



ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. XVII.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 5, 1861.

No. 12.

The Advent Review and Sabbath Herald

is published weekly, at One Dollar a Volume of 26 Nos. in advance
J. P. KELLOGG, CYRILLUS SMITH and D. R. PALMER,
Publishing Committee.

Uriah Smith, Resident Editor. J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell and Stephen Pierce, Corresponding Editors.
Address REVIEW AND HERALD Battle Creek, Mich.

THE CHRISTIAN'S TRIUMPH HOUR.

CHRISTIAN, cease thy look of sadness,
Let not sorrow dim thine eyes;
Let thy smile beam joy and gladness—
Let thy songs of praise arise:
Though dark clouds around thee lower,
Thou shalt have thy triumph hour.

Though thy strength with toil is wasted,
Journeying through this vale of tears;
Though deep anguish thou hast tasted,
A brighter hope to thee appears.
Trust thy Father's saving power—
Thou shalt have thy triumph hour.

Has thy night been dark and dreary?—
Has no ray of light appeared?
Has thy way been long and weary?—
Has no hope thy bosom cheered?
Trust in Jesus' saving power—
Thou shalt have thy triumph hour.

Is thy way beset before thee?
Doth dark sorrow swell thy breast?
Has thy foeman triumphed o'er thee—
Art thou by his hand oppressed?
Fear not thou the conqueror's power—
Thou shalt have thy triumph hour.

When the sun his course has ended,
When the stars shall pale their light;
When the heavens above are rended,
Thou shalt reign in glory bright.
Then, while sinners trembling cower,
Thou shalt have thy triumph hour.

When men call on rocks and mountains,
Rocks and mountains flee away;
Then, beside life's flowing fountains,
Thou shalt dwell in endless day:
There will God around the shower
Blessings in thy triumph hour.

When the saints to life are springing,
When they leave the cold, damp sod;
When the heavens are loudly ringing
With the praises of your God,
Then exult—then praise the power,
In the glorious triumph hour.

There shall sorrows all be ended,
There shall sighing never come;
There shall joy and love be blended,
There thou'lt dwell in heaven, thy home.
Thou wilt prove God's saving power
In that glorious triumph hour.

Cease, then, cease thy look of sadness,
Let not tears bedim thine eyes;
Let thy smile beam joy and gladness—
Let thy songs of praise arise:
Soon in heaven's elysian bower
Thou shalt have thy triumph hour.

SHORN SAMSONS.

FORTY years ago an orator stood on Plymouth Rock—lifting before his puritan audience such a "mountain of head" as they had never seen before. Standing there, he gave utterances worthy of a New Hampshire freeman on the rock of liberty. His words were half battles; they rang

through the nation. A dozen years later the same statesman stood in the senate chamber, and pronounced his immortal watch-word—"LIBERTY AND UNION, now and forever, one and inseparable." He bade fair to be the nation's Samson to carry of the Gaza-gates of oppression, and to drive back the Philistines of nullification. For a time he was such. But at length a Delilah came. She flashed before his eyes the glittering bait of presidential honors. She soothed him with her promises, and in an evil hour she sheared off the locks of liberty in which lay the strong man's strength. He went out before the people to "shake himself as afore time;" but alas his strength was gone. Those whom he had deserted, in turn deserted him. Even those of us who felt for him the strongest intellectual idolatry, cannot but confess that it was a shorn Samson who was carried to his tomb beside yonder harbor of the Pilgrims. We need not name the fatal Delilah; she has wrought the political ruin of nearly every Northern statesman who has laid his head on her treacherous lap.

2. So, too, have we seen a minister of Christ advancing into vigorous power and usefulness. He was strong in his humility, his love of souls, his fidelity to the truth. At length he began to grow popular. The fascinating cup, that so few can refuse was presented to his lips. The titled and the fashionable began to court him. His name was pronounced by the lips of beauty in the drawing-room of luxury. He could stand obscurity, or hard fare, or hard work; but he could not stand flattery. At length the real power of his ministry showed sad symptoms of decline; no longer did he rubuke sin, or preach the lowly doctrines of the cross as afore time; but "he knew not that the Lord had departed from him." The admiring world soon fell away from him. The public heart is never true to the man who is not true to himself. Not even a Summerfield, a Spurgeon, a Dudley Tyng, a Beecher, or a Guthrie could hold the masses for one hour, should they have turned traitor to their conscience and their Saviour. But what the Philistine of open hostility cannot achieve, the sly Delilah can effect when the strong man falls asleep in her embrace. The twin Delilahs of the pulpit are—love of popularity and the fear of man. How many a shorn Samson have they sent away to the pity of God's people, and to the mockery of God's foes!

3. The dangers we speak of are not confined to the hall of legislation, or to the pulpit. Every private Christian has his temptress. The stronger the man in his religious influence, the more annoyance he gives to the Devil by his aggressive activity—the more surely will the Devil send some Delilah to make an attempt upon the sources of his strength. Sometimes the temptress comes with a purse at her side, and buys him off with large bribes; or she drugs his conscience with such opiates as "prudence," "provision for a rainy day," "claims of business," &c., until he has become a thorough worldling to his heart's core. Now he never comes to church without bringing the stock-market and the corn-exchange in his head; he dreams all through the service about the prices of freights and foreign bills; and

goes home to "press toward the mark of the prize" in Wall street or South street. Who supposes that in the early days of that Christian professor's first love, any amount of open opposition would have driven him from Christ? No Philistine of persecution or infidel assault could have shaken him; he would have stood like Samson on the rock of Lehi. Because his conscience would be healthy, and his inward godliness would be strong. Awake, he was a match for all assailants, but when he ceased to watch and pray, when he grew sleepy in the arms of worldliness, then his locks were shorn away so slyly, that he did not hear the clipping of the fatal shears. His fault was in the yielding to the first influences of the enchantress. The moment that he yielded himself, he was left a nerveless, useless, joyless, worthless lumberer in God's church.

There are a host of Delilahs conspiring against the athletes of Christ's covenant host. Avarice is one. Ambition of office is another. Pride is a third. Unbelief is busy with her shears on many a giant's locks. Sensuality is a peculiarly dangerous sorceress who has enticed even ministers of Jesus to lay their head on her harlot-lap; and they have risen up only to be driven away to "grind in the prison-house" of remorse. Perhaps the most treacherous of all Delilahs is spiritual pride, or religious self-conceit. The victim of this tempter is prone to say to himself, How strong I am! How useful—how praised for my charities and good works! How much good I am doing! How plentifully God is laying to my hands! So the artful enemy sings him with siren songs into self-confidence. He begins to grow presumptuous. He relaxes his vigilance. He foregoes prayer somewhat. By little and little he neglects his closet. One religious duty is slighted. Then another; then a third. His locks are not all sheared off; but there is such a cropping away of moral strength, that he is no longer a Samson in Israel. He is but a common man. Never, never, until long penitence and prayer have made those locks to grow again, can he "go out to shake himself as before," and snap asunder the green withes of Satan as a thread of tow is broken when it toucheth the fire.

4. It is a noticeable fact that while all Christians are in danger, the Samsons of the church are in especial danger. Had the son of Manoah been but a common man, there would have been no extraordinary plotting against him. Satan wastes but little time or strategy on spiritual pigmies. Fools do not suit his purpose. Cowards he despises. The already sleeping he leaves asleep. But when he hears of an athletic saint, a Great-Heart or a Valiant-for-the-truth, a man zealous of good works, a Samson who can shoulder off a gate, or hew down a thousand lies with jaw-bone, or throttle the lions of error,—how he lusts for the blood of such a hero! How he keeps his tempters on his track! How he sends one Delilah after another to find out where his strength lieth! At last he finds that it lies in his conscience kept wide awake by prayer. The man is a man of prayer. Before he attacks the Cæsar at Rome, or the Pope's Bull at Wittemberg; before he pours a broadside into the slave-

ship, or attacks the hydra of intemperance; before he assails the brothel or the gaming-house; before he lifts his hand against any iniquity, he renews his strength at the mercy-seat. He fortifies his soul in prayer. Satan discovers this. No longer does he try open assault. That will not avail. So he looks for a Delilah that will caress the Samson into a spiritual sleep; and when the slumbering lips have ceased to pray for grace, her cunning fingers feel softly for the locks of conscience, and noiselessly she clips them off. Alas for Samson now! He is shorn of his strength. What spectacle on earth so sad as this?

"So fallen! so sunk! the light withdrawn
Which once he wore!
The glory from his gray locks gone
For evermore!

"Reville him not; the tempter hath
A snare for all,
And pitying tears—not scorn or wrath—
Befit his fall."

Thank God! there are Samsons who are never shorn! They are those who pray without ceasing. When Satan cometh to such he findeth them WATCHING. "What I say unto you, I say unto all—*Watch.*—*T. L. Cuyler.*

BENEVOLENCE A PART OF RELIGION.

RELIGION begins with a change of heart. The greater part of life is generally occupied with the acquisition and use of property. A change of heart, if real, cannot leave this principal part of life unaffected. The subject of it must be expected to show that he has found a more valued treasure in heaven, by his new aims in getting, and his new principles in using the treasures of this world. If, in that chief part of life occupied with gaining and using property, the professed subject of a change consisting in placing the affections on things above, continues to show the same estimate of property as the great end to be sought, the same eagerness in getting, the same tenacity in holding, the same self-seeking or exclusively selfish gratification in using it, need it be surprising that his worldly competitors doubt the reality of the change? Must not Christ repel such professors with his own searching question, "What do ye more than others?" There is nothing less than absurdity in the idea of a change, in which the man becomes a new creature in Christ, in which old things are passed away, and all things are become new, which yet does not carry a new spirit through the business, and consecrate the property as well as the heart to God—in which the *theory* is all for the glory of God, the *practice* all for making money.

