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AND SABBATH HERALD.

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

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

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIA H SMITH, Battle Creek, Mich.

MY SHEPHERD.

Oh! had I an angel's harp and tongue,
And a heart like that for which I pray,
The praise which has long through heaven rung
Should be sounded forth on earth to-day!
The Lord my Shepherd! who can make known
The love and pity that he hath shown?

When the ninety-and-nine were in the fold,
And I a poor wanderer far away,
In a region of sin and fears untold,
With every thought and wish astray,
The Lord my Shepherd, with tender care,
Sought me, and found me, even there!

He set my feet in his chosen road,
And then the waters of joy and peace
He on my weary soul bestowed,
And bade their measure still increase.
The Lord my Shepherd! alas! how far
Below his mercy your praises are!

For every day that has since gone by,
As well as the years that went before,
His love has followed my steps; but I
Have been a poor sinner, and no more!
Ready to rove and disobey,
And murmuring when he hedged my way.

The Lord my Shepherd! He is the same.
He doth not measure his love by mine;
True and unchangeable is his name;
His love and pity are all divine.
He doth remember when I forget,
And, therefore, I think, he'll keep me yet.

I bless him now for that hedge of thorns;
Far better than flowers it was for me.
In every sorrow that I have borne,
I might, if I would, his goodness see.
The Lord my Shepherd! He hath done all,
My wandering heart to him to call.

He ever leadeth his little flock;
He gave his life their life to buy.
Their flowing fountain, and shadowing rock,
They cannot faint while he is nigh.
The Lord my Shepherd! oh! I will be
For ever devoted unto thee!

[Hymns of Church Militant.]

PRESENT TRUTH.

BY J. H. WAGGONER.

Those who teach a probationary future age are mostly professed believers in the near approach of the second advent of the Saviour. But solemn as are the scenes connected with that great event, there is nothing in the doctrine that can possibly assist in the work of preparation for that great day. It has been admitted by them that it is not *present truth*—does not inculcate present duty—does not contain a present test of character. They do not even profess to think that those who hear

the gospel in this age can be benefitted by the probationary system of that. Therefore could they prove it to be truth, according to their own admissions, by no possible effort can they benefit any by its proclamation.

But we look beyond these admissions of the uselessness of the doctrine. We consider it injurious. It is not merely a theory devoid of life and power, destitute of the vital principle of present truth, but it is *opposed* to present truth, and is therefore a most dangerous enemy of souls in these fearful times. Some have endeavored to amalgamate it with the third angel's message, but this has ever proved a failure. When Eld. Curry, in 1856, undertook to defend it, he was obliged to take positions subversive of his own professed faith. He then said he could harmonize his two positions; but a few months convinced him to the contrary. In the fall of 1858 Eld. Stephenson told me his mistake had been in trying to harmonize the third angel's message with the Age-to-Come. He had become convinced it could not be done. But how do they avoid our arguments for the message? Not by proving them inconsistent with the scripture, but by endeavors to place the message far in the past or in the future age. Whether in the past or in the future seems to them immaterial, if it can only be removed from the present.

Those who argue that the third angel's message was given in the past uniformly locate it in the days of Luther. It needs but little argument to refute this position. The three messages of Rev. xiv must retain their *relative order*, as well as their relation to other parts of the book. Verse 6 says the *first* message was given by "another angel." As the book of Revelation consists of several lines or chains of prophecy, reaching to the same point, to wit, the coming of Christ, by considering the relation of the various links of the chains to that event we may easily discover the parallels in each. The vision of the sounding of the trumpets reaches to the coming of Christ. Chap. xi, 15-19. Chap. xiv reaches to the same time and embraces the same events revealed in chap. xi, 15-18. John had seen seven angels with trumpets, but he always speaks of them in the numerical order in which they appeared, as "the first angel," "the second angel," &c. When "the fourth angel" had sounded he saw "an angel," not of that order or number, proclaiming woes upon the earth. The first woe was under the sounding of the fifth angel, commencing in 1299. See Croley and Litch. This continued 150 years, or till 1449. The second woe under the sixth angel continued 391 years, or till 1840.

After this another angel was seen before the seventh angel sounded. This was the second angel not embraced in the seven. In chapters xii, xiii, are a series of events covering the same time as the trumpets, and chap. xiv, may be called a sequel to these. This chain also reaches down to the coming of Christ. As the word, *another*, in chap. xiv, 6, shows that reference is made to one in the past, we turn back to find the preceding relative to this. If the angel of Rev. viii, 13, which announces the woes, is the *other* one intended in the prophecy, then it must be allowed that that of chap. xiv, 6 is identical with that of chap. x, 1, which would locate the messages after the second woe, and of course not in the Reformation. But if the identity of these be denied,

then we must look to chap. x for the one next preceding chap. xiv, 6; but as the chronology of that of chap. x is fixed to a certainty, this view would bring the first message still a little later; in either case the messages are brought into the present century.

"The hour of his judgment is come," is the declaration of the first message. That the judgment comes under the seventh trumpet or third woe, is shown by Rev. xi, 15-18. "And the seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and shalt be; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." This message was not given by the apostles, for they preached that God had appointed a day in which he would judge the world, but they never spoke of it as then present. Neither did Luther, for he said he thought it would be about 300 years in the future from his time. They all preached in harmony with the Saviour's fulfillment of prophecy. Compare Isa. lxi, 1-3, with Luke iv. 16-21. "The acceptable year of the Lord," or "accepted time," was as far as the Saviour and his disciples or the reformers declared the fulfillment of the prophecy; it was reserved to the angel of Rev. xiv, to announce the fulfillment of the remainder in its appointed time. And if Luther and the reformers had not come up to the first message in their day they certainly did not give the third.

Again, the third message is founded on the series of facts in Rev. xiii. By comparing the first ten verses of this chapter with Dan. vii, and both with historical facts, we find it to be a symbol of the Roman hierarchy. The wound on this beast refers to a deprivation of power in 1798, at the end of the forty-two months. Verse 5. This shows the work of the two-horned beast to be since 1798, as it causes the earth and them which dwell therein to worship the first beast who had received the deadly wound (and yet lived); and to receive a mark in their foreheads or in their hands. The third angel's message is founded on these facts, and therefore cannot apply to any past generation.

But most of the advocates of the Age-to-Come profess to believe that the three messages of Rev. xiv, 6-12, will be given *after* the second advent. The evidence to disprove this theory is most plain and positive.

The announcement of Rev. xiv, 6, 7, "The hour of his judgment is come," belongs to this dispensation, preceding the advent. To evade this, and place the message in the future, a new rendering of the original has been offered. The words from which the *everlasting gospel* is translated are *evangelion aionion*. A book entitled "Bible vs. Tradition," renders it "the gospel of the [millennial] age." As the author of the book professes to have a critical knowledge of the lan-

guage, we can but think that he was aware of the fact that *euangelion* is the noun, and *aionion* the adjective; and of course such a rendering is unwarranted. The *age-lasting gospel* gives a very good idea of the original, but the "gospel of the age" does not. The evidence is clear that this message was given by the body of advent believers up to 1844. This was the faith of those engaged in that work. The *Advent Shield*, published in that year, says:

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, '*the hour of his judgment is come.*' Rev. xiv, 6, 7. It is a sound which is to reach all nations; it is the proclamation of '*the everlasting gospel*,' or '*the gospel of the kingdom.*' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact." *Art. Rise and Progress of Adventism, by J. Litch.* See also tract entitled, "The Last Hour," published at the *Advent Herald* Office.

The precise nature of the work announced by this message we have not time and space here to investigate, but would refer to our published works on the subject of the sanctuary. The difficulty we have to contend with on this point in the minds of opposers is not a difficulty in regard to the facts, but to opinions; the opinions of the majority, on the judgment, being most vague and indefinite. On this subject we introduce another quotation from the *Advent Shield*, the sentiment of which is widely different from the common views, but, as far as it goes, fully accords with ours:

"We are inclined to the opinion that the judgment is after death, and before the resurrection: and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come [Acts iii, 19]; while the fact that the wicked are not raised proves that they were previously condemned." *Review of Prof. Bush on the Resurrection, by S. Bliss.*

There is a third class not referred to in the above extract; the righteous who do not sleep, but are changed at the coming of the Lord. Their judgment must also be prior to the resurrection, as their translation is equivalent to a resurrection; and of course, their judgment takes place while they live upon the earth. To them the announcement of the judgment comes is of the deepest importance, and they alone will be benefited by the subsequent messages.

That the second message, "Babylon is fallen," belongs to a period prior to the advent, is made plain by considering the order of events laid down in the scripture. In Rev. xiv, 8, is the simple announcement of the fall of Babylon, with the reason, while in chap. xviii, 1-5, a mighty angel announces the fall and its consequences. This angel gives the following events and call in order:

1. Babylon is fallen.
2. She is become the habitation of devils.
3. Come out of her my people.
4. In one day shall her plagues come.

