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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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS
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WHEN DID THE SAVIOUR RISE?

OUR article in *Review* No. 17, touching the crucifixion and resurrection of the Saviour, has called forth an expression from some of those who take a different view from the one there set forth.

Bro. D. P. Curtis sends us the following which, he says was written by a correspondent of the *Sabbath Recorder*, and published in that paper, Sept. 7, 1854. By way of introduction Bro. C. says:

"TO THE EDITOR: I perceive that yourself and others of your persuasion, even Bro. Andrews in his "History of the Sabbath," admit that the resurrection of Christ occurred on the first day of the week. I am aware that this admission has no real bearing on the question of the day of the Sabbath; nor would it even if it was a fact that he did rise on that day, because the Sabbath is fixed by law of the immutable Jehovah upon the seventh day; yet inasmuch as it is on this ground that the advocates of the first day predicate their practice, is not the admission of what they claim even though (as is the fact) it *cannot be proved*, calculated to strengthen them in their positions, and weaken the arguments by which you seek to overthrow those positions? It so appears to me, and I suggest the matter to you as a fellow laborer in the same great and glorious, and ultimately *triumphant* cause. May we all have wisdom from on high to direct us into all truth.

Yours in hope of eternal life.

D. P. CURTIS.

Those who hold with the Seventh-day Baptists on this subject in the views expressed below, claim that on this ground the error of Sunday keeping can be more effectually combated than on any other; for this view does not admit that Christ rose upon the first day of the week; and hence, whatever claim in behalf of their institution Sunday-keepers base upon this fact, is wrested from them. We do not however, think this view possesses the advantages which are claimed for it, for the following reasons:

1. When we undertake to prove to Sunday-keepers that the resurrection of Christ took place on the seventh and not the first day of the week, we have undertaken a task, more difficult than to convince them of the Sabbath itself. This would however be no objection if there was anything to be gained by it. But let us inquire what, in this case we do gain by it? Nothing; for it has no real bearing on the question of the Sabbath, as admitted above, and Sunday is easily and hopelessly refuted without it.

2. We believe it is considered the best policy in controversy to concede all we can to an oppo-

nent without compromise or damage to our own side of the question. But in this case, instead of narrowing down the question to its real issue, we are only adding another bone of contention and distracting the attention and exhausting our energies on an irrelevant point.

3. By admitting this point to discussion in connection with the Sabbath question, we tacitly give it an importance which, in this connection, it does not possess, and which no Sabbath-keeper will be willing to acknowledge that it does possess. And as the Sunday-keeper marks our anxiety to prove this point, a victory on his part here becomes in his own mind equivalent to a victory on the Sabbath question itself. Much better would it be, if we mistake not, to concede this point and give him to understand at once that it has nothing to do with the question.

4. By the position that Christ was crucified on the fourth day of the week, and not on the day preceding the weekly Sabbath, we throw away one of the strongest texts that can be found in the Bible to prove the perpetuity and observance of the Sabbath in this dispensation; namely, Luke xxiii, 56; for if two Sabbath days intervened between the crucifixion and resurrection, it cannot be made to appear that that text has reference to the weekly Sabbath. Besides it remains to be shown with what propriety the day following the preparation could be called a "high day," if it was the passover sabbath merely. It appears that some circumstance did distinguish it from the usual passover sabbaths. And how can we suppose, further, that the sanctity of a mere pass-over Sabbath would have restrained the disciples from going on with their work of embalming the Lord?

But we will not detain the reader further; and although our article of the 15th ult. as expressly stated was not designed to call this matter up for discussion, the other side is nevertheless perhaps entitled to a hearing. The article to which Bro. C. would call attention is the following:

THE RESURRECTION OF CHRIST ON THE SEVENTH DAY.

To say as many do, that our Lord was crucified on the sixth day of the week, and that he rose on the first day of the week appears to be an error.

1. He was to be "killed and *after three days* rise again." Mark viii, 31. Matt. xxvii, 63. Now supposing he was killed on the sixth day of the week, called Friday; *after one day* would be the seventh day, or Sabbath; *after two days* would be the first day of the week, and "*after three days*," would be the second day of the week, called Monday; and none will admit that he arose on the second day of the week; consequently he could not have been crucified on the sixth day of the week.

2. Again, "it was on the first day of the week" that the two disciples which went with Christ to "Emmaus," said to him, "*To-day is the third day since these things were done.*" Luke xxiv, 13, 21. Then the *second day* "since these things were done," must have been the seventh or Sabbath day; and the *first day* "since these things were done" must have been the sixth day, called Friday. This must have been one day after, or "since these things were done," so that these things must have been done or finished one day at least before the sixth day of the week called

Friday. This is my second witness that he was not crucified on the sixth day of the week.

3. Now to be plain and easy to be understood on the subject, our Lord gives it as a "*sign*" to the Jews, that "as Jonas was *three days and three nights* in the whale's belly, so shall the Son of man be *three days and three nights* in the heart of the earth." Matt. xii, 40. We understand therefore that Jesus was to be in Joseph's new tomb precisely three days and three nights—no more nor no less. And to find the exact time when he arose, we must find the time of day at which he was laid in the new tomb. If he was laid in the new tomb at "even," before the commencement of the high Sabbath of the Jews (Matt. xxvii, 57, 60. Mark xv 42. Jno. xix, 31), then he must have arisen at "even," precisely three days and three nights after he was laid in the tomb. This is my third witness to prove that he was not crucified on the sixth day of the week; for it is impossible to make out "three days and three nights" between what is called Friday "*even*," and the "*even*" before the first day of the week. "*In the end* of the [seventh day] Sabbath as it began to dawn *toward* the first day of the week came Mary Magdalene and the other Mary to see the sepulchre; and behold there was [*had been*, in the margin] a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." Matt. xxviii, 1, 2. This was "*in the end*" of the seventh day Sabbath and "*toward*" the first day of the week, and the Saviour was risen before they came to the sepulchre; consequently he must have risen before the first day of the week commenced.

Many people seem to notice but one Sabbath while Jesus was in the new tomb; but there were two Sabbaths distinguished by Luke and John: "The Sabbath day *according to the commandment*," [Luke xxiii, 56] and "that Sabbath day (which) was *an high day*." Jno. xix, 31. This last mentioned was the next day after he was crucified (Mark xv, 42), the other, according to the fourth commandment, in which he appears to have risen at "even."

The *plain truth* upon this subject appears to be this:—

1. That our Lord was crucified for us on the fourth day of the week, "at the ninth hour;" three o'clock, P. M. Mark xv, 38.

2. At "even," as it was the preparation day for the high (ceremonial) Sabbath of the Jews, and as that "Sabbath drew on," which would be on the fifth day of the week, Joseph took the body and "wrapped it in clean linen cloth and laid it in his own new tomb." Matt xxvii, 59, 60.

3. "Now the next day that followed the day of preparation (which would be on the high ceremonial Sabbath, i. e., the fifth day of the week) the chief priests and the Pharisees came together unto Pilate" and obtained authority to set a watch, &c. Matt. xxvii, 62-66. (This work we should think they would hardly do on the weekly Sabbath). Thus the two disciples that went with Christ to "Emmaus" could say on the first day of the week, "To-day is the third day since these things were done," i. e. sealing the stone and setting the watch on the fifth day of the week.

4. After the body was laid in the new tomb, the women that followed him "returned and pre-

pared spices and ointments," (this they could do on the sixth day of the week between the two Sabbaths), and then rested the Sabbath day according to the commandment." Ex. xx, 10. Luke xxiii, 55, 56.

5. As the "Son of man" was to be "three days and three nights in the heart of the earth," we count from that fourth day "even" to fifth day even is one day and one night; from fifth day even to sixth day even is two days and two nights; from sixth day even to seventh day even is "three days and three nights." Then if the body of Jesus was laid in the new tomb at even before the commencement of the high Sabbath (as all their Sabbaths commenced at evening), then according to the Scriptures Jesus must have risen at "even" on the seventh day of the week, before the commencement of the first day of the week. Then ought not the Sabbath of the Lord our God, the Sabbath of our Lord Jesus Christ, to be doubly precious to the believing Christian? B. C.

THE COVENANTS.

SOME of our readers appear to be troubled upon this subject. We have of late received two letters relative to this question, one from O. P. of Reedsburgh Wis., and the other from E. J. of Dryden Mich. For the satisfaction of these brethren, as well as others who may be similarly troubled, we conclude, agreeably to the suggestion of one of the corresponding editors, to give through the paper the following article from the Bible Student's Assistant. All do not possess the Assistant, but all should have this article, which will set the subject of the covenants in its true light before all minds which will carefully study it. Mark this: it is not to be merely read over in a hasty manner, but studied. We have also one question to ask in this connection, of those who may be inclined to think that the ten commandments are abolished by the new covenant. It is in relation to Jer. xxxi, 33, a text which bears a prominent part in all discussions on this question; and we wish to inquire *what those laws* are which God said he would write in the hearts of his people under the new covenant. Let this be carefully considered. Under the former covenant, God's laws were written on tables of stone; under the new they are written on the fleshly tables of the heart. There is then no intimation in Jer. xxxi, 33 of a change in that law, but only of a change of its position—a transfer from the tables of stone to the hearts of the disciples. We think this will appear to all who, as before said, will study the following testimony from B. S. Assistant pp. 30-33.

