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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 URIAH SMITH,
Battle Creek, Mich.

THE OLD EARTH.

Old mother earth is wan and pale,
Her face is wrinkled sore,
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The earth is old, the earth is cold,
She shivers and complains;
How many winters fierce and chill,
Have racked her limbs with pains!
Drear tempests, lightning, flood and flame
Have scarred her visage so,
That scarce we deem she shone so fair,
Six thousand years ago.

Yet comely was the youthful earth,
And lightly tripped along
To music from a starry choir,
Whose sweet, celestial song
Through nature's temple echoed wild,
And soft as streamlets' flow,
While sister spheres rejoiced with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful earth,
Six thousand years ago!

Alas! those children of the earth
With hate began to burn,
And murder stained her beautiful robe,
And bade the young earth mourn.
And ages, heavy ages, still
Have bowed with gathering woe,
The form of her whose life was joy,
Six thousand years ago.

Old earth! drear earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain head of life
Six thousand years ago!

Old earth! old earth! above thy head
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O earth!
Weep not in hopelessness!
From out the heavens "a still, small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of One who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told,
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go earth! go wipe thy falling tears,
Forget thy heavy woe,
Hope died not with thy first born sons,
Six thousand years ago!

[Knickerbocker.]

COMMUNICATION FROM ELD. S. A. TAFT.

BRO. SMITH: Suffer a word of explanation. In the *Herald*, Aug. 26th, reference is had to my visit at Lapeer not long since—and the "chagrin" or mortification of some Baptists living up there, touching my course, while in that village. The precise language is, "Alas for them! what must have been their chagrin to learn that Prof. Taft held to the perpetuity of the seventh-day Sabbath, and man's entire mortality." The communication, I believe, is from Bro. Cornell. I do not accuse Bro. C. of misrepresentation. I do not think he intended anything of the kind; and yet the matter is hardly represented in its true light.

My visit to Lapeer was to preach the everlasting gospel of Jesus Christ. It had been arranged and contemplated long before the tent was struck in that place. I did not go there to take up on any controverted question whatever, but simply to preach Jesus, and as far as a short stay would permit, to make the acquaintance of the people. I therefore, on Sunday or First-day, preached twice, as stated by Bro. C., in the Court-house; but not a word was said about the perpetuity of the seventh-day Sabbath, or any other Sabbath. Not a word was said about man's "entire" or partial "mortality." Indeed the question of man's nature did not come into the discussion at all—his relations did. How Bro. Cornell or any one else in Lapeer should have known my views upon those subjects, I know not—I told no one—no one asked me. As to my advice about a "war," I cannot say, I think though at that time no war had been waged—no public attack, to my knowledge, had then been made upon brethren Cornell and Lawrence. My advice, then, would have been superfluous; however, I would say to both parties, better let one another alone. It is a free country—how long it will remain such I cannot tell—not long I fear unless there is a change soon; and I go in for free speech. Because Bro. Cornell has struck his tent down beside me and gone to advocating his views, that is no reason why I should rail out against him. Brethren, treat one another as men and brethren. Truth gains nothing by such ebullitions of feeling. Oh, for the love and courtesy of the true, genuine sons of God.

As to man's nature, I premise, that my views and Bro. Cornell's are not at all alike. I believe and maintain—I have always done so—that man is a trinity in unity—soul, body and spirit. These three are one—not one in substance, but three. One in that sense that they are inseparably identified in the man. In the absence of either, there cannot be a perfect man. The body is the human organism. It is made up of solids and fluids, taken from the earth. It is of the earth, earthy. The

spirit is the vital power that animates the human organism. It was breathed from God, and is endowed with the power of animation, assimilation and reparation. This agency in nature is fast becoming the Spiritualist's God. It is his Lord Jehovah. Spiritualists are doing for the Life Principle, what the French infidel did for Reason—defying it. What that principle is in its ultimate essence, no human being can tell. Its presence, however is most manifest. The soul is the seat of the affections—volition, sensibility and will. Intelligence is here, not as the result of organization, but by virtue of the soul's creation, it was made to think, to feel, to act, and to will. These phenomena are manifested through the body. The body animated by the spirit is the instrument. The soul is the intelligent agent. These three united make the man. Each was the subject of God's volition; their union in one was the same, and their continuance is dependent upon the same Almighty Will. These distinctions in man's nature are clearly recognized in the word of God. "The word of God is quick, powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit—the joints and marrow (*body*), and is a discerner of the thoughts and intents of the heart." Heb. iv, 12. "Fear not him who is able to kill the body and after that has no more that he can do; but fear him who is able to destroy both soul and body in hell." Luke xii, 4. Matt. x, 28. "So then with the *mind*, I myself serve the law of God; but with the *flesh* the law of sin." Rom. vii, 25. "I pray God your whole *spirit* and *soul* and *body* be preserved blameless until the coming of our Lord Jesus Christ." 1 Thess. v, 23. "For as the *body* without the *spirit* is dead; so faith without works is dead also." James ii, 26. Many other testimonies might be adduced; but these are directly to the point, and must suffice. Man, then, has a soul or mind, a body, and a spirit that animates that body. He is entirely the subject of God's creative power. He is not self-existent, but dependent. To talk therefore of man's necessary inherent immortality, is to remove him alike from being a subject of God's creation and from his control. Immortality cannot necessarily inhere, in only one being. There can be but one such being in the universe.

God only hath immortality. To suppose the contrary is to make us all Gods. Men are crazy on this immortality question—at one time confounding it with the doctrine of a future life—at another making it a necessary element of man's nature. The question of man's mortality or immortality, depends entirely upon the will of Him who made him, and must eternally so depend. God will never put a creature of his beyond his control. With him are the issues of life and death; and there they will forever remain. Immortality is purely a question of revelation. Reference then must be had to the word of God. This, and this alone must settle the question. The testimony of all the spirits in pandemonium or any other good or bad place, cannot answer the question—their testimony is not admissible. How can they testify on a question of such a nature. To attempt it is blank presumption.

