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AND SABBATH HERALD.

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

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J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL, } Corresponding
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LEAD ME TO THE ROCK THAT IS HIGHER THAN I
Ps. lxi, 2.

LEAD me to the Rock that is higher than I,
In its shelter I'll hide while the storm passes by.
I'll yield like the floweret that bends to the gale,
And bows without breaking when tempests assail;
Then, rising anew when the storm is o'erpast,
Adore him, who sends both the calm and the blast.

"Lead me to the Rock that is higher than I,"
When the glare of the noontide is fierce in the sky.
When faint from the "burden and heat of the day,"
Oh, lend me thy screen from the sun's burning ray!
Within thy cool shadow my altar I'll raise,
And send up the incense of prayer and of praise.

"Lead me to the Rock that is higher than I,"
When my path through the desert is scorching and dry.
My spirit shall find her deep craving supplied
In the streams of salvation that flow from thy side.
I'll bathe where thy waters refreshingly stray,
And then with rejoicing go forth on my way.

"Lead me to the Rock that is higher than I,"
When the night-wind is chill, to thy covert I'll fly:
Beneath thy protection my couch while I spread,
No damp of the midnight shall fall on my head;
And when the bright morning sheds light through the
skies,
My grateful thanksgiving to thee shall arise.

Oh, draw me, kind Father, in faith to thy side;
In thy "secret pavilion" I fain would abide.
My Covert in danger, my Screen from the heat,
My spirit's Refreshment, my one sure Retreat,
Oh, strong Rock of Ages, my frailty sustain!
Though mountains should crumble, thou still shalt re-
main.
[Rel. Mag.]

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?" Matt. xvi, 3.

Our Lord asked the Pharisees and Sadducees this question, at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning it will be foul weather to day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" We will here name some of the signs which the Jews had as evidence of Jesus' being the true Messiah.

The star that appeared, to guide the wise men to the place of the infant Saviour, [Matt. ii, 2, 9.] prophesied of in Num. xxiv, 17. He was born of a virgin, [Matt. i, 18-25.] spoken of in Isa. vii, 14. Bethlehem was his birth-place, [Matt. ii, 1.] mentioned in Micah v, 2. Herod slew all the children

in Bethlehem, from two years old and under, [Matt. ii, 1-6, 18.] prophesied of in Jer. xxxi, 15. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c. Isa. xl, 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. iii, 1-6.

The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, [Isa. lxi, 1.] "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke iv, 16-21. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. xxii, 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. xxvii, 35.

The fulfillment of the seventy weeks of Dan. ix, 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi, 49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of Pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not. Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal churches generally are looking for a temporal millennium, and overlook the signs of his second advent, which are more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

The great object of the prophecy of Daniel, and the Revelation of Jesus Christ to his servant John, seems to be to point out the way-marks upon the highway of time, and show the period when the great journey of human life will end. "There is a God in heaven that revealeth secrets, and maketh

known to the king Nebuchadnezzar what shall be in the LATTER DAYS." Dan. ii, 28. This was spoken in reference to the great metallic image which the king saw in a dream.

In this chapter four universal kingdoms are brought to view. Babylon, represented by the head of gold; Medo-Persia, represented by the breast and arms of silver; Grecia, represented by the belly and sides of brass; the Roman kingdom, represented by the legs of iron. The ten toes of the image represent the divided state of this fourth kingdom. And next is God's everlasting kingdom.

Where are we in this prophecy? Babylon, the head of gold, long since passed away. The Medo-Persian kingdom, the breast and arms of silver, long since was numbered with things past. Grecia, represented by the brass, is in the past. Rome in its undivided state, represented by the legs of iron, is also in the past. And for almost fourteen hundred years has the divided state of the fourth kingdom been represented by the feet and toes of the image.

What next? Answer: The destruction of the kingdoms of this world, represented by the stone smiting the image on the feet. "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away that no place was found for them."

Chapter vii is still more definite. Here four beasts represent the same as the four parts of the great image. The lion represents Babylon, the same as the head of gold. The bear represents the Medo-Persian kingdom, the same as the breast and arms of silver. The leopard represents Grecia, the same as the belly and sides of brass. And the fourth beast, dreadful and terrible, &c., represents the Roman kingdom, the same as the legs of iron; and his ten horns represent the ten divisions of the Western empire, the same as the ten toes of the image.

But among the ten horns of this beast there came up another little horn, before whom three of the first horns were plucked up by the roots. It is said of this horn, that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." All agree that this represents the Papal power, which had its 1260 years of triumph, from about 538, to 1798.

But "they shall take away his dominion," says the prophecy. This was fulfilled in 1798, when Berthier, a French general, entered the city of Rome and took it. The pope was taken prisoner, and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus his dominion was taken away. He that led others into captivity, went into captivity, and he who killed with the sword, those whom he pleased to call heretics, was himself killed [subdued] with the sword. We are brought down in the prophecy to within sixty-one years of the present time.

What next? Let the Prophet answer. Chap. vii, 9, 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him:

thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If the judgment, with its dreadful scenes, is not here described, then it cannot be found in the Book of God. We have not space to here give an exposition of these chapters. See our work on the prophecy of Daniel, for sale at the REVIEW office.

How exactly have all the numerous specifications of the prophecy of Daniel been fulfilled up to the present time. And will fulfillment stop here? No, no! May God give the reader to feel that earth's history is fast closing, and that the immortal kingdom will soon appear.

Prophecy is history in advance. Time rolls on, and events among men and nations, previously recorded by the prophets, appear. We compare the prophecy with history and find a perfect agreement as to time, order and nature of events, and know that we are not mistaken.

To the prophets themselves, their own prophecies could afford but little light, the whole prophetic scenery being the history of the future. But as time rolls on, each fulfillment adds a little light. Come down to the present time, when the specifications of the prophecy are all fulfilled but the last, and the light pours in on every side, the prophecy is unsealed, many run to and fro, and knowledge increases.

THE PROPHECY UNSEALED IN THE TIME OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. xii, 4.

Here it should be noticed that the book is not to remain shut up and sealed till the end; but "to the time of the end." This period, called the time of the end, evidently commenced about 1798. In chap. xi, 32-35, the 1260 years of Papal supremacy are referred to: "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Verse 35. In 1798, the 1260 years, in which the Papacy had power to put the saints to death, closed, marking the commencement of the time of the end. Since that time, great light has shone upon the book of Daniel. This prophecy, which before had been considered obscure, and was hardly read, has become one of the plainest books of the Bible, and the attention of the people has been called to it.

"Many shall run to and fro, and knowledge shall be increased." This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed. At this time knowledge was to increase. This, we think, does not mean general knowledge on all subjects, but should be understood as referring exclusively to those prophetic chains in the book of Daniel which reach down to the end of earthly kingdoms, the resurrection of the just, and, consequently, the second advent.

Duffield on Prophecy, p. 373, says: "The word translated *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially, the sealed book of prophecy."

Clarke says: "Many shall run to and fro. Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it; viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

Gill says: "Many shall run to and fro and knowledge shall be increased; that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures,

and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared; and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

That there is a period when the church of Christ is especially to look for the second advent, is evident. Many, however, take the ground that it was right for the early christians to look for Christ's second coming in their day, that it has been scriptural for the followers of Christ, ever since to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time. But the fact that the signs of Christ's second coming are given, shows the error of this view. How absurd for past generations to expect the event, before the signs were fulfilled.

That some of the early church received the idea that Christ would come in their day, we do not deny. And it is evident that the Thessalonian church thus believed, from the fact that St. Paul in his second epistle to them, corrects this error. The Apostle says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God," &c. 2 Thess. ii, 1-4.

From this testimony we conclude that there were those who taught the Thessalonians to expect the second advent in their day. But Paul told them not to be troubled with this idea, and warned them against being deceived by it. He then stated that the day of Christ would "not come, except there come a falling away first, and that man of sin [Papacy] be revealed." He pointed the church of Christ over the period of the apostasy and 1260 years of Papal supremacy, down to 1798, and guards all the way with his warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer. At that point, the time of the end commenced, when the prophecy of Daniel was to be unsealed, and when knowledge on the subject of Christ's coming was to increase.

