

# 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 REVIEW AND HERALD

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

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#### THE SKEPTIC.

I ENVY not the skeptic  
His gloomy realm of doubt—  
Whose sun is but a meteor,  
To flash and then go out—  
No moon or star of comfort,  
To cheer affliction's night;  
No gleam of lovely morning,  
To bless his longing sight.

The fairest earth-born flowers,  
That bloom along his way,  
Unfold, mature and wither  
In life's bleak, transient day.  
Then comes the cheerless winter  
Of dark, unbroken death;  
No future smiling spring-time,  
Seen by the eye of faith.

Without a chart or compass,  
On life's dark stormy sea:  
And near the fearful "maelstrom,"  
Unknown eternity;  
Toss'd by contending passions,  
His bark goes drifting on,  
Till, in the circling eddies,  
'Tis caught—and he is gone.

Give me the christian's Saviour,  
Blest "Sun of righteousness,"  
Whose brightest beams are rapture,  
Whose feeblest rays are peace.  
Forever in the ascendant,  
Throughout life's changeable day,  
To shine in cloudless glory,  
Through long eternity.

Give me the bow of promise,  
That spans the christian's sky;  
Displaying hope's bright colors,  
When clouds go drifting by.  
The flowers that in their beauty,  
Along his pathway rise;  
Nor wither—but, transplanted,  
Unfold in Paradise.

Give me the christian's compass,  
His sure guiding chart,  
My eye upon the Bible,  
The Spirit in my heart.  
'Twixt Scylla and Charybdis,  
I'll safely steer my way,  
And make the blissful harbor  
Of everlasting day.

Forever and forever,  
Safe from earth's toil and strife,  
Beside the crystal river,  
Beneath the tree of life—  
In everlasting mansions,  
Bright regions of the blest,  
Within the gold-paved city,  
Give me the christian's rest.—S. S. Times.

**SINS EXPOSED.**—A certain king, who had been conquered by another, was made to kneel before him. He begged that it might be done in private. A tent was erected for the purpose, but the moment the conquered king bowed on his knees, the tent was removed, and he was exposed to the gaze of the whole army. We may now conceal our deeds of iniquity, but in a moment, we little suspect, they will be exposed to the universe, and we stand confounded.

#### SAINTS' INHERITANCE.

BY J. N. LOUGHBOROUGH.

"Blessed are the meek; for they shall inherit the earth."  
Matt. v. 5.

(Concluded.)

We wish now to look at a testimony in Isaiah xi. By reading from the 1st to the 5th verse, you will see that this testimony concerning the "Rod out of the stem of Jesse," cannot refer to any earthly monarch; for they have no way of judging, but "after the sight of the eyes," nor to reprove but "after the hearing of the ears." We also learn that this personage is the one who is to slay the wicked with his breath, and also, that what follows from the 6th to the 9th verse, is after he has thus slain the wicked. This, then, refers to Christ's kingdom. Let us read a description of it: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's, (margin alder's) den." Here again we have a description of a state, when the evil dispositions of the beasts are taken away, and when the manner of their living even is changed. And the 9th verse shows that "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—This we have already shown cannot be, till after Christ comes and subdues all his foes.

"Then, bears and wolves no longer wild,  
Obey the leading of a child;  
The lions with the oxen eat,  
And dust shall be the serpent's meat."

Those who deny the application of the above text, and Isaiah lxxv, to a future state, claim that it is fulfilled here. Their claim is, that "this testimony is mystical, and has a hidden meaning. That these beasts, the wolf, lion, kid, and lamb, are used to represent men with different dispositions, whose hearts are softened and subdued by the ameliorating influence of the gospel." "The text," they say, "is fulfilled, when a man with a wolfish or lion-like disposition, is converted and brought into the fold of Christ, and with the lambs (christians) feeds on the heavenly manna." We object to this application for two reasons: First, when a man with a wolfish or lion-like disposition is converted, he is no longer a wolf or lion, but a lamb; and so in the sequel, those who make the above application of the text, will simply have two lambs feeding together, instead of a lion and a lamb. So to make the text bear the above application which they desire, it will be necessary for them to claim that men with unchanged hearts, and lives, are brought into the church, and feed on the heavenly manna.

Our second objection is, it is positively stated, (Isaiah lxxv, 17-25) that there shall be such a state of things in the new earth.

Thus we see, allowing these testimonies a literal application, a glorious scene is portrayed to our mind when the curse is removed, and the "fear of man" (Gen. ix, 2) is so far taken away that the beasts are again in perfect subjection to him, as in the beginning, (Gen. i, 26,) even to that extent that "the little child shall lead" the fierce lion, "the king of the forest."

Again, Isaiah describes the saints' inheritance in chapter xxxv, 1-7: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." On the Sahara, and great desert of Arabia, the weary traveler now plods his way, scorched with the burning rays of the sun, finding no cooling shade beneath which to rest his aching limbs, but, faint with thirst, he lays himself down to die. No merry songsters beguile his sufferings and as his voice grows husky and still, nothing meets his vision but a vast plain of burning sand: not one beautiful flower to change the sad monotony of the desert; and in the distance, the driving Simoon threatening to bury him in its columns of sand. How changed the scene when the "restitution" work shall have been accomplished. "The desert shall blossom as the rose." Yes, and it shall "rejoice even with joy and singing." When it is clothed with green foliage and decked with blossoms abundant, the merry songsters will chirp from bough to bough, and warble forth their songs of praise to the Most High.

Verse 2. "It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon, (the forest of Lebanon is described as the most beautiful in appearance of any in the eastern world) shall be given to it, the excellency of Carmel and Sharon." The valley of Sharon was anciently decorated with the most beautiful flowers of every description. In view of this glorious clothing which is to be given to the desert, the prophet says, [verses 3, 4.] "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, *Be strong, fear not*; behold your God will come with vengeance, even God with a recompense; he will come and save you."

Who would not feel strengthened with a hope of such a glorious inheritance as this, constantly before him? These promises have been given, not only that we might know what is coming, but to impart strength to us who are heirs of promise.—Reader, are you a believer in these glorious promises? We would say to you, when your heart gets fearful amid the trials and conflicts of the way, look at these hope-inspiring records respecting the future, and "be strong;" for in Jesus' name, we are able to go up and possess the goodly land. Thus Paul could say: Our "light affliction." "While we look not at the things which are seen, (the affliction) but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen, are eternal." 2 Cor. iv, 17, 18.

Isaiah continues in verses, 5, 6: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert." As an aid to an understanding of the rejoicing of those who in that glorious state have been made free from all their infirmities, our mind turns to a case of healing, that was performed in the days of the Apostles, as recorded in Acts iii. A man who had been lame from his birth, who was daily laid at the beautiful gate of the temple, to ask alms, saw Peter and John about to go into the temple, and asked an alms.—He expected no relief from his infirmity, but asked a little pittance to enable him to protract his miserable existence here. When Peter said to him "Look on us," his expectation was raised that they would give him a portion of money; but when

Peter said, "Silver and gold have I none," his hopes in that direction were blasted, and how unexpected must the next sentence have fallen on his ears:—"Such as I have give I thee: In the name of Jesus Christ of Nazareth, *rise up and walk!* And he took him by the right hand and lifted him up; and immediately his feet and ancle-bones received strength." What a thrill of joy must have filled his heart at this unexpected healing of his infirmities. He "entered with them into the temple, walking and *leaping* and praising God." If this temporary relief would cause the poor cripple to leap for joy, what must be the feelings of those in the resurrection morn, who, all their lives have been bowed down with lameness and the infirmities of the flesh, when they find not only their feet and ancle-bones made straight, but their whole being glowing with the vigor and energy of eternal youth! "Then shall the lame man *leap* as an hart." They will go like the deer bounding through the forest, as they shout forth their praises to the Most High. Like David of old, they will dance "before the Lord with all their might."

Isaiah speaks again of this glorious state, chap. li, 3. "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." In the garden of the Lord, planted eastward, in Eden, there was "every tree that was pleasant to the sight, and good for food." In the restitution, this will be the condition of the whole earth. As is stated in Isa. lv, 13, "Instead of the thorn, shall come up the fir tree, and instead of the briar, shall come up the myrtle tree." Thorns are a part of the curse that was put upon the earth.—Gen. iii, 18. But these are to be removed. In that glorious state God's people can "dwell safely in the wilderness, and sleep in the woods. . . . And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid." Ezek. xxxiv, 25, 27, 28. And this is to be (verse 23,) when there is "set up one shepherd over them," and when Christ, who is here called by the Lord, "my servant David" "shall be their shepherd," and "shall be a prince among them."

We shall now examine John's testimony in Rev. xxi, xxii, concerning the new-earth state: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." We do not understand from this, that there is to be a passing away of the matter of which the first heaven and earth are composed. Peter has shown, as we have already examined in the former part of this book, that the new heavens and new earth is to be brought in by the melting of the elements of the present heavens and earth, and the burning up of the works in the earth.

