

Adventure 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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS
All communications, orders and remittances for
the REVIEW AND HERALD should be addressed to URIAH
SMITH, Battle Creek, Mich.

"COME TO JESUS!"

SINNER list! a voice is speaking
In sweet tones of love to thee,
Through thy soul's deep silence breaking
With its holy melody,
And each tuneful chord is waking
With its echoes, "Lovest thou me?"

Hear those accents sweetly pleading,
As they whisper "Come to me;"
Mark that side, now freshly bleeding,
See how truly, earnestly,
That one voice is interceding
For thy soul. 'Tis all for thee.

Thou hast hitherto neglected,
In thy deep iniquity,
That sweet voice; else ne'er reflected
Who it was thus spake to thee;
Surely thou hast oft suspected
It was he who died for thee.

Mark him in his holy calling,
Kneeling in Gethsemane;
Note the sorrow so appalling
Which he suffered there for thee,
Till his sweat like blood was falling
From his brow—and all for thee!

Can'st thou now, that cross reviewing,
Watch his silent agony?
See that saving blood imbuing
With its hue th' accursed tree?
By thy sins each pang renewing,
When those pangs are all for thee?

Hear that cry so agonizing,
"Why hast thou forsaken me?"
Heed that prayer so sympathizing,
"Lord, forgive, they know not me!"
See him whom thou art despising,
Suffering, dying thus for thee.

Come to Jesus! Come believing,
Come in true humility;
Jesus loves to be receiving
Sinners such as thou must be.
Come to Jesus—he forgiving
Waits to pardon all like thee.

[S. S. Times.]

A SANCTIFIED HOUSEHOLD.

THE communication from sister Whitney in No. 13 of the *Review* is very much in harmony with my views and desires; entertaining as I do, and have for some time a desire paramount to all others, that the Lord would get glory to himself in the salvation of my entire household. That "holiness to the Lord" may be written upon every member of my family, and that meek and quiet spirit which is in the sight of God of great price, possess every heart is my earnest prayer. "The Lord has done great things for us whereof we are glad;" and almost daily does the tear of gratitude flow down in view of the rich dispensations

of his grace to us-ward, while at the same time we fully believe from the light of his word, and confidently expect that he has great blessings still in reserve, to be poured upon us so soon as we are prepared to receive so much. Blessed be his holy name.

Noah, "being seized with fear" (Mr. Knight's trans.), by his faith in the word of God, "prepared an ark for the salvation of his family." So now it is "as it was in the days of Noah" with those who have faith in the word of God. The Christian parent, the kind husband, the affectionate wife, the pious brother or sister, having heard that the Lord is about to "consume all things from off the land," to burn up "the proud and all that do wickedly," is "seized with the same religious fear" for his unconverted friends, and makes a last desperate effort with his heavenly Father and his friends to effect a reconciliation while there is hope. His confidence of success is strengthened by the assurance that the long suffering of our God is (for) salvation. He "is not slack concerning his promise, but is long suffering, not willing that any should perish." Hence the apparent delay of the vision, that through the faithfulness of his children some may be persuaded to turn to the Lord and be saved.

Christian brother or sister, are you seized with that same religious fear? If you are not preparing an ark for the salvation of your family, I very much fear you will not be saved yourself. But on the contrary as the body without the spirit is dead, so your "faith if it have not works, is dead also;" and can a dead faith save you? Seest thou how Noah's faith wrought? And being in the same circumstances, does yours work? and in the same direction? If so I can see no insuperable obstacle to the salvation of your dear friends. Do not say I cannot save them. If Noah had stood thus, his family would have found a watery grave. Of yourself you can do nothing, but in Christ you can do all things. Look off from earth to the retribution. Think that one more step brings you, and the friends you love, before the Judge to receive the final sentence which must separate you forever. Think that if you had lived, had prayed, had labored in that living faith which Noah had, those children would have been given you to dwell with you eternally in the glorious kingdom; that unbelieving partner of yours might have been your company among the redeemed. O think till you are seized with religious fear; then with ardent love and streaming eyes, lay hold of that friend and pull him out of the fire, that he may rejoice with you forever in the kingdom of God, and your heavenly father be glorified.

Dear brother what would you not give if money could redeem that wife of your bosom, and you possessed a sufficient amount? And who wants her to be lost? As the Lord lives he has no delight in the death of the wicked, but that they turn and live. Jesus has died to redeem them, and what knowest thou O husband, whether thou shalt save thy wife? What knowest thou O wife whether thou shalt save thy husband? And what parent knows whether he can save his dear child? The redemption of his soul is precious. It will quickly cease forever. You cannot give to God a ransom for him. O let me entreat you to use these golden moments to effect his deliverance. Our heavenly Father is good.

He will bless your efforts. He will put all your tears into his bottle. While you wrestle the Holy Ghost will do his work. You will soon see that dear friend "clothed, sitting, and in his right mind." Only believe. "All things are possible to him that believeth." The reply of the minister to the mother of Augustine (see *Review* No. 8) that "the son of those tears cannot perish," is full of meaning. David's tears mingled with his drink. Ye daughters of Jerusalem weep for your children, for the days are very near when they shall call to the mountains to fall on them, and to the hills to cover them. The children of God are a weeping people, but "Blessed are ye that weep now, for ye shall laugh. Luke vi. 21. Faith in the present truth or the third angel's message stirs the depths of the soul. It calls on every nerve within us to work for God, for the day is at hand, the night is almost spent.

For the encouragement of others who have families of children to be saved or lost I will relate a little of my kind Father's dispensations toward me. I commenced keeping his Sabbath in 1845, had embraced what was then called "the shut door view," and supposed that there was no more salvation for sinners. I had a companion and eight children, none of whom I thought pious. In 1852 several preachers came along, and informed me that they had seen genuine conversions among the children of the remnant under their labors, and thus opened a door of hope for the salvation of mine. And ever blessed be the name of the Lord, who soon began to convince them of sin, of righteousness and of a coming judgment, and brought six of them to hope in his mercy, and to wait for his Son from heaven. He has quite recently led my companion and two more children to look up and rejoice in hope of redemption. Thus out of thirteen surviving children, the eight oldest rejoice in the Lord, the youngest of whom is a son of 11 years. The five remaining are from two to nine years of age, which we are endeavoring to consecrate to God, hoping that he will accept the offering. I look at Cornelius, at the jailor, at Lydia, and believe that it is the will of God that they should all have an "abundant entrance ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ," if our faith fail not.

Let us hold on upon the Lord, dear brethren and sisters. He will "abide with us" if we constrain him. We must not let him go except he bless us. Sister Whitney's question, "Is there not an awful, a fearful responsibility resting upon the husband and father?" demands our prayerful consideration. These wives and children the Lord has lent us, dear brethren to prepare for his glorious and everlasting kingdom. They are not ours. He has made them and they are his. He demands that we like Noah shall believe the solemn denunciations of his word, and being "seized with religious fear," shall prepare an ark for their salvation, saying, "Behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up." The name of the Lord is a strong tower, the righteous runneth into it and is safe." "Come thou and all thy house into the ark," "before the day pass as the chaff, before the fierce anger of the Lord come upon you."

Who of us would dare to resist this solemn injunction and leave one of our household behind? I solemnly believe we do it at our own peril. God has laid upon the parent the solemn responsibility of bringing every child lent him, into his name; and "think not with thyself that thou shalt escape in the king's house," for if thou altogether holdest thy peace at this time, thou shalt be destroyed and that without remedy. "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up." He has spoken unto us words whereby we and all our house shall be saved if we do not prove recreant to the trust that he has reposed in us. If we do who is that god that shall deliver us out of his hand?

The Lord demands that every godly father shall come and bring all his house into the ark; and "whatsoever he asks he receives of God because he keeps his commandments and does those things which are pleasing in his sight." But let him ask in faith nothing wavering, for the man of two minds is unstable in all his ways and should not expect to receive anything of the Lord. "Whatsoever ye shall ask the Father in my name he will give it you." What precious promises! Who that has the word mixed with faith can see his friends go down to death with such promises in his hands? "O spare thy people Lord, and bring them full salvation."

A. THAYER.

Buckland, Mass.

DEATH, WHAT IS IT?

[We received the subjoined article from Bro. L. Maxson, accompanied with the following note:

"THIS article has been sent to the *Sabbath Recorder* the organ of the seventh-day Baptist denomination of which I have been a member for over half a century, with an earnest request that it should be published in the paper, as it was requested by one of the correspondents of that paper as an answer to some few remarks previously made. I also requested that if they did not see fit to publish it, they would be so good as to return it to me which they promptly did."