By this we see also that the fall of Babylon is not her destruction as is often claimed, but it is a moral fall; for she becomes the habitation of devils *after* her fall; God's people are called out of her *after* she becomes the habitation of devils; and her destruction is threatened *after* the people of God are called out of her. The location of the plagues is shown in connection with the third message. This message says, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. We might argue various points to show that this message is inappropriate to a future age, as the powers symbolized by the beast and image will be destroyed at the coming of the Lord, but the plain declarations of Scripture make an argument unnecessary. In chap. xvi, is given a description of the "seven last plagues," in which is filled up the wrath of God. That this

is identical with the wrath of God threatened in the third angel's message is evident, as the first plague falls on the very individuals denounced in the message. It says, "The first [angel] went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. xvi, 2.

By verses 12-15 we learn that six of the plagues will be poured out before the Lord comes. They read: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

This is conclusive evidence that the Third Message precedes the plagues, and the plagues precede the coming of Christ.

Again, we have proved that the shaking of heaven and earth, or the powers of the heavens, as the Saviour expresses it, is by the voice of God, and in immediate connection with the advent. But this voice is heard under the pouring out of the seventh—the last—plague. Under this plague the judgment is consummated upon great Babylon. Here is the great battle of the day of the Lord. Here is the complete overthrow of God's enemies, and the eternal redemption of his people. Here the full separation takes place. While the slain of the Lord are from one end of the earth to the other, ungathered, unburied, unlamented (Jer. xxv), food for the fowls of heaven who are called to the supper which the great God has prepared for them, to feed on the rich, the proud, the great of this earth (Rev. xix), the servants of God, who have stood stiffly for the truth, who have kept the commandments of God and the faith of Jesus, despite the rage of the Beast and False Prophet, are caught away by their glorious Head to the New Jerusalem, the mansions in heaven, to sit down at the marriage supper of the Lamb. How different the fates of the two classes! And to be decided by the *present* truth, the Third Angel's Message. And this Message is doing its work, calling out a people to attend to *present duty*, to prepare for the great events impending at the close of the present age, and the setting up of God's everlasting kingdom.

The work of the Third Angel's Message, though despised by the world, and small in their sight, like that of Noah among the antediluvians, is great in its consequences; and to it may be truly applied the words of the prophet: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii, 41.

Selected for the REVIEW.

REPENTANCE.

ITS NATURE AND NECESSITY.

"Except ye repent ye shall all likewise perish." Luke xiii, 3.

THIS is a striking sentence of scripture. At first hearing, the words sound stern and severe.—"Repent or perish!"

But from whose lips did these words come? They came from the lips of one that loved us with a love that passeth knowledge, even Jesus Christ the Son of God. They were spoken by one who died for our sins. "Greater love hath no man than this, that a man lay down his life for his friends." The words that come from lips like these, they must be words of love.

What greater proof of love can be given than to warn a friend of coming danger? That father among you who sees his son tottering to the brink of a precipice, and as he sees him cries out

sharply, "Stop, stop!" does not that father love him? That tender mother among you who sees her infant on the point of taking up a poisonous berry, and cries out sharply, "Stop, stop! put that down!" does not that mother love that child? It is indifference that lets people alone, and allows them to go on every one in his own way. It is love, tender love that warns and raises the cry of alarm. The cry of "Fire, fire!" at midnight may sometimes startle a man out of his sleep, rudely, harshly, unpleasantly; but who could complain if that cry was the means of saving his life? The words, "Except ye repent ye shall all perish," may sound stern and severe, but they are words of love and may be the means in the hand of God of delivering precious souls from hell.

The occasion of these words is no less striking than their contents. There were certain persons who told our Lord of the "Galileans, whose blood Pilate had mingled with their sacrifices." What that circumstance was we do not know. That these Galileans had met with a violent and sudden death seems most likely. It seems these persons came to our Lord and told him of this just as people now-a-days speak of a murder or of a shipwreck, or of a sudden death, or of a railway accident. Our Lord Jesus Christ as his manner was seized the opportunity and made a practical use of it. He at once spoke to those who came to hear him about their own souls. He bade them look at home. What though these people did die suddenly? After all, what was that to them? "Consider your ways," our Lord seems to say; "except ye repent," ye who have spoken to me these words—"except ye repent ye shall all likewise perish."

There are three things to which I propose to ask your attention in speaking to you this night. First of all I will speak of the nature of repentance—what is it? Secondly I will speak of the necessity of repentance—why is repentance needful? Thirdly I will speak of the encouragement to repentance—what is there to lead men to repent?

1. First of all, what is repentance? Repentance is a thing that lies among the foundation stones of christianity. It concerns every man and woman and child born into the world. Sixty times over at least do we find repentance spoken of in the New Testament. What was the first doctrine our Lord Jesus Christ preached when he began to preach? We are told that "from that time Jesus began to preach, and to say, Repent and believe the gospel." What was the first message the apostles proclaimed when the Lord sent them forth while he was yet with them? They went forth two and two and "preached that men should repent." What was the charge he gave them when he left the world? That repentance and remission of sins should be preached in his name among all nations." An error about repentance is an error that lies at the very roots of our salvation.

What then is repentance? When can it be said of any man, that that man repents? I take repentance to be a thorough change of man's natural heart upon the subject of sin. We are all born in sin. We naturally love sin. We take to sin as soon as we can act and think at all as the bird takes to flying and the fish takes to swimming. That child of yours requires no schooling, no college, no money spent on his education, to learn deceitfulness, sensuality, passion, self-will, gluttony, pride, foolishness, and the like. Now when these habits of ours about sin are changed by the Holy Ghost; when this natural love of sin is completely altered by the Holy Ghost, then there takes place that change which the word of God calls repentance. But I may not leave the subject here. I would endeavor to show you something of the experience of every truly penitent man.

True repentance begins with knowledge of sin. The eyes of the penitent man are opened. He sees with dismay and confusion the length and breadth of God's holy law, and the extent, the

enormous extent of his own transgression. He discovers to his surprise, that so far from being a proper man and a respectable man and a good sort of man and a man with a good heart, he is in the sight of God wretched, miserable, poor, blind, naked, corrupt and bad in God's sight. This is the first step in true repentance.

True repentance goes on next, to work sorrow for sin. The heart of a penitent man is touched with deep remorse because of his past transgressions. He mourns over time wasted, over talents misspent, over God dishonored, over his own soul injured. When a man so sorrows, you have the second step in true repentance.

True repentance proceeds further, to produce in a man confession of sin. He feels he must speak to that God against whom he has sinned. He can keep nothing back. He will not hide anything from him. He goes before him pleading nothing, saying nothing for himself, willing to say in the publican's words, "God be merciful to me a sinner!" When a man goes to God in confession, you have the third step in true repentance.

True repentance, furthermore, shows itself before men's eyes in a thorough breaking off from sin. The life of a penitent man becomes altered. What God commands he now desires to practice, and what God forbids he now desires to avoid. He labors and strives in all ways to keep clear from sin, to fight with sin, to war with sin, to get the victory over sin. When a man does that, you have the next step in true repentance.

But true repentance, besides this, results in a habit in man's heart of deep hatred of all sin. The penitent man abhors that which is evil, and cleaves to that which is good. He comes short of his own desires not unfrequently. He finds within him an evil principle warring against the Spirit of God. But still, for all that, the general bias of his heart is towards God, and away from evil, and he can say with David, "I count all thy commandments concerning all things to be right, and I hate every false way."

But now is the picture of repentance complete? Can I leave the subject here? I cannot do it. True repentance such as I have just described, is never alone in the heart of any man. It is always accompanied by lively faith in our Lord and Saviour Jesus Christ. Wherever faith is, there is repentance; wherever repentance is, there will always be faith. The two things will always go side by side.

And now my beloved hearers, before I pass further, search and try your own hearts, and see what you know about the nature of true repentance. I do not mean to say the experience of all penitent people tallies exactly, precisely, and minutely; but this I do say, that in the main, the experience of all true Christians will recognize something of what I have just said, and that repentance like this will be a thing familiar to the heart of every true believer.

Take heed and beware that you make no mistake about the nature of true repentance. The devil knows too well the value of that precious grace not to put about in the world many counterfeits of it. Take heed and be not deceived. Beware lest you ever take up with that which is false and unreal repentance, and not genuine, true repentance unto God.

Take heed that your repentance be, if you ever repent, a business of your heart. It is not a grave face merely, nor a round of self imposed austerities, nor fasting in Lent, or upon Ash-Wednesday and Good Friday. Ahab could put on sackcloth when it served his turn, but Ahab never repented.

