

ADVENT REVIEW,

AND SABBATH HERALD.

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

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THE CLOSET OF PRAYER.

TUNE—*My rest is in heaven.*

My closet, my temple, my social retreat,
It's there with my Saviour in concert I meet;
How many the objects inviting me there,
To pour out my soul in the order of prayer.

How sweet is the morning, how bright is the view,
When the fields and the woodlands are dripping with dew,
The fragrance of blossoms perfuming the air,
Invites to my closet, invites me to prayer.

When tempests arise and stormy winds blow,
And all the deep future is darkness and woe,
I have a pavilion to which I repair,
And rest in my closet, my temple of prayer.

When the shades of the twilight spread over the lawn,
The day is retiring and evening comes on,
The voice of the songsters that slips through the air,
Invites to my closet, invites me to prayer.

When shades of great darkness come over my heart,
And I fear that my God is about to depart,
I come to my closet and find him still there,
His hands filled with blessings in answer to prayer.

I bless the glad day when his grace I first felt,
His mercy then saved me and cancelled my guilt;
I will visit my closet and never despair,
It was there my Redeemer first answered my prayer.

THE RESURRECTION.

An extract from a sermon, delivered, April 1st, 1860, at Exeter Hall, London.

BY C. H. SPURGEON.

So much upon this first point. But observe, while the identity is real, the transformation is glorious. The body here is mortal, always subject to decay. We dwell in a poor uncomfortable tent; continually is the canvas being rent, the cords are being pulled up. We are full of sufferings, and aches, and pains, which are but the premonitions of coming death. We all know, some by our decayed teeth, which are, as I said the other day, but the emblems of a decayed man: others by those grey hairs which are scattered here and there; we all know that our bodies are so constituted that they cannot remain here except for a limited period, and they must—so God has willed it—return to their native dust. Not so however, the new body; "It is sown in corruption, it is raised in incorruption." It will be a body upon which the tooth of time can have no power, and into which the dart of death can never be thrust. Age shall roll after age, but that body shall exist in everlasting youth. It shall sing, but never shall its song be stayed by weakness; there shall be no signs of mortality; the shroud, the mattock, and the spade are never seen in heaven. Such a thing as an open grave shall never appear in the celestial king-

dom; there they live, live, live, but never, never, never shall they die. See then, how different the body must be; for as this body is constituted, every nerve and every bloodvessel tell me I must die. It cannot be otherwise. I must endure this stern decree, "Dust to dust, and earth to earth, ashes to ashes," but in heaven every nerve of the new body shall cry, "Immortality." Every part of that new frame shall speak for itself, and tell to the spirit that they are everlasting companions, married in eternal wedlock.

There shall be, moreover, a great change in the new body as to its beauty. "It is sown in dishonor; it shall be raised in glory." The old metaphor employed by all preachers upon this doctrine must be used again. You see here a crawling caterpillar, a picture of yourself, a creature that eats and drinks, and may readily be trodden on. Wait a few weeks, that caterpillar shall spin a shroud, lie down, become inactive, and sleep. A picture of what you shall do. You must spin your winding-sheet and then be laid in the tomb. But wait awhile: when the warmth of the sun shall come, that apparently lifeless thing shall burst its sheath. The chrysalis shall fall off, and the insect fly forth equipped with glittering wings. Having arrived at its full state of perfection, the image, the very image of the creature shall be seen by us all dancing in sunbeams. So shall we after passing through the wormhood here to our chrysalis state in the grave, burst our coffins and mount aloft glorious winged creatures made like unto the angels;—the same creatures, but oh! so changed, so different, that we should scarce know our former selves if we could be able to meet them again after we have been glorified in heaven.

There shall be a change, then, in our form and nature. Old master Spenser, who was a rare hand at making metaphors, says, "The body here is like an old rusty piece of iron, but Death shall be the blacksmith; he shall take it and he shall make it hot in the fire, until it shall sparkle and send forth burning heat, and look bright and shining." And so surely it is. We are thrust into the earth as into the fire, and there shall we be made to sparkle and shine, and to be full of radiance; no more the rusty things that we once were, but fiery spirits, like the cherubim and the seraphim, we shall wear a power and a glory the like of which we have not even yet conceived.

Again, another transformation shall take place, namely, in power. "It is sown in weakness, it is raised in power." The same body that is weak, shall be raised in power. We are puny things here; there is a limit to our labors, and our usefulness is straightened by reason of our inability to perform what we would. And oh, how weak we become when we die. A man must be carried by his own friends to his own grave: he cannot even lay himself down in his last resting-place. Passively he submits to be laid out, to be wrapped up in his winding-sheet, and to be shut up in the darkness of the grave. Silently, passively, he submits to be carried away with the pall covered over him, and to be put into the earth. The clods

are shoveled over him, but he knows it not, neither could he resist his burial if he were conscious of it. But that powerless body shall be raised in power. That was a fine idea of Martin Luther, which he borrowed from St. Anselm, that the saints shall be so strong when they are risen from the dead, that if they choose they could shake the world; they could pull up islands by their roots, or hurl mountains into the air. Some modern writers, borrowing their ideas from Milton, where he speaks of the battles of the angels, where they plucked up the hills with all their shaggy loads, rivers and trees at once, and hurled them at the fallen spirits, have taught that we shall be clothed with gigantic force. I think if we do not go the length of the poets, we have every reason to believe that the power of the risen body will be utterly inconceivable. These, however, are but guesses at the truth; this great mystery is yet beyond us. I believe that when I shall enter upon my new body, I shall be able to fly from one spot to another as swiftly as I will; I shall be here and there, swift as the rays of light. From strength to strength, my spirit shall be able to leap onward to obey the behests of God; upborn with wings of ether, it shall flash its way across that shoreless sea, and see the glory of God in all his works, and yet ever behold his face. For the eye shall then be strong enough to pierce through leagues of distance, and the memory shall never fail. The heart shall be able to love to fiery degree, and the head to comprehend right thoroughly. It doth not yet appear what we shall be. But brethren and sisters, to come back to reality, and leave fiction for a moment, though it doth not appear what we shall be, yet we know that when he shall appear, we shall be like him, for we shall see him as he is. And do you know what we shall be like, if we shall be like him? Behold the picture of what Jesus Christ is like, and we shall be like him. "I saw," saith John, "one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." Such shall we be when we are like Christ. What tongue can tell, what soul can guess the glories, that surround the saints when they start from their beds of dust, and rise to immortality!

But now, to turn away from these, which I fear to very many of you are uninteresting particulars, let me give you one or two figures, which may show to you the change which shall take place in us on the day of resurrection.

Do you see yonder a beggar? He is picking rags from a dunghill; he pulls out piece after piece from the heap of dust, as he uses his rake; you may see the like any day, if you will go to those great dust-yards in Agar Town. There he pulls out piece after piece, and puts it in his bas-

ket. What can be the value of those miserable rags? He takes them away, they are carried off, picked, sorted, rag to its own rag, like to like. By and by they are washed, they are put into the mill, they are beaten hard, they are smashed, they are ground to pulp; and what is that I see just coming out of yonder mill? A clear white sheet without a stain; and whence came this? "I am the son of the old rag," saith he, "nay I am the identical rag that was but a few hours ago picked from the dung-heap." Oh! strange! Doth purity come out of impurity, and doth this beauty, this utility come out of that which was neither comely nor useful, but which men loathed, and cast away as a worthless thing? See here, brethren, the picture of yourselves; your bodies are like rags, put away into this vast dung-hill earth, and there buried, but the angel shall come and sort you, body to its body, the righteous to the righteous and the wicked to the wicked, they shall come together, bone to his bone, and flesh to his flesh; and what do I see? I behold a body like unto an angel, with eyes of fire, and a face like the brightness of the sun, and wings like lightening for swiftness. Whence art thou, thou bright spirit? I am he that was buried, I am that thing that once was worms' meat, but now I am glorious through the name of Jesus, and through the power of God. You have there before you a picture of the resurrection, a homely picture it is true, but one which may vividly convey the idea to homely minds. * * *

To use yet a fresh figure, I see a beggar passing a rich man's door; that poor wretch is covered with filth, his garments are hanging about him in pieces as if the wind would blow all away, and drive both man and garments amongst the rags upon the dunghill. How he shivers, how he seeks to pull about him that scant cloak which will not meet around his loins, and will not shield him from the blast. As for his shoes, they are indeed old and clouted, and all his garments are of such a sort that one never could know the original, for they have been mended and patched again. He is freely invited to come into the rich man's hall; we will not tell you what is done in the meantime, but we shall see him come out of that door again, and would you know him? Would you believe that he is the same man? He has been washed and cleansed; on his back there hangs the imperial purple, while on his head glitters a brilliant crown; his feet are shod with silver, and on his hands there are rings of gold. About the paps he wears a golden girdle, and as he comes abroad bright spirits wait on him and do him honor; angels wait to be his servants, and think it to be their highest pleasure to fly to do his will. Is this the same man, and is this the same dress? It is the same. By some marvelous might, rather by a divine energy, God has received this beggar, taken him into the inner chamber of the grave; has washed him from all imperfections; and now he comes out as one of the princes of the blood royal of heaven. And as is his nature, such is his apparel; as is his dignity, such is his estate, and such the company of servants who wait upon him.

