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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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Uriah Smith, Resident Editor. J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell and Stephen Pierce, Corresponding Editors.
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THE OFFERING.

TRANSLATED FROM THE GERMAN.

"My son, give me thine heart." Prov. xxiii, 25.

"Here is my heart!—my God, I give it thee,
I heard thee call and say,
'Not to the world, my child, but unto me;'
I heard, and will obey.
Here is my love's offering to my king,
Which, a glad sacrifice I bring—
Here is my heart!

"Here is my heart!—surely the gift, though poor,
My God will not despise:
Vainly and long I sought to make it pure,
To meet thy searching eyes;
Corrupted first in Adam's fall,
The stains of sin pollute it all—
My guilty heart!

"Here is my heart!—my heart so hard before,
Now by thy grace made meet,
Yet bruised and wearied, it can only pour
Its anguish at thy feet;
It groans beneath the weight of sin,
It sighs, salvation's joy to win—
My mourning heart!

"Here is my heart!—in Christ its longings end,
Near to his cross it draws;
It says, 'Thou art my portion, O my friend,
Thy blood my ransom was.'
And in the Saviour it has found
What blessedness and peace abound—
My trusting heart!

"Here is my heart!—Ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee, and adore—
My cleansed heart!

"Here is my heart!—it trembles to draw near
The glory of thy throne;
Give it the shining robe thy servants wear,
Of righteousness thine own;
Its pride and folly chase away,
And all its vanity, I pray—
My humbled heart!

"Here is my heart!—teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrow still to sing,
'Welcome, my God's decree.'
Believing, all its journey through,
That thou art wise, and just, and true—
My waiting heart!

"Here is my heart!—O Friend of friends, be near,
To make each tempter fly,
And when my latest foe I wait with fear,
Give me the victory!
Gladly on thy love reposing,
Let me say, when life is closing—
Here is my heart."

Do not conclude the Lord is not with you, because things go very contrary, and he does not appear for you: he was in the ship notwithstanding the storm, and the disciples thought of perishing.

THE LAODICEAN CHURCH.

[The following is from Thompson's Morning Hours in Patmos, pp. 247-265. Although not adopting our view of the prophetic character of the messages to the seven churches, how better could the writer have described the seventh and last church as at present exemplified? May the reader be duly impressed with the graphic description.—Ed.]

THE FAITHFUL WITNESS.

"Unto the angel of the church of Laodiceans write, These things saith the Amen, the faithful and true Witness."

Was not Paul, too, and were not all authors of epistles in the New Testament, true witnesses? Indeed they were; but their messages are infallible only because penned under the guidance of the Holy Spirit—the Spirit sent by him who here speaks in his own name, who is himself infinite truth, its fountain, its embodiment and revealer; who, in the sublime consciousness of his own character, without arrogance could say, "Though I bear record of myself, my record is true; for I know whence I came and whither I go."

Was there a real meaning in the numerous symbols of the Old Testament? Jesus Christ is their antitype. To the whole costly and complicated ritual system, to the many and varied messianic prophecies, he is the responsive Amen. Every divine purpose and proceeding from eternity has centered in him. At Immanuel's first advent all holy beings cried, Amen; at his second coming, a mightier host will shout, as the sound of many waters, Amen.

CHRIST'S SUPREMACY.

"These things saith the Beginning of the creation of God."

He who so wonderfully reveals himself in the first apocalyptic vision, and who now sends a message to the church in Laodicea, is at the head of created things—is Lord paramount of Asia Minor, of the Roman empire, of the whole earth. He taketh up the isles as a very little thing. If he but touch the hills they smoke. To him belongs the primacy over every world, and all things therein, great or small, near or afar off, in the wide universe. When on the eve of being apprehended and put to death, Jesus lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy Son that thy Son also may glorify thee, as thou hast given him power over all flesh." On the eve of ascension to glory, he declares: "All power is given unto me in heaven and in earth." Inspired apostles take up the testimony: "For he hath put all things under him." But will he ever have that preëminence visibly, and by the acknowledgment of all? "Wherefore God hath also highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

THE LUKEWARM REJECTED.

"I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

As this church is the last, so it is the worst of the seven. Here is no commendation, no encouraging reference even to the past. Far gone as Sardis was, still "things that remain" could be mentioned. Not so here. Without exception, and without qualification, the Laodiceans are pronounced lukewarm. The whole church is lifeless.

For aught that appears, they have kept themselves free from the doctrines of Balaam, and of the Nicolaitanes; they have no Jezebel, and no synagogue of Satan; their creed is still sound, and their modes of worship unexceptionable. What then can be wanting? Heart is wanting; earnestness is wanting. There is no self-denial that costs anything; no cross-bearing that they feel; no determined witnessing for Christ; no valiant aggression, that keeps sinews strained, that brings wounds and martyrdom. Genuine spirituality, and all religious geniality of soul are gone. The realities of a world to come have sunk into semi-fictions. And the most ominous feature of their state is contentedness with this statue-like religion tolerably faultless, except that it has no life.

"I would thou wert cold or hot." We do not understand that there are three degrees of spiritual affections, ranging from fever down to freezing-point; but two comparatively commendable phases of inner life, both of which stand in contrast with a third, which is altogether censurable. Our Lord does not place lukewarmness as a state intermediate between the other two,—one through which a believer must pass, in rising from the cold to the hot. A mere difference in degree, and yet something less desirable than a lower degree does not answer to the description. There is a difference in kind from both the other states. One cannot ascend from the cold to the ardent through a yet more dangerous temperature. There is an invincible harshness in supposing Christ to employ such a representation. By cold he seems to designate a spiritual condition not usually so designated, but ordinarily indicated rather by desertion, or the absence of light; as in the familiar case of Job: "Oh that I knew where I might find him!" In that state, though very unlike the one of ardent and joyous affections, there is not indifference, nor is there content; but a sense of its unfitness and discomfort, and a longing and groping after something better. Now it is far more hopeful to be thus discontentedly devoid of comfort, than to be lukewarm, which, as the verse following shows, is to be highly self-satisfied. Of all spiritual symptoms that is the least auspicious, and with that our Lord is highly displeased.

"So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." To be tepid is to be nauseous; and hereby is expressed the feeling of deep disgust, of intense loathing. To be thus listless and slothful, thus without the power, though with the form of godliness, is to be a living blot upon

Christianity—to be a virtual antichrist. “If any man love the world, the love of the Father is not in him.” The whole genius, all the truths, conditions and considerations of spiritual Christianity, require earnestness and action.

The first great fact, patent to all, undeniable and universal, is that of human depravity, a moral corruption, deep and all-pervading, which no lapse of time ameliorates, and no skill and no effort of man can eradicate or arrest; an apostasy from God, carrying irreparable disorder through the individual soul, and ruin through the race; an apostasy which awakened the holy displeasure of God, and called down his curse. The moment men awake to their situation, there goes up a deep wail; they try to rescue themselves. One cries, Lo, here! and another. Lo, there!—but to no purpose. On they go, still in the broad road to destruction.

The other great fact, the only one more wonderful than the former,—and these two stand out before the universe as incomparably the most mysterious and far-reaching that mortal man can know, a truth of strange, sublime immensity,—is that of atonement—the coming hither of the adorable Son of God, made under the law, maltreated, rejected, yet standing in the sinner's place, and suffering for him. Thus in the greatness of his strength he makes expiation and propitiation, reconciles heaven and earth, re-opens the closed gate to the favor and the paradise of God, and invites all who will to come and freely receive pardon and the blessedness of heaven.

Now what may be expected of such ransomed sinners? What but that, roused from the torpor of sin, they remain through life and through eternity awake with intensest gratitude and love? Lukewarm! Shall the man snatched from the surging caldron of a volcano, turn listlessly away from his benefactor, as if nothing had happened? Lukewarm! “Every drop of my blood thanks you,” said a condemned criminal to Dr. Doddridge, who brought a pardon for him,—“Every drop of my blood thanks you: I will be your servant as long as I live!” What shall a justified sinner say to his Saviour? Let young plighted hearts grow lukewarm, let a mother's love grow lukewarm, but not the soul of a sinner saved from wrath, and made a joint heir with Christ.

SPIRITUAL POVERTY.

