



ADVENT REVIEW,

AND SABBATH HERALD.

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

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THE MESSAGES.

Lo! an angel loud proclaiming,
To every nation, tongue and clime,
Fear the Lord and give him glory,
Here must end prophetic time.

Heed the everlasting gospel,
For the judgment hour is come,
Worship him who made the heaven,
And escape the sinner's doom.

Next a second angel follows,
Saying with a solemn voice,
Babylon the great is fallen!
Prophets of the Lord, rejoice.

Come ye out of her, my people,
Nor her sins and plagues partake,
Here is found the blood of martyrs,
Who have suffered for my sake.

Last, a third and mighty angel
Follows, with a warning loud,
Just before Messiah's advent,
With his sickle on the cloud.

And his solemn proclamation
Is to all who will believe,
Worship not the beast or image,
Nor his mark or name receive.

Here's the patience of the remnant—
This the test by which I try
Who will keep all my commandments,
Nor the faith of Christ deny.

L. M. GATES.

Trenton, Wis.

CHRISTIAN EXPERIENCE

BY M. E. STEWARD.

BRO. SMITH: If I mistake not there was a request made some time since for experiences on the subject of holiness. I think they might be productive of much good in forwarding the loud cry of the third angel's message. I sincerely wish that there might be a new feature given to the *Review* in the form of these experiences and that if it were God's will, he might move brethren and sisters who enjoy perfect love to step right forward with their offerings, trusting in Jesus and acting with an eye single to his will and glory.

My attention was called particularly to this subject after a conversation I had with Bro. Ingraham at the Mackford conference. I wish to relate to him my progress since that time, and thinking my experience might possibly help some struggling one, I send it to you.

In 1848, when thirteen years of age, I united by baptism and laying on of hands with the Seventh-day Baptist church in Scott, Cortland Co. N. Y. I was excited (it was during a great revival), but not converted. I was deceived in supposing myself a Christian. For years following I attended from a sense of duty to all the outward forms of religion, but destitute of the sweet prin-

ciple of love in the heart. How many at the present day are self-deceived.

In 1853, while teaching in Portage City, I began to realize that I was not just right. I was aware of it all the time; for I felt that I was not prepared to die. Here I felt ashamed of God's holy Sabbath, ashamed too, of being so odd as to keep it alone, which I knew was wrong. About this time I first heard of the Advent people. The very mention of them aroused and alarmed me. I knew I was not prepared for the coming of Jesus. At length I met with Doddridge's *Rise and Progress of Religion in the Soul*. This book showed me my standing, that I was not a child of God.

It was now spring. All summer I struggled in the deepest darkness and anguish of soul, careful for nothing but to secure salvation, continually seeking for more feeling when I already had about all my system could endure. I went to nearly all of whom I could hear who ever knew anything about religion, to learn from their experience how to work out my way to God. All told me to give myself to Jesus, but none told me how to do so. I wanted to be entirely the Lord's. I tried, and struggled, and agonized to throw myself into his arms by a mighty effort; but oh how vainly. Sometimes after long and earnest efforts it would seem as though the room was full of evil spirits; but God in mercy preserved my reason. I sat up late and rose early, and bent all my energies to this one absorbing theme, but could get no nearer to God. I now see that I did not strive lawfully, that is in God's appointed way, and hence did not obtain. Six or seven months of struggling are not necessary to our salvation, but I did not understand the way then, and could find no one to teach me. Thank God the way of life and salvation was made plain to me afterwards.

That was a sickly season at Portage. People were dying all around me; but my Father watched over me. My health was preserved till fall; then when brought to the verge of the grave how perfectly real seemed eternity, and earth how dream-like as it faded away in the distance; I could only ask God to spare me long enough to become his and I could die without a murmur. Oh a sick bed is a hard place on which to prepare for eternity. Pain of body is enough without anguish of soul. Should any one read this who is not prepared to see Jesus, do be admonished by one who has felt something of these things to seek the Lord now while the body is strong and the mind clear, that when sickness lays you low you may be prepared to bear it calmly, sweetly resting in the arms of Jehovah which always sustain his trusting ones. "Now is the day of salvation." It may be not even a sick bed repentance will be granted you. How many fall in apparent health. What would become of your repentance then? Don't rest on a hope like this. Would you so dishonor God as to offer yourself to him after having given the energies of your being to the service of Satan? Be not deceived, God is not mocked (I do not refer to any already under the power of disease).

God heard my prayer and gave me health

again. Soon after recovering I had the privilege of listening to a course of lectures on present truth, delivered in Milton, Wis. by elders Stephenson (who was then in the third message) and Steward. I immediately embraced it, and some light was shed on the plan of salvation. The spring following I united my earthly interests with that of the last named individual. For four years I traveled with him most of the time, but there was still something wanting in my heart. It was not fully submitted to God. I could feel this when my husband was called to leave me. This was my one great trial. I know how to sympathize with dear sisters placed in like circumstances, who feel their lot in life is a hard one, and would so willingly exchange places with some of God's children who are called to less sacrifice than they. But bless the name of our God, he has opened for me a way of escape from this severe trial. Oh that precious sisters may come and find the same. A year ago last fall submission became the great burden of my prayer. I asked God to give me submission. He gave me the burden and I expected the direct answer to my pleading from him, but he was awakening my soul as it were to learn submission in truth. The following winter I was called among brethren and sisters who enjoyed the life and power of religion. Of them I learned as did Paul of Aquilla and Priscilla the way of life more perfectly. I learned that submission was entirely my own work, depending solely on my own will. This was the point at which I aimed while in Portage City; but the way was all dark there. Not one ray of light rested on the true plan of salvation to me then. I stumbled where multitudes do; desirous to be the Lord's, wholly his, but feeling I was not his because I could not realize that he accepted me. The first stumbling stone the enemy seems to present is in the completeness of the consecration. He tells us when we submit all we see that there may be something behind that we do not see, and hence, are not perhaps making a full submission. Were this the case that we must give all absolutely and must distinctly see all, how could we know that our consecration was ever complete, that our part was ever performed? We could never; and hence could never trust that God receives and cleanses us, which he has promised to do when we submit all. Should this point stumble the reader let him ask himself, Am I not willing to let the Lord have all I see, and if there is anything I don't see let him take that too? We know when we reserve anything to ourselves. Having given all let us know we have done so and not be afraid to say we *know* it then, having determined to do all God's will as far as in us lies, we may take it for granted that his servants we are to whom we yield ourselves servants to obey, God making us so the moment we yield all to him, determining to do his will henceforth.

I came to this point, knew I gave all, still could not believe the Lord accepted me. At length the thought came, give your unbelief to God. I did so and was the Lord's. I felt it, God giving the witness of his Spirit to make me feel it. But we walk by faith and hence must go out trusting by faith, not expecting to be tak-

en along to, and in the way of holiness by feeling. All God requires is all the heart. "Son give me thy heart." "Come out (from the world) and be ye separate—and I will receive you." Don't let us lift and struggle to throw ourselves into God's possession, but lie still and let him take us just where we are. If unbelief weighs you down be admonished to lay it aside as you would "lay aside every weight." Lay it on God. No one else can take care of it and we can only get rid of it there.

The next step was to claim God's promise to cleanse my heart from all unrighteousness. Here I stumbled again over faith, looking for feeling to show me I was holy, before I could believe it. Oh how that promise looked to me; exceedingly precious, but just beyond my grasp, so that I could not quite reach it. It seemed as though I could believe almost anything easier than that my heart was cleansed, the work looked so mighty to me. At times it was different, and I seemed to get hold of faith that I received the promise; but if I did, I did not know how to live by faith so as to retain it.

Last summer after returning home, I cast away my confidence, was neglectful of secret duties in a degree and lost the evidence of my acceptance with the Lord. Well, this winter I again left home. Our first meeting was with the brethren near Portage City. The Lord was there to bless, but I did not feel at home. I wanted to get out one side; for I knew I did not enjoy what the rest did; but praise God I soon began to lay hold by faith upon his word, and felt free. God performed his promises to me, but I had not yet learned to live by faith. I mistook temptation for sin. Every passing thought or feeling that was wrong would throw me into darkness, make me doubt the work God had done in my heart and bring me under the power of Satan; and then I would have to struggle out again by laying hold of the promises just as I had done before.