Not to multiply illustrations, we will use but one more. I see before me an old and battered cup, which many a black lip hath touched, out of which many a villain's throat has received moisture. It is battered and covered over with filth. Who could tell what metal it is? It is brought in and given to the silversmith; he no sooner receives it than he begins to break it into pieces; he dashes it into shivers again and again; he pounds it until he has broken it, and then puts it into his fining pot and melts it. Now you begin to see it sparkle again, and by and by he beats it out and fashions it into a goodly chalice, out of which a king may drink. Is this the same? the very same thing. This glorious cup; is this the old battered silver we saw just now? silver, did I say, it looked like battered filth.—Yes, it is the same, and we who are here below like vessels, alas! too unfit for the Master's use; vessels which have even given comfort to the

evil ones, and helped to do the work of Satan, we shall be put into the furnace of the grave, and be there melted down and fused and fashioned into a glorious wine-cup that shall stand upon the banqueting table of the Son of God.

I have thus sought to illustrate the change, and now I will occupy your attention but one or two minutes on another thought which seems to lie within the range of my text. We have had the real identity under the glorious transformation. I bring you back to a thought kindred to the first. There will be in the bodies of the righteous an undoubted personality of character. If you sow barley, it will not produce wheat; if you sow tares, they will not spring up in the form of rye. Every grain has its own peculiar form: God hath given to every seed his own body. So my brothers and sisters, there are differences among us here; no two bodies are precisely alike: there are marks on our countenances, and in our bodily conformation, that show that we are different. We are of one blood, but not of one fashion. Well when we are put into the grave we shall crumble back, and come to the same elements; but when we rise we shall every one of us rise diverse from the other. The body of Paul shall not produce a body precisely like Peter. Nor shall the flesh of Andrew bring forth a new body like that of the sons of Zebedee; but to every seed his own body. In the case of our blessed Lord and Master, you will remember that when he rose himself from the dead, he preserved his personality; there were still the wounds in his hands, and still there was the spear-mark in his side. I do not doubt that when he underwent his transfiguration, and at the time of his ascension up to heaven, he still retained the marks of his wounds. For do we not sing, and is not our song based upon Scripture?

He looks like a lamb that had been slain,
And wears his priesthood still.

So, brethren, though of course we shall retain no weakness, nothing which will cause us sorrow, yet every Christian will retain his individuality; he will be like and yet unlike all his fellows. As we know Isaiah from Jeremy here, so shall we know them above. As I differ from you here, if we too shall together praise God, there shall be some difference between us above. Not the difference in failings, but the difference in the perfections of the form of the new body. I sometimes think martyrs will wear their scars. And why should they not? It were a loss to them if they should lose their honors. Perhaps they shall wear their ruby crowns in Paradise, and we shall know then—

"Foremost 'mongst the sons of light,
'Midst the bright one doubly bright."

Perhaps the men who came from the catacombs of Rome will wear some sort of pallor on their brow that will show that they came from darkness, where they saw not the light of the sun. Perhaps the minister of Christ, though he shall not need to say to his fellows, "know the Lord," shall still be chief among the tellers out of the ways of God. Perhaps the sweet singer of Israel shall still be foremost in the choir of the golden harps, and loudest among them that shall lead the strain. And if these be fancies, yet am I sure that one star differeth from another star in glory. Orion shall not be confounded with Arcturus, nor shall Mazaroth for a moment be confounded with Orion. We shall all be separate and distinct. Perhaps we shall each one have our constellation there, as we shall cluster into our own societies, and gather around those whom we best have known on earth. Personality will be maintained. I do not doubt but what you will know Isaiah in heaven; and you will recognize the great preachers of the ancient Christian church; you will be able to speak with Chrysostom, and will talk with Whitefield. It may be you shall have for your companions those who were your companions here; those with whom you take sweet counsel, and walk to the house of God shall be with you there, and you shall know them, and with transporting joy you shall there together tell your former trials

and ancient triumphs, and the glories you are alike made to share.

Treasure up, then, these things, the identity of your body after its glorious transformation, and, at the same time, the personality which will prevail.

The things I have already spoken should make the children of God happy. At Stratford-on-Avon, in the days of Queen Mary, there was once a stake erected for the burning of two martyrs, one of them a lame man, the other a blind man. Just when the fire was lit, the lame man hurled away his staff, and turning round said to the blind man, "Courage, brother, this fire will cure us both." So can the righteous say of the grave, "Courage, the grave will cure us all; we shall leave our infirmities behind us." What patience this should give us to endure all our trials, for they are not of long duration. They are but as the carvings of the graver's tool, shaping these rough blocks of clay, to bring them into the right form and shape, that they may bear the image of the heavenly.

"Duty calls, but I have no Feeling."

"I HAVE *no feeling* on the subject of religion, and therefore I can do nothing. Of the truth of Christianity I have no doubt; of its infinite importance to me personally I am fully persuaded. But as for making any *decision*, which will bind me to the immediate duty of prayer and other kindred duties, I *never can*, until I have some *feeling* on the subject to begin with. It's but solemn mockery, the very idea of which I cannot tolerate."

So said an impenitent friend of mine, a few days since, who had spent some forty years in sinful neglect of God. I was urging him, with all the powers of persuasion which I could call into exercise, to decide that question of questions:—"Shall it henceforth be your will, to do all God's will?"

Conscience was pressing the obligation of a full consent that God shall reign; a devoted Christian wife was making full proof of the power of sanctified, tender affection for a beloved husband; aye, and more than all, the Spirit—the last messenger sent from heaven to save the lost, was working within him mightily to will and to do God's will—to do it without condition and without compromise.

When I first spoke to him on the subject, he seemed instantly to be deeply agitated. He quickly turned his face from me, and stood looking out of the window, as if wishing to see some one in the street, but in reality, to calm and conceal the deep heavings of a restless heart. Tears unbidden flowed freely.

And yet his plea was, "I can't pledge to do what God requires, for I have *no heart in it*. As for being a hypocrite, I never will." In the same community are numbers of others who persist in disobedience, on the same plea—*no feeling!*

This friend, of whom I speak, was assured that the requisite to please God, is *not* a given kind nor degree of *emotion*, but simply this: *sincere, honest obedience*. A full consent to be any thing, and do anything which God requires, as honestly as you know how.

It was said to him:—"If you need a more hearty interest and deeper emotion, the only way to get them, is to fix your thoughts upon God—his character and claims, and move right onward in the path of duty. If you need any thing of God, honestly ask it. If he requires you to do any thing, *do it*."

Such a course will deepen and perpetuate the flow of feeling in the heart. But to refuse to decide, when God calls for decision—to stand still when he says, "*Go forward!*" is only fitted to make the heart as bleak and barren as the snow-clad mountains around us.

At last, he said: "Feeling or no feeling, henceforth *duty is mine!* God is right and I am wrong. Saved or lost, I will call upon his name!" With

this purpose fully formed, he went from the evening lecture to his fireside. There he called upon the name of the Lord in the presence of his household. He said that it seemed to him that every passage of scripture, which he had ever read was pressing him, like a mill-stone, to yield to God.

It was the joyful crisis. Salvation came to that house. When willing to consent that God shall be God, he had no occasion to complain of any lack of emotion,

Reader, are you waiting for more feeling before you begin to serve Jesus Christ? Then let me ask,

1. Are you sure that more feeling is needed? You may not be aware of the depth of your present emotions.

2. Are you taking the only course, which is fitted to soften your emotions?

Refuse to pray, and you may never feel. Continue to *disobey*, and you will not only never feel as you wish to; you will never enter heaven. Consent at once to do all the will of God.—*Ob. Evangelist.*

Sanctified Affliction.

DURING the siege of Sebastopol, a Russian shell buried itself in the side of a hill, without the city, and opened a spring. A little fountain bubbled forth where the cannon shot had fallen, and during the remainder of the siege afforded to the thirsty troops who were stationed in that vicinity an abundant supply of pure, cold water. Thus the missile of death from an enemy, under the direction of an overruling Providence, proved an almoner of life to the parched and weary soldiery of the allies.