What a beautiful harmony here is in the testimonies of the angel and Paul. The angel said to Daniel, "The words are closed up and sealed till the time of the end." Paul said to his brethren, "Let no man deceive you, . . . that day shall not come, except there come a falling away first, and that man of sin be revealed." The Apostle's warning reaches down to the time of the end, where the words are to be unsealed, and no farther. This plainly shows that the last half century has been the period for the subject of the period of the second advent to be brought out, and this the only time that the church could scripturally look for the immediate coming of the Lord.

Thus we see the way was fully prepared for the solemn warnings, symbolized by the angels' messages of Rev. xiv, 6-12, to go forth to the inhabitants of the earth to prepare to meet the Lord.

FIRST MESSAGE.

John saw this angel "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." This angel says, "Fear God, and give glory to him; for the hour of his judgment is come." His message not only relates to the Judgment, but also to the time of the Judgment; therefore must symbolize a class of religious

teachers who proclaim a corresponding message. Mark this: The angel does not symbolize a class of men who are teaching that the Judgment is more than a thousand years in the future, or that we may know nothing of the time of its coming. But he does symbolize that class who teach that the period has come for the Judgment; therefore the first angel's message has its fulfillment in the proclamation of the immediate coming of our Lord Jesus Christ which has been given to this generation.

Luther did not teach that the hour of the Judgment had come. He looked forward for that event about 300 years. This message, based on the book of Daniel, could not have been given while that book was closed up and sealed, which was the case until 1798.

But it may be said that the Advent movement was not of God, because those engaged in it did not realize all they expected. But if we had realized all we expected in 1843, if Christ had then come, where would the second and third angels give their messages? Think of this. A disappointment and delay is as necessary to fulfill this chapter, as to expect and proclaim Christ's coming.

Again, look at the shouting multitude who cried Hosanna, when Christ meekly rode into Jerusalem. Were their hopes realized? Not at all. They expected the Master to immediately ascend the throne of David; but see him in a few days on the cross, and the disciples scattered. Yet the whole display was a fulfillment of Zech. ix, 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The Pharisees wished the Master to rebuke the disciples when they shouted in fulfillment of this prophecy; but he replied, "I tell you that if these should hold their peace, the stones would immediately cry out." The whole plan was according to the mind and Spirit of God. They had to cry "Hosanna" to fulfill the prophecy; yet all their expectations failed. So when the right time came for the first angel's message to be given, hundreds were at once moved out to swell the note of warning. God's Spirit urged them out. And if they had held their peace, ten thousand voices would have been heard from the very stones, "Fear God and give glory to him; for the hour of his judgment is come." It may also be said that the Advent movement has not been sufficiently extensive to be a fulfillment of prophecy, and a forerunner of the second advent. Please look at the fulfillment of prophecy in the preparatory work of the first advent.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Isa. xl, 3.

This prophecy was fulfilled in the person of John the Baptist, in his short and limited ministry. He had neither printing-presses nor the benefit of railroad cars. But one voice was raised, and that in the wilderness of Judea.

Hundreds of ministers of Christ have gone forth, proclaiming the doctrine of the Second Advent; and instead of one voice, thousands have been raised, until the earth has rung again with shouts of "Behold he cometh." In 1843, six or eight Advent periodicals were published, and sheets and tracts were scattered throughout the land like the leaves of Autumn.

SECOND MESSAGE.

The second angel's message has also been given. "And there followed another angel, saying, Babylon is fallen, is fallen," &c. This angel does not give the burden of his message at the time of the first; but follows after. It is a well known fact that the burden of the first message was given from 1840 to the first part of 1844. It is also a fact that the announcement, "Babylon is fallen," was made in 1844, and that the burden of that message, which called fifty thousand from the different churches, closed in the Autumn of 1844. This movement being local, the angel is not said to make his proclamation with a loud voice. But the first angel an

nounces the hour of God's judgment with a loud voice. The fulfillment was a mighty movement, which took hold of the public mind. The solemn announcement of the third angel is made with a loud voice. And this is the period of the preparatory work of another mighty movement, in fulfillment of the third angel's loud cry.

THIRD MESSAGE.

"And the third angel followed them with a loud voice," &c. See verses 9-12. This is another distinct message which follows the second. We have stated that the burden of the second message closed in the Autumn of 1844. That was the period of confident expectation for the coming of the Lord, and the great disappointment to those who loved his appearing. A scene of severe trial has followed, which has called for the patience of the saints. Those who have stood firm have had "need of patience." See Heb. x, 35-39. "Here is the patience of the saints; here are they that keep the Commandments of God and the Faith of Jesus." Verse 12. This is the closing part of the message of the third angel, and perfectly applies to the period since 1844. This has been our time of patience. And it is an interesting fact that in this period the subject of the commandments of God has been agitated by those who are waiting for the Lord. Commandment-keepers are, therefore, a sign of the immediate coming of Christ; for the next event in the prophecy is the Son of man on the white cloud with a sharp sickle in his hand ready to reap the harvest of the earth. See verse 14.

For a full exposition of this subject read a tract of 150 pp., entitled the Three Angels of Rev. xiv, 6-12, for sale at the Office of the *Advent Review and Sabbath Herald*. J. W.

An Advent Thought.

"I WILL come again and receive you unto myself: that where I am there ye may be also."

When the Saviour comes to his people at the hour of sense, every eye shall then see Him, and they also who pierced him, and all kindreds of the earth shall wail because of Him. The same Jesus who ascended from the Mount of Olives, shall descend in like manner as his disciples saw him go up to heaven. How inconceivably glorious will be this advent of Christ to his people! Before, He came "to take away sin by the sacrifice of himself," now, he will appear "without sin unto salvation." Before, he came an infant of days, a weeping babe in Bethlehem's manger; now, he will come as the Eternal Son of the Eternal God. The first time, he is seen in the humble garb of an obscure Galilean, attended by a few despised fishermen; the second time, he is recognized clad in the robes of divine majesty, and attended by a countless retinue of bright immortals. Faith has wept over him wearing a crown of thorns, and carrying the reed of mockery; sight now rejoices in the brilliancy of the crown of glory on his head, and of the scepter of universal power in his hand. Before, he came to be mocked, and scourged, and buffeted, and spit upon, and nailed to the accursed tree, but in this hour of his return he is armed with the terrors of unappeased justice, and scatters desolation and dismay among his enemies. This advent of Christ to his people will be witnessed by an intelligent universe. What a glorious change, what a joyful transfer! to be placed at the right hand of the Judge, to be fellow heirs and brethren of the Lord Jesus. This is the day when by all such shall be heard a sound of joy, the voice of Jehovah calling his elect from the four quarters of the winds, and when thrones, and dominions, and principalities, and powers, those ministers of his who do his pleasure, widening their shining ranks to receive the redeemed of Christ's blood, shall marshal them heavenward as Heralds of the sky; wherein one choir, the ransomed of the Lord shall unite in a strain of the sweetest concord, and what was once separate from God and far from holiness, shall fill up the chorus of their song of victory to the Captain of our salvation. Here is the portion laid up for the righteous, stretching into infinity, and widening by additions of interminable extent, surpassing the conjectures of knowledge, and

transcending the swelling energies of an immortal hope. Here is the portion: who of us will claim the inheritance? To the disciples of Jesus the inquiry at the return of the advent season breathes the sweetest consolation and the truest joy. But to them only. For others, the tempest is gathering in the heavens.—*Protestant Churchman*.

Apostasy and Tears.

The Rev. Andrew Fuller, who died in England 1815, is better known by his writings than his preaching, and yet that preaching was always scriptural, judicious, and on some occasions pathetic and solemn beyond description. A minister in whom he had once placed entire confidence, and with whom he had for a long series of years been very intimate, fell into awful public sin and threw a blasting mildew over religion throughout an extensive community. In the very midst of the intense excitement created by the sad event, came the season for a public meeting of ministers annually held in connection with that church. Some of the neighbouring clergymen proposed the omission of the services on account of the state of the public mind but to this arrangement Mr. Fuller very decidedly objected.

