



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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GROWING IN GRACE.

This did not once so trouble me,
 That better I could not love Thee;
 But now I feel and know,
 That only when we love, we find,
 How far our hearts remain behind
 The love they should bestow.

While we had little care to call
 On Thee, and scarcely prayed at all,
 We seemed enough to pray;
 But now we only think with shame,
 How seldom to thy glorious name
 Our lips their offerings pay.

And when we gave yet slighter heed
 Unto our brother's suffering need,
 Our heart reproached us then
 Not half so much as now, that we
 With such a careless eye can see
 The woes and wants of men.

In doing is this knowledge won,
 To see what yet remains undone;
 With this our pride repress,
 And give us grace, a growing store,
 That day by day we may do more,
 And may esteem it less.

[Richard Chenevix Trench.]

ARE MIRACLES PRECLUDED BY THE LAWS OF NATURE?

It has long been with infidels a standing argument against Christianity, that its miracles are contrary to the laws of nature, and therefore unworthy to be credited. The laws of nature, say they, are uniform; we never knew them vary; but we have often found human testimony false; hence, when the two are in conflict, we are bound as philosophers to reject the uncertain in favor of the certain.

It becomes us therefore to inquire, What does nature teach? Has she any testimony to offer on this subject, and what is it? Has she made any laws that bind the action of the Eternal?

We reply, Nature makes no laws. To make laws requires intelligence; but of this, nature is not possessed. She cannot tell why it would be better to impress upon the planets two forces than one; if she can, then she becomes mind, and is raised to the rank of divinity, an elevation which many would, no doubt, accord her, if by that means they could disprove the existence of a God. Nature has no laws except what God has given her. The term "laws of nature" appears to be a philosophical expression, invented for the purpose of avoiding any direct recognition of them as God's laws. So of the new phrase which Darwin has invented, "natural selection," as though nature selected such individuals and species as are best adapted to existing circumstances and conditions, and rejected the rest. Nature makes no selection. The phrase is an absurdity. The great discovery designated by its author, as "natural selection," is, in plain terms, simply this:

that those races which are best adapted to the conditions of life, live, whilst those which are less adapted become extinct.

We have not the least reason for supposing there is any such thing in the universe as force, except what comes from mind. One of the primary characteristics of matter is, that it is inert. It cannot move of itself, nor when put in motion, can it of itself cease from moving. The Almighty impresses upon a particle, or collection of particles, motion in a straight line, and were there no other force to counteract, these particles would move on in a right line forever. But he also impresses matter with gravitation, and forthwith suns and systems are imbued with a compound motion, projecting them in wonderful order through the orbits to which this union of forces confines them. The power to move the human frame comes from the mind. We have a certain portion of matter included within our physical organism, and connected with the mind by nerves and muscles through which that matter is controlled; and when we will that the hand should rise, it rises; or that the foot should fall, it falls. The power that we have over a hand, but in higher perfection, God has over every particle of matter in the universe. Every seed that germinates does so by means of force, impressed by the Creator; every winged ray of light is sent on its errand by God's hand; every hue that variegates the face of nature is an impress of his will. Man acts upon matter indirectly as well as directly; the motion which he communicates to the hand is transmitted to the implement which the hand wields, and is thus communicated to other bodies with which it comes in contact. God acts in like manner; his machines are at work throughout the whole system of nature. One of the most wondrous laws he has given her is that each organized form shall reproduce itself, like giving birth to like, from the hyssop under the wall to the cedar of Lebanon; from the mammoth to the animalcula; from nervous man to the senseless polyp. The same rule is extended to other than organic substances; anger begets anger; love begets love; smile begets smile; terror begets terror; virtue and vice spread their likeness wherever they can find objects to influence; the thoughts and opinions of one man reflect themselves in the thoughts and opinions of others; a pulsation of music multiplies itself through all the air; a single ripple becomes a thousand waves; flame spreads flame; disease propagates disease; so far as our knowledge extends, image mirrors image, throughout the whole extent of being.

This is but one of the Creator's laws; he has made others of like universality in their application, and under them he has set the wheels of nature in motion. But will he never change their modes of operation? Will he never stop the machine? Will not the wheels be sometimes turned off the track in order to a special end? Interrogate nature on this point. What says reason? What says probability? What says analogy? Does not the mower's scythe sometimes make a balk in order to spare a bird's nest? If mind be the force which moves all this machinery we must expect there will be variations. Occas-

ional deviation from established rules is the prerogative of intelligence. Without any actual evidence on the subject, it would be vastly more reasonable to suppose there would be special interferences with nature's laws, than that there would be none. That there should never be a miracle, would be the greatest miracle of all. It would lead almost inevitably, to the atheist's conclusion, that there is no God!

Hence the importance of miracles, in any system of religion that is expected to secure credence. So far from a religion of miracles being repugnant to the common sense of mankind, we find that the inhabitants of all countries, when unsophisticated by science, are believers in supernatural interpositions of the Deity. The religious want in man's nature creates a necessity for something above and beyond the operation of physical causes. A supernatural religion man will have, must have, by the very constitution of his being. Infidels, atheists even, are obliged to resort to their superstitions as a substitute for the revelation they have discarded.

Christianity can only be rejected from dislike to its doctrines. The miracles of the Old and New Testaments are certified to us by an amount of evidence unequalled in any other department of human history. Writers in defense of Christianity have portrayed and argued these evidences with such clearness and force, that nothing further in this direction can be desired. And yet there will, no doubt, be skeptics till the day when the Son of man shall appear in the clouds of heaven. Men who claim to be philosophers profess their inability to accept the Scripture miracles. They would not be so averse to a belief in the special exercise of omnipotent power, if it were only exerted on great occasions. They would allow that the Creator may have started the primordial germs of vegetable and animal life; they would admit the reasonableness of his setting the worlds in motion; they would feel no strong repugnance to the idea of a general divine government through the operation of natural causes; but a special providence, a universality and minuteness of direction that includes the sparrow's fall, a positive interference with the course of nature for the sake of rewarding or punishing, advancing or preventing the purposes of mankind; above all, the bestowment of supernatural power on mortals, in answer to faith and prayer, the connection, through an atoning Mediator and an intercommunicating Spirit, of man with his Maker; these are doctrines incomprehensible to the carnal man, whose only life is the life of the flesh, who has no spiritual experience, who "receiveth not the things of the Spirit of God, neither can know them, because they are spiritually discerned."

It is here that our treatises in defense of Christianity fail; and fail they always must, to a greater or less degree, not through the imperfection of evidence, but through the lack of spiritual perception, the blind eye, and the deaf ear, and the pulseless heart of the dead sinner to whom the reasoning is addressed. The church must rely for its power, not on proofs and arguments, but on present spiritual experience. It is the living

faith of the living members of Christ's living spiritual body that can lay hold on heavenly promises, bring down heavenly power, and scatter heavenly influences through an unbelieving world. The conversion of sinners is as really the result of supernatural interposition as the raising of the dead to life. With Christ and his apostles the pardon of sins stood on the same footing as other supernatural gifts. The mighty Healer not only said, "Rise and walk," but also, "Thy sins be forgiven thee!" The word that healed and the word that saved were one. "The prayer of faith shall save the sick, and if he has committed sins they shall be forgiven." It cannot be that the power of faith is obsolete. It cannot be that Christ and his apostles would have insisted with such earnestness upon the importance of faith, if it were not to be connected with spiritual heavenly gifts to the end of time. Faith was a leading subject in all our Lord's discourses. His life was a continued example of its perfect exercise. He spoke to the tossing waves, and every crested billow felt the instant check of an omnipotent rein. Come, said he to Peter, and the sea became solid to his tread. Money was wanted, and the magnetic thread that stretches from the Creator's throne to the remotest atom of the universe, draws the fish with his treasure to Peter's hook. Bear no more fruit, said he to the fig-tree, and the life force that sent up rich juices through trunk, and branch, and leaf, ceased its play. It was not as man, but as God, that he spoke, thought the disciples. Nay, said the Master, ye also, if ye have faith, can do not only the same, but even greater things. It is impossible for us to read Paul's enumeration, in the eleventh of Hebrews, of what faith has done, without feeling that the saints of old knew something of a power with God which Christians at the present day have in a great measure lost. Nearly all these instances of faith were attended by supernatural tokens of divine favor; the acceptance of Abel's offering; the translation of Enoch; the preservation of Noah; the miraculous interpositions in favor of Abraham, Isaac, Joseph and Moses. Faith cried, and the waters opened; faith blew the ram's horn, and unseen forces scattered the city walls; Samson prayed, and a spiritual influence strung every nerve with a superhuman strength; prophets were permitted to look into futurity; women received their dead restored to life; through faith persecuted saints "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong."