In this way things went on till the Mackford conference. There I opened my heart to some dear sisters who had lived very near to God for some time and enjoyed his daily favor. They led me to distinguish temptation from sin, and thus I was brought into the position where my faith indeed became like an anchor, and I could live to God without falling so frequently. I now see that the enemy has the power to present evil to us in a way to sometimes affect our feelings, but the sin consists in yielding to it. Temptation comes equally to a sanctified and an un sanctified heart. Jesus was tempted, yet he was without sin. Doubtless the Devil made the kingdoms of the world and the glory of them appear pleasing to Jesus, and he may make the world with its vanities and pleasures pass before us in the same light. How instantly Jesus drove away the temptation. Just so must we do; otherwise we sin in cherishing and pondering over and yielding to temptation. Our natural susceptibilities all remain. We still have the power to love, hate, &c. We love holiness, hate sin, &c. Now the enemy may present things so as to move these propensities for a moment out of their proper channel. Thus a feeling of anger may swell up as though coming directly from our hearts; but if we put it down instantly it is not sin. The Devil has been presented to me on such occasions going from my heart, and I know the passing feeling to be his work. Glory be to God, Satan cannot force us to yield our wills and thus sin against God. But suppose we do sin as a holy person is liable to fall under temptation (yet not necessarily except he lets go his faith, and is not fully submitted), shall we then conclude that our hearts have never been cleansed? Let us look at the case of Peter. John xiii: Says Jesus, "Ye are clean, but not all." Did he mean physically because he had washed their feet? No, he had not washed all their feet; but [verse 11] "he knew who should betray him, therefore said he ye are not all clean." Judas had an un sanctified heart, so they were not all clean. In Matt. xv, 19, 20 the Saviour tells us what it is

that defiles the man, i. e. the fruits of a carnal heart. Now turn to Luke xxii, 31-35. Here after partaking of the last supper, and hence after Jesus had told them they were clean, he says to Peter, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren." What, converted when he was already clean! Yes, if he sinned he would need to be converted and cleansed from that sin. What sin did Jesus mean? Hear him when Peter seems to think it impossible for him to sin so, and exclaims, "I am ready to go with thee both into prison and to death" (just as we do when our hearts are clean). Hear Jesus: "I tell thee Peter the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." This was the sin from which Peter would have to be converted. He was saved from it as Jesus saw he would be. Now says John, [I John ii, 1,] "I write unto you that ye sin not;" (he had just been writing of being cleansed from sin), but he adds, "if any man sin (even after being cleansed) we have an advocate with the Father." Then we can immediately look up, ask God to forgive and cleanse us and press on as before; otherwise we cast away our confidence and thereby lose ground. Oh it is a great thing to know how to live by faith. It is a lesson that will not be fully learned till faith is lost in sight. Thank God that when we walk by faith we can progress steadily whether we walk in light or in darkness. The enemy has the power to press dense darkness upon us, and much of the time it seems as though I can witness what sister White saw about the good and evil angels, and their works of light and darkness. It looks like thick darkness from the horizon all the way to the zenith, but there is almost always an open space, and there I hold communion with God while my faith passes through to that within the veil, and there I am held securely.

We may know generally whether our darkness be that of temptation or condemnation. If it be the latter we cannot look up to God and with confidence ask him to bless us just now; while if it be the former we can rely on the strong arm of God, and with love and confidence let him work out deliverance for us. Such at least is my experience.

One word about trusting by faith. Since the enemy has the power to bring evil into our hearts how can we know by looking into them, after seeking sanctification, whether we have received it or not? We cannot. There is but one way in which we can obtain it, and that is by faith in God's word. We know, or may know whether we have performed our part, given ourselves with all that pertains to us, seen and unseen (and God never asks more, for he never requires an impossibility of us). This we can do at once and are then on promised ground. The question rests here. Will we, or will we not be entirely the Lord's. "Whosoever will, let him take the water of life freely." Is this the work of six months or a year? O no. "Now (this day) is the day of salvation." I can but see it as the work of a moment, a simple volition and requiring no more time than other acts of the will, as for instance rising from our chair, leaving the room, &c. It is of course far more solemn and important, but it is still a simple act of the will. This done, we may rest without one doubt on God's promise to accept and cleanse us. God's promises don't admit of the shadow of a doubt. This we may trust in just as long as we submit all. Should any duty be presented us at any time which we shrink from and neglect, we take so much from the altar; and there is now a want of entire consecration. There is here no refuge but in the blood of Jesus, and renewed perfect submission. Oh how simple is faith; far more so than feeling.

To return to myself. Bro. Ingraham at the Mackford conference asked me some questions which perplexed me, having had so many seasons of doubt before. One was, if I knew I was pre-

pared for the coming of Christ. I could not say, Yes. I had not thought of it before, nor could I say I *knew* my heart was perfectly clean. There seemed to be something in the way so that I could not see and judge distinctly. Well after he left I began to think and talk some faith again. I asked a dear sister if I should believe my heart had never been cleansed. She told me no, but that I had never received the baptism of the Spirit. Bro. Ingraham started for home, and soon after while walking over to a neighboring brother's, suddenly my heart was shown me clean and pure. I clasped my hand upon it exclaiming, "I have got it!" I went into the house shouting "Glory to God! I *know* I have a clean heart; I wish I could see Bro. Ingraham again, I could tell him that I *know* I am prepared for the coming of Christ." It was knowledge to me, certain, absolute; but mark, I was just as much prepared previously; I had exercised no new faith, but simply obtained the evidence of sanctification, and God gave it without any effort on my part. During the day I was thinking of the blessing I had not yet received, the sensible outpouring of the Holy Ghost. I doubted not for one moment that I was made holy, that I was fitted to meet Jesus; but I was still strongly tempted to believe (so much so that it seemed a reality to me) that I should soon lose the blessing. I was soon to return home to enter upon home cares and duties, and more than all where the church were not living up to their high privilege (bless God for the work he has since done in Mauston), and I felt I could not live holy there; but I trusted in God who brought me out of the severity of the temptation. Still, ever since, at times the same thing comes up that though I am living now, I shall fall at some future test. But the word has set up a standard here: "Cast thy burden on the Lord and he shall sustain thee; he will never suffer the righteous to be moved." Precious promise. Oh how exceedingly great and precious God's promises are! The way into the kingdom is paved with them, so that we can stand on immovable foundation continually. There's not a situation in which we can be placed where some promise cannot be our support. If the enemy presses us seemingly beyond measure, we have the promise that we shall not be tempted above that we are able to bear.

Well the next morning at the family altar God gave me "the gift of the Holy Ghost." While praying and endeavoring to realize all the Lord was, and was to be to me in every way, I felt an influence resting down upon me seemingly different from the rest of the atmosphere; it completely surrounded me and went through my system. These sensations are more like a shock of electricity than anything else, yet not precisely like that. I write thus minutely that you may be enabled to distinguish between sanctification and the baptism of the Spirit. The former we can live every moment, the latter is an especial and occasional blessing. Dear brethren and sisters, I believe it to be a sample of the latter rain. Bless God it is beginning to sprinkle (if I may use the expression) in Wisconsin upon those who are firm in the third message and present truth. As a church we shall enjoy it. The Apostles were commanded to tarry in Jerusalem till they should be endowed with power from on high. There is power in it. It is an evidence directly from heaven that we please God, and it seems to connect us so intimately with him. Spiritualists, we are told, have the same, but it is not the same. I will tell you how we can distinguish between them. Satan has the power to transform himself into an angel of light, and give that light to others, but never into an angel of love. When we love God and experience such sensations while trusting in him we may rest assured they come from the Lord.

God will soon endow his church with power from on high; then the third message must go with a loud cry, a mighty influence; but it seems to me this will be the effect of the church's becoming holy. Why then do brethren and sisters

talk of rising with the message as though it were going to rise independent of them? God works through means. The message will rise with us as we become holy; and this must be an individual work. We have the truth brethren, but where is the power of our religion? this holy power that will give holy unction to the truths we believe? The power of the third message is perfection, holiness. It is a part of the message comprised in the commandments of God and the faith of Jesus. How large a portion of the Advent body could be recognized by the Searcher of hearts as belonging to this class? The third message it seems to me has got a work to do in gathering from our ranks a remnant, that is the church that shall be fitted to see Jesus, who shall be keeping the commandments of God (including the two great ones, perfect love to God and man) and the faith of Jesus. This body will come out of the lukewarm and compose those of whom it is said, Let him that is holy be holy still. God's remnant church is to be without fault before his throne; without spot or wrinkle or any such thing. Praise Jehovah his hand is gathering such a people. We are now as a church lukewarm. There's another state for us when we repent, get the tried gold, the eye-salve and white raiment, thus becoming holy.