Take heed and see to it that your repentance be a repentance, wherein you turn to God. Roman Catholics can run to priests and confessionals when they are frightened. Felix could tremble when he heard the apostle Paul preach. But this is not true repentance. See that your repentance lead you unto God, draw you unto God and make you fly like a child to its mother. So fly to the bosom of your God.

And see that your repentance ever be a repentance attended by a thorough forsaking of sin. Sentimental people can cry sometimes under sermons and yet return to the ball, the theatre, and the opera in the week after. But feelings without practice are not true repentance, and mere sentimental excitement, without thorough close walking with God and breaking off from sin, is not that repentance that God approves.

Ay, and see above all things that your repentance be repentance which is closely bound up with faith in the Lord Jesus Christ. See that your convictions be convictions that never rest except at the foot of the cross whereupon Jesus Christ died. Judas Iscariot could say "I have sinned," but Judas never turned to Jesus. Judas never looked by faith to Jesus and therefore Judas died in his sins. Give me the repentance that makes a man flee to Christ and mourn above all things because by his sins he has pierced the Lord that bought him. No repentance ever lasts, no repentance is planted by the Holy Ghost in which a man does not look at Calvary more than at Sinai, and rejoice in a bleeding Jesus, a dying Christ, a crucified Saviour. Such repentance comes down from heaven. Such repentance is that which is planted in man's heart by the Holy Ghost.

2. I pass on now to the second point that I propose to speak about. I propose to speak about THE NECESSITY OF REPENTANCE. Why is repentance needful? The text I am upon to-night shows clearly the necessity of repentance—"Except ye repent, ye shall all likewise perish." All, all without exception, need repentance toward God. It is not for thieves only; it is not only for murderers, drunkards, adulterers, fornicators, and the inmates of prisons and of jails. No, all born of the seed of Adam, all without exception need repentance toward God. The queen upon her throne, and the pauper in the work-house; the master in his drawing-room, the servant-maid in the kitchen, the professor of science at universities, the poor plough boy that follows the plough—all, all without exception, are born in sin, and all must repent and be converted if they would be saved. "Except ye be converted and become as little children ye shall in no wise enter the kingdom of heaven." "Except ye repent ye shall all likewise perish."

But whence comes the necessity of repentance? What are the reasons, what the causes why repentance like this is needful? Give me your attention again. Suffer me to show you in a few words the necessity of repentance.

For one thing, without repentance there is no forgiveness of sins. Let no man misunderstand me in what I say. The tears of repentance wash away no sins. That is the office, that the work of the blood of Christ alone. Contrition makes no atonement for transgression. "We are counted righteous before God only for the sake of our Lord Jesus Christ by faith, and not for our own works or deservings," repentance, holiness, almsgiving, sacrament-receiving or anything of the kind. But still, for all this there remains another great truth behind and it is this—that all justified people are penitent people, and that a forgiven sinner will always be a man that mourns, grieves over and loathes his sins. God is ready and willing to receive us, to grant us peace if we come to him in Christ's name. But God requires, and requires justly, that the rebel shall throw down his arms. The Lord Jesus Christ is ready to pity, pardon, relieve, cleanse, wash, sanctify, and to fit for heaven. But the Lord Jesus Christ desires not to see the sinner come to him cleaving to his sins, and hugging in his arms the enemies which brought Christ to his cross. The Lord desires to see a man hate the sins that he wishes to be forgiven. I say, therefore, without repentance there is no forgiveness of sins. But another thing without repentance there is no happiness for man in the life that now is. Dear brethren, there may be excitement, laughter, merriment, but these things are not solid happiness and true substantial peace. There is a conscience

in all men, and so long as conscience feels it has not repented of sin, so long conscience will not be quiet, and not let a man feel comfortable within. A man's house is never comfortable till all things are in order. And when is the house of the inward man in order. Never, till God is upon the throne, and sin cast down and put out of the house. Till then man's heart will not be at ease. The inward man will not know anything of true happiness.

Once more. Without repentance towards God there is no meetness for heaven in the world that is yet to come. Heaven is a prepared place and they that go to heaven must be prepared people. Our hearts must be in tune for the employment of heaven. Our minds must be able to take comfort in the society of heaven when we get there. If you were to go there with a heart impenitent, heaven would be no heaven to your soul. The fish is not happy when it is out of water. And man, unconverted man, impenitent man, would not be happy if he got to heaven without a heart changed by the Holy Ghost. Without a penitent heart there is no meetness "for the inheritance of the saints in light."

Dear brethren, oh, that we could know and feel more than we do the necessity, the absolute necessity of true repentance towards God! There are many things that are not needful. Riches are not needful; health is not needful; fine clothes are not needful; noble friends are not needful; the favor of the world is not needful. Millions will get to heaven without these; but no one will get to heaven without two things, of one of which I speak this night. No one will ever get to heaven without "repentance towards God and faith towards our Lord Jesus Christ."

Brethren, let no man ever persuade you that there can be such a thing as a Gospel in which repentance towards God has no place at all. A gospel, indeed! There is no gospel in which repentance has no place. So long as you do not repent of sin, turn from sin, break off from sin the gospel of our Lord Jesus Christ is no gospel to your soul. Christ is a Saviour from sin, not a Saviour for man in sin.

And let no man ever suppose that he can be happy in this world without repentance towards God. You may laugh and dance and crack good jokes and sing good songs and say, "Cheer, boys! cheer!" and "There's a good time coming;" but so long as you do not repent of sin, you will never be a truly happy man. Thousands have done the same kind of thing and seemed merry before the eyes of men and yet in their own hearts carried about a lurking sorrow. When they were alone they were wretched. When they were not in merry company they were wretched. Conscience made cowards of them. They did not like being by themselves. They must have new excitement.

Yes, and worse than all, the longer you go on without repentance, the more unhappy will that heart of yours be. When years come over you, and gray hairs appear upon your head, when you are unable to go where you once went and take pleasure where you once took pleasure, your wretchedness and misery will break in upon you like an armed man. The more impenitent a man is, the more miserable he becomes. The less he likes to think, the less he likes to look within, the less he feels comfortable at the thought of meeting God. Have you ever remarked the great clock of St. Paul's? At midday, in the roar of business when carriages and carts and waggons and omnibusses go rolling through the streets, how many there are that never hear the great clock strike excepting they live near it. But when the work of the day is over, and the roar of business has passed away, when men are gone to sleep, and silence reigns in London, then at twelve, at one, at two, at three, at four, the sound of the clock may be heard for miles around—twelve, one, two, three, four. How the clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength and goes on in

the whirl of business, he will not allow its voice to speak to him. The day will come when conscience will be heard. The day will come when its voice will sound within him. The day must come when he must retire from the world and look death in the face. And then the clock of conscience, the solemn clock will sound in his ear, and if he must repent, will bring wretchedness and misery to the man's soul.

O brethren, what a thought it is that an impenitent man is unfit for heaven! I remember a clergyman whom I once heard mentioning in a story what happened to him—a story perhaps, worth telling upon an occasion like this. Many years ago he was travelling by coach. He had to meet the coach by a wayside inn. He met it. There was no room for him. He was taken up. He sat by the coachman's side upon the box. The coachman was one of those unhappy men who fancy nothing is to be done without swearing. He was cursing, swearing, blaspheming, taking God's name in vain, for many a mile together, now flying into a passion, now beating his horses, now cursing, now swearing again. Such were the coachman's ways. At last the clergyman said to him quietly, "coachman, I am exceedingly afraid about you." "Sir," said the coachman, "what should you be afraid of! All is going on right, we are not likely to be upset." "Coachman," said the clergyman again, "I am exceedingly afraid about you; because I cannot think what you would do in heaven if you got there. There will be no cursing in heaven; there will be no swearing in heaven; there will be no passion in heaven; there will be no beating and threshing and striking horses allowed in heaven. Coachman," said the minister once more, "I cannot think what you will do in heaven." "O!" said the coachman, "that is your opinion." and no more was said. Years passed away—the day came when a person told the minister a sick man desired to see him. He was a stranger. He had come to the parish; he wanted to die there, he said. The minister went to see him—he entered a room and found a poor man dying, whose face he did not know. "Sir," said the dying man, "you do not remember me." "No," said the minister, "I do not." "Sir," said the man, "I remember you. I am that coachman to whom many years ago, you said, 'Coachman, I am afraid about you because I do not know what you would do in heaven.' Sir, these words laid hold upon me. I saw I was not fit to die. I saw I was not prepared for a change into the next world. These words worked and worked and worked in my heart, and I never rested till I had repented of sin and fled to Christ, and found peace in him and became a new man. And now," said he, "by the grace of God I am prepared to meet my Maker, and am ready and meet for the inheritance of the saints in light."