“Because thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

Such self-righteous conceitedness is contempt of Christ's whole work on earth—his law-magnifying obedience and sufferings, his amazing self-denial, his soul-conflicts with the powers of darkness, his bloody sweat, his agony when bereft of his Father's countenance—all which was to procure for his people the wealth of peace with God and life everlasting.

A self-satisfied spirit always characterizes religious declension. It is only in the dark that fire-flies sport themselves. When a man feels that touching the righteousness which is of the law, he is blameless, and gives pharisaic thanks that he is not as other men are, then look for the displeasure of the Holy One. An invariable and a most unpromising feature of that state is self-ignorance. But there is no such ignorance as that which exists in the midst of profuse means of knowledge; no such want of vision as that which exists at noon-day. It is not from a defect of light, but a defect in the eye itself.

There would be some hope, indeed all hope, for the Laodiceans, if they only felt their true condition. It was an auspicious hour when Ezra, in behalf of himself and the people, cried, “O my God! I am ashamed, and blush to lift up my face to thee, my God; for our iniquities are increased over our head and our trespass is grown up unto the heavens.” And so was it when David confessed: “I acknowledge my transgressions, and my sin is ever before me.” But the

church at Laodicea have no such feelings; they look upon these, no doubt, as extreme statements; they regard themselves as well off in the world—well to do in the spiritual kingdom; they have won golden opinions from the public and from themselves; they have decked one another with titles. They however, mistake gifts for graces. They are smitten with spiritual lunacy; their treasures are all imaginary; and he who once spake a parable unto certain, which trusted in themselves that they were righteous, and despised others, now speaketh plainly, and speaketh no parable, when he declares, “I will spue thee out of my mouth.”

TRUE RICHES.

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

Strange traffic this! The poor challenged to buy—to buy refined gold, and costly raiment! Such, however is the usage in that kingdom over which he presides who is the beginning of the creation of God, and whose munificence is more than royal. Merchantmen go thither and buy without money and without price. They find gold such as the Pactolus never carried amidst its sands; they gather up ingots of inestimable worth, and pearls of great price; and they store them where thieves do not break through nor steal.

All are invited to visit that land, more orient, more wonderful than the Indies, with their palm-groves, and diamond mines, and mountains and plains of teeming wealth. The poor, the halt, the maimed, those deepest sunk in misery, are invited to resort, free of cost, to Immanuel. He welcomes them; the fatted calf is killed; the costly wardrobe thrown open, and beautiful garments are put on.

The sick of all descriptions, the leprous, the paralytic, and those possessed of devils, throng there and are healed. And when the great Physician has condescendingly anointed the eyes of the blind, they wash, and come seeing. Not one highway beggar cries, “Have mercy on me!” to whom the Lord does not say, “Be of good comfort; go thy way, thy faith hath made thee whole.” Though blind before, now he sees—sees Jesus the Lamb of God; sees what he had no idea of before in the world around him; sees the blackness of darkness beneath, and the consuming fire; beholds the high altar, the bleeding victim, and justice appeased; looks into the unseen world, and discovers glories unutterably attractive. He is humbled; his self-conceit is gone; he cries, “I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes. Did the once famous school of medicine at Laodicea, or any modern seat of science, ever effect such wonders of healing? Proud philosophy does not indeed admit dependence for virtue. “That we live,” says Seneca, “is the gift of God; but that we live well is owing to philosophy.” But the Lord counsels us to come at once to him for supplies such as no one else can give, and without which we sink in perpetual bankruptcy.

DISCIPLINE A TOKEN OF LOVE.

“As many as I love, I rebuke and chasten; be zealous, therefore, and repent.”

Here comes out the heart of Jesus. Desperate as is the case of the Laodicean church, and deeply as they have wounded the Lord that bought them, by turning away self-satisfied in their poverty from the wealth which he acquired so expensively, and offers so freely, yet are they not apostate beyond all hope. Sharp and merited rebuke has been administered; but it had its root in love to the remnant of believers, despite of prevailing self-righteousness. Christ's heart yearns still toward any real disciple, however backslidden: “How shall I give thee up, Ephraim?” If Christ were an enemy to the Laodiceans, he would leave them to themselves, undisturbed by a friendly alarm.

A general law of his gracious economy is here set forth: “As many as I love, I rebuke and chasten.” As all need chastisement in some measure, they in some measure receive it, and thus have proof of the Saviour's attachment. This is a hard lesson to learn, and believers are dull scholars; yet here and throughout God's word and providence it stands, that trials are his benedictions, and that no child escapes the rod. The incorrigibly misshapen and coarse grained blocks are rejected, whilst those chosen for the glorious structure are subjected to the chisel and the hammer. There is no cluster on the true vine but must pass through the wine press. “For myself,” said an old divine under affliction—“for myself, I bless God, I have observed and felt so much mercy in this angry dispensation of God that I am almost transported. I am sure highly pleased with thinking how infinitely sweet his mercies are when his judgments are so gracious.”

In view, then, of the origin and design of the chastisements you receive, “Be zealous and repent.” Lose no time; lose not a blow of the rod, but repent at once. Be fervent in spirit. Such is the first appliance of encouragement.

CHRIST KNOCKING AT THE DOOR.

“Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

Here is the heart of hearts. Notwithstanding their offensive attitude, their unlovely character, such is his love to their souls that he humbles himself to solicit the privilege of making them blessed.

“Behold, I stand at the door and knock.” Why does he? Not because he is without home elsewhere. . . . At many a door, far and near, he finds welcome. Among the mansions in his Father's house there is not one entrance closed to him. He is the life of every heart, the light in every eye, the song on every tongue in glory. But he goes round from door to door in Laodicea. He stands at each and knocks, because he came to seek and to save that which is lost; because he cannot give up the purpose of communicating eternal life to as many as the Father hath given him; and because he cannot become known to the inmate unless the door be opened, and a welcome given him.

Have you bought a piece of ground; have you bought five yoke of oxen; is your hat in hand and do you pray to be excused? He knocks and knocks. But you cannot receive company at present; you are worn out with labor; you have wheeled round the sofa; you are making yourself comfortable, and you send word you are engaged. He knocks and knocks. But it would spoil the game to have him come in. Besides, there must needs be a little slander, and a little scandal . . . before breaking up; and to unbolt the door would spoil the whole. He knocks and knocks. It is the hour for church prayer-meeting, or for monthly concert; there is opportunity to pay a Christian visit to an individual or a family; but you move not.

Oh, nauseous lukewarmness! Oh, fatal worldliness! The Lord of glory comes all the way from his celestial palace—comes in poverty, in sweat, in blood—comes to the door of a professed friend, who owes all to him, and cannot get in!—comes to rescue a man whose house is on fire and he will not admit him! Oh, the height the depth of Jesus Christ's forbearance! Even the heathen Publius received Paul and lodged him three days courteously. Shall nominal Christians tell the Lord of apostles they have no room for him?

THE VICTOR TO BE EXALTED.

“To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne.”

If Laodicean carnality is not broken up by such an appeal, what can avail? If the prospect of advancement like this does not enkindle a holy

ambition, what sensibility to heavenly things remains?

The precise form and manner of the saint's future exaltation we know not. Enough for us, that the redeemed are to be superlatively honored by being intimately associated with the Prince of the kings of the earth. "If we suffer we shall also reign with him."

THE DARK DAY OF 1780.

[BRO. SMITH: The following piece of poetry I copy from an old scrip, that was taken from a print many years ago. I copy that part of it which relates to the dark day. It shows how it was regarded at that time. H. C. CHURCH.]

Let us adore and bow before
The sovereign Lord of might,
Who turns away the shining day
Into the shades of night.

All nature stands when he commands,
Or changes in its course;
His mighty hand rules sea and land,
He is the Lord of hosts.

Nineteenth of May, a gloomy day,
When darkness veiled the sky,
The sun's decline may be a sign
Some great event is nigh.

Let us remark how black and dark
Was the ensuing night,
And for a time the moon's decline,
Which did not give her light.

Can mortal man this wonder scan,
Or tell a second cause?
Did not our God then shake his rod,
And check strong nature's laws?

What great event next will be sent
Upon this guilty land,
He only knows who can dispose
All things at his command.

And now let all who hear this call,
And saw the day so dark,
Make haste away without delay,
And get into the ark.

Then safe shall he forever be,
That doth to Jesus come;
He need not fear though death be near,
For heaven shall be his home.