Religion is love. Now, love is an active principle. It is as natural for love to act beneficently as for a fountain to flow, or a star to shine; and its action is ungrudging, unstinted, delighting in toil for the loved object. Witness, for instance, the toils of parental love. Can love to God and man be the very essence of the character, while beneficent efforts are left to hazard, crowded into the by- corners of life, supplied by chippings and remnants? Can love control the *heart*, when at the same time it obviously does not control the *actions* of the life?

Christians are laborers together with God, God is always giving, always employed in the work of beneficence; if we labor with him, then we must labor in the work of love, of beneficence. God designs to form us into his likeness; and to this end, we are no sooner brought into his kingdom than we are put to doing his work. Can any one, then, be a laborer together with God, and make that secondary which He regards as primary—pursue without plan, energy, or steadfastness, the object which he seeks, with a steadfastness which knows no abatement, a zeal which spares no sacrifice, and an outpouring of treasure which arithmetic cannot calculate? A laborer together with God, is it possible that you, now reading these lines, can be, and yet that object to which, with him, the destiny of nations and the movements of heavenly hosts are subordinate, be with you secondary to money-getting, to furniture, to equipage

—a mere accidental appendage to business? Let the great fact possess your soul with the fullness which its reality demands, that you are privileged to be a laborer with God, and that God is unceasingly engaged in the work of beneficence, and you will cease to make selfish gratifications the exclusive object of your pursuit; and instead of beneficence being an occasional accident or an appendage to business, it will become a steady aim, and business itself be pursued mainly as a means of beneficence—of being like God and engaged in the same work.

The benevolent man is the *truly* happy man. He that seeks to *get good* from men—to make them subservient to his happiness, is miserable, in comparison with him who aims to *do good* to others. God loves and blesses those whose disposition and conduct resemble his own. And as the mind becomes more beneficent, more pure, more active in doing good, all the sources of felicity will multiply around it; it will have peace and dignity within, and the smiles of infinite complacency will beam upon it with inexpressible glory.—*S. S. Times.*

WHAT IS MERCY?

If there were no sin there could be no mercy. Mercy is love through the prism of a Saviour's mediation refracted into all the beautiful colors of the covenant rainbow. God is good to angles, He is love to the unfallen, He is mercy to sinners. And, therefore, if you be a sinner, a chief sinner, an inveterate sinner, let a ray of glory shoot through your heart; and you have a God who is mercy—the very thing you need. Ah, you reply, that is very true; but that does not comfort my soul. I have nothing to give for it, and, therefore, there is no hope for me. What is the next ray of his glory? He is gracious. What is grace? Literally good given gratis. What was the prayer of John Wickliffe, the morning star of the Reformation? "Good Lord save me gratis." God saves only gratis. If you were to pay anything, there is no mercy for you, if you promise anything by way of equivalent, there is no mercy for you: if you offer to endure anything as expiation, there is no mercy for you. You must take mercy in all its amplitude, without promise, pledge, or anything on your part but grace, just as God gives it you. But you answer, this may be all very true: but I have sinned so long, I have sinned against light, against conscience, against law, against love. If I had been your judge, you had been crushed long ago, if the most tender hearted man had been your judge, you would have been destroyed; but let a ray of this glory sweep through your troubled spirit, and what does it show? That whilst He is merciful and gracious He is also long-suffering. How glorious is this attribute! He suffers long, and is not easily provoked; delighting in mercy. But if you should say, Ah, this is very true, very comforting: but it does not meet all my case: for so many have drawn upon his mercy, so many have got it gratis, such multitudes have tasted of his long-suffering, that I fear it is exhausted long ago. If God were a cistern his mercy would have been exhausted; but we are told he is a fountain, and a living fountain, inexhaustible, and springing up to everlasting life forever and ever. But the ray of his glory that meets your case is that while he is long-suffering, He is also abundant in goodness and truth. But if you should say, So many generations have drawn upon Him, from the world's gray fathers that trod the deserts of Palestine and the pavements of Egypt; the prophets, and evangelists, and apostles, and martyrs, and reformers, and the long procession of sufferers, have all, generation after generation, drawn upon his goodness, drank of his mercy, sought it gratis, and enjoyed it in all its fullness, that I fear it is impossible that God can have supplied so long a world of rebels so countless, and all his mercy is surely dried up long ago. The answer is, He keeps mercy for thousands of generations. But you add, perhaps, Well, all this is very delightful; but I have been guilty of sins of thought, sins of word, sins of deed, all kinds and degrees of sin. I have no doubt of it; and I am sure you are far more

guilty than you think and far more so than you feel; but here is another ray of God's glory; He forgives iniquity; that is the first sort of sin; transgression, that is the second sort; and sin, that is the third sort. In other words, He forgives sins of thought, sins of word, sins of deed.—*Dr. Cumming.*

PRAYER AND IMMUTABILITY.

NOTWITHSTANDING the repeated declarations of God, there are many who are skeptical as to the efficacy of prayer. God, they say, is immutable. Prayer, in order to be efficacious, must produce a change in him, must lead him to do what he would not have done had prayer not been offered.

The Bible affirms that God is influenced by the prayers of his children as truly as an earthly parent is influenced by the prayers of his children. This does in no way conflict with his immutability. Immutability and inactivity are not identical. God does to-day what he did not do yesterday. He is daily calling new objects into existence. Do these acts affect the unchangeableness of his character? By no means. As long as all his acts are performed on holy and wise principles, so long he is immutable.

The influence of second causes or of instrumentalities in the material world is just as inconsistent with his immutability as is the efficacy of prayer. God maketh the corn to grow upon the mountains, but the instrumentality of man has something to do with its growth. God clothes the hills with corn through the instrumentality of man's toil, and so he bestows the blessings of a spiritual harvest through the instrumentality of prayer. In the material world he uniformly produces certain results when certain conditions have been performed by men. With a similar uniformity he produces certain results in the spiritual world when certain conditions have been performed by men. Nothing is done from caprice. There is no change in the principles of action.

Prayer, then, is efficacious. It is power, not with nature, but with nature's God. It is an instrumentality mightier than that which drives the steam-ship against wind and tide—swifter than the electric current. It enables a soul to beat back the engulfing waves of guilt, to send, in one instant, a message to the presence-chamber of God.

The most interesting chapter in the history of the world (excepting that which records the labors and sufferings of Christ) is that relating to prayer. It cannot be written (except very imperfectly) by the historian of earth. It is written in heaven, to be read by the redeemed. There it will be seen that a mother's prayers reached her wayward son when far away from her in the ends of the earth. There it will be seen that a sister's prayers reached her brother in his lonely room in the crowded city, and led him to open his neglected Bible, and to weep over that loss of innocence, and that departure from God which he thought, when he left the pure influence of his beloved home, could never take place. There it will be seen that a powerful revival of religion, which caused joy in heaven, and sent the Gospel to the four quarters of the globe, was owing to the prayers of some one of God's unhonored poor. There is power in prayer. The resources of omnipotence are within our reach, and we may use them. Ask, and ye shall receive. The Word of the Lord stands sure.—*S. S. Times.*

FAITH.

FAITH in God is described in Scriptures as implying much more than the mere acknowledgment of his existence: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is not an occasional thought, or a transeient impression of the divine majesty, but an habitual sense of his presence, such as produces "reverence and godly fear," and makes the believer to live "as seeing him who is invisible." It implies an assured conviction of his being, and a knowledge of his true

character, as the sole Creator and supreme Governor of the world; but such a belief as produces trust and confidence in him, makes him the object of supreme love, the source of spiritual joy. It chooses God as the chief good,—the only satisfying portion of the soul: it rests in him,—it waits for him,—it longs after him,—it walks with him,—it seeks his face,—it meditates on all his works,—it meekly receives his word,—it submits to his providence,—it obeys his will,—it delights in his fellowship,—it is zealous for his glory,—it casteth out fear,—it takes away the "spirit of bondage," and imparts "the spirit of adoption which crieth Abba! Father." Such is the nature of that "Faith in God" which is inculcated in the sacred writings.

The Glory-filled Earth.

ADAM could not have prayed in paradise, "Let the whole earth be filled with thy glory; for he must have praised his Maker that the whole earth already was filled with his glory; he saw it lying like a soft and shining atmosphere over all space; every bush in that beautiful Eden burning like Horeb's bush; every mountain glowing with splendors without the transience of mount Tabor; and in all whispers of the wind—in all the chimes of the waves—in all murmuring brooks—and in the voice of God at early morn and dewy eve he heard the most delicious music. On every acre and on every footpath of that beautiful and sequestered spot he recognized the footprints and the trail of the glory of his God and Father as he passed by. He praised him that the earth was filled with his glory; he could not pray that that might be which was already come. But since that day—I appeal to the hearts that falter in their beating, to the eye, the ear, and all the senses, to the annals of nations, to the history of the world—a great deterioration has passed upon our earth; deep shadows are now mingled with its brightest sun-streaks; and the lingering and flickering bits of sunshine alone remain to remind us what a beautiful Paradise has passed away; yet presenting tokens and prophecies also that a yet more beautiful Paradise is one day to dawn. In our present experience there is scarce a line of glory upon our world that a line of suffering or a shadow of sorrow does not run parallel with.

