied to acquirements, literary or religious, it fails; thus the novice whose backsliding experience extends over perhaps a score or two of years, whose moral sense is blunted, whose life has been a history of backslidings and heart-wanderings from God, whose family and friends have mourned, and suffered by his slackness and sins, even though he returns, can no more judge of the experience of his

brother who has walked in the light, whose pathway has been lined with humility, charity, liberality, holiness of heart and life, than the blundering, plodding scholar can judge of the acquirements or the literary attainments of the ripe student.

They will be rewarded "according to their deeds," and let us consider our standing before we suppose all as ignorant as self.

Sometimes the young student makes an acquisition which pleases him much, and enraptured, he instead of rejoicing over it attempts to teach his superiors who perhaps have long ago passed over the same ground.

It is a natural characteristic of some to suppose that all that is new to them is new to others, and when such a person discovers that sin is exceeding sinful, he supposes that the fact will be just as new to his brethren, who, perhaps, have long tried to convince him of this important principle.

APPRECIATION of others is a talent which conceited persons do not possess; they appreciate themselves more highly than any one else does, but the feelings capacities, acquirements, &c. of others they are loth to acknowledge.

TRUTH is a gem too precious to be hidden; let it come, no matter if in the ore, let it come and we can separate it from the dross afterwards; when dug up from the mine at first, of course we expect it in the ore, and we do not complain of its roughness.

THE world call us (who venerate the law of God) fools, disturbers of the peace, of society, disorganizers, &c.; but the psalmist says, "A good understanding have all they that keep thy commandments." Keeping the commandments restrains and regulates the temperaments of men.

J. C.

LETTERS.

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

From Sister Clough.

BRO. SMITH: I have felt for some time as if I should like to communicate some of my feelings to my brethren and sisters through the *Review*. When I look around on the world, and worldly professors, and by the light of the present truth see whither their course is tending, when I see men endued with reason, understanding and judgment, bending their whole being as it were to obtain the riches, honors and applause of this poor fading world, when I see women of talent and education, who might be the means of doing much good in the world, make themselves the veriest slaves of fashion, their dress, their style of living, and how to keep up with the times, seeming to be the main object for which they live; when I consider these things, I wonder if it could have been much worse in the days of Noah or of Lot.

Dear brethren and sisters, we have had light upon the third angel's message. We can see that according to the word of God, and the signs of the times, great judgments are about to burst upon this generation of men, and our main question ought to be, How shall we escape the direful calamities that are so soon coming? How important that we have a well-grounded hope that reacheth to that within the veil. It is evident that we as a people have been living far beneath our privilege. But many are coming up on to better ground, and are taking for their motto, Without holiness no man shall see God; and this seems to be the right place and time for such a doctrine to be preached. We have seen that a correct Bible theory could not save us. We have found that notwithstanding the clear light of present truth has been shining upon our pathway, we have failed of loving God with all our hearts, or our neighbor as ourselves. But this doctrine of entire sanctification brings us at the root of the matter. May the Lord help us to see ourselves as he sees us, and then no doubt we shall realize what a great work we have to do, to get ready for the coming of the dear Saviour. O, how important it is that we be in earnest, and wide awake to the subject of being fully given up to the will of the Lord in all things. We must be willing to suffer with him here if we expect to reign with him by and by.

Brethren and sisters, I thank God for the prospect that is before the finally faithful. My greatest care is to know that I shall be there. We have a pow-

erful foe to contend with, and he knows all about the weak places in the citadel of our hearts, and knows where to place all his temptations in order to lead us astray. But how thankful we should be that we may cast our care on One that is mighty, who is able to deliver, and who will with the temptation make a way for our escape; and not only so, but every temptation overcome in the name of the Lord makes us still stronger to endure after conflicts.

My prayer is that the Lord would abundantly bless all those that are honest-hearted in the truth. May his blessing rest upon the *Review*, its editors, and all those that write for it. Especially would I crave the blessing of the Lord to rest upon Bro. and sister White in their arduous labors of love, and although they have passed through many conflicts with the powers of darkness, and have suffered much from those who are ever watching to make a man an offender for a word, yet still the blessing of the Lord does rest upon them, and if they continue faithful to their trust a little longer, what glorious crowns of righteousness will be placed upon their heads!

May the Lord give each one of us a disposition to study our own hearts, and each one get rid of our own wrongs ere we undertake to apply the rule too closely to our brother.

Brethren and sisters, let us gird on the whole armor and trust wholly in the Lord, and we shall come off conquerors, and be permitted to enter the goodly land, and meet our dear friends who now sleep in Jesus, and all the holy angels; and we shall find the promise fully verified, that "all things work together for good to those that love God." May this be our happy lot, is my prayer.

Yours in the bonds of love.

HANNAH CLOUGH.

Barton Landing, Vt.

From Bro. Van Horn.

BRO. SMITH: I feel truly to rejoice in the Lord and to praise his name for the blessings constantly bestowed upon me, and for the love of the truth, which makes the cause of God the principal object of my pursuit, and makes me willing to give heed to the counsels of the word of God.