"And I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Not only will these not exist, but, as we have already seen, the opposite will exist: life, joy, rejoicing, and eternal pleasures. What a contrast with the present state of affliction, weeping and death. No raging epidemic there, sweeping its thousands into an untimely grave, and in a moment filling joyous hearts with the keenest anguish; no miasma or destructive thunderbolts; no funeral knell; no pall; no bier; no death-dirge will there be sung; no grave-yards ever greet our sight, and sadden our hearts with the thoughts of mortality; the grave-digger's spade will find no labor there; no soothing cordial will be needed to still the aching limbs and weary head; but immor-

ality and the tree of life will forever accomplish the work, and free the saints from all liabilities to pain or suffering. Yes, "And the inhabitants will not say, I am sick." Isa. xxxiii, 24.

"Death will be banished, his scepter be gone."

Says JOHN WESLEY: "We may more easily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms, or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall have no more occasion to say,

'There like a trumpet, loud and strong,  
Thy thunder shakes our coast;  
While the red lightnings wave along,  
The banners of the host!'

"No! all will then be light, fair and serene; a lively picture of eternal day.

"And what will the general produce of the earth be? Not thorns, briars and thistles; not any useless or fetid weed; not any poisonous, hurtful or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. We shall no more regret the loss of the terrestrial paradise, or sigh at the well-devised description of our great poet:

'Then shall this mount  
Of paradise by might of waves be moved  
Out of its place, pushed by the horned flood,  
With all its verdure spoiled, and trees adrift,  
Down the great river to the opening gulf,  
And there take root an island salt and bare.'

"For all the earth shall be a more beautiful paradise than Adam ever saw."\*

Verses 9-16. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God: having the glory of God: and her light was like unto a stone, most precious, even like a jasper stone clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

We understand that this measure of the city is its entire circumference; for the announcement is made as soon as this measure is taken, that all sides are alike; length, breadth and height. The ancient custom of measuring cities was to begin at the corner and go entirely around, and not simply to measure one side. The measure of the city was twelve thousand furlongs. At eight furlongs to the mile, it would be fifteen hundred miles. This being the entire circumference of the city, one fourth of it would give us the length of either side: three hundred and seventy-five miles. Truly this is a *great* city. This is indeed the city that Abraham looked for, "which hath foundations, whose builder and maker is God." Heb. xi. This is the Jerusalem which Paul says "is above," and "is free, which is the mother of us all." It is the Father's house, in which Christ said "there are many mansions." It is the place he was going to prepare for his saints prior to his coming again to receive them to himself. John xiv, 1-3.

Verse 17. "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." This we suppose to refer to the height of the wall, for he has already given us the length and the breadth. Eighteen inches to the cubit would give the height of the wall at two hundred and sixteen feet.

Verse 18. "And the building of the wall of it

\*Sermon Lxix. "Behold I make all things new."

was of jasper; and the city was pure gold like unto clear glass." JASPER: "A precious stone of various colors, as purple, cerulean, green, &c." *Greenfield*. "Mostly green." *Robinson*. "Of a beautiful bright green color, sometimes clouded with white, and spotted with red or yellow." *Clarke*.

Verses 19, 20. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was "jasper; the second, *sapphire*; the third, a *chalcedony*; the fourth, an *emerald*; the fifth, *sardonyx*; the sixth, *sardius*; the seventh, *chrysolite*; the eighth, *beryl*; the ninth, a *topaz*; the tenth, *chrysoprasus*; the eleventh, a *jacinth*; the twelfth, an *amethyst*." These twelve stones are the foundation of the wall, but the wall is of jasper, which we have already described.

SAPPHIRE. "A precious stone of a blue color in various shades." *Greenfield, Robinson*. "A bright gem, properly of pure blue." *Cobb*. "Perfectly transparent." *Clarke*. "Of a beautiful azure or sky-blue color, almost as transparent and glittering as a diamond." *Stuart*.

CHALCEDONY. "The name of a gem generally of a whitish, bluish, or smoky-green color, susceptible of a high and beautiful polish." *Greenfield*. Some Greek MSS. read carbuncle, instead of chalcedony. *Carbuncle* "is a very elegant gem of a deep red color, with an admixture of scarlet. From its bright, lively color, it had the name, *carbunculus*, which signifies a little coal; because when held before the sun it appears like a bright burning charcoal." *Clarke*.

EMERALD, "is one of the most beautiful of all the gems, and is a bright green color, without any other mixture." *Clarke*.

SARDONYX. "A precious stone exhibiting a milk-white variety of the chalcedony, intermingled with shades or stripes of sardian or carnelian" (flesh color). *Robinson*.

SARDIUS. "A precious stone of blood-red, and sometimes flesh color." *Greenfield*.

CHRYSOLITE is of a beautiful yellow color, and is so called by the ancients from its looking like a golden stone." *Cobb*.

BERYL, "is of a blueish green, and very brilliant." *Cobb*.

"TOPAZ of the present day seems to be reckoned as yellow, but that of the ancients appears to have been green." *Stuart*.

CHRYSOPRASUS. "Its color is commonly apple-green, and often extremely beautiful." *Cleveland*.

JACINTH. "A precious stone of a dead red, with a mixture of yellow. It is the same as the hyacinth, or cinnamon stone." *Clarke*.

AMETHYST, "is a pure rock-crystal, of a purplish-violet color, and of great brilliancy." *Chambers*.

Stuart says of these precious stones: "There is classification therefore in the arrangement; a mixture not dissimilar to the rainbow, with the exception that it is more complex." And this forms the foundation of the wall of the city. That wall is itself bright green, spotted with red and yellow. In addition to this, it is transparent, so it will admit the rays of different colors to pass through it which emanate from the stones that form its foundation, (for many of these stones emit light of themselves.) Here is a scene of beauty, indeed; but when we contemplate still further, in addition to this, that the glory of God, which far outshines the sun, will cause those precious stones to sparkle and glisten, we have a wall of such splendor as is far beyond the conception of mortals.

Verse 21. "And the twelve gates were twelve pearls: every several gate was of one pearl. And the street of the city was pure gold, as it were transparent glass." Here is gold that is worth striving for. It is imperishable. One ounce of it would be worth more to you, dear reader, than all the gold of California. I would give more for a surety of enough of that gold to set my feet upon, than for all the treasures of earth. He that secures a standing-place on those streets will be safe.

Verse 23. "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." The glory of God will so far outshine the sun, that its rays will give no light in the city. This is



not simply the sun as it now shines, but it is when as the Prophet says, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold." Isa. xxx, 26. Again, speaking of this same time [chap. xxiv, 23] he says: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." This refulgent light, shining on those most precious stones, will cause them to sparkle and glow, and shine forth such as by human sight hath never yet been seen.

Verse 24. "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." This it seems is to be the great metropolis, or capital of the new earth kingdom, into which all the nations of them that are saved shall come to offer their tribute of praise.

In chap. xxii, we have a description of the river of life "clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Every month the tree will yield a fruit, and as God's saints, "from one new moon to another, and from one Sabbath to another come to worship before" the Lord, [Isa. lxvi, 23.] they may obtain of the fruits of the tree of life. Those who obey God's commandments, as we learn in chap. xxii, 14, are to have a right to the tree of life, and enter in through the gates into the city, and participate in this glorious rest.

Thus we have briefly investigated some of the many testimonies which speak of the glorious inheritance of the saints. The meek shall inherit the earth, as Christ has promised; but not till sin and the curse are removed. But says the objector, Christ said, "Great is your reward in heaven." True, there is a rich reward reserved for us. We are to reign with Christ in heaven 1000 years, but that city with all its dazzling glory, as we have just seen from Rev. xxi, is to come down and be the capital of the earth restored. But, it is still urged, Paul said "we have a building of God, an house not made with hands, eternal, in the heavens." True, the building is eternal; but he does not say it will eternally remain there. God's word shows that it will come down and be the tabernacle of God, when he dwells with men.

### CONCLUSION.

Dear reader, is not the inheritance God has promised good enough, especially when we consider that man, the participant of these glories, is to be clothed with immortality? "Flesh and blood cannot inherit the kingdom of God." But "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will God's saints be qualified to possess an immortal inheritance. Man will stand forth perfected, beauteous in form, free from pain, the stain of sin all washed away from his heart, and his lips shouting forth the praises of Him who has thus wrought for him. Methinks your better feelings say, It is glorious. Yes, and the best of all is, that state will never end. The countless ages of eternity will roll on, and

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise,  
Than when we first begun."

Dear reader, do you not feel a longing desire in your heart to be a partaker of the saints' inheritance? Don't you want to go to glory, and dwell with the angels, hear their rapturous songs, and sing with them? The Spirit calls you, there is yet room. The heavenly city, with all its charms, welcomes you to come. The way is easy, if you seek it through Christ.

First. "Break off from your sins by righteousness, and turn away from your transgressions by obedience to God." Have you no hope in Christ? speedily obtain one. "If we confess and forsake our sins, he is just and true to forgive us our sins, and cleanse us from all unrighteousness." In the very day you

seek him with all the heart he will be found of you.