The co-extensive conviction of the race also, is no valid ground of belief. It may be presumptive evidence, that God has at some time spoken upon this subject. It is of no avail, however, in the absence of a divine warrant. We must have the word of God. The same is true also of the desires

and aspirations of the soul itself, and these are very great. What though from a careful analysis of the powers and faculties of the soul, we find it adapted to endless progression. Still the question recurs, will it progress? God alone can answer. The make of the soul itself then, argues nothing conclusive upon the subject. We turn then to the Bible, and what is the result? Man's mortality stands out on every page. Death is determined upon all men; and so inexorable is the demand, that only two of all the millions of our race have escaped. "SIN entered into the world,"—awful fact, and death by sin. SIN—DEATH—"and so death," mortality "passed upon ALL MEN; for that ALL have sinned." Rom. v, 12. Man must die. Death is a penalty, a curse, and not a blessing. Its infliction consists in the expulsion of the vital power from the animated organization. This is true every where. Death is not alone the separation of soul and body, as is too often represented, but the forcible driving out of the life power from the body animated. This done, and the body is necessarily subjected to the laws of chemical action. Decomposition and decay is the result. This cannot be, just so long as the vital power animates the body. The presence of this power forbids the approach of all chemical affinities.

All the particles of the body, have been taken, by the life power, up out of their natural domain, and subjected to new laws and principles of action. Expel the vital principle, and the laws of chemical action at once assert their prerogatives, and set to work to tear down that beautiful structure reared by the spirit power for the benefit of the soul. The body goes back to its mother earth. Dust returns to dust again; the spirit to God who gave it. But the soul—that soul in which inheres the godlike faculties of judgment, reason, intelligence, memory, understanding and will—that soul in which is alone the consciousness of personal identity—the remembrance of all that has passed, whether it is good or bad—where is it? Man giveth up the ghost, and where is he? That is the question. All are agreed as to the whereabouts of the body and the spirit; but the soul—where is that? To suppose that it is reduced to the same condition of the body alike the subject of chemical action, is to make them one in substance—than which nothing can be more distinct. Difference in phenomena argues a difference in substance. The phenomena of the soul are thought, volition, sensibility, &c.; the phenomena of the body, that of all other material substances, impenetrability, extension, figure, divisibility &c. They are totally unlike; differing not in degree alone, but absolutely in kind. Therefore the substances are unlike, wholly and totally unlike, yet existing together, and in some instances in the closest juxtaposition as in the case of the soul and body. Death in this case compels a divorce of natures wedded for an eternal union. O, my soul, would to God this had never been. The future would be one of gloom and terror but for the doctrine of a glorious resurrection in Jesus Christ. Jesus has been through the dreadful valley, and now all along its dreary length light shines. There is now an effulgence above the brightness of the sun at mid-day. Life and immortality have been brought to light. Praise the Lord. But says one, you have not told us where the unclothed soul is. Where is it during the long interim between death and the resurrection? One word about this long interim. To the soul in its disembodied state, no such interim exists. It is an interim only to the living. We alone are conscious of dates, because we alone are in immediate contact with those circumstances that mark off intervals of time. In my humble judgment, to Abel the first man upon whom the penalty of death was inflicted, the interim between that eventful hour and his release by the power of God in the resurrection will have been but an instant—a thing of yesterday. To the above question three answers have been given. One says in heaven or hell; a second says in the grave; and still a third says in certain celestial spheres, or degrees of progression. Here is where I think men seek to be wise above what is written. The precise condition or circumstances of the soul in this intermediate, the Bible has nowhere told us. We should there-

fore be contented to know little. Nothing can be more certain, however, from the very nature of the casualty to which the soul has been subjected by death, than that it is in a state of violence. Dr. Chalmers says, "The fact of the resurrection proves that with man at least, the state of a disembodied spirit (soul) is a state of unnatural violence." An animated body is a necessary condition of the soul's activities and energies. The *Christian Quarterly Review* for 1855, page 407, a Baptist paper, says: "Of the condition of departed spirits (souls) we can form no idea. The Bible gives us no information as to the mode of their existence, and of their felicity. All that we know of the spirit (soul) is derived from consciousness and from its manifestation through and in connection with the body. At death the body is laid aside, and there is to be at the close of the present dispensation, a resurrection of the body. Is the spirit (soul) to be, in the meanwhile wholly without a body? If so, it is impossible for us to form any idea of its condition."

That is my faith of an intermediate state. We know nothing at all about it; and therefore upon that question I am uniformly silent, saying nothing where I know so little. The Bible passes over this subject altogether. It uniformly passes directly from death to the resurrection; and therefore I have a great deal to say about the resurrection. It is a glorious truth. It opens the gate-way to endless bliss—bliss to all who believe on our Lord Jesus Christ, and perdition to all the finally impenitent. O let me enjoy the benefits of that grace that comes by faith on our Lord Jesus Christ! So much then for man's nature and the question of man's mortality. My faith is, that man has no necessary inherent immortality. His present life is forfeited and he must die. His future life depends entirely upon his relations to our Lord Jesus Christ. In Christ is eternal life. And he that hath the Son hath life, and he that hath not the Son, hath not life. 1 John v, 12. Reader, if you will have life, you must have Jesus Christ. My own views of that future death I shall never give. I have none. If you would know it, I can only refer you to God. I have no right to answer the question, What is the ultimate destiny of the wicked? I refer the inquirer to God.

As to the perpetuity of the Sabbath, I have only to repeat what I have already said. Not a word was said upon the subject: still, Bro. Smith, with your consent, I will say a word. This question of the Sabbath involves two distinct propositions:—(1) The obligation to sabbatize:—(2) The time when Both are of divine appointment, with this difference: the obligation is moral, founded in the very nature of man's relations to God—the time is positive, founded alone on the divine will. The obligation is perpetual, binding alike upon universal intelligence. Not only all men, but all the angels of God, and devils as well, are under obligation to sabbatize. To sabbatize, is not alone to remember holy-day; it is to pay devout homage and worship to Almighty God. It is to come before the Lord in the manner, and at the time prescribed by him self. It is to rest with a heart lifted to God in devout gratitude for all his mercies and benefits. For this universal worship of God there must be a time. It would not do to impose the obligation, and then leave each to the selection of his own time. That would introduce endless confusion. It would practically nullify the obligation. Hence, if God imposed the obligation, he must specify the time when it will be proper for his creatures to meet the responsibility. This he has done, and this he must continue to do.