The usual session was held, and Mr. Fuller himself was appointed to preach. A vast crowd assembled, expecting of course some allusion to his former friend; nor were they disappointed. The sermon was on the sins of professors of religion—their frequency, causes, and awful results. His feelings throughout were very tender, and many of his hearers, both clergy and laity, were during most of the sermon in tears. He, however, restrained his emotions within bounds till he approached the close of the sermon. Then addressing the unconverted part of his audience, he besought them not to become hardened in their guilt, or neglect the salvation of their souls, because some who had borne "the vessels of the Lord" had sinned. "I need not," he added with great tenderness of spirit, "make a more distinct reference; but Oh, remember, that if I, and these my brethren in the ministry, and every other professing Christian in the world, were to make ship-wreck of faith and character, and to fall into crime like poor——, religion would be still the same grand system of truth and morality, and you would be eternally lost if you rejected it. The Lord Jesus Christ is the standard of character, and not poor sinners like us."

The preacher for some time stood without a word for he was unable to utter one; sighs and even sobs mingled with the tears of the whole congregation for several minutes. Many years after these solemn events had occurred, I visited the town, and was impressed with two facts: one was, that none who were present could, even so long afterwards, speak of that meeting without deep emotion; the other was, that none, even of those who professed infidelity, were afterwards in that community heard to throw the blame of sin on the religion of Christ. "I was there," said a gentleman to me, "and though I do not profess to be a Christian, I never before so strongly felt that the religion of the Bible is a grand reality."

J. B. [*Am. Messenger*].

No Cowards in this War.

WHEN the Dutch fleet drew near to Chatham, fearing it might effect a landing, the Duke of Albermarle determined to prevent it by inspiring the men with his own dauntless spirit. Calm, as if beyond the touch of death, he took his position in the fore front of the battle, thus exposing himself to the hottest fire from the hostile ships. A loving but over-cautious friend, seeing him in such peril, darted forward, seized him by the arm, and exclaimed in great agitation:

"Retire, I beseech you, from this shower of bullets, or you will be a dead man!"

The noble Duke, releasing himself from his grasp, turned coldly on the man who would tempt him to cowardice in the hour of his country's need, and replied:

"Sir, if I had been afraid of bullets, I should have quitted the profession of a soldier long ago."

He had counted the cost before going to war, while, alas, many who enroll their names beneath a holier banner, do so only in view of the sunshine, the music and the pay. But there is fighting to be done in the holy war, there are reprisals to be made and captives to be taken and cared for.

The follower of the crucified may be alone and in a humble station, among men of influence and talent. Unbelief may whisper, the odds are against you; one cannot chase a thousand, nor two put ten thousand to flight. Yield *only a little*, guard your reputation for politeness and delicacy of feeling; the world can't appreciate your motives; they will call your principle, bigotry; your steadfastness, obstinacy; your faithfulness, insolence. He that would have friends, must show himself friendly.

If this reasoning on behalf of *self* fail to convince, the tempter tries another motive. He appeals to the Christian's love for the Saviour and his cause, which, he whispers, will both gain friends, by leniency and concession. Let the disciple but listen and falter, and woe to his peace of mind, woe to his religious influence! He finds in the end that he has made great sacrifices for nought; for the whispered promises of the enemy all prove false. He does not gain even a worldly friend, by such a course, while he compromises the cause he loves by his cowardice.

It is easy to be true warriors in time of peace, when there is nothing to fear. Then we can sail manfully over a smooth sea, side by side with our foe, chanting in melodious tones the chorus of union and brotherly love. But in God's army, the time of prosperity is the time of conflict. When the Spirit comes to draw men to himself, then comes our arch enemy, in battle array, to dispute his claim to the hearts of men. Jesus, whose heart was love, said, "I come not to bring peace, but a sword;" and from the day he spoke those words until now, has great spiritual blessing ever been accompanied by persecution and hatred. Such a time has now come upon us, and shall not those who love his appearing, say with the brave Albermarle,—"If I had been afraid of bullets, I should have quitted the profession of a soldier, long ago." Shall we ask for the laurel and the crown before the conflict begins? Labor comes before rest.

Sinners are looking to Christians to see if they stand firm against the assaults of the foe; and by their courage or cowardice, will they judge of the power of faith. When the soldier of the cross puts on the whole armor, and manfully meets the foe, then shall we raise the triumphant shout of victory
c.—*Reflector*.

The Life of Faith.

ALEXANDER, when he had divided his wealth amongst his friends, and being asked, what he had reserved for himself, answered, Hope. He is a rare Christian indeed, that can part with all for Christ, and live by faith: but when it comes to this, that we must lose what we have here, out of hope to find it again in heaven, the running professor stops and goes back sorrowful. Crates, in his way to philosophy, threw his goods into the sea to save himself, saying, I had rather drown you, than that you should drown me: for he thought that riches and virtues were incompatible. But how many Christians are there, that in their way to Jesus Christ, throw away themselves and their souls to save their gold? Before they will cast their bread upon the water, they will throw themselves into the ocean. Many that make such specious show of following Christ, in this same turning you may know their master; but this is truth, he hath no part at all in Christ, that will not part with all for Christ; and he lives but the life of sease, that cannot make a living out of a promise. Therefore, Lord, of what I have, freely take thou what thou callest for: Christ is my portion and reward; I have enough to live on.

REFINING FIRE.—Christ is a refiner's fire. We would like well enough to come and warm ourselves at the fire; but the business depends upon being thrown into it.—*Adam*.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, MARCH 17, 1859.

PARADISE—WHERE IS IT?

SAID Jesus to the dying thief, "This day shalt thou be with me in Paradise." Those who believe in the conscious state of the dead, regard this as one of the strong proofs of their position. But a difficulty meets them on the very threshold of this scripture; for the Saviour said, three days after he had made the above promise to the thief, that he had not yet ascended to his Father. John xx, 17. In harmony with this declaration the passage first quoted must of course be understood. In other words, Paradise must be located somewhere away from the presence of the Father, if it still be true that the spirits of Jesus and the thief went there on the very identical day on which they died. Paradise is therefore made to mean a place for disembodied spirits; simply a state of separate existence for souls, where they are kept till the resurrection. What argument they have for this position, other than a law of necessity or convenience, we are not scripturally informed.

But Paradise is definitely located in the word of God; and when we hear the Scripture writers speaking of Paradise, we may know with the utmost certainty to what place they refer. To point out this location of Paradise is the object of these lines.

First, Paul says, [2 Cor. xii, 2,] "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell or whether out of the body I cannot tell: God knoweth;) such an one caught up to the third heaven." In verse 4, he tells us that he was caught up to Paradise. This testimony settles one fact; namely, that Paradise is located in the third heaven.

Again, we read in Revelation ii, 7, in the promise of the Saviour to the overcomers in the Ephesus church, "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Another nail in a sure place. Paradise, then, we have found to be in the third heaven, and in Paradise is the tree of life. One more inquiry concerning the location of this tree of life, will definitely settle this question.

In Rev. xxi and xxii, we have a description of the New Jerusalem, the holy city which is above. In chap. xxii, 1, 2, we read: "And he showed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the city] and on either side of the river, was there the tree of life which bear twelve manner of fruit, and yielded her fruit every month." By this testimony we learn that the tree of life, which grows in the midst of the Paradise of God, is in the holy city, fast by the river of life, which proceeds from the throne of God. Nothing could be more explicit than this. We have now found the Paradise of the New Testament. It is in the third heaven where God maintains his residence and his throne.

Apply this fact to the testimony of Luke xxiii, 43, and John xx, 17. The declaration of the Saviour that he had not yet ascended to his Father, the third day after his crucifixion, is as plain and positive a declaration as could be made that he had not yet been to Paradise.

And what does this prove? Does it prove that the declaration of the Saviour failed? Not by any means. It only shows that the words, "This day," in the expression, "This day shalt thou be with me in Paradise," do not refer to that day on which the Saviour died; and that they err egregiously who make Paradise some convenient separate apartment, some accommodating "ante-chamber" for the reception of that creature of their imagination—the conscious disembodied spirit.