ANSWER TO INQUIRER.

In the *Sabbath Recorder* of Jan. 5, I find an article over the signature of Inquirer. He says "in the *Recorder* of Dec. 22 I see what purports to be an answer to my inquiry of Dec. 1st as to the meaning of the word death." I would say that I made only a few remarks and gave some advice as to the best way of arriving at a correct understanding of the Scriptures on that subject, and asked him a question in the following words: If you think that the word death does not convey in meaning the opposite of life, or the extinction of life, I would kindly ask you to inform me what word in the English language would convey that meaning; which he has neglected to answer. He said he had seen the definition that I had given disputed, and that too by what seemed high authority, but did not tell me what that authority was. He wishes me to have patience with him and give my rule of definition, and quote my authority for the meaning of the word death. He says "it is to be supposed when a man attempts to speak through the press that he has authority for what he utters." I think I have seen an exception to that rule. I do not think that I can give authority that will satisfy every person. I have no greater authority to present than the plain common sense meaning of the word of God (unmixed with the traditions of men, and heathen and Romish mysticism and superstition) as spoken by Moses and the prophets, Christ and the apostles. That is sufficient for me as theological authority; and I take Webster for my lexicographer, for the plain common sense meaning or definition of English words; but I do not take him for my theological instructor. In theology he gives the different views as he finds them in religious

creeds. For instance; "Transform, to change the elements bread and wine, into the flesh and blood of Christ." He quotes Rev. ii, 10 as the second death. From such authority for establishing truth I beg leave to dissent. Telling what sects believe does not make their belief truth.

There is a theology at the present day which is gaining very fast by the name of modern Spiritualism, which is striving to overthrow the doctrine of the Bible by establishing a new revelation purporting to be received from the spirits of the dead. Their avowed mission is to convince those that are skeptical of the immortality of the soul. They say that the Bible is not an inspired book; some of it is false and some of it might have been good in its day, but not to be depended upon at this time. I should take them to be of that class that deceived Eve; and drove a whole herd of swine down to perish in the sea; and I think there is great danger of their leading multitudes of men down to a worse fate.

Inquirer like many others of our good brethren whom we respect, appears to exhibit quite a degree of pleasure in annexing the name of materialist or materialism, to those of his brethren who differ in sentiment from him on this subject. It appears to be almost as obnoxious to them as abolitionism is to southerners. We have always believed that God and angels were spiritual beings; and that the redeemed will be such after the resurrection. But I consider myself at present with the rest of my fellow creatures, as belonging to an earthly province in the material universe of God; and as such I addressed my friend. When I address one that is an immaterial or immortal being I do not do it with pen and ink. We are probationers required to seek for glory, honor, and immortality. Rom. ii, 7. We must seek for it of God who only hath immortality. 1 Tim. vi, 16. We must seek for it through our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. i, 10. We must seek for it by becoming "heirs of God, and joint heirs with Jesus Christ" [Rom. viii, 17], to that glorious inheritance. We wait for "the adoption, to wit, the redemption of our bodies;" for we are saved by hope. Rom. viii, 23, 24. "He that raised up Christ from the dead shall also quicken your mortal bodies." Rom. viii, 10. "For this mortal must put on immortality;" then "death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?" 1 Cor. xv.

I claim no immortality by virtue of creation, but would humbly take the lower seat and wait with patience until the coming of my Lord; and I am "looking for that blessed hope and the glorious appearing of our Saviour Jesus Christ" [Tit. ii, 13] "when he shall come to be glorified in his saints and to be admired in all them that believe," [2 Thess. i, 10], and be called by him in the resurrection morn to take a higher seat in that immortal state with my blessed Saviour as the purchase of his blood. "But we have this treasure in earthen vessels." 2 Cor. 4, 7,

Let us go back to the head of the stream, where [Rom. v, 12] "sin entered into the world, and death by sin." Gen. i, 26. "And God said let us make man in our image." Image, "A representation or similitude of any person or thing formed of a material substance." *Web.* "After our likeness." Likeness, "Resemblance in form; similitude; external appearance." *Web.* Verse 27. "So God created man in his own image." Create, "To cause to exist; to make or produce from new combination of matter already created; to shape and organize." *Web.* Gen. ii, 7. "And the Lord God formed man of the dust of the ground." Make, "To form of materials; to fashion; to mould into shape." *Web.* "And breathed into his nostrils the breath of life." Breath in the original is translated into our language spirit. Webster says, "Spirit, primarily, wind; air in motion; hence breath; animal excitement, life, mind." "And man became a living soul." A living creature, a living man—living soul and

living creature are both of them taken from the same word in the original, and mean one and the same thing. Verse 17. "For in the day that thou eatest thereof thou shalt surely die." Die, "To cease to live." *Web.* Gen. iii, 3. "God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die." Verse 19, "For dust thou art and unto dust shalt thou return." Death, "That state of being in which there is a total cessation of all the vital functions, the state of the dead." *Web.* Rom v, 12. "By one man sin entered into the world and death by sin." 1 Cor. xv. "The first man is of the earth earthy; the second man is the Lord from heaven." "For since by man came death (the first death, a literal material death), by man came also the resurrection of the dead (brought back from the first death into life); for as in Adam all die (return to the dust), even so in Christ shall all be made alive" (by a resurrection provided in the gospel for all by Christ).

Mark xvi, 16. "He that believeth and is baptized shall be saved" (receive glory, immortality, eternal life." Rom. ii, 7.), "but he that believeth not shall be damned," condemned, fail to obtain immortality; have no part in the book of life [Rev. xx, 15], be judged according to his works and "cast into the lake of fire which is the second death" [Rev. xx, 13-15] from which there is no resurrection, it being the final "everlasting destruction from the presence of the Lord." 2 Thess. i, 9.

Destroy, "To ruin; to annihilate by demolishing or burning; to devour; to consume, to cause to cease; to put an end to." *Web.*

Immortality, "Having no principle of alteration or corruption; exempt from death." *Web.* Man was not made exempt from death; he has altered and changed from good to bad, and will have to be changed again before he becomes immortal. If you say that death was physical, moral, or spiritual, in either case he has altered and changed from his original state, and therefore was not immortal.

"In Adam all die" [1 Cor. xv], and return to the dust (the first death) without one glimmer of hope of a future existence until it is found in the glorious plan of redemption through Jesus and the resurrection of the dead. Man was placed on a second probation; life and immortality were brought to light through the gospel [2 Tim. i, 10] and provision was made for all who would accept offered mercy. Salvation is offered to all who will receive it; and they that believe and obey the gospel receive immortality and eternal life as the gift of God through Jesus Christ, while those who reject the invitations of the gospel and slight offered mercy shall reap the reward of their doings; for they shall be destroyed without remedy. James i, 15. "Sin when it is finished bringeth forth death." Acts iii, 23. "Shall be destroyed." Phil. iii, 19. "Whose end is destruction." Isa. i, 28. "Shall be consumed." Heb. x, 17. "Which shall devour the adversaries." Heb. vi, 8. "Whose end is to be burned." Ps. xxi, 9. "The fire shall devour them." 2 Pet. ii, 12. "Shall utterly perish." Ps. cxlv, 20. "But all the wicked will he destroy." Rom. viii, 13. "For if ye live after the flesh ye shall die." "The soul that sinneth shall die." Rom. vi 23. "For the wages of sin is death." Mal. iv. "Shall burn them up."

What stronger language could possibly be used than the above to express the final destruction of the wicked? Man is a finite being, and is not capable of performing an infinite act, nor of receiving an infinite penalty for a finite act. To ascribe natural immortality to man by virtue of creation, would be to rob God and Christ of the glory due in the plan of redemption, for immortality and eternal life which is brought to light in the gospel through Jesus Christ and the resurrection of the dead.

The wicked are spoken of in the Bible as the most combustible materials; as chaff, withered branches, fruitless fig-trees, tares of the field, stubble; and the day that cometh shall burn

them up saith the Lord of hosts, that it shall leave them neither root nor branch.

And now I have quoted a few of the many passages of scripture, and given my theological and lexicographical rule, and have proved by high authority my position. There is however, one passage that I have not quoted that might seem to be high authority against my position if it had come from the right source. Gen. iii, 4, 5. I do not think that passage will invalidate the testimony that I have given, in the minds of the lovers of Bible truth. That truth may triumph, and error flee away is my desire and prayer to God.