In the beginning it pleased God to make choice of his own rest-day. This stood at the close of the first week of time. He blessed it and sanctified it, that is, set it apart to holy purposes. It henceforth became the Sabbath, that is, the time when it would be proper for men to sabbatize; and must continue until God sees fit to make choice of another time. The Sabbath institution, and the time for sabbatizing are one, and inseparable. Hence the command, "Remember the Sabbath day to keep it holy," is the command to sabbatize. It is the worded form of the obligation imposed by the relations of the creature to the Creator. The Sab-

bath was made for man and not man for the Sabbath; that is, that time was set apart for man's benefit. It is his time to sabbatize, and do all other works of necessity and mercy. As to whether God has ever seen fit to make choice of any other time than the first mentioned or not, is a question. He has a right to do so, if he sees fit. And to do so would in no way interfere with the fourth commandment. The obligation could be as well met on any other day than the seventh, if God so determined. The fourth commandment has in it two elements:—(1.) It imposes the obligation to sabbatize—to do all implied in that great work, and to do it in a proper manner:—(2) It designates the time appropriated to that work, and assigns a reason why that time was preferred to every other; because it was the Lord's rest-day. For that reason he blessed and hallowed it. Has God made choice of another day? The answer to this question can be sought only in the word of God. It is purely a matter of revelation. If preference has been given to another time, we may expect to find the world duly advertised of the fact. God's will in the latter case should be as explicit as in the former; else there will be confusion. What are the facts? To me there is no evidence of a change by divine appointment, and therefore the perpetuity of the original institution. That the early eastern christian churches all observed the original time for sabbatizing is a matter of positive church history: Neandersays: [*Church History, Vol. 1, page 296:*] "Though they admitted, with the rest—the festival of Sunday, yet they retained also that of the Sabbath. Not so with the early Western Gentile churches; between the two there was a striking difference. Whether this arose at, or not until after the apostles' time is a matter of doubt. The presumption is, however, that in all the earlier christian churches, uniformity pretty generally prevailed.

I might pursue this subject to much greater length, but I forbear. I have already occupied more space than I ought. My views and Bro. Cornell's in many respects are not at all alike. I don't go his doctrine of man's nature at all, and how what I said in Lapeer could be, in any way construed into a confirmation of what was presented in the tent, I cannot tell. The notes numbered 1, 2, 3, &c., are all correct. "Denied that Jesus Christ has two distinct natures, human and divine," demands a passing notice. I deny the conjunction-of-nature theory, and maintain the doctrine of one personality and one nature in two states, that is, I believe that the actual pre-existent divine nature of the blessed Jesus was really made humanity. The Word was made flesh, really in everything except his personal identity and original consciousness, converted into humanity, to the intent that he as the God-man, might suffer the penalty affixed to the law of God. It was the original pre-existent Christ that suffered and died for man the creature's sin, and not a substituted humanity. That Christ that had glory with the Father before the world was; that was tempted in all points like as I am, yet without sin, is my Saviour. He is my all and in all. I know no other. May he quickly come to be admired in all his saints. Come, Lord Jesus, come quickly. But I must stop. Brethren, I love the Lord, Amen. My soul replies, Amen.

Yours for the truth. S. A. TAFT.
Oxford, Sept. 15th, 1858.

Is the Seventh Day of the Jewish Week, the Christian Sabbath?

The only reliable source of evidence in determining this question is the sacred Scriptures of divine truth. Is the seventh day the patriarchal Sabbath? Is it in accordance with the original Sabbath as instituted by God himself? Here the seventh day keepers affirm and we deny.

Let it be admitted that the seventh day of the week is the Jewish Sabbath; or in other words that those who contend for the hallowed use of the seventh day of the week, are correct, according to the time of the Jewish Sabbath, at the time our Saviour made his appearance in the world. But does it therefore follow that this was the original, or the patriarchal Sabbath, or that it was intended to be

of universal and perpetual obligation on all christians throughout all time, and in all places where christianity is to be embraced?

Our Seventh-day friends sometimes demand, in what we have regarded as a kind of supercilious and dogmatical manner, and with an air of seeming triumph, just one single passage of scripture in which God ever authorized *any* change in the time of keeping the Sabbath. Now the Scriptures fully authorize us to claim that the original Sabbath commenced in the morning and not in the evening, as the Jews were in the habit of reckoning. Let us see if God himself did not allow the Jews to reckon their Sabbath from evening to evening. "From even to even shall ye celebrate your Sabbath." Lev. xxiii, 32. The above passage of scripture will warrant us in saying that God himself did authorize a change to the extent of half a day at least.

We think no one will presume to contend that God either commenced or ended the work of creation in the evening; and let it be particularly noted that at whatever hour he commenced his work, at that very hour he ended it. Hence the sacred historian says, "The evening and the morning were the first day," &c.

Let us now look for a moment at the Jewish method of regulating time. They had no way of dividing their year into months but by the phases of the moon. Now as the sun and moon were not created until the fourth day, it appears manifest that the Sabbath in the first moon of time would occur respectively on the 3d, 10th, 17th, and 24th days of the first month.

A little thought and attention are requisite just at this point, in order to have a correct understanding of what we mean. In order if possible to give our readers a clear idea of this matter, let it be recollected that the moon, so to speak, is not as *old as time* by at least four days. Hence while the original Sabbath occurred on the seventh day of time, it occurred on the third &c., days of the month, as stated above.

The great Jewish legislator requested Pharaoh to let the Hebrews go three day's journey into the wilderness, and sacrifice. Now it is certain they started on the fourteenth day of the month, and crossed the Red sea on the seventeenth, and we very respectfully submit if this be not in accordance with the original institution of the Sabbath. In all probability the Israelites passed over the Red sea just about the time God finished the magnificent work of creation, and also about the precise hour and on the same day of the month on which our Saviour arose from the dead, of which the crossing over the Red sea was undoubtedly typical.

Notice particularly that the passover was to be killed on the fourteenth day of the month; then just so many days were to intervene between that and the Sabbath day. Now let us carry this great national festival down to the days of Christ, when he as "our passover was to be sacrificed for us." "Then came the days of unleavened bread when the passover must be killed." Luke xxii, 7. This according to specific enactment of God was to be on the fourteenth day of the month Nisan; and no matter into what mistakes or errors the Jews might have fallen, our Saviour doubtless knew and observed the correct time, for he "came to fulfill the law." Hence we notice that he arose from the dead on the seventeenth day of the month, or what the Jews called the first day of the week; and that the same length of time intervened between the time he celebrated his own death, and the time he arose from the dead; and the time that was allowed to intervene between the killing of the passover and the Jewish Sabbath.

Let us go back again to the law, and we shall find that the wave sheaf was to be presented to the priest on the first day of the week after the passover sabbath; and as this was to represent, or rather to typify the resurrection of Christ, is it not highly probable to say the least of it, that the type and antitype would thus far coincide with each other.