So it is often with afflictions, which spring not out of the ground, but are sent down by the Father of Lights, that we may be made partakers of his holiness. They may come, as if from an enemy, in the various forms of forked lightning, the devastating tornado, the devouring fire, the fell swoop of disease, the loss of property, the death of those we love and cherish most. Indeed, no one of such calamities can be construed as a judicial visitation, without trenching upon the prerogatives of Jehovah. But each has its blessings in disguise, from that God who hideth himself in the works of nature in his daily providence, and in the on-goings of his grace. Be stricken as we may, let our spirits be dried up, so that like Job, we may say, "How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle!" yet the eye of a normal faith will not fail to detect the out-gushings of the fountain of life, in the midst of all these apparently unpropitious events. A Christian alchemy will change the flood of death to the tide of a new life; the flame of fire to the lamp of a truer life; the pestilential vapor to the breath of a diviner life.

"There are sufferings," eloquently says Frederika Bremer, "sufferings to the death which are not bitter, which possess their own great, their marvelous enjoyment." And Lady Ravenscourt, in her letters—beautifully referring to the providence of God—remarks, "He has not suffered you to walk smoothly down the stream of time; but by large and rough billows has dashed you on the promises."

And how does the heart of the experienced Christian respond to the sentiments of these gifted minds? It is the peculiar privilege of the child of God, while he sits enveloped with the flowering branches of the willow and the cypress, to look through the leaflet interstices to the sunshine around, or to the sparkling stars above him. It is the privilege of the children of God, in their loneliest moments and in their saddest hours, to receive visits of the angels, who are ministering spirits, sent forth to minister to them who shall be heirs of salvation. Joy and sorrow are wisely commingled in life, blending the light and shade most skillfully.—*Still Hour.*

Who is on the Lord's Side?

"Who is on the Lord's side?" Exodus xxxii, 26.

FOR Christ, or against him, we must be. Many try to be neutral, but they cannot be. Many profess to be on the Lord's side who are not. How can we decide? By what means can we ascertain? Who has the heart? With whom are our sweetest and warmest thoughts? Who has our best energies? Who can command our time, our property, our talents? If we are on the Lord's side, we have given him our hearts, and we often present them to him afresh. If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. If we are on the Lord's side, we have consecrated ourselves and all we have to his service, praise, honor, and glory. If we are on the Lord's side, we are against sin,—we have no friendship with the world,—we are opposed to all Christ-dishonoring errors. We desire to bear his image, breathe his spirit, do his will, and please him well in all things. Brethren, let us be decided,—so decided that there may be no possibility of persons being mistaken in us, but that every one that is acquainted with us may see at once that we are on the Lord's side. We cannot honor God, we cannot conquer Satan, we cannot crucify the flesh, we cannot make a good impression on the world, without decision. Let us therefore wear the Lord's livery,—let us wait on our Master continually,—let us throw our whole hearts into his cause. Let us take his friends for our friends, his foes for our foes, his cause for our cause, and make his honor and glory the chief end of our lives. He has told us that no man can serve two opposite masters, nor can we serve God and Mammon. Let us then be on the Lord's side always, everywhere, and in all things; so shall we be happy, so shall we be holy, and so shall we be honorable.

He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. xii. 30.

Israel Borrowing of the Egyptians.

AND I will give this people favor in the sight of the Egyptians: and it shall come to pass that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. Exodus iii, 21, 22.

From chap. xii, 35, 36, we learn that the Israelites complied with the injunction here given; and as our version reads, "they spoiled the Egyptians." This narrative has given rise to several objections; the conduct of the Israelites has been characterized as ungenerous, dishonest; and as it was induced by the command of God, unbelievers have not been sparing in their remarks upon that also. It may be confidently affirmed, however, that the texts, properly understood, are open to no objection, and that the command, and the compliance therewith, may be shown to be perfectly just. In the first place the Hebrew word, which our translators have rendered borrow, simply signifies to ask, to require, to demand. In the three passages relative to the transaction, (chap. iii; 22; xi. 2; xii. 35) the Septuagint has *shall ask*; and in the two former, the Vulgate has, *shall demand*; and so, indeed, it was in the English Bible, till the edition of Beke, in 1549; Geneva, Baker's and some others, having *asked*. The injunction, therefore, was, that the children of Israel should ask or demand of the Egyptians a recompense for their past services; or, it may be a restoration only of that property of which they had been despoiled. It seems manifest, as Mr. Bryant has suggested, from the expression used in chap. xii. 33, "They sent them out of the land in haste," that the Egyptians never expected or wished for the return of the Israelites; and, consequently, they could not expect the return of the jewels and raiment.—*Carpenter.*

Prayer Answered.

IN one of my pastoral visits a few days ago, I stopped at the house of one of our sisters, and found there an aged sister whom I had never seen before. I did not stop to inquire what church she belonged to, for I was too deeply interested in conversation, to think of that. There was no difficulty in finding out that she had faith in the Lord our Saviour; for she had attained to a full assurance of her acceptance with Christ. And surely, if an answer to prayer is an evidence that we are Christ's, then the following incident in her experience is full proof in her case:

Her son had desired for several years to go to sea, much against the wish of his kind parents. They had succeeded in preventing it, until he was now of age. His mother, feeling that it could no longer be prevented, gave him up to the Lord. Nothing had been said for a long time, however, about his going to sea, until one day, when the parents were preparing for a journey, the son said to his mother, "Mother, when you get home, you will not find George here." He would tell her nothing about it. Grief,

"Which none but he that feels it knows," rose like a flood, and filled her heart, but that heart was fixed, trusting in God.

When they were some distance from home, they ascertained that George had actually gone. This news entirely overcame the father, and dropping his lines from his hands, he cried most bitterly, saying, "George is lost, we shall never see him again!" The mother drove home, and though her husband sunk upon the bed in despair, she laid the matter before the Lord. All night she agonized in prayer, until morning, when she said, "O Lord! if George cannot be saved any other way, bring him right in the midst of danger, spare his life, and send him home." She immediately received a presentiment that in less than a week's time she should receive an answer to her prayer.

Reader, behold the mercy of the Lord! That very night George was aboard a vessel; was swept overboard by a strong surge, and was drawn from this watery grave by a rope. Something then told him, "George, you have been saved by a mother's prayers; now go home and obey your parents." He obeyed, and in less than one week's time the father's lost son was returned, and the mother's presentiment fulfilled. Here is another proof of the power of importunate prayer. That long night was not spent in vain; for George was not only saved from this terrible death, but ere long was saved from the "*wrath to come.*"

Parents, have you a child that has gone from you to seek his fortunes among strangers? Follow him by your prayers and they shall be like guardian spirits to protect him from sin and temptation, and lead him to Christ the Saviour of sinners.

I cannot but pity that young man who among strangers, has no friends to pray for him. I wish that the whole world were saints upon their knees, praying that I may be faithful to God and man. The closet is the place to approach your Maker. O that there were more closet prayers; then Christianity would have more power and success, and Christians, warming with the love of God, would behold, though perhaps after much trial and waiting, the fruit of their labors, nobly hanging from the limbs of the tree of providence.

M. HAYDEN.—*Am. Baptist.*

Clyde N. Y., Nov. 12, 1860.

HOLY ASPIRATION.—After his recovery from an attack of disease in his early ministry, Dr. Kendrick wrote: "May I daily inquire, Lord, what wilt thou have me to do? Impart to me new grace every day. Let me not spend one idle day in the succeeding part of my life, nor a day in which I shall not know more of thee at the close of it, than at the beginning. Oh may I feel my constant dependence upon thy all-conquering grace."

The Review and Herald.

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

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

ANOTHER CONTRAST.

It is well for the cause of Truth to have divines speak to the point and in language which can be readily understood. It is too often the case that counsel is darkened by words without knowledge, and that the advocates of a popular error, by multitudes of words and long circumlocution, bewilder the common mind till the discrepancy between their teaching and the word of God can hardly be discerned. Views plainly expressed, in simple and direct language, can easily be brought to the law and the testimony, and tested thereby. Such is the following extract from a sermon by Spurgeon relative to the resurrection of the wicked and their future punishment. He says:

"When you die your spirit must suffer alone, that will be the beginning of hell; but your body must rise again, then this very flesh in which you have transgressed the laws of God, this very body must smart for it. It must lie in the fire and burn, and crack, and writhe throughout eternity. Your body will be raised incorruptible, otherwise the fire would consume it. It will become like the asbestos stone, which lies in the flame and yet is never consumed. If it were this flesh and blood it would soon die under the pangs we must endure, but it will be a body all but omnipotent. As I spoke of the righteous having such great power, so shall you have; but it will be power to agonize, power to suffer, power to die, and yet to live, uncrushed by the stern foot of death. Those members that have become instruments of lust, shall become instruments of hell. Rotting as they will do in the grave, they will nevertheless rise with a fiery immortality about them, and endure an eternity of agony and unutterable woe and punishment."