This is the very faith of which the Apostle is speaking, when he tells us that without faith it is impossible to please God. Then Christians must all possess it. They may have it in different degrees, but if they are without it, the Scriptures pronounce them earthly, sensual, having not the Spirit. Only the living Christian is properly prepared to resist the assaults of infidelity. He has the witness within himself; the supernatural inflowing of the divine life. This is the best of all evidence. While the merely intellectual believer is perpetually weighing human testimony, harassed with doubt and anxiety, lest some new discovery of geology, or astronomy, or history, should be found to conflict with the sacred record, he that has the Spirit feels no such perturbation; no speculations or reasonings of philosophers can shake the basis of his faith, for it rests on personal experience; he can as soon be persuaded that his physical life is a dream or a delusion, as that the higher life infused into his soul by the Spirit of holiness, is not a blessed and divine reality. He has not only the inward consciousness of a joyous communion with heaven, but he occasionally experiences in the course of his pilgrimage, direct and unmistakable answers to prayer, such as bring with them the same evidence of supernatural interposition as did the miracles of old.—*Am. Baptist.*

TEMPTED AT DEGREES.—John Newton says, "Satan seldom comes to Christians with great temptations, or with a temptation to commit a

great sin. You bring a green log and a candle together, and they are very safe neighbours; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you to indulge yourself. 'There is no great harm in this,' 'no great peril in that,' and so, by these little chips, we are first easily lighted up, and at last the green log is burned.

"Watch and pray, that ye enter not into temptation."

CHRIST'S SYMPATHY.

No exercise of the human affections is so beneficial as that of sympathy. To the heart almost broken with sorrow, it is beyond measure cheering and refreshing. To the person bowed down with grief, it is a stay and support. To the victim of disappointment, ready to despair of success, it is a source of encouragement, often the stepping stone to prosperity and happiness. In time of rejoicing it adds that drop to our cup which causes it to overflow. When the heart has been made sick with hope deferred, and fears and doubts begin to reign within, it is a cordial to our souls, dispels our doubts and drives away our fears. Our Creator, in the exercise of his wisdom and goodness, has implanted it in the soul of man to alleviate the troubles and lessen the miseries so inseparable from our lot, even in its most pleasant form, and to heighten those joys and brighten those hopes, which make a period of sunshine in our journey through this world. Mutually dependent as we are to so great an extent, we require it, and we look for it, the one from the other, and it is our duty freely to bestow it.

In order to the exercise of this feeling there must be love. Sympathy with one whom we hate is impossible; with a person in whom we feel no interest, it can scarcely be said to exist. And in proportion to our love will be the measure of our sympathy. Hence the fullness and largeness of a mother's sympathy in all the varied hopes and fears and joys and sorrows of her children—in the childish sports and fleeting griefs of youth as well as in the real and more serious cares of later years. Hence, too, the tender sympathy of the loving partner of our life—her who has been united to us for weal or woe, till death shall separate us. Even in things in which it might be thought she would not be able to manifest it, or only in a slight degree, love comes to her assistance, and atones for all deficiencies. Oh! the value of the sympathy of a loving affectionate mother, or of a tender, faithful wife! Often has it reclaimed the erring man and strengthened his resolutions of reform. Often has it saved the strong man from ruin, and kept him from yielding to the dark and gloomy promptings of despair. Often has it eased his troubled mind, and upheld his weary hands. Often has it sweetened his cup of pleasure, and made him feel that the lines had fallen unto him in pleasant places—yea, that he had a goodly heritage.

Experience, wisdom and a knowledge of character tend to perfect our sympathy. The affectionate child may and will sympathize with his parent when in distress, but how far short does it fall of his who once buffeted the same billows of misfortune himself, or of his whom a long acquaintance has made to know his friend even better than he knows himself! But as none possess all the qualifications, and only some in a limited degree, man's sympathy is necessarily imperfect; hence the need of one superior to man to administer consolation and comfort—one who will possess in their fullest extent, all things necessary for so doing.

In nothing is the exercise of this feeling more useful or more called for than in the trials and difficulties of the Christian life; the young convert who is just setting out on his journey, especially needs it. Oftentimes has the kind sympathy

of a Christian friend been like life from the dead unto him. Harassed by temptations, he begins to think that his religion is a delusion, and that his troubles are peculiar to himself, and he is ready to give up in order to find relief. How cheering then, at such a crisis, to meet with some Christian brother who details to him a similar experience in the beginning of his Christian life, tells him not to be discouraged, for in due time, if he faint not, he will obtain deliverance! To many a believer it has been the decisive moment in his career, the grain which turned the scale when he was hesitating between going on and turning back.

We need it too, in our seasons of joy and rejoicing. How it enhances these to behold our brethren exulting in our happiness as we tell them of the goodness we have experienced at the hand of God! "Come and hear all ye that fear God, and I will declare what he has done for my soul," is the language of every believer. What it makes the fellowship of Christians so delightful, and their communion so profitable as they "take sweet counsel together, and walk unto the house of God in company?" Is it not the calling out of their sympathies, in seeing so many points of resemblance in their religious experience?

Valuable as is Christian sympathy, what is it when compared with that of our great High Priest, our elder Brother, our Saviour our Redeemer? His is so tender and comprehensive, perfect in every respect. He possesses in an infinite degree, all the requisites for the most unbounded exercise of this feeling. Consider the greatness of his love, the breadth, and length and depth and height of which surpass our comprehension. Remember, too, the intimate experimental knowledge he has of all the troubles which befall us in the course of our life. He was a man of sorrows, and acquainted with grief; in infancy he was cradled in poverty; in manhood he had not where to lay his head; at the beginning of his ministry he was tempted forty days by his great adversary; at the close of his life, in that hour which he called "your hour and the power of darkness," he was exposed to hell's ungovernable fury. He hungered, he thirsted, he was weary. He was insulted and mocked by his enemies, reproached and forsaken by his friends; he agonized in the garden, and his soul was exceeding sorrowful, even unto death. On the cross he endured the hiding of his Father's countenance, which caused him to exclaim, "My God, my God, why hast thou forsaken me?" Meditate on these things, and see how well able he is to sympathize with you in all your sorrows. Although God hath highly exalted him far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come, he still retains that heart which took compassion on the widow who was following her only son to the grave, that heart which wept at the tomb of Lazarus, and mourned for Jerusalem as he contemplated its impending doom. Blessed be God, "we have not an High Priest which cannot be touched with the fellow-feeling of our infirmities, but was in all points tempted like as we are yet without sin." And blessed be his holy name for the encouragement we are to draw therefrom: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Christ suffered not only that he might satisfy divine justice, but also that he might be qualified to sympathize with his people in their sufferings.

He is acquainted, moreover, with the disposition and character of every one of his people, with all the events of their lives, with their present feelings, situations, and wants; and to all these—innumerable various though they be—his wisdom enables him to adapt those consolations which he alone is able to bestow. He knows what is in man. "He knoweth our frame; he remembereth that we are dust." He has wrestled with the tempter, and he knows how hard it is

for flesh and blood to overcome him. Oftentimes he sees that our inclinations exceed our ability, that "the spirit is willing but the flesh is weak." How well then, and how fully he can sympathize with us! "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

The prophet Isaiah, when reviewing God's dealings with his ancient people, says: "In all their afflictions he was afflicted." How constant and how comprehensive this sympathy. "Saul, Saul, why persecutest thou me?" was his language to that wicked man when on his way to Damascus to destroy all those who called upon the name of Jesus.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," will be his language of approval at the day of judgment to those on his right hand; while to those on his left, he will utter the language of condemnation. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." See here the condescension connected therewith in his identifying of himself with the meanest of his people. "Thus saith the Lord of hosts, he that toucheth you, toucheth the apply of mine eye." Believers are "members of Christ's body, of his flesh, and of his bones; and whether one member suffer, all the members suffer with it." "Now we are the body of Christ, and members in particular." These passages present to us its quickness and completeness.

What a source of joy and rejoicing have we in these thoughts! We may be despised by the world, and unknown, but we have a friend that sticketh closer than a brother—we have one who feels for us, who pitieth us as a father pitieth his children. How cheering when alone, to know that Christ is with us to comfort us and console us! Well, then, may we dispense without a murmur with the friendship and sympathy of man; the friendship and sympathy of God are far better. These will sustain us when flesh and heart faint and fail us.—*Sol.*

ANSWERING OUR OWN PRAYERS.