But to return, the Apostles were sanctified before the day of pentecost. Said Jesus previous to his death, Now ye are clean through the word I have spoken unto you. We have got to be holy before we can receive the rain or baptism of the Spirit. The morning following the above named season, the power of God again rested down, and I nearly lost my strength as I have since quite often. There are varieties of operations, but the same Spirit. For awhile afterward I seemed truly to have fallen in love with my Saviour and my heavenly Father. Such sweet tender love I never dreamed a person could enjoy. I wondered how I had always loved the Lord so little. I longed for the soon coming of Jesus. Oh I felt as though I could hardly wait, I so desired to be with those I now loved so much. Then came days of darkness; I could not tell why; for I had not been brought under condemnation. I would often retire alone with God and receive sweet evidences of his favor, but on leaving the throne of grace the darkness would surround me again. Thus I struggled on till I began to feel I never could live a holy life. Then came the promise that God would not suffer us to be tempted above what we are able to bear. Oh how sweet that promise was. I could see by an eye of faith, my way straight through into the kingdom. Sometimes it was almost filled up; but there was always a narrow opening through which I could struggle and find passage. This promise buoyed me up and Satan left me for a season.

I still feel to trust in God; and trusting him I am safe. I am learning daily how to live by faith. Oh it is good to live in the Lord. It is good to be free, for whom the Son maketh free is free indeed. It is sweet beyond expression to know that Jesus is formed and living within the hope of glory. There is glory in God that shines upon us as we go to him in simple faith, and as we commune with him feel our hearts burning within us while we realize that our prayers are accepted in heaven, and we have the things we ask for. It is good to know that above everything else our absorbing desire is to please God. All this is blessed beyond expression. We can feel, but cannot express the glory, the tenderness of perfect love. Could we feel this all the time where would be the place for trials? God has not laid the way in feeling, but in faith. We can progress steadily towards the kingdom, though it be under darkness and trials while trusting wholly in God. Could we never trust in him except through feeling, our course would be continually changing as our feelings changed; losing ground and then gaining a little. God has laid his plan just as easy as it could be laid; and he laid it for every one who is capable of understanding his

law, since all such shall be judged by the law; and this is the way of escape from its penalty. Then every accountable creature is capable of understanding and accepting of the way of salvation. The trouble is, we overlook faith because it is so simple. Instead of simple reliance or trust or taking it for granted because God has promised, we try to realize it and call that faith which is feeling. High and low we all have to come to this one point and receive God's promises with the simplicity of a little confiding child. God addresses himself to us as intelligent beings and has laid his plan so that we can walk in it understandingly, certain knowledge, the knowledge of faith attending every step. It is just right. Our God does all things well. Glory forever be to his name for the wondrous plan of redemption! Yes my soul says to-night with the angels, "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen."

May the Lord hasten the time when the hearts of his people shall be one, and that one universal heart be a heart of faith and love. O pray for me that my faith fail not. I am weak and helpless. I feel that I am nothing. I have given all to the Lord, so that I have nothing left to myself, nothing to lift me up; and I desire nothing. God forbid that I should ever take anything to myself—anything but my precious Saviour. Sweet Jesus he is mine. It is enough. I believe here is the secret of true humility, and as long as we keep everything on the altar we can but be humble. It produces "self-annihilation." My heart is full. I cannot express the fullness that flows upon me. O praise God, I leave it all with him. Dear brethren, dear sisters, shall this feeble testimony stand alone? We love the third message. It is glorious. Will you do what you can, trusting in God, to aid its progress. God help you to follow the dictation of his Spirit in all things. The Lord sometimes makes weak words powerful by the accompanying influence of his Spirit. God help us all to work out what he works in. Brethren and sisters, are any seeking this holy state? Speak out, that is encouragement. Continue to hunger and thirst. Such shall be filled. God bless his people and save us with eternal salvation from sin and corruption in immortality.

Mauston, Wis., June 30 1860.

Dr. Adam Clarke said that "the old proverb about having too many irons in the fire, was an abominable old lie. Have all in it, shovel, tongs, and poker." Wesley said, "I am always in haste, but never in a hurry; leisure and I have long taken leave of each other." He traveled about five thousand miles in a year; preached about three times a day, commencing at five o'clock in the morning; and his published works amounted to about two hundred volumes. Asbury traveled six thousand miles a year, and preached incessantly. Coke crossed the Atlantic eighteen times, preached, wrote, traveled, established missions, begged from door to door for them, and labored in all respects as if, like the apostles, he "would turn the world upside down." At nearly seventy years of age he started to Christianize India.

SPIRITUALISM IN THE UNITED STATES.

THE "Fourth Annual Spiritual Register" for 1860, published by U. Clark, of Auburn contains some statistics which indicate a rapid increase of believers in Spiritualism in this country and elsewhere, and a corresponding increase of spiritual literature. According to the Register there are one million five hundred and thirty-seven thousand believers in the United States, and sixty-three thousand in the Canadas, Cuba and South America, making a total of 1,600,000 in America. In the State of New York, there are 420,000, in Ohio, 200,000, in Illinois, 100,000, in Massachusetts, 159,000, in Michigan and Wisconsin, 80,000 each, in Maine, 50,000, in Missouri, 32,000, and in Pennsylvania, 40,000. The believers in the Southern States are less numerous

than in the Eastern and Western. South Carolina and Arkansas are set down at 3,000 each, and Kansas, Nebraska, Oregon and New Mexico, at 2,000 each. Every State and Territory is represented as having believers. Florida containing fewer than any other, is set down at 1,000. It is claimed that during the year there has been an increase of 160,000. Besides this great number are claimed five million "nominal believers." According to the same authority there are 226 "trance" speaking mediums in this country, and 303 "test," "healing," and other mediums, 182 spiritual preachers or speakers, 1,500 places where spiritual meetings are held regularly or occasionally, 600 different books and pamphlets on Spiritualism, and thirty periodicals, with 200,000 circulation, devoted to the subject.

CHILDREN'S CONFIDENCE.

Do you want to learn how to make the children love you? Do you want the key to unlock the innermost recesses of their natures? Then sympathize with them always. Never allow yourself to ridicule any of their little secrets. Never say, "Oh pshaw!" when they come to show a marvelous top, and "I can't be troubled," when the hard knot won't be untied, and obstinately refuse to make four on their small slates.

Kites and knots are only the precursors of older thoughts and deeper trials which the parent may one day plead in vain to share!

Don't laugh at any of a child's ideas, however odd or absurd they may seem to you—let them find your sympathy ready in all their wonderments and aspirations.

It don't take much to make a child love you and trust in you, and the benefits to him are absolutely incalculable. O how much better it is for children to bring all their cares, and troubles, and temptations under the gentle eye of a wise parent. What a safeguard it is for them to feel that there is always a kind ear to listen to their doubts and griefs, and a gentle shoulder for their little heads to nestle against.

Respect their rights; never think you can say bitter things in their presence, or do unjust actions. They are the finest discriminators of fair and unfair in the world. Somebody has said, "When you are inclined to be cross to children for being slow to learn, just try a minute to write with your left hand. See how awkward it proves, and then remember that with children it is *all left hand*." Above all don't be ashamed to let them know you love them.—*Life Illustrated*.

A COURTEOUS CLERGYMAN.

SOME years ago, a young man, a bricklayer by trade, removed from New Hampshire to work in the city of Lowell. He cherished at heart a strong prejudice against professed Christians, considering them as proud and supercilious, and ever ready to say to him, "Stand by thyself; we are holier than thou!" His feeling of repugnance was so deep-seated, and had such a controlling influence over his intellectual nature, as to generate skeptical thoughts, and lead him to question the truth of the Bible. One day, as he was going to his work, he saw a gentleman approaching, who had been pointed out to him as Rev. Mr.—, and represented as one of the most affable and courteous of his profession. "Now," said he, "I will put this matter to the test. Here I am in my work-day clothes. If this man notices me, I will think there is, after all, something good in religion."