There is no mistaking the above. Mr. Spurgeon plainly declares that the wicked shall be raised incorruptible. But why endow them with incorruptibility? The necessity of the case at once gives answer. In the language of Mr. S. when speaking of the body, "Why, otherwise the fire would consume it!" and then, impliedly, what becomes of the immortality of the wicked, and the eternity of their sufferings? The question, then, is fairly opened, Will the wicked in their resurrection be endowed with incorruption? Popular theology, in order to maintain the integrity of its position, finds it necessary to contend that they will. It has therefore spoken out explicitly on the subject. The Bible, also, has spoken no less directly on the same point. Let us therefore bring them together, and test their agreement. Passing by the long contrast we might draw up between the future conditions of the righteous and the wicked, showing that the punishment of the wicked is not eternal life, but is always contrasted with it as an opposite, and that those only who seek for immortality will ever possess it, we turn to Gal. vi, 7, 8. In these verses we find the most solemn declaration that according to a man's life here, his fate shall be hereafter. "Be not deceived," says the apostle, "God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." The sowing time here spoken of is the present state; the exhortation and warning are in the present tense; and they are designed to impel us to a faithful discharge of our duty here, in view of the time of reaping which is in the future. By the reaping is brought to view the lot of both righteous and wicked in the future state; since it is only in that state that life everlasting is to be obtained. And now let it be marked that at the same time that those who sow to the Spirit (the righteous) reap life everlasting, those who sow to the flesh (the wicked) reap corruption! Language could not well be made to express more clearly that the wicked when they reap the future harvest for which they are sowing in this life, will have nothing about them incorruptible. *They shall reap corruption.* Yet says Mr. Spurgeon, Your body shall be raised incorruptible. Reader, which do you believe? In

this age of strong delusion, when the fear of man is supplanting the fear of God, and a blind reverence for human tradition is making void his word, we exhort you to decide with care. Decide in favor of that word which shall be found to stand, when the theories and inventions of men shall be swept into oblivion.

THE STATE OF THE WORLD.

The following articles will be interesting to all the readers of the REVIEW, as showing the present state of this country and the world. The first is from the *Northwestern Christian Advocate*, and is headed,

"THE YEAR OF DISORGANIZATION."

"I beheld until the thrones were cast down and the Ancient of Days did sit," said the venerable prophet of Babylon, the devoted Daniel. Is not such a 'casting down' as the prophet saw, about to be inaugurated in the year 1861? Look at home and abroad—how many governments can be pronounced secure?

"Of our own we need not speak. The bands which we thought strong, consume and melt away as flax in the fire. State after State dissolves its connection with the general government, and already we hear it coolly assumed that there is no longer a *United States*. We hear rumors of two or three separate confederacies! Time will show.

"In the Old World there is feverish impatience and restlessness. How many governments are firm? Italy will be filled with troops with the opening of spring, and there must be dissolution and re-construction.

"Austria and Prussia are in commotion, and dread the coming of the spring months. Turkey is disintegrating, and shows that the time is near when the empire of the Ottoman must be disorganized and re-constructed.

"Russia, England, and France are, apparently, the most quiet of the great governments of modern Europe. But England is already disturbed by panic-cries, and abroad her policy is undergoing change. India shows ominous signs of dissatisfaction. Her present policy can never give quiet. There are indications which at once call up the events preceding the last fearful war, and added to these the certainty that Nena Sahib, the bloody butcher and crafty leader still lives among the mountains of Thibet with several thousand troops to head an outbreak, shows that there are prophecies of change.

"France, with its seeming quiet, is full of active preparation for contests upon a gigantic scale. The emperor has, perhaps, put into order for service the most effective war navy on the earth. The active combination with England terminated with the Chinese war, and the two powers regard each other with friendly, yet half-suspicious eyes. But the third Napoleon bids fair to be as disastrous to Austria as the first, while Prussia finds him a rival to be dreaded and not a friend to be caressed. The sound of the bugle in Italy, and sound it inevitably will, may be the signal for another general war, with its succeeding disorganization.

"The French emperor seems to be strong, but in France quiet is often the precursor and surest indication of revolution!

"China, that old empire, strong in its isolation, is shattered hopelessly. Schismatic wars are wasting its resources and impairing its vital energy. Exacting treaties show its powerlessness for self-protection. It is an empire in decay. The revenue has shrunk fully nine-tenths; Nankin, the Southern Court, is a city in ruins, and Peking, the Northern Court, is one whose splendor has faded, and whose superb palaces are dilapidated. That fearful rebellion which has thinned the dense population of the valley of the Yang-tse, is only the greatest of several discordant but formidable rebellions. Indeed, among the national traditions is one which designates 1863 as the year destined to close their national history!

"In short, the old world rocks with commotion, and God only knows what changes are to come, what scenes to be enacted. The great conflict, when 'blood shall be even unto the horses' bridles,' may be nearing us. It may be that only peaceful revolutions shall be enacted. We confess we have little hope of it, but we

have hope of the grand outcome. Above the din of battle, above the shouts of revolution, we hear the song of deliverance and see the hosts of our Helper!"

George B. Cheever, D. D., writing from Scotland to the *N. Y. Independent*, describes as follows the opinions which the enlightened people of Europe take of American affairs. The closing sentence of the extract, we italicise as its importance demands. Let the churches of America ponder it well.

"SECESSION AS VIEWED IN SCOTLAND."

"You can have but little idea of the astonishment and awe with which men in this part of the world are gazing at the scenes now transacting in America. It seems like a dream produced by epilepsy or indigestion; men endeavor to shake it off and rouse themselves as if it could not be a reality. That the madness of one State, a State whose conduct in regard to the attempted assassination of Sumner, and ever since has proved that its passions were set on fire of hell, should be permitted to drag the whole Confederacy to ruin—that is, to break up and disorganize the Union, and that there should be found no power in the Federal Government, nor in the people, to prevent or even to keep back this ruin, but apparently a preparation for it in the condition of the whole country, notwithstanding its unparalleled prosperity and rapid progress; that this vast and powerful republic should, at the bidding of one State, dissolve, and be no more, demonstrating scarcely a firmer consistency than that of the night's frost-work on our windows; that this disruption and disorganization should be effected at the command and in the interest of slavery; that the head of the united Government should be apparently a party in the work, doing nothing to prevent it, giving up the forts and property of the Government into the hands of its enemies, as if on a plan arranged beforehand; and that there should be no power in the Government or the people to control such treachery, but a sudden seeming palsy to have fallen upon all, or a stupor like that of chloroform administered by a thief while he ransacks the rooms and treasures of his victim; these are enigmas, monstrosities, appalling scenes that none can account for, and that by no means tend to recommend republican freedom, or a republican constitution of the civil state.

"That all this could have taken place for no other reason or event than the legitimate and peaceful election of a Republican President not of the pro-slavery party, from no injury, or provocation, or oppression, or violation of law, freedom, or justice, no denial of any man's or State's rights, no intrusion on any State government, but on the contrary, under pledges of non-interference even with the 'vested rights' of slaveholding, and promises of greater security than ever for 'property in man,' where the claim and the iniquity already existed! It is utterly inexplicable, and men hold their breath in wonder at what will come next. Meantime, the impious doctrines in defense of slavery avowed and preached, North as well as South, and the proposition to amend (!) the Constitution by inserting into it, or adding a definite affirmation and guarantee of the right of property in man and the perpetuity of slavery, along with a condition that this article shall never more be susceptible of change, but shall be an element perfect and immutable of United States law and morality, thus putting an end to all agitation of the subject forever; this proposition and these doctrines not met with scorn and abhorrence, but treated as suggestions of a righteous expediency, and to all appearance very likely to be adopted; it is impossible to tell with what mortification, anguish, and shame the friends of freedom and religion witness these transactions; and behold in them a proof of the depth to which the gangrene of slavery has gone into the heart of the American church as well as nation. *That the great revival of religion in America should be followed by such a deluge of practical impiety is what men cannot understand.*"

GOOD SAMARITAN.

It was our design to publish this sheet once in three months. We did suppose there was sufficient importance and interest in Systematic Benevolence, our duty to the poor, &c., to call out articles from brethren in the ministry, and others. Here we have been disap-

pointed, and therefore give up the idea of publishing the SAMARITAN regularly. It may appear now and then; but the friends need not send pay for it. J. W.