L. MAXSON.

Alfred Center, N. Y.

"WO IS ME."

THESE are the words of Jeremiah the prophet, one of the best and most patient of men. See chap xv. He was a man of contention, and was not afraid of hurting somebody's feelings by taking a decided position on the side of truth; though, as it regards his business transactions, no one could, in truth, say aught against him; and it is worthy of notice that he was not a fault-finder himself, yet he was hated and cursed; and, simply because he was not "one of them." Jeremiah, in this chapter, represents the work and trials under the three angels' messages of Rev. xiv. When he went to his brethren with the word of the Lord, and testified against them for their good, they would rise up against him with anger and flatly deny the word of God, tell him he lied, and suppose that some one "set him on" to oppose their interests. Jer. xliii, 2.

So it is at the present time, since "the second house of Israel" have rejected the testimony of the near coming of the great King. They seem to be very suspicious of the man that has moral courage enough to speak a word in favor of God's own word in hearing of their assemblies. The ministers in the different sections of Babylon seem very much like the governors of the slave states, incensed at the introduction of "the law of liberty." Woe is me! well may the man say, that will venture within the walls of the synagogues of modern Israel, and speak with the Lord's words to the people. If they do not pronounce him an enemy of the church and a troubler of Israel, and Ahab like, seek his life, reputation, we are not living near the time of the translation of the saints. Scribes, pharisees, and hypocrites, do not relish plain truth now any more than at any other period.

O that the Lord would preserve us from every evil work unto his heavenly kingdom, is my prayer.

JESSE DORCAS.

THE FLOCK OF GOD.

1. It is a *purchased* flock. PAUL, addressing the elders of Ephesus, says, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts xx, 28. We are by nature "carnal, sold under sin;" but by grace "we are bought with a price." An article will be considered valuable, according to what it has cost the owner; and that must be a valuable flock which cost the blood of the Shepherd.

2. It is an *obedient* flock. JESUS says, "My sheep hear my voice, and I know them, and they follow me"—John x, 27. His voice is now heard in the Scriptures of truth, and we follow him when we comply with his requirements. "In keeping his commandments, there is great reward."

3. It is a *little* flock. The Shepherd said on one occasion, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii, 32. The flock of God in every age has been a little one; and he has nowhere told us that it would become large enough to embrace the world, before the end of this dispensation. The truth of God is found with the few, and not with the many.

4. It is an *exposed* flock. When Jesus sent forth his disciples to preach the glad tidings of the kingdom of God at hand, he said to them, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."—Matt. x, 16. And Paul says to the bishops of Ephesus, "I know that after my departure grievous wolves shall enter in among you, not sparing the flock."—Acts xx, 29. And the exhortation of Peter is, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." From which we gather that if Satan cannot destroy the flock, he will, at least try to frighten them.

5. It is a *scattered* flock. The sheep are found scattered everywhere through the "weary land" of this world. Yet, the Shepherd's eye is upon them; he knows where they are. Yea he maketh them to lie down in pastures of tender grass, and leadeth them beside the waters of quietness.—Psalms xxiii, 2. Christians live not by bread alone, "but by every word which proceedeth out of the mouth of God." To them his promises are "exceeding great and precious."

6. It will soon be a *gathered* flock. "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep, that are scattered so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."—Eze. xxxiv. "And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Rev. vii. Oh blessed day! "When the chief Shepherd shall appear" to gather his flock into one fold, on the green fields of the regenerated earth.—When earth shall once more bloom beneath the smile of its Creator.—When the saints of every age and clime will stand with the Lamb on the radiant heights of Zion. That indeed will be "the congregation of the righteous," where no sinner will be seen.—Psa. i, 5. O blessed thought! that the day is near which will consummate the hope of the church.—That soon the heavens will be lighted up with the glory of God. That Jesus will appear in three-fold glory, to rife the graves, and change the righteous living. Well may we say with the poet,

"O what a blessed hope is ours,
While here on earth we stay,
We more than taste the heavenly powers
And antedate that day."

Reader, do you belong to the flock of God? Are you resting the whole weight of your salvation on the merits of the Shepherd? Are you a follower of the meek and lowly Jesus? Tried and tempted you may be; exposed to dangers you must be, but never doubt the love of Him who came from glory to wander over the mountains of this world in search of the lost sheep. (See Luke xv, 1-7.) You may complain of weakness; but remember that it is the Shepherd's work to gather the

lambs with his arm, and carry them in his bosom, and he has promised to do this.—Isa. xl, 11. Do not complain of unworthiness; remember that the song of the redeemed in glory will be, "Worthy is the Lamb that was slain," &c. If you feel weary of sin, and earnestly long for more communion with God, it is the Spirit of God who has wrought in you this feeling and desire. Continue to trust in Christ. "For we walk by faith, not by sight."
J. M. O.—[Ad. Herald.

TOKENS OF THE END.

WE shall find that nothing can occur in the shape of material phenomena, however unprecedented or extraordinary, which men will not explain away. I have no doubt that many of the cotemporaries of Noah, while they saw him building the ark, derided his folly, and described Noah and his project in the Charivaris and caricatures of the day, as an antediluvian lunatic, while they contemptuously smiled at the stupid old man who dreamed that any force we are acquainted with could raise the ocean from its oozy bed, and cause it to overflow hill and valley, and leave not a living thing over the face of the whole earth. Up to that very morning when the fountains of the great deep burst open, and the windows of heaven poured down water, the philosophers and the astronomers-royal of the age demonstrated with mathematical accuracy that a universal flood was a physical impossibility, and that Noah was, beyond all dispute, a fool and a fanatic, whose requests to the people to enter into the ark ought to be treated with the contempt such counsels deserved. When phenomena shall overtake this world that shall be the divinely-appointed pioneers of the great and final convulsion, demonstrations in leading articles, and letters, and essays, will appear thick as dead leaves in November, showing that all is explicable from electricity, or the polarization of light, or other natural law, and that it is very wrong in Christian ministers to disturb weak nerves, and alarm timid minds; pleading, also, as they did of old, "All things continue as they were from the beginning until now:" not knowing that thousands of signs are pre-signifying the exhaustion of an age in which we play so momentous a part, and the approach of a glorious dispensation, in which I trust and pray that we shall be found heirs of God, and joint-heirs with Jesus Christ.—Cumming.

GAMBLING SANCTIONED BY LAW.—A bill that has been pending for some time in the Legislature of the State of Delaware, to grant a lottery charter for twenty years, has passed both branches, and only awaits the signature of the Governor, which it is understood will not be withheld. For the franchise thus to be conferred the manager pays a bonus of \$720,000—that is to say, \$36,000 per annum. From this it may in part be inferred how large are the profits of the business, and how grievous the losses of the deluded creatures who throw away their money in the purchase of tickets. \$720,000 is a vast bribe for a small State, and yet Delaware has a character which ought to be worth more in her own eyes. The bill passed by a bare majority. We notice that one of the objects to which the money thus received is to be appropriated, is to build a Methodist Protestant church. Such is the demoralizing influence of slavery on the Border.—Sel.

HEAR the Charleston S. C. Telegraph. It says:

"Let us declare, through the public journals, that the question of slavery is not, and shall not be open for discussion; that the system is too deep-rooted and must remain forever; that the very moment any private individual attempts to lecture us upon its evils and immorality, and the necessity of putting means in operation to secure us from them, in the same moment his tongue shall be cut out and cast upon the dung hill."—Sel.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, MARCH 22, 1860.

THE TREE OF LIFE.

AMONG the many blessings with which the garden of Eden was stocked for the pleasure and utility of our first parents, there was, says the record, "the tree of life also in the midst of the garden." The tree of life! significant in name, truly, if in nothing besides. Judging from the name we should conclude that it had something to do with the life of the individuals for whose benefit it was given; that it was designed to be a source of vitality to them; tending to perpetuate their days; and that from a deprivation of it, they would inevitably suffer loss.

We apprehend that this wonderful object is too much lost sight of and neglected in the prevalent theories of God's purposes towards man. What was the object of this wonderful arrangement of the tree of life? and, since it is now nowhere to be found on earth, and the human race is thus shut out from it, what results? We can infer an answer to this question from Gen. iii, 22, where we find the next mention of the tree of life: Man had now sinned, fallen, and become obnoxious to his Maker; but there was the life-giving tree within his reach, and now what shall be done? Shall the sinner be suffered to live forever, and sin be made eternal? Hear what God says, and mark the means he took to prevent such a result: "And the Lord God said, Behold the man is become as one of us to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, and placed at the east end of the garden, cherubim and a flaming sword which turned every way to keep the way of the tree of life. Gen. iii, 22-24.