LET there be a coming up to the help of the Lord, brethren, against the mighty. Remember the inhabitants of Meroz, and for what they were cursed. Ours is a cause in which idleness is opposition and indifference, crime. Between us and the world there

is no neutral ground. He that is not for the truth by positive efforts, openly, boldly, continually, is its effectual foe.

THE GLORY BELONGS TO GOD.

"If any man minister, let him do it as of the ability that God giveth; that God in all things may be glorified." 1 Pet. iv, 11.

No one can claim that he has done great things in the service of God, by ministering much to the necessity of the saints, because he can give no more than God has given him. To God belongs all the glory. As for ourselves, he that gives all that God has given him, does what he can; but the glory is due to him alone. The poor widow that gave her two mites, did more than all those that gave of their abundance; for they did not give all. And this rule is not only applicable to the ministering of worldly goods, but to all our powers of body and of mind, by which we serve God. If we have abilities to labor to effect in the cause, God has given all our talents, and he alone must have the glory. None can do more than God has given him strength and talents to perform. Those that labor to the extent of the abilities that God has given, do what they can; and none can do more. The apostle Paul understood this, therefore he says, "But by the grace of God I am what I am; and his grace which was bestowed on me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me."

God requires a full sacrifice of all that we have and are in his blessed cause; and when we have consecrated all to him, we have done no more than our duty—we have given nothing but what he first gave us. All is of his grace, and all the glory is his. "Where is boasting then? It is excluded."

R. F. C.

MEETINGS IN THE WEST.

DEAR BRO. SMITH: A few facts in regard to the cause where I have labored this winter may be interesting to the readers of the *Review*. I have visited the following places: Monroe, Cadiz, Crane's Grove, Round Grove, &c. The cause in Monroe is somewhat cheering. I think we can safely say we are gaining ground. Six in Monroe and vicinity have lately embraced the Sabbath of the Lord, and others are somewhat interested in the investigation of the truth. I am satisfied, notwithstanding we are encouraged in relation to the cause in Monroe, that we need gospel discipline and strait testimony, to bring us to that position we should occupy as a people. In the town of Cadiz our meetings have been very interesting. Our congregations were large and attentive. Here we had much opposition from ministers of different denominations. Elds. Reed, Curry, Gould and J. M. Stephenson did what they could to prejudice the people against us. Eld. Curry took some exceptions to our views of the kingdom of God, and preached a sermon against us. I reviewed him the next Sunday evening. Our congregation was very much crowded, and many stood listening at the windows. The weather was cool, and those that could not get into the house built a large fire out doors near the house, and listened to the review with attention. It was apparent that the people were satisfied that we had the truth on this point. Eld. Reed did little else than cry, *False prophets, Clouds without water*, &c. This slang passed for what it was worth in the same coin, being of the bogus kind. Eld. J. M. Stephenson was sent for by one of his friends to preach against us. He crowded in an appointment to preach on the law and Sabbath. His first lecture was about three hours and a half on the law. His second lecture was particularly confined to the Sabbath. His arguments were somewhat new to the people, but nothing new to us. I think he has made some improvement since his discussion with Bro. Waggoner at Crane's Grove, for he admitted that some of the commandments were binding under

the gospel dispensation, and referred to Matt. xix, 16-19 as proof. In referring to this testimony, he said that the commandments quoted to the young man were enforced by Christ and incorporated into the new constitution.

But this assertion was not much in his favor, for he had the commandments above quoted, enforced and incorporated into the new constitution before the ten were abolished. When the ten commandments were done away, what became of J. M. S.'s new constitution? Is not such reasoning glorious? I think he must have a veil over his face, and cannot see to the end of that which is abolished! The course he pursued in this place did not reflect much honor upon himself, as a minister of Jesus Christ. In his first discourse he could not keep himself within the bounds of christian courtesy, but it was twit, and fling, and throw out about E. G. White's visions, James White, Sanborn, and J. H. Waggoner was referred to many times. After he closed his second lecture, I asked the privilege of making a few remarks. It was granted. I told the people that I had been held before them in a false light, and it was just for me to explain some things. I said a few words and sat down. Eld. J. M. S. replied. His reply was abusive. I spoke again, and he attempted a reply. He said he would have the last word if he staid until midnight. On asserting this, a gentleman present cried out, "I'll not stay to hear you until midnight!" "Come boys," said he, "let us go home." J. M. S. replied by saying, *Go home then!* In this manner his meeting closed. I reviewed his lectures, and the result was good. Some came out on the truth, and are living witnesses in its favor. Many more have confessed the truth, but as yet dread the cross. O, Lord, give them strength, is my prayer, to keep the holy Sabbath. There is much interest to hear the present truth. Calls come from every quarter.

I am satisfied that we as a people must have more of the good Spirit in order to be successful in bringing men into the present truth. There must be a general coming up of the remnant, to see much prosperity. The body moves together.

I visited Round Grove not long since. The church in that place are trying to rise out of a lukewarm state; but in order to reform effectually, heart-felt confessions should be made to God and each other. While there I was called upon to preach the funeral sermon of our aged Bro. Wick. He died in hope of a speedy resurrection to immortality. It was judged that five hundred people were present to listen to the word on this occasion. I should conclude from the interest to hear the word in this vicinity [for I had a number of meetings and all well attended] that good might be done. You see from the date of this letter that I am at Crane's Grove. Our conference commenced according to appointment. Not many present from a distance on account of bad going. Our meetings were blessed with the divine Spirit.

Eld. Collings was present a part of the time. He was ready to throw in his testimony against us. His remarks were based on two verses found in Battle Creek. The first was James White. The second was E. G. White. Not much interest manifest in the congregation in listening to his slang as he struggled hard to bring forth things new and old from his text. He accused us of changing continually, giving us to understand that he had found rock bottom and was not to be moved. It is evident that the Eld. has changed himself on many points, from a sermon he preached on First-day, from Matt. xxiv. I will give some points as they fell from his lips.

He declared that Jesus in verse 1, was addressing Jews. The tribulation in verse 21 was on the Jews. The people hated by all nations in verse 9 were Jews. The generation in verse 34 was the Jews. False prophets in verses 23, 24, Advent Sabbatarians that believe Jesus is in the most holy place. Signs in verse 29 would not be seen until Israel ceased to be trodden under foot by the Gentiles.

In the evening I replied briefly to some positions taken by Eld. C. I showed, 1. That the first verse proved that Jesus was talking to his disciples. 2. That verse 9 did not have reference to the Jews from the fact that they were not hated for Christ's sake. 3. That the tribulation was not on the Jews, but on the elect. 4. The false prophets are not Sabbatarians, and that his application was false, from his own reasoning. [He said the tribulation was to run parallel with the treading down of the Jews, and the Jews being still under Gentile feet, the tribulation was not ended.] The false prophets are to manifest themselves after the tribulation, consequently Sabbatarians are not the false prophets. Admitting we are the false prophets, and that his position is correct in this respect, it is fatal to his view of the extent of the tribulation, for it would prove that the tribulation had expired. 5. I claimed if the generation spoken of in verse 34 meant the Jews, all the arguments that had been introduced by Eld. C. and others in regard to the abolition of the fourth commandment were overthrown, for they have declared time after time that the Sabbath was to be perpetuated throughout their generations, [generations of the Jews] and claiming that their generations have expired, the Sabbath was no longer binding.

I should not have replied if it had not been for a few honest ones that were seeking for truth. I think that the people generally could see that Eld. C.'s system of theology was but a system of error. And in reviling us, and exhorting the people to be careful or we would deceive them, for if possible the elect would be deceived, I thought he had no need to be troubled about the people at Crane's Grove, for he said the elect meant the Jews. And when he was trying to make the people believe that we were the ones that were saying Jesus was in the secret chamber, because we say he is in the most holy place, I thought we could claim him for a brother prophet, because he believes Jesus went into the most holy when he ascended to the Father.

The brethren at Crane's Grove are strong in the present truth. There are a few in this place that begin to see where the truth is. It is my earnest prayer that they may have moral courage sufficient to break away from the influence of error, and go with us to mount Zion.

When I see what sad work some professed watchmen make of God's word, I am very thankful that I have not been left to strong delusion, and to fulfill the prediction of our Saviour; viz., My Lord delayeth his coming. When I take into consideration the straightness of the way, and my own weakness, I tremble for fear I may be left out when the Lord calls for his people. Brethren, let us arise from our stupid condition, and double our diligence in the service of God.