The word covenant, (*Gr. diatheke*), signifies, according to Robinson, "a disposition, arrangement. Hence. 1. Of a testamentary disposition, a testament, a will. 2. A covenant, i. e. a mutual arrangement, embracing mutual promises, or mutual conditions," &c. Greenfield;—"Any disposition, arrangement, institution, or dispensation; hence, a testament, will; a covenant, i. e., mutual promises or mutual conditions, or promises with condition annexed; meton, a body of laws and precepts to which certain promises are annexed."

It is so variously used that its precise meaning in any place must be determined by its connection, as is shown by the following examples:

God's promise to Noah, Gen. ix, 8-17.

His promise to Abraham, Gen. xvii, 1-8.

The agreement of Abimelech with Abraham. Chap. xxi, 27, 32.

Also with Isaac. Chap. xxvi, 28.

The agreement made between the Lord and Israel at Sinai. Heb. viii, 9; Gal. iv, 24; Ex. xix, 4-8.

The ten commandments. Ex. xix, 5; xxxiv, 28; Deut. iv, 12, 13; 1 Chron. xvi, 15-17.

The Sabbath. Ex. xxxi, 16.

The promises to Israel through Moses. Deut. xxix, 1, &c.

An agreement between Ahab and Ben-hadad. 1 Kings xx, 34.

Josiah's promise of obedience. 2 Kings xxiii, 3.

Israel's promise to seek God. 2 Chron. xv, 12.

The promises to David. Ps. lxxxix, 3, 4, 34, 39.

Agreement with death. Isa. xxviii, 15, 18.

Agreement between the king of Babylon and Israel. Eze. xvii, 12, 13.

THE ABRAHAMIC COVENANT.

The blessings of the Abrahamic covenant embraced all that was lost in the fall of Adam.

The dominion of the earth. Gen. i, 26, 28; Micah iv, 8; Gen. xii, 7; xiii, 14-17; xvii, 16-18; xxiv, 7; xxvi, 3, 4; xxviii, 3, 4, 13; xxxv, 9-12; Ps. xxxvii, 11; Matt. v, 5; Rom. iv, 13.

It is identical with the gospel, otherwise termed the New and everlasting Covenant. Gal. iii, 7, 8, 16-18, 29; Acts xxvi, 6, 7; Heb. vi, 11-20; Rom. iv, 1, 11, 12, 16; Luke xix, 9, 10; Gal. iv, 22, 26-28.

Its basis or condition is the law of God. Comp. Gen. xxvi, 3-5, and 1 Chron. xvi, 15-17, with Deut. iv, 12, 13; Gal. iii, 13, 14; Comp. Rom. iv, 11, and ii, 25; 2 Cor. v, 19, 20; Rom. viii, 7.

It is evident that the gospel was called the new Covenant, because it was *second* in order as made with the children of Israel, and it was ratified or confirmed by the blood of Christ after the Sinaitic. But it existed in promise (to Abraham) and its blessings were secured by faith before the Sinaitic covenant was made.

THE TWO COVENANTS.

Webster gives the following definitions of covenant: "1. A mutual consent or agreement of two or more persons, to do or to forbear some act or thing: a contract, stipulation. 2. A writing containing the terms of agreement or contract between parties."

It is used in both senses in 2 Kings xxiii, 3: the king *made a covenant, to perform the words of the covenant*, written in the book found in the house of the Lord.

In the scriptures speaking of the "two covenants," both these senses are included, either expressed or understood.

I. *Sinaitic*.—1. The agreement made on conditions. Ex. xix, 5-8; xxiv, 3, 7; Deut. xxiv, 16-19.

2. Written condition of this agreement. Ex. xx, 1-17; Deut. iv, 12, 13; Ex. xxiv, 12; xxxi, 18; xxxii, 15, 16; xxxiv, 28.

3. It had a mediator, or mediators. Gal. iii, 19; Ex. xx, 19, 21, 22; Deut. v, 5, 23-27; Lev. x, 17; xvi, 15, 16, 30.

4. Obedience to its conditions would have secured the same blessings that are now granted in the gospel. Comp. Ex. xix, 5, 6, with 1 Pet. ii, 5, 9; Lev. xviii, 5; xx, 22, 23, 26; Deut. v, 29; vii, 6-9; xiv, 2; xxviii, 9; Comp. chap. xxvi, 18, 19, with Titus ii, 14; Deut. xxx, 15-20; Ps. xix, 7, 11; cxxxv, 5; Jer. vii, 22, 23; xi, 3-5; Eze. xx, 11, 12, 19, 20; Eccl. xii, 13, 14.

5. Its sole condition was obedience; therefore it did not embrace forgiveness of sins. Ex. xix, 5; Heb. vii, 18, 19; ix, 9; x, 1-4.

6. It was typical of the New Covenant. Luke xxiv, 44; Col. ii, 17; Heb. viii, 1-5; ix, 9, 23, 24; x, 1.

II. *New Covenant*.—1. Its object is a perfect agreement between God and man. Isa. liii, 6; John iii, 16, 17; xiv, 6, 16, 20, 23; xvii, 22-26; Rom. v, 1, 10; 2 Cor. v, 18-20; Gal. iii, 26; Eph. ii, 13-18; 1 Pet. iii, 18; 1 John i, 3.

2. This object is accomplished by (1.) The remission of sin. Isa. liii, 10-12; Jer. xxxi, 31-34; Dan. ix, 24, 26; Mal. iv, 2; Matt. xx, 28; Luke v, 24; xi, 4; xxiv, 46, 47; Acts ii, 38; iii, 19; v, 31; x, 43; xiii, 38, 39; xxii, 16; Rom. i, 16; iii, 25, 26; 1 Cor. xv, 3; Eph. v, 25-27; Heb. ii, 17; vii, 27; viii, 12; ix, 14, 15, 22-28; 2 Pet. i, 4, 9; 1 John i, 7, 9; ii, 1; Rev. vii, 14.

(2.) By bringing sinners back to obedience. Ps. lxxxix, 30-32; Isa. lv, 6, 7; Eze. xviii, 31, 32; Dan. ix, 24; Matt. i, 21; v, 17-20; vii,

21-23; xix, 17; xxi, 43; Luke x, 25-28; John vii, 17; viii, 11; Acts iii, 25, 26; v, 29-32; Rom. v, 19; vi, 1, 2, 4, 6, 12-16, 18; vii, 22-25; viii, 4; x, 20, 21; Gal. v, 24; Eph. ii, 12, 13, 16; 2 Tim. iii, 15-17; Titus ii, 14; Heb. ix, 11-14; Jas. i, 22, 25; ii, 8-12; iv, 12; 1 John i, 5-7; ii, 1-6; iii, 4, 8; v, 2, 3.

3. Its basis or condition is the law of God. Jer. xxxi 33; John vi, 38; Rom. ii, 12, 16; iii, 31; Gal. iii, 13, 14; Heb. viii, 10.

4. Execution of judgment or of the penalty of the law belongs to this arrangement as well as to its type. Ps. ix, 17; Eccl. xii, 14; Isa. xxiv, 6, 17-22; lxiii, 1-6; lxvi, 15, 16; lix, 17, 18. Jer. xxv, 29-38. Dan. vii, 11. Joel iii, 12-16. Zeph. i, 14-18. Matt. xvi, 27; xxiv, 30. Luke xvii, 29, 30. John v, 22, 27. Acts x, 42; xvii, 31. Rom. vi, 23; xii, 19. 2 Thess. i, 7-9. Heb. x, 27. 1 Pet. iv, 17. 2 Pet. ii, 1-3. Jude 14, 15. Rev. i, 7; vi, 14-17; xi, 18; xiv, 9-11; xvi, xix, 19-21; xx, 9, 11, 15.

By the above scriptures it will be seen that the "better promises" of the New Covenant are, the placing the law of God in the heart, instead of on stone, and the forgiveness of sin, (by remission and surety of future obedience), which the old did not contain, because its ministers had no blood to offer which could remove sin. The points of identity show that if it had not been broken, or being broken, if their sins could have been remitted under it, there would have been no need of another, as the object of the new would then have been fully accomplished by that.

Some suppose that the covenant that passed away was the ten commandments. A *contract*, or *mutual agreement* is made void by the failure of either party to fulfill its obligations: the children of Israel did not obey as they promised, and the covenant ceased of necessity. But a *law* is never invalidated or annulled by being transgressed. The transgressor, by transgression, changes his position or relation to the government of which the law is the basis, but the law is not changed or weakened by his action.

LET SCRIPTURE LEAD.

AND surely it is much better thus to *consult* scripture and take it for a guide, than to resort to it merely for confirmations, contained in detached texts of the several parts of some system of theology which the student fixes on as reputed orthodox, and which is in fact made the guide which he permits to "lead him by the hand;" while passages culled out from various parts of the sacred writings in subserviency to such system are formed into what may be called an anagram of scriptures: and then by reference to this system as a standard, each doctrine or discourse is readily pronounced Orthodox, or Socinian, or Arian or Sabellian or Nestorian, &c.; and all this on the ground that the theological scheme which the student has adopted is supported by Scripture. The *materials* indeed are the stones of the temple; but the *building* constructed with them is a fabric of human contrivance. If instead of this too common procedure, students would fairly search the Scriptures with a view not merely to defend their opinions, but to form them—not merely for arguments but for truth—keeping human expositions to their own proper purposes [See Essay VI. First series.] and not allowing these to become practically, a standard—if in short, they were as honestly desirous to be on the side of Scripture as they naturally are to have Scripture on their side, how much sounder, as well as more charitable, would their conclusions often be!