They met. The clergyman raised his hat, bowed, smiled, and looked as if he would say, "I should be happy to become acquainted with you." The young bricklayer passed on to his labor, but could not forget his promise. The next Sabbath, he went to hear that "gentlemanly minister," and an acquaintance of the most agreeable and salutary kind ensued. His skeptical notions melted away before kind treatment, like snow in an April shower; and he soon became an honest inquirer after truth and mercy. Now he is the beloved pastor of a flourishing church.

How clear does the fact prove that a kind and courteous attention to young men is a very cheap and effective mode of usefulness. No man ought practically to study the apostolic injunction, "Be courteous," more than the minister of Christ.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JULY 31, 1860.

AN increase of duties since the commencement of the present volume, has left us no time to occupy our usual place in the editorial columns. We are gratified to see it well filled by others.

POINTED TESTIMONY.

It is natural to love smooth testimony. Many professors become much opposed to plain and pointed testimony, although it may be in harmony with the word of God. But grace will overcome our natural feelings, and we may possess an undying love for the honor of God and the purity of the christian character, so as to love that testimony which pointedly rebukes sin, and points out the narrow way to life. When the professed followers of Christ lose their love for plain, pointed preaching, their condition is fearful. Sometimes difficulties arise in the church because the preaching is too pointed to suit some, and division follows. Some think the church is in a better condition than the preacher represents them to be.

But when preachers, through love to suit the people, lack of moral courage, or something else, lose their love for the pure testimony, and begin to complain of their brother preacher who takes the sword of the Spirit and cuts his way through, there is reason to fear the result. What a feeling gets up! This plain work will injure the cause! This brother takes too much upon himself! He will tear our church to pieces!

A difficulty of this character arose in the days of Korah, Dathan and Abiram. Num. xvi, 2, 3. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown. And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Moses was faithful in all his house as a servant. Heb. iii, 5. His acceptance with God depended upon his faithfulness. Yet the princes of Israel, the famous ones, men of renown, rose up against him. This was a trying position for God's servant. In his grief "he fell upon his face."

The testimonies of the prophets of God were plain and pointed. They fearlessly rebuked sins without respect to persons, and for their faithfulness suffered the ire of those whom they in the name of the Lord reproved. They were even called upon to prophesy against false prophets. Says Jeremiah, "The Lord said unto me, The prophets prophesy lies in my name." Chap. xiv, 14. "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." Chap. vi, 14.

The spirit of the present time is clearly expressed by the prophet Isaiah. Chap. xxx, 10-13: "Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

"Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

I Thess. v, 3. "When they shall say, Peace and safety, then sudden destruction cometh upon them . . . and they shall not escape."

In this very time the servant of God is called upon to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. lviii, 1.

And at this very time the dreadful warning of the third angel, Rev. xiv, 9-12, is to be given. How plain, pointed and cutting this message! "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," &c.

And, also, at this very time, when peace and safety prevails, and has even stolen over believers of the third message to an alarming extent, the testimony to the last of the seven churches must be given.

Rev. iii, 15-20. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness, do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The pointed testimonies for this time must live among Sabbath-keepers, or they will become as dead as a door nail. Ministers lay down the pure testimony, and lose their power with God, and with the people. The shaking is coming. A testimony will ripen in our midst that will shake everything that can be shaken, and the Lord will lead on a handful of valiant men and women to the victories of the loud cry of the third message.

J. W.

THEY DESPISE GOVERNMENT.

THERE are those in our day who seem to despise reproof and church government. They are very fearful of an abridgement of their religious freedom, and under this plea sometimes take liberties which infringe upon the rights of others. And it is common to find among them those who have imbibed a spirit of hatred against the civil government. Jude has described them thus: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

"But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core [Korah]. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever; And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

Peter describes them thus in his second epistle. Chap. ii, 10, 11. "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

We understand by "government" and "dignities," the civil government and civil rulers. If, then, angels who are greater in power than mortal men, when having to do with the affairs of this world, do not

bring railing accusation against wicked and oppressive rulers before the Lord, certainly the presumptuous revilings of some who profess Christianity seem wonderfully out of place. We invite all who are in any way tinctured with this spirit (and there are many who are more or less,) to read what the Apostle Paul hath declared touching our duty in relation to civil rulers. Rom xiii, 1-7. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

How shall we dispose of this? Those who may refer to other scriptures as if they taught different sentiments, and thus array Paul against Paul, or one Apostle against another, are not wise. This is not the way to dispose of this matter. This will, when correctly understood, harmonize with all other precepts, and may then be seen as a golden link in the chain of truth. Divine precept must be limited so as to harmonize with the revealed duty of the man of God. We should obey our rulers until the civil law requires the violation of the Divine Law.

Says Peter in his first epistle, [chap. ii, 13-17,] "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." Mark the two closing precepts; first, "Fear God;" second, "Honor the king."

This would be a hard old world were it not for the civil government. It becomes us, brethren, to thank God for the civil government, notwithstanding its increasing corruptions. He yet reigns as the disposer of hearts among the children of men. We shall have reasons for gratitude to God for the civil government until our message closes, then we shall doubtless be glad enough to get away from it to meet our coming Saviour.

J. W.

TENT MEETINGS IN N. Y.

AFTER the conference at Roosevelt, which closed June 3, we pitched the tent at Constantia, Oswego Co., June 8, where we remained and held meetings ten days. A few that came in from some miles out of the village were deeply interested, and we trust that some good was accomplished. But in the village the interest was very small, not sufficient to induce a hearing. No one invited us to their houses, nor offered us so much as a cup of cold water. Not gaining a hearing here, we pulled up stakes, hoping to find a place where there were ears to hear. The Lord heard our earnest prayers, and directed us to such a place. Blessed be the name of the Lord!

Our second meeting was held near Kirkville, Onondaga Co., where we commenced meetings Sabbath evening, June 22. Here we found an ear to hear. Each evening, wet or dry, they came out. All the near neighbors to the tent were kind and courteous. We were invited to call on them and make our home with them as much as we would. May the Lord reward them for their labor of love. And we believe he will.

We held meetings here three first-days, two Sabbaths and the fourth of July, besides meetings each evening during our stay. We cannot state definitely the num-

ber that have embraced the truth, but from what we have learned we think it safe to say that the number is between twenty and thirty, and others are investigating, and it is hoped that they will decide for the truth.

Ministers as well as their people came out to hear; but we are sorry to say that they took up against the truth. One of them preached on the subject of the Sabbath after we left, but did not go to the Bible, but to church history, for his proof. One who had not decided to keep the Sabbath on hearing this, remarked that if there was no Bible evidence for the change, he should keep the seventh day. We hope he will keep his word. One of the first here to embrace the Sabbath was a German of some sixty years. He arose in the congregation and said he could not express himself in English, but that he would read from his German Bible Rom. ii, 13. He then asked that it should be read in English: "For not the hearers of the law are just before God, but the doers of the law shall be justified." When that was read he added, "That is enough for us all." The effect on the congregation was thrilling. He seemed to love the Lord and his truth. He took a number of our German tracts to send to his friends. The work there seems to be onward. Bro. Sperry remained there the Sabbath and first-day after we removed the tent, and arrangements were made to have meetings continued there on the Sabbath. Hope they will be sustained. This tent-meeting closed July 8.

We are now at Pompey, Onondaga Co., where we pitched July 13. Have had thirteen meetings here. There is a good interest, and though there is a strong prejudice in the minds of some, yet there are many that hear us gladly. The Methodist and Disciple Ministers have attended our meetings when not engaged, and we understand that one regular appointment on first-day was taken up by the Disciples that all could come to the tent to hear. They offered us their house for meeting last evening, it being cold and windy, and we accepted the offer, went in and tried to bind up the testimony and seal the law among the disciples.

We have good reason to hope that our meeting here will not be in vain. We have agreed to stay another week, and hope to have something to report from this place hereafter.

We have had the tent up constantly since the commencement, except time enough to make the removals, and each appointment has been filled. Each evening, notwithstanding some stormy weather, there have been some out to hear; but on two occasions we left the tent and held the meetings in houses. Brethren, still remember us in your prayers.