TAKE HEED TO YOURSELVES.

[AMONG the many solemn exhortations of Christ to his disciples in relation to his second coming, he uses these words: "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi, 34. Satan will multiply his devices in proportion as his time grows shorter; and we do well to fortify ourselves with double watchfulness on every hand. The following thoughts from Our Lord's Great Prophecy, by Buck pp. 404-406, we commend to the careful attention of all those who desire to guard against the perils of these last days, and be ready and looking for the Lord when he shall appear.—ED.]

[*Luke*: Lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.]

Gluttony has a debasing, stupefying effect, rendering the person gross, heavy, sensual. Such a one is almost totally incapacitated for refined, elevating, spiritual enjoyments and contemplations. His anxieties and affection have almost exclusive reference to the things that are of the earth, earthy. This world is his possession; this world his home his hope. The glutton cannot be expected to look away from the things that are seen and temporal, and desire with spiritual longings the things that are unseen and eternal. His carefulness will not be to stand with his loins girt about with righteousness, waiting for the return of the Lord; his principle solicitude will be, What shall I eat? what shall I drink? Gluttony

with its two results, grossness and heaviness, will be the horseleech in his soul, with its two daughters crying to this world, Give, Give. Such a one will be earthly minded, sensual, loving this present evil world, and in no proper sense, living a life of self-denial, and crucifixion of the flesh with its lusts. He is neither now ready to see his Lord, nor getting ready; nor will he be in a suitable frame to receive admonition from the comparatively unimportant, and apparently irrelevant events that, to the believing and the watchful, will indicate the approach of the day, as the fig-leaf indicates that summer is nigh.

Revelling at his feast, like Belshazzar, or lazily dozing and dreaming away the heaviness of a recent overcharge of surfeiting, the sluggard with his eyes half opened, and almost unimpressible to anything but the savory indications of another feast, will cry. "A little more sleep, a little more slumber, a little more folding of the hands to sleep." Thus, eating and drinking, in the intense import of the terms; or, drowsing between the successive festivals; or, throwing off with unspiritual hilarity his exuberance of fat, he will be in any but the proper frame of sobriety and watchfulness in the expectation of his Lord. . . .

"And cares of this life." Oh, how many Demases there are in the church, even, who turn away from the faith of the gospel and make a god of this world! Taking thought for the morrow,* and having but little heed for the kingdom of God, but anxiously inquiring, What shall we eat, what shall we drink, and wherewithal shall we be clothed, they cannot find time to attend to the things of the kingdom;† and, alas! alas! the prophecies of our Lord and his servants have been so generally, and so (to many) hopelessly confused and confounded, that the man of this world, whether in the church or out of it, despairs of ever being able to comprehend what he thinks perhaps might have been originally intended in some measure to instruct and admonish the common mind in respect to these now inexplicable teachings of what appears to him to be the most inexplicable of books. Excusing himself, then, from want of capacity to digest the milk of the word, his business and ambitious leadings are all earthward; and with perpetual lookings and bendings downward, he has hardly strength or inclination to look heavenward. Even when these signs "begin to come to pass," he will be hardly able to lift up his head and look up, in expectation that his redemption is drawing nigh.

Perhaps he has not even a distinct impression, or any well digested conviction, with respect to the fact or nature of the great day of the Lord. Perhaps he is still looking for an universal spread of purity and peace before the Lord's coming; and cannot, of course, be impressed with the necessity of living in readiness to meet his Master at his coming to reckon with his servants. So he suffers himself to be overcharged with the cares of this life; the thorns spring up and choke the good seed, and it becomes unfruitful. He, too, with the drunkard and the glutton, will be unready for the return of his Lord; "and so that day will come upon him unawares."

[*Luke*: For as a snare shall it come upon all them that dwell upon the face of the whole earth.]

It (the day of the Lord) shall come upon the inhabitants of the earth everywhere suddenly and unexpectedly, as a snare is sprung suddenly and unexpectedly upon the unsuspecting game that the hunter thus successfully entraps. Infidels will not expect it, for they deny the prophecy. Universalists will not expect it, for they misinterpret the prophecy. Heathen will not expect it, for they do not know the prophecy. Romanists will not expect it, for they will be still looking for the downfall of Protestantism by gradual conquest. Protestants will not generally expect it, for they will be looking for the destruction of antichrist, not by a personal, but by a spiritual

* "The word *thought* formerly meant about what is now expressed by the word *anxiety*.

† See Matt. vi, 31-34

coming to destroy the Man of Sin, not by judgment fires, but by gospel light.

And so, after all the Lord has said, either by a downright infidelity, or by a ruinous delusion; either by not knowing the word of prophecy, or by misunderstanding it; either by gluttony or drunkenness, or by both together; either by earthly carefulness, or covetousness, or by both together; in some way, by some effectual means of the prince of the power of the air, the ruler of the darkness of this world, the prophecies will be so unknown, so disbelieved, so misinterpreted or misapplied, that the day of the Lord will come as a thief in the night, as a snare upon all them that dwell upon the face of the whole earth. The Lord have mercy upon an infidel or heathen world! The Lord have mercy upon a worldly or slumbering church!

THE HEART'S DOOR.

THE heart is by nature a closed chamber. We may stand by its windows and look in, but its secrets we cannot explore. Nowhere are we greater strangers than here. We may consider ourselves but at home in it, but after all it baffles our inquiries, and treats us as sojourners. We may have our own theories about it—we may compliment ourselves about its excellence—but these theories are all shadows. Unless God is pleased to wake us to the truth, we live and die deceiving and deceived. But let him touch our eyes and then the shadows fall. Door after door is opened; vault after vault uncovered. The bolts of prejudice, of selfishness, of avarice are loosened. Sometimes this is done softly and gradually. Not with a crash, but quietly are the portals unclosed. But gradual as may be the discovery, it is enough to cover us with shame. Foul broods of lust are disclosed. Sinful and passionate impulses are brought to light. What we once looked upon as a garden of beauty, now appears a desert, void and polluted. Instead of a sanctuary, we find but a den of thieves. Not love, but hatred toward God; not mercy, but jealousy toward our fellow men; not generosity, but sordid selfishness. Nothing we find that could please God; nothing that does not deserve his eternal reprobation.

Yet this insight into our heart's real condition is one which we would often fain regret. The dream of self-love is far sweeter than is this bitter and humiliating truth. But that dream is the charm by which Satan drags us to ruin; this truth is the leading-string by which the hand of grace draws us to life. For this purpose the Holy Ghost keeps guard at the door of the heart. He opens an entrance to many truths, invitations and holy warnings, which heretofore had rebounded from the closed and barred gate. Now the thunder-word eternity receives free entrance. Now, also, are heard the trumpet-calls to judgment, and the cry, "Arise, thou that sleepest." Voices enter that so-long benighted chamber, calling upon the soul to haste for life's sake, and to take the narrow way. Formerly these same voices struck the outside of the heart's door, but entered not therein. Now the spirit has opened the heart, and the call resounds and echoes through all its walls.

Sinner! if you hear these voices, be sure that the Spirit is opening that long closed door of your heart! It is in your power to exclude the heavenly visitor, but if you shut on him the gate of your heart now, remember that he will shut on you the gate of heaven hereafter.—Krummacher.

ENTHUSIASM.

To promote the success of their favorite candidates, secular editors engage in the most exhausting labors, and by denying themselves ordinary rest and repose, endanger their physical health, while their zealous coadjutors among the people sacrifice time, business, comfort, money and health to insure the success of their canvass. The various clubs at great personal sacrifices, travel from place to place to attend meetings and excite inter-

est. Now suppose the ministers and members of churches should thus pour forth their money, travel in bands over the country, gather meetings at unseasonable hours, indulge in long and inflated speeches, deny their nature a necessary repose, under the plea that they were anxious to awaken their careless fellow men to a concern for their endangered souls, the whole would be branded as enthusiasm and fanaticism. The world would pronounce them insane. How is this? May men lawfully work themselves into enthusiasm to secure the election of a governor or president, while required to repress all earnest feeling in the infinitely more momentous matters of eternity? Should we hereafter hear our secular papers denounce revival movements we shall be disposed to remind them of the elections of 1860.—*Presb.*

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, NOV. 8, 1860.