And it is important to remember—what we are very liable to lose sight of—the circumstance, that not only there arose grievous errors during the time of the Apostles, and consequently such were likely to exist in the times immediately following, but also that when these inspired guides were removed there was no longer the same infallible authority to decide what was error. In the absence of such a guide, some errors might be received as orthodox, and some sound doctrines be

condemned as heterodox—*Whately's Logic*, pp. 338, 339.

FIRST A CORNER AND THEN ALL.—When a sin is let in as a suppliant, it remains in as a tyrant. The Arabs have a fable of a miller who was one day startled by a camel's nose thrust in the window of a room where he was sleeping.

"It is very cold outside," said the camel, "I only want to get my nose in."

The nose was let in, then the neck and finally the whole body. Presently the miller began to be extremely inconvenienced at the ungainly companion he had obtained in a room certainly not large enough for both.

"If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am."

THE OPEN REWARD OF SECRET PRAYER

The reward of secret prayer is seen in the fruits of the graces secured by it.

The performance of this duty helps to a consistent, holy, happy work. The light of the Christian who prays in his closet shines. His humble holy walk will be seen. His influence will be felt. He will be saved from many of the inconsistencies which spoil Christian character and influence. His piety will be constant, vigorous and bright. The church and the world will feel that he is a holy man, that he walks with God. Thus God openly rewards those who pray in secret, by giving them an acknowledged and an established character of piety; by making them the medium through which the truths, and power of religion shine out most brilliantly and convincingly to the glory of God and the praise of his grace in Christ Jesus.

2. God will reward openly those who pray in secret, by making them in a high degree useful.

They are prepared to exert an influence by the conviction produced in the minds of others, of the reality and sincerity of their piety. They have aspirit of prayer and zeal by the grace imparted to them in the closet. Where they go a holy influence is felt, and the minds of Christians are started to renewed diligence and prayer. These praying men and women are the pillars of the church. God blesses their labors in the edification and comfort of his people, and in the salvation of souls. Where there is a church of such Christians, their influence will be mighty. The cause of God will be promoted and great good accomplished through their instrumentality.

3. God will openly reward those who perform this duty at the day of judgment and in the world of retribution.

At that day when the secrets of all hearts shall be revealed, it will be seen what effects have been produced by such prayer on individuals, families, churches, and the world. Those who have been faithful in this duty will doubtless have brought forth hundreds, saved in answer to those prayers offered when no eye but the eye of God could see them.—These souls shall shine like gems in the crown of their rejoicing forever and ever. These Aarons and Hurs, these praying Hannahs shall shine like stars forever in the kingdom of God. The whole universe shall see the wonderful effects which have followed their prayers, and all holy beings shall witness their elevation on account of them in the glories of heaven.

THE PRONOUNS OF THE BIBLE.

LUTHER pronounced pronouns to be the sweetest and most consolatory expression to be found in the word of God. What, in fact is more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye *my* people saith *your* God." No longer the "Lord God, the Lord strong and mighty," but "*your* God" and "*my* people." And how marked the difference between saying "The Lord is a shepherd," and "The Lord is *my* shepherd; between the hea-

then who acknowledges God as the Father of all things, and the ransomed of his well beloved, who behold in the Lord, "*Our* Father which art in heaven;" between the "Lord will hear *me* when I call upon him," and "Lo I am with *you* always, even unto the end of the world."

"SOME DOUBTED."

DOUBTED in the very presence of Jesus! With his form before them, his voice speaking to them, his countenance, beaming with majesty and love, looking upon them! Yet, with all this fullness and power of evidence, turning faith into very sight, "some doubted."

Ten instances appear to have been recorded when Christ appeared to the disciples after his resurrection. The *first*, when he met the woman returning with "fear and great joy" after the announcement of the angels that he was "risen from the dead," (Matt. xxviii. 10, and parallels in the other evangelists.) The *second*, when he was seen by Mary Magdalene, (John xx. 11-18, and parallels. The *third* when he was "seen of Cephas," 1 Cor. xv. 5. The *fourth*, when he joined the two disciples on the way to Emmaus, Luke xxiv., Mark xvi. The *fifth* when he appeared "to the disciples," Thomas not being "present with them," Mark xvi. 14, John xx. 19-22. The *sixth*, when, after six days, he again appeared to them, Thomas being present, (John xx. 26.) The *seventh*, when he "showed himself to the disciples at the sea of Tiberias." The *eighth*, when "he appeared to the eleven on a mountain in Galilee," (Matt. xxviii. 16-17.) The *ninth*, when "he was seen of James," (1 Cor. xv. 7.) The *tenth* and last, when he was seen "of all the Apostles," (*ib.*)

This appearing, therefore, "on a mountain in Galilee," was the eighth time he had "shown himself alive after his passion." All who were present had seen him probably at least three times; most of them oftener. Yet "some doubted."

How plain, then, that doubt cannot be removed nor faith generated by the evidence of sense! "They will not be persuaded," said our Lord of unbelieving men, "though one should rise from the dead." Here was one who "had risen from the dead," and had appeared to them repeatedly—"Yet some doubted."

Their doubts are the more remarkable that they had gone away "to a place where Jesus had appointed them." Would he not keep his word! Was not his very appearance at the time and place appointed, a proof that it was no "phantasm," but the true and living person of their Lord? Yet against the evidence at once of faith and sense, "some doubted."

"Some," therefore, will "doubt," whatever strength and variety of evidence is given them. Doubt is, in such minds, a subjective affair, a mental and spiritual infirmity. It can no more be overpowered by evidence than blindness can be banished by the splendor of meridian sunlight. The cure must be, where the defect is, inward. The apprehension and grasp of the inner man must be restored. Truth cannot of itself give that. Grace must supervene. The sovereign word of him who said over the sightless eyes, "Ephphatha!" and to him of the withered hand, "Stretch forth thine hand!"—can alone give to fallen nature the sight and strength which it has not.

But to each and all of us he says, Open thine eyes! Stretch forth thine hand! Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. He who obeys, imbibes the light of truth and the power of holy acts. He who obeys not, "doubts;" and must continue in this infirm and ineffectual spiritual condition, till the dimness of doubt passes through deeper and deeper shades, into the "blackness of darkness."

But there may be a partial doubt—an imperfect apprehension and weak grasp, which yet admits enough of truth and includes enough of

faith "to the saving of the soul." It is an unhappy state, though not, in such cases, a fatal one. But how desirable to emerge from it into the unclouded light and perfect joy of faith;—especially, when there is so sweet and sure a means of doing this as "looking unto Jesus, the author and *finisher* of our faith!"

WHATEVER other periods of the Christian era Jude's prediction, that "scorners should come," may apply to, it cannot be denied that it is fulfilled in ours. For however quiet the surface of things may appear (immediately about ourselves, however seldom the bolder and louder pretensions of infidelity may be heard just here, where religious professions hold a certain historical and presumptive sway, and are thus identified with civil and conservative interests, be sure you have only to extend your studies a little to find that these also are those times when mockers have come, separating themselves from Christian fellowships, walking after their own ungodly lusts, not only forsaking Christ but rejecting and denying him,—and denying him that they *may* with more shameless guilt forsake him,—and making open or crafty war upon his cause.—*Independent*.

RICHES OF CHRIST.—"It is the property of infinite depth, rather than infinite variety, that suggests the expression of the unsearchable riches of Christ. I do not say that by drinking deep into the doctrine of the atonement, you draw up novelties of truth, or are enabled thereby to give faith novelties of statement. We cannot see the thing differently or higher than it was; but we may feel it differently and feel it indefinitely higher than we did at first."—*Chalmers*.

THE PROMISE IS TO THE YOUNG.—A correspondent of one of the religious papers, who has examined the lives, experiences, and biographies of more than 8,000 Christians who have died in hope of a blissful immortality, finds that of 7,600 there were 3,753, or nearly one-half, who commenced their religious life under 20 years of age; 2,225 between 20 and 30; 929 between 30 and 40; 412 between 40 and 50; 182 between 50 and 60; 74 between 60 and 70; 14 between 70 and 80; 8 between 80 and 90; 3 between 90 and 100.

"STILL water is not only always covered with scum and filth, and breeds chills and fever, and death, but it is infested with noxious insects; while running water always clears itself. And if you sit down in the shallow pool of reflection of these great questions of Providence, and God's administration, &c., it will be green as frog-ponds about you, and you will be harassed with all sceptical doubts; but the running stream of active religious duty will always clear your doubts away. I think religious dispositions go far to clearing up all religious doubts."

THE HABIT OF GIVING.—"It is only by commencing early in life the consecration of our substance to God, that we can establish the habit of benevolence. While we postpone the discharge of our duty until we have become wealthy, the love of gain is insensibly acquiring strength, we listen to the claims of benevolence with less and less sensibility, and at last become deaf to the voice of humanity. When we are able to give without the smallest self-denial, the disposition to give has perished, and we have been transformed into the very misers whom once we thoroughly despised."—*Wayland*.

HINDRANCES TO PRAYER.—1. Want of a steadfast belief in God's promises.

2. Prevalence of a worldly spirit.

3. Want of sincerity in our desires.

4. Want of due regard to God's glory.

5. Want of consistent, appropriate action on our part.

6. Want of reliance on the atonement and intercession of Christ.

We see why so many prayers are unanswered.