Yet, fallen as our world is, one can see traces of what it once was. An architect visiting Jerusalem guessed from the fragment of an arch what must have been the measure of its span, and the resting-place of its piers. From seeing the fragments of this ruined world, we may form a rude conjecture what a magnificent thing it once was; and even in its darkest places one can notice many things that prove if it hath fallen it is not utterly forsaken. Are there not some days in the loveliest summers that seem rays of glory just come forth from the gates of Paradise to give us a transient glimpse of a faded glory? Even in the deepest winters the laurel, and the bay tree, and the holly, and the group of evergreens, seem to say, "We will not yield as others have; we will keep the path open between the summer that has left and the summer that is to come, thus ministering to man's heart hope in the deepest depth of nature's decay; and with other vestiges leaving on the bosom of our world memorials that if fallen it is not altogether forsaken." But the mere natural glory that breaks upon our world in fragments is shaded by the departure of that moral glory which once overspread the whole heaven and earth as with the very presence of God. If in Adam's day all was harmony without, it was only responsive to a deeper harmony within. If man saw all the tokens of perfect peace above, around, and beneath, he appreciated and felt the peace the more because of the perfect repose and quiet that was within. But since the fall, these somber shadows have covered up not only the outer glory, but they have also projected themselves into the very heart of man; and in his inmost soul he feels that more has gone wrong with it than

even with the world outside. He needs to pray whether he looks within or without, with intenser fervor, O Lord, let the departed glory return, let Ichabod be erased from the surface of our globe; let the days of Eden come round again; let the tide of sin and sorrow ebb, and let the whole earth be covered with the glory of God!—*Dr. Cumming.*

Never be at a Loss.

If you are beset by perils from which there are no visible means or hopes of deliverance, all your distress and fear may be embodied in the cry of sinking Peter—"Lord, save me!"

If you are utterly embarrassed and perplexed, that one petition of Saul will invoke light on your path from the source of all light—"Lord, what wilt thou have me to do?"

If you are overwhelmed with a sense of sin so as scarcely to dare to lift up your eyes toward heaven, or venture on a direct address to a holy God, there is the prayer of the publican at hand for you—"God be merciful to me a sinner!"

If you desire inward renovation, profound, complete spiritual transformation rather, the prayer of David expresses that wish in its full and perfect form—"Create in me a clean heart, O God, and renew a right spirit within me!"

If you desire illumination in the deep things of God, derive a prayer from the intercession of Paul, Eph. iii, 14, to the end. How the soul unfolds its wings in the vastness of that supplication, culminating and resting in a rapturous act of adoration!

If your heart is burdened with anxiety for some beloved one still destitute of grace, there is the fervid, intercession of Abraham—"O that Ishmael might live before thee!" Substitute the name which your affection prompts, and the intercession of the Father of the faithful becomes your own.

If material wants press you, the modest petition of Agur (which was also a "prophecy"—Prov. xxx.—as every believing prayer is) will express the easily contented desires of a holy mind—"Feed me with food convenient for me."

"I adore," said Tertullian, "the fullness of Scripture" (*adoro plenitudinem Scripturæ*). And in no respect is this Divine fullness more admirably displayed than in the variety of its petitions. They express every emotion of a sinful and suffering soul struggling backward and upward to God from the sin and misery of this fallen world.

Let this "word of Christ dwell in you richly," and you will never lack material for prayer.

And then, what particularly commends these petitions to our use, is that they were inspired prayers. They were accepted prayers. They were uttered by "holy men of God who spake as they were moved by the Holy Ghost." And of nearly three hundred of them recorded in Scripture, all but some five or six were answered by actual granting of the petition—and all, without exception, procured blessings such as God alone can give.—*Exchange.*

THE following remarks are from the *Rochester Democrat*, and are interesting to the student of prophecy:

England has been arming her civic population until she has over 25,000 volunteers ready for service. Never were her dock-yards more active than at the present moment, some thirty or forty vessels of war being in course of construction.—"The Warrior," a steamer clad with iron plates four inches thick, and with a tonnage only one quarter less than the Great Eastern, has also been introduced to her native element. Meantime France adds new companies to each regiment, and recalls her soldiers on furlough, as do also Russia and Austria. Italy is also preparing to muster her half million of men, to take part with Garibaldi in the attack on Venetia; even the Pope—poor old man—grows warlike, and is about organizing a fresh army.

But when and where, and between what powers hostilities are to break out, is the point that cannot be with certainty foreseen.

Freaks of Memory.

A British captain, whilst giving orders on the quarter deck of his ship at the battle of the Nile, was struck on the head by a shot and immediately became senseless. He was taken home, and removed to Greenwich Hospital, where for fifteen months he evinced no sign of intelligence. He was then trepanned, and immediately upon the operation being performed, consciousness returned, and he immediately began busying himself to see the orders carried out that he had given during the battle, fifteen months previously. The clock-work of the brain, unaware that it had stopped, upon being set going again pointed to the exact minute on which it had left off.—*Once a week.*

Will the advocates of the conscious state of the dead, and the immortality of the soul, tell us where that soul was and what it is about during the fifteen months of this man's insensibility. If a blow upon the head can knock it into unconsciousness, it looks to us far from certain, that death should effect its liberation into a higher sphere of intelligence and life.—*Ed.*

What is Coming.

Says an English correspondent of the *N. W. Christian Advocate*:—"Students of the Bible are anxiously pondering what will be the end of this universal agitation. Has the Lord's controversy with the nations begun? Has he arisen to shake terribly the earth; and are we just entering on the era of terror and glory to which the seers of both Testaments so steadily point, and of which the Savior himself spoke so fully to his wondering disciples? Has the crisis of the Gentle dispensation come, and shall it be the privilege of the present generation to witness the greatest events spoken of in the fulfillment of prophecy?"

Do not shrink from a profession of faith, and of all you have, for that would be a cowardly distrust of your principles; but take equal care to keep your character up with your professions. Have zeal; we have just seen the prime necessity for that; but pretend to no more than you have. A thousand eyes are watching—and some that you may not suspect—to find occasion for a stab at all religion in your hollow piety or your sanctimonious worldliness. Disappoint the wicked expectation. Shallow and inexcusable as that man's objection is who objects to Christianity because its disciples are not perfect, furnish him in your own person without even his shadow of an apology. Character—noble, upright, pure, generous, devout, blameless character—that is testimony to Christ which every man and woman can afford—testimony the simplest and best. The deeper condemnation, then, must threaten that man who fails to bring it through the doubtful transactions of his business, and the immoralities of his self-indulgences; or that woman who fails to bring it, through the foolish levities of her behavior. Learning you may not have had opportunities to gather, as a contribution to your Master; genius may not have been your birthright; riches for splendid subscriptions may be beyond your reach; but character is in your power, and where that is the express and open outgrowth of faith, it must be a strong unbelief that does not melt before the sweetness and majesty, the beauty and the strength, of its harmonious ascription to heaven.

WHAT strange servants some Christians are! always at work for themselves, and never doing anything for him whom they call Master. And what subjects! ever desiring to take the reins of government into their own hands.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, FEB. 5, 1861.

THOUGHTS ON THE ADVENT.

(Continued)

ANOTHER argument for the coming of the Lord, we draw from the promises of future reward to the righteous; and in these we see not only the fact of Christ's second coming, but also its necessity. The reward of the faithful followers of Christ is made to hinge upon the second advent. It therefore follows that without the coming of the Lord, there can be no fulfillment of the promises, no future reward; and hence every promise becomes a declaration that the Lord will come again. Let those who love the Lord and his appearing now turn with us to a few of the promises in question.

Says Peter [chap. iv, 4], "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Here a crown of glory is promised to the faithful under-shepherds of the flock of Christ. When will it be bestowed? When the chief Shepherd shall appear. We have not an intimation throughout the book of God that this reward can be bestowed at any other time. Therefore, no appearing of the great Shepherd, no crowns of glory. But crowns of glory are promised on the immutable word of God; the chief Shepherd will therefore appear to perform the glorious coronation. Mark the language of this verse in another particular: It says, When the chief Shepherd shall appear. No invisible coming at the death-bed or in visitations of judgment or of mercy can here be meant. To appear, is to be in sight, to be visible to the eye; and such is to be the nature of the coming of the Son of man, when all the tribes of the earth shall see him, and wail because of him.

Paul in his second epistle to Timothy [iv, 8], speaks of his approaching martyrdom in these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." What day? The remainder of the verse explains: "And not to me only, but unto all them also that love his appearing." Ah, that is it; the day of his appearing; for on no other day can all those that love his appearing receive their crowns. Having the same confidence that rested in the bosom of Paul, that sustained him in all his conflicts and toils, scourgings and imprisonments, we can toil on in cheerful hope, content to look for our reward where he looked for his—to the glorious day of Lord's appearing.