Reader, if you are one of those who believe that the popular view of the natural immortality of man is correct, we ask you to ponder carefully this record. Why was there ever a tree planted in Eden bearing the significant name, The tree of life? Why, when man had sinned, and so forfeited all right to life, was he so hastily and so completely debarred all access to that peculiar tree? And why, above all, did God assign as the reason why he should be thus excluded from it, that it was *lest* he should take of the tree of life and eat and live forever; if, at the same time, there was in man's nature an immortal and undying principle by virtue of which he must live forever, whether he should ever see that tree again or not? We submit these questions to all fair criticism; and we appeal to every candid mind if the facts and circumstances recorded in connection with the tree of life in Eden, do not furnish as plain proof as need be given, that man did not possess any tenure of life independent of the arrangement by which God evidently designed to perpetuate it, and from which he was debarred the moment he became polluted with sin.

"Lest he put forth his hand and take also of the tree of life, and eat and live forever." What plainer declaration could be required that it is not the design of God that man in sin shall live forever; and we are expressly told that for this very reason, that this might not be his condition, that man might not be an immortal sinner, he was driven forth from the garden, and excluded from the tree. Yet the majority of mankind seem disposed to console themselves with the idea that they have nevertheless an inherent immortality, just as though their common father had never suffered this humiliating exclusion, and just as though he and they had always had free access to the tree of life. It is not to be wondered at that a certain character who bore a conspicuous part in the scenes of the fall, should, for the sake of his reputation, manifest a marked diligence in disseminating a belief which would exculpate him from the charge of falsehood in what he said to our mother Eve in Gen. iii, 4; and the result shows that mankind have been too willing to swallow the fraud, even as the hasheesh-eater of the East, though but the proprietor perhaps of a mud cabin, delights under the influence of his favorite narcotic, to imagine himself lord of untold treasures, and a reveler in princely halls.

But man was driven from Eden; and as he went

forth "with wandering step and slow," he beheld the flaming sword guarding the tree of life, and himself excluded from his only source of immortality; for, barred from that life-giving tree, he could not "live forever." It then becomes evident that if immortality is ever bestowed upon our race it must be by some subsequent arrangement on the part of the Creator. If such a plan was ever devised we may expect to find it made known in the records of his subsequent dealings with the human family. And we may moreover expect to find it plainly stated whether the precious boon is conditional or unconditional, to be bestowed upon a certain class only, or upon all promiscuously.

We then inquire, Has there ever been a way of life opened before man since his expulsion from the tree of life in Eden? Ere we have time to pen the answer, the mind of the reader will doubtless recur to the life and mission of Christ our Redeemer, who brought life and immortality to light through the gospel. But on what basis does that life rest, which Christ thus brought to light? Does it rest upon the nature of man? Did the Saviour come to tell all men that they had it? No: he came to offer it to them. Jno. iii, 16. Did he tell them it was all in them? No: he told them it was all centered in him. 1 John v, 11. Did he tell them that he had come to give it to all promiscuously? No; but only to such as would believe on him. Jno. v, 40. Come to me and live; reject me and perish: is the tender, benignant, though solemn message he proclaimed to men.

But it may be thought we are digressing from the tree of life: our argument however, brings us back to it again. For no sooner does the Saviour come down and bring immortality to light, no sooner does he point mankind to the re-opened way of eternal life, than at the head of the glorious avenue, we behold again the tree of life, inviting us with wide-spread arms to come and partake of its healing leaves. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. ii, 7. This is the next mention we have of the tree of life in the Bible, after leaving it in Gen. iii, 24. It is here said to be in the paradise of God. Paradise, Paul tells us in 2 Cor. xii, is in the third heaven. How the tree of life came to be in the third heaven since our last beholding it on earth, we will not here speculate. Suffice it to say that we believe it to be the identical tree which once flourished in the paradise on earth. Many interpret a passage in the Apocrypha as applying to this subject. 2 Esdras vii, 26. "Behold the time shall come that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen that now is withdrawn from the earth."

It is further spoken of in the minute description which we have of the heavenly Jerusalem, in the last two chapters of Revelation: "In the midst of the street of it and on either side of the river was there the tree of life which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing [service] of the nations." Rev. xxii, 2. And what more fitting object could be described in the closing pages of that book which is given to guide us in the way to life? And in verse 14, the last glowing promise that beams from the page of inspiration, a description of the reward that awaits those who keep the commandments of God, the climax of the promise is, "that they may have right to the tree of life." Glorious tree! All-inviting center of the heavenly landscape! Grand summary of the story of our immortality! what we lose in the first Adam, we gain through the second, if we believe in him—ACCESS TO THE TREE OF LIFE.

MISSIONARY EFFORTS.

Our people seem to be waking up to make efforts to spread abroad the knowledge of the truths connected with the third message in this wide western field. The feeble efforts already put forth have been greatly blessed of God. The standard of truth is being raised in many places in Iowa, and quite an army of faithful souls are gathering round it. The interest to hear, and the calls for labor in new places, exceeds anything we have before witnessed.

It is now thought best to run two tents in this State

the coming tent season. This we think advisable, provided that two tents can be suitably manned with preachers. This will probably be decided at the Knoxville meeting, March 31st, and April 1st. If thought best to run two tents, we shall immediately purchase them, and have them shipped to the State, and depend upon the payment of pledges and notes for money we shall have to advance.

We venture to say that there is at least five times the strength in this State to sustain the cause there was one year since. One thousand dollars should be expended in the State the next six months. And judging from the past, we might hope that such an effort would increase the cause five fold from its present strength. The friends of truth in Iowa are poorly prepared to help the cause for want of ready cash. Many of them have much land, which they cannot sell, and have hard work to raise the cash to pay taxes. Yet the brethren in the West are really worth more property than the brethren East. And we cannot view it right for the brethren in this State to make the hard times an excuse for doing but little in sustaining the cause, and let eastern brethren, poorer than themselves, send their means here.

But something must be done just now. We therefore say to the friends of Bible truth in Iowa, that we can obtain money in the East by giving our note for six months, a year, or longer, and will agree to furnish money when needed to advance the cause in the State to the amount of one thousand dollars if needed, provided the friends give their pledges, or the promise of their notes. We prefer the promise of good notes, which notes need not be given until we have sent the means to the State either in tents, books or cash.

This proposition may appear to some risky, and that we are taking heavy responsibilities. But we prefer the pledges of brethren, and the hand of Providence, which we know is in this work, to mortgages on the best real estate in Iowa.

Come, brethren, venture out liberally on your faith in God and in the message. Your crops may be better for so doing. Do venture out and give the Lord a chance to work for you. One dollar now may do more to help the cause in this State than fifty in two years from this when friends may be numerous.

We expect to be in Battle Creek the 18th of April, and hope to find letters on this subject from the friends in this State that we do not see. Address Eld. James White. J. W.

MAKING US A NAME.

DEAR BRO. SMITH: Bro White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in his suggestion, but understand it is to get incorporated as a religious body according to law. For myself I think it would be wrong to "make us a name," since that lies at the foundation of Babylon. I do not think that God would approve of it. The work in which we are engaged is the Lord's and he needs not the aid of insurance companies to take care of his property. I think it is for us to take the best care of the property we can and then trust it with the Lord. We want no name with the two-horned beast; and it would close my mouth in regard to the spiritual fornication of Babylon with the kings of the earth, should it be retorted: "You look to the civil arm for aid and protection"—I should be mute.

Bro. White asks for suggestions for a better plan. He has already proposed that the books should be sent out into different States. This I think would be well. Let them be distributed around for safe keeping, and for convenience. I would take \$100 worth and many others in the wide field would do the same. Then the Office with what remains, after those engaged therein have performed their duty faithfully can be safely trusted in the hands of Him who owns the whole.

Those that lend money to the Office, lend it to the Lord and they must trust the Lord for it. If he sees fit to let them lose it here, if they are faithful he will repay them hereafter. He will not fail. He has no lack of means. And he will do what is best for those that trust in him.

In much love.