The Review and Herald.

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

BATTLE CREEK, MICH. FIFTH-DAY, APRIL 12, 1860.

SADDUCEEISM.

Concluded.

ACCORDING to notice in last week's REVIEW we resume our examination of this subject. The next passage that calls for dissection in the work under review is the convenient way the author has of disposing of testimony that is not agreeable to him. Referring to those passages in the Old Testament which plainly declare to us the state of the dead, Mr. Warren says: "Let it be remembered that every thing is not the word of God which is found on the pages of the sacred volume. Vast numbers of persons are mentioned there, together with the words they uttered, or sentiments they held, which are not pretended to have come from God." Mr. W. occupies three pages in expatiating upon this idea, and cautioning the reader to be careful and not take as inspiration what is not so, evidently designing to leave the impression that these passages which speak so plainly on the state of the dead are not inspiration. Let us look at this. While we admit that there are some things introduced into the Bible from other authors, the sentiment of which the Bible does not endorse, let us see if the passages in question are of that sort. The reader is referred to Job xiv, 12; Ps. vi, 5; lxxxviii, 10; cxlvi, 4; Eccl. iii, 19; ix, 5, 6; Isa. xxxviii, 18, 19. These are the passages, with the exception of Ps. cxlvi, 4, which Mr. W. quotes. On the last passage referred to he comments to show that the testimony is merely the song of Hezekiah, and not Bible-truth. He does not go into a particular examination of the other passages to show that they are not the words of inspiration, but contents himself with indulging in general declamation, as already observed. As for the testimony of Job, the Lord said that he had spoken what was right, [see chap. xlii, 7,] and we know of no reason to suppose that David and Solomon spoke out of their own heart and not as they were moved by the Holy Ghost. We can but regard this method of treating the subject as a very reprehensible effort to evade plain and pointed testimony.

Another argument urged in the tract under notice is this: The Bible uses language according to the appearance of things, as the sun's rising and setting, the firmament, the earth founded upon the floods, &c. And of the same kind it is claimed are the declarations concerning the dead: they are spoken not according to matter of fact, but according to the appearance of things. We reply that there is a vast difference between the language of the Bible as applied to the appearance of things, and the language which it uses in speaking of the dead. In the former case it only falls in with the common usage, and does not see fit to correct the notions of astronomy which people have in past ages entertained. And yet there is no declaration in the Bible concerning the earth or heavenly bodies which the most scrutinizing skepticism can find to conflict with the more recent discoveries of science. While in the latter case when the Bible speaks of the dead it uses assertions of the most positive and unequivocal character. There is therefore no parallel between the two. And moreover, if we can show that the language of scripture concerning the dead goes beyond appearances, it will be a further refutation of the claim of Mr. Warren. And we have only to say that the Bible does so use language. Says Job, "Till the heavens be no more they shall not awake nor be raised out of their sleep." Is there anything in appearance to indicate this? Is it the language of appearance to say that they will sleep till such a time? Not at all. Then we may set it down as a fact that the Bible is not governed by appearances in its language concerning the dead. Other texts might be adduced, but this is sufficient for the purpose.

The next claim is that the Old Testament writers did not have clear views of things. To use the language of the book, "No doubt many of them had almost no idea of any future existence at all, and all spoke of the grave as a place of darkness, and silence, and gloom. Is it wise, then, is it in accordance with common sense

to go back to them, and in the very twilight of revelation find authoritative declarations of the future non-existence of man?" We answer: If those ancient writers spoke according to their own knowledge, and out of their own heart, from mere worldly wisdom, then there would be some force to Mr. Warren's position; but we believe that those men spake as they were moved by the Holy Ghost; and that the Holy Ghost knew as much about man then as now, and that whatever it uttered we are bound to regard not as a declaration of ignorance, but as the word of God.

On Acts ii, 34, which says, "David is not yet ascended into the heavens," our author remarks: "Obviously the reference is to the *body* only of the Psalmist. Nothing whatever is affirmed of the soul in this passage." Another convenient way of disposing of a hard point. Compare this with what he says two pages further on: "The *I* that thinks, the *I* that makes up my manhood is *not my body*." The query will at once arise, Of what part of David did the apostle speak? Was it of the body? or was it of the *I* of David that used to think, the *I* that constituted his manhood. The apostle says *David*, not his body. To say that this means his body merely, and that his soul went off to heaven in conscious existence is the merest quibbling.

On the subject of Moses and Elias he says, page 42, "It is said, however, that the body of Moses had now been raised, and that it was this which appeared talking with Jesus. It is enough to reply, this is pure assumption. Not a hint of any such thing is given in the narrative, and nobody would ever have dreamed of such an idea but in the desperateness of indefensible error." We have only to reply that we are not aware that the celebrated Dr. Clarke was in any such predicament when he wrote as follows: "The body of Moses was probably raised as a pledge of the resurrection." See comment on Matt. xvii, 3. As this testimony of Dr. Clarke is probably as *impartial* as Mr. Warren's, and certainly of as great weight, we dismiss them both without further comment.

A remark on the closing sentence of the work under consideration and we have done. To prove that man does not die, these words of Christ are quoted: "He that liveth and believeth on me shall NEVER DIE." But Mr. Warren has all along been laboring to prove that men would never die whether they believed on Christ or not. Adopting his style of argument we might inquire, What force is there in Christ's saying, He that believeth on me shall never die, if those who did not believe on him also should never die? And if this expression proves that some part of men will never die, it can have reference to only the righteous, for the promise is to those who believe on Christ. The wicked are still left to the death-threatened them. And thus at best Mr. W. is obliged to let his theory hobble off upon one leg.

WESTERN TOUR.

We reached Knoxville March 28th, a distance of eighty-five miles from Dayton. We had a good covered carriage, and performed the journey very comfortably. The 29th we accompanied Bro. M. Hull to Bro. Brinkerhoof's meeting about eight miles from Knoxville, and found Bro. B. in a discussion. He was speaking as we came to the house. One of his opponents (for he had two) soon rose to speak, and it was evident that he was very nearly used up. He said he was not very well posted, used only a part of his time, had a bad headache, and sat down. Bro. B. spoke a short time in an affectionate manner, and exhorted the people to investigate Bible truth, and dismissed the assembly, leaving the people with a good impression on their minds. Bro. Hull visited the place April 3d, and baptized twelve.

Just before we reached Knoxville the cry of "Mormons," was raised against us, and a strange enthusiasm seemed to seize some of the people in the place, as if inspired by Satan. Some talked of tar and feathers, and some of our friends even feared that we might be ill treated. It was said that Mrs. W. should not speak in Knoxville. But all that we witnessed of any account was a sort of hellish grin on the countenances of some, which disappeared after we had each talked a few times in the old court-house. Before we left we were treated with respect both in the place of meeting

and when meeting the citizens in the streets. We can excuse the people who are deceived and imposed upon, but not those ministers who raise the cry, "Mormons" to keep the people from hearing us.

But the people cannot be kept away. The house was packed full on the Sabbath. The windows were taken out to relieve the people inside, the speaker not excepted, and to give those outside a good chance to hear, who gave the scene the appearance of a bee-hive in a warm summer day. The Disciples had four ministers on the ground, and had the use of the Baptist church for several meetings; but the people would crowd around the old court-house to hear us. The opposers are evidently overdoing the matter, and all things are working for the good of the cause. O, if the church will keep humble and walk carefully, and stand boldly for the truth, God will still work for them, and make them a strong people.

The church at Knoxville number about one hundred. And there were probably fifty brethren and sisters present from other places. And nearly all of these have embraced the Sabbath within the last eight months. As we witnessed the interest of this body of dear people, and heard their decided, sweet testimonies in social meetings, we were led to look back and call up the feelings we had for the West about a year since when Bro. Waggoner wrote to us that he thought the Tent could not be bought and supported in Iowa that season. The Lord had put within us a cry for the West, and the thought of having the work stop in Iowa for want of means was distressing. We therefore plead for a Tent in Iowa, advanced the pay for it, and money to help on the enterprise. The reports of success with the Iowa Tent cheered the hearts of eastern brethren, and when we took our eastern tour last autumn we found them ready to cast into the missionary treasury to the amount of \$600. With a portion of this we have received pay for money advanced, and there is something left in the treasury. Be assured, dear reader, that as these events of the past year came up in memory at the old court-house in Knoxville, Marion Co., Iowa, while some of the fruits of the past year's labor were seen in those crowded around us, and we heard the testimonies of those whose minds had been enlightened, and their hearts softened by the present truth, and witnessed their deep interest and their tears, we also felt most deeply, and wept tears of joy. And how we wished all those dear eastern brethren present to see, hear and feel on the occasion, who had dropped money into the missionary treasury, from the poor widow's half-dollar to the wealthy brother's one hundred. Blessed be God! There is a divine reality in the third message which will open the hearts and purses of God's people, and there is sweet satisfaction and strong consolation for those who put their hands to the work of helping it forward, but the eternal reward for so doing we will not attempt to describe.

The brethren in Western Iowa had pledged near \$300, to be paid by the first of April. We stated in a business meeting that \$1000 should be raised in the State to purchase the two tents, and run them this tent season, and if the brethren wished to pledge again they could have the year 1860 to pay the second pledge, and immediately their pledges swelled to near \$500. Others wish to do likewise, so that pledges in Western Iowa may amount to \$800. The few friends in Eastern Iowa have already pledged about \$250. Others who have lately become interested in the truth will have a chance to do their part.