May that truth never be forgotten—without repentance towards God there can be no meetness for heaven. It would be pain to put an impenitent man there; it would be no mercy to him—he would not be happy, he could not be happy. There could be no enjoyment in heaven to a man who got there without a heart hating sin, and a heart loving God. I expect to see many wonders at the last day. I expect to see many at the right hand of the Lord Jesus Christ, whom I once feared I should see upon the left. I expect to see many at the left hand whom I, in my folly and thoughtlessness, supposed were good Christians and would be at the right. But there is one thing I do not expect to see. One thing I am sure I shall not see—I shall not see at the right hand of Jesus Christ, one impenitent man. I shall see Abraham there, who said, "I am dust and ashes." I shall see Jacob there, who said, "I am not worthy of the least of all thy mercies." I shall see Job there who said "I am vile." I shall see David there who said, "I was shapen in iniquity; in sin did my mother conceive me." I shall see Isaiah there who said, "I am a man of unclean lips." I shall see holy Paul there who

said, "I am the chief of sinners." I shall see the martyr John Bradford there, who said often at the end of his letters, "That wretched sinner, that miserable sinner, John Bradford,"—that John Bradford who said whenever he saw a man going to be hanged, "There goes John Bradford, but for the grace of God." I shall see Archbishop Usher there, whose last words were, "Pardon my many sins, especially my sins of omission." I shall see holy Grimshaw there, whose last words were, "Here goes an unprofitable servant." But they will all be of one heart. They will all be of one mind. They will all be of one experience. They will all have hated sin. They will all have mourned for sin. They will all have confessed sin. They will all have forsaken sin. They will all have repented as well as believed—repented towards God as well as believed in Jesus Christ. They will all say in one voice, "What hath God wrought." The anthem, as Whitefield said of old, they shall sing in heaven will be "What hath God wrought?" They will all say, "By the grace of God I am where I am," as well as "By the grace of God I am what I am." Pharisees there are upon earth, many—there were, there are, there always will be in the visible churches of Christ. But there will be no pharisees in heaven, no self-righteous people in heaven—no proud people in heaven—all will be of one heart and one mind. Oh! no. There will be no discord, no dissensions, no want of unity. They will have all mourned their sins and forsaken their sins, and they will say, "We owe that we have, not to ourselves, but to Christ Jesus the Lord.—J. C. Ryle.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, FEBRUARY 23, 1860.

BILLS! BILLS!

THIS week we send bills of indebtedness to all who have not paid for the present volume of the REVIEW AND HERALD. Some owe for several volumes. The sums due range from fifty cents to seven dollars.

If any mistakes have occurred, we shall be happy to correct them. No one should receive their bills as an offensive dun, but rather with gratitude to the publishers that the amount of their indebtedness is shown to them by this gentle hint, after waiting so long.

Some may receive bills who have never ordered the REVIEW, it having been sent to them by request of their friends. In this case we hope not to be censured, as those who order papers for their friends should see that they are paid for or discontinued.

THE AMOUNT DUE.

From New England and Canada,	\$282.49.
" New York and Pennsylvania,	\$340.28.
" Ohio,	\$175.47.
" Wisconsin, Ills., Iowa, Min., &c.,	\$400.42.
" Michigan and Indiana,	\$682.94.

Total amount due on the REVIEW, \$1881.60.

Several warm friends of the cause have lent money to this Office, without interest, to the amount of fifteen hundred dollars which has been expended. Hence the absolute necessity of promptness on the part of all to pay what they owe. It will be a great relief to the Office, and a matter of real encouragement to all connected with it, to see promptness on the part of all who owe the Office.

To all such we would say,—Please take up *Good Samaritan*, No. 3, again, and read carefully the facts therein stated under the significant caption, "Love thy Neighbor as Thyself," and with your feelings touched with these facts act with all that promptness that your duty, considering the nature of the case, demands. J. W.

BORROWED MONEY.

To those who have so kindly and generously lent money to this Office, we wish to say, that as an individual, we do not wish to be considered in any way responsible for it. We act simply as publishing agent by direction of the Publishing Committee, for which

we receive about three-fifths the amount of our yearly expenses. And there are no reasons why we should be responsible for borrowed money, used for the benefit of this Office which is the property of the Church at large. This property is not insured, therefore, in case of fire, would be a total loss. Those who consider it proper to let their money remain at the Office under these circumstances, will do so at their own risk.

We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting-houses in a proper manner, that those persons making their wills, and wishing to do so, can appropriate a portion to the publishing department. Till this can be brought around, we must do the best we can; but we wish it distinctly understood that we bear no individual responsibility in the matter. To illustrate: A sister in Vermont proposed to let the Office have the use of \$100, without interest, as several others had done. The money was sent, and also a note filled out for us to sign. We refused to write James White, but in its place, wrote "Advent Review and Sabbath Herald Office," and sent it back to Vermont. In a few weeks the note was returned and the money called back. This was all done in good feeling.

We call on preachers and leading brethren to give this matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act? J. W.

EXTRACTS FROM D. BOSWORTH ON THE SABBATH.

"God set apart the seventh creation day, blessed, and made it holy. And what God has sanctified, man—without a special permit—may not call common. The reason assigned by Moses why God set apart a rest-day, was 'because that in it he had rested from all his work which God created and made.' And a greater than Moses has told us that 'The Sabbath was made for man'—for all men. And if Omnipotence was refreshed in resting from his labors, and because of it he blessed the Sabbath day; and if man needed such an arrangement in a state of paradisaical holiness and simplicity, surely a thousand reasons remain to show the necessity of such a day in a state of weariness, toil, and sin. Here, then, we have the example of the great I AM, in sanctifying a day and resting upon it.* We also have the teaching of Him who came to bring in a better covenant than that of Moses, that it was appointed for man, and of course only limited with man's existence. Then, while the name and race of man remain before God, the obligation to observe the day of rest will also remain. See Isa. lxxv, 23. So that if it could be shown that the decalogue had been abrogated, and had passed away with the 'ceremonial law,' still the example of Jehovah before the Sinaiic law was written, and the teaching of Christ, when he came to nail the ceremonial law to the cross, would thunder in our ears 'Remember the Sabbath day to keep it holy.' But unfortunately for those that argue that the Sabbath law was annulled with the ceremonial, the Saviour assures us that he 'came not to destroy the law or the prophets, but to fulfill.' And he adds, 'For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.' Matt. v, 17, 18.

"The argument that the Sabbath law was abrogated, because it has not been repeated in so many words in the new covenant, would lie with equal weight against the command, 'Thou shalt have no other gods before me.' But what Christian claims a license in this particular? Is it to be supposed that our Lord, when asked by the young man, (see Mark x, 17), 'what he must do to inherit eternal life,' would allow him to suppose that the law concerning his duty to his God was not binding on him, because he referred him only to the six that pointed his duty to his neighbor? Certainly not; the other was implied in the context. Then while a Sabbath remains to be kept, we may infer that the law of God will remain, binding us to its observance.

"Again, man's physical necessities require a Sabbath, and the poet well says,

* Rather, resting upon the day, and then sanctifying it, because he had rested upon it. R. F. C.

'How welcome . . . when pressed
With six days' noise, and care, and toil,
Is the returning day of rest.'

"After six days' labor and toil, man needs a day of rest, to restore his relaxed energies, and fit him to continue the pursuits of life. Therefore, God in mercy enacted, that, 'In it thou shalt do no work, thou nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.' It is not to be supposed that after having doomed man to toil and labor for six thousand years, and having made provision for a *rest-day* one in seven, to mitigate the sufferings consequent upon the curse, that God should suffer this arrangement to fail, upon the introduction of a new dispensation, simply for the want of a repetition of the Sabbath commandment in so many words. Nay, every command of the decalogue is founded in the nature and fitness of things (none more so than the Sabbath commandment). And accordingly we find they were written, not upon the parchment, like the ceremonial law, but upon tables of stone, with the finger of God himself. They were intended not to pass away with a transient dispensation, but to be as enduring as the monumental marble. They may be summed up thus: 'Do thyself no harm;' and 'Do unto others as ye would that others should do unto you.' Therefore the apostle, after quoting five of the commandments, adds, 'And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.' See Rom. xiii, 8, 9. Every command of the moral law is here recognized as binding, unless it be shown that they have been specifically repealed, which cannot be done in regard to the Sabbath law.

"But further, man's spiritual wants require a regularly recurring sacred day. The pen of inspiration has recorded the requirement of God thus: 'Forsake not the assembling of yourselves together, but exhort one another,' &c. In order that God may be glorified in this imperfect state, and that his purposes may be carried out in reference to man's salvation—mutual consultation, encouragement, sympathy, and prayer are necessary. Therefore the above injunction of the apostle. For this the sweet singer of Israel said, 'I was glad when they said unto me, Let us go into the house of the Lord.' Yet who does not know that the foregoing requirement cannot be carried out, that man's spiritual necessities will not be supplied, without a day *authoritatively appointed* for attending to the same? Accordingly we have it, and are instructed in its duties thus (Isa. lviii, 13): . . . 'turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, holy of the Lord, honorable; and honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.'