"DESIRE SPIRITUAL GIFTS."

THE Scriptures enjoin upon us to "pray without ceasing," and "in everything give thanks." 1 Thess. v, 17, 18. We cannot expect that God will hear our prayers unless we have hearts of thankfulness for mercies received. All who believe the third angel's message are doubtless looking for the restoration of the gifts of God's Spirit to the church before the Lord comes. Yet some are unwilling to acknowledge that the Lord is fulfilling the promise, and of course are unthankful for the gifts already conferred. Whether such really *desire* spiritual gifts I am unable to say, but my impression is that in all such cases there is no earnest longings for the gifts, and no realization of their necessity. To them the scripture at the head of this article is a dead letter; and it becomes an important question whether they will be prepared to enter heartily into the great work of the message, to prepare their hearts and lives for the coming of the Lord. Certain it is that they cannot be partakers of the glorious outpouring of the Spirit "when the times of refreshing shall come," having never sought for such a blessing in harmony with the will of God.

While we desire and expect the restoration of the gifts it would be well to inquire, To what purpose will they be given? and, How shall we recognize them when they appear? We may notice a few points in the word of the Lord.

They will guide us into truth. This is the office of the Spirit. Jno. xvi, 13. But the third angel's message is present truth, and will be till probation closes. Hence, they will aid us in *understanding* and *living out* the third angel's message.

They will reprove of sin. Jno. xvi, 8. This, too, is the work of the Spirit.

They will aid us in coming to "the unity of the faith." Eph. iv, 13. Therefore they will not only enforce the general teachings of the word, but reprove individual sins, and correct individual errors.

They will show us things to come. Jno. xvi, 13. Hence the injunction, "Despise not prophesyings." 1 Thess. v, 20. We should also expect this gift (prophecy) to be early manifested in the work of restoration, as it is the most necessary, or most to be desired. 1 Cor. xiv, 1.

But the manifestations of the Spirit in the church of the Seventh-day Adventists agree with the word in all the particulars herein specified, as many know by an experience for which they are now thankful to the God of grace and comfort. Therefore they cannot be rejected by any except at the peril of grieving the Spirit and incurring the displeasure of God.

We would respectfully request the individuals of that class of whom we have spoken, viz., who believe the message and expect the gifts to be restored, and yet deny that those among us are genuine, to make it their daily and earnest prayer that the Lord will restore the gifts of his Spirit, and inform us of the result, that is, the effect on their own minds.

The reasonableness of this request will, perhaps, be more apparent by comparing this with another precept. Our Saviour commands us to pray the Lord of the harvest to send forth laborers into the harvest. Now however much we might pray to that effect, if we still persisted in rejecting the claims of *all* in whom the gift appeared to be developed, without a careful examination of their claims and qualifications, our prayers would then be, not only ineffectual, but a mockery. We think we need not add more to those who acknowledge that *duty* runs parallel with *prayer*; while those who do not acknowledge this fact need to learn the first principles of the gospel. J. H. W.

RESOLVED TO OBTAIN THE PROMISE.

BRO. SMITH: It is said in the word of the Lord, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." By the assisting grace of God, I am fully resolved to do neither. In the first place, I would not despise his chastening. It is no small matter to be rebuked of him. To incur his displeasure is not a thing of

trifling moment. I will not despise his chastening, but will strive to feel the full force of the rod, and humble myself before him.

2. "Nor faint when thou art rebuked of him." This also I will try to heed. By his helping hand, I will not faint and sink down in discouragement, but will strive to renew my energy and reform in the very things in which I am lacking. I will strive to consecrate myself anew to God and his cause, seek to find my own humble place, and labor with all the strength he imparts in his blessed and glorious cause.

3. "For whom the Lord loveth he chasteneth." Thank the Lord for the encouragement! "As many as I love, I rebuke and chasten." It is in *love* then, and not in his fierce anger and hot displeasure! O, blessed Lord! I will strive to be "zealous and repent." I will not say, "I cannot see it," but will strive to anoint my eyes with eyesalve that I may see. O, the precious promise to the overcomer—to sit with the Lord Jesus in his throne. It is worth dying a thousand deaths to obtain. This promise is before me, and I am resolved to let no man take my crown.

R. F. G.

ENTIRE CONSECRATION.

If one may credit the reports of modern revivalists, this blessing of entire consecration is a work often attained in a moment, as it were, by a simple act of the mind, an act of faith. I have now before me the report of P. P., who views it thus. Now it strikes me that the expression, entire consecration is often misunderstood, and of course misapplied.

When I was first converted to God (in my youth) it seemed to me that my consecration was entire, and for months this earth seemed like a new world to me; but trials put my consecration to the test, and I found that it was not as entire as I had supposed; or if it was as entire as I had supposed, it was not as effective, and my experience was often in doubt and sorrow, until I found the people of God who have the commandments of God and the faith of Jesus.

My consecration was genuine, and it led me to take means to make it entire and whole; but how could it be entire while I was imperfect, living in the violation (weekly) of the fourth command of the decalogue, while I held erroneous views of the work of redemption, and while evil passions were still active in my bosom.

If because of remarkable experiences, I fancied I had attained to entire consecration, what word could I get to express my condition when all these sins are overcome, and when I should show to all around that I had really attained to holiness.

I discover that many popular modern writers on this subject, carry the idea that entire consecration prepares the heart and mind to overcome our besetments, and in one sense this is correct. But the difficulty with this idea as it is generally understood, is, it puts matters in a reversed order, and only causes disappointment and loss. That the mind should first be prepared is indisputable; but for one I value that preparation the best which produces the best effects; and how often do we see those who in time past have made highest claims to sanctification, when they hear the claims of God's law upon them, reject it with indignation, thus showing their mistake; while some person who felt his unworthiness, readily and joyfully accepted the truth. Now which of these are most consecrated? The event shows clearly enough.

Since joining with the commandment-keepers, I have found all these theological vagaries, dispelled in the one clause, "Here are they that keep the commandments of God and the faith of Jesus." Here is the test of character. All my thoughts, words, and acts, must be squared by these rules. And when I can find myself obeying from the heart these commands and this faith, then I find the witness brightest, of my acceptance with God.

Overcome! is the burden of the message to us. It comes from the messengers, from the *Review*, and first of all, from the word of God. Overcome! Overcome all besetments. Overcome, and thus be sanctified in obeying the truth; not that sanctification is the means of overcoming, but overcoming is the means of sanctification. These move together. As one overcomes, he is made sensible at every step, of the work of the Spirit in his heart.

J. CLARKE.

ANSWERING OUR OWN PRAYERS.

BRO. SMITH: The article headed, "Answering our own Prayers," on page 83 of No. 11, current Vol. of *Review and Herald*, contains some pointed admonitions of truth, backed up by illustrations or examples in practice, too clear and definite to be misapprehended.

There is, however, an important point in which it is common for christians to pray for blessings which they not only neglect to strive for in practice, but persistently repudiate by that practice, and brother Cuyler has failed to call attention to this point.

If I tell you I am a "health reformer," you will comprehend the whole idea alluded to. Is there any calamity, any affliction, any curse under which our race suffers, more universally, more constantly and more crushingly felt, than the bereavements of untimely death? the prostration, and suffering, and anxiety of severe and lingering disease? Is there anything against which men pray with more fervor and sincerity, than against these calamities? Is there anything they pray for with more agonizing solicitude, than for the restoration to health of some loved parent or child who is just stepping upon the confines of the dark valley? Is there any misfortune that more constantly disappoints all classes, more effectually blasts the life-purposes of the good as well as the bad, more inevitably dooms the children of our generation to all the woes and hazards of orphanage, and the aged to the loss of that support and of those sympathies which are indispensable to the enjoyment, and also to the usefulness, of those who are on life's western slope?

And yet, when God's professed children are praying against these dreaded calamities, do they set themselves determinedly to eradicate, to pluck up by the roots those "seed-scattering thistles" of conformity to the customs of the world, to the dictates of badly-trained appetites and propensities? Nay, verily. I have been told by some of these, that they "would rather not live so long, and enjoy life (in gratifying the appetites) while they did live, than to have long life destitute of good living." And I have no doubt many act on the same principle, who are too prudent to give expression to their principles. Also incomparably greater numbers act on the same principle through ignorance—sometimes necessary; but oftener a willing ignorance, that prefers darkness to self-denial.