THE many kind responses to our brief paragraphs on "the model prayer-meeting" and on "prayerless prayers," prompt us to a few further words on *answering our own prayers*. We use this expression, not too literally, but simply for want of a better one. The idea we aim at is, that every Christian is bound to do his utmost for the fulfillment of his own prayers. He is never to ask God to give what he is not trying his utmost to obtain; he is never to ask God to make him what he is not faithfully trying to become.

This is our idea. It is partially illustrated by the familiar fable of Hercules and the wagoner. When the overloaded wagon sank into the mire, instead of laboring to pry out the imbedded vehicle, the wagoner fell to praying Hercules to interpose his brawny arm for his relief. The god of muscle, thus appealed to, reminded the luckless teamster that while he prayed for help, he had better put his own shoulder to the wheel and help himself.

In one sense this heathen fable illustrates the true relation between the sovereign God and the child of prayer. On our side is complete dependence. On the side of Omnipotence is infinite mercy. From him cometh down every good and every perfect gift. And because we are so dependent upon our heavenly Father, and owe him so much of submission, obedience and trust, therefore are we to "pray without ceasing." But while we pray we are to work; first as a proof of the sincerity of our desires, and next, in order to obey God, who commands us to become the very men that we ask him to make us by his grace.

Does every child of God do his utmost to secure the answers to his own uttered requests? Most emphatically, we reply, NO! With even the best men, there is a sad disparity between prayer and practice—between the askings of the lips and the actings of the heart—between their life and their liturgy.

1. Take for example the oft repeated prayer for growth in grace. This is a vital request, and the most formal Christian professor will utter it nearly every day of his life. If he would resist the continual gravitation of inward sin and surrounding worldliness, he must cry as continually for heart-grace. But just imagine the owner of a vast field of weeds kneeling down among the "johnswort" and Canada thistles, and praying God to give him from that field a plentiful corn harvest! Not a furrow has been turned. Not a kernel planted. But the insane husbandman implores from heaven a crop, toward the growing of which his sluggish fingers have not been lifted. My Christian brother, you never are guilty of such folly in the management of your secular interests. You never expect cargoes without sending ships seaward; you never count on crops without ploughing, manuring and seeding your acres. No school-girl would expect to see her pet flower grow in the conservatory without water and fresh earth. She sprinkles the azalea leaves until they drip, and feeds the delicate tuberose with new earth as its wasting leaves telegraph its hunger. God takes care of her plants, but she takes care of them too, and does not expect him to work miracles for the benefit of lazy people. Her prayer for her flowers is in the brimming pitcher and the virgin earth which her careful hands bring to the green-house.

Carry this same principle into your religion. Do you pray with the lips for growth in holiness, growth in heavenly mindedness, growth in spiritual *stamina*? Then to the work of cleansing the heart-field. Then to the cutting up of the tares of covetousness, the johnswort of pride, the nettles of selfishness, the briars of deceit, the overgrown burdocks of sloth, and the seed-scattering thistles of unbelief! Pull them by the roots. Give your inward lusts no quarter. Keep no terms with them. Make no compromise with some darling sin to sprout and grow unobserved in some back corner of your soul-garden. Clear out every weed in order that the seed-corn of godliness may have the full strength of the affections and the energies to make it grow. Watch over that precious seed. Water it with prayers and penitential tears. Strengthen it with Bible truth. And as you pray for the growth of heart piety, let no indulged lust, no pet sin, harbored in secret places prove your uttered prayer to be an abomination in the sight of the all-searching God. "If I regard iniquity in my heart (i. e., if I cling to it and cherish it) God will not hear me." Nor will the Lord of holiness answer with a yea what we are practically answering with a nay.

2. Let us illustrate and apply this principle in the next place, to parents who are praying for the conversion of their children. No petition is more fitting than this; none could be more acceptable to God. But what hope have you my friend for the renewal of your children's hearts if you pray in one direction with the lips, and quite in the opposite direction with the life? We see constantly the two antagonistic types of parental influence. Both are nominally Christian; only one is really such. The one man pleads at the altar for the sanctification of his household—that his sons may become sons of God, and his daughters may be as polished stones in the temple of Christ. He makes religion prominent in his family; it is visible, legible and above board. The books that are brought home for the children to read, the newspapers that are taken, the amusements that are chosen, the society that is sought, the aims in life that are set before those children—all bear in one direction, and in the right direction. God is not asked by that father to convert his offspring to godliness while he is doing his best to pervert them to sin and worldliness. Nor is God implored to convert them while the parent uses no agencies to effect the longed-for result.

Yet professed Christians do this very thing often in morals and religion. They pray for their children's recovery to holiness, and then poison them! They pray for a son's purity, and then flash the wine-cup before his eyes. They pray

for a daughter's conversion with a theater ticket in their pockets—a "family ticket" for the whole household! They go to church, look devout, and then come home to trifle, to gossip, to entertain Sunday visitors at a sumptuous feast, to talk politics, to do anything, in short, but follow up the teachings of God's minister with affectionate faithful home instructions. The practical effect of their whole conduct and conversation, both on the Lord's day, and all the days of the week, is to undo whatever good may have been done by the earnest labors of the pulpit. What must such children think of those fluent prayers that they hear every night at the family altar? What of the consistency of those parents who utter such solemn mockeries? Oh! it is better never to pray at all for the conversion of your offspring, than to ask God in solemn tones to save them while you are using your whole influence to harden and destroy them. "Out of thine own mouth will I judge thee, thou unfaithful servant."

In eternity it will be a terrible thing for many a man to meet his own prayers. Their very language will condemn him; for he knew his duty but he did it not. Those fervent prayers which the good man labored to make effectual, will be "shining ones" in white raiment to conduct their author in to the banqueting-house of the great King. But the falsehoods uttered at the throne of grace will live again as tormenting scorpions in the day of the Lord's appearing. Be not rash with thy mouth, nor let thy heart be hasty to utter anything before God," is an injunction that forbids more than irreverence in prayer. It forbids us, by implication, to ask for that which we do not sincerely desire. Above all, it forbids the asking from God those blessings which we are hindering by our neglect, or thwarting by our selfishness and unbelief.—*T. L. Cuyler.*

EARLY CHARITY.

TRAIN your children in charity. Begin young. As soon as they can speak, they can learn the grace of giving pity, prayers and money to the destitute and distressed. Easier then than later. When the tenderness of childhood and youth has been supplanted by the more earnest and sterner business of active life, it will be much harder to touch the heart with tales of sorrow, and elicit sympathy in its behalf.

The mother of queen Victoria often took her when a small girl, into the hovels of the poor and sick, and thus taught her to sympathize with the heirs of poverty. Childhood is more sympathetic and tender than age. Train it to love the good, to pity the suffering, and help the needy. Send your children with presents to the poor. Give the poor a chance to talk to them. When collections are to be taken, give them money that they can give for themselves. In this respect parents are often at fault. They give for their children, but this will not affect their experience in the least. Give a child a penny, a shilling, a dollar; tell it of the breadless poor, of the millions that have no Saviour, and its own heart will at once respond with the money. To make it liberal, generous, zealous in the cause of God, benevolent and kind to the poor, begin early. All Sabbath-schools ought to institute a system of beneficence, to cultivate the grace of charity in the scholars. The different objects of benevolence should frequently be explained to them so as to enlist, at least their sympathy in their behalf. In this respect it is likewise true: "Train up a child in the way he should go, and when he is old he will not depart from it."

Mr. Beecher on "Feet-Washing."

THE *Examiner* says, that Henry Ward Beecher, in his sermon before Theodore Parker's congregation in Boston, took ground that "feet-washing is a most affecting ordinance of the church," which stands upon a command just as explicit, and just as literally enjoined as the "Lord's supper, or baptism," and which "bears an idea as fundamental to humanity and manhood as these other sacred ordinances do to spirituality, and faith, and futurity."

The Review and Herald.

"Sanctify them through thy TRUTH; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, JAN. 29, 1861.

THOUGHTS ON THE ADVENT.

(Continued)

ALTHOUGH we have found many unequivocal declarations in the oracles of God that the Son of man is to return to this earth personally and visibly in power and glory, and have produced an amount of evidence on the point, which must be more than satisfactory to every candid mind, there are other scriptures which we are unwilling to pass entirely by.