The instructions of the great Teacher to one of the Pharisees to whose house he had been bidden to eat bread, was this: "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke xiv, 13, 14. Two great truths are here plainly stated: 1. That there is to be a resurrection of the just; and 2. That then, and not till then, the righteous are to be rewarded. But when is the resurrection to take place? It is when, as the Saviour himself declares in John v, 28, 29, the dead shall hear the voice of the Son of man. And when do they hear this voice? It is when, as Paul says in 1 Thess. iv, 16, the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. That the term, archangel, is used to designate the Son of man, see Jude 9, and Dan. x, 21; xii, 1.

In 1 Cor. xv, Paul sets forth in a most forcible manner, the important place which the resurrection holds in the great scheme of redemption. He shows that all that has reference to a future dispensation centers in that event; that if there be no resurrection, all that we are doing in reference to a future life, is vain; for, in that case, even they that are dead in Christ are perished. Verse 18. But further on he shows, as in

1 Thess. iv, 16, above quoted, that the resurrection itself is dependent on the coming of the Son of man. The question then clearly stands thus: No second coming of the Lord, no resurrection; and if no resurrection, then no future life, and of consequence, no future reward. Let professed Christians who oppose the doctrine of the second advent think of this! Let them know that in their opposition they are attacking the very citadel of their only hope.

In our Saviour's last discourse to his disciples previous to his crucifixion, when he had occasion to tell them of his departure from them which was approaching, he immediately re-assures their hope and courage, by telling them that he would personally return and receive them to himself. John xiv, 1-4. "When Christ who is our life shall appear," says Paul to the Colossians, iii, 4, "then shall ye also appear with him in glory."

Yes, the Lord will come. In the immutable counsels of Heaven it is decreed; and neither man nor devils can alter or prevent it. Rejoice, patient and toil-worn believer. He whom you love, whom you are trying day by day to serve and glorify, and upon whom all your hopes are built, will assuredly appear. You shall yet see the King in his beauty, and behold the land that is very far off. Death may lay you low but he cannot conquer; for your life is hid in One who is mightier than he. Col. iii, 3. The grave may cover you; but the voice of the Son of God shall yet be heard to its lowest depths calling forth his slumbering people. He for whom we wait has the keys of the grave, and Death is unable to make his bolts so firm that they cannot be forced by the Lord of life and glory. Blessed be the name of our dear Redeemer forevermore!

Sinner, the Lord will come; and which would you wish to be in the day of his appearing, his friend or foe? What you would be then, you must be now; for when the great decree shall have gone forth, He that is holy let him be holy still, and he which is filthy, let him be filthy still, it will be too late to change your position. He comes to render his anger with fury, and his rebukes with flames of fire [Isa. lxvi, 15]; and those who now scorn his truth and despise his followers, will then call for the rocks and mountains to bury them from his presence; but even the rocks and mountains will refuse to render even that sorry assistance to the enemies of the Son of God. Would that the solemn warnings which you now hear, might work in you the needed reformation. If you will not let them, yours must be the responsibility, and yours the consequence.

(To be continued.)

WHAT IS THE FINE GOLD OF REV. III, 18?

A CORRESPONDENT asks for information on this question. In reply we do not know that we can do better than to present again a few paragraphs from an editorial in REVIEW, No. 23, Vol. x, and from which we have never yet seen occasion to differ.

"What is meant by the gold of Rev. iii, 18, is a question which has often been asked. It is a proper one, too, since we are under the counsel of a Witness that is faithful and true, to buy it of him; for he has borne witness against us that we are destitute of it; and when we are to seek for anything, we wish to have the object definitely before our mind for which we are to seek. What is the gold tried in the fire? It may help us to arrive at the definition of this, to consider the other things which we are counseled to buy. These are white raiment and eye-salve.

"It must be evident to all that in the counsel of the true Witness are contained all the Christian graces which we are required to exercise; for he who heeds it will be found perfect; he will be enabled to see, he will be clothed, he will be rich towards God, he will overcome and be seated finally with Christ upon his throne.

"Concerning what is meant by the eye-salve and white raiment, we presume there is no question. The fine linen clean and white (or white raiment), says an inspired interpreter, is the righteousness of the saints. Rev. xix, 8. And we think the apostle enlightens us on the eye-salve when he says, 'But ye have an unction from the Holy One, and ye know all things. . .

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' 1 John ii, 20, 27.

"In 2 Pet. i, we find an enumeration of graces which, if they abound in us, will make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but if we do them an entrance shall be ministered unto us abundantly into his everlasting kingdom. They are, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. How many of these are included in righteousness, or right doing, which is the finelinen, or white raiment of the saints? Those evidently which relate more particularly to our outward actions, which are virtue, temperance, patience and godliness. What is included in the eye-salve? Knowledge; for it is by the anointing from on high that we see, perceive or know the things that pertain unto our everlasting peace. What remains to be included in the term gold? Faith and charity: more fully expressed by another apostle as faith, hope and charity. 'And now abideth faith, hope and charity;' and we think that the term gold may include "these three." 1 Cor. xiii."

To the above we may add a remark on the conditions of the purchase. We are counseled to buy. Can this term be applied to any transaction in which there is not an exchange? What do we then give in exchange, and how are we to obtain this gold? Not by faith; for faith is a part of the riches we are counseled to obtain. "Rich in faith," is the inspired description of those who are in possession of this heavenly endowment. What we are counseled to do is to be zealous and repent. Not to give up anything that is valuable, but only that which is the cause of our poverty and wretchedness: to give up our presumption, self-sufficiency, and our lukewarmness.

In the 17th of Isaiah we meet with the same figure. "Ho every one that thirsteth," says the Lord by the mouth of the prophet, "come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price." But the condition is faithfully added in verse 7, that the wicked is to forsake his way, and the unrighteous man his thoughts.

It is important that we know what we are counseled to buy, and how to obtain it; but more important still that we act upon that knowledge, and become rich towards God. How many of us are doing this? How many of us are ascending the ladder of gospel perfection? 2 Pet. i, 5-7. We know our duty, and we unto us if we do it not.

MEETINGS IN NORTHERN VT. AND CANADA.

BRO. SMITH: The first day of December Bro. Sperry and I commenced meetings in the town of Eden, Vt., where we remained till we had given eighteen lectures. A deep and increasing interest was manifested in these meetings from their commencement to their close. Bro. A. Stone was with us in every meeting and assisted in preaching the word. He said so deep and candid attention was never before paid to the presentation of our views in this place. Two ministers attended several of the meetings. One of them took every discourse he heard in shorthand-writing. One man and his wife decided to keep the Bible Sabbath, and are now rejoicing in the present truth. Others who had given up the Sabbath mourned deeply that they had done thus, and resolved to go again with the people of God. These meetings gave new courage and energy to the brethren and sisters in this section, to press forward in the way to life, till our warfare is ended and the Life-giver shall come. We hear very encouraging reports from the church there.

Sabbath and First-day, 15 and 16 ult., we spent with the church in Wolcott, where we preached five times with good freedom. The brethren and sisters here seem to manifest a desire to consecrate themselves anew to God, and to enjoy more of his Holy Spirit, and press onward for the prize of immortality and eternal life. They have commenced the work of erecting a small house of worship.

Our next meeting of two days was at Irasburgh. On the Sabbath the meeting was held at Bro. J. Barrow's

house, and on First-day in a school house. This was decidedly a good meeting. While listening to an impressive discourse from Bro. A. Stone, on suffering with Christ, it seemed that at best we had learned but little in the school of suffering. With too much reluctance have we trod the cross-bearing, self-denying path which leads to the land of rest. In vain we talk of heaven or hope for it unless we cheerfully and obediently walk the narrow humble road that leads us there. We must awake and arm ourselves for the great conflict just before us, or we shall fail of being numbered with them that "follow the Lamb whithersoever he goeth." One man has commenced to keep the Sabbath here since the Conference, whose influence we hope will tell much in favor of the truth.

Sabbath the 29th, we spent in Enosburgh, with the brethren and sisters from Richford, Montgomery, Berkshire, Enosburgh, and other towns. The school-house in which we met (near Bro. Bourdeau's), was crowded full. The word of the Lord, which was spoken with freedom, seemed to sink into the hearts of those who heard it, quickening and encouraging them to pursue their heavenly journey. Many warm, spirited, and stirring testimonies were born by God's dear children, which not only strengthened themselves but fed others.

The next day we moved the meeting about two miles, for the purpose of a larger house. This, too, was well filled. A candid attention was paid by the friends present to the evidences of our position. The Lord helped and blessed us as we tried to show the truth of the Holy Scriptures. We preached four times in this section. The brethren were very anxious we should tarry longer, but we felt there was a demand for our labors in Canada in new fields. So Bro. D. T. Bourdeau and myself left for this town, praying the Lord to direct us to the right field of labor, while Bro. Sperry remained to spend the next Sabbath and First-day in company with Bro. A. C. Bourdeau. Bro. A. C. and D. T. Bourdeau, and Sperry and myself have given twenty-three lectures in one new field, and seven in another. A report of these interesting meetings as soon as I can write it.

In great haste,

A. S. HUTCHINS.

Sutton, C. E., Jan. 30, 1861.

REPORT FROM BRO. INGRAHAM.

BRO. SMITH: According to previous notice my appointments were filled at Round Grove and Princeville.