"ARISE, LET US GO HENCE."

In the Saviour's sermon of the last supper, occur these words: "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise let us go hence." John xiv, 31.

We think the punctuation of this scripture in the common version spoils its sense. The first part of the sentence, as it stands, is incomplete, and the reason for the latter clause is not apparent. In the first part, the Saviour proposes some course of action which would be proof to the world that he loved the Father, and did as he had commanded. The disciples might have inquired, Lord, what shall we do that the world may know that you love the Father, and do as he has commanded? The answer is, "Arise let us go hence." This member of the sentence then should be separated from the rest only by a comma; and the whole would then read thus: "But that [in order that] the world may know that I love the Father, and as the Father gave me commandment even so I do, arise let us go hence."

The inquiry now advances a step; namely, How would his arising and going hence prove to the world what he proposed? We can easily see how it would do this, by inquiring where he proposed to go, and for what purpose. Up to this point in his discourse Jesus had remained in that upper chamber where he had partaken of the last supper with his disciples. While he was discoursing, Judas was out arranging with the chief priests and Pharisees, for the betrayal of innocent blood. From this upper room Jesus was going directly to the garden of Gethsemane [chap. xviii, 1]; and there he knew he should meet his betrayal. How significant then do those words become, and what a sublime spectacle is presented before us! Jesus might easily have gone some other way and eluded the search of the traitor, and his Godless banditti. But no: this was not the Father's will. The cup was before him; and should he not drink it? the crisis was approaching; and should he not meet it? He knew what he was to endure; he knew that he was going forth to betrayal, to contempt and abuse, and finally to crucifixion and death. But there is no disposition manifested to avert the coming trial; there is no shrinking from duty. Boldly, almost impatiently, he arises and presses forward to meet his fate, and accomplish the divine plan, prefacing it only with these calm but sublime words, "Arise let us go hence."

So should it be with the disciples of Christ. As far as we can in the lower sphere in which we move, imitate the actions of our great Pattern, so far we should do it.

Are there then, brother or sister, trials and afflictions which it is necessary for you to endure? Do not shrink from them. Do not think to avoid the struggle by remaining where you are; and do not prolong it by holding back; but rise boldly, and, in the Spirit of your Master, go forth to meet it.

Is there a cross to be borne? Do not think to miss it by going some other way. Go forth directly in the path in which it lies. With the mind that was in Christ,

say to yourselves and comrades, Arise, let us go cheerfully forth and take it up.

Would the love of ease induce us to settle calmly down in idleness and sloth? does pleasure beckon us to turn aside from the path of duty? does care and business engross our attention? then may we ever hear a voice saying to us, Arise let us go hence, and show our love to our heavenly Father, by engaging in his work and doing his will.

And when we are on an enchanted ground, as at present the people of God seem to be, then let us arise and go hence to a higher position, to a better place.

And finally, when the pilgrimage of the people of God on this dark earth is done, when the good fight has been fought, and the angels are sent to gather the elect, from one end of heaven unto the other, may we, both writer and readers, be among those who shall then "arise and go hence," to the city of God, and the marriage supper of the Lamb.

WESTERN TOUR.

BRO. SMITH: We are having a good long Indian summer out here in Iowa. We do not recollect that a drop of rain has fallen upon us since we entered the State. It is an excellent time to travel and hold conferences.

Bro. Snook accompanied us to Richmond, about one hundred miles. We were too late and weary for meeting Sabbath evening. Sabbath morning, the 20th, the brethren and friends assembled in the Baptist house, where three discourses were given during the day, and evening following, and three on first-day and evening following it. Our congregation was large and attentive. Bro. Snook deeply interested the people of Richmond, who much desire him to return to them again.

Second-day Bro. S. baptized seven. A church was organized, who were unanimous in accepting the name, Seventh-day Adventists. Two deacons were chosen, and set apart to their office by the laying on of hands. It was a solemn and heavenly season. The saints wept and rejoiced. Thirty-one gave their names as members of the church. More will soon be added.

The brethren in Richmond and Dayton esteem it a pleasure to do considerable for the cause. They helped us on traveling expenses, and will do much towards paying for the Eastern Iowa Tent. Arrangements had been made to furnish winter clothing for preachers, so that Bro. S., who was needy, got a pretty good fit out, amounting to about \$30. Some are willing to let their preachers suffer in rags, while others watch their wants, and generously supply them. The gospel gives the preacher of the gospel a chance to live as well as other men; therefore when those who profess the gospel faith fail to do their duty, it may be the duty of the minister to labor in a new field where he may bring out those who will bring forth gospel fruits. Men who are instructed in the present truth, who will look on and see the cause suffer for a few dollars of their abundance, would be an injury to any cause which might call for benevolence.

On third-day, the 23d, we attended the funeral of Sr. Page, of Richmond. We preached to a large congregation, by her request, from Rev. xiv, 13. We visited her the Sabbath before, and found her very low, but triumphant in hope and faith. She sleeps in bright hope of a part in the first resurrection at the glorious appearing of the Son of man.

We reached this place (Lisbon) last night, the 25th, and were rejoiced to find 300 copies of Bro. Snook's Review of Springer. Every brother should have a copy of this review, and those who live among the Campbellites should have a pocket-full constantly on hand to supply their neighbors.

But just think how this pamphlet of 100 pages has been whirled through the Press, and over the Railroad to this place, more than 400 miles. We received the manuscript at Battle Creek, Monday, Nov. 8. The printers took it in hand the 9th, and in just two weeks 300 copies reached this place. In nine days 3000 copies were printed, besides the regular work in the Office. If the brethren take hold to circulate it with the zeal of our good printers in printing it, another edition will be called for before 1861.

We are resting and waiting at Bro. Wilson's, a good pilgrim's tavern. The church here are firm and active. We hope for a good time at the Marion conference.

October 30th. Since writing the above we have held a two-days meeting at Marion, according to appointment. The brethren came in from places around as follows: one load from Lisbon, one from Anamosa, one from Fairview, and two from Vinton; about thirty in all. In consequence of the heavy rain which fell on sixth-day many were kept away.

Our congregation on Sabbath was composed of Sabbath-keepers, about one hundred in number. We spoke in the morning on the unity and gifts of the Christian church with good freedom for nearly two hours. In the afternoon the church enjoyed a social meeting, closing with the Lord's supper. There being hardly room or time for the washing of feet, this was dispensed with, however, to the grief of a good German brother from Vinton. We hope the church in his place will be blessed with the privilege of attending to this humbling ordinance, where the place and time will be more in keeping with its first institution than at a large gathering. Query. If circumstances at our conferences will not well admit of both, is it necessary that a large congregation of feeling hearts should be deprived of both?

Evening following the Sabbath Bro. Snook spoke on the signs of Christ's coming, and the necessary preparation for that event, much to the edification of all present.

First-day morning we spoke in the court-house on the three messages, especially the great work of the third. Bro. Snook spoke in the afternoon on the kingdom, and we followed in the evening on Paul's doctrine of conversion. Our meetings increased in numbers and interest to the close.

At a business meeting on first-day, the conference extended an invitation to Bro. Snook to settle in this part of the State, pledging to sustain him, and also meet the debts upon the cause, and its future wants.

Bro. and sister Cornell live in the hearts of this people. They hope for his return, at least, to go with the tent another season.

We stated to the conference what had been done for Iowa by Eastern brethren; that we could make no more appeals to them to help Iowa, from the fact that now the friends of the cause are becoming numerous, and were as well able to sustain the cause in their own State, as the brethren east are to sustain the cause in their States.

We would here suggest the necessity of provision being made in season to pay the expenses of some preacher to this part of the State to join Bro. Snook with the tent. Also to meet the expenses of next tent season, that the tent may start out by the first of May on the great work of another tent season, in which may be expected a greater harvest than has yet been realized.

The brethren in Iowa have much to encourage them to make vigorous efforts. Since we visited this part of the State last March, their strength, and ability to sustain the cause has increased four-fold. United, vigorous action, with the blessing of heaven, will accomplish a great work during 1861.

We are now writing at Bro. Weaver's table in Fairview, Iowa. Since we were here in March, he and his wife and parents embraced the Bible Sabbath. But father Weaver has gone to rest in the grave a little while till Jesus comes to awake those who rest in hope. We stopped here last March, because it was a tavern. Now it is a tavern indeed, the pilgrim's tavern and home, where he may find rest of body and of spirit. We leave for Wisconsin to-morrow. May the Lord bless the dear saints in Iowa. J. W.