The coming of the Lord is inseparably connected with other scenes. A series of events of which this forms a part is often spoken of in the word of God as a whole; the day in which it is to take place we find many times and uniformly described. This being the case, it follows that those scriptures which foretell any of these events, or declare to us that such a day is approaching, become so many direct prophecies of the coming of Christ, though this event may not be particularly specified therein. To a few passages of this class we now propose to call attention. "For yourselves know perfectly," says Paul in 1 Thess. v, 2, "that the day of the Lord so cometh as a thief in the night." But what about this day of the Lord? Has this anything to do with the coming of Christ. Is the latter one of the events to take place therein? See the connection. In the previous chapter, verse 16, Paul had been discoursing directly about the coming of the Lord, and laying down declarations plain and strong like this: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." And he continues in the first verse of chap. v, "But of the times and seasons [when these things shall take place] ye have no need that I write unto you." Why? "For yourselves know perfectly that the day of the Lord cometh," &c.; and since you know about this, you of course know about the coming of Christ, which is one of its primary events.

Again, we have in Rev. vi, 12-17 a record of the events which John saw transpiring under the sixth seal. After mentioning the signs in the sun, moon and stars, he brings us to the closing event of the series when the heavens depart as a scroll, and every mountain and island move out of their places, and the great, and rich, and noble of earth cry to the rocks and mountains, saying, "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand!" There can be no mistaking the fearful scene here brought to view. But it involves the presence of him who sitteth on the throne, the revelation from on high of the once insulted, but now exalted and avenging Lamb; for otherwise they could not pray to be hid from his presence or buried from his wrath. So we may add Rev. vi, 16, to the long catalogue of inspired announcements that the Lord will come.

In Isa. xiii, 6, 9, 10; Joel ii, 31; Zeph. i, 14, we have portrayed before us, in the graphic and sublime strains of inspiration, the great day of the Lord, which is appointed for all the earth. But no surer does the day of the Lord burst upon us, than our Redeemer appears to the salvation of all them that look for him. Heb. ix, 28.

Before leaving this division of the subject, we must notice a few more scriptures which speak to us of the great fact of the second coming of our Lord; not that they are necessary to the establishment of the point in question, but simply for the gratification which the heavenward traveler feels as he sees his hope recorded before him in line upon line, line upon line, here and there, throughout the book of God. To the weary pilgrim who mourns the ruins of the fall, no prospect can be more cheering than a restoration of all things to their primeval state, a cure of all the evils that sin has wrought. And such a restitution has been graciously promised. But what shall introduce this glorious era? Nothing less than the second coming of the Lord. Peter speaks in Acts iii, 19, of the times of refreshing which shall come from the presence of the Lord, and adds, "And he shall send

Jesus Christ which before was preached unto you, whom the heavens must receive till the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Very much after the tenor of this passage is another found in 1 Tim. vi, 14, 15: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall show," &c. It is here declared that the appearing of Jesus shall be shown; in Acts iii, that God shall send him; and when the Almighty utters his purposes with a *shall*, who is he that dare disbelieve!

1 Thess. i, 10. "He shall come to be glorified in his saints." 2 Thess. ii, 8. "And then shall that wicked be revealed whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." To harmonize this scripture with their soporific theory, advocates of a temporal millennium tell us that a personal coming is not here intended, but a coming in the sense of an increased power imparted to the truth, and a universal spread of the gospel; and that by this means the man of sin is to be destroyed and consumed, or, in other words, be converted to the religion of Jesus. Had such persons never read beyond verse 8, although their interpretation would then be marvelous in the extreme, it might still be looked upon with greater allowance. But we feel warranted in utterly scouting such an idea, from the verses immediately following in which we are told that those who perish, are such as did not receive the love of the truth, and were therefore given over to strong delusion, not that they might be converted and saved, but that they all might be damned. Nothing less than a personal coming, and that, too, in inconceivable power and glory, can produce the results mentioned in verse 8. Such it will therefore be.

Paul in his letter to Titus [ii, 11-13] tells us that the grace of God hath appeared to all men teaching us that we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ," or as it might better be rendered, the appearing of the glory of the great God, and our Saviour Jesus Christ.

But Paul is not the only witness here. The other sacred penmen all come forward as if impatient to bear testimony to the glorious theme. Peter dwells in glowing terms on the coming day of the Lord, and carries us forward to the delightful scene of the new earth wherein righteousness alone shall dwell. And Jude, in his brief letter to Christians, is careful not to omit the fact that Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousand of his saints.

(To be continued.)

ALL EXPLAINED.

BRO. D. W. Canright writes from Kinderhook, Mich.: "It is remarkable how professors and infidels all agree in opposing present truth. Not long since one of the brethren was preaching on the signs of the times, the falling of the stars, &c. After preaching he gave liberty for any to speak that wished to. An infidel Dr. got up and explained how it happened that the stars fell at that time. He said it took place according to nature, and consequently there was nothing in it. A Baptist minister who was present, responded, Amen. He said that was right; and that if the falling of the stars in 1833 was a fulfillment of Matt. xxiv, then it had been fulfilled a great many times since its prediction by the falling of meteors."

REMARKS.—The attempt is made to dispose of the darkening of the sun in 1780 in a similar manner. That can constitute no sign of the end, it is said, because many such events have taken place, in different ages of the world. But the fact that that darkening was connected with particular events, takes it completely out of the hands of our opponents. "Immediately after the tribulation of those days" (the 1260 years of Papal persecution), or as another Evangelist has it, "In those days, after that tribulation," the sun shall be darkened, &c. The tribulation was shortened by the rise of the Reformation, the time arrived for the accomplishment of that prediction and it was fulfilled. Now it matters not if the sun has been darkened a

thousand times in past ages of the world, that darkening which was to constitute a sign of the end was to take place at that time, and there it did take place; and being expressly foretold as a sign of the end, no sophistry can explain it away. So with the falling of the stars. The phenomenon of Nov., 1833 was the most remarkable of any of that kind on record. It was foretold in connection with the darkening of the sun and moon. And so we find it following right on in that great series of events by which nature herself seems, as it were, to have been appointed to herald forth to mankind the approaching restitution of all things. Infidels and professors may strike hands to explain these things away; scoffers may scoff at our hope; but the glorious day is coming, redemption is nigh. Let sinners tremble; let the saints rejoice.—Ed.

A CALL FOR HELP.

In the *Millennial Harbinger* for Dec. 12, 1860, published at Seneca Falls, N. Y., we see the following:

"A Request.

"Will Bro. Stephenson answer the following question through the *Harbinger*? Was it the ten commandments that slew Paul? My reason for asking this question is this, James White asserted that it was. I think that the 29th verse of the 20th chap. of the Acts is applicable to him. J. JEFFREY.

"Freeport, Stephenson Co., Ills."

It is supposed from the above that Mr. Jeffrey refers to Paul's conversion and not to his martyrdom, yet he does not state which.

At our recent call at Crane's Grove, Ills., we spoke to the people one evening on the subject of Bible conversion. We referred to the statements of Paul in Rom. vi and vii, where the law of God is shown to act an important part in the conversion of the sinner. We stated,

1. That the epistle to the Romans was written A. D. 60, at least twenty-five years after the "hand-writing of ordinances" was nailed to the cross; therefore,

2. Paul, in such language as is found in Rom. vii, 9, "For I was alive without the law once, but when the commandment came sin revived and I died," must mean, by the word law, the precepts of the moral law; for,

3. It would be folly in the extreme for him to speak thus of a law that had been dead at least twenty-five years.

These plain facts, with many others stated in that discourse, seem to have caused trouble in the no-Sabbath camp at Crane's Grove, and Mr. J. M. Stephenson is called upon for help.

But how is Acts xx, 29 "applicable?" "For I know this, that after my departing shall grievous wolves enter in, not sparing the flock." We went to Crane's Grove single-handed and alone, therefore that part of the passage which speaks of grievous *wolves*, plural, is not applicable to us. If the passage be at all applicable it must be in this way.

We preached one Pauline discourse at Crane's Grove, and after we left, grievous wolves (Clark, Collins, Jeffrey, & Co.) entered in to do their work, but as the sheep's clothing has fallen off these men, they appear in their true character, and none of the flock are deceived by them.