"Indeed the spiritual graces are so nurtured by a due observance of God's holy day, that in several passages of scripture it seems to be made the condition of receiving the final reward of the faithful. Isa. lvi, 2, 7; and lviii, 13, 14.

"Thus whether we look at man's relation to Deity as marked by the moral law, at his physical wants, or his spiritual necessities, all proclaim, in language not to be misunderstood, his obligation to 'Remember the rest-day, and observe it as a holy day.'

REMARKS.

Perhaps the writer of the above extracts might feel that he had cause of complaint, should I leave them without a word of explanation. Because the readers might think, as every one not versed in the sophistry of these times must, that he is an advocate of the seventh day—the only weekly Sabbath of the whole Bible. It is but just therefore to exonerate him from this, as he might deem it, slanderous imputation, and let the reader know that he is an advocate of the first day, as the Sabbath of the fourth commandment. He arrives at his position by a series of guesses, and inferences based upon those guesses.

He guesses that the first day was the original seventh day Sabbath, instituted at the creation. He then guesses that when God led Israel out of Egypt, he changed the Sabbath to the sixth day and called it the seventh. He guesses that the reason why he did so, was to put a difference between his people and the sur-

rounding heathen nations, who, though they had departed from the knowledge of the true God, still retained a knowledge, as he guesses, of the true primeval Sabbath, and worshiped their principal deity on that day.

He guesses that David and John meant the first day of the week where they said nothing about it (Ps. cxviii, 24; Rev. i, 10); and then infers that that day was again constituted the Sabbath, at the resurrection of Christ.

One class of Sunday-keepers tell us that God has put away his holy day, and that consequently there is no Sabbath at the present time. Another class hold that he has utterly divorced the seventh day and chosen the first in its stead. But the view under consideration represents that the Maker of the heavens and the earth divorced his holy Sabbath day, giving her over to the heathens and their father the Devil for some fifteen hundred years; that he chose another in its stead for the same length of time; and then rejected the second and took again the first, without any signs of repentance on her part; for the heathens still held as good a claim to her as ever. But neither Mr. Bosworth nor Jennings whose opinions he endorses, can show the bill by which the holy Rest-day of the Creator was put away. Not one point in this theory of changes is susceptible of any Bible proof whatever. What folly for men that have failed to prove one change of the Sabbath, to undertake, with their small stock of evidences, to prove *two* changes! And with what folly do they charge Him who says, "I change not!" Should they charge their fellow men with such fickleness and inconsistency, with no more proof of their assertions, they might well expect an action would be sustained against them for libel. Yet they can charge the great Jehovah with such silly work, in the face of reason and revelation, without the least particle of proof whatever, and still claim to be servants of the true and living God!

Behold the confusion existing among the advocates of the observance of the first day! all striving to plaster up the same crumbling, tottering tower, but with how many different kinds of untempered mortar!

"And more confusion is their proper label,
Than ever reigned around the tower of Babel."

The ancient Babel builders were wise enough to leave off to build, when their language was confounded. But it is to be feared that these modern builders will continue their fruitless labors, till the tower shall fall and bury them beneath its ruins. R. F. C.

MEETINGS IN ANAMOSA, IOWA.

I HAVE now given twenty-two lectures and sermons in the court-house in this place, the county seat of Jones Co., and a good work is going on. Universalists are giving up their Universalism, infidels are abandoning their infidelity, and those whose love has waxed cold are revived and begotten to a lively hope. The interest is extending into the country for several miles around. Lawyers, doctors and judges have listened from time to time, and many of them acknowledge the truthfulness of most of the positions I have taken, and especially the law and Sabbath. But I fear they will not obey what they acknowledge to be truth.

Yesterday (Sunday) I gave three discourses in much pain and weakness, having during the day three hard chills, followed with fever. In the evening the house was much crowded. By being supported I walked to the house though with difficulty, being so weak. Looking to the Lord for help I spoke about an hour and a half, but was very sick and had two spells of vomiting during the time. But thank the Lord, though weak in body, yet the truth was clear and took effect. It was truly encouraging to witness so much sympathy, not only for my affliction, but also for the truth set before them. About twenty, either in public or private, declared their determination to keep the Sabbath of the Bible, and sixteen subscribed for the *Review*.

Through the blessing of God I am fast recovering, and shall resume my lectures here on Thursday evening if the Lord will, and continue over Sabbath and first-day. By the request of many of those interested I shall go to Lisbon this afternoon after Mrs. Cornell to assist me in visiting those interested; for they desire to know all about this work. I trust that a goodly

number of those interested will soon decide to obey the truth.

Opposition has commenced. The Catholics are enraged, and about twenty of them gathered around the court-house one evening, but seemed to be held. Those who have heard their threats think it not safe for me to be found alone in the evening. I had been showing up their inconsistency in worshiping the virgin Mary as immaculate, and yet refusing to follow her example; for she "rested on the Sabbath according to the commandment," and then went to perform labor on the Sunday.

An intelligent son of Catholic parents, in this place, was determined to renounce Catholicism and go among Protestants. But after being threatened, and cruelly whipped, and once hung up (but promising to get his mother a new dress she let him down), has suddenly disappeared, and it is understood that he has been violently dragged off to the nunnery at Dubuque. Another, a young man, was compelled to leave his work on the railroad, because of persecution from the Catholic hands, on account of his renouncing the Catholic faith. He considered his life in jeopardy. I hope that a like spirit will not be manifested in this place by many of the Protestants. I will write again and give the result of the meetings next week.

M. E. CORNELL.

Anamosa, Iowa, Feb. 6, 1860.

P. S. There is a church here of deaf and dumb members, and one of them is a preacher. They are very intelligent. I gave the preacher some books. After reading on the Sabbath, he told me by signs that the argument could not be refuted. He pointed to a nail in the floor, and then motioned to pull it out with his fingers; and then compressed his lips and shook his head—it could not be done. M. E. C.

Shall the Women Keep Silence in the Churches?

"LET your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. xiv, 34, 35.

This passage, together with 1 Tim. ii, 11, has been construed as an objection to women's speaking in public; and thousands of females that have submitted their hearts to God, and have received a baptism of the Holy Ghost, their hearts burning with love to God, and "the word of the Lord as a fire shut up in their bones," have been deprived of the privilege of speaking out their feelings in the public congregation, to the almost entire loss of their enjoyment, by the false construction put upon these passages, notwithstanding the great amount of evidence which can be brought to prove that all who are made partakers of such love have a right to speak forth his praises.

Often have I been in meetings where it was contrary to the rules of the church for females to speak; and while the brethren would speak of their enjoyment, some humble sister whose heart would be overflowing with the love of God, would sit bound down by the chains of the church creed, while her flushed cheek and flowing tears told plainly that she was an unwilling slave to the laws of the church.

I saw a case a few evenings since. A school teacher who had been educated a Presbyterian attended a meeting where my brother was preaching. She became convinced of sin and gave her heart to God, and was made happy in a Saviour's love. She, together with her sisters who also were converted, had been forbidden to speak in public by their parents; but while others were speaking and telling what God had done for them, her feelings were such that she could not hold her peace. Her tongue was loosed, and she was enabled to speak forth the praises of God, and also exhorted sinners to flee to Christ, while one of her sisters that had been blessed and desired to speak of it, but durst not for fear of her parents, sat and wept as though her heart would break. This is but one of many cases where parents, professing to be religious, have endeavored to bind the consciences of their children.

But says one, What is the meaning of the passage above alluded to? I understand it to mean a trouble

some asking of questions, which could be better answered at home than in their religious meetings. That the asking of questions had become troublesome, is obvious from the following considerations. When the gospel was first preached, it excited astonishment in the minds of a large number of those who heard it. It was "to the Jews a stumbling-block, and to the Greeks foolishness." And even to the sober and sincere inquirers it presented mysteries in which they desired to be more perfectly instructed. Hence it became common for doctrinal questions to be asked. And this practice, in time, became troublesome by being abused, and led to an impertinent, inquisitive disposition respecting unimportant things. Hence the apostle cautioned Timothy not to "give heed to fables and endless genealogies, which minister questions rather than edifying." 1 Tim. i, 4. And in the same epistle he further cautions him against some who were "proud, knowing nothing, but dotting about questions and strifes of words," &c. 1 Tim. vi, 4, 5. And in 2 Tim. ii, 23, he charges him, "But foolish and unlearned questions avoid, knowing that they do gender strifes." He gives the same caution to Titus [chap. iii, 9]; from all of which it is clear that the asking of questions had become troublesome in their religious meetings. And as he makes so direct an allusion to such inquiries, or questions in the text under consideration ("let them ask their husbands at home, for it is a shame, &c."), it is at least a fair inference that he designed to put a stop to this, but had no allusion to the exercise of a gift in the ministry or in exhortation.