It seems that the Jews had by some means or other got wrong in their reckoning, because their sabbath at the crucifixion fell on the sixteenth instead of the seventeenth day of the month, according to the original institution. We are fully aware

that God incorporated into the decalogue, the observance of the seventh day—that it was written with the finger of God. But no christian is now so insane as to contend for the observance of the Jewish Sabbath as they observed it. Now let us see if there be not a very strong intimation given us that the Jewish Sabbath was to be abolished. Our Saviour, on the Sabbath day plucked the ears of corn and gave them to his disciples, which was unlawful for any to eat thereof until the wave sheaf had been presented to the priest. No one will allow that our Saviour was compelled to this from absolute necessity; for he who fed the hungry thousands in the wilderness, could have supplied his own wants and likewise those of his disciples. Why then did he do this thing? We answer, manifestly to show that he had abolished the Jewish priesthood, and transferred it to his own disciples, constituting them his future priests; and this is what doubtless so enraged the bigoted, Scribes and Pharisees.

Let these things be specially borne in mind; for with the disannulling of the Jewish priesthood, away went the Jewish Sabbath also. There being a change of the priesthood, there is of necessity a change of the law.

Let no one forget that as our Saviour arose from the dead on the first day of the Jewish week, so likewise every subsequent special manifestation to his disciples occurred on the first day of the week. That priesthood which he had so significantly transferred to them in the act of plucking the first fruits and giving to his disciples, thus wresting it from the Jewish priest, was afterwards confirmed to them on the first day of the week, when he appeared and said unto them, " whatsoever ye bind on earth, shall be bound in heaven" &c. Now if the apostles ever bound the observance of the Jewish Sabbath, or the seventh day of the week on the converts to christianity, we most respectfully ask where it is written?

It is by no means important for us to show how or when the Jews lost the correct reckoning. Perhaps in the valley of Ajalon, when the sun and moon stood still about the space of a whole day. If they called that two days, God called it but one day; ("ich is the fact in the case) then any one may plainly perceive how they got wrong in their reckoning. We do not affirm that this was the way in which they did get wrong; but one thing is very apparent, viz., had our Saviour arisen on the Jewish Sabbath, there would have been but little opportunity to investigate the evidences on which we now rely for this glorious truth in our holy christianity. Thus we perceive, all things were ordered by an all-wise Being.

In conclusion: we have written the above at the request of a seventh-day preacher, with the assurance that it should appear in their periodical, together with such criticisms as might be deemed requisite. And as I have confined myself exclusively to the Scriptures, if any one choose to review this brief article, I hope he will confine himself to the same. If not, I desire that neither the article nor any notice of it may ever appear before the public.

JOHN S. WILLIAMS.

Monroe, Green Co., Wis., Sept. 10th, 1858.

NOTE. We confess that our Correspondent has the advantage of us, in going, in some places, entirely beyond our depth, or else in being somewhat obscure in the expression of his ideas. If Brn. Ingraham, Waggoner, or Cottrell can appreciate the force of the reasoning, and wish to offer some criticisms thereon, the columns of the REVIEW are open for them.—Ed.

SELECTIONS.

My Reins also Instruct Me in the Night Season.

One day I had been studying on the subject of prayer with reference to the duties of the following Sabbath. I felt oppressed with the ruinous consequences of a prayerless life. My heart was burdened with the thought, but how to illustrate it, I did not so easily find. Upon retiring for the night, the subject was not forgotten.

In the visions of the night, I seemed to be awake and present at a scene that made my frame quiver with a fright that reminded me of Job's words: "When I say my bed shall comfort me, my couch

shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions." I awoke and remembered one had said, "My reins also instruct me in the night season." I was, I thought, near a railroad depot, looking at a train of passenger cars that was rapidly nearing the place where I stood. I thought I could see the engineer so clearly in the face as to read in it a most determined resolution to reach a given point near me by a given second. Soon I saw the cars were off the track, and the whole train in the utmost danger of being dashed to atoms. I saw the engineer set his teeth together more firmly and put on more steam. A massive oak stood between the engineer and the point for which he was making with mad desperation. An instant before the engine reached the tree, I could see the mad-man grind his teeth and suddenly put on the full force of steam. The engine seemed instinct with life to dash foremost at the oak, as if to annihilate it. I seemed to expect to see the oak dashed into a spray of shivers, as with a thunder blow. The fearful crash is over! the train, not the oak, suddenly falls into fragments. The steam and scolding water enveloped as with a baptism of death those already in death's agonies. I looked upon the quivering arms and broken skulls, and woke almost stupified with horror, but what a voice ringing in my ears:—"The man without prayer! The man without prayer!" So oppressed was I at first with the seeming reality of the awful destruction, several minutes passed before I fully gained my consciousness, and still others passed before I took up in reflection what had so deeply impressed the eyes and ears of the soul. "The man without prayer! The man without prayer!" I soon however, saw that horrid scene of death failed to present the strongest features of the death-scene to which every prayerless man is hastening with the speed of time's flight. O that he were but rushing in his headlong haste, alone! But the train, the long train freighted with the souls of others, who can forget that!

As sure as God is on the throne, every prayerless man is wrong. His train is off the track.—He is still putting on steam. Soon will he dash against the eternal foundations of that throne, and those foundations will—not be shivered. I determined to cry at the top of my voice as long as I live, to every prayerless man, "Stop! stop! Your train is off!"—*Sel.*

RECIPE FOR SPIRITUAL HEALTH.—Both bodily and spiritual health are desirable. Both are exposed to injury from many causes. When the injury is not too deep and extensive, both may be recovered. What is the course to be pursued in order to secure spiritual health?

1. You must take *exercise*. You must *walk* daily in the vineyard of God's Church. You must *work* in the vineyard of God's Church. You must *bathe* in the fountain of redeeming blood. In a word, you must *exercise* all the graces of the Spirit.

2. You must pay attention to your *diet*. You must be careful about your *food*. Bread and water are sufficient; the bread of life and the waters of salvation. These satisfy and sanctify; they make healthy, and keep healthy. You must take sufficient. A little will keep you living, but much is necessary to health. This food you you must take *regularly*, for regularity is important. You cannot prosper and be in health unless you live upon Christ, and live upon him every day.

3. A little *medicine* is necessary; in some cases a good deal. This is made up of the bitter herbs of disappointments, losses, crosses, temptations, bereavements, troubles, and trials of various sorts. The medicine is very unpleasant, but very profitable. Unless taken, and taken pretty freely, you will be laid up with idleness, carelessness, anxiety, pride or selfishness. Your heavenly Father *prepares* this medicine. Divine Providence *presents* it. You must take it, and expect benefit *therein*.

4. You must keep your mind free from *anxious trouble*. In order to this you must live in peace with God; be content with your lot, and trust the promises.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, SEPT. 30, 1858

ADDING TO.