Second. We must comply with the conditions on which the promise was made. Christ says, "Blessed are they that do His (the Father's) commandments (the condition of the inheritance given to Abraham.) that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. Then leave the trifles of earth. Come away. Why will you linger and die? While mercy lingers, why will you dally with the vanities of earth, and neglect the preparation for that rich inheritance which you may obtain?

Are you a christian, striving to obtain a rich reward with the faithful? Take courage, the kingdom will be cheap enough, though you may wade through seas of blood to obtain it. Contrast all your afflictions here with that "far more exceeding and eternal weight of glory" at the end of the race. Cease your murmurings, heaven is cheap enough. Remember, your trials here are only workmen sent to polish you, and fit you for your heavenly inheritance.

"Why should I murmur or repine at hardship, grief or loss?  
They only will the gold refine, and purge away the dross."

God is displeased with murmuring christians. Look how he recompensed those who murmured in the wilderness. Paul has told us, "Neither murmur ye, as some of them also murmured." Be as consistent in the heavenly way, as you are with temporal matters. Let the object of your pursuit spur you forward, and instead of murmuring at your lot, let your actions tell to all that you consider that object of greater value than worldly ease or pleasure. If some lord of earth should come to your town and advertise, saying, "Ho! every one that is in my hearing! Any man who will labor for me carrying wheat, shall receive a bushel of gold for every two bushels of wheat he will carry a mile," what a rush of people you would behold flocking to the scene of action, each anxious to get a burden to carry. Behold them loading themselves to the ground almost, with their heavy burdens. Why, the more load I take the more gold I shall get, and you know I can't go but once. See them trying their loads, and concluding they "can carry a little more." On they go. Down goes one. "Well," says another, "got too much load?" "Oh, no, I'll get along." Not a word of complaining among that company. The gold spurs them forward. Have you ever murmured? Stop and think. An "eternal weight of glory" is to be worked out by this suffering. What? Why, your "light affliction which is but for a moment, is working out for you an eternal weight of glory." The more afflictions the heavier the glory. Well, I can carry a little more; for I have only to carry it a moment, (compared with eternity,) and Jesus says his grace is sufficient.

"The road may be rough, but it cannot be long,  
I'll smoothe it with hope, and I'll cheer it with song."

Are you a minister of Christ, striving to lead the flock in the way of God's truth, and win souls to Christ? Toil on. "Thou shalt be recompensed at the resurrection of the just." He who has said, "Feed the flock of God," has also said, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Think often of the inheritance. No aching head, no hearts saddened there by opposition of men to God's truth. No fevered lungs worn with incessant labor; but there those who have turned many to righteousness "shall shine as the stars forever and ever." Toil on! and may we meet as fellow-laborers on mount Zion with the Lamb. Amen.

### Report of Meetings in Oakland, Mich.

BRO. SMITH: I have been making some feeble efforts of late to spread the truth, and for fear of moving wrong my soul has been bowed down for months. I desire to be found in my proper place in this solemn message. I commenced a series of meetings in the town of Oakland, Kent Co., Apr. 3d and gave eighteen lectures in all, until one of my eyes failed and I was obliged to return home. The Lord is blessing the means made use of, and my eyes are being restored. The meetings in Oak-

land were well sustained, notwithstanding the strong opposition from a certain class calling themselves Free-thinkers, more properly denominated Free-lovers. April 5th I gave notice that on next First-day I would give the Bible view of Spiritualism. The Spiritualists turned out en masse. I endeavored to lay the ax at the root of the tree by showing from the Scriptures that the dead know not anything. This stirred the ire of the dragon to find himself thus exposed where he evidently thought of reaping a fine harvest. On the evening of the 11th, a lecturer by the name of B. and his clique whose name is legion, came down to drive out that "little fanatic," (as they termed me) for certain strange things were brought to their ears, and the people were stirred against them. I spoke from Rev. xiii, 11-18. B. arose and occupied some time in reviewing me. His ideas were scattered and not to the point, and ended by saying that one horn of the beast was Republicanism, the other England. He also stated that the Bible did teach Spiritualism and quoted as proof the appearance of Moses and Elias on the mount, "I am thy fellow servant, [Rev. xxii, 9.] and the witch of Endor, [1 Samuel xxviii]. Being driven from his strong hold he denied the Bible which previous to this he had professed to believe. Thus they deceive. He called the Bible an old rotten thing upon which, like an old fiddle, you could play any tune you saw fit; called the God of the Bible a God of war, and more cruel than the savage &c. The speaker's views were so contradictory that all could see for themselves. They completely overturned, ate up and annihilated each other. The Lord gave me some liberty in presenting the truth to that people, and while some seed has fallen by the wayside, I trust some has fallen on good ground. A few have decided to obey God rather than man by keeping all of his commandments. O that God would prepare the hearts of that people for the reception of the third angel's message; the last to be given to fallen man, to prepare for translation a people who will be keeping the commandments of God and the faith of Jesus. May he bless those Baptist brethren who gave me a fair hearing and kindly invited me to their homes to partake of their hospitalities. Some have commenced keeping the Sabbath of the Lord, others have readily embraced the Bible view of no immortality out of Christ, the final destruction of the wicked, and the earth the final abode of the saints. And as they have thrown off the heathen dogma of natural immortality handed down to us from the "Roman dunghill of decretals," may they be enabled to see another pet of Romanism, namely Sunday-keeping for which there is no authority in the word of God; the highest authority we have for First-day keeping being the Catholic church, the mother of harlots. J. L. EDGAR.

Bowen, May 19th. 1859.

### Presently.

NEVER say you will do *presently*, what your reason or your conscience tells you, you should do *now*. No man ever shaped his own destiny, or the destinies of others, wisely and well and dealt much in *presentlies*. Look at nature. If she never hurries, she never postpones. When the time arrives for the buds to open, they open—for the leaves to fall, they fall. Look upward. The shining worlds never put off their risings or their settings. The comets even, erratic as they are, keep their appointments; and eclipses are always punctual to the minute. There are no delays in any of the movements of the universe which have been predetermined by the absolute fiat of the Creator. Man, however, being a free agent, can postpone the performance of his duty; and he does so too frequently to his own destruction. The drafts drawn by indolence upon the future are pretty sure to be dishonored. Make *now* your banker. Do not say you will economize *presently*, for *presently* you may be bankrupt; nor that you will repent or make atonement *presently*, for *presently* you may be judged. Bear in mind the important fact, taught alike by the history of nations, rulers and private individuals, that in at least three cases out of five, *presently* is too late.—Sel.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, WEDNESDAY, JUNE 23, 1889

## TWO GOLD REGIONS.

## "THE PIKE'S PEAK DRAMA."

"THE scenes enacted on the plains of Kansas, in consequence of the explosion of the Pike's Peak humbug, are of the most tragic, as well as touching character. The Postmaster at Denver City, says a correspondent of the *N. Y. Evening Post*, was accused, tried for and convicted of tampering with the mails, of opening letters, distributing false reports, purporting to be from the miners to their Eastern friends. A father was astonished by the arrival of his son, to whom he had written a true statement of the poverty of the mines, and his own intention of returning at the earliest opportunity. Upon inquiring the cause of his starting, the son showed him a letter purporting to be from himself, and instructing him to make arrangements to leave immediately for Denver City. The disguised handwriting was proved to be the Postmaster's, and the father charging him with the deed, he confessed its truth, and was shot dead on the spot. A well known contractor living at St. Joseph, is also reported to have been shot by some infuriated victims of his falsehoods. A party going out had determined to return, on account of the discouraging reports brought by the reflex tide of emigration, when they met a man who had the hardihood to assert that he had four hundred dollars' worth of gold dust in his possession. He was offered a hundred dollars an ounce for all he would produce, and failing to exhibit it upon this inducement, they told him if he did not disgorge they would shoot him, upon which he confessed that he had none, never saw so much as a thimble full, and only made the statement to induce the emigrants to continue their journey. It is said that large meetings have been held by the miners, at which resolutions were passed, calling for the entire destruction of all the frontier towns which had been instrumental in raising the excitement, from St. Joseph to Kansas City! All editors are to be exterminated.

"The returning emigrants are compelled to resort to all manner of expedients to raise money to pay their passage down the Missouri, or even to keep themselves from starving. Many are working on the farms along the route for their board; some trying to get positions as drivers in the Salt Lake mail train, and others waiting for starvation. Cattle are sold at a merely nominal price, wagons burned for firewood, or left by the wayside, and pistols, rifles and arms of every description given for a meal of corn bread and bacon, and a drink of whisky."