Our meeting at Round Grove, on the Sabbath, was very encouraging. I enjoyed good liberty in presenting the truth. On first day I was called upon to preach a discourse in reference to the death of Bro. Alonzo Rice, who fell asleep the 2nd day of December. Bro. Rice was a fine young man, a fond husband, and a consistent Christian. The church is deprived of an ornament to society, a child of a father, and a wife of a kind husband. But the prospect of the soon coming of the Life-restorer is a solid foundation of comfort to the many hearts that were caused to bleed by this stroke of divine providence.

I left Round Grove on Tuesday, Jan. 1st, and by railroad traveled one hundred and ten miles to Galva, Henry Co., and found Bro. Church at the depot ready to take me to his house. After a pleasant interview and a good night's rest, I started, in company with Bro. Church and Allen, for Princeville, Peoria Co. On our arrival our hearts were made glad to meet so many that had embraced the truth, as the fruit of our labor last spring. In this place last spring, I proclaimed the precious truths connected with our present position in the midst of opposition, but the truth fell into good ground and has been doing its work. Soon after my first visit to this place Eld. Blanchard commenced a careful investigation of the Sabbath question. He read the Old Testament nearly through, and the New Testament he read through twice. The result of his investigation is what we should naturally expect. He is now a firm believer in the commandments of God, and faith of Jesus. Bro. B. and wife and four children are now with us. Eld. Bliss and family are also with us. Bro. Bliss has occupied the no-Sabbath position for years, but his last prop has been removed, and like an honest man he has yielded to the truth. Our meetings on Sabbath and first-day were excellent. The presence of the Lord was with us.

I lectured here a few evenings and then left for a new place, near Mt. Hawley, where Bro. Allen had been lecturing, and awakened quite an interest. I tarried here about one week. A number decided to obey God and keep his commandments.

Last Sabbath I spent in Princeville. Here I had the privilege of meeting between thirty and forty Sabbath-keepers. After I had given a discourse on the inheritance, twenty-seven warm testimonies were given in favor of the truth. It was exceedingly encouraging to hear the voices of Elds. Blanchard and Bliss in favor of the Sabbath of the Lord and kingdom. These old pilgrims have stood the blasts and snows of about seventy winters. They have been preaching about forty years in the Christian Church. Their days of usefulness in proclaiming the truth are mostly in the past.

Our meeting was one of solemnity and deep interest. There is still an interest among some in the place to hear still more relative to our position. Our brethren are anxious to have the tent pitched in Princeville the coming season. This will probably be the best point to commence tent meetings.

Yours in love of the truth.

WM. S. INGRAHAM.

Round Grove, Jan. 25, 1861.

FAITH AND FEELING.

By feeling, I mean those joyous emotions of the mind, or moving of the affections, not unfrequently enjoyed by the faithful Christian in his pilgrimage in this world of trial and conflict. Such frames of mind are eagerly desired and often too much depended upon by many as the evidence of hope, to the exclusion of a living faith in God and his precious word. Many while in disobedience to the plain commands of God will plead, in justification, an inward feeling, and claim that God blesses them, and hence, think they must be right.

But joyous emotions of mind are not confined to a religious experience. The successful worldly man has them while surveying his broad acres, rich with the golden harvests ready for the reapers, or while counting over his piles of glittering gold. The successful candidate for popular distinction has joyous emotions, when after a contested struggle he comes out of it bearing the palm over a disappointed rival. The youthful lovers of pleasure have them while reveling in worldly pleasure.

But I do not mean to disparage genuine religious emotions or the moving of the affections toward God in joy and peace. But faith is transcendently important. Many of us are prone to make religious enjoyment the test of our discipleship; and when trials and temptations come upon us we sometimes think all is lost, and very many become discouraged, and give way to unbelief, and lose their confidence. Our feelings are not subject to our will or control, but are changeable. But faith or confidence in God and his word may, and in fact must, become the continual habit of the mind in all conditions and circumstances of life, in afflictions and trials, in temptations and conflicts, come life or death. Let me contrast faith and feeling.

Take the case of Abraham, the father of the faithful. Paul says of him [Rom iv, 18-20], "Who against hope believed in hope that he might become the father of many nations, according to that which was spoken, So shall thy seed be." "And being not weak in faith, he considered not his own body now dead, neither yet the deadness of Sarah's womb." "He staggered not at the promise, through unbelief, but was strong in faith, giving glory to God." It was against hope that he believed in hope. Why? Because he was a hundred years old and Sarah ninety. So the fulfillment of the promise of the birth of Isaac had become a natural impossibility, and yet the truth and faithfulness of God was involved in its fulfillment. Now in order to appreciate the triumph of Abraham's faith over feeling consider what was involved in the promise of the birth of Isaac. His birth was the pledge of the fulfillment of all the promises which God had given: the failure of this promise was the failure of all. For Isaac's birth was the pledge of the fulfillment of the promise: "In thy seed shall all the nations of the earth be blessed." It was the pledge of the coming of Jesus, and the proclamation of the gospel to gather numerous people

which were to be of the faith of Abraham, the father of them all. Isaac's birth was the pledge of a future life in the resurrection from the dead for himself and the expected myriads of the faithful to be gathered out of all nations, until time should end, through the death and resurrection of Jesus the promised seed. Isaac's birth was the pledge of a future everlasting inheritance; "the heavenly country;" "the city which hath foundations;" "the world made new." For these, by faith "he was a pilgrim and stranger." Here were mighty interests at stake involving his very existence; and though the fulfillment of the promise had become a natural impossibility, yet his faith triumphed over every feeling of discouragement, and he believed God.

But again, Paul says of him [Heb. xi, 17-19], "By faith Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only begotten son." "Of whom it was said that in Isaac shall thy seed be called." Now what kind of feeling, think we, he experienced then? In addition to his miraculous birth as the pledge of the truth and faithfulness of God, and involving his every future hope, he had the tender affections of a parent for his beloved, only son. Here again faith triumphed over feeling; "for he believed that God was able to raise him from the dead, from whence also he received him in a figure."

Again, in Heb. xi, 24-26, of Moses it is said, "By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter," "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "Esteeming the reproach of Christ greater riches than all the treasures of Egypt; for he had respect to the recompense of reward." Consider the refusal of Moses. This was the consecration of every worldly prospect. How would the pampered heir of wealth and worldly honor regard such a refusal? His every feeling would revolt; yet by faith Moses sacrificed wealth, honor and all. Consider also his choice: "Choosing rather to suffer affliction," &c. Feeling never prompted to this choice. It was a mighty controlling principle that prompted him; that principle was faith in the promise of God concerning his people. Hence, Moses chose affliction, trial, scorn, contempt and poverty, by an identity with the slaves of Egypt, trusting the truth and faithfulness of him who had promised.

But again, Heb. xi 36, 37. "And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments." "They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented." "Of whom the world was not worthy; they wandered in deserts and in mountains, in dens and caves of the earth." What gave these suffering, persecuted ones acceptance with God, and the certainty of a better resurrection? Was it joyous emotions? No: it was faith in God.

Here, my brethren, is an example worthy of our imitation. Better indeed is the opposition and scorn, the contempt and reproach from friends and brethren once so kind, and even from our dearest, most beloved ones. Under such trials our joys are turned into sadness and weeping and mourning. It is in such circumstances we prove the value of faith in God. Trusting in his promise with anguished hearts, we submit ourselves to his holy blessed will.

But let us take another view of this subject. See the woman in the pharisee's house bowing down to the feet of Jesus, washing them with her tears and wiping them with her hair, kissing them, and anointing them with precious ointment; for which did Jesus pronounce her saved? her feeling, or her faith? "And he said to the woman, Thy faith hath saved thee; go in peace. Luke vii, 38.

Look at the poor diseased woman, who had spent all her living upon physicians, and who came to Jesus, and touched the border of his garment. Why was she made whole? "And he said unto her, Daughter be of good comfort, thy faith hath saved thee. Go in peace."

The same with the two blind men who came to Jesus. "Jesus saith unto them, Believe ye I am able to do this? They said unto him, yea, Lord." "Then touched he their eyes, saying, According to your faith, be it unto you." "And their eyes were opened."

Again, the Syrophenician woman. O woman great is thy (feeling? no; great is thy) faith. Be it unto thee even as thou wilt." In these instances it was faith that triumphed.

In conclusion, let me inquire, What is faith? In it is trust and confidence in the word of God, revealed in the Scriptures as the word of God. God's word constitutes reliable ground for confidence, and evidence sufficient to rest faith upon. Let me illustrate. Here is a man who with great satisfaction displays a roll of small papers with figures and engravings upon them. He says—and fully believes what he says—that they are each 1000 dollars; and yet they are only promises upon paper. Why are they each to him really 1000 dollars? His faith makes them so. It is his faith in these promises that gives that feeling of satisfaction and importance he exhibits.

Feeling, then, is the result of faith. Now suppose I merely cultivate feeling as evidence of my acceptance; the first trial or temptation may change my feelings into doubt and fear; and not having my feeling under my control I am in danger of sinking down into discouragement and unbelief.

Here is the difficulty with the unstable trusting to feeling alone. Here is the reason why there are so many stony-ground and thorny-ground professors. How can they endure with no better foundation than mere feeling? Faith in God's word is a living, abiding principle, not contingent upon circumstances, conditions or feelings; a well-spring of life forever flowing a sure foundation that never fails.

Do we wish happy, joyous emotions? Cultivate an implicit unwavering confidence in God and his word; and feeling will follow faith as surely as effect follows cause.

B. F. ROBBINS.

Friendship, N. Y.