A CORRESPONDENT asks of us an exposition of the last clause of Rev. xxii, 18. It reads as follows: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." The question is, What would be "adding to these things?"

To form a correct conclusion on this subject, we must consider the circumstances under which the book of Revelation was written. Let us go back to the year 96, and follow the beloved disciple in his lonely exile to the isle of Patmos. We are to consider moreover that at this time the New Testament was not compiled. The only Scripture then existing as a regular compilation, was the Old Testament, and, probably, even of this, he had no copy in his state of banishment. There he was on that lonely island, cut off from all his associates in faith; and there he had his revelation. There is no reference to, nor any mention of, any of the sacred books which now constitute the Bible; yet the revelation closes with a most solemn warning against any one who should presume to add unto these things. What things? The Bible as we have it compiled? There is no allusion made to it. What would John understand by the phrase, "these things," at the close of his revelation? We ask the question; for whatever he would naturally understand by the expression, would unquestionably be what it was intended to convey. We ask therefore if he would not understand by these things, the very things concerning which a revelation had been given him; the things which he was to write in a book, and send to the seven churches in Asia? It would seem impossible for any one to answer this question otherwise than in the affirmative. Then the prohibition in Rev. xxii, 18, covers that book and nothing more. This is further evident from the language of verse 19: "If any man shall take away from the words of the book of *this prophecy*," showing that it is "this prophecy," or the book of Revelation, which is the subject of the Lord's direction.

What then would be adding to it? We answer, that if any man, or any set of men, should add anything to that book, to favor any special designs of their own, or for any other purpose, and should endeavor to palm it off as a part of the Revelation of the apostle John, that would be adding to it. And if any person, or body of persons, as for instance the mother of harlots, [chap. xvii, 5,] feeling convicted or condemned by any portion of that book, should endeavor to suppress it, and give out the remainder as the complete revelation of John, this would be taking from it.

It would of course be wrong to add to any of the books of inspiration. The system of pious frauds, so rife near the commencement of the gospel age, finds no sanction either in the conscience or the text-book of the christian. Yet we conceive that the 18th and 19th verses of Revelation xxii, have reference to that book only.

Having thus given, in brief, our view of the passage in question, we may add, as a concluding consideration, that the language contains no testimony against any subsequent revelation, provided God should see fit in any manner to give one; and such revelation would be no more an addition to the book of Revelation, in the sense of the text, than is the book of Revelation to the prophecy of Daniel. Only by *claiming* to be a part of the Revelation of the Apostle, could it come within the bounds of the prohibition, and render itself obnoxious to the threatening.

TRIFLES often alienate affections, and separate Christians; self-denial is a cure for this and many other diseases: devils triumph when Christians disagree, and feast when they divide.

EASTERN TOUR.

BRO. SMITH: Our short visit with our old friends at Jackson, the evening of the 16th, was most agreeable. At 4 o'clock, the 17th, we were on the way to the Lovett's Grove, general Tent-meeting. Here we were happy to meet Bro. and Sr. Loughborough, and Bro. and Sr. Butler, and many other dear brethren and sisters. The meeting was a good one. The Cause in Ohio is young, and some have much to learn; but there seemed to be a strong desire to know present truth and present duty. Our social meetings were spirited and quite free. It is difficult in such meetings to get all to feel the necessity of speaking short, and to the point, so as to give all a chance to say a few words, and thus love their neighbor as themselves. When all learned to act on this just plan, our meetings were free and profitable. There was good liberty in preaching the Word. The closing meeting, First-day afternoon, was affecting. The expenses of Tent operations were promptly met. All felt that the laborer was worthy of his hire. And not a few brethren and sisters lingered about the spot, made sacred by the Lord's presence, till after the Tent was taken down, and the sun was nearly set, when we all bowed down upon the green grass and offered prayers and praise to God. J. W.

SAVING ORDINANCE.

MUCH has been said about this or that being a "saving ordinance." The question is asked, Do you believe baptism is a saving ordinance? Is the Sabbath a saving ordinance? Now what do you mean by this unscriptural phrase? Do you mean that there is some certain act, which if a man do, he will certainly enter into the kingdom of heaven? If so, a wicked man may perform that act, and his life of sin will not prevent his salvation. I know of no saving ordinance, but to begin to serve the Lord, and persevere in his service to the end of our probation.

But, my friend, I think I discover the design of your enquiries. You wish to know if you cannot be saved without obeying these institutions of the Lord. You say, Supposing a person is on his death bed, and cannot be baptized, can he not obtain pardon and salvation? I reply, "Supposing" he can? what is that to you? God commands you to repent and be baptized. The best course you can take is to obey this command, before you are laid upon a death bed; and not argue, from the long-suffering and tender mercy of the Lord, that his commands are non-essential. The judgment will reveal how many death-bed repentances were effectual, and how many were not. Those that have known the will of God and did it not, while in life and health, may repent, so far as sorrow and regret are repentance, when it is too late to find pardon.

But men have seemed to discover that these outward acts of obedience are "non-essentials." Those who think so, to act consistently with their faith would lay them aside as useless. Then what would be left to distinguish their religion from any and every false religion? Pagans have faith and inward religion; yes, and they have prayers also. What outward acts distinguish the faith in Christ from all others, but the very ones that the professed followers of Christ have called *non-essentials*? What else speaks a faith in a crucified, buried and risen Saviour?

Again, what outward act places an unmistakable mark upon the worshiper of the true God—the Maker of the heavens and earth—but the keeping of that institution which commemorates his creative work, and his rest upon the seventh day?

Thus the world have called the only distinguishing institutions of the true religion, non-essentials. And when we exhort to obedience to any of these, they enquire, Do you believe it is a saving ordinance?

The word of the Lord requires, 1. faith. 2. obedience. Without faith there can be no acceptable obedience. Without faith it is impossible to please God. And this faith is simply a full and unwavering belief.

"For he that cometh to God must believe." Faith then is the first requirement; it is the main spring of all our actions. Hence, the gospel is called "the faith." But salvation is not promised to faith alone. Such faith is dead. We must be "obedient to the faith." He that said believe, said also repent; and he that said repent said also be baptized. Moreover, this same Jesus requires us to walk in newness of life, by keeping all the commandments of his Father.

No man has a right to say that any one of these requirements is non-essential; that it is not a "saving ordinance;" or that it has no place in the plan of salvation. Faith and obedience are equally required; and not only so, but a perseverance in the same to the end of our probation. I know of no other "saving ordinance." R. F. C.

EXPLANATION.