What a comment is this on the cupidity of mankind, and the slight inducement on which they will embark their all in the prospect of a trifle of earthly gain. To justly estimate this Pike's Peak movement which, like a wave has rolled over the whole land, it is necessary to take into consideration a fact or two. 1. The reports from that locality have ever been contradictory. There has not been a time when there has not been an outstanding contradiction of all the favorable representations that have come from that quarter; hence, 2. Faith in the success of the enterprise on the part of those who embarked in it, could not be implicit. They must have had some misgivings as contradictory statements, of the truth of which they had no power of judging, were reported to them. And, 3. Even if the favorable reports were all correct, and the adverse ones all false, and it were certain that all who went there would succeed in obtaining a quantity, greater or less, of sordid gold, what then? They would only obtain a perishing bauble of this world, a little earthly gain, subject to all the casualties of this mortal life. And yet, under all this uncertainty, and for this meager prospect, the fact that favorable reports outnumbered or overbalanced the unfavorable, was sufficient to induce men to embark their all in the enterprise, part with

houses and lands, endure the privations, the toils and hardships of a perilous journey and a miner's life.

The Pike's Peak humbug has exploded. We have abundant occasion to notice the sacrifices men will incur in a scheme liable to such an issue. But our heading promises to speak of another region in contrast with this. We gladly turn to it. It is a region from which no contradictory reports have ever come. There is but one testimony respecting it, and that is from the lips of inspiration itself. It is a region that the chilly hand of death never visits, and the treasures we secure there are not subject to the casualties of this mortal life. There is the gold that never fades. And the representations we have of it are not the forgeries of fraudulent post-masters, and interested villains banded to deceive us. And yet how few are in earnest search after these durable riches? How few are looking forward to the recompense of reward—the harp and crown of gold, as motives of present action. How few are willing to comply with the conditions on which they hang, or endure the sacrifices necessary to obtain them. Yea, and even those professing to esteem the interests of the Redeemer's kingdom paramount to everything else, will make a greater effort, and show more zeal, in making their way to Pike's Peak, or some such region, than they will to bear the burdens and crosses that lie in the line of their journey to eternal life.

What can we infer from these facts? Simply this: that people have more real, living, implicit faith in the contradictory reports from Pike's Peak, than they have in the promises of God. For as a man believes, so will he act. And thus we have tangible evidence that love for gold triumphs over love for Christ.

## QUESTIONS FOR CONSIDERATION.

1. SOME believe that the ten commandments which Jehovah once enacted, were afterward *abolished* by him, and that after this he re-enacted nine of them. Is there any authority for such a singular theory? Can you think of a single instance in which God has enacted a law, then abolished it, then re-enacted it?

2. Is not the promise connected with the fifth commandment, applied in Eph. vi, 1-3, to Gentiles as well as Jews? How then can the commandments be called Jewish?

3. Redemption is consummated for the church at the second advent. Luke xxi, 28; Rom. viii, 23; Eph. iv, 30. The only sense in which redemption was effected at the first advent was that the price was then paid for it. This was the death of the Son of God. Now if any day should be kept to commemorate redemption should it not be the crucifixion day, on which that price was paid? Eph. i, 7; Col. i, 14.

4. There is no recorded instance in the Bible of the observance of the great day of atonement. Is not this fact as remarkable as that Sabbath-keeping should not be named in Genesis?

5. How could the Galatians be represented as desiring to be in bondage *again* to certain *beggarly* elements, if the Sabbath was what Paul thus designated? Gal. iv, 9. For they had previously been heathen, and consequently had not observed the law of God. Does not this fact prove conclusively that Paul did not refer to the Sabbath, but did refer to the heathen observance of days, and months, and times, and years?

6. Burial with Christ in baptism is the divine memorial of the burial and resurrection of the Saviour. Rom. vi, 4, 5; Col. ii, 12. Do those honor him who change baptism to sprinkling, and then keep Sunday as a memorial of the resurrection of Christ?

J. N. A.

## CONFERENCE AT IOWA CITY.

THIS meeting was one of much labor and trial, but an object was accomplished which will result in much good for the cause here. The elements of division which had existed for months were faithfully exposed, and a heavy burden and discouragement was removed. An open Sabbath-breaker was

publicly reproved, and was finally disfellowshipped for the sins of Sabbath-breaking and fault-finding. He had on the Sabbath taken a grist from the mill, engaged a blacksmith to shoe his horse, and suffered his family to prepare cheese curd &c. After several attempts to justify these acts, and an exposure of the fallacy of his arguments, an attempt was made at confession on a portion of the charges, but all he said only made his case look darker still.

He then claimed that he was to be disfellowshipped because he did not believe the visions, which the whole conference knew was false. In his defense he claimed that the visions were Papacy, and before he closed he said they were "good and glorious" and they "perfectly endorsed our faith" &c.

The position taken was, that while the church did not require him to confess faith in the visions in order to fellowship, yet we could not approve his continually finding fault with those who do believe them. The straight testimony given concerning the duty to keep the Sabbath holy, brought out some voluntary, hearty confessions from several who had not kept the Sabbath according to the commandment, and the law was magnified.

Finally, for the reasons mentioned above, fellowship was withdrawn from Samuel Everett until such time as he shall fully confess and forsake his sins.

The conference was somewhat troubled by a religious fanatic, author of a book entitled "The Midnight Cry," where his name appears as "Rev. Castle Churchill." He comes among us as an Adventist and Sabbath-keeper, and introduces his fanatical notions, such as that the Two-horned beast is the order of Jesuits, and the image is the crucifix, &c.; that the abomination of desolation is yet to be set up, and the tribulation of Matt. xxiv, is yet future; that the signs in the sun, moon and stars are figurative, and are yet future; that the Sanctuary is the church, &c. The brethren should stand to their post, and not give place to such a spirit, no not for an hour.

The conference appeared to be in harmony except the things mentioned above. Brn. Dorcas and Graham of Iowa, who labor occasionally in word and doctrine, were with us. Also Bro. S. Myers of Illinois was present, and bore a pointed testimony against the Age-to-come and *Messenger* spirit, giving some of his own experience in the matter. Most of the testimonies in the social meetings were cheering and good.

In the business meetings it was voted that the churches in Iowa should provide a home for Bro. Hull's family. Bro. A. Caldwell proposed to furnish a house and lot in Decatur City, and Bro. S. Osborn of Dayton, would do the same; but it was agreed that Bro. Hull should be located in Iowa City. In consideration of the tent necessities, it was thought best to defer building for the present. Brn. B. F. Curtis and S. Adams were chosen to look after the wants of Bro. Hull's family. Bro. H. E. Carver and the above named brethren were unanimously chosen as central tent Committee for Iowa, and Brn. S. Osborn, F. Morrow, and A. Caldwell were appointed a corresponding committee to solicit aid in their respective localities, and report to the central committee. \$15.00 was subscribed, and \$17.50 was paid on former pledges, to enable us to start out with the tent.

Bro. White's letter to Bro. H. E. Carver concerning the cause in the West, was read and heartily appreciated by the brethren.

It was then motioned that the conference express their gratitude for the help of the brethren east, and cordially accept the laborers sent among them, and that they do all they can to hold up their hands by their prayers and means. The vote was unanimous and hearty.

The latter part of our meetings was interesting. Lawyers, doctors and preachers were out to hear. On First-day four were baptized. One brother came 175 miles to attend the conference and be baptized, and we all had good evidence that he was dead to the world, and alive to God. \* \* \* \* \*

We pitch the Iowa tent in a new field this week.



The Lord is uniting our hearts, and we trust is fitting us up for the great work before us.

M. E. CORNELL.  
M. HULL.

Iowa City, June 14th.

#### WRITING FROM EXPERIENCE.

THE request has been made in the *Review* for those who can to write from experience, upon the subject of holiness.

For one, I must freely own that I cannot yet do so. I have not yet attained to holiness of heart and life, but this I do, I press forward.

I believe that I am justified freely by His grace, and this gives me inward joy. Justified, reconciled to God, through Christ; daily I drink in rich draughts of his love; the word of God by his inspired servants is to me a glorious field of fruits and flowers, from which I gather delicious food. Often my heart is enraptured as I read the faith and works of those who have borne aloft the standard of truth in ancient times, and the consoling thought is ever with me, that their God who wrought for them, is our God.

In prayer, I feel a confidence in God, more and more deep, and the current of his love runs through my soul in an unfailing stream, (yet subject to ebb and flow because of my own frailty,) and I have at times an unusual evidence of his love and goodness. I feel that I am not ashamed to own my Lord. No, he is all and in all to me.

I have longing desires to attain to holiness, and perfect purity, and charity, but the conflicts I daily experience, show to me that I have not fully overcome; but it is glorious to realize that Jesus is with me by his good Spirit, to aid and encourage me in this arduous work.

I do not fret and worry because I have not yet attained to holiness. No. I try to bear with temptation, and to resist it just as I would face a north-east snow storm, bravely, firmly, cheerfully, and for his grace I ask confidently, and wait patiently, and the answer is often instantaneous, and always sure. Oh yes, God's promise is sure; his note of hand is never protested.

Is not the blessing of justification a very great prize? and by improving this well, I hope ere long to attain with all the faithful to that holiness, without which, no man can see God.

In connection with justification, I believe the work of holiness or sanctification is in progress, and as I look back upon the past, I discover that my slow progress has been caused by a lack of entire consecration, and this still is the impediment in my way.