R. F. C.

BRO. SMITH: Since writing the above I have seen *Review* No. 16, containing an article from Bro. Loughborough, recommending that we make us a name in order to have the benefits of law. He reasons that if it is right for individuals to hold property according to law, it is right for the church. To this I reply that the church now holds property by law, by entrusting it in the hands of individuals. This we can continue to do. We can trust each other, thank the Lord! and if any man proves a Judas, we can still bear the loss and trust the Lord. And as for insurance companies, it is right for individuals to lean on them, I presume it is right to get church property insured. But I do not believe it is right for any believer in present truth to strike hands with insurance companies at all. The church to whom God is restoring the gifts of the Spirit, and leading them out of Babylon and Egypt, need not trust in worldly physicians to insure their lives and their health, nor worldly capitalists to insure their property. Better pay our premium to the Lord; he will protect us. Our individual, and our church property is the Lord's. Let us do our duty and trust him to take care of his own.

The responsibility of the Office debts and liabilities ought not, and, in my estimation, does not, rest upon Bro. White. I am glad he has spoken upon this point. If any have means in the Office that they are unwilling to trust to the Lord and his people as a body, without making any individual or individuals responsible for the same, I hope they will withdraw it. The church can raise the amount and pay them off. There may be those that need what they have lent to the Office. Such certainly should be paid; and if we are the church that we profess to be, and which we fully believe we are, they will be; and there will be no necessity of going to law "before the unjust" in the case—it can be settled among "the saints."

I hope that the Lord will direct in this matter. I have entire confidence in the work in which we are engaged. The message is infallible; and I am determined to go with it to the end. I believe the Lord will give wisdom to his servants. Meanwhile it is my prayer that God will avert what I now believe would be an evil in his sight, and that we all may get the victory over the beast, his image, his mark and the number of his name.

R. F. C.

DISCUSSION IN VT.

BRO. SMITH: It may not be amiss to inform the brethren briefly through the *Review* what the Lord has been doing for us for a season past. At the time Bro. and sister White were here in Oct. last, three had embraced the truth. Soon after that meeting five more began to keep the commandments of God. In the mean time the enemy became disturbed and there was sent in an appointment in four weeks for O. D. Gibson, from the south part of the State to preach against the seventh-day Sabbath. Bro. Sperry being present at the time the appointment was given out, made it in his way to be present when it was fulfilled. Three of us took notes. Then Bro. Sperry requested one evening to review Gibson's two discourses of four hours, which he obtained. At the time of this review Mr. Gibson challenged Bro. Sperry to meet him in discussion on the subject of the Sabbath; but as Bro. S. had sent previous appointments on his anticipated tour South, it was postponed until he should return which proved to be eleven weeks. Accordingly, by previous arrangement the parties met on Sunday, Feb. 19th. Bro. Sperry, pale and enfeebled by disease, had been, some eight or ten days previous, severely attacked with the cholera morbus, from which he had not fully recovered, while his antagonist appeared healthy and strong, and expectant of a successful issue. Such being the case, some of the friends of truth were somewhat concerned in regard to the result. But the discussion had not long been opened before we perceived that the good Spirit of the Lord was with us to help. While the opposite party, although naturally possessed of strong reasoning powers, seemed in a measure to flag, inasmuch that some of his especial friends thought him to be sick, our beloved Bro. S. seemed to rise in strength and power to the very last.

This is the first discussion of the kind we have heard of in New England; but we expect not the last. The carnal mind of blind, wicked ministers seems to be

more fully aroused against the law of God, to which it "is not subject, neither indeed can be," than ever before.

This discussion has been strengthening in its effects upon the minds of those who have recently embraced the truth, if it does not prove instrumental in bringing others to a decision in favor of God's law.

STEPHEN PIERCE.

Roxbury, Vt.

REFLECTIONS.

NINETEEN years of my religious life have passed away, and I am led to inquire, What improvements have I made? So far as my purpose is concerned it remains the same. Under the proclamation of the first angel's message given by Bro. Miller, I made up my mind to make a start for the kingdom of God. From that time to the present I have been urging my way onward toward mount Zion. I have at times enjoyed much of the presence of the Lord. At other times with David I could say, All thy waves have gone over me. Surrounded with temptations, overwhelmed with sorrow spiritually and temporarily, my whole being for a time seemed to be crushed to the earth. My feelings I pent up in my own bosom; for no one could I find to whom I could give vent to them, that could rightly appreciate them, so as to give words of comfort, and lift me above my trials. But there is one whose dwelling is not with flesh, before whom we can spread out our feelings. One that can be touched with the feeling of our infirmities.

"He knows what sore temptations mean,
For he hath felt the same."

On him we can rely. In him we can safely confide. He is our helper. To him I will fly. Upward he will bear us until the clouds and storm are under our feet, and eagle-like we gaze upon the cloudless sun. There is a large place for us to occupy. The heart must be cleansed. Through the truth we must be sanctified. The way to life is narrow. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven. We must die to this world, and live for God. When we are wholly given up to the cause of God we can have the blessed assurance that our ways please him. We shall carefully tread the narrow way, fearing lest we grieve the Holy Spirit and those heavenly messengers that are sent forth to minister unto the heirs of salvation.

I am satisfied that the church is on the background. We as a people have not got out of a lukewarm state. We are faulty in many respects. Notwithstanding the sharp testimonies that have been given in the *Review* from time to time, they have been disregarded, and some are following their pernicious practices, which reflect shame on themselves and disgrace upon the cause of Christ. Brethren and sisters, let me say in the fear of God, if you ever enter the holy city, idle conversation must be stopped. Finger-rings, bosom-pins, pipes and tobacco, must be thrown to the moles and the bats.

Not long since I was perfectly astonished to see one of our brethren out to meeting with his pipe and tobacco, and before he left the place he had to take a smoke. It was evident that "shameful spueing was on his glory." Hab. ii, 16. Such persons will have to be washed soul and body before they are fit subjects for the pure city of God. Somebody will be spued out of the mouth of the Lord. Some have already lost their interest for the truth, and are sinking into dead formality. This is evidence to my mind that the counsel of the true Witness has not been heeded by them; and they are sinking to rise no more. We are living in a solemn time; and do we realize it? Do we believe that Jesus is soon coming? Are we hearing the last call of mercy? The gentle dove is rising from earth to depart. Soon, yes, very soon, our prayers will be past, our labors ended, the saints saved, and the wicked damned. Solemn thought! Are we ready to hail this auspicious morn with delight? Time rushes onward, hurrying the inhabitants of earth to their final doom. If we go to sleep, we are gone. One more struggle and the victory is ours. All heaven is interested in our behalf. Brethren, strike, O strike anew for the kingdom; and may the blessing of the Lord rest upon us.

WM. S. INGRAHAM.

Galva, Ills.

MEETINGS IN DAYTON, IOWA.

ALTHOUGH we were disappointed in not seeing Bro. and sister White, our meeting was one of interest to all the brethren and sisters who were fortunate enough to be present.

Bro. Rhodes was with us at our meeting, and gave us several discourses during Sabbath and first-day, which we trust will be a lasting benefit to the dear saints. Many new and important truths were brought to our minds, and we felt to thank the Lord for sending Bro. Rhodes this way.

Every one regretted the absence of Bro. and sister White, but each one submitted, knowing that the Lord overrules all for our own good.

We trust that the brethren here are trying to rise with the message. May the Lord help each one to live out the resolutions they formed at this meeting.

We believe the Lord is working among his people here. A few have observed the walk of God's people, and they are constrained to say that the Adventists are true Christians; and some are investigating the matter with a determination to obey the truth.

D. W. HULL.

Dayton, Iowa.

IS GAIN GODLINESS?

THERE is a vast difference between a Christian and a religious man. For example: Paul was a religious man before his conversion, but a Christian afterwards. All truly enlightened Christians are one; whereas the contrast between them and religious men, is as one to 666.

Among the former class we find the laborers few, but generally, men of soft words and hard arguments; while on the other hand, the other class have "heaped to themselves teachers," who use hard words and soft arguments: and in nothing is this more notorious than in regard to the Sabbath.

Paul was unfortunate enough to meet with, and know something about this class of opposers in his day. He calls them *perverse* disputers, men of corrupt minds and destitute of truth, supposing that *gain* is godliness.

Without conversion, religion is generally made a selfish thing, as well as the other faculties of the mind. And it is a lamentable thing to see a person of an ardent temperament, and strong religious bias, undertake to be a Christian without conversion—true evangelical conversion. The Christian is willing to count those things that were gain to him, loss for Christ's sake; but the opposite class, from the least of them unto the greatest of them are given to covetousness.

No! gain is not godliness; "but godliness with contentment is great gain." JESSE DORCAS.

Tipton, Iowa.

FEAR.

THERE are two kinds of fear: filial fear, and slavish fear. The first the Christian should nourish and encourage; the latter, he should resist and overcome.