POISONED ARROWS.

THE No-law, Age-to-Come people had a general conference in Ind. last August, one object of which seemed to be to kill the law of God, and the influence of those who advocate it.

The name given us at that conference was "Northern Factionalists." Among other things, A. N. Seymour stated several times that M. E. Cornell embraced the Sabbath some nine years since, but upon more mature reflection discovered that he had been mistaken, and renounced the Sabbath. But his former brethren did not think him worthy of a support, and the "Factionalists" would not support him unless he would preach the Sabbath. So Bro. Cornell went to preaching what he did not believe, and has been at it ever since.

When the story was told to me I declared that it was not true. Other things coming from the same source I also denied.

I would here ask whether there is a shade of truth in the whole story? or will some men follow a theory which can only live by denouncing its adversaries?

M. HULL.

We have been personally acquainted with Bro. M. E. Cornell for more than six years, and do not hesitate to say that we believe the above charge against Bro. C. to be a willful, malicious falsehood.

JAMES WHITE.
URIAH SMITH.

THOUGHTS SUGGESTED BY THE DEATH OF A SISTER.

Yea, she is gone. Alice, our loved sister, once so sprightly and gay, so buoyant with life and hope, is now dead and sleeping in yonder silent tomb. O, how we miss her! how little did we think the place she filled so large! How much we loved her, and how poorly prepared to give her up and see her no more! But she has passed from us. Those sparkling eyes and that smiling face will be seen no more. That merry ringing laugh and gleeful voice will never again be heard by us. All that was lovely is now passed into silence and screened from our view. And Oh, how our hearts ache when we think of the loneliness, the emptiness and silence that everywhere reigns in the place once filled by our dear sister! Why was she taken from us in youth, just as she began to realize life? Just as hope began to bud and blossom, expanding her

young mind to behold many a verdant field of pleasure and scenes of happy, joyous life?

But why should we mourn, or repine, or charge folly to our Maker? He loveth all his creatures. He doeth all things well; and not even a sparrow can fall to the ground unnoticed by him. And although we feel afflicted and pained, yet this is but a forcible confirmation of the revealed will of God, which declares, "Dust thou art, and unto dust shalt thou return."

Again, "All flesh is grass, and all the goodliness thereof is as the flower of the field." And again, how solemn and impressive the scripture: "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down. He fleeth also as a shadow, and continueth not."

But then it was so sudden, so unexpected, that it gave us but little time for reflection, or to ask ourselves whether we had done all our duty to her or not; whether we had always been as kind, as courteous, as patient, as loving and forgiving as we wish we had been to her.

It is no pleasure now to remember those idle or angry words spoken to her or in her presence. How we wish that we had been more thoughtful, more watchful and prayerful before her, and for her. But it is all passed now. All those golden moments and opportunities once enjoyed, yet so lightly esteemed, are all fled from our embrace. They are gone, yea, forever gone, so that they may not be recalled. How solemn the thought! Yet this we may do: We may begin anew to serve God. We may from this moment double our diligence, and henceforth be more devoted and watchful than we have ever been. And although we have not power to call our sister back to earth again, yet this we may do, we may heartily repent of our past follies and neglect, and hereafter be to those living, what we wish we had been to her that is now dead. And thus the affliction may be sanctified to our good and the good of others, and we be made wise to redeem the time.

How important the lesson that we may here learn! As the Psalmist said, "Before I was afflicted I went astray, but now have I kept thy word. . . . It is good for me that I have been afflicted, that I might learn thy statutes." Ps. cxix, 67, 71. We little realize the worth of the blessings that we enjoy. Until they are taken from us they seem to us as a matter of course. But when they are gone, how we value them, and how ready we are to upbraid ourselves for being so careless as to let them pass unimproved and unemployed. We are ready to exclaim, O, could we but live our lives over again, how differently would we live! Surely we would be more thoughtful, more wise. But it is folly to indulge in such idle fancies. They do us no good. They make us no better. They do not improve the present moment; and any reformation that neglects the present moment is deceptive. The good that it promises is never reached. Yea, it matters but little whether we look back or forward with good wishes or desires, unless we have sufficient strength, sufficient moral courage to brave opposition, to take up our cross and obey the truth now, to-day. We surely are no better; we are yet unconverted; our hearts are yet unsubdued by divine grace and wisdom. Now is the accepted time, and behold now is the day of salvation. Yea, all hangs upon the present moment, to improve which is (so far as we can) to atone for the past and fully prepare us for all there is for us hereafter to do, to suffer or enjoy. Indeed, it is not a change of circumstances, or a restoration of misspent time that we need so much as a change of heart, a change of disposition and life. We need the Spirit, the power and wisdom of God to reign within us to the subduing of all sin. And if indeed we are sorry for our past follies or sins, we shall be in earnest trying to right the wrongs that have existed. We shall be more watchful and wise for the future. We shall be careful not to offend in word or in deed. We shall cease to do evil and learn to do well.

This is the kind of reformation everywhere recommended and urged in the Bible. A repentance that is genuine enables a man to break off his sins by righteousness, and his iniquities by turning to God.

O, may God grant me that repentance, and that all my afflictions and losses may be sanctified to my good, in enabling me the more wisely and faithfully to im-

prove upon the many remaining blessings that I enjoy.

E. GOODRICH.

Edinboro, Pa.

SHALL I BE AN OVERCOMER?

ADDRESSED TO THE YOUNG.

MY DEAR YOUNG FRIENDS: This is an important question, and eternal consequences hang upon your decision. I have often heard those words spoken from full hearts; and the speakers seemed to realize the greatness of the work, and their inability to perform it in their own strength. But there is One fully able to help you, One that is strong to save and mighty to deliver. Trusting in him you have nothing to fear but it is truly a great work, surrounded by so many influences directly opposed to your progress; fearful and doubting you are sometimes almost ready to give the struggle over; but while you fear the Lord, you may take courage from this precious assurance, that "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, and remembereth that we are dust." Ps. ciii, 14, 15. How kind and tender these words. Earthly parents may not fully understand how much their children can endure, and lay upon them tasks too heavy for them; but not so your heavenly Father. He knows how weak and frail you are, and though the work of overcoming is a daily and hourly task, yet he will lay upon you no burden that you may not overcome by the help of Him who was tempted in all points as you are, and who knows how to deliver the godly out of temptation. If you are fully submitted to God, you may successfully resist the Devil and his wiles. Present yourselves a living sacrifice to God; lay all upon his altar; remember that he will not accept a lame sacrifice, but give him the whole heart, and you will find the Lord faithful and true. He will give you grace to overcome and strength to stand in the midst of all the evils in these perilous times. But my heart has been pained to hear that some of my young friends are conforming to the world, following its fashions, loving its pleasures, and consequently losing the spirit of the message, losing their interest in the truth, losing their spirituality, not anxiously seeking the society of those who are interested in their spiritual welfare, and who could encourage and advise them, but delighting in the company of those who will lead them still farther away from truth and duty.

Dear Young Friends, are you blind to these things? Are you deceived with regard to your real condition? Do you imagine yourselves in the favor of God and the enjoyment of his blessing, when in fact he frowns upon you, and holy angels are made to weep over your wayward and inconsistent course? O, let me entreat you to examine your hearts and see whether the love of God dwells there. Is not your heart divided, and does not the world engage the larger share of your thoughts, more than you bestow upon the work of overcoming, the exceeding great reward, and those things calculated to inspire the Christian with zeal and energy, and quicken their pace in the narrow way? You say you desire to overcome. If so, you will be making some effort in that direction. The Lord wants to save you, Jesus still intercedes, angels are waiting to minister, friends are pleading fervently at a throne of grace, the Spirit is wooing and beseeching you. O do not harden your hearts and grieve it away forever; but now while you feel its sweet drawing influence, hasten to secure the approbation of God by turning away from the unholy influences that are binding you down to this poor dark world. These things that now so please the eye and delight the sense, are soon to wither and blacken under the plagues of God's wrath. Will you continue to love them and cling to them and at last perish with them, miserably perish for the sake of a few fleeting hours of worldly enjoyment? Wisdom points out a way by which an eternal life of glory may be secured, and though there may be difficulties and obstacles to be overcome, yet this way is not without its enjoyments, for she declares that her ways are ways of pleasantness and all her paths are peace. When you taste the sweets of obedience, and get a view of the glorious things in reserve for the faithful, the seeming pleasures of earth will no longer charm you. O improve the

precious moments. Now is the time to break away from opposing influences and engage with all your hearts in the work of preparation to stand in the battle in the day of the Lord.

Will you do it? Will you overcome and have the reward, the glory, eternal life?

A. M. A. CORNELL

Rochester, Mich.

LANGUAGE OF THE CHRISTIAN.

The cross the world is bearing,
Is not the cross for me;
To turn from sin not caring
To gain true liberty;
But there's a cross which Jesus bore,
The powers of hell he triumphed o'er,
The way for me preparing,
O that's the cross for me.

The praise the world is seeking,
Is not the praise for me;
Which wicked hearts are speaking
In pride and vanity.
But there is praise which can be won
Of Jesus, when he says "Well done!"—
To those who truth are seeking,
O that's the praise for me.

The books the world is reading,
Are not the books for me;
For worldly wisdom heeding
Will lead to misery;
But there's a Book I dearly prize,
Which tells me how from sin to rise,
The way to heaven leading—
O that's the Book for me.