In the *Millennial Harbinger* for Jan. 2, 1861, we have "Response to Bro. Jeffrey's Question." On reading the response our first impressions were that Mr. Stephenson in his round about course had thrown as much darkness as he had light, even upon the mind of his brother Jeffrey, that some would regard it as very deep, while others would discover that it was very muddy. People sometimes make just such a mistake. Because they cannot see to the bottom of a muddy pool of water, conclude it must be very deep. Perhaps Mr. Jeffrey had better send to the *Harbinger* another "Request," and ask Mr. Stephenson what is meant in his response by "the bond-man whose children are the Jews," and "the Revision party." J. W.

BRO. H. C. WHITNEY'S QUESTION.

"Bro WHITE: Will you compare 2 Cor. iii, 7, with Deut. xxvii, 8; Josh. viii, 32, and tell me what you think of it?"

"QUESTION. Were the ten commandments ever engraven in stone? If so, where shall I find it?"

REPLY. The passages do not refer to the same event. 2 Cor. iii, 8, mentions circumstances with which Moses was personally connected. "But if the ministration of death, written and engraven in stones, was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, &c. But Deut. xxvii, 8; Josh. viii, 31, 32, refer to events which occurred after the death of Moses. "As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, (see Deut. xxvii, 8), an altar of whole stones, over which no man hath lift up any iron, and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel."

As an answer to the "question" we quote Ex, xxxii, 16. "And the tables were the work of God, and the writing was the writing of God *graven* upon the tables."

But the altar in mount Ebal was built of whole stones and covered with plaster upon which the law of Moses was written. J. W.

UNITY OF ACTION.

UNITY of faith and unity of spirit will lead us to unity of action. Nothing is a better test of our faith and spirit than our actions. The language of the Christian is, "Show me thy faith without thy works, and I will show thee my faith by my works." The church should act in harmony in the great work of the last message, and be prepared for every good work. Not wait till some pressing need calls for our action, and then, very unfortunately, be destitute of the means to supply the pressing demand. We do not act thus in our temporal affairs. We do not wait till pinched with hunger, before we make arrangements for a supply of provisions. And, if we seek first the kingdom of God, we shall take measures that the wants of his cause shall not fail to be supplied, sooner than we would fail of our supply of daily food.

All should be united in a plan of operation. If no plan had been laid down in Scripture, we should devise one according to our best wisdom, and then all act in harmony upon it. But, very fortunately, an apostle, under the guidance of the Holy Spirit, has marked out a plan of Systematic Benevolence; and though, under varied circumstances, it may not be practicable to lay aside our liberality *week by week*, yet we can carry out the design of the plan, in its essential features, by laying aside the portion of a number of weeks at once.

It is some time since this plan has been proposed for our consideration and action. And I have reason to fear that it has not been acted upon as it should have been. Some have had their objections to the plan, and others, who have not objected, have neglected it. It is time that we were up and doing. The great work of the third message is just before us; and all, young and old, want a share in the work. As to objections, I do not know of any that may be urged now, that might not, with equal propriety, have been urged by the churches of Galatia and Corinth, at the time when Paul said, "Let every one of you lay by him in store as God has prospered him." There is no compulsion about this. If we do not choose to serve the Lord and his cause, we can neglect it. But, as it was then, so it is now, "God loveth the cheerful giver."

I would recommend to all who have not, to adopt the plan; and to those who have adopted it, to carry it vigorously forward. The increasing wants of the cause will demand it. Let no one, young or old, who does not lack for comfortable food and clothing, excuse himself. A very little of that care and labor that provides these things, can aid in the cause of God. Some content themselves with thinking how much they would do if they were rich. As though, in that case, they could make the Lord rich. Such deceive themselves. The poor widow could lay up as great a treasure in heaven as she could had she possessed millions.

Let each of us strive so to do that the Lord can say of us as of one of old: "She hath done what she could." And if we are faithful in our sphere of action, we shall soon hear him say, "Well done." R. F. C.

When the word of God is sweet as honey, the vanities of time are bitter as aloes.

DELAYING OBEDIENCE.

To delay obedience to the truth is to continue in sin. Delay weakens the resolution—sin blunts the sensibilities of the person, and gradually sears the conscience. If men could see the exceeding sinfulness of sin, they would flee from it as from a poisonous serpent. They would not dally with, and caress it, and be so reluctant to leave it. The best time to obey the truth is when we are first convinced of it. But the enemy tells us not to be too hasty; that we shall appear more dignified, if we take time to consider. He knows that his chances of success are increased by every delay and every known sin. He tells us the time will come when the obstacles will be removed out of the way and it will be more easy to obey. At the same time he uses all his powers to increase the difficulties and obstruct the way. I have known people to wait for the Devil to open the way for them to obey the Lord; but they waited in vain. O, that men could see this subject in its true light! O, that they could see that, by the commandment, sin, that before seemed dead, becomes exceeding sinful.

The person that does not delay but takes a decided stand at once in obedience to the truth, has a decided advantage over one who delays. He is stronger on the start, and increases in strength more rapidly. While he that delays is so weakened that if he should finally obey, it is with feebleness, and a long time is required to attain to that strength with which he would have commenced, had he obeyed when first the truth was made plain to his mind. Such things have come under my observation. Where persons have delayed for months or years it would require as much or more time to attain the strength with which they might have started.

You that are delaying, know you what you are doing? Do you realize the awful nature of sin, and danger of delay? Do you realize that in every known sin you crucify the Lord afresh? Do you realize how fast you are losing strength to obey—that Satan is riving his chains upon you—that the more convenient season is farther and farther in the distance? Do you know that God holds you accountable for your influence—that souls that you might be instrumental in saving, are stumbling over you into perdition?

Are you waiting for a change in your circumstances that will enable you to obey? You wait in vain. Where is your trust in God? Do you fear that forsaking your sin and turning to obedience will ruin you? Have you no more confidence than that? O, blind unbelief! The person who thinks it better to delay than to obey does not believe God. But he that obeys God, and he only, hath set to his seal that God is true. Beware, beware of unbelief—the parent sin! Up! get you out of this place; for the Lord will destroy it!

In contrast with the course of him that delays, mark the words of the sweet psalmist of Israel: "I entreated thy favor with my whole heart; be merciful to me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." R. F. C.

To the Different Churches and Scattered Members of Seventh-day Adventists in Southern Iowa.

WHEREAS the season is rapidly advancing when our Tent should be manned and sent into the field, and in order to do so it is necessary that means should be raised to defray expenses, and for the support of those brethren who go with the Tent, and as there has been no action taken by our Conferences in reference to the matter, we deem it duty to adopt some plan of raising the necessary means as soon as possible; therefore,

Resolved, That Five Hundred Dollars be raised for this purpose, and in order to raise said amount we adopt the following plan:

Inasmuch as a number of our young brethren have no taxable property, who would esteem it a privilege to bear a part in the support of the cause, we therefore recommend that every able-bodied male member pay one dollar each, without reference to property, and that the balance of the \$500 be raised upon the principle of gospel equality, or in other words, by a direct tax upon the amount of all the taxable property, both person-

al and real, belonging to the members of the church, as ascertained from the Tax Books of 1860. And for the purpose of carrying out the above plan we call upon the different churches in Southern Iowa to appoint some one of their number to make out a list of their members, with the several amounts of their taxable property set opposite their respective names, and forward said lists to the Secretary of our Committee, at Knoxville, Iowa, who will, as soon as the lists have been received, make out and send back to each church said lists with the proportionate share of each member annexed to their names.

The scattered brethren and sisters throughout Southern Iowa, where there are no organized churches, will please forward, as above directed, their names with the amount of their taxable property, and their proportionate share of the foregoing amount will be returned to them.

Before adopting the foregoing plan we consulted with as many of the brethren as we could, and those to whom we submitted it were well pleased with the plan, and were willing to adopt it. We should have consulted with more of the brethren if we could have had opportunity, and would have liked to have all the brethren of Southern Iowa in Conference, but that was not practicable, and the time was fast approaching when means would be needed to send out the truth to others, and upon consultation among ourselves, and with some of the brethren, we came to the conclusion that under existing circumstances it would devolve upon the Tent Committee to take action in the premises.

We accordingly submit the foregoing as the best method of raising the necessary means that we could devise, trusting that it will meet with the approbation of the brethren generally, and that they will cordially unite with us in carrying it out. But should any of the churches or brethren differ with us in opinion in regard to the plan we have adopted, we hope they will adopt such other system or plan for themselves as may seem most advisable, and notify us of the fact through our Secretary immediately, together with the amount they propose to raise as their part of the expenses of running the Tent the ensuing season. In either case, brethren, let us hear from you at as early a day as possible.