R. F. COTTRELL.
J. N. ANDREWS.
C. W. SPERRY.

Pompey, July 24, 1860.

TENT MEETINGS.

Bro. SMITH: On leaving Caledonia we came directly to Greenville, having our tent brought by Bro. Bates of Gaines. This is the county seat of Montcalm Co., a pleasant little village of five or six hundred inhabitants, chiefly people from the east. With very little trouble we succeeded in obtaining a pleasant spot of ground near the center of the village, and raised our tent on Wednesday p. m., June 27. The next day we arranged and seated it. Our first meeting opened quite favorably, the first congregation altogether exceeding our expectation. Although considerable prejudice existed against us, in consequence of a few individuals leaving the Congregational Church during an effort previously made in an adjoining town, yet an interest began very soon to be manifested, and some disposition to "search the Scriptures to see if these things were so."

During the first week the elements seemed to conspire against us, and we were somewhat troubled to make our tent stand securely on the sandy ground, but finally succeeded in securing it quite firmly. The majority of community seem rather favorably impressed, and we have seen little or no disposition to disturb the meeting, or trouble the tent in any way.

Our congregations have been unusually orderly and attentive, ranging from two to six or seven hundred, until the hurry of harvest came on, which has made

them quite small, many having gone into the country to work.

Nearly every Sabbath and first-day we have been favored with the society of brethren that have come from a distance of ten or fifteen miles to meet with us.

We have had some refreshing seasons in social meetings, both at the tent and at Bro. Maynard's, some two and a half miles from the village.

Our meetings closed last first-day evening, July 22, having been in operation over three weeks. At the close of our last lecture, an expression was called for from those who had heard us through, for the seventh and first-days respectively, when about seventy-five rose up in favor of the Sabbath, and but one against it; and a dozen or more have decided to keep it, while a number of others are almost persuaded, but desire a little more time to investigate.

The Lord has evidently been with us giving us to feel something of the burden of the work in which we are engaged, and a good degree of liberty in presenting the truth. When we began to talk about leaving, we found the interest deeper and more extensive than we were aware of, and upon visiting those who had decided to keep the Sabbath, we found a goodly number quite firm, and ready to take a bold and decided stand in favor of the commandments; but we felt that we were leaving them like "lamb among wolves," and it would be very desirable if Bro. Bates or some other one could visit them soon to set things in order. We have disposed of about thirty dollars' worth of books notwithstanding the hard times. We are now on our way to Milford, Oakland Co., where we shall commence lectures next Sabbath evening, providence permitting.

R. J. LAWRENCE.
J. B. FRISBIE.

MEETINGS IN ROME, IOWA.

We began this labor in much weakness and discouragement, but were cheered by the interest manifested by the people to hear the truth. When we had been here about a week we were most agreeably surprised by the coming of Bro. Snook, and we gave him a hearty welcome. It has been like the coming of Titus of old. But we soon learned that he could stay but a few weeks. Like most of the preachers, Bro. S. has feeble health, and cannot endure much hard labor and constant wear of the mind.

There was a prospect of a good work here until harvest came on, and then people could not attend evenings and we had to close. As near as we could learn about twenty have decided to keep the Sabbath. Eleven subscribed for the *Review*, and \$15 worth of books were taken. There is a general request for more lectures after harvest. They have appointed meetings there for the Sabbath, and we trust that their numbers will increase. As soon as possible we hope to visit them again.

M. E. CORNELL.

Anamosa, July 24th, 1860.

TO THE CHURCH OF GOD.

"But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Rev. xxi, 8.

"You do not believe," says one, "that such characters as above specified are to be found in the church of God?" No; but there may be such connected with the church. God is our judge, and in this time of peril, when the evidences of the truth are clustering about us with such rapidity, while the judgment hour is drawing near to its close, and our King is coming, yea, is even at the doors, it becomes us to examine our hearts, and inquire, Am I in the faith?

Who are the fearful and unbelieving? They must possess some of the following traits of character: ignorance, half-heartedness, and self-deception. For the ignorant and half-hearted there is hope, for they may become strong in the Lord; but the self-deceived are seldom converted.

But there are murderers connected with the church! But we are not so certain about that. In 1 John iii, 15 it says: "He that hateth his brother is a murderer." And if we are guilty of harboring any ill will towards our brother, because he has been faithful to the

Lord in reproving us for our sins, or from any other cause, we are not commandment-keepers, for that says, "Thou shalt not kill."

The next character specified. If the offsets of Rome, or the modern churches, are the harlots spoken of in Rev. xvii, 5, is it any wonder that some who have heard and have embraced the present truth, should bring into the church with them some Babylonish abominations? Such is the fact; and as we are not among those who would hide iniquity under a cloak of righteousness, we must speak out. Those who indulge themselves in the habits, manners, or customs of such people as really belong to them, as though they had never professedly separated themselves from them. Are there any among us who are so much conformed to the world as to be guilty of the "putting on of gold, or costly apparel? Any who are ready to follow the foolish fashions of the day? Any who are defiled, body, soul and spirit with tobacco? Any who are light and trifling in their conversation? Any who are politically mad, and are heart and hand engaged in the political affairs of the day? Any who manifest by their conduct and conversation that they love the society of errorists and worldlings? Any connected with secret associations? If such have been reproved by faithful brethren, and still continue to sin against God, and wound the feelings of their brethren and sisters who are trying through the grace of God to live out the whole truth, and not only thus wound their brethren, but occupy the position of stumbling-blocks in the way of sinners, they stand on dangerous ground, and the church stands there too by being connected with them. Here is a point beyond which forbearance ceases to be a virtue. A skillful surgeon would amputate a gangrenous limb, and thus save his patient, while a quack would dally along with lotions and plasters, &c., while the disease spreads through the whole system and destroys it.

But are there any sorcerers connected with the church? We should hope not. But as those who leave the truth may soon become persuaded that the dead know more than the living (that idea lying directly in their path), it would not be strange for them to become the companions of the latter-day sorcerers, and go unto the dead for knowledge, instead of to the living God.

As for idolators, all who are familiar with their Bibles know that covetousness is idolatry, and to be covetous is to possess a worldly disposition. "If any man love the world, the love of the Father is not in him." Such persons are not commandment-keepers, and if they are with the church, as mere hangers-on, they are not in their place, and the church is out of hers, so long as such a connection is kept up. Not only so, but the whole body suffers. Some of its members may hold on in the way of holiness, but their way is too much like that of "a wounded snake which drags its slow length along."

We have seen the sad effects of an inordinate attachment to the world, among the fallen churches; and now they countenance sins among their members, the very thoughts of which would but a few years ago have caused their cheeks to mantle with shame. Let us, brethren and sisters, be warned by what we see among those who are crying "peace and safety," while the opposite is just upon them, and not by this only, but by the awful demonstrations of the third angel, to prepare to meet our Lord. At his coming we shall want something besides an empty profession, something besides a name to live while we are dead. Our hearts must be cleansed from all the pollutions of sin; and if there are those in the church who will not walk according to the straight testimony of the church, after being dealt with as our Lord would have us to do; to retain them among us is an injury to the cause of God, the cause we love. To disfellowship them would make them our enemies, it is true; they will speak evil of us, and worse than that, speak evil of the truth, and when the time shall come for the perfecting of the saints, when they shall live so near to God that there shall not be found connected with them any of the fearful and unbelieving, any of the abominable, and murderers, liars, &c., we shall know what is meant by, "They that shall live godly in Christ Jesus shall suffer persecution." We shall know better than now, and by happy experience too, what is meant by the "straight

and narrow way." Then, although the people of God shall have ten thousand enemies where they now have but one, Jesus will be their sun, their shield and their righteousness, and lead them on to certain victory, and to the heavenly city. Then brethren let us cheer up, and in the path of tribulation, the way to glory, honor and immortality, go on. We have Jesus for our leader, the Holy Spirit to influence us to walk according to the word, good angels and loving brethren for our companions, and almost in sight a city glorious with gems and gold, where the wicked cease from troubling, and the inhabitants shall never say I am sick.

WM. S. FOOTE.

Pendleton, O.

THE UNCERTAINTY OF EARTHLY PLEASURES.

WHY should we seek our portion here,
Where life is strewn with many a tear?
Our prospects may appear most fair,
Yet all things here uncertain are.