I am still striving to get the mastery over my besetting sins, that I may come up to a closer walk with God, and pursue the path of holiness with more vigor and determination than I have done heretofore; for I know that without holiness no man can see the Lord. And I also feel the importance of the time in which we are living; for those who would be heirs of salvation must be up and doing; yea, they must work out their salvation with fear and trembling. It would be well for us to heed the counsel of Paul to the Romans, "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and in drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Chap. xiii, 11-14.

Though we may often endure trials and temptations, they only serve to make us more humble, and we are brought to see our own helplessness and our folly in trying to go forward in our own strength. Let us therefore strive on, for we have the promise that we shall reap in due season if we faint not.

I for one am determined by the assisting grace of God to walk on with the remnant people to mount Zion. I want to see the end of the race. I want to be ready and looking for my Saviour when he comes to take his people home. O how happy I am when I contemplate the beauties of that home. Then my trials and temptations seem as light afflictions which work out for me a far more exceeding and eternal weight of glory. I long to be there and be at rest. It is my earnest desire so to live, that my ways please the Lord; that I may one day meet my brethren and sisters before the throne of God, and sing his praise forevermore.

Yours in hope of eternal life.

I. D. VAN HORN.

Mt. Hawley, Ills.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, OCT. 30, 1880.

BRO. WHITE: Bill of paper was received Monday the 22d. inst., to the amount of \$1182.25, with a freight bill of \$50.57. Total, \$1232.82.

Canada subscribers will remember that the American postage on their papers has to be prepaid; so that in sending pay for one volume of the REVIEW, they will send \$1.13, or for one year \$2.26.

SINCE the notice of the two missing books, in No. 18, "Archdeacon Blackburn's History of the controversy on the immortality of the soul," has come to light. The Syriac New Testament is still behind. We hope it will make its appearance soon.

Brethren in Iowa.

I PROPOSE to be one of fifteen to pay \$10 each for the printing of 3000 copies of Bro. Snook's Review of Springer, and make him a present of the first edition.

He is one of our poor preachers, and must be helped immediately. Brethren in Iowa, can we help him in any better way? I think not. I will, then, pay the Office for the edition, and wait on you for your ten dollars till New Years. Send your pledges or the money immediately to Battle Creek, and all the edition sells for shall go to Bro. Snook. If more be received than to pay for the Review, he shall have that also.

JAMES WHITE.

A Request.

DEAR BRETHREN AND SISTERS: The treasury in the Poor Fund, consisting of clothes, &c., for those in need, is nearly exhausted. And as there are cases of destitution continually arising, and one new one recently, I thought it would be well for those who have clothing, bedding, or money, to spare, to send on here immediately. We hope there will be no delay, for we are going to assist some that are needy as soon as we get things together. Send your donations to Sr. Uriah Smith, or myself.

ELLEN G. WHITE.

A FEW few copies of our full Hymn Book, including Supplement and Addition can be had by addressing R. F. Cottrell, Olcott, Niagara Co., N. Y., enclosing \$1 per copy, with 9 cts. to pre-pay postage.

R. F. C.

Report

Of the business meeting at Kirkville, N. Y., Oct. 18th and 14th, 1880.

Organized by appointing Bro. Ross of Roosevelt to the Chair, and D. Arnold Secretary. Bro. R. F. Cottrell made a report to the meeting of the financial expenses of the tent operations the past season, showing that \$514.41 had been received and paid out the past year. On motion of Bro. Wheeler it was

Resolved, That the tent be sent into the field next season. Pledges were then received to sustain said enterprise amounting to \$450.00.

Resolved, That one third of said pledges be paid in by the first of June next.

Resolved, That Bro. F. Wheeler act as general agent to solicit and receive donations for tent operations the ensuing year.

Resolved, That Brn. L. R. Chapel of Palermo, E. Goodwin of Oswego, Emory Fish of Mannsville, J. M. Lindsay of Olcott, H. Hilliard of Grass River, E. D. Cook of Kirkville, J. H. Cottrell of Mill Grove and H. Maine of Leonardsville be a committee to solicit and receive donations from those in their localities for tent operations the coming season.

Resolved, That Brn. J. N. Loughborough and C. W. Sperry be, and are hereby invited to labor with the tent in this State the coming season.

Resolved, That Bro. R. F. Cottrell communicate with and invite Bro. J. N. Andrews to labor with the tent provided either Brn. Loughborough or Sperry should not see it duty to comply with the above request.

A letter was read before the meeting from Bro. White soliciting missionary funds.

Resolved, That Bro. J. N. Loughborough is hereby authorized to receive and transmit to the general fund whatever the Brn. see fit to appropriate to that purpose.

A. ROSS, Chairman.

D. ARNOLD, Secretary.

APPOINTMENTS.

We have decided to go West and Bro. Loughborough will go East. We will, providence permitting, be at the Conference at Mauston, Wis., Nov. 8d, Marquette the 10th and 11th, where Brn. Sanborn and Ingraham may appoint the 17th and 18th, Round Grove, Ills., the 24th and 25th.