THE LATE CONFERENCE.

BRO. SMITH I am truly glad to hear from the conference, by brethren that were present, and feel to thank the Lord for the unity of spirit that exists among his people, and which pervades their assemblies. I do not feel like waiting for the full report in the paper, but upon the information received from brethren who were present, can say, I am persuaded that the means recommended are in accordance with the will of God.

Since first embracing the message, I have had full and unshaken confidence that the hand of the Lord was in the work, and would infallibly guide it to a successful termination. I do not desire to hinder the work, and could not if I would, and I wish to lay no cause of stumbling in a brother's way.

In my first articles on the subject of organization, I was wrong in taking the position that the property of the church was properly held. This point, upon consideration, I immediately yielded. I felt then, and feel now, that I could trust the property in the hands that hold it now, but it is liable, in the inevitable course of human affairs, to fall into hands where it would be lost to the church.

My only fear relating to organization has been the fear of offending God by changing our scriptural organization for an unscriptural one. This, if I understand it, has been avoided. It is not recommended that we become incorporated as a church, but that a business association merely be formed so as to conform to the usages of the law. The wisdom of the conference has devised a plan to avoid the evil, and I trust also that they had the Spirit of God.

If any have been encouraged in a spirit of waywardness by what I have written, I am sorry for it. I did not intend it. And I would exhort such to put away such a spirit, to seek pardon for the past, and in the future endeavor to keep the unity of the Spirit in the bond of peace.

The Lord will take care of his own cause, brethren, and will save those who are found humbly and faithfully performing their duty. By the grace of God I will be of that number.

R. F. C.

CONFERENCE AT KIRKVILLE, N. Y.

As no one, to my knowledge, has written a report of this meeting, it may be my duty, though late, to say a few words about it. There were a goodly number present from different parts of the State, and love and unity was manifest throughout. On Sabbath afternoon we had a social meeting, after a discourse at half-past one, and truly it was a season of refreshing. The time was well occupied by short testimonies from brethren and sisters, sometimes a number, and at one time no less than four rising at the same moment. The young churches at Kirkville and Pompey Hill were nearly all present, and seemed established in the truth. It was remarked by Bro. Loughborough that the truth when heartily embraced has power to hold its converts. And I trust it will prove true in regard to these little churches. Our faith stands not in the wisdom of men, but in the power of God; and those who embrace it in the love of it, need fear no opposers, for they know why they have believed. In taking their stand they know that they have chosen the plain and positive testimonies of the word of God in contrast to the word of men, and they have nothing for which to go back; but the same motive that moved them out is strong enough to hold them.

The business report will show what was done concerning labor with the tent for next summer. Great unanimity characterized the meeting, and all seemed to have the spirit of labor to send out the truth to those who have ears to hear.

R. F. C.

BRO. SMITH: The truth is still gaining ground in the vicinities of our tent meetings at Parma and Somerset. Some have recently commenced keeping the Sabbath in both vicinities. Last Sabbath and first day Bro. Loughborough preached at Parma. The weather was unfavorable, but it was evident that some are deeply interested. Last evening (eve of fourth-day) he had a meeting at Olcott, and some of our friends came from Somerset, eight miles, to hear. I hope they will soon follow their convictions and obey the truth.

R. F. C.

SELF-EXAMINATION

Is one of the neglected duties of this age; and the fall of religion in the heart may be dated from the first neglect of this duty. No Christian can prosper without self-examination. It is the sentinel of the heart; and without it no one can watch against sin. For want of this work in the heart the work of purification and sanctification is frustrated. Indeed it may be doubted whether one can enter the Christian life without it. Certainly we cannot war successfully for an hour with evil without this work of self-examination. "Let a man examine himself," is the direction of Paul (1 Cor. xi, 28), in preparation for the Lord's supper; and how necessary in the great work of a holy life, amid all dangers and difficulties, amid evil men and evil spirits!

How necessary to be thorough in the great work of separation from sin!

The skillful engineer does not rest until he perfectly comprehends every part of the machinery under his direction. He reads, he experiments, he ponders. Day and night his mind is on the stretch, until he is so perfectly informed, he can detect the least irregularity, the least jar in the movement of the machine, and trace to its cause the evil, and apply the remedy. How has he gained this ability? Why is not his engine in ruins? Why this regular motion? Why this even play of every part? Why is it that from year to year his engine works like a charm, while others of like construction are broken and disabled? O here is the secret! he is constantly watching and examining; and by this close examination he has attained to such a thorough knowledge of each part, he knows so well the place and power of each part of the engine, that he detects an irregular motion or sound so quickly that accidents and disasters are anticipated and prevented. Thus he saves much trouble, danger and expense, while the careless, inattentive workman is already immersed in ruinous expense, or deposed from merited blame, or mutilated by unexpected accident, if accident it may be called.

He who would govern his heart, has a far more complicated machine to manage than the engineer. He has more fatal accidents and greater dangers to avoid. He has greater interests at stake than a train of cars with living freight; and far more study is necessary to understand the deep moving of the heart, its secret springs of motive and desire, its practical daily workings, and to follow these emotions to their cause, than to understand any human contrivance. A machine may soon be perfectly understood; but the most experienced Christian has still new discoveries to make in self-knowledge.

The more closely one investigates the state and condition of his heart, the more power has he to pursue this investigation. This self-examination of one's heart empowers and disciplines the mind, and fortifies it against evil, and enlightens the understanding, as to what is needed to strengthen that which is good, and how to weaken and exterminate evil. O let us keep the heart.

J. CLARKE.

THE TRANSGRESSOR'S FATE: OR A SHORT ARGUMENT ON THE FIRST AND SECOND DEATHS. BY M. HULL.

CHAPTER I.

Evidences of mortality—Death and effect—An inconsistent position—Cause of death—Transgression in the garden—Trial—Penalty—Nature of the penalty—Death of Adam not spiritual—Man a unit, and as such dies.

We do not need Bibles to teach us that we are dying creatures. The lesson of mortality is taught everywhere. Our ears are daily saluted with the bells of death. Almost every day we are called upon to follow some of our fellow-mortals to the cemetery; to see them entombed in the silent walls of the grave. The green turf which grows over our sleeping friends, teaches us that they are "but dust and ashes." In every countenance we read the sad tale of mortality. Every fading leaf that falls from the bower, teaches us that we must wither and fall. Every rivulet that courses its way towards the boundless deep, speaks to us in thunder tones, and says "Return, ye children of men;" "Dust thou art, and unto dust shalt thou return." Every fever that searches this frame, every pain that racks this constitution, teaches me that I, too, must die.

Death has "reigned from Adam to Moses," and from Moses until now, irrespective of person, or character. The "infant of days" shares the same fate of the one who has lived his three-score years and ten. The saint and sinner, servant of God and servant of the Devil, fall under the same stroke and lie side by side in the same grave-yard.

Why is this? Death is an effect. Is it possible to have such an effect without a cause? I think not.

Vain and speculative notions have been adduced upon this as well as other points. To show one out of the many inconsistent positions on this subject, let us suppose that you, dear reader, have a lovely infant

whose smiles and prattlings absorb your attention and interest; but disease begins to prey upon it; you send for a physician, who does all he can to save your child; but finding that no remedy can reach its case, he informs you that his skill is baffled; your child must die. You watch it as it lies upon its couch from night till morning, and from morning till night again. As it shrieks with pain, you feel as though your own heart-strings would break. Thus you watch it from day to day, and week to week, until its voice is hushed in death.

After its sufferings are over, and you hear its voice no more, you ask, Why is this? I loved my child, and pain would have kept it with me. Why did it suffer so? Why was it taken from me? You at once resolve to send for a minister and have him preach a funeral discourse; perhaps he will make all plain. The minister comes and commences his discourse by saying,

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

He will then tell you that you are a great sinner (which perhaps is true) and God in his providence has caused your child to suffer and die on account of your sins. Perhaps one-half of the congregation, not being Bible readers, will think he has quoted it from the Bible. And you, not knowing that the Bible says, [Eze. xviii, 20], "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him," are prepared to believe what your minister has told you. Although you may acknowledge that you are a great sinner, you are led to ask, "Is it just for God to punish my innocent child for my personal offences? Why not let me suffer for my sins, and let my child, who never has sinned, escape?" You again ask, "Does the Bible teach that doctrine? Does the God of the Bible punish the innocent for the guilty? If so, the Bible is priestcraft, and the God of the Bible is a tyrant."