But I know of no other way but to labor on, steadily, cheerfully, hopefully confidently. Indeed, such has been the hold sin and error have had upon my mind, that I deem it a miracle of grace, that I may even enjoy a hope of triumph over sin and death.

But I will press onward, the Lord helping me. God and Christ and holiness, shall be first and last. I will war with every form of evil, in self or out, will fight manfully, cheerfully, successfully; will say to my God, I will not let thee go except thou bless me. Thus warring, if I fall I will fall in the ranks.

J. CLARKE.

#### THE LAST PLAGUES.

THE description of the seven last plagues in the sixteenth chapter of Revelation, though brief, is yet the most terrible that can be found in all the book of God. At different periods since the creation, the wrath of God has been manifested against the wicked in various and terrible judgments; but no judgment of the past can compare with the last plagues—they are the "wine of the wrath of God" without any mixture of mercy; the "time of trouble such as never was."

In that trouble, the most noisome and grievous sores will break out upon men, causing the most excruciating pain, with faintness and thirst. They go for water, but the second and third vials have turned

it all to blood, like that of a dead man. No language can describe the horrors of that time, when, burning with fever, and famishing with thirst, man shall have nothing but blood to drink. But in addition to this, the fourth angel's vial, poured upon the sun, brings down his strength sevenfold, the heat of seven days. They will then be scorched with a fire of great heat, and still there is no water to cool a parched tongue. The horrors of a guilty conscience will also enhance their misery. They have worshiped the beast, rejected the last solemn warning, and now they are rejected of God, who is to them a consuming fire. Mercy is clean gone for ever, and they blaspheme because there is no repentance. Could this suffering purify and save them, there would be relief; but alas! there is no hope—they must suffer and die. For one hour of probation they would give worlds if they had them to give, but the decree is past, and they must be "filthy still." But the work is not yet done, there are still lingering dying men upon the earth. The last vial is poured out; the treasures of the hail are opened, and the great hail stones, each weighing a talent (57 lbs.) sent down by the whirlwind of fury, will complete the work.

O reader, let us heed the third angel's call—it is the proclamation of the day of vengeance of our God. Now is the time to be thoughtful and consider, before it is too late. The warning is now, and the judgment will follow. It is no new thing, that the Lord will smite with a curse. The flood, the destruction of Sodom, Nineveh, Babylon and Jerusalem—all are witness to God's faithfulness in rewarding iniquity. O how solemn, when we think of the greatest times of trouble in the past, and consider that the one to come is far greater still. It is good to call to remembrance the former days, and be warned in time. How soon the inhabitants of earth have forgotten the dreadful scourge of the cholera. They never will be mindful of God's judgments till too late. Alas! there is no fear of God before their eyes.

Nations have been visited for their sins, but they do not turn to God. In A. D. 1333, a plague called the black death swept over Europe, destroying one fourth of its inhabitants. The following description will give some idea of its terribleness.

"This dreadful scourge broke out in the East in the year 1333, and with various symptoms traversed during twenty-six years, the whole of the old world, from China to England. Wherever it came, people were oppressed with dumb fear or grew mad with terror. The churches were closed—family ties were dissolved—mothers deserted their children, and children their parents. The miser forgot his gold, and the lady her lover. Everything the sick had touched, their breath and clothes spread the contagion. Merchants of immense wealth brought their goods to the church, but money had become poison, and the monks only received it to die. The churchyards could no longer contain the corpses, and they were left unburied, or arranged by thousands in pits, or thrown into rivers. China lost thirteen millions of inhabitants. India was depopulated. Tartary, Mesopotamia and Syria were covered with dead bodies. The Kurds fled in vain to the mountains. In Carmania and Cesaria, none were left alive. Only a few cities of Asia escaped, and her loss, aside from that of China, was nearly 24,000,000. From the Orient, preceded by an offensive mist, the plague settled down upon Italy and Europe. Here ensued the same destruction of business, and the devastation of cities. More than 200,000 towns and villages were depopulated. Italy lost half her inhabitants. Germany lost 1,200,000. In many places in France, not more than two in twenty were left alive. In England, it is said nearly nine-tenths of the inhabitants perished. This last is evidently too large an estimate, but without exaggeration, Europe was despoiled of 25,000,000, or one fourth of its entire population. In Florence, it was forbidden to toll the bells, lest the survivors should surrender to despair; and the historian records, that when the plague had ceased, men thought they were still wandering among the dead, so livid had

terror and anxiety left the countenances of the survivors."

"And there shall be a time of trouble such as never was since there was a nation." Dan. xii, 1.

O spare thy people, and save them from the awful plagues which are soon to be poured out.

M. E. CORNELL.

#### TO THE MINISTERS.

BRETHREN: I am doing a new work, viz., gathering statistics. Your aid is solicited. I am sending out several hundred circulars,—these will explain themselves and open my task. I began this task last December. Many to whom I have written have done well, others have retarded my work. To such I wish to say that I am doing this work to benefit a great and good cause. A complete list will be put into the hands of each of the four editors who may publish this call. It may be printed,—the names and Post Offices with or without the views attached. This will be as you shall say. So then give your opinion concerning its publication. And do not be ashamed or afraid to state your views and position. Do not lumber your letter, but reply systematically, briefly, and fully. Do not shrink from answering as some have. Do not give me the trouble of sending a second time. Do not guess at any names of men or places, but simply state such as you know. Further information in relation to the plan will be given you in due time. Help me in it but do not hinder, so shall you have the benefit of the undertaking when completed.

For God and truth, DANL. T. TAYLOR.  
North Wardsboro, Windham Co., Vermont.

Bro. Taylor wishes a full list of our preachers. As we are unable to give this, with the P. O. Address of each, we conclude to give below, his circular, that all may see it, and answer to the questions therein proposed, returning their answer to D. T. Taylor, as per direction.

#### CIRCULAR.

Dear Sir: I am desirous of ascertaining the name, address, position, and views of each and every minister in this country, unconnected with the other denominations, but who passes as a so-called Second Adventist. Will you please answer, on receipt of this, the following questions:

1. What is your name in FULL?
2. What is your P. O. address—Town, County and State?
3. Are you a pastor or evangelist?
4. Are you sick, aged or idle?
5. Are you ordained, or unordained?
6. Do you hold to Wm. Miller's view of the millennium?
7. Do you hold to a mixed millennial age?
8. Do you place the 1000 years (Rev. xx) in the past?
9. Do you hold to endless pain, or utter destruction?
10. Do you hold to a conscious or an unconscious condition in death?
11. Do you keep Sabbatically the first or the seventh day of the week, or neither?
12. Will you give me the name and address of every other so-called Advent minister in your STATE, as you are able, who is preaching or has preached the speedy coming of Christ?

Please reply immediately, and briefly, as also plainly, to DANIEL T. TAYLOR,  
North Wardsboro, Windham Co., Vermont.

A STRIKING CONTRAST.—The Washington *Republic* calls attention to the fact that the terms of the preamble of Dr. Patton's resolution offered at the Tract Society meeting, in condemnation of the African slave trade, is precisely the same as the one offered in congress by Mr. Ethridge two years before. The House refused to lay it on the table, by a vote of 72 to 137. The American Tract society laid Dr. Patton's upon the table by an immense majority. The House is composed of professed politicians; the Tract Society is composed of professed Christians. What is the inference?

## A CHURCH IN THE AIR.

Once wandering through the land of dreams,  
In search of something new,  
A church—'twas on a Sabbath morn—  
My curious notice drew;  
And thinking I should see the mode  
Of Christian worship there,  
I entered just in time to hear  
The closing hymn and prayer.

The church was rich without display;  
From gorgeous colors free;  
Through unstained glass the light of heaven  
Was shining cheerfully.  
And rich and poor sat side by side;  
I saw no cushioned pews,  
Whose doors the meanest of the flock  
An entrance might refuse.

And when the hymn was given out,  
With what astonished face  
I watched a lady clad in silk  
Bend forward from her place,  
To share her book with one whose robes  
So scanty were, and mean,  
No maiden form of earthly mould  
To greet her would be seen.

And yet I saw not that the deed  
Lessened a single grace,  
But rather that a sweeter look  
Beamed on the maiden's face.  
And while I pondered in my mind,  
How such a thing could be,  
The whole assembly joined to sing  
Some time-worn melody.

Vainly I strove with modern ear  
To catch the organ's tone;  
These simple Christians swell the praise,  
Of God by voice alone.  
And here no fashionable airs,  
The tedium to beguile,  
Are set to solemn hymns of praise,  
And sung in opera style.

And yet the music of that choir  
Right pleasant was to hear,  
Though nothing in the strain I found,  
To please a critic's ear;  
But childhood joined in ringing tones  
With those of faltering age,  
And rich and poor, and old and young,  
In the blest work engage.

I listened, and my thoughts recurred  
To many a boasted choir  
In city church, who weekly meet  
To praise the Lord for hire;  
And well, thought I, the church of God  
This mockery might spare.  
I ceased—for every head was bowed  
In reverential prayer.