By order of the Southern Iowa Tent Committee.

E. S. WALKER, Secretary.

REMARKS ON THE ABOVE.—We regret the publication of the above, yet do not take the responsibility to withhold it a sufficient time to consult with the Tent Committee. We briefly state our objections as follows:

1. A plan of Systematic Benevolence has been introduced, and approved by General Conference, which is in harmony with the word of God, backed up by the Holy Spirit, which works admirably where adopted, accomplishing all that can be desired of any plan to raise means for the support of the cause. Now as union is desirable, especially in these perilous times, among those who labor to give the last message, we regret to see new plans introduced before those already before the brethren are shown to be defective. It is our opinion that the suggestion of several plans will give the impression that there is but little importance in carrying out any plan, and in the confusion and lack of general interest, no plan will be carried out as it should be, and the desired object will not be gained. Ohio was first in the secession from the approved plan of Systematic Benevolence, at the Gilboa Conference, Oct. 28, 1860, and with surprise we see the first steps taken for Southern Iowa to follow.

2. We object to the above because it embraces but one object, viz., the support of the Tent, which is not more than one third of the expense in Southern Iowa to Winter as well as Summer the cause. The sum to sustain the cause in Southern Iowa for 1861 should be set as high as \$1500.

3. We are sorry to see it in print that any able-bodied man should give less than \$5 to sustain so noble an enterprise as the preaching of the last message in a portable meeting-house, from town to town, from city to city. The \$1 tax suggested above is, however, a slight improvement upon the Ohio plan, reported in Review, Vol. xvi, No. 26. That plan makes no call upon the able-bodied young man who has no taxable property.

4. We object to the above because, governed by the taxable property on the Tax Books, there seems to be a lack of equality. In God's arrangement, age, health, ability to acquire, and widowhood, are to be taken into the account. That young man worth \$500 should pay ten times the amount that that aged brother, or feeble widow pays, who have the same amount.

5. The liberalities of the church should be a free-will offering. By this we do not mean that the brethren should be left uninstructed as to duty, to do a trifle or nothing, just as it happens. No. But if a system has been presented which is scriptural, consistent, and necessary, which will accomplish the object, and which has the sanction of high Heaven, and also our General Conference, then let every minister among us use his pen, his voice, and his untiring efforts to establish it east, west, north and south. Nothing so disheartens those who would work for God and the cause of truth with all their might, as to see a lack of interest with fellow-laborers, or a willingness to hang back and draw off. Let a discourse on Systematic Benevolence be preached in every church. Patiently, kindly, faithfully hold it before that rich brother till he sees that God calls on him for a tithe of all his increase. Soon he will see, and along will come his free-will offering. And how much better than to draw a half or quarter of a tithe from him with the help of Cæsar's Tax Books. He knows best how much he is worth, and if he chooses to lie unto God as Ananias and Sapphira did, he will have to answer for that.

The Monterey, Mich., church heard one discourse on Systematic Benevolence, and are perfectly united. Every brother and sister does something. The Battle Creek church is also perfectly united on the subject, and puts down for 1861, \$291.20. It is a pleasure for all to do what they propose to do during 1861. And as the result of strictly carrying out Heaven's plan, there is now in our treasury \$150, waiting for some worthy object which will really advance the cause of truth. We will close our remarks on this subject till the friends have a chance to read Testimony for the Church, No. 6. which will be out in a few days. Price, post-paid, 10 cts., or for nothing. J. W.

MEETINGS IN ST. CHARLES, MICH.

BRO SMITH: My course of lectures in St. Charles, closed last evening. The interest increased to the last. I have never seen better attention to the word in any place. The length of time from the commencement to the close has been three weeks and four days, during which we had twenty four lectures and three social meetings. Twelve have subscribed for the *Review* and seven for the *Youth's Instructor*. Nearly all my books are taken and several are waiting for Hymn Books. Several have taken books to send to friends in different States and the Canadas.

Twenty-five (that we know of), have decided to keep the Sabbath, and many others are investigating.

There has been but little interest in religious matters in this place, the number to hear preaching only averaging about fifteen or twenty. But the charge is so great that a business man remarked that "St. Charles folks were all going crazy." Another said, "Nearly all in St. Charles have turned to keeping Saturday." Last sabbath the house was nearly full, and the testimonies and confessions were good.

My lungs are in need of rest, so I do not commence another course till the middle of this week. I will begin at Chesaning (nine miles from here) and have the meetings fairly started by the time a supply of books can arrive. I have appointed to be here again next sabbath, to strengthen the things that remain.

The sound of this meeting has gone some distance. There are calls to go in every direction. Out of six or seven openings I cannot possibly fill more than three or four before tent season; and then I ought to have a good brother to help sing, pray and exhort. If any of the messengers are spending their time in the churches, that have been in the work long enough to stand alone, or, are toiling away in old settled and aristocratic places where they can only get from three to ten out upon the truth, and then they require a messenger half the time to encourage them up, I hope they will come up and help in these places where they are hungry for the truth. In one place a Baptist

preacher had a protracted meeting and one hundred and seventy converts, and now he has gone and they are left without a shepherd, and many of them have gone back. No doubt here is a chance for a rich harvest of souls. In such a place the servant of God will not labor in vain. Lord direct, is my prayer.

M. E. CORNELL.

St Charles, Saginaw Co. Jan. 21st 1861.

P. S. Any one coming to this place by Rail-Road would come to Owasso on the Detroit and Milwaukee R. R. Bro Griggs lives three miles west of Owasso.

M. E. C.

REPORT FROM BRO. HULL.

SINCE my last report I have preached three times in Russiaville. We also had a social meeting, in which nearly all participated. Some who never made a profession of christianity declared their determination to keep the commandments of God, and asked for the prayers of the church.

Eld. Hornaday, an Age-to-come, no-law minister, having come to the conclusion that Eld. Shockey had not quite succeeded in abolishing the law of God, and thus leaving the people to "perish without law," came to try his hand against it. I heard his discourse; and although it was a self-refuting discourse, I occupied a few moments in reply. I have not time or space to relate his jumble of contradictions. Suffice it to say that at one time Sunday was a holy day, i. e., a little holy, not quite enough for a Sabbath, but a little too holy for a working day, just about holy enough to meet and break bread on. At another time he esteemed every day alike, and would argue with the Lord on that question if necessary. In the day of Judgment if the Lord accused him of Sabbath-breaking he intended to present that text and convince the Lord that he was wrong. Before Eld. H. made this remark, I was aware that some would undertake an argument with the Lord, but I did not think they would come out so successful as H. anticipated. It appears that the Lord cuts them short in their argument with, "Depart from me, ye that work iniquity."

I could not harmonize Mr. H.'s positions with each other, so I asked him to show their harmony, but found him inadequate to the task.

Eld. H.'s effort only strengthened our brethren in our position, and convinced them that the dragon is wroth with the woman, and determined to continue his warfare against the commandment-keepers to the end.

My brethren in Indiana are very anxious that I should move there. I am also convinced that a great work can be done in Western Indiana, and Eastern Illinois. And since such a great effort is being made to put me down in that State, I am almost persuaded that it is my duty to go there. I shall make an effort to get some one else to go to Ind., but if I fail will try to go myself. The brethren in Ind. should have help. May the Lord direct.

M. HULL.

P. S. On my way home I stopped in Vermillion Co., Ills., to spend a few days with my father. During my stay there of five days I gave seven discourses. The interest was very good, and the house was sometimes over-crowded with attentive hearers.

M. H.

URGENT CALL FOR HELP.

BRO. SMITH: In this letter are five dollars sent from the North Liberty church for a messenger to come here and lecture, for the people are starving for the truth. It is requested that Bro. Hull come, if possible, and go to Crumb's Point, as there is a great desire there for him to come back. Those backslidden ones want him to come again, and many others are inquiring for truth. When Bro. Hull presented the truth at Crumb's Point there was a deep feeling for the truth; but when opposition made its appearance he had to leave, and Satan sowed his tares. Bro. Hull should come and clear the rubbish away, and the honest will obey the truth. We pledge ourselves to defray the expenses, and do all necessary. The cry is, Why don't you get a messenger? If Bro. Hull cannot come, send Bro. Loughborough, or some one.

Your brother striving for eternal life.

E. STYLES.

North Liberty, Ind., Jan. 1861.

ANOTHER CALL.