The song the world is singing,
Is not the song for me;
The truth away they're flinging,
They would not Jesus see.
But there's a song the saints will sing,
The song of Moses and their King,
Through heaven 'twill be ringing,
O that's the song for me.

The crown the world is gaining,
Is not the crown for me,
Its beauty soon is waning,
'Mid strife and villainy.
But there's a matchless crown in heaven,
To all the faithful 'twill be given,
When we shall all be reigning,
O that's the crown for me.

The home the world possesses,
Is not the home for me;
Its sorrows and distresses
Oft make our comforts flee;
But there's a home no sorrow knows,
And Christ will bring to that repose
Him who his name confesses,
O that's the home for me.

A. L. GUILFORD.

Monroe, Wis.

LETTERS.

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

From Bro. Wilson.

DEAR BRETHREN AND SISTERS: I have just received *Spiritual Gifts*, Vol. 2, and in perusing it I have experienced a great blessing. It was to me truly a spiritual feast, at which my soul was refreshed. Thanks to our kind heavenly Parent for causing such light to be dispensed among his believing children, and thanks to our beloved brother and sister White for their instrumentality in placing the same within our means of obtaining it. Who can but sympathize with them in the toils and privations which they have endured for the sake of the needy cause of Christ? May heaven be their great reward, and the reward of all who have forsaken everything to go forth and proclaim the good news of salvation, and of the coming kingdom to a perishing world.

I would be remembered in the prayers of God's people as they kneel at the family altar, or retire separately to plead with the Lord in secret. I stand all alone with reference to human companions in the truth, but I can say with thankfulness toward God that I have not been at any time without the means of consolation and support, or without one whom I find to be "a very present help in time of trouble." The more I realize of the peace of God which passeth understanding, the more I desire and miss the society of fellow-

pilgrims and sufferers for Christ; but "the Lord God is a sun and a shield, the Lord will give grace and glory. No good thing will he withhold from them that walk uprightly."

Yours in the Christian's hope.

G. P. WILSON.

Wilson's Mills, Me.

From Bro. Barrows.

BRO. SMITH: I have just returned from Texas, Pa., where I have been delivering a course of lectures on the faith relative to the soon coming of Christ, the Sabbath, &c. The Spirit of the Lord was present to accompany the word to the hearts of the honest. The meeting was one of interest from the commencement to the close. Eight have come out on the law of God, and state their determination henceforward to keep the Sabbath of the Lord; and quite a number more are almost persuaded to be Christians. The Lord lead them out into the liberty of the Sons of God, is my prayer. There seems to be quite a field opening for labor in that part of the vineyard. May the Lord cause the trumpet to be blown there. Yours, looking for life at the appearing of Jesus."

From Bro. Hastings.

DEAR BRETHREN AND SISTERS IN THE LORD: I feel a desire to say something to you through the *Review* concerning the love of the truth. And here let me ask Why do we love the truth? Is it because it is the only means that can save us? This is all right so far as it goes: but I would here suggest that there are much deeper and stronger reasons why we should love God's truth.

When we look at the government of God; we see it based upon principles which in themselves constitute the very height of holiness and moral perfection. First purity is an indispensable law of heaven. When we turn our thoughts to the myriads of holy angels who dwell there, and think that not one wrong desire or thought ever existed in all that countless throng, but all is forever spotless and pure; how transporting the thought! how charming the spectacle! Is not a scene like this worth loving.

Again, justice is inseparably connected with the throne of heaven. The strictest truth and equity ever reign there. There it is that we behold the very height of moral perfection. It is there that we get a view of that order of things which alone is calculated to secure the highest possible good to the universe of God.

O, who would dare breathe forth one unhallowed desire to enter in through the gates into that city with one contaminating stain upon his soul! Such a thought would be sacrilege! such a wish rebellion against God.

We are to love the truth for its own sake. For its own inestimable value. The true Christian loves God, first, because he is a God of truth, and because he is the embodiment of all that is lovely in the universe; and, second, because of the blessings which he has secured, and expects to receive at his hands. The man who loves God merely because he expects to be saved in return, knows nothing of true love to God.

O, brethren, do we love the truth above all other things? Are all our earthly interests swallowed up in our love to God and his cause? If so it will be a pleasure to do what little we can for the truth. If so it will at least cease to be painful to us to do what little we can for a cause we love so deeply—so fervently. But the regret will be on the other hand that so much must be done for other purposes and so little for the cause of God.

Men will sustain what they love best at all hazards; and every thing that goes in any other direction is apt to be a source of regret with them. Our love of truth must be paramount to all other considerations, and then our duties will give us pleasure, and we shall be able to say from experience, that his yoke is easy and his burden light.

Wright, Mich.

W. HASTINGS.

From Bro. Van Horn.

BRO. SMITH: I would say to the lovers of present truth, and to all others, who have a desire to serve the Lord; that I am still holding on to the hope set before us, with firmness and decision. I can say with all my heart that I begin to love to serve the Lord; yea, I

can say with Paul, "I delight in the law of God after the inward man." The truth shines brighter, and is becoming more glorious to me. The great plan of salvation is opening to my view, and when I see the precious promises that God has given to cheer the lone pilgrim on, in his journey here; it inspires my heart with new zeal, and gives me fresh courage to strive on a little longer that I may gain the promised inheritance. I am glad it requires the whole heart, and all we possess, to serve the Lord; for then we know that we love him, and that he loveth us.

The few of like precious faith, that dwell in this vicinity, have been greatly blessed and encouraged, through the labors of Brn. Allen and Ingraham, to press on to mount Zion. Some have come out decided in the truth while others are investigating. May the Lord bless, that the seed be not sown in vain, but that they with us may get the wisdom that is from above, that our minds may be enlightened on the blessed truths of the word of God.

Dear brethren and sisters, let us arise to action and to duty, that we may come up to our high privilege in the Lord. For what will a mere profession amount to? It will not save us, and when it is revealed by fire, it will be nothing but dross. O, let us get the heart into the work; for where our treasure is the heart will be also. And when we have purified our hearts in obeying the truth, then we shall have the gold that is tried in the fire; then our affections will flow out in supreme love to God, and to our neighbor as ourselves; then shall we long for the appearing of Jesus, and hail him with joy when he comes.

If the third angel's message is now being sounded, and is the truth (and there is no doubt), it requires of us immediate action, in order to prepare for the solemn scenes that are about to transpire upon the earth. To those that are becoming discouraged, I would say take up the Bible and take another view of the kingdom as there revealed and then seek earnestly for the guidance of the Holy Spirit, and the Lord will not forsake you.

May the Lord help us all to overcome is my prayer.

Yours striving for the kingdom,

ISAAC D. VAN HORN.

Mt. Hawley, Ills.

Extracts from Letters.

Sister M. P. Shaw writes from North Fairhaven, Mass. "The commandment-keepers in this town and Dartmouth are well pleased with the doings of the Conference and especially with the appropriate name and also the unity generally increasing in the body, believing it will continue to increase among all the living members of the body of Christ until they all learn to move in perfect harmony and promptness in doing the will of their Master, who worketh in them to will and to do of his good pleasure. We rejoice greatly in the prosperity of the cause and good news from the messengers who write; and we hope to hear from them all oftener."

Bro. W. H. Fortune writes from Decatur City, Iowa, "The cause in this city is progressing. There is a general call for preachers. Could not Bro. E. W. Shortridge, or some other brother come this way? Any brother can find a welcome home at my house, or with any of us in Decatur City. Truly the harvest is great but the laborers are few. Let us send our petitions up to God that he will prepare more messengers and send them into the great harvest field."

OBITUARY.

FELL asleep in Jesus, Sabbath morning, Jan. 5, of consumption, Bro. Ira B. Woodin, in the forty-third year of his age.

Bro. Woodin received the third angel's message under the preaching of Bro. M. E. Cornell some seven years since, and it is believed that he earnestly strove to do the will of the Lord at all times. He endured as seeing Him who is invisible, and thanked the Lord for patience, for the "patience of the saints." His sufferings are over, and the promise in Rev. xiv, 13 is his. He leaves a widow and a daughter to mourn his loss. At his burial the 90th psalm was read, and a few appropriate remarks made concerning the first resurrection, by Eld. J. Warner, of this place.

J. E. TITUS.

Sylvan, Washt. Co., Mich.

P. S. If some messenger should pass through this place, sister Woodin would be glad to have him stop and preach a funeral discourse.

J. E. T.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEB. 5, 1861.

"A DEARTH OF REVIVALS." Under this heading we find an article in the Oberlin Evangelist, from which we extract the following paragraph. Taken in connection with the recent revivals, so-called, it becomes significant and worthy of record. It reads as follows:

"So far as our information extends, there are but very few revivals of religion at this time in the country. Our personal visits among the churches and ministers have brought us in contact with not one. We scarcely hear of any through the religious press. It is rare that the dearth of revivals has been so general as at this moment."

WANTED. A few copies of REVIEW, Vol. ix, Nos. 8 and 9, are very much wanted at the REVIEW Office. Those who have them, and can send them, will do the Office quite a favor to send these two numbers. J. W.

THE NEW HYMN BOOK.

Not a type is set on the new Hymn Book yet. Please send in good Hymns and Tunes, and point out defects in those in the old Book. We want the best Hymn Book in the world. We dare not take the whole responsibility of selecting. Neither have we the least idea of leaving this important work to any one or two men. Let us all take hold and have an admirable Book that will suit all as far as possible. J. W.