And all in spirit seemed to join,  
Nor could I well forbear,  
For Christ, and not the minister,  
Was most apparent there.  
In words of charity and love  
Did the whole world embrace,  
Unfettered by the love of sect,  
That modern Christian grace.

And little did I care to know  
If Old the School or New,  
From whence the soul of such a man  
Its rich instruction drew.  
His teacher none could well mistake;  
One only can impart  
Lessons of wisdom that can guide  
A sinful, human heart.

Too soon that fervent prayer was o'er,  
The benediction asked,  
And slowly down the spacious aisles  
The congregation passed.  
Slowly, as one might turn his back  
Upon the gates of heaven,  
After a taste of angel's food,  
Unto his soul was given.

And now kind greetings were exchanged,  
With many a friendly word,  
And Christians met as Christians should,  
Who serve one common Lord.  
One heart, one mind, one earnest will  
Seemed to inspire the whole,  
As friend to friend with freedom told  
The welfare of his soul.

Strange, though it seem, no single word  
These curious folks did say,  
Of "politics," of rise in stocks,  
Or gossip of the day.  
Not only did they "shut up shop,"  
And lock the office door,  
They turned the key on worldly thoughts,  
Till holy time was o'er.

The sermon, while a group discussed,  
I listened in amaze,  
And marveled at the words they used,  
When speaking in its praise.  
They did not call it "great," or "deep,"  
"Ingenuous," "witty," "smart,"  
Or "thank their stars they had a man  
After the people's heart."

But whispered low, with moistened eyes,  
"How precious was the word;  
How full of hope the promises  
Their strengthened souls had heard,"  
And murmured blessings on his head,  
Who, laboring by his side  
In all simplicity and truth,  
Preached Christ the crucified.

I heard, and could not silence keep,  
"Thrice happy souls," I cried,  
"Am I in heaven?" With sudden start  
My eyes I opened wide—  
Looked round a moment in amaze—  
Saw my mistake with pain,  
And never since have dared to take  
A nap in church again.

[Hartford Courant.]

## Meetings in Plum River Ill.

BRO. SMITH: At the request of Bro. Sanborn and for the encouragement of the friends of present truth I will give you a sketch of the meetings held here May 28th, 29th and 30th.

Bro Sanborn labored with us faithfully and the work was prospered in his hands. The brethren from Greenville, Millville, and Plum-River, came together on May 29th when the church was set in order and celebrated the ordinances of the Lord's house. Old difficulties were removed and wrongs confessed. Bro. S. came to our house the 30th, preached at 5 P. M., and baptized one of my daughters, and started on his return the 31st. The church met again last Sabbath, June 4th according to appointment, at which time there was an effort made to point out some of the duties that are imperative upon all who expect to meet the approving smile of the Lord and enjoy the presence of the Holy Spirit. There was not a dissenting voice raised, but a uniform ascent given, and resolutions were made to persevere until the end of the road. We had a calm, sweet, heavenly time, and all seemed to feel that the Lord cared for us. A few who have professed faith in the third angel's message still stand aloof from the church; but we hope that the brethren will take such a course, and so closely follow out the precepts of Jesus that such will be added to the church as shall be saved.

In conclusion I would say that the impression seems to prevail with all with whom I have an opportunity to converse in the church, that the Lord's hand is in the work, and he is gathering and uniting his people. The consequence is an increase of faith, and a greater desire for holiness of heart. The Lord is exalted and we are humbled.

O praise the name of the Lord, he knows them that fear him.

SOLOMON MYERS.

Plum-River, June 5th, 1859.

## Letters.

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

From Bro. Marsh.

DEAR BRO. SMITH: I feel to thank God for his goodness and mercy to me, his unworthy creature. I am not weary in trying to do well, for in due time I shall reap if I faint not. I know of a surety that this world is not my home; but thank God, I have one, a house not made with hands, eternal in the heavens. I am trying to labor a little in the message. I have broken ground here in Pacific; and the people seem to be deeply interested and hungry for the truth. Also in the town of Scott, the Lord has begun a good work, and O may he carry it on to perfection. Brethren, pray for us.

Yours in present truth.

D. S. MARSH.

Pacific, Wis.

From Bro. Reynolds.

BRO. SMITH: I have heretofore belonged to the Methodist church, but about two years ago my attention was called to the subject of life and death.

A short sentence in a small book has caused me to reconsider all my former opinions, and the result has been a thorough change in nearly all of my former faith. That sentence was this, "All should have a Thus saith the Lord, for the foundation of their faith." With this motto, I commenced searching the Scriptures with prayerful attention and I trust an unprejudiced mind. My last investigations have been on the subject of the Sabbath. In them I was aided by your Sabbath tracts, which were sent me by a brother in Eaton Co., Mich. I feel very grateful to him for his kindness in sending them to me. My former brethren have opposed me some in my views, but in this they fail, for I have the sword of the Spirit which is the word of God. This they profess to have, but if they have it, it is so wrapped in the cobwebs of theology that I never have seen the blade. There is but one besides myself in this county that I know of that keeps the Sabbath. Remember us at the throne of grace.

JOHN REYNOLDS.

Isabella Co. Mich.

From Sister Daniels.

DEAR BROTHERN AND SISTERS, you that love the appearing of our Lord and Saviour, I would say to you that I am trying to do the will of my Father which is in heaven, by living in obedience to all his commandments. I praise his holy name that whereas I was once blind, now I see; that he has made this light to shine upon our pathway, to guide our feet amid the perils of these last days. My faith grows stronger as the day of redemption draws nearer. I mean by the grace already given me, to lay aside all vanity and pride, to live a humble, self-denying Christian, that I with you may be ready to meet the Lord at his coming, to share in the great refreshing, or the latter reign. With my thoughts centered on Jesus, the great author of eternal salvation to those that believe, I will run with patience the race set before me; for I believe that the great day of the Lord is nearer than many of us are aware. If this be so let us awake out of sleep, girding on the whole armor of God, living out this truth by a well ordered life and a godly conversation. Let us not sleep any longer upon the verge of the Judgment, but watch and pray more, lest this day come up on us as a thief. As professed children of the light, let us walk in it, and be sanctified through the truth. Let us seek meekness; for it may be we shall be hid in the day of the Lord's anger.

Dear lonely ones, who, like myself, have not the privilege of meeting with any of like faith to worship God on his holy Sabbath, be faithful a little longer. The scattered saints will soon be gathered to part no more. Our Lord will soon come with power and great glory. Then those who have fallen asleep, who now rest from their labors, will come forth with forms fashioned like unto Christ's most glorious body. It is a blessed hope. The bands of death will soon be broken, sickness and sorrow be done away. God will wipe away all tears from our eyes. Then will this mortal put on immortality.

With these glorious prospects before us, let us not despair, but keep ourselves unspotted from the world, working out our own salvation with fear and trembling. My prayer is that we may overcome the world, leave it with all its charms behind, while Satan is working with all power and signs and lying wonders, gathering his armies together, binding them in bundles to be burned. While we are persecuted and hated by the world, I pray the Lord to increase our faith, and help us to rid ourselves of everything that is unholy and unclean, that we may be prepared to go through the battle which is just before us. Let all evil be done away from among us, that we may be gathered into the unity of the faith, and the will of the Lord may be done by us. He will have a pure, holy and peculiar people. Knowing that the consummation of all things is near, may we be filled with the Spirit, get our hearts right before the Lord, obtain the eye-salve and white raiment, keeping our eye upon the holy city, and our feet in the straight and narrow path, that when Jesus comes we may lay hold on eternal life, enter in through the gates, eat of the



tree of life, live and reign with our King, and walk the golden streets of the New Jerusalem.

H. L. DANIELS.

Woodhull, Steu. Co., N. Y.

P. S. I would here make a request through the *Review* that Bro. Cottrell, or some of the other messengers would come here this fall, and preach the word. There are hundreds who never heard this message. Some are anxious to hear, and I think good may be done.

H. L. D.

From Sister Osgood.

BRETHREN AND SISTERS SCATTERED ABROAD: To you I send greeting—May he who is able to keep you from falling and to set you in the presence of his glory faultless, be the first object of your love, your chief joy and happy hope. I feel that there are sore trials awaiting you, and me too, if I walk blamelessly before God the Father. Satan is not only working with power by signs, intent on deceiving even the elect, but he seems to be working in every conceivable form. All around I hear the rumbling of his lion roar, and see intimations of the presence of his forked tongue. Verily as a prince he reigns in the hearts of the children of men. Often does the question arise, How much, and when will it answer to mingle with those who do not follow the Lord Jesus except in name, but seem to prefer the service of the "prince of this world?" There seems no prospect of benefiting any save a very few, and if we cannot benefit them I fear they will injure us; for so much are we the creatures of influence, moulded and fashioned in a great measure by those in whose society we principally mingle. Now what shall we who are separated from all or nearly all of like precious faith and holy practice do? How can we the best glorify God? Shall we spend the greater portion of our time at home? or shall we go among careless professors and professed worldlings, and spend our time in striving to lead them from sin and error into truth? These are questions which greatly perplex me now. Will some of greater experience and wisdom and knowledge in the ways and will of God express their convictions of duty through the *Review* on this point?