Thus, step by step, you are driven into infidelity by the absurdities preached in almost every pulpit in the land for Bible truth.

Death has been pronounced upon all, we all therefore have a personal interest in investigating its cause.

A proper exposition of the cause of death, will vindicate the character of God, especially from such charges as the position referred to in our illustration would involve. Paul says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv, 21, 22. Man—ADAM has done some things which has brought death upon all. Death is an effect which as really follows its cause as light comes from the sun, rain from the clouds, or a stream from its fountain. Sin is the cause. Man has sinned and thus brought death upon himself and posterity.

A mortal man cannot transmit immortality to his posterity. But we get our physical organization from Adam, and Adam was mortal, therefore we can but be mortal.

In Rom. v, 12-21 Paul makes this matter plain: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned [in whom all have sinned see margin]: for until the law sin was in the world; but sin is not imputed when there is no law."

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

It is Adam's sin that has entailed mortality upon us. That which is mortal must die, or pass through a change equivalent thereto. We are mortal, therefore we must die or be changed.

Sin is the transgression of the law. 1 John iii, 4. The wages of sin is death. Rom. vi, 23. In Gen. ii, 16, 17, God gives man a law, the transgression of which must result in death. The law says, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

The law was very plain, and the penalty positive; yet man transgresses. Gen. iii, 6. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat."

The man and woman have both transgressed, notwithstanding the commandment was so positive that they could not misunderstand it. The trial must ensue. The Judge summons no witnesses but the guilty pair. Their own confession is enough to develop their guilt. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. . . . And the woman said, The serpent beguiled me, and I did eat." Gen. iii, 12, 13. The Judge proceeds to pronounce the penalty which terminates with the sentence, "to dust thou shalt return." Verse 19.

According to the testimony presented, man, by his transgression, involved his posterity in death. This debt must be paid. There is no *if*, *and*, or *proviso* in the matter. The fiat has gone forth from the one who is God and changeth not, "*To dust shalt thou return.*"

But every inquiring mind asks, What is the nature of the death we die in consequence of Adam's transgression?

I know of but three positions that can be taken upon this subject, which are as follows:

1. A spiritual death only. This is the position advocated by Universalists.
2. A three-fold death. This is denominated the orthodox position.
3. A temporal, or corporeal, death. This, I think, is the Bible view.

To one or the other of the above positions all must come. Those who take the position that spiritual death is the penalty of the Adamic transgression, urge that man must die within twenty-four hours of the time he transgresses. He did not die a literal death in *that day*; therefore the death threatened must be spiritual.

Very well. If it is spiritual it is not literal. But *we die a literal or physical death. Why is this?* Will those who deny that a literal death is the penalty of the Adamic law, undertake to account for it outside of Adam's transgression?

Let us now follow Adam to the garden after he has transgressed, and hear him congratulate the position which is the result of his transgression according to the spiritual-death theory. I apprehend that I see him stepping around with his arms folded upon his breast, and soliloquizing with himself thus: "Well, I have transgressed the law, and paid the penalty. I am a dead man—spiritually dead. I am in a better condition than I was before I died. My eyes are now open so that I know good and evil. Before I transgressed I only knew good. My position is certainly incomparably better than it was before I transgressed."

But while he is congratulating his present position, God calls to him and says, "Where art thou?" Now they proceed to trial. God does not proceed as with one who had broken the law and paid the penalty (as would have been the case if Adam had died a spiritual death previous to that time), but as with a living, guilty criminal. "Because thou hast done this, . . . to dust shalt thou return."

If Adam died a spiritual death he lost a spiritual life

(as death is the loss of life); but it cannot be proved that he had a spiritual life to lose. Therefore it cannot be proved that he died a spiritual death.

Those who say that a spiritual death is the penalty inflicted for Adam's transgression, define it to be loss of all desire to do good, under the dominion of sin, &c. Buck says, "Spiritual death is that awful state of ignorance, insensibility and disobedience, which mankind are in by nature; and which excludes them from the favor and enjoyment of God." *Theological Dictionary*.

If spiritual death is a loss of all desire to do good, it follows that Adam died a spiritual death before he transgressed; for he certainly lost the desire to obey God before he gave the consent of his mind to disobey him. This being true, eating of the forbidden fruit is the result of his having died a spiritual death. This reverses the order and makes a cause of the effect. But if spiritual death is disobedience, as Buck says, then Adam transgressed while in the act of dying. But if it is being under the dominion of sin, then the crime and penalty are amalgamated.

The above are not the worst inconsistencies in the theory which we are examining.

To be spiritually dead is to be unconverted. To be spiritually alive is to be converted. According to the spiritual-death theory God made use of means to keep Adam from becoming spiritually alive after he had died a spiritual death. Gen. iii, 22-24: "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground, from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

But, says the objector, the text says, *In the day thou eatest thereof thou shalt surely die*. That is true; but still there is no difficulty in understanding the text. At least the difficulty is not sufficient to justify us in inventing a spiritual-death theory. The margin says, "*In the day thou eatest thereof, DYING thou shalt die.*" Dr. Clarke says, "Thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished. Every moment of man's life may be considered as an act of *dying* until soul and body are separated. Other meanings have been given to this passage, but they are in general either fanciful or incorrect." *Com. on Gen. ii, 16*.

The ostensible meaning of the passage is this: In the day thou eatest thereof thou shalt become mortal, subject to death, a dying creature; shalt enter upon a state which shall terminate in death.

(To be continued.)

THE END OF THE GREAT.

THE four great personages who occupy the most conspicuous places in the world's history, were Alexander, Hannibal, Cæsar, and Bonaparte.

Alexander, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of countless thousands, looked down upon a conquered world, and sighed that there were no more worlds for him to conquer—set a city on fire, and died in a scene of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, and having put to flight the armies of the mistress of the world, and stripped three bushels of golden rings from the fingers of her slaughtered knights, and made her foundations quake, fled from his country, being hated by those who once exultingly united his name to that of their god, and called him Hanni Baal, and died at last, by poison administered by his own hand, unlamented and unwept, in a foreign land.

Cæsar, after having conquered eight hundred cities, and dyeing his garments in the blood of one million of his foes, after having pursued to death the only rival he had on earth, was miserably assassinated by those whom he considered his nearest friends, and in that very place the attainment of which had been his greatest ambition.

Bonaparte, whose mandates kings and popes obeyed,

after having filled the earth with terror of his name, after having deluged Europe with tears and blood, and the world with sackcloth, closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving o'er the deep, but which could not bring him aid.

HYMN.

BEHOLD, behold, the Lamb of God;
On the cross, on the cross;
For us he shed his precious blood;
On the cross;
O hear his all important cry,
Eloi Lami Sabachthani,
Draw near and see your Saviour die,
On the cross, on the cross.

Behold his arms extended wide;
On the cross, on the cross;
Behold his bleeding hands and side,
On the cross;
The sun withholds his rays of light,
The heavens are clothed in shades of night,
While Jesus doth with demons fight:
On the cross, on the cross.

Come sinners, see him lifted up,
On the cross, on the cross;
For you he drinks the bitter cup,
On the cross,
The rocks do rend, the mountains quake,
While Christ his sacrifice doth make,
While Jesus suffers for our sake,
On the cross, on the cross.

And now the mighty deed is done,
On the cross, on the cross;
The battle's fought, the victory's won,
On the cross;
To heaven he turns his languid eyes,
'Tis finished! now the conqueror cries,
Then bows his sacred head and dies,
On the cross, on the cross.

Where'er I go, I'll tell the story,
Of the cross, of the cross;
In nothing else my soul shall glory,
Save the cross;
Yea: this my constant theme shall be,
Through time and in eternity,
That Jesus tasted death for me,
On the cross, on the cross.

Let every mourner rise and cling,
To the cross, to the cross;
Let every Christian come and sing,
Round the cross;
There let the preacher take his stand,
And with his Bible in his hand,
Declare the triumphs through the land,
Of the cross, of the cross.