Mankind have objects to obtain,
Whether 'tis honor, pleasure, gain;
Yet this sad truth they have to learn,
That each must vanish in his turn.

They seek some fancied new delight,
They paint their future prospects bright;
But as they reach to catch the prize,
Away the airy phantom flies.

And while they talk and strive and toil,
Still gathering is the serpent's coil,
And when too late they often find,
It leaves a deathly sting behind.

To false ambition some aspire,
They fan the flame, they feed the fire;
Yet useless all the pains they take,
They perish in the sparks they make.

This world is but a harvest field,
Yet thorns and brambles doth it yield;
The bud is blasted ere 'tis blown,
The plant is withered ere 'tis grown.

We then should till the soil with care,
And still be this our earnest prayer:
That God would bless the seed when sown,
And in the end the harvest own.

For by God's word this truth we know,
That those who to the Spirit sow,
Shall reap on earth a hundred fold,
And bags in heaven that wax not old.

S. ELMER.

Ashfield, Mass.

DOMESTIC STUMBLING-BLOCKS.

DEAR SISTER ***: There is not a more important nor a more delicate subject to treat upon, than family trials and difficulties, nor is there one more necessary to be fully understood and comprehended; and to enter upon this state without preparatory discipline is presumption; and many a family is already ruined by sheer ignorance of the relative situation and duties of the different parties constituting the family circle.

Paradise is most nearly regained (in this world) by that family who study to know each one his or her place, and thus delight to walk therein. In such a family there is no jar nor discord, for they having studied the different keys and scales of social harmonies, and having an ear cultivated and correct, keep each one in harmony; and each one being acquainted with his part, and moving with precision, sweet music is produced, and they become habituated to musical chords; and if a note of discord falls upon the ear by some ill-means, they shudder as it were, as a good musician would at a jar in the performance of some excellent piece of music.

To attempt to be happy in the family, while ignorant of the natural relations subsisting between members of the family, or to seek happiness where these relations are understood, but not appreciated and valued, is in either case fruitless and vain.

To the philanthropist, there is no more painful sight than to see an unhappy or jarring couple, the home where innuendoes, jests, trifling talk, and careless treatment of the parties is seen to result in something disastrous to happiness and peace.

To know each one his place, is the alphabet of social

happiness, the numeration table in the book of social order; and the child that places his figures in confused disorder, without regard to simple or local value, is only acting on the same disorderly, unsystematic plan, those act upon, who think to pass happily through life, who ignore grades and orders in the domestic circle.

In accordance with that principle, you will notice that the kind and considerate father, who governs well his household, learned first to obey while he was a child. The man who at home is all that he should be, in gentleness, order, firmness, had probably an early example set him by his parents, and so with the wife who is a crown to her husband, and the mother whose children rise up and bless her. Correct principles, by some means, have been incorporated into their minds; and families are unhappy, not because they cannot be happy, but because they slight these rules.

Recour to first principles, the order of God; man created in his own likeness [Gen. i, 27], and woman a help meet for him [chap. ii, 18]; and Paul speaks to the same effect: the wife is subject to the husband as the church is to Christ [Eph. v, 2, 3]; in everything [verse 24]; as it is fit in the Lord [Col. iii, 18]; and let the woman ponder well these principles before she for a moment allows herself to wander from her sphere.

How silly the church appears when she gets out of her sphere, away from Jesus, or in rebellion against him. Just so it appears in the eyes of all sensible men and sensible beings, when the wife is disrespectful or irreverent towards her husband.

The only way to decide in matters of this kind, is to revert to first principles as laid down in the word; this is a safe guide, and this gives all power, so to speak, into the hands of the husband; and even the common sense of mankind, and common law, forbids wives to be witnesses in court in their husband's interests, or against them, except in criminal cases. Thus you see a great responsibility is thrown upon the head of the family; and for this he must give account to God, and we to the man who abuses this power. But the wife is not to pronounce this woe. No, let her reverence her husband.

In proportion as mankind are made holy, they are kind to their companions, and love and cherish them, and the character of woman is elevated in those countries where the religion of Christ is respected; while in heathen countries where the Bible is not acknowledged as the rule of life, we find woman degraded and neglected, and undervalued by the male sex; and of course they have little self-respect, and thus are left to Satan, as it were sunk in degradation and without hope.

Seeing then that it is the Bible which confers such honor upon woman, seeing it is the Bible which is her safeguard, her protection, it is this which elevates her social and intellectual and moral character; then let her, if she would rise to her full zenith of glory, heed particularly the principles laid down in the Bible for her guidance. Walking thus, she will become a comfort to her associates, far and near, who come within the sphere of her influence. Let her do this, and so will she become happy and contented within herself, and will diffuse the same all around; while all that is opposed to these rules, tends to discord, confusion, and social misery.

There is a propriety and a beauty in such an order of things, when there is felt to be a union, a oneness of interest, no clashing of words, no angry glances, no face flushed with conjugal hate, no sharp thrusts, deadly and cruel, sinking into the heart of all; no reproaches (O what misery in such a circle, where home becomes a hell!) but where the husband is revered and obeyed, where his word is law and his smile like the sunshine upon the blooming garden of virtues planted around him, while the homage thus paid is felt by all, even as the sweet perfumes of summer do imperceptibly fill the atmosphere with sweet odors. There is no loss of dignity in thus submitting to consistent authority, but here alone can any find real glory in filling the very sphere appointed by infinite wisdom.

Oh that all men were fit for the high and noble station God has appointed them; but they are fallen, and many are so sunk that hardly a vestige is left of manhood to be respected or beloved. Living themselves

without law, how can they dispense law to their families. Alas! alas! Common sense cries out, wringing her hands in agony, Alas! how desperate is the case of that family who are cursed with such a head.

But thank God, amid the moral wreck around us, God has not wholly left the people of earth; and in most cases if the woman fully understands her position, she may ensure domestic happiness to the little circle where she moves, at least in a degree, and where she cannot do this, she can by well-doing clear her own skirts of the guilt of family misery. She may have a good conscience, calmness and peace within, and thus may be if necessary, a cheerful martyr to correct principles.

A woman who marries, should lay aside self and seek to please her husband; she should be very self-denying (for we are not angels.) First, her God; next, her husband; and then her children; and now if she is a child of God, she is so softened, subdued, and refined by trials, so purified by the good spirit, that she can sink down calmly, sweetly, serenely, and unreservedly into the will of God.

Now she has learned to submit to the trials of life without murmuring; she has no resentment, bitter words do not ruffle her temper; harshness and even abuse only render her more heavenly and serene; even her tyrant husband inwardly adores her as much as his hardened heart permits him to adore any one (for God is to him a consuming fire); and her children respect and love her, and all befriend her, and God looks consolation into her afflicted heart.

A woman who would elevate her husband's character, and thus elevate her own, should shield her weaknesses, refrain from reproaches, never return his railing, but let sweet words or respectful silence be his reproof. Regard his feelings with tender care; this is the surest means of reform. Obey him implicitly (always with the proviso, "as it is fit in the Lord"). Study his mind and wishes, let his mind be copy for thine in all that is good. Take care of his interests, see that his business is safe in thine hands; be all eyes, all ears, all mind, and memory for him. Follow him with thy loving heart, and thine ardent prayers; take a lively interest in all his lawful and honorable avocations, respecting children, do the same. Let thy home be a sweet haven of repose for him, avoid what hurts his feelings, and practice what will please him, and make your children do the same. Enforce order upon thine inferiors and household, be they children, or wards, or domestics, as far as is in thy sphere. Treat his associates with due respect, treat all men with that delicacy which pertains to your sex; and if this course does not win your husband, you are clear.

In heavenly bonds, your brother.

JOS. CLARKE.

OUR INFLUENCE.

EVERY person has more or less influence over others. Perhaps few are sensible of the influence they have on those with whom they associate. Our words, actions, and looks are full of meaning; and we are narrowly watched by those around. Thousands are now groping in darkness, and are held so in a great measure by the influence of stronger wills. Every person should have a mind of his own. These days of error and delusion call for firmness and decision on the side of truth.

Jesus says, "When the Son of man cometh shall he find faith on the earth?" The false religion of the day has nearly exterminated true Bible faith; and when Christ comes there will be only about one in seven thousand ready to meet him.