The first, or filial fear, arises from his love to God and his character. It is fed and kept alive by the word of God and prayer, and by the fulfillment of all the word enjoins. It is a fear to offend God, out of love and regard to the character of God, and from a respect to right, as God has revealed the rules of right in his word. This fear makes the heart humble, contrite and lowly.

Slavish fear has torment. It is fed by timidity and distrustfulness. It undermines the foundations of faith in the soul. It is Satan's most potent means of weakening and injuring the saint. It hinders his progress, and diminishes his strength. It intimidates the weak, and terrifies the inexperienced. Satan is its author.

Filial fear is consistent with peace, love and joy, and is necessary to their existence, permanently in the heart. This fear is a friend and associate of calmness, submission and inward happiness; while slavish fear is an enemy, a sworn enemy, to each and all of these. It dissipates everything like calmness and peace.

Slavish fear arises (in the Christian's breast) from a want of faith; and often it almost distracts the poor saint; and were he to give a reason for his alarms, he would find them quite insufficient.

Slavish and filial fear are opposite in their causes, and effects; in their beginnings and endings. They are opposite in tendencies and results. Let us carefully nourish the one, and exclude the other.

J. CLARKE.

MY SHEEP HEAR MY VOICE.

THE voice of a stranger my sheep will not hear; I know them, they follow, my words reach their ear. I'll lead them, direct them, they never need stray, I myself am the life, and the truth, and the way.

Yea Lord, this we know; but we lose sight of thee, Unguarded we're snared ere our danger we see; So hidden the net, 'tis in thy light alone That a spirit that's not of thee clearly is known.

O Lord search us out; our impurities heal; Thou, tempted, though sinless, knowest all that we feel; A way of escape for the humble thou'lt find, And help them the pure testimony to bind.

How sweet and consoling the true Shepherd's voice! His love I'll acknowledge and in him rejoice; O Lord I believe, help my unbelief now, To trust all to thee and perform every vow.

My strength is but weakness, be thou Lord my strength; Thy love may I know in its height, depth and length, Reflecting thine image, thy will being mine, My darkness enlightened the true light must shine.

We then can do all things through Jesus our Lord, With the sword of the Spirit, his own written word; The foes that lurk inward being all put to flight, God truly goes with us our battles to fight.

Each keeping the ranks, all united in one, As thou hast commanded, saying, Lord we have done; No weapon will prosper formed here to divide, And victory will turn upon Israel's side.

MRS. R. SMITH.

West Wilton, N. H.

BE FAITHFUL.

"O brother, be faithful! Eternity's years Shall tell for thy faithfulness now."

Every inducement that can be presented to the mind of man is held forth in the sacred oracles to encourage and stimulate every honest heart to be faithful. Dear brethren and sisters, have you forsaken all for Christ? Then listen to his gracious promise as recorded in Mark x, 29, 30. "Verily I say unto you, there is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the word to come eternal life." Yes, my brethren, if we are faithful a little longer we shall be glorified with faithful Abraham, and share in his glorious inheritance. Paul tells us in Gal. iii, 29, that if we are Christ's then are we Abraham's seed and heirs according to the promise. Let us contemplate what is contained in the full fruition of this promised possession. Peter informs us it is incorruptible, undefiled, and fadeth not away. Who would not strive to be an overcomer? Think of it for a moment! A crown of never-fading glory to be placed on our heads. An Eden of beauty and glory is soon to shine forth in all its primeval grandeur as at first, when the morning stars sang together, and all the sons of God shouted for joy. Job xxxviii, 7. Who would think of looking back, or of complaining of the straightness of the way? Methinks I see every honest soul choosing with Moses rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and esteeming the reproach of Christ greater riches than the treasures of Egypt. He had respect unto the recompense of the reward.

Yes, my brethren, this glorious kingdom is worth every sacrifice we can make, every trial we are called to endure. It will then be cheap enough. Paul was willing to suffer the loss of all things that he might attain to it.

O that we as a people could realize the responsibilities more fully that rests upon us. Time is hurrying on. Eternity is near. What is done must be done quickly. I feel like crying out with the poet,

"Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

Souls are perishing around us. There is a famine for the word of life. The harvest is great and the laborers few. Let us unite our prayers as a church, east, west, north and south, to the Lord of the harvest to send forth more laborers. Let us plead, Jacob-like, it may be we shall prevail. We shall if we ask in faith, nothing wavering. God will answer. Jesus will plead. Good angels will hover around. Jesus says, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.

It is said of a certain English general that on the eve of a great battle he addressed his army in the following concise and expressive language: "England expects every man to do his duty." So with us, my brethren, who are engaged in this glorious warfare. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. Jesus the great captain of our salvation expects us all to do our duty. Cast not away therefore your confidence which hath great recompense of reward; for ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Heb. x, 35-37.

"Christian rouse! fight in this warfare,
Cease not till the victory's won,
Till your Captain loud proclaimeth,
Servant of the Lord! well done.
He alone, who thus is faithful,
Who abideth to the end,
Hath the promise, in the kingdom
An eternity to spend."

GEO. WRIGHT.

Lapeer, Mich.

GRIEVING THE SPIRIT.

THERE are many ways of doing this; for the Spirit of God is a gentle, pure Spirit, and will not always be trifled with. There is a time when this good Spirit takes its final flight from the heart that little realizes that those gentle influences, those friendly admonitions of conscience, are given for the last time.

O, sad conclusion! O, poor forsaken heart! O, lost, irretrievably lost! Who could measure thy loss! Alas for thee, O thoughtless, unwatchful soul! Thou dost not know how thou hast abused the heavenly messenger, how often thou hast grieved him from thy heart; but it is too late! the gentle dove has forever flown; now in vain wilt thou lift thy voice, and stretch forth thine hand; in vain wilt thou weep for thy loss!

But whom hast thou grieved away from thy soul? What ambassador is this, that has knocked at the portals of thine heart for many a weary year? Whose representative is this whom thou hast so slighted, so neglected, so abused? Who is this that has so gently, so sweetly called thee, so often, so perseveringly wooed thee, sometimes sharply agonizing thy conscience, and alarming thee with needful terrors?

Who? Is he some emperor's legate? Then wouldst thou have listened with more than respectful attention; but this legate whom thou hast insulted, is the messenger of the King of kings.

What was the power of this slighted messenger? Was it to crown thee a king of some earthly dominion? To enrich thee with the wealth of cities and of empires? Nay, more! He was clothed with plenipotentiary powers, to make thee an heir of the great Jehovah, and a joint-heir of Jesus Christ. He would have initiated thee into the etiquette of heaven, in whose court the lowest member will shine brighter than the stars; whose least gift will outweigh the heaviest crown of gold ever worn by the highest earthly potentate. But has this heavenly messenger gone, quite flown away from thy heart?

This, O man, is for thee to answer! Dost thou mourn his absence? Perhaps he will return; yea, perhaps he has returned, and is now knocking at thine heart. Does it melt with warm desire for his return? Is earth to thee a dreary wilderness without his presence? Then thou mayest hope.

But if thy heart is indifferent and cold, beware! Heaven grants eternal life to none but ardent seekers. Paradise opens her gates to none but warm admirers.

The crown of life is offered to none but gallant warriors. The tree of life presents its fruit to none but self-deniers. The "fine gold" is found by none except the patient workers. The white raiment covers none except the pure in heart. Eye-salve is applied to eyes that often weep for sin.

But how shall we know when we grieve the Spirit? There is only one way; that is, to live continually in the light of that Spirit. Then we shall know when we or others offend. If the Spirit of God dwells in the spacious apartment of the inner man, there will be movings there when offences bud and blossom; but if the Devil dwells in the inner apartments of the soul, then, alas, the tumults, the heart-burnings, the swayings to and fro! Alas! the endless permutations and combinations of evil! Who shall stay the tide! Nay, but fill thine heart with the truth. Write it upon thy memory, and invite the Spirit to come in, and dwell in the heart so furnished; and then shall the inner apartment be a finished, furnished dwelling, and its occupant, this heavenly legate. Then grieve him not away.

J. CLARKE.

LETTERS.

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

From Bro. Jones.