I remember that I was grown up to the stature of manhood before I ever heard it suggested that moral responsibility stood in close relationship to our afflictions from sickness and death; and then I did not believe it. But that inexorable teacher, experience, through the blessing of God has long since convinced me, but at what an expense! I would fain warn my brethren in the love of present truth, to seek this wisdom while they may acquire it from a less expensive teacher.

Permit me to illustrate the general idea I wish to enforce. We will suppose that Dr. Hayes returns from his Arctic expedition, and brings with him a small colony of native Esquimaux, who have determined to avail themselves of the blessings of christian society, become christians, and live by agriculture. We watch them with interest. Instead of seeing them take the New Testament and studying the character of Christ, instead of taking the Bible and nobly searching to acquaint themselves with God's will, they assiduously copy from those religionists most honorable in the world's estimate. We weep over their fatal mistake and despair of their christianity. No amount of fervor and sincerity in their prayers could convince us that they were cultivating the Spirit of Christ. In their agricultural essays they were equally inconsistent, following their own crude notions, and wholly neglecting or despising all common sense methods, and reliable instructions. At the end of a year we find them on the verge of starvation, praying indeed, earnestly, for God to avert the horrors of famine; but still deaf to the admonitions of experience, and of those friends who would gladly educate them in a safer system of providence. We commiserate their sufferings, but we have no faith that their prayers will remove the difficulty.

The Esquimaux in this supposed case could not be more ignorant of the first principles of Christianity and of agriculture, than a large proportion of professing christians in this country are of the *laws of life and*

health; nor more inconsistent in despising the most reliable sources of instruction on those most vital topics, than are their proud, white brethren in this enlightened land. Are Seventh-day Adventists an exception? Are none of them included in the filling up of this picture of inconsistency? Would to God such were the facts. What proportion of these (Adventists) have given as much time, thought and money, to provide themselves with a knowledge of those organic laws on which life and efficiency for good depend, as they have to provide the means to gratify unhealthy appetites, and to sustain a demoralizing conformity to popular customs and worldly display? What proportion have compared their dietary provisions and arrangements with the simplicity and economy that Christ approved by his example and his precept, and have sought to cultivate his Spirit by a nearer approach to his practice in these matters? What proportion have determined to incur as much self-denial (to keep under the body) for the incorruptible crown, as worldlings do to obtain a corruptible crown? Conscience may answer. But those who have failed to struggle and fight manfully, earnestly, for this standard of consistency, should beware how they implore the blessing of health for themselves and their loved ones, for God is not mocked [deceived].

If it is God's will that we should obey those organic laws by which he gives us life and health (which few will deny), then the knowledge of those laws, and adherence to them, is of the utmost interest to us. Prevention is better than cure. The man to whom Christ said, "Go and sin no more lest a worse thing come upon thee," might have been saved a whole lifetime of uselessness and suffering, had he been seasonably taught to avoid the sin which Christ cautioned him against. But volumes are needed on this subject, where syllables can scarce gain a hearing, and reasonable limits are already exceeded.

Yours in devotion to the truth.

E.

THE BURNING BUSH.

"And Moses said, I will now turn aside and see this great sight, why the bush is not burned." Ex. iii, 3. Would that there were more like Moses in this respect. Especially do God's servants need this intrepidity in these last days, when the Lord is about to do his "work, his strange work, and bring to pass his act, his strange act." Isa. xxviii, 21. While reading and reflecting upon this first great manifestation of the Lord to his servant Moses, I could but liken it in some respects to the third angel's message. Previous to this Moses had made the choice to suffer with God's people rather than enjoy all the glory of an Egyptian monarch; but the time had come when the Lord was about to prove him and find out what he would really endure for his sake. We have no evidence that Moses saw the angel of the Lord in the burning bush; yet he may have had some intimation that the Lord was there, for it seems that he had already left the flock and come to the mount of God. Be this as it may, he was blest in obedience, for he no sooner stood upon the spot than he found that the God of Abraham was there in power. No wonder he hid his face for fear and could not look upon the effulgent glory of God as there revealed, and that when the Lord laid so great a burden upon him, he exclaimed, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt!

Now we believe that the law of God is shining out under the third angel's message with a brilliancy equal to that which attracted the attention of Moses, and that if an individual will turn aside from his ordinary course and hear these strange things for himself, that the Lord will call after him by his Spirit, and he will be led to yield to the claims of the divine law, upon which he may be fully crucified, and say with Paul "I was alive without the law once, but when the commandment came sin revived and I died."

But there is one point I wish to notice in particular. It is this: "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the hush, and said, Moses, Moses." Why did not the Lord call to him in the outset? Why did not the burning hush appear directly in his pathway? Was it because the Lord was confined to that particular spot? No; but he wished to test Moses' obedience just as we

shall all be tested. No matter if an individual has professed the religion of Christ for years, and has even been a teacher in Israel, he must yield to the mandates of God's law as far as light is brought out, and walk in the light, or what little light he had in the past will become darkness, and O, how great that darkness when all the righteousness that he hath done shall not be mentioned nor appreciated of the Lord.

But there is another step to be taken. It is not enough to turn aside and hear, and believe in the message. Hundreds have done this. It is a common thing for the multitude to be stirred up. Why, they will lay aside business and go for miles, and listen with intense interest to the word of the Lord as it comes from the lips of his servants, sealed to their consciences by his Spirit, and at that moment they perhaps feel that they ought to obey God rather than man; but how is it in the end? It is just like a man beholding his natural face in a glass, for he beholdeth himself and goeth his way, and straitway forgetteth what manner of man he was. But he that looks into the perfect law of liberty must continue to look therein if he expects to be blessed in his deeds. N. J. W.

Battle Creek, Mich.

CHRIST'S LOVE.

When I behold the wondrous love,
Of my dear Lord who reigns above,
And how he died for me,
To his dear arms I'd quickly fly
Passing all earthly pleasures by.
And ever with him be.

So great his loving kindness stands,
That all who know his blest commands
Wait on his name with fear;
And watching always unto prayer,
To shun the tempter's wily snare,
They wait his coming near.

And when thick darkness gathers round
The path the saint has newly found,
And all seems dark and drear,
Let one sweet smile of love be shown
From him who bore our sins alone,
And all would disappear.

So when he comes in dazzling power,
One smile from him in that dread hour,
Will fill our hearts with joy;
Then with the angels we will sing,
The praises of our heavenly King,
In bliss without alloy.

H. H. M.

Columbia Co. Wis.

"FOR WITHOUT ME YE CAN DO NOTHING." JOHN, XV, 5.

We often read these words, but do we always realize their full import? Let us go back, dear brethren and sisters, to the time when our first parents disobeyed the law of God, and the penalty of death was pronounced upon all our race. Then had it not been for the interposition of the Son of God, we should have been doomed, after a short and painful existence upon this earth, though once so beautiful, but now filled with sin and misery, and bearing all the marks of the curse, to death with no hope beyond the grave. Let us view him as he condescends to leave his heavenly home, to take upon himself the form of a little child, being made a little lower than the angels: He came to this earth, lived a life of self denial and suffering, seeking only to benefit our race. View him in the garden of Gethsemane, "exceeding sorrowful even unto death," praying, "O, my Father, if it be possible let this cup pass from me: nevertheless, not as I will but as thou wilt." Behold him upon the cross, when for the space of three hours even the great luminary of the heavens refused to look upon his sufferings. He died, but rose again. Spake comforting words to his disciples, and promised the Holy Spirit for a comforter even unto the end of the world. He ascended to heaven but angels were commissioned to bear the glad tidings to his sorrowing disciples, that, "this same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven".

Let us now follow him with the eye of faith to the sanctuary, not built with hands, in the most holy place, and there behold him interceding with the Father for us. O how consoling to know that "we have not an

high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are yet without sin." Heb. iv, 15.

Without his continual help and intercessions, even his death perhaps would not avail our salvation. "O let us exalt him," let us adore him as indeed the chiefest among ten thousand, and the one altogether lovely. Surely it is no marvel that he said, "without me ye can do nothing."

Dear brethren and sisters, let us strive more earnestly to heed his precious counsel; avail ourselves of his merits, by keeping all his requirements; confide in his promises; and willingly suffer with him here a little longer that we may dwell with him forever in that place which he has gone to prepare. And he hath promised to come and receive us unto himself, that where he is there we may be also.

Yours, hoping to be among that company.

SARAH E. LINDSLEY.

New Haven, N. Y.

REPORT FROM BRO. HULL.

BRO. SMITH: Although I tried hard, I was unable to reach my appointment at Richmond. By driving through the snow, which was sometimes four feet deep, I got as far as Washington (within ten miles of Richmond); but the roads were entirely impassable from Washington to Richmond. I will yet try to get to Richmond this spring if the Lord opens the way.