Yours in hope.
Crane's Grove, Ills.

WM. S. INGRAHAM.

PEEPING AND MUTTERING.

IN Revelation xvi, 13, 14, we learn that "spirits of devils" "like frogs" are to be manifested in all the world. And in Isa. viii, 19, they are described as "familiar spirits," or "wizards that peep and that mutter," and in Isa. xxix, 4, the voice of one that hath a familiar spirit is represented as "out of the ground, and thy speech shall be low out of the dust. . . thy speech shall whisper out of the dust," &c.

Mark, it is not a voice of clearness, light and wisdom from above; but it is "low out of the dust," even "earthly, sensual, devilish;" communications that none can understand. All is confusion, mystery and darkness. As the slimy croaking multitude came up from the muddy Nile, and covered the land of Egypt, so have the spirits of devils appeared in all the world; the peeping and muttering is heard from every quarter, and the whole world is fast being turned into one universal frog-pond.

God's ancient people were about to be "delivered from the bondage of corruption" in Egypt, to become a separate people.

"So when the Jewish leader stretched his arm,
And waved his rod divine, a race obscure,
Spawned in the muddy beds of Nile came forth;
The croaking nuisance lurked in every nook,
Nor halls of legislation 'scaped,
And the land stank, so numerous was the fry."

So now when God hath set his hand the second time to gather the remnant of his people out of modern Egypt and Babylon, the same evidence is manifested that God's frown is upon the multitude of oppressors. The frog-like spirits have been suffered to go forth, and Babylon is fast becoming their hold and cage.

The following specimen of spirit muttering is from the *Mountain Cove Journal*:

"God the life in God the Lord in God the holy procedure organized the first Orb-Creation in form of appearing as one globular ovarium, which was the germ of the terrestrial universe of universes: and within the globular was the embryo of the external of the universal, impersonal creation, as one curvilinear ovarium; and within the curvilinear the germ of the external of the universal, personal or intellectual creation, in form of one vorticle ovarium. . . . In the beginning of the orb-formation preparatory for man-formations; vehicles of the quickening spirit into intellectual formations, the universal concavity and the universal convexity were co-enfolded and encompassed in the universal Zodiac, and within the concavity was the visible disclosure unto the germ of the terrestrial."

Whether there is more intelligence in the above than in the croaking of frogs might perhaps be doubted. The likeness of the spirits to frogs is very striking in many respects. It is said that the frog has a strong current of electricity, and it is well known that modern mediums and their spirits have much to do with electricity.

Many have said that Spiritualism was decreasing and would soon be no more, but recent developments prove to the contrary. It stands out as a prominent and increasing sign of the end near.

M. E. CORNELL.

PROMPTNESS.

A RICH merchant, of a city on the seaboard, enters his counting-room one day, and says to his chief clerk, "Would you accept the situation of supercargo of such a vessel?" (naming the ship)

"Yes."

"When will you be ready to start?"

"To-morrow morning, sir."

The merchant then addressed another clerk, "Will you accept the place?"

"Yes, sir."

"When will you be ready to start?"

"This moment, sir."

"Go right aboard," says his employer, "the vessel is just ready to sail." (Some mishap had detained the supercargo first appointed.)

The ready clerk stepped aboard, the cable was loosed, and the voyage being very successful, he returned, was received as a partner in the firm, and thus laid the foundation for a fortune.

The above is a brief sketch of an account which I read long ago, and is correct, if I remember rightly.

"That no man take thy crown," is the significant phrase of Christ to the Philadelphia church, as though there would be peculiar danger in the latter days, and crowns would be contested. I have often thought when a person refuses the strait testimony, the cutting truths of this final message of the third angel, that perhaps he would not enjoy the privilege of a second warning.

The work of redemption is nearly finished, the number of the redeemed is nearly full, the last urgent call is now going forth to the highways and hedges, the guests first bidden have insultingly slighted the call, and now the call is peremptory, and urgent, and final.

The angel cries, "Come out of her, my people." A. hears the call, and yields; but he wants time. The good angel is in haste, he invites B., who accepts the truth, and perhaps, too, he takes the crown intended for A. Thus the offer made to A. will probably never be repeated, and the angel hastens to complete his work.

"Will you heed the counsel of the true Witness?" says some brother to his fellow Sabbath-keeper. "Will you right your wrongs, deal justly, love mercy, walk humbly and purely?"

And perhaps he receives the answer, "You are out of your place. You are meddling with what does not concern you. Where did you get your ideas of duty?"

Brother, do you not fear that some man will take your crown?

J. CLARKE.

THE YOKE OF BONDAGE.

IN the fifteenth chapter of Acts we have an account of an Apostolic Convention, which was called to settle a controversy respecting some ordinances of the ritual law; and while Peter was giving in his testimony against Jewish innovations, he asked the sticklers for that system why they tempted God "to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear." I have often queried why Peter should say that they were *unable* to bear a law that was according to the commandment of God, but lately while reading Dr. Clarke's notes on this place, my mind became somewhat enlightened. Peter perhaps meant that it was an exceeding burdensome routine of services, and very difficult to comply with; but hear what the Dr. has to say on this passage.

G. W. A.

Verse 10. *Now therefore why tempt ye God.* As God, by giving the Holy Spirit to the Gentiles, evidently shows he does not design them to be circumcised, in order to become debtors to the law, to fulfill all its precepts, &c., why will ye provoke him to displeasure by doing what he evidently designs shall not be done?

A yoke—which neither our fathers nor we were able to bear. This does not refer to the moral law—that was of eternal obligation—but to the ritual law, which, through the multitude of its sacrifices, ordinances, &c., was exceedingly burdensome to the Jewish people. And had not God, by an especial providence, rendered both their fields and their flocks very fruitful, they could not possibly have borne so painful a ritual.

There is a curious story in *Midrash Shochar, tof in Yalkut Simeoni*, part i, fol. 229, where Korah is represented as showing the oppressive nature of the law, and avarice of its priests, in justification of his rebellion. "There was," said he, "a widow in our neighborhood who had two orphan children: she had one field; and, when she began to plough it, one came and said, *Thou shalt not plough with an ox and an ass together.* When she went to sow it, he said, *Thou shalt not sow thy field with divers seeds.* When she began to reap, and to gather the sheaves together, he said, *Leave a handful and the corners of the field for the poor.* When she prepared to thresh it, he said, *Give me the wave-offering and the first and second tithes.* She did as she was commanded, and then went and sold her field, and bought two ewes, that she might clothe herself and family with the wool, and get profit by the lambs. When they brought forth their lambs, Aaron came and said, *Give me the firstlings,* for the holy blessed God hath said, *All the first-born, whatsoever openeth the womb, shall be thine.* She yielded to his demands, and gave him two lambs. When shearing time came, he said, *Give me the first fruits of the wool.* When the widow had done this, she said, I cannot stand before this man; I will kill my sheep and eat them. When she had killed the sheep, Aaron came and said, *Give me the shoulder, and the jaws, and the ventricle.* The widow said, Though I have killed my sheep, I am not delivered from this man; I therefore consecrate the whole to God. Then Aaron said, *All belongs to me, for the holy blessed God hath said, Every thing that is consecrated in Israel shall be his,* i. e. the priest's. He therefore took the whole carcasses, and marched off, leaving the widow and her orphan daughters overwhelmed with affliction." This is a terrible picture of the requisitions of the Mosaic ritual; and, though exaggerated, it contains so many true features that it may well be said, *This is a yoke which neither we nor our fathers were able to bear.*

THE MESSAGE IS ONWARD.

AS GALLANT ship through ocean tide,
Boldly pursues its onward course,
Spreading its wake both far and wide,
In token of its mighty force;

So moves the message on its way,
Mid perils deep and cruel foes;
With conquering power and mighty sway,
'Twill triumph sure where'er it goes.

With joy we heed the gathering call,
We want a place among the blest;
God wants our hearts, our lives, our all,
To fit us for that heavenly rest.