There is no question with me in reference to making or receiving complimentary calls, or of spending an hour occasionally in vain and profitless chit-chat. Nay, nay, there is no time for that. We have enough to do to set our own house in order and render our feeble assistance to those who feel the importance of doing the same, or those who may be made to feel the importance through well directed effort. The day of the Lord is evidently hastening on. The long dreaded war has begun; perplexity and distress of nations follow in its rear. The sea and waves roar mightily as I am often persuaded by ocular demonstration; and when the powers of heaven are shaken and men's hearts fail them for fear of those things coming on the earth, we have but to look again to see the Son of man coming. O that God's children might be prepared to resist every influence of Satan, and please the Father in all things!

I presume that many of the saints are to day enjoying a rich feast. Yesterday (the Sabbath) I felt a most ardent desire to make one of the number assembled at B. C. for conference and prayer. May God enable those who do assemble to transact all their business in his fear and love and may they bear with them from that place to their homes a holy sanctifying influence, live more separated from the world and be ripening fast for the kingdom. O that great grace might rest upon the conductors of the *Review* and kindred publications, causing them to grow strong in the Lord and in the power of his might, do valiantly.

Your sister desiring a better country that is a heavenly.

M. M. OSGOOD.

Brattle, C. W. June 5th 1859.

From Bro. Brinkerhoof.

DEAR BRETHREN AND SISTERS: Although we cannot converse one with another face to face yet we can through the columns of the *Review* cheer one another in our journey to life. Our hearts can beat in unison, our affections can all be centered on

him who is able to make us wise unto salvation. He is the same yesterday to day and forever. O let us heed the language of Paul to the Romans "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. Rom. xii, 1. O let us have a living faith, stand fast and firm, and be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Upon this foundation what need we care for the "world's dread frown?" Although we may be mocked and derided by those that are led captive by Satan at his will, that are in possession of the carnal mind, who are making the commandments of God of none effect by their traditions; yet let us press forward. The gates of the holy city, the New Jerusalem, are almost in sight. Let us keep his commandments that we may have a right to the tree of life, and may enter through the gates into that city.

WM. H. BRINKERHOOF.

Afton, Iowa.

#### Extracts from Letters.

Sister M. A. Streeter writes from Pulaski, N. Y., June 11th. "I have not heard a sermon since I commenced keeping the Sabbath. My daily prayer is that God will send some messenger this way that will present the truth before the people. I have tried to live religion since I was sixteen years old, and can truly say I never saw the way so plain as since I commenced to keep all the ten commandments. My heart does rejoice that there is a people trying to live by the whole word of God and not a part. The saints seem very near to me. O that I could meet with them once more on earth. Do pray for us and all the lonely ones that we may arise with the message and not be left behind."

Bro. E. Bartlett writes from Jay, Vt. "Myself and wife are the only Sabbath-keepers in this town. We meet with great opposition, but are trying to keep the commandments of God, and the faith of Jesus, that we may be numbered with the 144,000. We desire an interest in the prayers of the brethren and sisters that we may endure to the end, and receive the crown. We have been to but one Sabbath meeting since we embraced the truth. We feel thankful for the light of the third angel's message, and pray God may keep us through all our trials and preserve us to the great day. He has kept our feet in the way so far, and we feel to trust him for the future. Brethren, remember us."

ELD. JNO. CRAPSEY writes from Portville, Pa.: "A few days since, I was off on some business, and on my return home, the Sabbath overtook me in West Genesee, Cattaraugus Co., N. Y., during which time I was invited to attend meeting with a people who call themselves Seventh-day Baptists. Elder Campbell was their settled preacher. But soon, after some deliberations and considerations, it did appear quite evident that Mr. Campbell and myself did not see quite eye to eye as watchmen ought to see, especially on some of the fundamental doctrines of the Bible, viz., the sleep of the saints, destruction of the wicked, immortality, &c. There was also a Bible class to come on immediately after service. The question for consideration had previously been given out, which was, Where does the soul go when the person dies? This subject, as you very well know, must have been very interesting to me, for these despised second Adventists are not drawing the bow at a venture. God is greatly opening their understanding and revealing to them the true knowledge of the Scriptures. Hence it is that they see eye to eye. I took my seat at the foot of the class, and the preacher in the middle of the house as a sort of moderator and interrogator. The question, Where does the soul go? was answered, To God. Some Scripture was introduced as supposed proof. There were three persons who advanced some scripture as proof that the soul slept in the grave. The preacher said he would like to hear the opinion of the stranger, which I most gladly gave. I then reviewed some few arguments which had been presented, remem-

bering at the same time that I should be reviewed, and replied to by the propounding minister. I also requested the Elder to give us the original for soul and spirit. Suffice it to say, I think that I never saw the truth come home to the hearts of the children of men with more convincing power in all my life before. Dear brother, it was clad in triple steel. In short, it appeared to paralyze every argument brought against it. So you see, the truth has begun to explode in their midst, and may the Lord continue to be with those who are seeking after it."

Sister E. Wilcox writes from Hubbardville, N. Y., "By the grace of God I am striving to walk in the straight and narrow way which leads unto eternal life. O, what is all this vain world worth, in comparison with this? I want eternal life at the expense of all things else. I feel very thankful for the precious privileges I enjoy from day to day, and I want to improve upon them as I shall wish I had done when called to render up my account to God, the Judge of all. But especially I feel thankful that I ever was led to see my lost, and ruined condition without a Saviour, and that I was enabled to flee to him for mercy. I hope and trust he has heard my cry. I feel thankful that I ever heard the first message, and the second, and third, and that I ever tried to heed them. I am sorry that I have not more fully lived up to them, that I have not been a bolder soldier of the cross, that I have not followed the meek and lowly Jesus more fully, and been instrumental in doing more good. O, I want to improve upon every remaining moment as I shall wish I had when the last one is past. They are fast being numbered and I want to realize it more fully, and give all diligence to make my calling and election sure. I often fear that I shall be left to my own ways, and finally come short. Oh! who could endure that awful sentence from the dear Saviour, Depart from me, I know you not. I want to be a doer of the work, and not a forgetful hearer. I feel thankful that the Lord has borne with me, in my unfaithfulness so long, and that he is still saying unto me, This is the way, walk ye in it. I feel thankful that I was ever led to see, and embrace the holy Sabbath; and though unworthy was numbered with commandment-keepers. I am thankful that I have the *Review* to read. I want the truths it advocates to have their sanctifying influence on my heart, and I want to be enabled to live them out and finally have an inheritance with all the redeemed on mount Zion."

In the height of your prosperity, expect adversity, but fear it not; if it come not you are the more sweetly possessed of the happiness you have, and the more strongly confirmed; if it come, you are the more gently disposed, and more firmly prepared.

If you have any respect for Christ, cleave closely to him.

#### OBITUARY.

DIED, in North Dartmouth, Mass. Bro. Philip Collins, in the 51st year of his age. His disease was the typhoid fever with which he suffered intensely at times until its long run closed his earthly career June 6th.

He was deprived of his reason much of the time at the commencement of his sickness and for several days at the close.

His family and the little church in this place deeply feel their loss, but are graciously sustained by the blessed hope. He was among the first that embraced the present truth in this State and held on to the same to the end.

His funeral was attended on the 8th by a large circle of mourners and kind sympathizing friends who followed him to his last resting place to await the voice of the archangel and the trump of God to call forth all that sleep in Jesus to receive a rich reward. We believe that this affliction will be sanctified to the future good of the saints in this vicinity by leading them to a closer walk with God and perfect and entire consecration of all to his service, and a more thorough preparation for the glorious first resurrection.

E. L. BARR.

N. Dartmouth, June 12th 1850.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JUNE 23, 1859.

## Conferences in Ohio.

By an oversight, the conferences in Ohio this spring were not reported. A few words may not be amiss even at this late date.

The meeting at Gilboa was an excellent one. All seemed to realize the work. Our Sabbath morning social meeting was one of the best I ever attended. There were no light and flippant displays made, as is sometimes the case in large gatherings, but a deep and solemn feeling pervaded all. The testimony of the word was received with great acceptance, not only by the church, but by all who attended. I was informed that much prejudice was removed by this meeting. One publicly professed the faith, and seven were baptized.

Bro. Holt and Butler attended. I had the privilege of there renewing my acquaintance with Bro. Russell, late of Wisconsin, who is doing what he can, consistent with other duties, to spread the light of truth in the vicinity of his former residence. May the Lord bless him and enlarge the sphere of his labors is the prayer of all his brethren.