It will be remembered by the readers of the Review that a correspondence passed between Bro. Solomon Myers, of Plum River, Ills., and myself, in reference to some statements made by him in the *Messenger* relative to the "cause in the West." Having at that time no acquaintance with Bro. Myers, and no means of judging of the circumstances or motives that gave rise to his communications, I regarded him solely as the correspondent of a slanderous sheet, uttering statements which he could not sustain, and treated him accordingly. I am now satisfied that I judged him too harshly, inasmuch as the exceptionable matter and expressions in his letters, were taken from, what he believed to be, reliable authority. We rejoice to find that Bro. Myers is firm in the present truth, and that the misunderstanding which has so long existed will no longer prevent our cordial co-operation in the blessed Cause. We sincerely pity the honest-hearted ones who were so unfortunate as to be found in such "bad company" as the "Messenger party, and hope they may all, like Brn. Phelps and Myers, come out decidedly, and free themselves from the influence of such a connection. That the position and feelings of Bro. M. may be understood, I take the liberty to publish the following extract from a letter received from him since my return home. J. H. W.

"We are as willing as others have been, to acknowledge that we have been in bad company. It is a matter of deep regret to us that while we only supposed we were trying to correct wrongs and errors, by being thrown in connection with others, we have stood in the way of the spread of the truth, for which we are now willing to make all the amends we reasonably can.

"We trust you will also suffer us to say a few words to Bro. and sister White. Dear Bro. and sister, it is a cause of grief to us that we have added to your pangs and wounds, when we realize how many you have suffered to get the truth before an indifferent public, who are evidently not aware of the danger they are in; and we have no doubt your faithful, persevering labors will be rewarded at the coming of the Lord. Our short acquaintance with you and brother Waggoner has resulted in a strong attachment; such an attachment as we can form for none but those who we believe are earnestly striving to obtain an incorruptible inheritance. There is no doubt you know how to forgive.

"Suffer us to say to those brethren who have become disaffected and with whom we have been connected in a manner, we are now satisfied that there is great necessity that we all become united, that is, all Sabbath-keeping, Advent believers. Christ has but one body and if we are members we should be united with the body. Besides, our enemies, however much they may differ about other matters, unite to destroy those things which we esteem the most sacred truths, and they seem not to care what weapons they use. Any thing that comes to hand. And if, in their desperate efforts to teach that the fourth commandment is no longer of any practical force, they hit and wound each other, it is all taken in good part, how-

ever much they may resent a difference of opinion on other subjects. Dear brethren suffer, then, an explanation in a few words: the effort to divide the flock has resulted in evil, and brought sadness and grief upon us. Let us then try to look over all small matters and become united in one body and labor for the salvation of men, by the spread of the truth. For nothing but the *truth believed and obeyed* can save. Our common enemy is strong and persevering; let us face him with an unbroken front; and we may expect great victory if we trust in Israel's God. For while we keep the ark in view, and obey the holy precepts that it contains, we need not fear an arm of flesh, though it be the arm of a giant.

"Your brother in tribulation and patience.

"SOLOMON MYERS."

THE CAUSE IN LAPEER, MICH.

BRO. SMITH: I find a still increasing interest in *present truth* in Lapeer and vicinity. I have visited several neighborhoods since my return here, and find many anxious inquirers after truth. The requests for more lectures are very urgent in all these places, besides eight or ten other places which we have not yet visited. Bro. Lawrence was with me at Lapeer last Sabbath, and baptized eleven willing souls. On First-day he spoke with good freedom in a new place, and the truth took effect. For want of better arguments, both preachers and people are circulating all sorts of falsehoods with the obvious intention to create prejudice and destroy our influence. At one time it was currently reported that we were arrested by an officer, while at Oxford, for searching a young man's pockets and stealing \$10. The facts were that two Methodist ministers were arrested on the camp ground for searching a young man's pockets, supposing that he had liquor. The principal design of circulating this, appeared to be to destroy the confidence of the friends who had subscribed for the meeting-house; for they at the same time prophesied that a post of it would never be raised, and that the "tent men" would never be seen again in Lapeer. In view of this, our return was timely. All confidence is restored; the house was to be raised yesterday; and every prospect is favorable to its entire completion by the 1st of November. A general investigation is again going forward; and the church is having several new accessions. "All kinds of twisting and turning" are done in the vicinity of Lapeer, to avoid the "gaps" made in the moral law. Eld. Thomkinson (Protestant Methodist) says, "The moral law of Sinai is abrogated." Eld. Borden, in an article in the *Lapeer Republican*, concludes as follows:

"Now, in the light of these facts, are we not to suppose, either first, That the Jews observed the wrong day, and that God indicated to us this fact, by finishing the work of redemption on the day after, which is the Christian Sabbath; or second, That the day is not in itself holy, and, therefore, any day may be observed without violating the laws of God if we sincerely devote one seventh of the time weekly?"

Eld. Woodruff (Presbyterian) says: "The first day of the week is the *only* Sabbath, and any other day is against Christ."

While Eld. W. has the Sabbath changed from the seventh to the first day of the week, Eld. B. makes it "ignorance and presumption" to pretend to point out either day definitely. And Eld. T. takes a short cut and abolishes the whole law. While the Presbyterian says any other day than the first is against Christ, the Methodist man says *any day* may be observed without violating the laws of God. At the beginning of a discourse the sentiment is "*the first day and no other*;" and before the close "it is impossible to find the seventh day, because no man can find the first day." Surely this is confusion confused. We cannot deny that they are Babylon; for their language is confounded.

Since the above sentiments were advanced, I have received the following through the mail

"Eld. M. E. Cornell, Dear Sir: Although a stranger I wish to say that I listened with deep interest

to your lectures in Lapeer. I am not a professor, yet I have been glad to hear what I believe is truth. For fear that you would not learn how low our clergy have stooped, I have enclosed their articles to you. I think they deserve a reply, not for the sake of the argument used, but to show them up in their true light. I hope you will succeed in obtaining help in your work in this section as you request in *Review & Herald*.

"Yours respectfully, &c."

There is a famine for hearing the word of the Lord. With a short notice the houses are filled to overflowing with anxious hearers. Who is sufficient for these things. Truly the harvest is great, but the laborers are few. May the Lord direct the steps of some of his servants this way.

M. E. CORNELL.

Oxford, Mich., Sept. 24th.

"GREAT SWELLING WORDS."