The various sects have heard the cry;
The first great call they did reject,
Which loud proclaimed the Saviour nigh;
It passed them by without effect.

But they have fallen, and will receive
The final plagues and wrath of God
Poared out unmingled; there's no reprieve
From this sad doom: it is God's word.

Ye remnant few, gird up your loins,
And with the message keep apace,
That you may be prepared to join
Redemption's song in that blest place.

Lord, let the message go with power,
O let the latter rain descend,
Prepare thy church for that glad hour,
When sin and death fore'er shall end.

FRANCIS GOULD.

Brookfield, Vt.

Letters.

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

From Sister Pierce.

BRO. SMITH: Although very unworthy I desire to be a witness for the Lord and the blessed truths of his word. If I had language I would love to tell the goodness of God to poor me, but I can truly say he has done great things for me whereof I am glad. My earnest desire is that I may get all right in his holy sight. He has shown himself so kind and good, but yet so pure and holy, that it has made me feel as though I never could be willing to wound and grieve his blessed, tender Spirit. I do feel that I must have the deep, thorough work, get the truth down so deep that it will be the abundance of my poor heart, and then my words will be seasoned with grace.

The little church here, most of them, feel the importance of improving this last chance faithfully, and of getting all right without delay. I am satisfied for one that the time has fully come when we must heed the counsel of the faithful and true Witness thoroughly, and get overcoming power speedily, or we share the doom of the finally lukewarm. My whole being reaches out after a whole work in the soul; for that place wherein every move I make and in the very looks of my countenance I shall confess Jesus. A few weeks ago after a great blessing from the Lord, spiritually, I was taken very sick, but was raised up in answer to prayer; and I feel while I walk about among the saints that I am a living monument of God's power and mercy. Oh, that I could thank and praise his dear name just right; but I try to thank him as well as I can, and beg of him to except it for Jesus' sake. May the Lord help us all that profess the solemn truths, to live them fully, is the earnest desire of your unworthy sister.

M. B. PIERCE.

Andover, Vt., March 1st, 1859.

From F. C. Johnson.

BRO. SMITH: In the Fall of 1848, when I was in my native land, Norway, I think I heard the sound of the Third Angel's Message. There was a Sweed who preached the Commandments of God and the Faith of Jesus in that part of Norway where we lived, and we received his preaching as truth, but did not keep the Sabbath; for we thought that we would wait till we got across the Atlantic to America where there would be no persecution. But alas, the seed that was sown was checked by the deceitful riches and cares of this world. Our folks next joined the Methodist church, where they remained until about four years ago, when a dear brother talked to my father about the Sabbath. He em-

braced it, and the number of Sabbath-keepers in that place has increased. But the Lord could not leave the honest souls in the state which they were in; for the time had come that the jewels must be gathered out from among the rubbish. Baptism was presented to them, and all received it except two families who rejected it, and are now gone back to Babylon.

It is almost two years since I made up my mind to keep the Sabbath. I kept it in my poor way for about one year before the duty of baptism was presented to me. I received it as the third condition of my salvation, and the step by which I put on Christ; but to my sorrow I have to say that I did not walk as I had received him; for I fought that which I now consider to be truth, and embraced the theory of the future age. I became worldly-minded, and I might say dead; but thank God, I was not plucked up by the roots. I spoke hard words against the gift of prophecy which has been manifested in the church, and against the *Review*. I feel to confess all my wrongs to my brethren and friends, and ask their forgiveness. I have confessed my fault to the Lord, and I believe that he has forgiven my sins. I feel to praise him for his love and great mercy to me. I want always to be in possession of the spirit of confession, for the word of God says if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I feel like taking a new start for the kingdom. There is a great work to be done in the harvest field, and the laborers are few. May the Lord of the vineyard send more laborers into the field. We have had very good meetings this winter in Keskonong and Oakland, the adjoining town. The Lord has been to work, and precious souls have been converted to him. There are some over twenty Sabbath-keepers of the Norwegians in Oakland, who believe in the Third Angel's Message and are trying to overcome by the blood of the Lamb and the word of their testimony. I feel to ask for the prayers of all the children of God, for I know that the prayer of a righteous man availeth much.

Yours in hope of the kingdom.

FRANCIS C. JOHNSON.

Westport, Wis.

Serving God, or Mammon.

Matt. vi, 24. Mammon is said to be the Syrian god of riches, wealth, money—like Plutus among the Romans—and as such worshiped. Whether this be true or not, Jesus plainly personifies riches, wealth, money, as a god—an idol, standing in rivalry with the true God for the love, worship and service of mankind. Covetousness, that is, the inordinate desire for riches or money, is therefore set down truly in the New Testament Scriptures as IDOLATRY. And there can be no worse idolatry. Its fundamental maxim is, Get money, rightfully if you must, but be sure and get money. Mammon has always had a vast multitude of devoted worshippers; God our heavenly Father, but few. Why? Because, as yet, the lower and more selfish affections of mankind have greatly predominated. Men have been developed more as intellectual animals, than as loving and wise spirits. Jesus came forth on a higher plane, to teach and illustrate by example the true love and wisdom, without which man can never be eminently and permanently happy—without which he cannot fulfill his destiny. In order to this, the material must be subjected to the spiritual, and animal propensities to divine principles. The desires of the animal nature are sensual and selfish. The loves of the God-inspired soul are spiritual and unselfish. They "bless and curse not." They sacrifice self whenever it rises up against God and his righteousness, or against the good of fellow men. They find their own highest good in the highest good of all, and the highest good of all in doing the will of God who is the infinitely Loving and Wise Father of all.

Consequently, as no man can serve two masters with love and fidelity, no man can serve God and mammon. One of them must be supreme, and the other subordinate. If God is first in the reverence and love of the soul, mammon must take the place

of a subject, a mere convenience. If mammon is first in the soul's love and homage, God must take the place of a subject, a mere convenience. There is no other alternative. We see that this is practically true the world over. And we see that the vast majority of mankind make mammon supreme, and God subordinate. Every man who for the sake of getting or keeping money, persistently takes advantage of his neighbor—lies, cheats or deceives—grinds, oppresses or extorts—refuses or neglects to pay his just debts—refuses or neglects to relieve the distresses of his suffering fellow creatures—or hoards up wealth to doat on, or to use for any purpose contrary to the commandment, Thou shalt love thy neighbor as thyself—every such man serves mammon, not God. He loves mammon more than he loves God. He obeys mammon and disobeys God. He worships mammon, not God. He is a mammonite. Every such man prefers worldly gain to righteousness. The moment he is compelled to choose whether he will do right and lose money, or do wrong and save money, he goes for mammon against God and his righteousness. "Ye cannot serve God and mammon." How true! How little considered! How generally disregarded, even by the disciples of Christ. It is a great thing to be practical Christians—not much to be nominal ones.—*Pract. Christian.*

Why Christians Fail of Success.

INDIVIDUAL Christians are beginning to work for God, as perhaps they never worked before. They are not content to pray,—*"Thy kingdom come;"* but they feel constrained to enter the vineyard and toil, and bear the burden in the heat of the day. When there is a will to work, the way will soon be opened. Rev. H. Alton gives some good reasons why a multitude of Christians fail to accomplish much good:

Some men fail because they are not willing to do the peculiar work that they are fitted for; they are self-willed and obstinate in choosing their department of work; they do not understand their own qualifications; through vanity or blind preconception, they will either do this particular thing or they will do nothing. Being pigmies, they try to do the work of giants; or, being giants, they are contented to do the work of pigmies. And thus they "labor in vain, and spend for naught the strength" that otherwise would be a blessing to the world and the church.

Some men, again, are *dreamers*, rather than workers; they spend their lives in building castles in the air—sublimely conceiving, it may be, but imperfectly realizing; they are always purposing histories and epics and sermons, and benevolences that shall astonish the world. Now nothing is so wasteful of work as day dreaming. It is better to realize the possible, than to sigh for the ideal; better to do the work of an ordinary man, than to dream the work of a giant. Do all you can in your present sphere. Do not wait until you become a Howard or a Whitefield, a Carey or a Williams. Do all you can now. It is your best preparation for doing more by-and-by. "It is more healthful and nutritive," says Jeremy Taylor, "to dig the earth and to eat of her fruit, than to stare upon the greatest glories of the heavens, and to live upon the beams of the sun; so unsatisfying a thing is rapture and transportation to the soul; it often distracts the faculties, but seldom does advantage to piety, and is full of danger in the greatest of its lusters."