We spoke seven times in four days, with some freedom. Mrs. W. spoke in exhortation as many times with freedom. Brethren Snook and Brinkerhoof were set apart to the work of the gospel ministry by the laying on of hands. It was a season of deep interest. We formed a happy acquaintance with these dear brethren, and pray that the blessing of heaven may attend them on their mission of love to perishing sinners, which will be attended with many hardships and privations. Our attachment for the dear friends we met at Knoxville is strong. O Lord, guide them in the path of truth and holiness.

April 4th, Bro. Auten helped us on our way to Ottumwa, with his good carriage and horses, where we took the cars the 5th for home, and in twenty-three hours we were taken over the road, nearly five hundred

miles, where we found our dear children and friends well.

We were sorry to disappoint the friends in Wisconsin; but as our time was limited, and no provisions made, to our knowledge, to get us from the cars to the place of meeting, we decided that it was not duty to make the effort to visit Wisconsin at present. J. W.

REMARKS ON 1 CHRON. XVII, 11, 12.

BRO. SMITH: I have examined the question to you by Bro. S., concerning my use of 1 Chron. xvii, 11, 12, as follows:

"What right has Bro. Waggoner in his piece on, Who are Israel? to quote 1 Chron. xvii, 11, 12, and apply it to Christ? I think it is a mistake, and ought to be corrected. It reads, 'And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever.' Also verse 13. Now read the same promise in 2 Sam. vii, 12-17, and you will see it cannot refer to Christ, but to Solomon.

I am far from agreeing with Bro. S., that a correction is needed; and if, as he says, the enemies of the truth will use it as an argument against us, I shall feel no concern, but only hope that they will find nothing more objectionable in the whole work of which that is a part. I see no difficulty in referring it to Christ, but I do in referring it to Solomon.

1. Christ is David's son as well as Solomon.
2. Christ's throne will be established forever: Solomon's was not.
3. Christ as the branch is said to build the house of the Lord. See Zech. vi, 12, 13.
4. The Lord said he would not take his mercy from him [1 Chron. xvii, 13]; but to Christ are promised the "sure mercies of David." Acts xiii, 34.

The apparent difficulty in 2 Sam. 7, is no difficulty in fact; and to refer it to Christ though there may be some things in it which refer only to Solomon is according to usage, which the scriptures themselves establish. See the following cases in point, which will not be denied in their application.

Isa. vii, 14, is a prophecy of Christ; but the birth of this Son is given to Ahaz as a sign concerning the overthrow of his enemies, the kings of Israel and Assyria. Psa. xl, 6-10, is quoted by the apostle Paul and applied to Christ. "Then said I, Lo I come," &c. But in the same connection, [verse 12,] it says, "Mine iniquities have taken hold on me, so that I am not able to look up." Will this psalm apply to Christ?

Psa. lxi, 9, is applied to Christ in John ii, 17, and Romans xv; but versé 5, apparently the same speaker, says, "O God, thou knowest my foolishness, and my sins are hid from thee." Many other passages might be given to the same effect, but it is unnecessary. By reading these scriptures in their connection it will be seen that they are as difficult in their application as the promise in 2 Sam. vii. With this usage before me I feel no hesitation in retaining the quotation as given in my work on the promises to Israel. J. H. W.

LETTER FROM BRO. ANDREWS.

DEAR BRO. SMITH: In the good providence of God I have reached this place, and have entered upon the work for which I came. I found strength from God to perform the labor necessarily devolving upon me on my way here, and would offer sincere thanks to him. In this tour I have been permitted to meet once more with many old friends whom I had not expected to see again until the people of God shall be gathered home. I have been reminded also by the absence of familiar faces that others have been consigned to the grave. However, we are getting, as I trust, near to the time when death shall be vanquished and the people of God taken to himself.

At Olcott and Somerset the Lord met with his people, and it seemed that his word did take effect upon some hearts. The Wesleyan minister at O. attended the meetings held in that place. At the close of the last one he told me the great things he should next day prove in behalf of Sunday. I suggested that he should also prove to his congregation that there was a com-

mandment for keeping it. "No," said he, "I shall not undertake that." I feel a great interest in the people at Somerset where the meetings were held on Sunday, and would suggest that perhaps this would be a very favorable location for a tent-meeting in western N. Y. I hoped to see Bro. Cottrell at this place, but was disappointed.

In Rochester did not attempt to hold any meetings. Found sister Seely a very great sufferer; the greater part of her body being entirely paralyzed, and yet alive to exquisite pain. I hope that she will be remembered in the prayers of the people of God, that the light of heaven may shine upon her in the dark valley of conflict and suffering through which she is now passing. I hope also that in her present state of want she will be remembered by the stewards of the Lord. Matt. xxv, 34-40.

At Mansville I was happy to meet Bro. Wheeler and to find him still engaged in the work of the Lord. I trust that our meetings in that place will be blessed of God to the good of his people and to the advancement of his cause. Such will be the case if each will strive to excel in likeness to Christ. Had the privilege of calling at Buck's Bridge, Malone and Perry's Mills. My spirit was refreshed in meeting with old friends. At Malone was happy to form the acquaintance of Bro. S. B. Whitney and his mother. Bro. Whitney has given himself to God from childhood, to labor in his cause. In accordance with his own and his mother's views of duty he has designed to labor as a foreign missionary, but now wishes to enter the work of God to preach the present truth. I trust that the good providence of God will open the way before him, and that the blessing of God will make him an instrument of much good.

At Roxbury, Vt., I was privileged to meet with quite a number of those who have long been in the cause of God, and also to meet with others for the first time. Was painfully reminded that death had seized as his victims several of those who formerly mingled with us in the worship of God. But the hope of the Christian is full of consolation and encouragement. Our brethren seem to be steadfast, and to be pressing onward toward the kingdom of God. From Roxbury came directly to this place and have commenced the investigation of the history of the Sabbath. I am encouraged to hope that I shall meet with good success in this undertaking. Shall remain here for the present. I hope for the blessing of God in this investigation.

J. N. ANDREWS.

Worcester, Mass., March 29th, 1860.

LETTER FROM BRO. WAGGONER.*

BRO. SMITH: On my arrival in Wood Co., the roads being very bad, I concluded to stop a few days, and prepare for the re-publication of the tract on Spiritualism.

After spending the Sabbath at Lovett's Grove I went to Portage, and while writing there gave eight lectures in the school-house. The interest proved better than I expected, and I hope some may take hold of the truth they acknowledge.

At Cass, Hancock Co., I held two evening meetings. The attendance was better than at previous meetings there, and such as to encourage the brethren to labor for their neighbors. Bro. Holt joined me at Cass and we went to Gilboa, and spent last Sabbath and first-day with that church. Bro. H. spoke to them once, and I four times; but my lungs entirely failed, so that I was obliged to cease speaking. We are now on our way to Ayersville, to visit the little flock, after which we shall go north, to Green Spring, &c.

I have sometimes feared that I should have to give up lecturing entirely; of this I am certain, that I must cease laboring in this low, wet, miasmatic district of North-western Ohio. Those who have never been through it can form no just idea of the face of this country; at least I find it far worse than I had supposed from any description I had ever had. I have no choice of fields wherein to labor, but think it is duty to turn my course to the eastern part of the State. I expect my labors in this State hereafter will be in that part.

Of the state of the cause I scarcely know what to say. There is considerable interest manifested in the prosperity of the *Review*, and this, to me is highly gratify-

ing. There are some self-denying, sacrificing souls in Ohio, whose hearts are in the truth, who would resign the necessaries of life to help on the cause. But they are mostly poor in this world's goods, yet I trust they have an interest in a rich inheritance. There are others who are abundantly able to sustain the message with their means, who do little more than to tell how highly they prize the truth. It seems singular that while those who work by the day to support their families, make weekly contributions to the cause, as the Bible enjoins, those who are large property holders refuse to join in a systematic effort to advance the work. I have no confidence to believe that such will go far in this work. In fact, they are not going at all. They are self-deceived. Unless they take some steps to show their faith by their works, the Lord will doubtless soon set them aside, and raise up more faithful servants in their places.

I am led to these reflections by the Ohio Committee authorizing me to borrow money (which could be done) to buy a tent for this State. But I have not felt it duty to do so. There are yet unpaid pledges of past years in the churches, and I do not feel like increasing the debt. There are those in Ohio professing present truth, who could, singly, buy a tent, and pay all its expenses, without *sacrificing* any of the comforts of life. I expect to get the means to buy a tent without borrowing any.

I was surprised to find the (self-styled) Disciples at Gilboa, claiming that I had denied our faith in my articles on the prophecies, in saying that the old covenant was abolished! It was hard to believe that they were so ignorant of our faith as not to know that we always made a distinction between the "first covenant" made with Israel, and the ten commandments. I can only account for it with the reason that blindness increases with a persistent rejection of the truth. The wise man said, "The law is light," [Prov. vi, 23,] but the Disciples, with many others, choose darkness in its stead. J. H. W.

Ridgeland, Ohio, March 29th, 1860.

JOEL ii, 28-32.

(Concluded.)

But another question arises here, Have the predicted signs of this prophecy and other portions of the word of God in harmony with it been fulfilled? The popular churches may and will answer in the negative; but Adventists of all shades of opinion will admit that they have. The unbelief of the churches in regard to our true position is beyond correction; for should the past signs be repeated it would produce no faith in them; for a repetition would but confirm their unbelief.