Note from Bro. Sanborn.

BRO. SMITH: I have just closed a series of lectures in the town of Newark, Rock Co., Wis. A few have commenced to keep the commandments, and others are almost persuaded to do likewise. May the Lord help them to obey the truth is my prayer. ISAAC SANBORN.

NOTE FROM BRO. RUSSELL.

BRO. SMITH: After the decease of my wife I immediately went on a tour to Ohio, where I gave a course of lectures to a large congregation. Many acknowledged the truth, and some at least will try to live it out. It was within seven miles of Mt. Blanchard, where Bro. Holt, Butler and Waggoner pitched the tent one year ago last summer. Duty called me home at a time when I should have stayed for the good of the cause. Cannot Bro. Butler or some other one call up there and hold meetings for a week or two, soon? Call at Thomas Russell's, which is near the place of holding meetings. There are several other places near by where they want some one to lecture. I believe there are many honest souls in that vicinity. May the glorious truths of the word of God reach them before it is too late. Yours in love. WM. RUSSELL. Mauston, Wis.

APPOINTMENTS.

PROVIDENCE permitting, I will be with the church in Dayton or Richmond, as Bro. Osborn may appoint, Feb. 15, and stay over Sabbath and first-day. Fairfield, Feb. 21, and over first-day. Knoxville, March 1. Pleasantville, March 8. Newbern, March 12. Ottawa, as Bro. Booze and Jones may appoint, March 15. Afton, March 22. Decatur City, March 29.

All the above meetings to commence at 6 P. M. It is expected that Bro. Shortridge will be with me at some if not all, the above appointments.

I would be glad to receive means on this tour to support the Southern Iowa tent the coming season.

Brethren, come to these meetings praying the blessings of the Lord upon us. M. HULL.

We have withheld the above appointments one week to hear from Bro. Hull in regard to our proposed visit to Iowa; but not hearing from him, dare not take the responsibility to wait longer.

We do not now expect to be at the Marion Conference, as we think it would be best for the cause for us to wait till the brethren think best to make arrangements for a series of Conferences through the State. JAMES WHITE.

PROVIDENCE permitting I will commence a course of lectures in Columbia Co., Wis., in the vicinity of Bro. Newcomb's, where he may appoint, to commence February 16, on what is called Friday evening. Will Bro. Newcomb meet me at Columbus the 15th of February, as I expect to come on the cars. ISAAC SANBORN.

Marion Conference.

AGREEABLY to an arrangement made with the brethren at Lisbon, on Friday, Dec. 29, there will be a conference held at Marion, commencing Friday eve, Feb. 15, and hold over Sabbath and first-day, for the purpose of making necessary arrangements for running the Tent the coming season. We cordially invite our brethren from all parts to come up, that we may put forth our united effort to send this gospel of the kingdom to every creature. We hope to see a good representation from all those points that stand identified with us in this conference. Others are also invited. Done by order of the Marion church. V. M. GRAY.

Jan. 11, 1861.

HELP THE POOR PREACHERS.

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

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

Let us hear from others soon. J. W.

Business Department.

Business Notes.

P. A. Rockwell: The REVIEW sent to H. Rockwell is paid to the close of present volume. We apply \$1 on INSTRUCTOR to E. Rockwell, paying it to Jan. 1862, and we send you \$1 worth of books, which leaves \$1 still subject to your order.

M. F. Sipe: Received.

R. O'Brien: You can send P. O. stamps if you have them.

J. H. Waggoner: Your INSTRUCTOR business was not given to Bro. White.

S. B. McLaughlin: The money was received. You will find it receipted in No. 6 present volume. It paid W. P.'s paper to Vol. xv, No. 7, leaving \$2 due to the present time.

N. Fuller: Received.

L. A. Bramhall: Testimony will be sent when ready. We send the other books now.

Receipts.

FOR REVIEW AND HERALD.

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

- C C Annis 1,00, xviii, 1. Cyrus Smith 2,39, xviii, 1.
Sam'l Wiswell 1,00, xviii, 12. Chas Baker 2,00, xvi, 1.
R Cochran 2,00, xviii, 1. J Barden 1,00, xviii, 1. J A
Laughhead 1,00, xviii, 1. J M Lindsay 1,00, xviii, 1. J
M Lindsay (50 each for H Lindsay & J C Taylor) 1,00,
each to xviii, 1. W H Edson 1,00, xv, 17. E Gaskill
(for E Timothy) 1,00, x, 12. R Darling 0,50, xviii, 12.
S Haywood 0,50, xviii, 12. F Howe 1,00, xviii, 12. H
Rowley 1,50, xvii, 8. H W Higley 0,50, xviii, 12. W
McNitt 2,00, xix, 12. W H Fortune 1,00, xvii, 10. Han-
nah Gardner 0,50, xviii, 1. Wm Vanard 1,00, xviii, 1.
W P Rathbun 2,00, xviii, 1. S A Proctor 1,62, xvii, 1.
Jno Roberts 1,50, xiv, 1. P E Ferrin 1,00, xix, 14. P
E Ferrin (50 each for A Ferrin & Mrs A Ferrin) 1,00
each to xviii, 12. L Darling 1,00, xviii, 12. O Davis
1,00, xviii, 12. Wm Farnsworth 100, xvii, 1. O P Rice
1,00, xviii, 1. N H Schooley 2,00, xvii, 14. Jno Welton
1,00, xviii, 12. M W Steere 0,60, xviii, 1. M Harlow
0,50, xviii, 12. C H T St Clair 1,00, xviii, 1. M Scott
1,00, xviii, 1. P L Cross 0,63, xviii, 12. Mrs A Grimes
1,00, xviii, 12. John Byington 1,00, xix, 1.

FOR MISSIONARY PURPOSES. Wm Harris \$0,75. Ch. in Delta, Ohio, (s. b.) \$4. M A Eaton \$0 40.

FOR REVIEW TO POOR. F M Palmiter \$0,50. W McNitt \$1,50. B M Osgood \$0,90.

PUBLICATIONS.

- Supplement and Addition to Hymn Book, 35 cts.
" in paper covers 25 "
Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, 15 "
The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, 15 "
Hope of the Gospel, or immortality the gift of God, 15 "
Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man, 15 "
Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism, 15 "
The Kingdom of God. A refutation of the doctrine called Age to Come, 15 "
Pauline Theology, or the Christian Doctrine of Future Punishment, as taught in the epistles of Paul, 15 "
The Atonement, 15 "
Prophecy of Daniel. The Four Universal Kingdoms, The Sanctuary and Twenty-three Hundred days, 10 "
The Saints' Inheritance. The Immortal Kingdom located on the New Earth, 10 "
Signs of the Times, showing that the Second Coming of Christ is at the door, 10 "
Law of God, The Testimony of both Testaments, showing its origin and perpetuity, 10 "
Vindication of the true Sabbath by J. W. Morton, late Missionary to Hayti, 10 "
Review of Springer on the Sabbath, Law of God and first day of the week, 10 "
Facts for the Times. Extracts from the writings of eminent authors Ancient and Modern, 10 "
Miscellany. Seven tracts in one book on the Second Advent and the Sabbath, 10 "
The Seven Trumpets. The Sounding of the Seven Trumpets of Revelation viii and ix, 10 "
Assistant. The Bible Student's Assistant, or a compend of Scripture references, 5 "
Nature and Obligation of the Sabbath of the Fourth Commandment—Apostasy and Perils of the Last Days, 5 "
Truth Found. A Short Argument for the Sabbath with an appendix, "The Sabbath not a type," 5 "
An Appeal for the restoration of the Bible Sabbath in an Address to the Baptists, 5 "
Review of Crozier on the Institution, Design and Abolition of the Seventh-day Sabbath, 5 "
Review of Filio—A reply to a series of discourses delivered by him in Battle Creek, on the Sabbath question, 5 "
The Fate of the Transgressor, or a Short Argument on the First and Second Deaths, 5 "
Brown's Experience in relation to Entire Consecration and the Second Advent, 5 "
Report of General Conference held in Battle Creek, June 3-6, Address on Systematic Benevolence, &c., 5 "
Sabbath Poem. A Word for the Sabbath, or False Theories Exposed, 5 "
Illustrated Review. A Double Number of the REVIEW AND HERALD Illustrated, 5 "
Spiritual Gifts Vol. 1, or the Great Controversy between Christ and his angels, and Satan and his angels, 50 "
Spiritual Gifts Vol. 2. Experience, Views and Incidents in connection with the Third Message, 50 "
Scripture Doctrine of Future Punishment. An Argument by H. H. Dobney, Baptist Minister of England, 75 "
Debt and Grace as related to the Doctrine of Future Punishment, by C. E. Hudson, 100 "
Voice of the Church on the Coming and Kingdom of the Redeemer. A History of the doctrine, 100 "
PENNY TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Law of God, by Dobney (2 cts.)—Law of God by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word.
These small Tracts can be sent, post-paid, in packages of not less than twenty-five.
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 angel's message till she fell asleep in Jesus. Price 25 cents. In paper covers, 20 cents.
The Chart. A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 15 cts. On rollers, post-paid 75 cts
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 Gebod. 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 Betes 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.
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 REVIEW & HERALD, Battle Creek Mich.