Other men fail to serve their generation because they work a mere destruction in it; they work hard enough, but it is exclusively at destroying what they deem to be, and what probably are, abuses. Just now, especially, there is a class of men who think this to be their mission; they must destroy all that the world or the church has constructed. "Raze it," is their cry, "even to the ground." Now no man can serve his generation who is merely a destroyer—a Scève among the gods. He is not the best worker who only pulls down. All truly great men are builders. Such was Moses and Paul and Luther and Bacon. Great, genial, generous-hearted men, men who said very little about the debility and cant and unreality of their age, but whose great and earnest work it was, to build up the truth that

should unconsciously thrust out error, to regenerate humanity just as nature regenerates the face of the earth, forming the buds of the new foliage, before she casts off the old.

Others, again, fail in serving their generation, because they are half-hearted in their work. They do not go lovingly to it. They need the coercion of duty. And the reason of this is that we do not look singly enough, and intently enough, upon the end to be realized by our work. We think too much of the process of working and not enough of its consummation. If we would but get our minds and hearts filled with the idea of souls saved from death, and think of this only, how intently should we watch its progress, and survey all existing and possible agencies, solicitous only for the issue. Like soldiers conducting a siege, we should be all earnestness and activity, willing, either to dig in a trench, or to man a gun, or to scale a wall. We should look upon what we did, simply as so much help rendered.

Others work in self-dependence. They forget that it is "not by might, nor by power, but by the Spirit of the Lord," that moral results are achieved, that theirs is only "the planting and the watering; and that God must give the increase."—*Set.*

The Sinner's Business.

A FEW weeks ago, as a minister of Christ was passing out of his lecture-room one evening after preaching, he accosted a young man who was standing near the door, with the question, "Are you a Christian?" "That's my business," was the young man's blunt reply. It was a rude answer, and was no doubt prompted by improper feeling. But the words which he uttered are fitted to suggest a most important truth, which cannot be too deeply impressed upon the mind of every unconverted sinner. Yes, it is his business, to settle the question whether or not he is a Christian; it is his immediate and urgent business; it is a business in which he ought to be diligent; it were better and safer for him to neglect or defer any other business, rather than this.

Reader, are you a Christian? If you are, will you not do your utmost to arouse your unconverted friend, neighbor, fellow-citizen, out of his criminal and dangerous neglect of the most important business which he has to do in this world? If you are not a Christian, will you make it your business,—your first and chief business,—to become a Christian? If you do not make it your business, though all the Christians in the world should unite in importunate prayer and persevering effort for your salvation, all would be vain; you would never be a Christian, you would never be saved. But on the other hand, if there were not a Christian heart in all the world that felt any concern for your salvation, so that you might truly say, "no man cares for my soul," yet if you would make it your business to care for it, you might come to Christ and be saved. An inalienable, inevitable responsibility rests with yourself. A precious treasure is committed to your keeping, to be forever saved, or forever lost, and "the time is short." "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

[Reflector.]

Why I Attend Church on Rainy Sabbaths.

1. BECAUSE God has blessed the Sabbath-day, and hallowed it, making no exceptions for rainy Sabbaths.

2. Because I expect my minister to be there; I should be surprised if he were to stay at home for the weather.

3. Because, if his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.

4. Because, by staying away, I may lose the sermon that would have done me great good, and the prayers which bring God's blessing.

5. Because, my presence is more needed on rainy Sabbaths when there are few, than on those days when the church is crowded.

6. Because, whatever station I hold in the church, my example must influence others: if I stay away, why may not they?

7. Because, on any important business bad weather does not keep me at home; and church attendance is, in God's sight, very important. See Heb. x. 25.

8. Because, among the crowds of pleasure-seekers, I see that no bad weather keeps even the delicate female from the ball, the party, or the concert.

9. Because, among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ: true love rarely fails to meet an appointment.

10. Because, those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Because, though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well-grounded to bear that. Luke xiv. 18.

12. Because there is a special promise, that where two or three meet together in God's name, he will be in the midst of them.

13. Because an avoidable absence from church is an unfallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. Because my faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Because such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church and yet think they have good reasons for such neglect.

16. Because I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.—*Feigned Excuses.*

THERE are two insuperable difficulties, which would forever hinder the restoration of mankind to truth and happiness from being accomplished by human means. The first is, that human instruction, as such, has no power to bind the conscience, even if it were competent to discover all the truth necessary for a perfect rule of conduct, yet the truth would have no reformatory power because men could never feel that truth was obligatory which proceeded from merely human sources. It is an obvious principle of our nature that the conscience will not charge guilt on the soul for disobedience, when the command proceeds from a fellow man, who is not recognized as having the prerogative and the right to require submission. And besides, as men's minds are variously constituted, and of various capacities, there could be no agreement in such a case concerning the question "What is truth?" As well might we expect two school boys to reform each other's manners in school, without the aid of the teacher's authority, as that man can reform his fellow, without the sanction of that authority which will quicken and bind the conscience. The human conscience was made to recognize and enforce the authority of God; and unless there is belief in the divine origin of the truth, conscience refuses to perform its office.

But the grand difficulty is this:—Truth, whether sanctioned by conscience or not, has no power to produce love in the heart. The law may convict and guide the mind, but it has no power to soften and change the affections. This was the precise thing necessary, and this necessary thing the wisdom of the world could not accomplish. All the wisdom of all the philosophers in all ages, could never cause the affections of the soul to love the holy blessed God. To destroy selfish pride, and produce humility; to eradicate the evil passions, and produce in the soul desires for the universal good and love for the universal Parent, was beyond the reach of earthly wisdom and power. The wisdom of the world in their efforts to give truth and happiness to the human soul was foolishness with God. Christ Crucified was foolishness with the philosophers in relation to the same subject, yet it was divine philosophy, an adapted means, and the only adequate means, to accomplish the necessary end. Said an apostle in speaking upon the subject, "The Jews require a sign and the Greeks seek after wis-

dom, but we preach Christ the power of God and the wisdom of God.

The Jews while they required a sign did not perceive that miracles in themselves, were not adapted in themselves to produce affection. And the Greeks while they sought after wisdom, did not perceive that all the wisdom of the Gentiles could not work love in the heart. But the apostle preached Christ Crucified, an exhibition of self denial, of suffering, and self-sacrificing love and mercy, endured in behalf of man; which when received by faith, became the power of God to produce love and obedience in the human soul. Paul understood the efficacy of the cross. He looked to Christ crucified as the sun of the gospel system. Not as the moon reflecting cold and borrowed rays; but as the sun of righteousness, glowing with radiant mercy, and pouring warm beams of love into the open bosom of the believer.—*Plan of Salvation.*

OBITUARY.

BRO. Wm. Wick, of Genesee Grove, Ills., father of our esteemed Bro. Eli Wick, died of lung fever, Jan. 31st, aged 63 years. His sufferings were great, but the christian's hope cheered and supported him in his last moments. He had been an exemplary member of the United Brethren church for a number of years. Some more than two years ago two of his children saw that if they would enter into life they must keep the commandments. Shortly after, his companion was numbered with the commandment-keepers; and a year ago last August, while listening to the Sabbath arguments presented by Bro. Ingraham, Loughborough and others, he came to the conclusion that the law was holy, just and good, and although crossing to nature, and contrary to his pecuniary interest he united with his companion in keeping the commandments of God.

While life was receding, and friends were anxiously watching the feeble pulse, he was interrogated as to his hope. He answered that he should soon rest from his labor, and repeated twice with emphasis that he was glad he had kept the commandments of God. A funeral discourse was preached in the United Brethren church by Bro. Ingraham, from John iii, 16. This afflictive providence has removed from our midst a kind and sympathizing neighbor, and an affectionate husband and father.

GEO. MITCHELL.

Genesee Grove, Ills., Feb. 19th, 1859.