What a responsibility rests upon those who profess the present truth! Every word and action should tell on the side of truth. How careful and strict we ought to live. We should stand up boldly for the honor of God and his truth, and not countenance wrong actions in any, not even the dearest friends. There are some in the church who will justify others when they are reproved, and say we must have more love, and not be so particular. This is a great mistake. He that truly loves his brother will tell him his faults; for he knows that he cannot be saved in them.

They that justify the side of wrong, injure the precious cause of truth, by casting their influence on the

wrong side; and those that are in the wrong are not half so likely to repent when they have the sympathy of others. Let us elevate the standard and rally around it; for we live in a day when there is ten times more counterfeit religion than true, and what is worse than all, "they are not all Israel that are of Israel." God's people have got to be sifted, therefore let those who love the truth press together.

H.

Extracts from Letters.

Bro. E. S. Faxon writes from Colon, Mich., July 17, 1860: "DEAR BRETHREN AND SISTERS: "When I read your testimonies sent forth from week to week through the *Review and Herald*, I bless God that I have a heart that vibrates in unison, whether it be of mourning or rejoicing. I bless God that my lot is cast with the remnant of his people; that I was led to think on my ways, and turn my feet into his testimonies. I think I can say truly with David, "I made haste and delayed not to keep thy commandments." I often think of the time when I was convinced of my obligation to keep all of the commandments of God. The fear of the Lord truly was the beginning of wisdom, and Bunyan's exclamation of, "Life! life! eternal life!" is ever present to my mind when I think of that time. Bless the Lord, O my soul! The law of thy mouth is better unto me than thousands of gold and silver. For I delight in the law of God after the inward man. Dear brethren, though we have many besetments both from foes within and without, let us fight the good fight of faith, ever remembering that there is one that will undertake for us in our extremity. We know that if left alone we shall fall, but we can do all things through Christ which strengtheneth us."

R. Austin writes from Randolph, Col. Co., Wis.: "I can say that the way grows brighter and brighter as I press on towards the mark of the prize. The more I investigate, the more I can see that God's hand is in the work.

"Dear brethren, I am determined by the help of the Lord, to live more faithful, to put on the whole armor of God that I may be able to stand against the wiles of the Devil; for we wrestle not against flesh and blood, but against principalities and powers. I delight in the law of God and the faith of Jesus. I feel like following in the footsteps of my blessed Redeemer. He kept his Father's commandments. John xv, 10. And it is my duty to go and do likewise. Although some prophesied when I commenced to keep God's holy law, that I should soon give it up, I feel as strong in the faith to-day as ever I did, and have as good a determination to hold on to the end, notwithstanding one year has passed since I turned my feet into the testimonies of the Lord.

"Brethren and sisters, I feel that we are nearing that time of trouble such as never was since there was a nation, and my prayer is that the Lord will remember the remnant who keep his commandments and the faith of Jesus. Brethren, let us try to be faithful, watchful and prayerful; for the time is short and we have none to waste. Jesus is soon coming to gather his children home. May I be one of that happy number who shall stand on mount Zion, and sing the song which no man can learn, but the hundred and forty-four thousand which shall be redeemed from the earth."

Sister D. S. Gardner writes from Bristol, Vt., "Bro. SMITH: I have just read *Review* No. 8, Vol. xvi, and have been much interested, and I trust profited. I feel an increasing interest in the *Review*, and all the efforts of God's people to speed on the knowledge of present truth. Do we realize that the Third Angel's Message is the last call of mercy? It is even so—and upon those who have heard and embraced it a great responsibility rests.

"To them is committed this great work of sounding the alarm; and should we prove unfaithful, God will reject us and raise up those who will give the solemn warning. I have felt stirred up of late as I have read the calls for help, for laborers and means to sustain them, and have read of the pressing wants of God's chosen servants. We cannot mistake our duty here; it is plain. The warning must be given; the messengers must be sustained. They are not sent out to bat-

tle at their own charges; and if our hearts are in the work, it will be a privilege for us to give freely of the means the Lord has made us stewards over, to help in this good cause. But do not some excuse themselves and feel that they are not able to do anything, who have much more than the poor widow who cast into the treasury of the Lord her two mites? They do not esteem it as much a privilege to give as she did. Well, the Lord loveth a cheerful giver. First, a willing mind is accepted of the Lord, and then according to what a man hath, and not according to what he hath not. How plain. For as many as are led by the Spirit of God, they are the sons of God. Rom. viii, 14. And God so loved the world that he gave his only Son to die for the world. Again, If any man have not the Spirit of Christ, he is none of his. Jesus freely gave himself to suffer the mockings of cruel, wicked men, and the awful agonies in the garden of Gethsemane, the hidings of his Father's face, and finally to die upon the cross; for whom? For angels that kept not their first estate? No: for us to whom the word of this salvation is sent.

"And shall we not esteem it a great privilege, and praise the Lord that he permits us to be workers together with him. Yes, if we have the Spirit of Christ, we shall. I have often thought how exactly the gospel plan of systematic benevolence is suited to God's people. The poor have a chance to lay up a treasure in heaven as well as the rich. Some object to it for fear we shall become like the old churches. Others think we ought to hold our property in common. I believe the direction of the apostle Paul, is the best course for the church to pursue. Then, again, we are told that it was for the poor saints at Jerusalem that the collection was to be taken. Very true; but were there none of the apostles and preachers that dwelt at Jerusalem? Paul says in another place, If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? But, says one, I believe in giving to the messengers, but have my doubts about putting down in a book what I give; I think it is better to hand to them as we have done and not have any system about it. But there was order in the Jewish church, why should there not be in the gospel. May the Lord grant us more of his Holy Spirit that we may discern the path that he would have us walk in at all times."

M. S. Cook writes from Fontinelle, Iowa: "I first heard the Third Angel's Message last winter when Bro. M. Hull came through Osceola. I thank the Lord that I was permitted to hear the sound of that message. I praise the Lord that the truth is spreading here in Iowa. Myself and wife are the only Sabbath-keepers there are in our immediate vicinity, but there are some investigating for themselves: and if some of the preaching brethren could come this way, and give a course of lectures, many, I think, would come out on the Lord's side. May the Lord speed the time and send more laborers into his harvest. We are still trying to keep all the commandments of God and the faith of Jesus, and mean by the assisting grace of God to be of that happy number that will enter through the gates into the beloved City."

Bro. Z. Marsh writes from Northfield, Mass.: "As I have seen none of like faith for several years, I have concluded to send my testimony to the brethren through the *Review*. I am still trying to live the life of the righteous, and striving to keep the commandments of God, and trust I have the faith of Jesus; but then I find that the commandments of God are exceeding broad, that they extend even to the thoughts and intentions of the heart, and if we fail in one point, we are guilty of all. How then can such an unworthy sinner as I am be saved? But again I look and see Jesus on the cross making amends for those that have broken God's law, and offering them eternal life through the gospel, and I find that he did not die for the righteous, but for just such a poor sinner as I am. But here again I am in trouble unless I forsake all my sins; for we read that he that confesseth and forsaketh shall find mercy; now, then, there is mercy for me if I have forsaken, or shall forsake; but here the law of the Lord is so very broad, and my human nature so very corrupt, that I cannot without the help of the Spirit of God, forsake my sins. But thanks be to God,

he is able and willing to help just such as we are; but he will be sought to by the house of Israel to do these things for us; but it is not a bare form of words that will answer. We must have the sanctifying influence of the Holy Spirit. Glory to God, I feel that I am the Lord's free man, and not as some in these parts tell us, who say that if we keep the commandments we are in bondage.

"In order to be fully sanctified we must keep all these moral precepts from the heart, which I of myself cannot do; but through Christ's grace strengthening me I feel that I can; and through the sanctifying and preserving influence of the Spirit of God I now feel that we are abundantly able to go up and possess the promised land. But we must consider that not all that came out of Egypt entered Canaan, but only Caleb and Joshua went in. These things were for our examples. Dear brethren and sisters, let us in view of these things strive to enter in at the straight gate, and let us exhort one another daily, and so much the more as we see the day approaching."