The meetings commenced in Fairfield on the night of the 21st. The meetings were well attended by the village people, but the melting of the great body of snow so raised the streams that friends could not come in from a distance. Bro. Shortridge was here and assisted in proclaiming the truth. The Lord gave freedom in speaking, and we think good was done.

At a business meeting it was

Resolved, That we approve and adopt the plan of Systematic Benevolence as found in *Good Samaritan*, No. 5.

Resolved, That we do what we can to send the tent out into new fields the coming season.

Resolved, That we invite Bro. and sister White to Fairfield in April or May, and do all we can towards paying their expenses.

Resolved, That we invite Bro. M. Hull to remain in the city of Fairfield, and ask the brethren and friends in Iowa and other States to help purchase him a home in Fairfield.

Resolved, That we authorize Bro. Hull to obtain subscriptions and means to purchase a house in Fairfield.

The church here is small and poor, but all are willing to do what they can. We expect the Lord soon, and we want to have all on the altar. The most of us are willing to throw away our superfluities, and spend the little we can save by it, in the Lord's cause. These precious truths have rescued us from Babylon, and made our hearts rejoice. Now we want to see them go to others that they may be glad also.

Brethren, while we are passing resolutions, let us live up to them, and pray the Lord to bless. When you send ministers out with tents, let your prayers go with them. We greatly need to give ourselves to fasting and prayer.

M. HULL.

WHAT IS IT?

We say we have given our hearts to God; that we will take his word for the man of our counsel, his law for the rule of our life. But do we do it? We live in a wicked and perverse generation. Its maxims and customs have governed us and now we are to be made all over new. We are as a scion cut off from its natural stem—are in one sense dead. What is it to live by faith on the Son of God? to abide in Christ as the branch abideth in the vine? What is it to pant for God as the hart panteth for the water-brook? What is it to hunger and thirst after righteousness? to strive and agonize to enter in at the straight gate? to be divested of every incumbrance and get down into the dust (as the camel did to pass the eye of the needle) that we may enter the kingdom of heaven? What is it to part with all we have that we may obtain the precious pearl? to present our bodies living sacrifices, holy, acceptable unto God which is our reasonable service? to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race

which is set before us? What is it to be transformed by the renewing of our minds?

These are questions that are asked, and will be asked. We are the professed people of God; are epistles, known and read of all men. How do we answer them by our lives? It does seem to me that the more heavenly minded we are, and the more like Jesus we are, the more offensive will be the fanciful, whimsical taste of the world; the more we shall exclaim and feel that there is nothing clean, or pure, or desirable, but that which fits us for heaven.

A. C. HUDSON.

Allegan, Mich.

DREAMING AND IMMORTALITY.

DREAMING is claimed by some to be an evidence of the immortality of the soul, because it is said the mind never rests, but is active even when the individual is asleep. The following extract will however show the reverse of this:

"In a case reported by Dr. Pierguin, observed by him in one of the hospitals of Montpelier, in 1821, he saw, in a female patient, part of whose skull had been removed, the brain motionless and lying within the cranium when she was in a dreamless sleep; in motion and protruding without the skull when she was agitated by dreams; more protruded in dreams reported by herself to be vivid; and still more so when perfectly awake, and especially if engaged in active thought or sprightly conversation. Similar cases are reported by Sir Astley Cooper and Prof. Blumenbech."—A. Cooper's *Lectures on Surgery*, by Tyrrell, Vol. i, p. 279. *Elliotson's Blumenbech*, 4th edition, p. 283.

LETTERS.

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

From Bro. Sharpe.

DEAR BRETHREN AND SISTERS: We as a church in Green Spring are trying harder than ever to arise. We have been somewhat encouraged of late by there being two more added to the church; and since the above addition to our number we have been much encouraged by the outpouring of the Spirit of God in our hearts. We have been led to believe from these manifestations that the church is arising, and are determined to be ready for the coming of their Lord and Saviour Jesus Christ, when he shall come with all the holy angels.

It is a great pleasure to me to worship God, although the world may scoff and frown upon me. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

Dear brethren, it makes my heart rejoice to think that the Lord is our strength in time of affliction and trouble, and I am determined to press my way onward and upward towards the mark of the prize of our high calling which is in Christ Jesus.

Dear brethren and sisters, let us not give up present truth, but press onward towards that kingdom of immortal glory where sickness, sorrow, pain and death cannot come. In conclusion I would say that I am determined by the grace of God to come up to my high and exalted privilege and get the gold tried in the fire, that I may be rich: the white raiment, that I may be clothed, and anoint my eyes with eye-salve that I may see my duty day by day; and be ready for an abundant entrance into God's everlasting kingdom.

Yours in hope of eternal life.

W. D. SHARPE.

Green Spring, Ohio.

From Sister Eggleston.

BRO. SMITH: For the first time I take up my pen to write a few lines through the *Review* to the brethren and sisters scattered up and down the earth. I have been a Sabbath-keeper some time, but never realized, in so great a measure as I now do, how much there is for me to do before I can enter the kingdom of God. There appears now, to my opened eyes, a great work to be done before the coming of Jesus; and each and every one of God's people have a part in it. Each one of us exerts an influence; and it is fearful to think that that influence may be to the dishonor, rather than the glory, of God's cause.

Why should we fear to serve him that created all

things? We ought rather to consider it a blessed privilege (as it is) to come so close to that majestic Being, through his dear Son that has done so much for us. Then let us go on trusting in the promises of our Lord, and not care what wicked persons may say. If we are faithful only a little while longer, we shall have the crown and golden harp. Pray for me that I may have a place with you on mount Zion.

Your unworthy sister.

L. EGGLESTON.

Looneyville, N. Y.

Extracts from Letters.

Sister E. Lindsay writes from Hillsborough, Ind.: "It is now a little more than two years since I heard the third angel's message proclaimed by Brn. Waggoner and Hull in Iowa City. I started then to seek for eternal life and a home not made with hands, eternal in the heavens. I feel that the goodness of God has followed me all the days of my life; nevertheless I have had some very severe trials, but God has given his promise that if I put my trust in him, his grace shall be sufficient. O, has he not been merciful to me amid all my trials and afflictions? He has shown me the road to life, and given me a desire to walk therein. I sometimes feel very lonely; for there are none of like faith near this place. I often wish that I could meet with God's people on the Sabbath-day. But, dear brethren and sisters, if we are only faithful we shall meet ere long to part no more. May God help us to keep his commandments and the faith of Jesus, that we may have a right to the tree of life. Beloved friends, let me beg an interest in your prayers that I may be counted worthy to escape the things that are soon coming upon the earth, and to stand before the Son of God when he comes to judge the quick and the dead."

Sister A. Allen writes from New London, Iowa: "I believe the time is not far distant when if faithful we shall not be strangers to each other. We have no preaching of present truth here, being all alone in the cause. We feel very lonely as we have removed to Iowa from the East, where we had a few of like precious faith to meet with on the Sabbath. It has been about eighteen months since I embraced present truth, and I still rejoice in it. I have had some precious seasons with those that keep the commandments of God and the faith of Jesus. I have much to overcome, but I am determined by the grace of God to overcome all and at last stand with the remnant on mount Zion."

Bro. W. F. Crous writes from Vinton, Iowa: "For the first time I seat myself to write a few lines to the *Review*. It is now six months since I with my wife and others embraced the third angel's message and commenced keeping the Sabbath of the Lord under the labors of Brn. Cornell and Snook, at Vinton. We praise the Lord that our ears were ever saluted with the sound of the gospel in its purity as taught in the word of God. Present truth, O, how plain! What great reward in keeping the commandments of God and the faith of Jesus. We ask the prayers of our scattered brethren and sisters that we may continue to the end and be gathered home with the remnant of God's people when Jesus comes."

Sister E. H. Van Ornum writes from Edwards, N. Y.: "My heart is often encouraged by reading the precious testimonies in the *Review*. I love the truth it advocates. I feel that I have great reason to bless the Lord and thank his holy name that he has shown me the truth and enabled me to embrace it. I desire to be free from the world and ready to meet the Lord when he comes. I would cast off all the weights that hang about me, and in their stead put on the armor of God. My heart is in union with God's dear people, and with the message they are trying to obey. 'My heart is fixed, O God, my heart is fixed.' Then let me stand with the remnant and strive for eternal life with them."