FELL asleep, in Locke, Mich., Dec. 16th, 1858, Alva Bronson, aged 39 years. He bore with patience and resignation the sufferings of a lingering consumption.

M. S. AVERY.

FELL asleep in Findlay, Ohio, Feb. 19th, 1859, my grandmother, Nancy Hough, after a painful illness of eleven days. I asked her if, in case she fell asleep in Jesus, I should write and let the remnant know that her heart was with them, and that she expected to meet them in the morning of the resurrection. She replied, "Yes, O, yes, tell them I hope to meet them in the morning of the resurrection."

MARIA JOHNSON.

ALLOW me, through the medium of the *Review*, to say to the numerous friends and relatives of sister Lydia Crandall, of De Ruyter, N. Y., (formerly of Pitcher,) that she is no more. After a distressing illness of several weeks, she fell asleep on the evening of First-day, February 13.

Uniting, in more than an ordinary degree, an amiable disposition with an unassuming yet fervent, active piety, she was endeared to all her acquaintance; and she has left vacant an important place in the neighborhood, in the family circle, and in the religious meeting. But her example remains, and she, being dead, yet speaketh.

Sister Crandall loved the appearing of the Lord; and we believe that in "that day" when Abraham, Isaac and Jacob shall receive their inheritance, and Paul his crown, she will have part with them; for the Apostle tells us the Lord, the righteous Judge, will give it, not to him only, but to all those who love his appearing.

E. A. POOLE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MARCH 17, 1859.

THE Church in Battle Creek invite the brethren and sisters from the towns round about to meet with them Sabbath, March 19th, and enjoy with them the ordinances of the Lord's house.

In behalf of the church.

JAMES WHITE.

They Love to Fight.

It will be seen by Bro. Ingraham's communication in this number that Elds. Collings, Stephenson, and the like are still pursuing their peculiar mode of warfare against the truth and those who teach it. They love to fight! Contention, debate and strife seem to be their chosen element. They have lost all respect for good and honest men who differ from themselves, and more, self-respect is also gone. Fight, fight, fight! Rail, storm, misrepresentation and slander!

We have met with Age-to-Come apostles of this stamp, East and West, and find them possessed of a spirit that is not found with any other class of professing christians. At Cleveland, Ohio, we met with some of them. Their object seemed to be to throw our meeting into confusion, and in this way destroy the influence of our discourse. At first they professed to be honest seekers for truth, and wished to ask a few questions for information. But before the meeting closed it was very apparent that they were hypocritical in their pretensions, and that the dragging spirit was in them. Such men generally have nothing to lose in a battle of words. They have no fine and tender feelings to be hurt; while the conscientious christian is likely to be wounded by abuse. They have but little or no influence as christians to lose, while the candid, devoted servant of Christ may be in danger here by talking with such men.

They love to fight. And being continually in the employment they love, and choose, they have become adepts at it. They will at one time appear very mild, and wish to learn, in this way to deceive a stranger, and fully open his heart to be pierced by the most irritating and provoking language. Then if you, being wounded and grieved, try to vindicate your position with a little warmth, you will be charged with an unchristian spirit, getting excited, angry, &c. Be assured, dear reader, that if Satan has men on earth inspired by his spirit to carry forward his work of distraction and confusion, we are speaking of some at least of the very men. We want you to view them in their true character, then you will not be in so much danger of suffering by their abusive course.

Question. Will honest seekers for truth break in upon the speaker, or ask questions to disturb a congregation? No. The good pretensions of such are the grossest hypocrisy. True, an honest man might ask a question before a public congregation; but in all cases an honest, conscientious seeker for truth will be satisfied when told that a private interview would be preferable. We should not suffer our meetings to be broken up by these disturbers of the peace, who carry on their work of confusion under the pious garb of "seekers for truth," and "free investigation."

J. W.

"Whatever is, is Right."

This saying has been corrected by a Spiritualist. Mr. A. E. Newton, one of the ablest, if not the very ablest, of the Spiritual writers and speakers, at the Utica Convention on the cause and cure of evil, said:

"The *a priori* argument sometimes adduced on this point, is a very plausible one—and it once for a time came near bewildering my own mind. It is this—that as God is perfect, infinitely good, and everywhere present in the universe, there is no possible place for evil to get in! This would be perfectly conclusive but for one thing—*evil is in!* It is thus in flat defiance of the facts. To come in conflict with so crushing a theory may be very bad for the facts, I allow; nevertheless, they are "stubborn things," and my own opinion is that the theory gets the greatest share of the damage. Whatever is, is possible!

"I see not how it would be any easier for *physical* evil to get its 'infernal hoof' into the universe under this theory, than for *moral*. Yet, as a matter of fact, both are here, and we must shape our theories and our acts accordingly. . . . It seems plain, then, that any theory of God, any system of theology, which does not leave

man an ability to choose what is wrong instead of what is right—and thus to debase himself and aid in debasing others, wants mending. It does not conform to facts."

A sensible conclusion. We were once aroused from our day-dream theories by a consciousness of the existence of these facts, and on examination became convinced that the introduction of the evils of the present state of our race was not *accidental*, but *criminal*; and that a *remedy* which would honor the government of God, and respect his attributes of *love* and *justice*, is only found in the gospel of Jesus Christ.

J. H. W.

Letter from Iowa.

DEAR BROTHER: We are trying to keep all the Commandments of God and the Faith of Jesus. We are wanting a little help. Bro. Hull was here last Winter and Spring. He got his field of labor so large that he could not finish up the work, and there is no person here that thinks himself authorized to baptize.

Bro. Brinkerhoof and Coffman are preaching. Bro. Coffman has not been baptized, and cannot get any one to baptize him that he thinks is authorized to administer the ordinance. Now if some one of the preaching brethren could come and set things in order, the work would go on. Coffman is from among the Methodists. Brinkerhoof was bred a lawyer.

The brethren here are generally poor, and the times are hard. There is very little money in the country. It is as much as we can do to get provisions to live on. I have two small farms, but cannot sell either of them. It is my duty to help spread the gospel, and I will do it. I have been in hopes of selling, so I could send for Bro. Hull, but I cannot send a dime.

O brother, I am so well pleased that you send the *Review*, I can only say, I will pay when I can. If we have to wait for some brother to come and preach for us, after we get the means to send, then it may be a long time. If one will come I will pay all expenses if I can sell my place, or if I can raise it by borrowing; but it cannot be borrowed, or I would send it. Please encourage some one to come and see us.

Yours in love.

HIRAM WESTOVER.

Afton, Iowa, Feb. 15th, 1859.

Business Department.

Business Notes.

T. L. Waters: You will find your \$1 receipted in No. 6 of the present volume. The other was applied according to directions.

M. B. Pierce: The \$5 was received. In future, donations for M. B. Czechowski will be receipted.

H. Morgan: You are credited on our book to No. 13 of the present volume.

Sydney C. Perry: Your last remittance pays your *Review* up to xiv, 1, and your *Instructor* to the June number.

J. G. Whipple: The piece of music you send, we are not at liberty to publish, it being copyrighted.

H. C. Crumb: Received.

J. B. Sanford: Your queries will doubtless all be answered in a work soon to be issued, on the Kingdom of God and Age to Come, by J. H. Waggoner.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

W. Johnson, M. B. Pierce, J. Stillman, D. Litchfield, M. A. Burnet, R. S. Durfee, J. Whitmore, F. Strong, J. Bostwick, D. B. Staples, M. A. Castle, J. B. Sanford, Wm. Bartlett, F. A. Russ, A. Hoff, F. Gould, J. B. Frisbie, Geo. Morgan, P. Folsom, Wm. Russell, S. H. Ives, S. Haskell, I. N. Pike, A. Gleason, J. H. W., W. J. Mills, S. C. Perry, D. A. Spencer, J. G. Whipple, D. T. Bourdeau & M. B. Czechowski, Wm. G. Springer, O. Davis, M. C. McLain, Wm. S. Ingraham, J. R. Goodenough, Wm. L. Saxby, I. Straw, A. C. Morton, M. Labounty, A. P. Patten, M. Tyler, L. B. Caswell, A. T. Wilkinson, M. Roushey, H. C. Crumb.

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