BRO. SMITH: In looking over the *Expositor* of Sept. 15th, I find the following concerning our late Tent-meeting and Discussion in Crane's Grove, Ill.:

"The debate in the tent closed on Thursday, and on the evening of the same day, our general meeting and conference commenced in a commodious school-house, in the neighborhood. The house was crowded, including a good representation of ministers and laymen of the Sabbatarian faith. At the close of Bro. H. V. Reed's discourse, we took the liberty to review the debate, and told the people that Eld. Waggoner had not presented one particle of positive evidence to sustain his theory, and called upon him or any one else to do it then, if they had any such evidence to produce, assuring them if they would do it, we would become at once a convert to their views. Elder Stephenson made a similar declaration, but no attempt was made to produce such evidence."

I was one of the "ministers of the Sabbatarian faith" of which the elder speaks, and recollect well his "review" of "the debate." It consisted in a half-hour's arrange on "literal principles of interpretation," and a cry of victory over the discussion, only half of which he heard. But Solomon speaks of certain ones who are capable of judging a matter before hearing it. Prov. xviii, 13.

I recollect well his call for evidence in proof of "Sabbatarianism." Said he, "I now call upon the Sabbatarian brethren to produce one positive text from Genesis to Revelation, where I am called upon to keep the Jewish Sabbath." Here of course we trembled in view of the task before us, ere we could make a Sabbath-keeper of Eld. Marsh. Therefore we did not undertake to find the text which says, "Eld. Marsh, remember the Jewish Sabbath to keep it holy."

But we told him that if he would find the phrase "Jewish Sabbath," applied to the seventh-day Sabbath once in the Bible from Genesis to Revelation, we would find a command for Eld. M. to keep it.

Eld. Stephenson seeing M.'s failure, said, "If you will find one command for a Gentile Christian to keep the seventh-day Sabbath, I will keep it." Here you may well imagine, we were stung again, as the phrase "Gentile Christian" does not occur in the Bible. I read, "Ye Gentile sinners ne'er forget," &c., in the old hymn book; but I cannot find "Gentile Christian" even there.

M. HULL.

Iowa City.

P. S. You may, if you please, publish the following in the "*Liars' Department*." It is from the pen of Eld. Marsh, in the *Expositor* of Sept. 15th.

"The Sabbatarians had rallied their strength, with their tent, and visionist, Mrs. E. White, to more effectually establish their cause. They had been holding a series of meetings in their tent for several days previous to the commencement of the debate. We could not learn, however, of any converts being made to their peculiar dogmas, though their oracle, Mrs. White, had three of her mesmeric visions during their stay in the place, ostensibly to give sanctity to

what they could not otherwise induce the people to receive as truth from their hands." M. H.

Letter From Bro. Carver.

BRO. SMITH: It is with feelings of gratitude to our Father in heaven that I take my pen to give, in few words, the history of my conversion to the "present truth." My mind has never been perfectly at ease since I first heard the evidence (in part) several years ago; but I framed a no-Sabbath theory, for myself with which I tried to be satisfied; and thus several years passed, gradually losing that spiritual mindedness that I enjoyed under the messages of the first and second angels; and since Bro. J. N. A. so effectually demolished my arguments in the *Review*, several years ago, I have rather shunned the further investigation of the Sabbath question, and entrenched myself in my no-Sabbath theory. Thus I stood having no definite views relative to God's present dealings with the church or world; only I still firmly believed that we were living near the end of earthly governments, as revealed in God's word. When I heard that two Sabbath-keeping brethren were about to visit Iowa City, I was preparing to move on to my farm, and I hurried my preparations so as to be away when the Tent came; but the providence of God interfered, and I was detained and had time to think; and it was impressed upon my mind that the time had come that I must decide whether these things were so, and if they were, that I must decide either to believe and keep the ten commandments as well as the faith of Jesus, or I must reject them to my own condemnation; and I resolved, without consulting with flesh and blood, that by the grace of God I would investigate the subject, and having learned, if possible, the will of God, that I would obey it, let the consequences be what they might. In this frame of mind I listened to the evidences produced from the Bible by Bro. Waggoner and Hull. The consequence is, that I do verily regard the royal law of God contained in the ten commandments, as of full force in the gospel dispensation, and that the seventh day is as much the Sabbath of the Lord now as it was at the time God rested from his creative work and sanctified the seventh day and set it apart for man.

I also see a harmony in the subjects of the Third Message, and the two horned beast, as presented by Bro. Waggoner, and in the writings on the same, that I have read since, such as I never expected to see again in the prophecies. In studying the matter over from day to day there appears such a harmony between the law of God, and the gospel of salvation, that it seems to me it only requires to have it presented to the mind, for all to see and admire it. I am reminded by my own experience that I must not expect too much, nor be too impatient. My heavenly Father has had long patience with me, and at last almost forced me into the truth, for which I give him glory. I feel that not to me but to God be all the praise for my reception of the truth.

And now brethren I feel more than I ever did the weight of responsibility that rests upon me to magnify the grace of God in saving me from the transgression of his law, that my life may correspond with the glorious stand the Lord has called on me to take, and that in thought, word, and action, I may not bring a reproach on the holy cause of God. Of myself I am insufficient for these things. By the grace of God I am what I am; and by his grace I hope to prove faithful to the end that at last I may, with all my brethren and sisters in Christ, have right to the tree of life and enter the holy city of our King, and have a seat at the marriage supper of the Lamb.

Yours in Christ.

H. E. CARVER.

Iowa City, Sept., 1868.

If God's word is applied to you by the Holy Spirit, it will humble your heart, set you at war with sin, and lead you to love and follow after holiness: if the word comes with power, and produces any other effects, it is the power of Satan.

Selfishness leads directly to uncharitableness.

LIVE FOR GOD.

The offering has been made,
The ransom has been paid;
On one full strong to save
Has help for us been laid.
Behold, O God, our shield,
On thine Anointed Iok,
And blot, for his dear sake,
Our sins from out thy book.

Sins now of deepest dye,
Can all be washed away;
God just, and justify
Those who his laws obey.
"Glory to God on high,
Good will to men on earth;"—
Such was the rapturous cry,
That told a Saviour's birth.

The Saviour's life and death,
"Has ruined Satan's throne;"
His mighty arm, alone,
Can crush his empire down.
Though god now of this world,
His triumph soon is o'er.
We hail the dawning day
When he shall reign no more.

Salvation's wondrous plan,
Has made all heaven rejoice;
'Tis wisdom now in man
To make this boon his choice.
By this can he o'ercome,
And when each sin's forgiven
Be found at last an heir
Of glory and of heaven.