Sister C. Bowen writes from Liverpool, N. Y.: "We have not a wavering doubt as regards the soon coming of the holy and the just One to reward his faithful children. God's precious truth that I have heard has taken deep root in my heart, and I praise the Lord for it. I am determined by God's assisting grace to fight

manfully the battles of the Lord until the victory shall turn on Israel's side. Thanks be to the Lord that he has given us the evidences in his word, and the sure signs in the heavens, of the glorious return of the nobleman that has been so long from his waiting church. My mind has often reverted to Nov., 1833. I then beheld one of the literal signs in the heavens long foretold by our Saviour. At the place where I was at that time, the old men and women prayed for the first time in all their lives for mercy, supposing that the day of judgment had come, or was about to come. For a description of that phenomenon see Rev. vi, 13."

Sister E. Gibson writes from London, C. W.: "I feel it a privilege to let the brethren and sisters know that I am trying to keep the commandments of God and the faith of Jesus. I thank the Lord for the blessed privilege of reading the cheering letters from the dear saints. It cheers my heart to hear from the scattered ones. I thank and praise God for the blessed hope I have of soon meeting them. I can adopt the words of the psalmist, 'Truly God is good. Praise the Lord, O my soul.' Dear brethren and sisters, I feel to thank God that I have his holy word, which teaches me to look forward to the soon coming of the Saviour. I want to live so as to enjoy God's blessing here. He has promised to be the widow's God, and a father to the fatherless. Praise the Lord for all his blessed promises. They are yea and amen in Christ Jesus the Lord."

Bro. J. Chase writes from North Leeds, Wis.: "I never felt more firm in the doctrine of the second coming of Christ,—his being near, even at the door, and the necessity of a preparation to meet him then as I have of late. Truly when I look abroad upon the nations of the earth and see their anger and the wickedness of the inhabitants of earth, the workings of Satan in various ways, it looks to me as though we were living in the last days. Let us then my brethren and sisters take to us the whole armor. I am a firm believer in the three angels' messages of Rev. xiv. 6-12, and that the third of these is now being proclaimed; and I do believe that it is the last message of mercy that will ever be given to this wicked world. I would also say that I believe in the gifts set in the church. I have never known any one to reject them and to fight against them, but he lost his religion."

USE OF SCRIPTURE HISTORY.—God certainly had a purpose in making history and biography the broad basis of all Scripture. Is it not manifest that, by putting so large a portion of his Word into this narrative form, he thereby sought to attract and interest the youthful mind? If so, it will profit by the indication. It is wise to follow, in our own instructions, the Divine pattern thus set us. Religion never speaks more gracefully than when she speaks by example. It is chiefly through the living voice of example that she speaks to the young in all the Scriptures. To inculcate Bible truths, through Bible characters, whether from the pulpit, the press, or the teacher's chair, is to adopt the Bible's own method of instruction. And certainly it is one which experience proves to be most effective, as it is the most pleasing.

A COMING ETERNITY.—And Paradise, Paradise lost, is awaiting you, and stands before you with unfolded gates; and time hasteneth past, and eternity prepareth itself to roll on for ever. And the body loseth its strength for labor, and its relish for sensual things; and both hasten to an end; and rest cometh, and refreshment in the presence of God; and every blessing of our first parents, with every superadded blessing which arises from the sense of dangers past, from the glorious knowledge of redeeming love, and from the certainty of salvation, and deliverance, and eternal security.—*Irving*.

He that puts a Bible into the hands of a child, gives him more than a kingdom, for it gives him a key to the kingdom of heaven.—*Dr. Buchanan*.

THE REVIEW AND HERALD.

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

BE OF THE SAME MIND.

IN the numerous exhortations of the apostle to be of the same mind, all speak the same thing, and be joined together in the same judgment, how much is included? Does he mean that we should all entertain the same theory of truth, and that merely? He means that, no doubt, and, we think, much more. The mere belief in the same theory of truth, though embraced in that unity to which the apostle exhorts us, nevertheless will not alone answer its demands. If sameness of theory is all that is necessary, this characteristic is possessed by other classes much more completely than by the people of God, inasmuch as their numbers are much greater. Look at almost any denomination in the land; look at the Catholics, a body more numerous than all the Protestant sects put together, and who, though somewhat divided among themselves, present nevertheless the greatest body of people led by the same theory, of any class who profess the religion of Jesus. Come to the smaller Protestant sects. Take the Baptists, Methodists, and others; and we find them, as bodies, as perfectly joined together in theory as could reasonably or scripturally be required. If therefore the apostle only looks at theory, and unity in this respect alone is the characteristic of the true people of God, all the sects can lay claim to this, as well as the remnant of the true church.

But we believe the unity mentioned by the apostle will be a characteristic of the true church, especially in the last days, and, among other things, distinguish it from all the fallen and lifeless denominations in the land. And we believe this, because we apprehend that more than mere unity of theory is included in the matter. Two men may believe alike and yet be at enmity in heart. Schisms and divisions may rend a body of believers, and yet their theory remain intact. How is it with the sects? Look at the bitter animosities, personal hate and jealousy existing among many of their members. In too many multitudes of cases, the hearts of those who believe alike are cased in selfishness, destitute of sympathy for each other, and actuated more by a spirit of war than of love. And by all these they show that they are not occupying the ground marked out by the apostle for the church of Christ.

The apostle would exclude all these. We must have that unity of feeling, that christian sympathy and brotherly love for each other which Christ designed as characteristics of his followers. The apostle well expresses it in another place as the "unity of the Spirit." Eph. iv, 3. It is that which will make us not only one in faith, but one in spiritual judgment and feeling. Let us then remember that while the unity to which the apostle exhorts us cannot be attained without unity of faith, it embraces much more than this. For such a unity let us seek. Let us sow wide its seeds, and sedulously cultivate its growth in our midst.

"AS GOD HATH PROSPERED HIM."

SOME of the brethren have objections to the plan of systematic benevolence adopted by the Conference and the churches, and are unwilling to subscribe to any amount weekly, referring to the words of Paul quoted above to sustain them. They say they do not know how God will prosper them, and therefore will not promise anything. In this they commit two great errors.

First, they pervert the text. The Lord requires a tithe according to what they possess; and until this is given in cheerfulness they cannot expect to enjoy the approbation of God. The Lord is now bringing up the churches and individuals to this test-point, and we are sorry to see any withholding from the Lord that which is his, and thus incur his displeasure.

Second, they distrust the promises and providence of God. They do not devise liberal things, and they cannot expect to stand. Satan takes advantage of their lack of interest, and binds their energies, and as time passes on, and they find themselves less able and less disposed to give, they do not realize that withholding tends to poverty.

The time is soon coming when "they that possess

shall be as though they possessed not." How necessary then that we use this world as not abusing it.

J. H. W.

TO BRO. M. OF OHIO.

DEAR BRO.—You will find your questions to me answered in Testimony No. 6, a copy of which I send you. And permit me here to recommend to you, as well as to others, this Testimony. I have examined it with much interest, especially those parts referring to points and subjects that have fallen under my notice, and I am satisfied that its importance cannot be estimated. It is, as it purports to be, *for the church*—for God's tried and tempted people—for those who feel the need of help from the Lord in these perilous times. To those out of the church, who do not know the purposes of God nor the things of his Spirit; and to those "who are at ease in Zion," who have not been awakened by the words of the faithful and true witness [Rev. iii], it will be neither comely nor desirable. My prayer and hope is that the brethren in your State may realize its importance, and seek that conformity to God's will that will insure a revival of his work among you.

J. H. W.

THOSE who owe the REVIEW Office for Books, the REVIEW, or INSTRUCTOR, will confer a great favor by paying their indebtedness, as the money is now wanted to meet the expenses of the Office, and to pay for material now being delivered for the new Office building.

J. W.

SEVERAL weeks since we sent a box of Books to John Bostwick, La Crosse, Wis. Has it been received?

J. W.

IN consequence of the weakness of some friends in other States, who credit the false statements in a letter or letters from a person in this city, who has kept up a mean warfare against the church since her arrival, we think it duty to remain one week longer, investigate and report next week; therefore cannot meet our appointment at Round Grove.

If Satan does not hinder, hope to be at the conference at Marion, Iowa, the 16th and 17th.

J. W.

GOD DISHONORED

BEWARE lest, in cherishing the delusive hope that the law of God will be mitigated, you sin against your own soul by grievously dishonoring him. For upon whom do you rely to mitigate the law, if not upon the Lawgiver himself? You picture God under the image of a feeble father, not to say a weak old man, from whom you can obtain everything by tears; whom circumstances, which he doubtless had not foreseen, can cause to change his purpose; a God who retracts his threats, who compounds with the corruption of men, and who dares bring to his tribunal only a law accommodated to the sins of his creatures!

Business Department.

Business Notes.

J. D. Hough: Sent you labels by express Feb. 28.

J. G. Cheals: We have received your manuscript, but not your letter.

Receipts.

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