DEAR BROTHERS SISTERS: My heart has been made to rejoice to hear of the onward march of the glorious truths advocated in the *Review*. I have been searching for light and truth for four years past, and I feel well paid for my researches; for I think I have found the pearl of great price. And I feel willing to part with what this world calls good and great, for the sake of an interest in that inheritance which will soon be given to the saints. An intensely severe struggle has been going on in my feelings for a few days past. I had been convinced for six months, that it was my duty to come out and renounce everything, the origin of which cannot be traced back further than paganism. With these convictions on my mind, I made preparations and kept God's Sabbath yesterday for the first time; and I feel that God has blessed me in so doing. And with divine aid I hope ever to prove faithful to him who has called me from darkness into the glorious liberty of the gospel.

I can deeply sympathize with those who have to face persecution and meet the finger of scorn, and part with near and dear friends, and bid adieu to those associations where they have so often met warm hearts, and the friendly hand. But we must leave them, not, however, without giving them a kind and friendly warning of their approaching danger; for soon he that shall come will come, and will not tarry.

There are two families here who are investigating the great truths presented in the angels' messages. May the Lord help them to embrace and keep all his commandments.

Yours determined to contend earnestly for the faith once delivered to the saints. E. JONES.

Dryden, Lapeer Co., Mich.

From Bro. Crandall.

BRO. SMITH: Bro. Geo. Sheldon and myself lately visited the town of Harris, Marquette Co., Wis., where we gave seven lectures on the subject of present truth. The people had never heard on the subject before, and were very much interested. Some were convinced that the seventh day is the Sabbath, and others are investigating the subject. We left one dollar's worth of books to help them further in their investigations.

I feel that I want to do all I can for the spread of this glorious truth, the last message of mercy this world is ever to receive. I would forget the things that are behind, and press forward to those things which are before. I mean in the future to be more faithful in letting my light shine, that others may see my good works and glorify our Father which is in heaven. The church in Rubicon are well united at the present time, striving to keep all the commandments of God and the testimony of Jesus Christ.

D. W. CRANDALL.

Rubicon, Wis.

From Sister Ross.

DEAR BROTHERS AND SISTERS: Through the providence of God I have recently been called into the pres-

ent truth. How mysterious are his counsels, and his ways past finding out! I had thought that my mountain stood strong; but a mighty rushing wind passed by and strangely moved its foundations. You know the sweet psalmist David said, "If the foundations be destroyed what will the righteous do?" This seemed to be my position. The Sabbath troubled me exceedingly. It was a "stone of stumbling and a rock of offense." I did not know what to do with it. Once I told the Lord I could be an Adventist; but when I saw opposition with all its forces, friends near and dear taking it unkindly, I turned away. I thought I could not be an Adventist. I set my face as a flint in the other direction, and strove to drown my feelings. I had partially done so, when the tent was pitched very near my home. Bro. and sister White were in attendance. I felt little interest about going; but the tent was rather attractive with its flag of truce; or rather, "What is truth?" My curiosity was excited, and I thought I would go. I was pleased with Bro. and sister W., and could hardly think them impostors. I heard Bro. White preach on the Sabbath question. He swept the first-day Sabbath entirely away, just as Bro. Wheeler had done more than a year previous, in our place. I was not disobedient this time, but obeyed from the heart that form of doctrine that was delivered me.

I will try henceforth, my heavenly Father assisting me, to keep the commandments of God and the faith of Jesus. Oh how I feel the need of help from above, while I make this profession before a gainsaying world. I have the privilege of attending meetings on the Sabbath, which I highly prize. We also have a weekly prayer-meeting and Bible class.

Bro. Cottrell's labors in our midst I trust have been to our furtherance and faith in the gospel. May he be one of that number that shall rejoice in the day of Christ—that they have not run in vain, neither labored in vain.

I feel to sympathize with the lone ones, who have none of like precious faith to meet with. May Israel's God supply all their need in Christ Jesus. I have kept the Sabbath since the tent-meeting,—over five months. It brings with it a cross that I never thought of before. It brings to view a narrow way, where I find that I must lay aside every weight, and the sin which doth so easily beset me, and run with patience the race that is set before me, enduring the cross, despising the shame. It also brings to view the glories of another world. Oh how precious is the inheritance of the saints. There we shall see the King in his beauty. There they will all be righteous. Oh glorious home! Oh blessed rest!

FRANCES C. ROSS.

Carlton, N. Y.

From Bro. Griggs.

Bro. SMITH: For the first time I wish to say a word through the *Review* of the goodness of the Lord to me. It is about six months since I made up my mind to serve God and keep all his commandments. I was brought to this conclusion while under the preaching of the present truth by our beloved brother Bates at this place last summer. I can adopt the language of the poet when he says:

"I sought for bliss in glittering toys,
And ranged the luring scenes of vice;
Yet never knew substantial joys,
Until I heard my Saviour's voice."

I praise the Lord that he ever gave me ears to hear and a heart to believe the precious truths contained in the third angel's message. I almost shudder sometimes while thinking of my near approach to destruction. But our God is certainly a God of long-suffering and tender mercy, not willing that any should perish, but that all should come to repentance. I long to see my blessed Jesus and be made like him. And we shall soon see him sitting on the great white cloud, and coming to gather his elect. Oh how important that we be clothed with the preparation of righteousness and be striving to do the will of God, that we may hail that glorious morn with joy and be gathered with the long-waiting ones to Mt. Zion.

The truth shines more and more clearly the more I investigate. I esteem very highly the weekly visits of the *Review*. I love to read the heart-cheering testimonies from the brethren and sisters scattered abroad,

especially those that are destitute of the society of others of like precious faith, whose only companion is their God. What a precious companion is he with whom we can hold free intercourse, and who is at all times able to succor those that are tempted. I desire an interest in the prayers of the church that I may grow in grace continually, and at last stand with the remnant on Mt. Zion. The cause is prospering in this place. Some have lately taken a stand for the truth under the ministrations of Bro. Loughborough, while others are deeply interested. May the Lord strengthen them in the ways of well-doing.

Yours striving to overcome,
Owasso, Mich. E. S. GRIGGS.

Extracts from Letters.

Bro. L. Lyman writes from Roulette, Pa.: "I find the truth is mighty and will prevail, notwithstanding there is such a struggle to keep it from the honest-hearted ones. Satan, with all his hosts (which are many), is inventing every plan to deceive the people and keep them from the light. But the great supper is being prepared; and the Lord's house must be filled. For one I want to be there. The cause is prospering in this place; and I hope there will be a few in this neighborhood that will inherit the new earth, and dwell in the beloved city. I am well aware that there must be a waking up of God's people, and a greater effort than there has been in contending for the truth, or some others will take their crowns.

"My prayer is that I may be more and more like my Master, and ever be found in that path he has marked out for us. I want everlasting life. I want to be with that heavenly host that will delight themselves with the abundance of peace, and that shall be satisfied with long life."

Bro. J. Hebner writes from Pickering, C. W.: "I have lately returned from northern Michigan from visiting my friends. While I endeavored to explain to them the third angel's message with the commandments of God and the faith of Jesus, I believe that some felt willing to search and see whether these things are so. No sooner do God's people set their feet on the broad platform of apostolic truth, and begin to restore the old paths, than some of the professed ministers and disciples of Christ cry out in the language of scripture, 'Be not carried about with every wind of doctrine. They seem to be very fearful that the foundation is unsafe. I for one feel willing to walk close up to the great rule, the Bible; and if I am too long or too short, let me be fitted by it accordingly. I feel that I am growing firmer in the present truth.'

"I trust that God has a people in St. Clair Co., Mich., who will hear the third angel's message and come out and keep all the commandments of God and the faith of Jesus. If any of the messengers should pass by that way, and preach to them the whole truth, they would be thankfully received. May the Lord of the harvest send some one that way, is my prayer."

Bro. A. Ross writes from West Monroe, N. Y.: "The good work is still progressing at West Monroe. A few more have quite recently started for mount Zion, choosing to suffer affliction with the remnant church rather than to move in the circle of pleasure-loving, power-denying church and people, and are purifying their souls by obeying the truth. While they are waiting for the adoption, to wit, the redemption of their body, they begin to see and feel the important necessity of cleansing themselves from all impurity of the flesh and spirit, and perfecting holiness in the fear of the Lord."

OBITUARY.