We want some of the preaching brethren to come this way if possible, as there are two individuals here who wish to be baptized, and others who want to hear the truth. If any should come we will pay expenses and as much more as we can.

C. C. BODLEY.

Salem, Steu. Co., Ind., Jan., 1861.

MEDITATIONS.

THE thermometer is an instrument which is well understood at the present day, and perhaps there is a thermometer by which one may understand the state of his own heart. Our conduct toward our daily and intimate companions, and our hourly meditations and desires, are indications; but these cannot be fully appreciated and impartially weighed, without some sure test; and this test is the witness of the Spirit.

Those who are led by the Spirit of God will have the witness of the Spirit, which is true and faithful, and will witness against wrong by sharp conviction, as well as in favor of right by its sweet consoling influence. This witness must be punctually heeded and obeyed, or it will be grieved away, and fatal stupor follow.

"And I will come in to him, and will sup with him, and he with me." The call to the supper is now going forth, and soon the table will be filled, every seat will be engaged. Those who would be sure of a place must have a prelibation, a foretaste now. Jesus offers to come into the heart of the zealous Laodicean, and with him partake of royal dainties. This offer to come in and sup is a very liberal and loving offer. It is an offer made to the remnant church (and will be verified to the faithful), an offer not thus expressed to any of the six previously mentioned churches, and coincides with the call in Luke xiv, 23, 24.

Precious promises are recorded, and each appropriate to the time and condition of each of the seven churches; but most wonderful of all, is this invitation to a kindly social meal with the blessed Redeemer.

What is this repast which is to be realized in this present state? What is this foretaste which the zealous-hearted Laodicean is to experience? Will not the Saviour confer his precious gifts upon those with whom he partakes? the spirit of prophecy, the testimony of Jesus! O come, heavenly guest, we will strive to open our hearts to thee.

Our position is indeed an exalted one. Never was there an age in which the church enjoyed so much light on revelation as at present, and consequently never was there so much called for from the church. To whom much is given, of him much will be required, and certainly much has been given to this church. Such an exalted position has never been granted to the church. Before us stand the visions of Daniel and John, the image of Nebuchadnezzar, the four kingdoms, before our eyes the abominations of mystery Babylon, and her harlot daughters, are made apparent. Prophecy is fulfilled and explained, prophetic time is measured, and the two-horned beast is now rearing himself in brazen effrontery, as if to mock the mandates of Jehovah.

Before us stand in bold relief the daughters with Babylon branded upon their foreheads, with one eye leering contemptuously at Sinai's burning summit, and the other fiercely eyeing the prophetic chart, and murmuring in low but terrible imprecations, their anger at those who carefully walk in the King's highway.

Here we stand. At every effort of our enemies the light grows brighter, and our feet are more firmly planted in this firm but narrow path; but it is a high position to fall from, and few who fall ever rise again. It is a dangerous position for any but those who are faithful, dangerous for the unwatchful, dangerous for those who refuse the light, and walk in the sparks of their own kindling, dangerous for all but those who heed all the testimony, who get all the light. It is hard to walk in this highway without eyes, and those who refuse the eye-salve will trip and stumble, and fall. The wise will understand. Let us rise with the message.

J. C.

Christ's love is the church's fire; thither bring thy heart when it is cold, frozen, and dead; meditate on his love, and pray until you can say, "He loved me, and gave himself for me."

PRAYER FOR DELIVERANCE.

MAKE haste, O God, and help us now,
Before thy throne we suppliants bow;
O, hear our feeble cries we pray,
Nor do thou turn in wrath away.
In troubles deep, temptations sore,
'Mid toil and danger now we find,
A wild and surging sea before,
And foes are pressing hard behind.

Satan his host is leading forth,
From east, from west, from north and south,
To overwhelm the saints of God;—
He fain would lay them 'neath the sod,
And now ascending to the throne,
Is going forth the earnest cry—
Oh! look upon the tears we've sown,
Oh! save us Lord, or else we die.

Have pity on thy people, Lord,
According to thy gracious word;
Trouble the camp of Satan's host,
So all in vain will be their boast.
O, God of Israel, be to us
Our strength, our light, our faithful guide;
So moving forth, and only thus
We can the stormy sea outride.

Give not thy chosen to reproach,
Have mercy on thy remnant church;
O'ercoming grace O, wilt thou yield;
From Satan's power O, wilt thou shield.
And when his host is raging near
And pressing on the unhallowed strife;
O'er us a covering wilt thou rear,
And crown us with eternal life.

A. L. GUILFORD.

Monroe, Wis.

EXTRACTS FROM THE METHODIST DISCIPLINE.

[Bro. SMITH: The following are extracts which I have made from the Discipline of the Methodist Episcopal church, old edition, hoping it may serve to open the eyes of some to see how far the church has fallen from what it once was, and from its own teachings.

D. W. CANRIGHT.]

Part 1st, Sec. 2, Art. 5, 6. The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. . . . Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be revived in any commonwealth; yet notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral.

Chap. 2, Sec. 4. . . . Doing what we know is not for the glory of God; as, the putting on of gold and costly apparel, the taking such diversions as cannot be used in the name of the Lord Jesus, the singing those songs, or reading those books which do not tend to the knowledge or love of God, softness and needless, self-indulgence, laying up treasure upon earth.

Sec. 5. . . . By running with patience the race that is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them for the Lord's sake.

Sec. 6. They must attend to . . . family and private prayer, searching the Scriptures, and fasting, or abstinence.

Chap. 4, p. 65, ver. 10. He (the minister) shall take care that a fast be held in every society in his vicinity on the Friday preceding every quarterly meeting.

Chap. 9, Sec. 1. Question. Should we insist on the rules concerning dress?

Ans. By all means. This is no time to encourage superfluity in dress. Therefore let all of our people be exhorted to conform to the spirit of the apostolic precept, not to adorn ourselves with gold, and pearls, and costly array. 1 Tim. ii, 9.

Part 3, Chap. 2, Sec. 1. Ques. Is anything advisable in regard to building churches?

Ans. Let all our churches be built plain and decent, and with free seats, wherever practicable, but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men nec-

essary to us. But if so we must be dependent on them, yea, and governed by them. And then farewell to Methodist Discipline, if not doctrine too.

Query. Has not that time come, and has not that church practically thrown away the doctrines of its Discipline?

LETTERS.

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

From Sister Carpenter.

BRO. SMITH: I seat myself for the first time to write a few lines to the *Review*. It will be two years next July since I commenced to keep the Sabbath. During this time I have made but slow progress. About two months ago I longed for the evidence that the Lord loved me, and felt that I would be willing to make any sacrifice, and bring all and lay it upon the altar. My prayer was, Lord make duty plain. Strengthen me and I will take up every cross and follow thee. I want a home in heaven. I mean to be found among the faithful, and gathered with the remnant. We meet with trials on the way, but none too many to keep us near to God.

I am living in Marengo, Iowa. I moved from Iowa City the first of January. I do not know of any Sabbath-keepers about here. If there are any I should be very glad to have them call on me. I live two blocks east of the Iowa House.

B. J. CARPENTER.

Marengo, Iowa.

From Sister Canfield.

BRO. SMITH: We still feel to call for help. The truth has never been preached here. Will not some of the brethren come this way. We live nine miles east of Saline. There are but two of us here trying to keep the Sabbath. I never heard any preaching but two or three evenings and one day; that was Bro. Frisbie, south of Monroe, Mich. It was only the commencement of lectures, and we had to go away. Now we desire some one to come here. We ask the prayers of the church.

Your sister striving to overcome,

LAURA S. CANFIELD.

From Sister Shell.

BRO. SMITH: I feel to thank the Lord for his goodness to me in showing me the truth as it is in Jesus. It is ten months since I commenced keeping the Sabbath of the Lord. I feel to bless his name that though we are a scattered and persecuted people, still we can rejoice in the prospect of soon, very soon, meeting our Lord at his coming.

When I read the warm-hearted testimonies in the *Review*, I feel that I want to live nearer to my blessed Master. My prayer is that some of the messengers may come this way. I think that there are some here who would receive the truth. My talent is small, but my Lord has told me to occupy till he comes. I have long felt deeply impressed to give in my testimony in behalf of the truth. I often feel doubts and fears arising, but still, thank God, if faithful the conquest will soon be over. I know that God will have a tried people; and I for one feel willing to give up all that I may win Christ.

Dear brethren and sisters, pray for me that I may prove faithful. I never heard present truth till last winter, when my brother, Josiah Hebner, came here from Canada. I bless God for that visit. It came like a portion of meat in due season.