But another question, one which is important to all who believe that the signs to precede the final closing up of the dispensation have been given, and the last days have come, is, Are we now to look for the remnant people according to the prophecy, and how may we know them? What are their characteristics?

Rev. xii, 17. John saw the remnant mentioned in this prophecy, and he states their peculiar characteristics so that they need not be mistaken amid the multitude of nominal Christians. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments and have the testimony of Jesus Christ." The woman mentioned here by universal admission is the true church of Christ as distinguished from Rome, the Mother of harlots, the persecutor of the saints; and from the persecution of corrupt anti-christian Rome she fled into the wilderness for a time, and times, and half a time, or 1260 years, and the remnant of her seed is the last of the true church, which being the remnant or last must be in existence as a people when the dispensation closes, else it is not the remnant or last of the seed of the woman.

How is this remnant characterized? By keeping the commandments of God and having the testimony of Jesus Christ. In Rev. xix, 10, we read, "The testimony of Jesus is the spirit of prophecy." Paul in 1 Cor. i, 6, 7, says, "Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." These passages harmonize with the third angel's message in its effect. Rev. xiv, 12. Here is the patience

of the saints: here are they that keep the commandments of God and the faith of Jesus.

Here it is evident that the remnant mentioned in Joel's prophecy are those who obey the third angel's message and refuse to worship the beast or his image (a corrupt nominal christianity), or to receive his mark in their foreheads or in their hands. With them in due time will the testimony of Jesus be confirmed so that they will come behind in no gift; all the gifts of the first age of the dispensation will be among them while waiting for the coming of our Lord Jesus Christ.

The Sabbath command is the test of the age. Nothing except looking for Jesus is more unpopular. And while a popular christianity despises and disregards the fourth command, it cannot claim to be keeping the commandments of God. Even the Seventh-day Baptists, both ministers and people, while nominally professing obedience to the Sabbath command, place so little value upon it that they neglect to urge its claims upon the people, because it would subject them to the penalty of becoming unpopular in the estimation of the popular church. At least it is so in the circle of my acquaintance.

The remnant, then, will be distinguished from all others by a conscientious regard for the fourth command, and by faithful labor and effort to urge the claims of a holy and perfect law to the obedience of all, though in the discharge of this high trust, like Paul, they may suffer the loss of all things.

But another characteristic of this remnant is, they keep the faith of Jesus. This is as distinguishing a characteristic as the other, and need not be mistaken. I am aware that the professed Christianity of this age claims to possess the faith of Jesus; but their claim will not bear investigation in the light of the written word. It looks more like the traditions of men.

Death by sin, life through Jesus, is certainly the faith of Jesus. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23; John x, 28. "And I give unto them eternal life, and they shall never perish," &c. Rom. ii, 7. "To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life." Col. iii, 3, 4. "For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory." 1 John ii, 25. "And this is the promise that he hath promised us, even eternal life." But while life and immortality is the promised gift in the word of God to the faithful, is it the faith of Jesus to claim the possession of both as inherent in our nature?

The second coming of Christ, and life from the dead in the resurrection of the just, is a cardinal point in the faith of Jesus. John vi, 40. "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life and I will raise him up at the last day." 1 Thess. iv, 14-16. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." 2 Tim. iv, 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

Now is that the faith of Jesus which expects its reward when the immortal part leaves its temporary dwelling place here and enters immediately another in heaven, aside from a resurrection or the coming of the Life-giver? In such a faith both are of no consequence, and neither to be desired.

The faith of Jesus expects a glorious reality, a new heavens and a new earth, a city which hath foundations, the Jerusalem above which is the mother of us all. Can that faith be the faith of Jesus which is based only upon immateriality, a mere shadow, a mere nothing?

Thus unmistakably clear are the distinguishing characteristics of the remnant or last church brought to view in this prophecy, and reader, do you and I rec-

ognize a people bearing these distinguishing characteristics? Then have we found the remnant of Joel and John, the last church with whom is deliverance as the Lord hath said, and the last days are come and the end is near. Clear as a sunbeam shines the light of the sure word of prophecy upon us, enlightening our minds in regard to present duty. If at the sacrifice of every thing, let us be ready for the coming of the Master, that with his remnant people who keep the commandments of God and the faith of Jesus we may find deliverance when "there shall come out of Zion the Deliverer."

Friendship, N. Y.

B. F. ROBBINS.

THE MARK IN THE HAND.

Believers in the message of "the third angel are not ashamed of their faith; yet I am sorry to say that it is probable that there is here and there a weak brother who is ashamed to work on Sunday. To such I would present the fact, that (according to prophecy) when the decree shall go forth enforcing the mark, he who through modesty, fear, or favor refrains from work on the Papal Sabbath, will receive the mark in the hand, while the devout advocate of that Sabbath, will have the mark in the forehead.

Although this decree is (chiefly) yet future, still if we have not courage enough to face a corrupt public opinion now, and boldly stand for the truth now, while we enjoy a good degree of freedom, what shall we do when public opinion and law are all arrayed against us? when the crushing arm of the law shall settle down upon us?

Now is the time to resist the decree; to gather strength for the day of battle, to manifest our zeal and let our light shine; not to take unusual pains to enrage the enemy but be sure we do not act the part of the fearful; let us show our partiality for God and his law and his Sabbath; and if we are ashamed at all, let it be for those who bow in low obedience to corrupt public opinion. Here is room, plenty of room for shame to exercise herself; and while we avoid all wanton breaches of the public peace, let us be fearless of man in the prosecution of our lawful business, any where, on any working day, ignoring the Sabbath of Mahomet and that of the Pope alike.

What saint is ashamed to honor God and his law? Who has trampled for 1000 years upon our kind Father's law? Who has broken down his Sabbath, the good Sabbath of Eden, of Sinai, the Sabbath of the old and new dispensation? The Pope. Who has also worn out the saints in every possible way, at the same time he has had his foot upon the Sabbath? The Pope. Brethren let us discard wholly this pet Sabbath of error, and honor God by keeping the true Sabbath holy.

JOS. CLARKE.

MEETINGS IN PA.

BRO. SMITH: I returned a few days since from Farmington, Tioga Co., Pa., where Bro. Fuller and myself have been holding meetings. This is a new field. The interest in our meetings increased to the close. Fifteen have decided to keep the Sabbath of the Lord, and about forty others arose in favor of the truth. To the Lord be all the praise! May he help them to live it out.

We had invitations from three or four different directions to come and preach to them. The Lord is moving, perhaps for the last time, upon the people to hear. How solemn to think that the world is now on the brink of destruction. When they have stepped one step beyond probation's line, too late then to retrace. O, how solemn!

Dear brethren and sisters, are we living where we should? Do our ways please God? Now is the time to buy the gold that is tried in the fire. Watchfulness and prayer are the two leading oars with which to work. Watch and pray lest ye enter into temptation. If we hunger and thirst for righteousness we shall be filled. Let us gird on the whole armor. Without it we shall fall.

Rev. xxi, 6. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. Again, verse

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.

Blessed promise! Who would not try hard to overcome when God has done so much for us, and left so many promises on record for our support. As the hart panteth after the water-brook, so my soul pants after thee, O God.

JOHN L. BAKER.

Ulysses, Potter Co., Pa.

MEETINGS IN WISCONSIN.

BRO. SMITH: The work of the Lord is still onward in Wisconsin. I continued lecturing at Little Prairie, till I had given thirty-seven lectures. Between thirty and forty have decided to keep all the commandments of God and the testimony of Jesus. At our last Sabbath meeting, after I had spoken a short time, there were testimonies borne in favor of the truth, causing us all much joy. The next day (first day) at 12½ o'clock I preached at the Baptist church in Palmyra four miles north of Little Prairie, after which we repaired to the water where between four and five hundred people beheld five persons follow their Lord in the sacred ordinance of baptism. Truly it was a time which many of that congregation will remember. Quite a number expressed a desire to take the paper; but times are hard, and money scarce, therefore they cannot send immediately, but will as soon as they can. May the Lord lead them and sanctify them through his truth.

ISAAC SANBORN.

MEETINGS IN FAIRVIEW, IOWA.

THIS series of meeting closed last evening, twenty-six days from the beginning. The interest continued to the last. Last evening several had to stand up for nearly two hours, while listening to the subject of the gifts of the church. The testimony was acknowledged by the candid, but others denied, and said it was not for us. Thus they would not only do away with the Old Testament, but also reject all of the New which does not agree with their notions. As usual, the truth was embraced by the "common people," both in and out of the church. Many are still investigating. But there is a prospect that from thirty to forty will keep the Sabbath. Fourteen subscribed for the *Review*, and several sets of books were taken. Books were taken into other towns, and have done and will do their work. I believe this has been a profitable meeting. Many interesting incidents have transpired in connection with it, but I do not feel able now to record them. I am worn down, physically and mentally, and must be content with a brief statement. I must also abandon some of my engagements for correspondence, and those friends will please accept this excuse. It is important now to raise up churches, for thus the cause is strengthened and the way opened into new fields. While giving lectures I cannot avoid conversing about half the time, and the remainder occupied in necessary study and writing, is all I can endure. I expect to go to Marion next.

M. E. CORNELL.

Fairview, March 27th.

LETTERS.

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

From Bro. Allen.