In company with Bro. Butler I went to Republic. Bro. Holt could not attend. We found the church in Republic young and inexperienced, but little realizing what was necessary to make a conference meeting profitable. This greatly increased the burden of our labor. The attendance was good, especially toward the close, when the hall was crowded full, and a deep interest manifested. One professed the faith who had no interest before, and the church was revived and strengthened.

There not being "much water" in Republic, on the Tuesday subsequent to the meeting, a goodly number rode over to Green Spring, where we had appointed to attend the ordinance of baptism. Ten were baptized—nine of them from Republic. (I think.) This was a joyful time. When we separated I felt much encouraged for the church and cause in Republic.

The influence of these meetings was evidently good though on account of the busy season many places were not represented. The desire was unanimously expressed that the tent should be run, and the brethren and churches pledged the means for its support. J. H. W.

## Ohio Tent.

I ARRIVED in this place last Sixth-day, and found the tent erected, and Bro. Holt and Butler present. There is a thickly settled country around here, and under ordinary circumstances we might reasonably expect a large attendance. But about the time the tent was pitched the weather became quite cold; the evenings were frosty, so much so as to do much damage to the farming interests. This increases the labor and cares of the farmers, and still more diverts their minds from all-important things. The weather continued cold till after my arrival, and with a change of weather came heavy rains.

We can form no idea what the issue will be. Our hope and trust are in the promises, and our prayer is that the Lord will direct our efforts, and guide us in the way we should go. We ask the prayers of the churches. J. H. W.

## From Bro. VanHorn.

BRO. SMITH: I find in the *Review* many testimonies from the brethren and sisters which cheer my heart and raise my soul in praise and thanksgiving to my Redeemer. I praise God for the present truth. And who would not praise him, when such glorious promises are given to those who do his commandments, and are faithful unto the end?

The truth is advancing some in this place. Bro. Bates gave a course of lectures here, and the people seemed quite interested. Although there are none that have come out decided on the truth, still the people are somewhat aroused. The Bible has been taken down from the shelf, and they are searching. May God help them, that they may not search in vain.

The third angel's message comes to us with a solemn warning. May we heed it, and be ready. Here are they that keep the commandments of God. How many of them? All. Then we must keep the fourth as well as the first, and the tenth as well as the rest. We all believe this to be the present truth; then why not do all we can to carry the work forward? There are none of us who cannot cast in our mite to help on the work of the Lord. Our reward is before us, if we are only faithful to our mission. The harvest is great, but the laborers are

few; therefore let us pray the Lord of the harvest that he may send forth laborers into his vineyard.

I. D. VANHORN.

Blackman, Mich.

## New Works.

Report of General Conference, Battle Creek, Mich., June 3-6, 1859.—Every brother needs it. Every friend of the cause should have it. We have published it in this form for you. Send for it without delay. Price 5 cents.

Also the Saints' Inheritance, by Bro. J. N. Loughborough. Price 10 cents.

## TENT MEETING.



PROVIDENCE permitting there will be a conference and tent-meeting at Decatur City, Iowa, commencing July 14th, and continuing three days. We hope to see all the friends of truth in that part of the State at this meeting, as measures should be taken to further the cause West.

M. HULL.  
M. E. CORNELL.

## Business Department.

## Business Notes.

L. Sanford: Bro. Waggoner's book on the Kingdom of God is not yet ready. We file your order, and will send as soon as issued.

## Letters.

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

"Ann," T. Spencer, L. B. Sanford, F. Wheeler, D. Howard, F. Gould, A. C. Hudson, E. Elmer, R. Moran, J. C. Day, J. Chase, S. N. Haskell, D. Adams, E. L. Barr 2, T. P. Burdick, R. M. H. Barr, L. Babcock, E. Degarmo, E. Wood, M. A. Streeter, L. Locke, W. Brink, L. A. Bramhall, L. A. Marsh, M. A. Nichols, S. Haskell, D. W. Hull, M. E. Cornell, A. G. Hart, J. Hoff, L. Bond, C. Rice, S. Philo, A. S. Hutchins, G. N. Oollins, A. J. Richmond, C. L. iter, R. M. Thurston, S. Chase, M. B. Czechowski, J. H. Waggoner.

## Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which the money received pays. If money for the paper is not in 144 time acknowledged, immediate notice of the omission should then be given.

## FOR REVIEW AND HERALD.

J. Walter (50 cts. each for J. Manning and J. Elliot) 1.00, each to xiv.1. "Ann" 2.00, xvi.1. E. C. Briscoe 1.00, xv.22. P. Luke 3.00, xvi.1. R. Moran 1.00, xv.1. E. Clark (pr. Jas. Cornell) 1.00, xiii.21. F. Gould 1.00, xv.15. D. Howard 1.00, xv.1. A. C. Hudson (for T. Hudson) 1.00, xvi.5. Wm. Weaver 1.00, xv.1. C. Potter 1.00, xv.1. J. D. Cramer 1.00, xv.1. Frances Strong 1.00, xv.14. Jno. Jones 1.00, xv.1. J. R. Towle 1.00, xv.7. E. Miller, 0.30, xiii.14. S. N. Haskell 2.00, xv.11. J. Dunn 1.00, xv.5. Geo. Graves 1.00, xi.1. J. Day 1.40, xv.1. E. Bucklin 2.00, xiv.14. R. Coggsall 1.00, xiv.1. S. Chase 1.00, xv.1. S. Russell 1.00, xiv.1. R. C. Ashley 1.00, xiv.1. M. H. C. 2.00, xv.1. J. T. Ashley 1.00. S. D. Sinclair 2.00, xiv.1. W. E. Landon 1.00, xv.1. M. Mott 1.00, xi.14. Wm. Mott 2.00, xv.1. C. W. Smith 1.00, xv.14. H. Everts, 1.00, xvi.14. L. Locke 1.00, xv.1. J. M. St. John 1.00, xiv.1. D. R. Wood 1.00, xv.1. L. Babcock 1.00, xv.7. S. Haskell 2.00, xvi.8. C. Rice 1.00, xv.8. W. Brink 1.00, xv.1. T. P. Burdick 0.50, xv.1. A. Caldwell 1.00, xiv.22. N. L. Bond 1.00, xiv.14. A. G. Hart 1.00, xv.1. A. G. Hart (for Wm. B. Foot) 1.00, xi.24. J. Ballard 2.00, xiv.20. J. Tuttle 2.00, xvi.1. I. Yates 1.00, xv.5. Mrs. L. A. Marsh 1.00, xv.5. H. H. Bramhall 1.00, xvi.1. A. J. Richmond (0.32 each for Eld. May & G. Weeks), 0.64, each to xiv.5. A. J. Richmond 0.28, xiv.8. S. Philo 1.00, xiv.7.

FOR MICH. TENT.—Sr. P. Luke \$1.00. M. H. Luke \$0.25. Jno. Luke \$0.50. Sr. J. P. Kellogg \$1.00. L. L. Dunn \$1.00.

FOR REVIEW TO POOR.—J. Chase \$1.20. S. Chase \$4.00.

FOR WM. S. INGRAHAM.—H. Gardner \$10.00. C. Rice \$1.00.

FOR WIS. TENT.—"Ann" \$2.25.

## Books Published at this Office.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 pp., 430 Hymns, and 76 pieces of Music. Price, 60 cents.—In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents.—In Muslin 35 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp. neatly bound in Morocco or Muslin. Price 50 cents.

Bible Tracts, Two Vols. 400 pp. each. Price 50 cts. each. Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pp. Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 15 cents.

The Atonement—196 pp. Price 15 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism.—148 pp. Price 15 cents.

Man's present condition, and future reward or punishment.—196 pp. Price 15 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and Faith of Jesus.—Price 15 cents.

A Book for Everybody, on the Kingdom of God. Price 15 cents.

The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 15 cents.

The Saint's Inheritance. Price 10 cents.

Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy.—Price 10 cents.

The Law of God. Testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented. Price 10 cents.

Miscellany. Seven Tracts on the Sabbath, Second Advent, &c. Price 10 cents.

Facts for the Times. Extracts from the writings of Eminent authors, ancient and modern. Price 10 cents.

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 5 cents.

Bible Student's Assistant. A collection of proof-texts on important subjects. 36 pp. Price 5 cents.

The Celestial Railroad. Price 5 cents.

Perpetuity of the Royal Law. Price 5 cents.

Last Work of the True Church. Price 5 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath heresy. Price 5 cents.

Brief exposition of Matt. xxiv. Price 5 cents.

Review of Fillion on the Sabbath Question. Price 5 cents.

Brown's Experience. Price 5 cents.

The Truth Found—A short argument for the Sabbath. Price 5 cents.

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts, Price \$1 per 100.

EIGHT PAGE TRACTS. Wesley on the Law—Appeal to Men of Reason, on Immortality. Price 50 cents per 100.

These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents. In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy. Price 20 cents. In paper covers, 15 cents.

Word for the Sabbath. Price 5 cents.

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 23 by 25 inches. Price 25 cts. On rollers, post-paid, \$1.00.

## Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde 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 Bêtes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

## Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 489 pp. 12 mo. Price \$1.25.

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