Yours waiting for the coming kingdom.

MARY SHELL.

Burtchville, Mich.

Extracts from Letters.

BRO. H. STRONG, JR., writes from Huntsburgh, Ohio: "I feel to thank my heavenly Father that he ever, in his infinite mercy prepared my heart to receive the truth of the third angel's message. How cheering it is to hear from the dear brethren and sisters through the *Review* from week to week. We are but few in number here, but are still striving to keep the commandments of God and the faith of Jesus. We have the pleasure of meeting our brethren and sisters in Orwel frequently. These meetings are a great pleasure and blessing to us. It seems good to meet with those of like faith. I think there is a fair prospect for good to be done

here if the truth could be preached. It is our prayer that some brother may see it duty to come here and proclaim God's holy word to us. If any brother will come we will pay his expenses, and do better if we can."

BRO. T. K. HENRY writes from Leslie, Mich.: "I feel like doing what I am able to do in this cause. I believe in trying every expedient that will have a tendency to cause others to engage in it. I do not feel disposed to give those up who oppose the truth at first. I am rather inclined to judge others by myself; and it is quite likely I never should have embraced the present truth if it had not been for the unabating zeal of Bro. I. D. Vanhorn and others. At first I clung to the first day of the week. I held to this as long as I could under the heavy blows of reason and scripture to which I was subjected. By these weapons I was soon compelled to loose my hold, but unfortunately for me, I lodged on the platform of no-Sabbath. To this I clung with great tenacity. But I was finally compelled to relinquish this also, by the same weapons as before. This time I caught hold of the Lord's Sabbath, and third angel's message, and here I find a position which the truth does not tear down, and evil cannot shake. The text that did more than any other one to convince me of the perpetuity of the Sabbath, is found in Isa. lxvi, 23. Here it speaks of a Sabbath in the new earth; and I thought if there was to be a Sabbath kept there, it was necessary to keep one here, and I was forced to believe that the new earth Sabbath would be the one that God instituted. For we find no change of day, or cause; but it merely says the Sabbath; which must mean God's, and not man's. I conclude by saying I will try to keep the Sabbath instituted for this earth, and the one that is destined to be the Sabbath of the next. I commenced about the middle of last harvest, having investigated the subject more than a year previous to that time."

BRO. O. K. DAVIS writes from Victoria, Daviess Co., Missouri: "The cause of God is gaining here every day. Many honest ones are investigating the truth, and some are walking out upon it. The church here is in a prosperous condition. Bro. Hull was with us last October and gave a course of lectures, and baptized fourteen souls. I was among the number. Thank the Lord! My desire is to go with the people of God, and reach the place that Jesus has gone to prepare for us. While men are preparing carnal weapons to fight over the kingdoms of this world, let us take the weapons that God has given us, and fight for the kingdom that is in heaven. Amid all the confusion and trouble people have about this world, it shall be destroyed, and the kingdom will be left to the people of God at last. Remember the words of the blessed Saviour on the mount, 'Blessed are the meek, for they shall inherit the earth.' We see from the signs of the times that the period is not far distant when the saints shall possess the kingdom."

BRO. A. M. SMITH writes from Bloomfield, Cal.: "I desire the *Review*, so that I may know how the brethren are getting along, and rejoice with them, though far from them. I often wish that Bro. Morrison or Bro. Hull were here. I think that if either of them, or any other brother to hold up the truth was here, much good might be done. Although we are alone, yet we endeavor to remember the Sabbath, and to meditate upon God's law day by day; and by the assisting grace of God we shall endeavor to hold out faithful unto the end, rejoicing in the promises that are set before us, and hoping that if we are never permitted to meet to enjoy one another's company on earth, we may meet where parting is no more."

BRO. E. STYLES writes from North Liberty, Ind.: "I want to say through the *Review* to those of like precious faith that I am still striving for eternal life. I love the commandments of God, and in keeping them there is great reward. The little church here, in general, are trying to get ready for the coming of the Lord, and we beg an interest in the prayers of the faithful that we may be found with the remnant on mount Zion to sing the new and everlasting song of redemption."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JAN. 29, 1861.

NEGROES BEFORE ADAM!

The following is just about such a discovery as we should think some southern mind at this time would be likely to make, and such as southern people would be prepared to receive.

A NEGRO THE AUTHOR OF ADAM'S FALL.—The last number of De Bow's (Southern) Review contains an article from the pen of Rev. Dr. Cartright, of New Orleans, in which that writer announces a strange discovery in scriptural readings.

We now design to be at the Marion Conference, accompanied by Mrs. W. We hope to see a general rally. At a large gathering it is well to take along buffalo robes, and blankets.

We shall probably spend ten or twelve weeks in the West, and go from Marion as the brethren may call, and open the way for us. Those who wish our labor will please write to Battle Creek, or Marion in season for the letters to reach us before we leave.

JAMES WHITE.

CAUTION.

Be careful, sisters, and not let your preacher, and his wife if he has one along with him, sleep in damp sheets. Air your sheets thoroughly, also your beds, if they have not been slept in constantly, and do not let your best friends endanger health and life.

J. W.

TESTIMONY to the Church, No. 6, will be ready in a few days, treating upon Organization, Systematic Benevolence, Duty to Children, &c. Address Ellen G. White, Battle Creek, Michigan.

MEETINGS at Battle Creek next Sabbath at 10 A. M., and at 1 P. M. The brethren and friends in the towns around are invited to meet with us.

JAMES WHITE.

HELP THE POOR PREACHERS.

Who will be one of fifteen to raise \$150 to pay the Office for printing 3000 copies of Snook's Review of Springer, and make him a present of the edition?

- James White, pd. \$10.
H. C. Whitney, pd. 10.
Noah Hodges, pd. 10.
John Goss, pd. 10.
Josiah Wilbur, pd. 10.
Charles Smith, pd. \$5. 10.
A. C. Hudson, pd. 10.
D. R. Palmer, pd. 10.
S. A. McPherson, pd. 10.
Wm. Peabody, pd. 10.
A Sr. in Steuben Co., N. Y., pd. 10.

Let us hear from others soon. J. W.

To the calls for preaching in new places which I have received by letter from Wisconsin and Illinois, I would say, I will attend to them as soon as circumstances permit; and will give notice in the Review in due time.

WM. S. INGRAHAM.

NOTICE.

AGREEABLY to an arrangement made with the brethren at Lisbon, on Friday, Dec. 20, there will be a conference held at Marion, commencing Friday eve, Feb. 15, and hold over Sabbath and first-day, for the purpose of making necessary arrangements for running the Tent the coming season.

Done by order of the Marion church. V. M. GRAY. Jan. 11, 1861.

A REQUEST.

At a meeting of the Seventh-day Advent church in Fairview, Iowa, it was

Resolved, That a cordial invitation be extended to Bro. and sister Cornell to come to this part of the State to labor the coming season.

Resolved, That they should be sustained by our prayers and our purse; and that means be raised to bear their expenses here.

Resolved, That this request be published in the Review. In behalf of the church. D. WEAVER.

APPOINTMENTS.

Conference in Minnesota.

THERE will be a general conference at Pleasant Grove, Olmstead Co., Minn., near Bro. Lashier's, commencing sixth-day evening, Feb. 1st, and continuing over Sabbath and first-day. One special object of this meeting is to take into consideration the wants of the cause in this new State, and also what course we will take in carrying forward the work the new year we have entered upon.

We hope to see a general gathering at this meeting. Come, brethren and sisters, praying that God will bless us, and give us wisdom for the future. Those who live in Minn. will of course know that bedclothes and buffalo robes will be in good demand at this meeting. Each will take care to bring along some.

WASHINGTON MORSE, H. F. LASHIER.

Business Department.

Business Notes.

Wm. Gould: Your paper is paid to close of present volume.

M. E. Cornell: We sent you the 25th inst., books and letter to Owasso, Shi. Co., Mich.

Wm. Peabody: The papers you order, amount to \$1.15.

A. Coventry: \$1.

F. Moorman: Your INSTRUCTORS have been regularly sent. There must be foul play somewhere.

D. H. Simons: Your indebtedness for REVIEW is \$2.

S. B. Whitney: We apply 11 cts. of Sr. Blackmore's remittance for INSTRUCTOR, in favor of the poor, in order to preserve even volumes. The bundle was appropriated in the list of "Givers unknown."

Receipts.

FOR REVIEW AND HERALD.

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

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