BRO. SMITH: I feel as though it would not be amiss for me to say a few words through the *Review* to the saints scattered abroad.

For the last few weeks I have had the privilege of accompanying Bro. W. S. Ingraham in different places where he has borne the last message of mercy to dying men. I have seen him reviled and illy treated because he was bold in defense of the truth; yet the Lord was with him and assisted him to bear all with meekness and Christian fortitude. I feel to thank the Lord that I have had the privilege of being with him. My mind has been enlightened in regard to the third angel's message, and I have been led to glorify God for the beauty and harmony there exists in his sacred word. I feel to say, Whereas I was blind, I now see.

I accompanied Bro. Ingraham on his way home as far as Round Grove, Ills., and had the privilege of

meeting with the dear children of promise in that place, and also of baptizing one of the lambs of the flock.

My soul was cheered and strengthened. I feel to thank God that he has yet a remnant that is pure and unselfish in this lower world. I desire to be with them come life or death. I have been giving up by degrees one thing after another until I was led to behold the purity and unselfishness of God's children. I was then constrained to say, Here, Lord, I am; all that I have and am is thine; make me to feel sure of the kingdom, and I ask no more.

Since then my peace has been like a river. I feel to say, Praise the Lord, O my soul! let all that I have praise him. I have laid all upon the altar, and am ready to go into the field and labor for the Lord. I know there are trials in store for God's dear children; for Satan is working with all power, and signs, and lying wonders. Nevertheless if we are the children of the light and the day, we shall not stumble. Jesus our Redeemer, who has all power in heaven and in earth for our redemption, will carry us safely through the impending storm; and though tempests may rage around us, if Jesus is formed within the hope of glory, all will be calmness and joy in the heart. I desire to be remembered in the prayers of God's children.

Galva, Ills.

W. M. ALLEN.

From Sister Lane.

BRO. SMITH: I am still striving to make heaven my home. I want that rest that remains for the people of God. For twelve years I have been striving to live and be a Christian. Two years ago last Fall I commenced keeping God's holy Sabbath, the day which he set apart, blest and sanctified. But alas! how slow my progress, and how many times I have been in by and forbidden paths. How often I have done that which was contrary to the will of my kind heavenly Father. When I think on these things they cause grief and trouble within; but Jesus has died, and died for me. Yes, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. And if we confess our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Precious promises! Again my drooping spirits revive, and I say with David, "Why art thou cast down, O my soul? and why art thou disquieted within me?" Hope thou in God, for thou shalt yet see him whom thy soul loveth. Yes, brethren and sisters, if faithful we shall soon see our blessed Redeemer. Yet a little while and he that shall come will come, and will not tarry. O for a deeper work of grace in my heart, that will enable me not only to confess, but also to forsake all sin. I want to be an overcomer and get on the wedding garment, the robe of righteousness, and have my lamp trimmed and burning, adding to faith all those christian graces which are necessary for an abundant entrance into the glorious kingdom of our blessed Lord.

Should any read these lines who are yet trampling on God's holy law, I would say to them, Disobey no longer, but come to Jesus, and now while yet there is room, seek a shelter from the seven last plagues. Where will the sinner hide in that day? O come! The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely. Soon the door of mercy will close, and then it will be too late.

Your unworthy sister striving for eternal life.

SARAH LANE.

Convis, Mich.

Extracts from Letters.

BRO. J. Fishell jr., writes from Grand Ledge, Mich.: "We feel like trying to be more faithful to him who has called us from darkness to light, and has shown us the strait and narrow path, and has told us to walk therein, for strait is the gate and narrow is the way that leadeth unto life. The enemy of all righteousness is continually trying to make us think that we are too weak to go through, and trying to lead us into the broad road that leads to death; but bless the Lord,

he has promised that his grace shall be sufficient for us. We praise the Lord that he has led us on thus far, and has kept us from the destructive power of the enemy and adversary of our souls; and he has said, Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Yes, he will take it from the enemy and give it to the saints of the Most High. O blessed hope! of being heirs together with Abraham of the whole world.

"Dear brethren and sisters, let us return unto the Lord with the whole heart, that he may return unto us and heal us of all our backslidings. Let us draw near unto the Lord and be followers of God as dear children; and if children, then heirs; heirs of God, and joint-heirs with Christ. While I write I feel to praise God for the blessed hope of the glorious appearing of Jesus with all his holy angels to gather his children and take them home to the heavenly mansions which he has gone to prepare for them that love him. In view of this let us be faithful a little longer, for soon he that shall come will come, and will not tarry. Our prayer is, Come, Lord Jesus, come quickly."

Sister M. Emans writes from Gilboa, Ohio: "I have long had a desire to give in my testimony on the Lord's side. It was two years last fall since I embraced the truth of the third angel's message, and since then I have been striving to keep the commandments of God and the faith of Jesus. Though making many crooked paths, and many times wandering from the strait and narrow way, yet I want to cleave unto the Lord with all my heart. I want to heed the faithful and true Witness, and be zealous and repent, that all my sins may finally be blotted out of the book of remembrance."

BRO. H. S. Bonifield writes from Osceola, Iowa: "The present truth is onward in this part of the country; and the preaching of the three angels' messages has a good impression on the minds of most of the people wherever it is heard, though but few reduce them to practice here or elsewhere. Yet there are a few of us, even in the far West, who feel it for our own interest, and for the good of our own souls to forsake all and bear all the persecution that may be heaped upon us. Though it seems sometimes to be heavy, yet when we think of all the persecution that was heaped upon the only begotten Son of God, and how after enduring all with patience, he died the ignominious death of the cross, then we think we can esteem our troubles and trials light. We know that all things in this world are but momentary compared with the happiness that we shall enjoy in eternity, if we live here in a manner that will be acceptable in the sight of God."

BRO. P. Robinson writes from Catlin, N. Y.: "I feel that we are living in a solemn time, while the last work is being done for the remnant. I feel like girding on the armor anew. The church here approve of systematic benevolence, and have adopted the plan. Brn. Wheeler, Barr and Fuller held a conference with us last fall, which was the best that we ever had in Catlin. The best attention was paid to the word spoken. One young man decided to keep all the commandments and go with the remnant to mount Zion.

"It is time that we arise and trim our lamps, that the world may see that we are just what we profess to be. Let us bid adieu to the fashions of the world, and press towards the prize as it is in Christ Jesus. I feel that it is time to repent and buy that gold that is tried in the fire, and the white raiment, and the eye-salve that we may see our hearts just as God sees them."

Sister Mary E. Cahoon writes from Portage City, Wis. My dear brethren and sisters: "For many years I have lived in the bond of sin, and with eyes resolutely closed against the truth, I walked the downward road to destruction. But it pleased God in his infinite mercy to call after me and bring me home, as the lost sheep, to the fold. Since about five months ago, I have been striving to enter in at the strait gate. I can truly say the way is delightful. I have no desire to turn back; my only regret is that I did not start sooner, and that I can do no more for the cause of Christ. Yet I am determined God, helping me, to keep all the commandments of God and the faith of Jesus. I know that God will help me because he is ever willing to help those who lean on him for sup-

port. My prayer is daily that I may not trust in my own strength, which is perfect weakness, but rely upon the strong arm of Jehovah. If we do so, and perform every known duty we shall have the approving smile of the God of the universe. O, what joy is in the thought! If He is for us who can be against us? Through his assisting grace we shall be able to overcome the world, the flesh, and the devil; and O what precious promises are written in God's word for those who overcome. When our hearts are cleansed and made pure by the blood of Jesus, there is written upon them such love to God and man that it cannot be expressed; no man knoweth it saving he that receiveth it. We can just begin to realize here below, how delightful a life of love is. How sweet is the love of brethren and sisters in Christ! How delightful the communion with each other! And it is sweet to know we shall soon meet where parting will be no more. Soon the kind Shepherd will come and gather his scattered flock within the fold to go out no more. O let us be ready to hail the glad day. I for one desire to be found having on a wedding garment. I wish to be a faithful servant here, and to join with you all in singing praises to the Lamb forever."

BRO. S. E. Edwards writes from Napoleon, Ohio: "When I look at the glorious promises our Saviour has given us, that his grace shall be sufficient for our day and trials, that gives me courage to make earnest efforts to get ready for his return, lest he come upon us a thief in the night, as it was in the days of Noah. I still feel like praising God that our number has not decreased, but that all are still keeping the commandments of God and the faith of Jesus. We have our meetings twice a week, and there are some dear friends that meet with us whom we would be glad to see come out decidedly upon the commandments of God and the faith of Jesus, and get ready for translation. It seems to me that time is almost come to its close."

BRO. W. P. Hale writes from Sullivan, Ind.: "We have no meetings. It is true we are not set in order in church capacity, but that, in my opinion, should not hinder us from doing our duty in meeting together on each Sabbath, and encouraging each other in the way to Zion. We cannot be too particular; neither can we do more than our duty in keeping all the commandments of our heavenly father, and in showing our faith in Christ, our true and perfect pattern. Let us all exclaim in the language of Paul, I am not ashamed of the gospel of Christ, and Paul gives the reason why we should not be ashamed of the gospel, and a glorious one it is: Because it is the power of God unto salvation. What a glorious promise, if we hold out faithful, we have of entering into the joys of the Lord prepared for us from the foundation of the world."

OBITUARY.