Indeed, we cannot suppose that the apostle would attempt to prove the impropriety of their speaking or exhorting in public, by reminding them that they might ask questions of their husbands at home. What relation could this bear to the case in hand? What question could a pious female ask at home, that would relieve her mind from the burden of a message she had received to deliver in the church. Thus it is evident that as the prohibition of the apostle in the passage above cited, related to asking of questions, and such as could properly be answered at home by their husbands, it had no relation to the exercise of a gift which God had given them to use for the advancement of his cause. Their usurpation of authority over the men, as prohibited by the apostle, related, I should suppose, to their domestic concerns; for preaching, prophesying, exhorting or praying in public, is not usurping authority and has nothing to do with it. Our Lord on one occasion reminded his disciples, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you," &c. Matt. xx, 25-27.

But what puts the question beyond all doubt as to the sentiment of the apostle, is that he actually gave directions how the women should behave in the exercise of their gifts. 1 Cor. xi, 5. He uses the words, "prayeth," and "prophesieth," which he certainly would not have done had it been prohibited. He not only gave such directions, but he mentions, with peculiar regard, certain women that had labored with him in the gospel. Phil. iv, 3. And Phillip, the evangelist, had four daughters, virgins which did prophesy. Acts xxi, 9.

We find also that in the prophecy of Joel as quoted by Peter [Acts ii, 17, 18], the promise of the effusion of the Holy Spirit was to sons and daughters, servants and handmaidens. The promise of the Spirit is as positive to the daughters and handmaidens, as to the sons and servants. And Peter says [verse 39], "For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call." Then where is the authority for saying that females should not receive a gift of the Holy Spirit in these last days. Verily God hath promised it; and I would to God that more of his handmaidens were endowed with power from on high.

We read that females prophesied under the old dispensation, such as Miriam, Deborah and Huldah. The prophetess, Anna, testified to the coming of the Messiah, as did also Elizabeth, the mother of John the Baptist. It was a woman to whom that clear exposition of worship was given at Jacob's well; and she immediately commenced inviting others to come and see a man that had told her all that ever she did. Is not

this, said she, the Christ? And so effectually did she preach Christ that many believed from her testimony, and sought him for themselves. And how many there are in these days that can say with Bro. Robbins that it was under the exhortations or prayers of females that they were led to consecrate themselves to God.

It was a woman that first announced the glorious tidings of the resurrection of our blessed Lord; and let it be remembered that these "glad tidings" were preached to the apostles themselves, who at that time were sunk into despair. They were then scattered as sheep without a shepherd, and all their prospects were involved in gloom. How cheering then the message Jesus sends by a woman, Go to my brethren and say unto them, I ascend to my Father and to your Father, &c. John xx, 17. Priscilla, as well as Aquilla, instructed the eloquent Apollos more perfectly in the nature of the gospel dispensation. And numerous cases are mentioned in the New Testament of women who labored in the gospel. Seeing that females were admitted to the high office of prophecy under the old dispensation, and in the promise of the more general effusion of this gift, the daughters and handmaidens were equally included with the other sex, that they were among the first messengers of the gospel, and after the churches were formed and settled received particular instruction how to conduct themselves in the church, in the exercise of their gifts, it is strange that the privilege should have ever been called in question.

We are informed on the authority of divine revelation that male and female are one in Christ Jesus; that in the relation in which they both stand to him, the distinction is as completely broken down as between Jew and Gentile, bond and free. Thus revelation has made known the important truth, and reason will bear testimony to the same thing. The mind of the female is certainly susceptible of all those sensibilities, affections and improvements which constitute the christian character. In a state of renovation we must admit it has equal access to the fountain of light and life. And experience has proved that many females have possessed the natural qualifications for speaking in public, the range of thought, the faculty of communicating their ideas in appropriate language, the sympathy with suffering humanity, a deep and lively sense of gratitude to God, and of the beauty of holiness, a zeal for the honor of God, and the happiness of his rational creatures—all these are found among the female part of the human family, as frequently and as eminently as among the men. Then let no stumbling-block be thrown in their way, but let them fill the place that God calls them to fill, let them not be bound down to silence by church rules, but let their tongues speak forth the praises of God, and let them point sinners to the Lamb of God, and grieve not the holy Spirit by silence in the congregation.

S. C. WELCOME.

LIFE A REWARD.

BRO. SMITH: In a late number of the *Sabbath Recorder*, one of its correspondents, Eld. V. Hull, assumes the position that life is no reward and death no penalty. Upon what he bases these opinions I am at a loss to determine for it surely cannot be upon the word of God.

But probably his theological views are in harmony with the sectarian view that man possesses endless life inherent in his nature, or in other words possesses an immortal soul or deathless spirit, and that consequently life is no reward because what a man already has in possession can be no gift, no reward however meritorious his conduct.

It is something like my saying to my wealthy neighbor that on such and such conditions I will give you all the lands and tenements by which you are surrounded; they shall all be yours; when at the same time he has a valid legal claim to all I offer. So life as a matter of course can be no reward to him who hath it already in possession, inherent in his nature. But the word declares that "the wages (reward) of sin is death" (so that no sinner hath eternal life inherently, for that is the gift of God through our Lord Jesus Christ). Here life as a reward is put in opposition to death as a reward, or the wages of sin.

But I am aware that a popular theology teaches that the death which is the penalty or reward of sin, is not

an extinction of being, but a state of alienation from God, a moral death, or a death in trespasses and sins; and that Adam died this death the day that he disobeyed the divine prohibition. Let us look at this point. Paul in the 5th of Romans, reasons thus: "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men for that all have sinned." But God commendeth his love towards us in that while we were yet sinners Christ died for us." "In due time Christ died for the ungodly." The one man undoubtedly was Adam. By his sin death passed upon all men because all have sinned. Now the death that passed upon all is the same to which Christ submitted. "For he died for our sins according to the Scriptures." "He made his soul an offering for sin." Now I would ask, Are those who contend that a moral death is the penalty of sin willing to abide by the legitimate conclusions to which their theory will lead them? They are these:

1. Adam sinned and his punishment is, he has become a sinner. So the man that kills his neighbor is punished by becoming murderer, or in other words both have died a moral death and that is the penalty.

2. If moral death is the penalty for sin, and "if in Adam all die (a moral death), even so in Christ shall all be made alive" from a moral death. Here is an endorsement of universalism from which there is no escape on the part of those who take this view of death as the penalty for sin.

3. If moral death is the penalty for sin, and Christ died for our sins, then Christ died a moral death, or became a sinner; because he met the demands of the law for us and died in our stead. Horrid conclusion! and yet legitimately deduced from the premises.

4. If a moral death is the penalty for sin then none but Christ ever has had a resurrection from moral death and never will have until Jesus comes the second time. "But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming."

Here we may discover the inconsistencies of a false system not founded on the word of God; and to my mind they are logical deductions from a very prevalent view of this subject which makes moral death the penalty for sin. Many popular doctrines will not stand the test of the slightest criticism.

But the word of God is clear in its testimony that life is the gift of God through Christ, a reward to the faithful. "I give unto them eternal life and they shall never perish." "To those who by patient continuance in well doing seek for glory, honor and immortality (he will render) eternal life." This is the promise he hath promised us, even eternal life. "This is the record, that God hath given to us, eternal life, and this life is in his Son."

In these passages life is a boon given by God through Christ as a reward of patient continuance in well doing, to the faithful in Christ Jesus. When? When he who is our life shall appear, then shall ye also appear with him in glory." Says Paul to the Thessalonians, "I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope." Though they sleep in death, and sleep is unconsciousness, there is abundant ground for hope concerning them. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Here upon faith in the death and resurrection of Jesus is founded a sure hope for the unconscious sleepers in Christ; a hope of eternal life from the dead. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise first."

In view of this testimony Eld. Hull's labored philosophical argument to prove life not a reward, is baseless and must fall before what Paul says by the word of the Lord; for the sleepers in Jesus shall not be prevented from a resurrection from the dead by the resurrection power of the coming Life-giver, and of this we have a sure promise by the word of the true and faithful God.

The faith of the ancient fathers and worthies men—

tioned by Paul in Heb. xi, was founded upon the promise of life as a reward. "These all died in faith not having received the promises but having seen them afar off"—as far as the resurrection, when life would be given them in order to the possession of the "heavily country" and "city which hath foundations."