Let every waiting pilgrim run,
For a crown, for a crown;
The Lord in glory soon will come,
With a crown;
O! then the waiting saints shall be,
Enrobed in immortality,
The King in beauty we shall see,
On his throne, on his throne.

THE LOVE OF GOD.

I NEVER had such striking views of God's infinite love as I have had of late. O his condescension and pity towards the poor fallen race of man, seem so unspeakably great. Only think of the vastness of God's creation! This planet we inhabit is but an atom weighed in the balance of the universe, yet the Lord Jehovah looks down from the height of glory upon us, and with yearning pity for the works of his hands, waits to manifest his love in our hearts. O the forbearance and longsuffering of God! O what tender compassion dwells in the bosom of the Saviour! How many years we have barred the door of our hearts against him! How oft we have shut our ears against his pleadings, and listened with willing hearts to the whispers of pride, self-love and ambition, and cherished those scorpions in our bosoms till our tender Friend was grieved away. O it was not till we had cast these from our embrace, that we found a welcome for the meek and lowly One, the "Man of sorrows." But when we had given him a place in our hearts how true and precious a friend we found Him to be.

How compassionate He is to our weakness. "Like as a father pitieth his children, so the Lord pitieth

them that fear him." O how tenderly he soothes our sorrows! And when we trust ourselves perfectly to his loving guidance, how tenderly he bears us over the rough places that seem almost impassable, and the pitfalls into which our weary feet seem almost ready to slide. O where shall we find such a friend as Jesus? Our earthly friends love us it is true, but he loves us infinitely more. They sympathize with our griefs, and we with theirs; but the Saviour needs not our love, yet he loves us with a depth and tenderness inconceivable. Our earthly friends may die and leave us, they may be absent from us, or circumstances may render them powerless to aid us in time of need, but Jesus is a friend that never fails us. His love never grows cold. His constancy never wavers. He is always at hand when we need his aid; in our hours of trouble we can always flee to his sheltering arms. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart."

O let us wear the yoke of Christ! Yield like little children to his loving guidance, and we shall surely "find rest to our souls." We shall realize in its fullest sense, that "wisdom's ways are ways of pleasantness, and all her paths are peace." God will give us to drink of the fountain of infinite love, and grant us a foretaste of the joys that await us in his everlasting kingdom.

O precious Friend! never to be prized enough. How sweet to rest helplessly in thy love! How great a privilege to trust in the strength of Omnipotence! We are weak and ignorant and unworthy, and can do nothing of ourselves; but Jesus is everything we need, and he does everything for us. He is our wisdom and righteousness, sanctification and redemption. Let us trust him, then, for perfect freedom from sin, and let us prove what is that good and acceptable and perfect will of God; that we may be found not having our own righteousness, but the righteousness which is of God by faith, and be counted worthy to escape those things that are coming to pass, and to stand before the Son of man.

Kingston, Wis.

R. C. F.

LETTERS.

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

From Bro. Wilkins.

DEAR BRETHREN AND SISTERS: I am an old man, my sun of life is fast declining, my health is poor, and my warfare almost ended. I have been looking for the coming of the Son of man ever since 1843, and I can tell you I am not tired yet. I have been waiting for the consolation of Israel. If I should be called to lie down in the silent tomb and sleep a short time, I can say, Amen. But I will not allow my mind to dwell on the subject of death, but rather on the fulfillment of prophecy, and a coming judgment.

O, I feel that we are living in perilous times, and while iniquity abounds and the love of many waxes cold, we should have on the whole armor, that we may be able to stand.

I have been very lonely here in Iowa, but of late have had cause to rejoice. The subject of the soon coming of the Saviour is being agitated, also the Sabbath, and quite a number have recently commenced keeping God's holy rest-day. Thank the Lord! I feel to give him all the glory.

If we could have some one come this way and proclaim the third angel's message, I think much good might be accomplished. I think the court-house might be obtained for a course of lectures.

E. P. WILKINS.

West Union, Iowa.

From Bro. Van Horn.

BRO. SMITH: At the request of a few of like precious faith, I would say a few words in their behalf by way of invitation. There are but four of us, Bro. J. G. Satterlee, Bro. and sister Vancil (who live five miles from here), and myself, that are striving to keep all the commandments of God. There are others in the county, but they are from ten to fifteen miles from here, and are so scattered that they have had but few meetings. We have met together two Sabbaths, and have felt that we were blest in so doing. We are not discouraged, but are all young in the cause, and feel as

though we would like to learn more of the blessed truths of the word of God. We think the way is open so that others would come in to hear, and a little band be formed here that would walk in the way of truth. Therefore we would invite some one of the preaching brethren to come over and help us. Perhaps Bro. Ingraham would feel it duty to come down into Peoria Co. again. If any of the brethren should come we will see that they are well cared for, their expenses paid, &c. They could find us by inquiring their way to the Mt. Hawley P. O., Peoria Co., Ills. Bro. Satterlee lives about a hundred rods from it.

We feel to praise the Lord for what he has done for us in the past, and we are still willing to trust him for his grace. We ever want to be found faithful, doing the will of the Lord from the heart. We feel that this is a glorious cause in which we are engaged, and that it requires all our energies to keep pace with the work of the third angel. One thought of the limited time we have to prepare for the coming of the Son of man, should inspire us with renewed energy to work while it is called to-day, for the night cometh when no man can work.

Yours in love of the truth.

I. D. VAN HORN.

Mt. Hawley, Ills.

From Sister Smith.

DEAR BRETHREN AND SISTERS: It is now nearly two years since I sought and found pardon for my sins, and received a clear and bright evidence of my acceptance with God. I then united with the Methodist church, and remained in the same until about three months ago. At that time I became convinced of the truth of the Advent doctrine, and immediately decided that I would rather suffer persecution with the people of God, than enjoy the pleasures of sin for a season. I commenced keeping the Sabbath at once. It appeared to me that I had no time to lose, but that I must act immediately, and not grieve the Holy Spirit by procrastination.

In a short time our Methodist preacher came around. I sought information from him, but could get none. He said he had reasons for keeping Sunday, but he did not give them. He said if I knew anything about the prophecies, I knew more than he did. He believed they were mysteries. The next Sunday he saw fit to remove my name from the class book for Sunday-breaking. I am now a member of the Advent church, and a firm believer in the doctrine so far as I understand it. I do desire to do what little good I may in my Master's name; to improve my one talent, that the Lord may have his own with usury. Above all I desire to overcome my own sins, and become wholly consecrated to God. When I consider my own weakness and sinfulness, and my proneness to wander from my heavenly Father, and to violate some parts of his holy law, it seems as though perfect holiness is something almost beyond my reach. Then again my own experience, as well as the Bible, tells me that God's grace is sufficient for me if I only place my trust in him and struggle and press on. O that I may be enabled to overcome, and be a partaker of the joys which are promised the faithful, and be numbered among God's people in the better land, where temptations and trials will be no more.

Your sister in Christ,

A. R. SMITH.

Franklin, Iowa.

From Bro. Shireman.

BRO. SMITH: I would say to the brethren and sisters scattered abroad that we are trying to keep the commandments of God and the faith of our Lord and Saviour. We feel that we are living in solemn times. The way is opening for the message to go with power. Dear brethren and sisters, we can see by the cheering letters in the *Review* that those who are keeping the commandments of God are becoming consecrated to this glorious cause. Let us seek earnestly for a deeper work of grace in our hearts, so that we may be able to stand with the remnant on the sea of glass. We are living in perilous times. The adversary is doing all he can to keep us in a lukewarm state. Let us wake up and put on the whole armor of God, so that we may be able to stand against the wiles of Satan.

Dear brethren, soon Jesus will come. We know this. We are not in the dark. Although this may not

agree with the popular opinion of the day, it agrees with the word of God; for the apostle Paul says in 1 Thess. v, 4, 5, "But ye brethren are not in darkness that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day. We are not of the night, nor of darkness." And the reason we are not in the dark is, our heavenly Father has given us signs so that we may know when his coming is near. And our Saviour's words, recorded by Luke, when he spoke about the great signs, are, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Now dear brethren and sisters, we know that these things have begun to come to pass. We know that our redemption draweth nigh. O what a glorious thought! It makes my heart rejoice while I am writing. If we live faithful, you and I, with all the people of God, shall soon meet where parting will be no more in that beautiful city.