JAMES WHITE.

PROVIDENCE permitting, there will be a conference in Monroe, Wis., Sabbath and first-day, Nov. 17th and 18th. Bro. White will be at this conference. Brethren coming to this conference had better fetch some provision with them, calculating in part to feed themselves. We shall have plenty room for teams, and brethren will find plenty of places for lodging. Let there be a general gathering at this meeting, and come to labor for the cause of truth.

JAMES WHITE,
ISAAC SANBORN,
WM. S. INGRAHAM.

Providence permitting, there will be a Conference in Ulysses, Pa., commencing the first Sabbath in November (or evening after Sixth-day). Brethren and sisters in Pa. and N. Y. are invited to attend.

NATHAN FULLER.

PROVIDENCE permitting, I will meet with the church at Lynxville, Crawford Co., Wis., the first Sabbath in November. We should be happy to see Bro. White at this meeting.

JOHN BOSTWICK.

Conference at Hillsdale, Mich.

Providence permitting I will meet the brethren in Conference at Hillsdale, Mich., Sabbath and First-day, Nov. 3d and 4th. We hope to see a general gathering of the brethren and sisters from the vicinity. Will Bro. Waggoner be at this Conference? On second-day, Nov. 5th, there will be an election of trustees who may hold the church property legally.

By request of the church,

J. N. LOUGHBOROUGH.

Providence permitting, there will be a Conference at Mauston, Juneau Co., Wis., commencing Nov. 2, at 7 o'clock P. M. We shall expect all the preaching brethren in the State, and as many more as will come. Will Bro. White attend? All who come on the cars will please come so as to get to Mauston at 8 A. M., sixth-day, for the next train will not get there until 8 in the evening. We will have teams at Mauston depot to take the people $3\frac{1}{2}$ miles west to the neighborhood where the meeting will be held. Inquire for Lone Rock school-house, west of Mauston village. Let all come that can. Will Brn. Phelps and Welcome please attend?

T. M. STEWARD.

Business Department.

Business Notes.

M. Hull: We sent you a package of books to Cameron, Clinton Co., Mo., by express the 23d. inst. Also bill of same by mail to the same place.

H. C. Whitney: Sent you a box of books the 24th inst. to care of Ogden & Copp, Ottumwa.

F. Moorman: Your paper is regularly sent. It must be the fault of the P. O.

B. F. Wilkerson: Your money was receipted on book, but accidentally omitted in REVIEW. We give it in this number.

Wm. Camp: The reason you have not received your paper, it appears, is this: Sep. 13 we received a letter from a Wm. Camp, wishing his paper changed to Holden, Mass. The writer not stating his former P. O. we supposed you to be the person, and so have sent your paper to Holden, Mass., since that date. We now re-enter your name at C. Vt., and send back numbers commencing with No. 18.

B. R. Walworth: Your letter contained but \$5, and you said that J. H. sent \$1 for his paper. We therefore put \$2 on your paper, \$2 to your credit for REVIEW to poor, and \$1 for J. H.'s paper. If this is not correct, how shall we rectify it?

S. B. Whitney: Received. Will be appropriated when Bro. White returns.

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.

Z. Brooks 1,00,xvii,1. J. Warren (by A. A. Dodge) 0,50,xv,14. Mrs. M. Fairbanks 1,00,xviii,1. B. F. Wilkerson 1,40,xv,21. M. Easterbrooks 1,00,xviii,1. H. Rowe 1,00,xvi,1. Mary Lathrop 1,00,xvi,6. John H. Parks 1,00,xviii,1. S. Lewis 1,00,xix,5. S. Tomlinson 1,00,xvii,19. I. Matthews 1,00,xvii,14. Z. Nicola 2,00,xix,1. A. Huntley 1,00,xviii,1. N. Jones 1,50,xviii,1. N. McCarr 1,00,xvii,9. W. J. Wilson 2,00,xiv,17. R. Randall 1,00,xviii,1. S. G. Clark 1,00,xviii,20. S. Myers (for B. C. Gay) 1,10,xix,1.

Books Published at this Office.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 pp., 430 Hymns, and 76 pieces of Music. Price, 60 cents---In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents---In Muslin 35 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp. neatly bound in Morocco or Muslin. Price 50 cents.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.---184 pp. Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 15 cents.

The Atonement---196 pp. Price 15 cents.

The Bible Class. This work contains 52 Lessons on the law of God and Faith of Jesus.---Price 15 cents.

A Book for Everybody---The Kingdom of God. Price 15c. The Prophecy of Daniel---the Four Kingdoms---the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 15c.

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The Seven Trumpets. Price 10 cents.

Vindication of the True Sabbath, by J. W. Morton, late Missionary to Hayti. Price, 10 cents.

The Sinners' Fate. pp. 32, price 5c.

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Review of Filio on the Sabbath Question. Price 5 cents.

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Works published by H. L. Hastings, for sale at this Office.

The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1.00.

The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cent.

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