With this expectation Moses "esteemed the reproach of Christ greater riches than all the treasures of Egypt; for he had respect to the recompense of reward." And what was that reward? A better resurrection, a resurrection unto life. Verse 35. Blessed indeed is the promise of life as a reward to the believer in Jesus connected with the promise of an inheritance incorruptible and undefiled and that fadeth not away; of being like Jesus at his appearing. "Who shall change our vile body and fashion it like unto his glorious body." Hence Paul says, "We groan within ourselves waiting for the adoption to wit the redemption of our bodies." B. F. ROBBINS.

Friendship, N. Y.

WHAT WE CAN DO.

How frequently we hear a brother or sister say, "What can I do to further the cause of God," and, "I wish I could help the cause," and various expressions of like character. To such I would say, there is a work for every individual; but you must not look too high or you will not see it.

Do not aspire to something God has never given you the ability or means to do, and thus neglect to do your duty; but be content to do such things as you can; for this is what, and all, the Lord intended you should do. And now what can we do? We can live an exemplary life, and this a great help.

We can meet often with one another, conversing upon appropriate subjects, engaging in prayer, and thus strengthening one another. This is not exclusively the work of the messengers. Their duty is to preach the truth, ours to live it out. God notices these acts of ours. See Mal. iii, 16, 17. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

May the Lord help us to be living epistles, read and known of all men; to do what we can do, and to work fast, that we may be found of him in peace, without spot and blameless. I. N. VAN GORDER.

Portage, Ohio.

LETTERS.

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

From Bro. Dorcas.

BRO. SMITH: I desire to say to the glory of God and for the comfort and consolation of his people, that since Bro. and sister Cornell's visit and sojourn with us, with also the visit of brethren Rhodes, Guilford, Hart, and Curtis, our spiritual strength has been renewed; so that we are enabled to say, Hitherto the Lord has helped us. There is nothing that I long for so much as entire conformity to the will of God. Oh how temporal are the things that are seen! How my longing heart aspires after the things unseen, the eternal things of the world to come!

Yours in hope,
Tipton, Iowa.

JESSE DORCAS.

From Sister Butterfield.

DEAR BRETHREN AND SISTERS: I have often wished when reading the *Review* that I could say something that would do some one good. But you may expect but a feeble effort when I tell you that I am now more than half way through my seventy-eighth year. Deep and long have been the waves of affliction through which I have passed, yet I have been upheld till now. Who could have held me up, but He who has all power in heaven and earth?

Forty-seven years I walked in fellowship with the Baptist church in this place, and thought surely we were right if we lived up to our profession. Two years ago I was brought to a solemn stand with regard

to the Sabbath. Many of you know by painful experience how hard it is to think of taking a course that will grieve the hearts of those we have bound to our own by many strong and endearing ties, (though every one of those with whom I first united have been gone for years). The question came to my mind, What will the frowns or smiles of those you think so much of avail you at the judgment seat of Christ? Nothing! was the answer. Nothing but truth before God's throne with honor can appear. I dared not put my hands to work another seventh day. Then there was my husband who had all along been much more opposed to those who left the church and kept the seventh day than myself. Now see, dear friends, how kind and tenderly the Lord dealt with the poor old wayworn pair. Though we knew nothing of the exercise of each other's minds until that day, yet there was not an hour's time between our being made willing to try to keep the Sabbath according to the commandment. I hope I may ever be thankful to our great Benefactor for the way in which he has led us, and his kind care for us. We are a happy little family of five in number, trying to keep all the commandments of God, and live out the precepts of the blessed Saviour. But O how we need wisdom from above, and to have our hearts filled with pure love; that perfect love which casteth out fear, except that which is the beginning of wisdom. How rapidly everything seems whirling to the great vortex. May we not expect the great consummation is near? No matter how near if we are all ready. I beg a share in the blessings that are in store for those who wait for, long for, and love the appearing of the blessed Saviour. I may be laid away in the grave a little while; but if I sleep in Jesus, when he who is our life shall appear I shall arise to meet him in the air to be made like him, and see him as he is. What a blessed thought! Dear brethren and sisters, pray for your unworthy sister and the little church here.

Andover, Vt.

SARAH BUTTERFIELD.

From Bro. Lathrop.

BRO. SMITH: I want to say to the brethren that I have feelings of gratitude to God for what he has done for the little branch of the vine in this place for a few weeks past. We were favored a short time since with a visit from Bro. Rhodes who labored with us nearly a week, and did the church much good. The word spoken was meat in due season. The ordinances of the Lord's house were attended to, and it was a season of refreshing which will be long remembered as the beginning of better days. The brethren as a general thing are rising, notwithstanding the efforts of Satan to hinder. At our last Wednesday evening prayer-meeting some of the enemies of present truth came in and tried to hinder the work; but praise the Lord, their efforts were overruled by the Lord, and we were blest, encouraged and strengthened. We had an unusually free time. One of the above spoken of was Eld. Clark (Age-to-Come), formerly of Portland, Me. He tried soft words at first to entice from the truth; but this proving ineffectual, he resorted to low, vile, blackguardism. The names of James and Ellen White were freely used, and stigma upon stigma heaped upon them, which instead of weakening, tended to strengthen us. Truly the accuser of our brethren has come down.

I have felt of late like girding on the armor, especially the shield of faith, that I may be able to quench the fiery darts of the adversary, and live so that I may be accounted worthy to escape those things that are coming to pass upon the earth, and to stand before the Son of man. My daily prayer is, What will the Lord have me to do?

I have had some trials, but have realized lately that if I love God, these things shall work for my good; and in view of this I can thank God for them. I believe that the conflict with Satan will soon be over. Soon the last battle will be fought, and then if faithful we shall enter our glorious home, and forever be at rest.

Time is short and what is done must be done quickly. Brethren pray for us that we may be found among the remnant at the coming of Jesus.

Your brother striving for the kingdom,

L. LATHROP.

Crane's Grove, Ills.

From Bro. Taber.

BRO. SMITH: I sometimes feel inclined to write, and again I feel as though the columns of the paper should be filled by abler pens; but this much I can say, I feel willing to do my share of the work allotted to the little band who are trying to keep the commandments of God and the faith of Jesus. I feel that there is no standing still point between the time that we put on the yoke of Christ and resolve to work in his vineyard, and the time that we are relieved by the same hand that appoints us our task.

Thirty years ago I supposed that I enlisted under King Immanuel, to serve under him the remainder of my life. At that time I thought that to unite with the church, and maintain a good standing in the eyes of the people, was the light of attainment in this life. I soon found that I could not be satisfied with a standstill position; and having no higher attainments in the church set before me, I naturally took the sliding track; and the law of progression taught me that there was a chance for improvement in the service of the Devil. I was thus improving, when six years ago I chanced to get hold of the *Review* for the first time. I read it carefully for two years, and thank God, at the end of that time the Bible appeared like a book of common sense instead of a fable and hallucination. I then set out with a determination to obey God and keep the commandments; and I have learned that there is plenty of room for the progressive mind to advance in following the dictates of the Bible. I find the tongue a member that cannot be tamed, unless mind and thoughts are right; for out of the abundance of the heart the mouth speaketh. And to love God and do unto all men as we would have them do to us is a demand upon us that will take much practice to make perfect. And to so conduct our ways as to give a groundwork for faith and implicit confidence in God's promises needs constant practice and everyday improvement. I feel that I have improved some, and see great encouragement to persevere. One day passed without any gain, is a day lost for ever. Brethren and sisters, you that are scattered, with no one to speak an encouraging word as we are in this place, let us all try to make every day count one in our journey towards that kingdom in which we all hope soon to meet. A. TABER.

Berlin, Wis.

Extracts from Letters.

BRO. WM. MERRY writes from Dover, Minn.: "We are still holding on to the law and to the testimony, hoping at the end that we may be found worthy to be partakers of the tree of life through Christ our Lord and Saviour, by whom only we have life. 2 Cor. iv, 14. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. Having this promise set before us, what manner of persons ought we to be in all things pertaining to our high profession in Christ. May we have our armor on, and always be found ready without spot or wrinkle, to enter into that rest that remains for the people of God. Let us awake to righteousness and sin not, laying aside all things that may in any way hinder our progress in the way of the knowledge of truth as it is in Christ. We request your prayers that we may be able to hold on to the end blameless."

OBITUARY.

DIED in Salem, Vt., on the 4th inst., of consumption, Bro. Alonzo Lee, aged 47 years. Bro. Lee had a warm and lively interest in the proclamation of the advent of the Saviour in the former messages. He devoutly loved the good news that the redemption of God's people is near.

He shared with the remnant church in their trials and conflicts about nine years in keeping the commandments of God and the faith of Jesus. With a bright and buoyant hope of a part in the first resurrection, he fell asleep. Sweet, quiet, peaceful sleep,

"From which none ever wake to weep."