Yours in hope of eternal life,

D. F. SHIREMAN.

West Union, Fayette Co. Iowa.

From Sister Clark.

BRO. SMITH: I embrace this opportunity to write a few lines to the brethren and sisters, as my heart has often been cheered by their letters through the *Review*. It has been about seven years since we have had any preaching except the *Review and Herald*, until the past year. There has not been a Sabbath-keeper within ten miles of this place until the past summer the Lord sent Bro. Evans this way to proclaim the third angel's message. Five in this neighborhood have embraced the truth, and are striving to live it out. We have meetings every Sabbath, and although our numbers are few, yet the Lord deigns to meet with us by his Holy Spirit to comfort and encourage us. It is about ten years since I commenced keeping the Sabbath, but never have I realized the narrowness of the way and the necessity of giving all diligence to make our calling and election sure as I have for a few weeks past. I feel determined for one to go through; for it is such as endure to the end that shall be saved.

Dear brethren and sisters, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us. Is there anything too much for us to endure for the sake of Him who endured so much for us? Let us strive with all our hearts to overcome, and we have the promise that God's grace shall be sufficient for us. O how often do I see the feelings of my heart expressed in the letters from the brethren and sisters in the *Review*. May the Lord help us all to be faithful till we all meet on mount Zion is the prayer of your unworthy sister,

R. M. CLARK.

Ely, C. E., Oct. 22, 1860.

OBITUARY.

Died of consumption, at Richmond Iowa, Oct. 22, 1860, sister Elizabeth Page, aged 28 years. J. W.

Died at Millersburg, Iowa, Sept. 22, 1860, J. Lorenzo, son of M. and A. Osborn, aged two years, four months and seven days. J. W.

DIED at Round Grove, Ills., Sept. 2d, 1860, Nora Blandina, only daughter of Samuel M., and Phebe A. Holly, aged 15 months lacking one day.

Little Nora was a sweet and amiable child, beloved by all who knew her. During her sickness, which was two weeks, she seemed to possess all the patience of a grown person. But death is no respecter of persons; the little innocent babe, and the man of full years fall alike beneath his relentless grasp.

Our aged brother, Abram Hoff, delivered a discourse on the occasion to an attentive audience, founded on Job xiv, 14, "If a man die shall he live again?" and also dispensed words of comfort and consolation to the bereaved parents and relatives of the deceased.

That the Lord may sanctify this dispensation of his providence to the good of the entire family, is the prayer of the writer.

R. F. ANDREWS.

Round Grove, Ills.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, NOV. 8, 1860.

Prepay Your Letters.

It has for some time been customary with the P. O. department, when a letter was put into the P. O. unpaid, to notify the parties addressed to forward a letter stamp and they would receive the letter. Many letters in different parts of the country have been put into the office for us, unpaid, and upon notice from the Post Masters, we have sent for and received them; and in nearly every instance they have contained money, some to the amount of several dollars. But it appears that this arrangement is no longer to be continued, and that hereafter all letters that are not prepaid will be sent to the Dead Letter Office. Be sure therefore that your letter has a stamp on it before depositing it in the office. We present below the recent regulation of the P. O. department on this point:

"POST OFFICE DEPARTMENT, Oct. 8, 1860.

"Whereas, By the Act of March 3d, 1855, the postage upon all letters, except such as are entitled to pass free, between places in the United States, is required to be prepaid; and, whereas, the Department, through courtesy has hitherto, at considerable labor and expense, notified the parties addressed, in all instances in which the writers failed to prepay, that their letters would be forwarded, on receiving the postage due thereon; and, whereas, instead of diminishing, the number of such letters continues to increase, thus showing that the omission to prepay is intentional; it is, therefore, ORDERED, that from and after the first day of November, 1860, all such unpaid letters be sent to the Dead Letter Office, to be disposed of in like manner as other dead letters.

"J. HOLT, Postmaster General."

A HARD CHANCE FOR THE GOSPEL.—Bro. Hull writes from Missouri, where he has recently gone to preach the present truth, that meeting-houses are open to him when not wanted for political purposes; but religion being of secondary importance, must give place to the politician. He further states that he is not permitted to sell the Three Angels' Messages, Facts for the Times, or Modern Spiritualism, or to say that slavery is wrong, under a penalty of fifty dollars fine, and six months imprisonment.

In connection with these facts it seems necessary to remind the reader that this is the country where liberty of conscience is guaranteed to all, as otherwise he might not be aware of it.

FROM A NOTE RECEIVED FROM BRO. ROBBINS, OF FRIENDSHIP, ALLEGANY CO., N. Y., WE QUOTE THE FOLLOWING CHEERING ITEM: "Yesterday nine were baptized, and eight more will go forward in two weeks.

Special Notice.

We now design to commence printing another edition of our Hymn Book about the first of January 1861.

We wish to improve the Hymn Book as much as possible, therefore invite all who feel interested in having a good book to

1. Point out what defect they see in our present hymns and music, and,
2. Send to the Office those choice hymns and pieces of music they may have which are not in our Hymn Book.
3. Let this be done before the first of January, otherwise it will be of no use.

J. W.

Note from Bro. Lawrence.

BRO. SMITH: I would like to say to the friends of Jesus that I am encouraged to suffer on in the cause of present truth, knowing that we shall reap in due season if we faint not. I still expect to see greater victories in the name of the Lord. It does seem that we who have been lukewarm in the truth ought to be very humble and zealous in our efforts to repent and to redeem the time. Affliction is still doing its work on some of the saints in this vicinity. Yet the blessed hope sustains the believer; and soon the conflict will end in final triumph. I hope to endure unto the end, and rest when the Lord returns from the wedding.

H. W. LAWRENCE.

Malone, N. Y.

"Spirits in Prison." 2 Pet. iii.

SINGULAR inferences are made from this connection; sometimes it is used in one way, at other times another; and by some to prove probation in the pope's purgatory. A little common-sense application of Grammar will settle the difficulty.

By which (verse 9), refers back to spirit in the 18th verse for its antecedent. Thus, by which (Spirit) also he went and preached to the spirits in prison, (the grave at the present time). When did he do this? When once the long-suffering of God waited in the days of Noah. Who preached to these spirits? Certainly Noah was the one who preached in the days of Noah, while the ark was preparing. See verse 20.

Then it is clear that the preaching to these spirits was done by Noah, in the days of Noah (by the Spirit), actuated by the Spirit of God, as if Christ had preached it; and now those spirits are in the grave (prison). Why was it necessary to preach to them? Because they were disobedient (verse 20); they had provoked God, and he warned them; and when they did not heed the warning, the flood came and destroyed them. Then the flood was a type, and the same waters which destroyed the wicked antediluvians, buoyed up the ark; and the death, burial, and resurrection of Christ made a way for the resurrection of the just; baptism being only a figure, an ordinance, reminding us of the burial and resurrection of Christ, pointing back to that, as the deluge (baptism of the earth) pointed forward to it, by the like figure.

Then what do we infer? That the deluge was a baptism of the physical earth, and pointed forward to the burial and resurrection of Christ, as the means of its final restoration to its Eden state, by the like figure, as the baptism of believers points back to the burial and resurrection of Christ, as the second Adam, who is to restore man to his first estate, in the new earth.

J. CLARKE.

APPOINTMENTS.

We have decided to go West and Bro. Loughborough will go East. We will, providence permitting, be at the Conference at Mauston, Wis., Nov. 3d, Marquette the 10th and 11th, where Bro. Sanborn and Ingraham may appoint the 17th and 18th, Round Grove, Ills., the 24th and 25th.

JAMES WHITE.

PROVIDENCE permitting, there will be a conference in Monroe, Wis., Sabbath and first-day, Nov. 17th and 18th. Bro. White will be at this conference. Brethren coming to this conference had better fetch some provision with them, calculating in part to feed themselves. We shall have plenty room for teams, and brethren will find plenty of places for lodging. Let there be a general gathering at this meeting, and come to labor for the cause of truth.

JAMES WHITE,
ISAAC SANBORN,
WM. S. INGRAHAM.

Business Department.

Business Notes.

H. C. Whitney: The paper has been sent to the individual you name in Illinois, ever since ordered, and the money was received to his name in No. 20.

Receipts.

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

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