DIED in Oswayo, Pa., Feb. 29th, Lucy Bramwall, aged 79 years and 9 months. Sister B. embraced the third angel's message one year before she died, and lived out the truth to the close of her life. "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

NATHAN FULLER.

Ulysses, Pa.

BRO. SMITH: Our beloved sister, Sarah Bryan, fell asleep in Jesus, in the vicinity of Balston Spa, Oct. 27th, 1859, aged 59 years. Her disease was consumption, with an enlargement of the liver. The last week of her illness her sufferings were very great, but she bore them all with Christian patience and resignation, and felt that she was ready to go at any moment when her Lord should call. Sister Bryan has been a believer in the advent near for many years; and has kept the Sabbath of the Lord for more than six years, being all this time a firm believer in all the present truth. She loved to read the pages of the *Review*. They were the only meetings she had for many months previous to her death, and even the day before she died, she took it and read it with delight. She died without a struggle, and now sweetly sleeps in Jesus, to await the morning of the resurrection. Her funeral was held at the meeting-house in the village of Ballston Spa.

West Milton, N. Y.

FRANCES CARLIN.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 12, 1860.

We are happy to be able to announce a good supply of communications on hand from many brethren and sisters for future insertion.

NUMBERS 2 and 3 of the Anti-Tobacco Journal, volume one, are received from George Trask, of Fitchburg, Mass., who is conducting a very commendable crusade against this portion of the realm of the power of darkness.

CASSELL'S ILLUSTRATED FAMILY BIBLE.—Part one of this new publication has fallen under our notice. As its name implies, it abounds with copious and impressive illustrations, with foot notes.

Tents.

We shall immediately order two Tents for Iowa, and send the pay with the order. The friends in Iowa will understand that we do this withorrowed money, and that we shall be pleased to have them pay their pledges as early as they can.

To the brethren in different States who wish to purchase Tents this spring, we would say, that if they think of purchasing them in Rochester, N. Y., where all our tents have been bought, they can address J. T. Orton, Rochester, N. Y.

To the Churches in Ohio.

DEAR BRETHREN: Are we alive or dead? If the ministering servants of the Lord are disheartened about us, how must Jesus regard us who is our only help and advocate? Oh let us, every one of us, old and young, rich and poor, humble ourselves in the very dust.

Financial Report of Ills. and Wis. Tent.

BRO. SMITH: At our last tent meeting in this State last fall, I was chosen treasurer for the Ills. and Wis. tent, and wish to report through the Review the amount of money received and expended as follows:

Table with columns: MONEY RECEIVED, MONEY EXPENDED. Includes entries for From A. Oleson \$5.00, Pd. W. S. Ingraham \$18.84, and Total \$34.32.

Out of \$20.00 received from the church at Koskonong, \$15.00 has been given by the Norwegian brethren. May the Lord bless them in their efforts to

spread the truth and stir others to cast in their mites also.

J. G. WOOD. Brodhead, Green Co., Wis., March 27th, 1860.

APPOINTMENTS.

THE Lord willing, I will meet with the brethren in conference again, on my return home, at the house of Bro. Weed, in Tompkins, Sabbath and first-day, April 28th and 29th.

Books. Bro. H. C. Whitney, Knoxville, Marion Co., Iowa, has a full assortment of our publications, which he will send by mail, or furnish at his store, at published prices.

Business Department.

Business Notes.

S. F. We extend your remittance to xvi, 1. H. Evans: The paper was stopped. The P. O. address of C. B. Preston is Palermo, Oswego Co., N. Y.

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.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money received 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. S Hazeltine 2,00,xvi,1. S Flanders 1,00,xvi,1. C Sheldon 3,00,xiv,1. E Bucklin 3,00,xv,14. S N Haskell (extra copy) 0,50,xvi,20. Jno Rail 2,00,xvii,14. S J Crawfis 2,00,xvi,21. H Clarke 1,00,xvii,20. T Woods 2,00,xvi,11. W L Hipkins 2,00,xvi,1. A J Emans 6,40,xix,4. S Blodget 2,50,xv,6. G W Edwards 1,00,xv,18. Jos Palmiter 0,50,xvi,1. S Armstrong 2,00,xx,1. A W Robinson 1,00,xvi,19. M L Scott 2,00,xvii,1. E Nichols 2,00,xv,22. T R Horner 1,00,xvi,1. R Rogers 1,00,xvi,1. P I Elting 1,00,xv,7. P Scarborough 2,00,xvii,1. J K Rogers 2,00,xvi,1. A Fenton 1,24,xv,20. A M Preston 1,00,xvii,1. M W Neal 2,00,xvii,15. N Auton 1,00,xvi,18. J Wilhur 2,00,xvii,18. R S Patterson 1,00,xvi,18. J H Spark 1,00,xvii,1. W C Garretson 1,00,xvi,18. J C Adlon 1,00,xvi,18. M Long 1,00,xvi,18. J H Fisher 0,50,xvi,21. J D Hanks 0,50,xvi,7. W Carpenter 0,50,xvi,21. D P Metcalf 0,50,xvi,21. S Lewis 1,00,xvii,5. C Groom 0,50,xvi,18. C Ingfield 1,00,xvii,1. Wm. McPheter 1,00,xvi,18. F D Johnson 1,00,xvi,21. C Smith 1,00,xvi,21. G Prentice 1,00,xvii,1. H Carey 0,50,xvi,14. L Pierce 0,50,xvi,20. Geo Mosher 0,50,xvi,21. D Weaver 1,50,xvi,21. R Moran 1,00,xvii,1. T N Elliot 3,00,xvi,1. B Darling 2,00,xvii,1. W H Porter 2,00,xvii,21. H Barnhill 2,24,xvi,1. H Stebbins 1,00,xiv,8. C Stebbins 0,75,xiv,1. E A Poole 1,00,xvi,1. C Fox 0,50,xvi,1. S A Howard 1,00,xvi,1. C S Hurlburt 4,00,xviii,1.

FOR MICH. TENT. Sr. Webber \$1.00. Ch. in Hillsdale (s. b.) \$10.00.

FOR REVIEW TO POOR. S. Armstrong \$1.00. A. Fenton 0.49.

FOR MISSIONARY PURPOSES. H. F. Baker (s. b.) \$2.00. A friend \$1.00. Ch. in Salem (s. b.) \$3.75. C. S. Hurlburt 0,56.

Books Published at this Office.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 pp., 430 Hymns, and 76 pieces of Music. Price, 60 cents.---In Morocco 65 cents. Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents.---In Muslin 35 cents. Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp neatly bound in Morocco or Muslin. Price 50 cents. Bible Tracts, Two Vols, 400 pp. each. Price 50 cts. each. Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.---184 pp Price 15 cents. The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 15 cents. The Atonement.---196 pp. Price 15 cents. The Bible Class. This work contains 52 Lessons on the law of God and Faith of Jesus.---Price 15 cents. The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 10 cents. The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c. Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c. The Saints' Inheritance. Price 10 cents. * Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy.---Price 10 cents. The Law of God. Testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity---is presented. Price 10 cents. Miscellany. Seven Tracts on the Sabbath, Second Advent &c. Price 10 cents. Facts for the Times. Extracts from the writings of Eminent authors, ancient and modern. Price 10 cents. The Signs of the Times. Price 10 cents. The Seven Trumpets. Price 10 cents. The Sinners' Fate. pp. 32, price 5c. The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 5 cents. Bible Student's Assistant. A collection of proof-texts on important subjects. 36 pp. Price 5 cents. The Celestial Railroad. Price 5 cents. Perpetuity of the Royal Law. Price 5 cents. Last Work of the True Church. Price 5 cents. Review of Crozier. This work is a faithful review of the No-Sabbath heresy. Price 5 cents. Brief exposition of Matt xxiv. Price 5 cents. Review of Filio on the Sabbath Question. Price 5 cents. Brown's Experience. Price 5 cents. The Truth Found—A short argument for the Sabbath. Price 5 cents. SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts—Judson's Letter on Dress—Mark of the Beast.---Price \$1 per 100. EIGHT PAGE TRACTS. Wesley on the Law—Appeal to Men of Reason, on Immortality. Price 50 cents per 100. These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces. Home Here and Home in Heaven, with other poems This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents In paper covers, 20 cents. Time and Prophecy This work is a poetic comparison of the events of time with the sure word of Prophecy. Price 20 cents. In paper covers, 15 cents. Word for the Sabbath. Price 5 cents. The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches Price 25 cts. On rollers, post-paid, 75 cts. Tracts in other Languages. GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote. A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents. HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde Geheud. Translated from the same as the German. Price 10 cents. FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents. La Grande Statue de Daniel II, et les Quatre Beles Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel A Tract of 32 pp. on the Prophecies. Price 5 cents. Books from other Publishers. Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 490 pp. 12 mo. Price \$1.25. Works published by H. L. Hastings, for sale at this Office. The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1.00. The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents. The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cent. Future Punishment. By H. H. Dobney. Price 75. Pauline Theology. An argument on Future Punishment in Paul's fourteen epistles. Price 15 cents. Tracts of 24 pages. Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; New Heavens and Earth; Ancient Landmarks. Price 5 cents. These Publications will be sent by Mail, post-paid at their respective prices One-third discount by the quantity of not less than \$5 worth. In this case, postage added when sent by Mail. All orders to insure attention, must be accompanied with the cash, unless special arrangements be made. Give your Name, Post Office, County and State, distinctly Address URIAH SMITH Battle Creek, Mich.