Our beloved sister Elizabeth, wife of Bro. Wright Goodale of Lapeer, Mich. after an illness of about one week, died Feb. 15th, aged 31 years. Sister Goodale first made a public profession of religion two years ago in the revival which was going on at that time in Lapeer. She united with no church, but when Bro. Cornell came to Lapeer with the tent about five months after, she with her husband took a decided stand upon the truth, and since that time they have endeavored to live it out before their neighbors. During her last hours her confidence was unshaken and

her hope firm. While others were weeping around, her testimony was, "Weep not for me, but weep for yourselves." The last forty-eight hours of her life, till she lost the power of speech, were spent in exhorting her relatives and friends to prepare to meet God. She said she expected to sleep a little while in the grave, and then come forth in the morning of the resurrection. By request of sister Goodale before her death, she was buried without a discourse. A discourse for the occasion was delivered by the writer March 11th to a large and attentive audience from 2 Sam. xiv, 14. We endeavored to show that the only hope of the Christian is the resurrection. This is the plan that God has devised "that his banished be not expelled from him." It is this hope that now consoles the hearts of those who are in this case called to mourn.

J. N. LOUGHBOROUGH.

Lapeer, March 13, 1860.

Died of consumption, Feb. 29th, sister Rachel Nicola. Sister Nicola was a believer in the third angel's message, and has tried to live out the message in its spirit. In a conversation with the writer of this a few days before her death, she professed her willingness to be laid by for a season, and seemed to be anxious for the time to come when she should fall asleep. We held several seasons of prayer with her before her death, and she was greatly revived. She now rests from her labors, waiting the return of the Messiah.

D. W. HULL.

Fell asleep in Jesus, in Irasburgh, Vt., March 1st, 1860, Bro. Samuel Benson, aged 64 years. His disease was erysipelas. His sickness was short, but his sufferings were great. In less than seven days from the time he was taken ill, his eyes were closed in death, and he borne to the silent resting-place of the dead.

In hope he will sweetly rest till the Life-giver shall bid him arise; till those that dwell in the dust "awake and sing."

"Then burst the fetters of the tomb,
To wake in full, immortal bloom."

O glorious prospect! O blessed morn! "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Bro. Benson embraced the Bible Sabbath more than six years ago (having previously left the Methodist connection), since which he has felt a good interest in the advancement of present truth. We now miss him in our neighborhood, we shall miss him in our church, and he will be greatly missed by his bereaved family.

May this affliction be sanctified to the good of us all. Some remarks were made on the subject of the resurrection, at his funeral, Sabbath, the 3d inst.

A. S. HUTCHINS.

Fell asleep in Jesus in the town of Ovid, Clinton Co., Mich., Nov. 4th, 1859, sister Lydia M. Doty, aged 22 years. Her disease was consumption. Sister Lydia was one of the first that embraced the present truth in Hillsdale, in August, 1857, under the labors of Bro. Cornell and Waggoner. About two years ago she moved to Clinton Co., where she suffered many inconveniences in trying to live the truth; but still her daily walk and conversation gave strong evidence to those around her of her love of the present truth, and her hope of eternal life. Just before she died she was deprived of her speech. It was observed that she wanted to make known something, and when, after a number of questions, she was asked if she wanted to tell her husband to be faithful in keeping the commandments, she bowed her head, and in a few moments fell asleep.

I. C. VAUGHAN.

Hillsdale, Mich.

Died in Stockton, Jo Da. Co., Ills., on the 26th of Feb., 1860, Cora Ella, only child of Bro. L. O., and sister M. M. Stowell, aged 6 months and 13 days. Although Bro. and sister Stowell grieve deeply, and feel that they have lost a precious treasure, we trust their grief is not like those who have no hope; for they trust that the enemy's power will soon be broken. At the funeral the writer addressed an attentive congregation on the subject of the resurrection, showing from the Scriptures that the hope of a future life depended upon the resurrection from the dead; that the resurrection would take place at the coming of Christ; that the coming of Christ was near at hand, and that the soon coming of Christ is a great consolation to the believer in the hour of grief and bereavement.

S. MYERS.

Plum River, Ills.

From "Revival Melodies" by permission.

REST FOR THE WEARY.

With Spirit. 1. In the Christian's home in glory, There remains a land of rest. There my Saviour's gone before me, To fulfill my soul's request;

CHORUS. There is rest for the weary, There is rest for the weary, There is rest for the weary, There is rest for you—

On the other side of Jordan, In the sweet fields of Eden, Where the tree of life is blooming, There is rest for you,

Entered, according to Act of Congress, in the year 1858, by J. W. DADMAN,

He is fitting up my mansion, Which eternally shall stand, For my stay shall not be transient, In that holy, happy land. There is rest for the weary, &c.

Pain nor sickness ne'er shall enter, Grief nor woe my lot shall share, But in that celestial center, I a crown of life shall wear. There is rest for the weary, &c.

Death itself shall then be vanquished, And his sting shall be withdrawn; Shout for gladness, O ye ransomed! Hail with joy the rising morn. There is rest for the weary, &c.

Sing, O sing, ye heirs of glory; Shout your triumph as you go; Zion's gates will open for you, You shall find an entrance through. There is rest for the weary, &c.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 22, 1860.

Meetings in Wisconsin.

PROVIDENCE permitting, Bro. and sister White will meet with the brethren in Wisconsin as follows:

Franklin school-house, in the town of Cadiz, five miles west of Monroe, Green Co., commencing sixth-day evening, and holding over Sabbath and first-day, April 7th and 8th.

Also at Mackford, Green Lake Co., the 14th and 15th.

Brethren and sisters coming to this meeting by railroad, will leave the cars at Brandon station, on the Milwaukee and Horicon railroad, where they will find teams to carry them about ten miles to the meeting. Brn. White, Ingraham and Sanborn hope to meet all the preaching brethren of Wisconsin at this meeting, and as many brethren and sisters as possible. Come, brethren and sisters, to this meeting with your souls filled with love to God, and we shall have a good time.

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

Books Received.

A FRIEND has sent us a tract of 68 pages entitled, "Sadduceism: A Refutation of the Doctrine of the Final Annihilation of the Wicked. By Rev. Israel P. Warren." Published by the Boston American Tract Society. We have seen high commendations of this work from those who hold with the author in this controversy. We intend to notice some of his positions soon.

We have also received from the author a work entitled, "Reasons for the Hope that is in me." Written and published by H. L. Hastings, Providence, R. I. 12 mo. pp. 128, price 50c, paper cover 30c, 4 copies for \$1. The general favor with which Bro. H.'s former works have met, will prove no small recommendation in advance for the present issue. We have no doubt that it is what it claims to be—"A stirring book." A further notice may be given when we have time for its perusal.

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.

A S Hutchins, E Smith, P A Rockwell, J Whitmore, M B Pierce, N Guider, H Everts, C H Clagget, E Burbridge, Wm W Miller, Jas White, S Kingston, W Bedient, Z Brooks, C F Worthen, L Drake, W Farnsworth, C Seaward, M Emans, F Ramsey, J Kellogg, J N Loughborough 2, G J Hodges, E E Southworth, H C S Carus, L Drew, S Lane, Mary E Cahoon, One without date, name, town, county or State, A Morgan, M Calkins, M A Tilden, H Evans, M E Steward, Chas C Drown, Jos Bates, Jno Byington, B Thomas, A P Patten, F Wheeler, C Kelsey, A L Hart, Wm P Rathbun, W P Hall, H Delap, F Morrow, Jas White, M Hull, S J Voorus, J M Wilkinson, M W Rathbun, T Bryant jr, J Sage, Wm C Cory, J Carpenter, H Rousseau, I Sanborn, J F Hammond, B G Jones, L Bean, J A Wilcox, J Francisco, P Fowler, C P Finch, G W Newman.

Receipts.

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

FOR REVIEW AND HERALD.

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FOR REVIEW TO POOR.—H C S Carus \$1. Ch. in Jamaica, Vt, \$2. S J Voorus \$1.

FOR MICH. TENT.—Ch. in Bowne \$6.

FOR MISSIONARY PURPOSES.—C Phelps 30c. A L Hart \$1,39.

Business Notes.

P. A. Rockwell: Mr. Wilkerson's paper was stopped when the subscription expired; so that there remains \$1 subject to your order. How shall it be applied? We send you books to Richford, Vt.

C. Seaward: We send your letter and remittance to Bro. Waggoner.

Lebbeus Drew: Your present remittance pays up your INSTRUCTOR, and 28c over. How shall we appropriate it?

F. Ramsey: You are credited on book for even volumes for the three past vols, xii, xiii & xiv. We however extend your present remittance to xvi,15. We think the present truth has nothing in common with secret oath-bound societies.

C. F. Worthen: We make it right.

J. A. Wilcox: We forward your letter to Bro. White to Knoxville, Iowa.

S. J. Voorus: We have no objection to the arrangement you propose; and accordingly mark Sr. F.'s paper paid to xviii,11.

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