This is the fourth time that death has broken the family circle within a few years. Father, mother, and children sleep together, where the "weary are at rest." A discourse was preached from John xi, 25.

A. S. HUTCHINS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 23, 1860.

To Correspondents.

We would request our phonographic correspondents to write all matters pertaining to the business of the Office, and not of a personal nature, in long hand, as others may have occasion to refer to such matters, who are not acquainted with the art.

BRO. SMITH: Some are anxious to know your views on the promise of the fifth commandment; whether it has special reference to the world to come, or whether it applies here, in this present life. L. HUBER.

ANSWER. If we go back to the time when the commandments were given, and read the fourth commandment, it might seem as if the promise of the fifth commandment had special reference to the Israelites then journeying to the land of Canaan. We are however shielded from such a conclusion by the reference which Paul makes to the fifth commandment in Eph. vi, 2, 3. He there calls it "the first commandment with promise;" thus bringing the promise over into this dispensation, and referring it to those who are Israel through Christ. Says the fifth commandment, "That thy days may be long upon the land which the Lord thy God giveth thee." Says Paul, "That thou mayest live long upon the earth." Paul's language thus becomes a sort of commentary on the fifth commandment. It shows that the land which the commandment says the Lord will give his people is the earth; and reasoning back again from Paul's language to the commandment we learn that it has reference to the earth at a time when it shall be given to God's people; for it is "the land which the Lord thy God giveth thee." But the earth in its present state is not given to the people of God. If it was, there would be no room for that glorious time predicted by the prophet Daniel when the saints shall take the kingdom, and possess the kingdom under the whole heavens. Dan. vii, 18, 27. When the Saviour says "The meek shall inherit the earth," he refers to the future. To the same we believe the commandment also has reference. And this view is confirmed by a glance at the followers of God in past ages, who of course would have been the recipients of the promise if it had reference to this life. But we find that they have not been thus distinguished, while in many instances their days have been violently cut short by the hand of persecution.

To the Brethren in Ohio.

SEVERE sickness has prevented my visiting you as soon as I expected to. I now expect to start in a few days. I intend to visit most of the churches as soon as possible. At Lovett's Grove I shall meet Bro. Holt who will accompany me south and east.

I am authorized by the Tent Committee to say that I will receive funds and subscriptions for the Ohio Tent. Brethren will take notice; we hope to be able to get a Tent and perfect arrangements for operations in good season.

I shall probably make my visits with the churches brief, as I wish to visit some new places.

J. H. WAGGONER.

Burlington, Mich., Feb. 10.

Sunday a Corner Stone of the American National Edifice.

In viewing the present state of the world, and comparing it with the Bible description of the last days, it strikes me forcibly that Babylon the great will soon be divided into three grand parts. God's people will be called out by the third message and will be a separate and distinct people; and though they will be, compared with the mass, a "little flock," yet God will lead them on to certain victory. See Dan. vii, 18. Then there are two other parts, the two great contending political factions which are now being arrayed in almost deadly hostility against each other. Three parts "and the cities of the nations fell!"

I am drawn out to make these observations by reading an address to the American people in the *Bible Society Record* for Dec. 1859, in which the writer seems to be laboring under fearful forebodings of the future

of our Nation, in that she is now widely departing from Bible institutions, and he, like as in the Lord's warnings to his people, naturally enough terminates in the Sabbath question, and expresses fears that our "Sabbath worship will be turned into Sundays of revelry," and thus the corner stone of our free institutions be pried out and fearful be the result; and concludes "that he should be considered a traitor whose sacrilegious hand should remove it (Sunday) from its ancient place in the wall." Still farther on he remarks, "But what shall cultivate conscience; what shall keep alive in the popular heart such elevated sentiments" (as held by the early settlers of America)? "I answer, the gospel teachings concerning God's moral government. Conscience must fall back upon a revelation, must get its strength from Sinai and its impressiveness from Calvary." Now I ask in all candor, can conscience receive any moral strength by falling back on to the revelation from Sinai, for Sunday keeping? Do the advocates for Sunday observance fail indeed to see that neither Sinai nor Calvary give them any warrant for profaning the seventh day of the week, as required in the fourth precept to be kept holy, and honoring a Pagan festival in its stead?

May the Lord speedily deliver his people from fallen Babylon before she is "thrust down with violence to rise no more forever." If this sort of confused divinity as taught by the so-called orthodox ministers is not well suited to set the world's head a reeling and settle them in a general antipathy against all religion, I think the devil will greatly miss his calculation.

J. DORCAS.

APPOINTMENTS.

Meetings in Iowa.

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

Lisbon, Feb. 25th and 26th.

Richmond or Dayton, where Bro. Osborn may appoint, March 3d and 4th.

Knoxville, 10th and 11th.

We shall be happy to meet with our preaching brethren in Iowa at these meetings. JAMES WHITE.

PROVIDENCE permitting I will hold meetings where Bro. Lindsay of Olcott N. Y., may arrange, Feb. 25th and 26th. At Mannsville March 3d and 4th, and 10th and 11th. At Roxbury, Vt. March 18th and 19th. There are several intermediate places at which I intend to call in this route, but can make no appointments. My object in going east is the preparation of a Sabbath History, and I am obliged to make other arrangements subservient to this. J. N. ANDREWS.

Business Department.

Business Notes.

F. Gould: Your money was correctly entered on book paying to xvi, 15. It was a mistake of the types. J. Hebner: Papers sent as ordered.

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.

J. B. Lamson, C. C. Drown, C. W. Stanley, C. H. Claggett, Jno. Jones, J. E. Titus, J. Dndley, L. J. Belnap, J. Dudley, J. Sewell, P. R. P., J. H. Waggoner, L. M. Wright, E. Rew, R. T. Payne, J. W. Stewart, L. R. Hall, F. Gould, E. Emery, M. H. Brown, M. Heligass, J. M. Foster, E. Lawton, S. Myers, J. M. Mosher, L. Kellogg, A. C. Greenfield, C. Monroe, E. Royce, H. Parker, S. W. Rhodes, H. E. Carver, L. Stombaugh, O. Nichols, S. Treat, E. Jones, J. Rice, E. L. Barr, J. M. Lindsay, J. Hebner, Geo. Kimble, J. N. Loughborough, C. L. Gould, M. W. Porter, F. C. Ross, A. E. Buckland, E. C. Styles, L. Fogg, L. Adams, A. S. Hutchins, J. Hull, R. Sawyer, A. M. Curtis, L. Huber, P. Conklin, M. E. Cornell, D. W. Hull, W. A. Raymond.

Receipts.

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

FOR REVIEW AND HERALD.

John Byington 1,00,xvii,1. J. M. Foster 2,00,xvi,1. R. T. Payne 1,00,xvi,1. J. E. Titus 1,00,xv,1. E. Emery 1,00,xvi,1. H. N. Lombard 2,00,xvii,14. J. W. Stewart 1,50,xvii,14. C. C. Drown 1,00,xvi,14. C. Inglefield 0,25,xvi,1. J. Jones 0,50,xvi,1. J. B. Lamson 1,00,xv,14. S. Fenton Jr 1,00,xvii,7. L. Griswold 1,00,xvi,1. I. Matthews 1,00,xvi,14. E. C. Styles 1,00,xvi,1. L. Fogg 1,00,xvi,1. H. E. Carver 3,90,xvii,14. C. Monroe 1,00,xv,1. H. C. Metcalf 0,50,xvi,14. J. G. Joslin 0,50,xvi,14. E. (or S.) Royce 2,12,xvii,1. Miss B. L. Clarke 0,50,xvi,18. O. F. Guilford 1,00,xvi,1. J. M. Lindsay (for J. C. Taylor) 0,50,xvi,1. Geo. Kimble 2,00,xvi,1. L. Hackett 1,00,xiii,77. A. Green 1,00,xvi,14. J. M. Lindsay 2,00,xvii,1. L. S. Wetherwax 1,00,xvii,1.

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The Atonement---196 pp. Price 15 cents. The Bible Class. This work contains 52 Lessons on the Law of God and Faith of Jesus.---Price 15 cents.

The Prophecy of Daniel---the Four Kingdoms---the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c.

The Saints' Inheritance. Price 10 cents.

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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.

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

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Word for the Sabbath. Price 5 cents.

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Tracts in other Languages.

GERMAN. Das Wesen des Sabbath 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.

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FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

La Grande Statue de Daniel II. et les Quatre Betes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel A Tract of 32 pp. on the Prophecies. Price 5 cents.

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. 480 pp. 12 mo. Price \$1,25.

Works published by H. L. Hastings, for sale at this Office, The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1,00.

The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cent

Future Punishment. By H. H. Dobney. Price 75.

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