Sister S. A. Wing writes from Brothertown, Wis., "Bro. SMITH: I wish to say a few words through the *Review* to the brethren and sisters. It is but about two months since I first commenced to keep the Sabbath of our God. I find that there is a blessing in obeying God. My attention was first called to the third angel's message by Bro. Alden. I thank God that he ever came here. There are no Sabbath-keepers here but myself. I sometimes feel lonely, but when I read the cheering epistles of my brethren and sisters in the *Review*, I feel encouraged to go on. I know that Jesus will not tarry long. I wish to be one that shall be found at his coming ready and waiting. Brethren and sisters, what if the world does scoff and ridicule the people of God. This should not hinder our homeward walk. It should only draw us closer together. We know that God will have a tried people; why then should we shun persecution? Assist me brethren and sisters, and may we all meet at God's right hand in the kingdom of our Lord."

Bro. S. C. Conrey, who is acting as tent-master for the Southern Iowa tent, writes from Vernon: "There are twenty-five members here, and the prospect is good for a large church. There is no opposition to speak of. The people acknowledge our positions to be true from the least to the greatest, and they are favorably impressed. My daily prayer is that the Lord will send more laborers into the vineyard, for the harvest is truly great, but the laborers very few. Bro. Hull is very much worn down with so much hard labor. I can but say, O Lord, give strength to thy servants, for without thy help they can do nothing. Brethren, the message is rising. Let us be up and doing, that we may be ready when the Lord shall come, to enter in to the marriage supper of the Lamb."

Bro. & Sr. Losey write from Tompkins, Mich.: "We are rejoicing in hope of a glorious immortality, and are striving to overcome our besetting sins, and to live in such a manner that we may be permitted to meet the Lord at his coming, and dwell with him forevermore. We feel this to be worth laboring for, and praying for. We want to be redeemed with the precious blood of Christ, and have a right to the tree of life, and enter through the gates into the city."

OBITUARY.

Died July 9, 1860, of whooping cough and lung fever, E. Mariette, only daughter of Bro. and Sr. Smith, of Chester, Mich., aged eleven months. Bro. and Sr. Smith were brought to behold the beauties of the third angel's message under the preaching of the word by Bro. Bates, at Lisbon. They request the prayers of the remnant in their affliction.

Died in Kensington, Ct., May 16, 1860, Cora Ann, infant daughter of our beloved Bro. and Sr., Wm. H., and Mary Ann Graham. Its stay, though brief, and attended with intense suffering, was sufficient to engage the hearts of fond parents, who mourn their loss as their little one quietly sleeps in earth's bosom till Jesus comes. May the comfort of hope sustain them in this hour of affliction. J. Y. WILCOX.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JULY 31, 1860.

Correction.

A LETTER from brother Lunt of Portland, Me., states that a person by the name of Langarl has caused trouble to the brethren in that vicinity. He writes that Mr. L. represents me as laboring in connection with himself, and as sympathizing with his peculiar views, especially in opposition to the visions of sister White. In reply I have only to say that this statement is entirely unfounded. Mr. L. came into our meeting at Somerville, Mass., and near its close made a few remarks. After meeting he informed us who he was, and expressed a wish to have an interview with me. He accordingly called a few days after and spent several hours in giving his views. I soon discovered the fact that it would be useless to attempt to change his mind. But as he was an elderly man and a stranger, I endeavored to treat him with courtesy. I did distinctly enter my protest against his views of the non-resurrection of the wicked, the spiritual second advent, &c. &c. At the close of this interview he expressed his disbelief of our views of the two-horned beast, and said that they were cherished simply because of the visions, or something to that effect. I replied, as nearly as I can now recollect, that I believed in the visions, but that I did not consider them the foundation of that view.

J. N. A.

Pompey, Onondaga Co., N. Y., July, 23, 1860.

Mechanical Religion.

HAD it pleased God, he might have so systematized morality, and instituted such forms of worship, and so arranged moral science, so woven it with prophecy, and combined the whole with displays of his own power, that no rational being could have thought of doubting him or his truth for a moment.

But what would man have been in such circumstances? A mere automaton, obedient by necessity, with no grand reward of fixed choice, no sensation of the goodness of God in doing all this, and when saved from sin, he would only have looked upon it as a matter of course, something due to him, something as we see mankind now, frequently, who suppose the world was made especially on their own account.

"Says man, See all things fitted for my use,
See man for mine, replies the pampered goose."

And man saved without a prodigious effort on his own part, without a sense of the awful nature of sin, would have been as insensible of the pit from which he had been taken, as the senseless brutes.

Sin too, undeveloped, had God at once smothered Satan's rebellion, and covered up the sin of Adam, by some well arranged system of reform, by which all the race had been kept in Jesus' fold, by force as it were, as the herdman collects his cattle, with whip and spur, then man nor angel had ever known the terrible nature of rebellion; and the exceeding sinfulness of sin, its hopeless deformity, and disgusting depravity, its destructive influence, its wretchedness, its vileness, and its tendency in every respect, whether as a whole, or in detail, to destroy everything good and holy, and institute in its stead all that is evil and unholy.

It is clear as day, that when Satan fell from his high estate, it became necessary for him to develop the nature of rebellion that its tendency is to continue its efforts in behalf of disorder, and its true character opposed as it is to God, and could it have its own unbridled course, would not halt until it had brought disorder and ruin everywhere, until heaven itself had been made a desolation, and all the starry host had been put in confused orbits. Then had rebellion been satisfied, when glutted with destruction, and when all that was precious had been involved in like ruin with itself; then had rebellion been appeased, when planets, suns, and starry constellations had dashed in wild confusion against each other, then amid the crash of worlds, and the blighting of innocence, had rebellion laughed with maniacal delight, and with like desperation would have fallen upon its own sword, saying, Let us die together. I die, but I die victorious! Ambition, mad ambition, rules in the heart of rebellion, and all sin is rebellion, as far as it extends.

The earth is the theater upon which this grand development is being matured, and the seed is nearly ripe for the sickle; man is the victim upon which rebellion first seized as its prey, and what Satan has done here, he would have done everywhere, had it been allowed (let us praise God it goes no farther), and God has so arranged his truths that all excuse is taken from man, while at the same time, its connexions and beauties must be studied and sought out, or they will be buried in rubbish which Satan has contrived to throw upon them.

Natural and revealed truths are harmonious and plain. It is Satan who has so blindfolded the understanding and bent the will, that these truths seem intricate and hard to be understood; and truths like the Sabbath, the State of the dead, the destruction of the wicked, the sanctuary and 2300 days, and other truths connected with them, all of them simple truths, lying just in our path, rudimental truths, as "sin is the transgression of the law;" plain, clear—yet Satan has so forestalled them with error, that the human understanding is blinded to the simple rules of right.

J. CLARKE.

Truth better than Fable.

Bro. D. E. Gibson writes from Melrose, Jackson Co., Wis.: "I have been to a camp-meeting of late, and heard four discourses a day. I listened very attentively to the doctrines of the day; but as I returned home from the meeting, the Review No. 6, Vol. xvi, came to hand; and as I perused its pages I could exclaim, present truth shines brighter than ever. How thankful I am to my heavenly Father for its light. 'Bless the Lord O my soul, and all that is within me bless his holy name.'"

Betsey M. Osgood writes from Lairdsville, Oneida Co., N. Y.: "There seems to be a moral destitution in this place of the preaching of some of the great truths of God's word. We are told from Sunday to Sunday that man has an immortal soul; and the first day of the week is repeatedly called the Sabbath; and the doctrine is affirmed that man at death goes directly to his reward, so that if we bring forward the Bible doctrine upon these points, as also that of a soon coming Saviour, they are called new doctrines. O, that men would investigate the truths of God's word for themselves, and not trust to the traditions of the fathers."

The Bible is not a new book; and no doctrine can be found in the Bible dating farther back than the Sabbath and the mortality of man, except the fall of Satan. They date from the creation. The doctrine of the Lord's coming, also, is not a very modern doctrine, seeing it was promulgated by Enoch, only the seventh from Adam.—Ed.

Business Department.

Business Notes.

J. S. Wicks: The P. O. Address you inquire is, Alto, Kent Co., Mich.

Wm. Tuttle, Hillsdale, Mich. For the information you desire on the immortality of the soul, we refer you to our published works on this subject, some of which you will probably find at Bro. I. C. Vaughan's of your place.

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