Ere long at home in heaven,
His place of final rest—
There's no oppressor there;
And none will be oppressed.
All harmony and love,
All joy and glory there—
Say, would you not in these
Eternal blessings, share?

Live then for joys like these;
Hear Jesus' voice to-day,
Who comes to me, I will
In no wise cast away.
Just as you are, then, come;
Secure his pardoning love,
And have, at last, the bliss,
And joy of heaven above.

West Wilton, N. H.

Mrs. R. SMITH.

Facts vs. Unbelief.

UNBELIEF may doubt whether the United States is symbolized in the Scriptures as the two-horned beast, or a beast with two horns; [Rev. xiii, 11;] whether they will do the work assigned that power; and whether they will actually endorse the decrees and persecutions of the first beast. It may doubt whether this is the time and place for the message of the Third Angel; [Rev. xiv, 9; x, 11;] whether here are the people of whom it is said, [Rev. xiv, 12.] Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus; whether this is to be the scene of action when the dragon shall make war with the remnant of the seed of the woman. [Rev. xii, 17.] which keep the commandments of God and have the testimony of Jesus Christ.

But it is certain that here has risen a great nation that is acting a fearful part in earth's history. It is a fact that it has laws that directly conflict with the command of God on the subject of the Sabbath; it has, too, a powerful church influence, which is wielded to the support of that law and custom. The commandment of God says the seventh day is the Sabbath of the Lord our God; but church and state decree that the first day is, and practice accordingly. It is true that here there is a proclamation being given in the language of the Third Angel, and that a people have arisen in connection with this proclamation claiming it to be necessary to keep the commandments of God as well as the faith of Jesus. It is also true that the people of this nation are actually, one by one, choosing between the commands of God, and the say-so or teachings of the prevailing churches of the land on the same subject, setting all prophecy and all reference to the time and place in which we live, aside. *These things are here and now matters of fact.*

We read of the woman that fled into the wilderness where she had a place prepared of God, that they should feed her a thousand two hundred and three score days. We read of forty and two months that the beast was to continue and wear out the saints; and history testifies to 1260 years of terrible tribulation to the church. Think of it: worn out for 1260 years. Man would have forgotten his promises and purposes: not so with him whose they were. Who can wonder that the slain are represented as crying. How long O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Comparatively few, they were esteemed as heretics and fanatics; church and state were against them; fathers and mothers, brothers and sisters were separated in the faith, and in the popular eye, were the offscouring of the world.

No doubt their friends often longed to have them lay aside their foolish notions, go to church, say mass or at least keep still, and thus be honored by the world, and secure the privileges of the passing time and be like other folks. But they could not. An impassible barrier was between them. It was the word of God. And did they ever wonder in despondency whether God had forgotten to be gracious? Did their longing eyes look to the God of heaven for redress? Did they ever cry, Lord why is it thus with us? art thou displeased with us? has the letter of thy word misled us, or are we foolishly particular? hast thou brought us into the wilderness that we might be destroyed? And did they then, with holy confidence, yet in anguish, cry, How long O Lord?

Relatives and persecutors looked upon them as unwise. Friends, prosperity, ease and, popularity they might have, but for their foolish notions. Their persecutors did not know that this dreadful time of trial was foretold, nor that their own day of triumph was measured in the word of God by days, nor that he that led into captivity must go into captivity. No! those few unpopular heretics were not the object of God's special care; the whole world, almost, could not be going wrong. What were they? Frail, human, and erring! But God had regard for his word; for it they lived or died, as seemed best; and for his glory he will ere long avenge their sufferings and blood, when their brethren that shall be killed as they were shall be fulfilled.

Do you, my brother or sister, in anguish, institute similar petitions and inquiries? Do you wonder as you realize the responsibility of your position towards the churches and Christians of your day, and the divisions in your own families, whether it matters or not whether you walk so strictly by God's word? whether in the mass of professors, God would not overlook or wink at your departing a little, just a little, from his word? Do you ask, Is it because I naturally go on extremes, a natural fanatic, so rigid by nature? And must nature weep over the separation, in faith, from those you love? And do you then with certain hope and confidence feel that it is for the word of God, and that, lead to what it may, you will follow. Do you instinctively feel that the river of difference is widening to an impassible ocean? and oh! do you then look back into Egypt, or like Lot in Sodom, tarry and almost resolve to remain and suffer the fate of the city? And then does the angel of mercy hasten you? Do you then reflect that sooner or later their foundation must crumble, their refuge be swept away, and you with them if you stay on forbidden ground? And as nature weeps to differ, do you often look to the quiet rest of the grave and feel that truly, "Blessed are the dead that die in the Lord from henceforth?" Alas! that such is our prospect on earth; but the servant is not above his master, nor the disciple above his Lord.

But we look for a city which hath foundations whose builder and maker is God. We anticipate a new heaven and earth, according to his promise. And oh! to have every tear wiped from the eyes by Him whom, though Lord of all, it became to be made perfect through suffering; and to have him place the

crown of life on those heads that have so often bowed in anguish, were too much for our imperfect lives; but so will Jesus delight to honor those who for the word of God forsake the commands of men. May we wait patiently, and yet say, Come Lord Jesus, come quickly. Even so. Amen. N. G. SANDERS.

Relation of Experience.

DEAR BRN. AND SISTERS: I commenced to write to you some time ago, but fearing lest a secret desire to honor self was mixed with my desire to honor God, I laid it aside, believing he would permit me to write with an eye single to his glory. His great goodness to us as a people, and the great blessings which lie just before us, and are ours even now, I believe, as fast as we will take them at his hand, are what now constrains me to write.

I will relate to you a little of my experience. More than one year ago I was taken sick; had been much out of health for some months previous to this, but at that time was brought so low that I must have either divine or human aid, or die. Having seen some confusion among Sabbath-keepers in relation to praying for the sick, and being impressed with our low state before God as a people, I was induced to send for a physician, and did not feel that God disapproved. Long and sore was the trial I passed through, yet the Lord gave me sufficient of his grace to enable me to bear it without murmuring against him. I ever believed there was a bright side to the dark cloud, and that all things, that not excepted, would work together for good to me; for I believed I loved God.

Five months passed and I was much nearer the grave than at their commencement. Satisfied that human aid could not reach me. I turned from it, willing to die unless God saw fit to raise me up. I had ever felt that God would not be so much glorified by my dying as by my living. This was what had induced me, after having within my own heart committed the matter to the Lord for several months, and being finally prostrated with disease, to resort to earthly means, hoping God's blessing would attend; and now that these had failed, I felt like still looking to the Lord in my extremity, and I did not look in vain. My extremity was his opportunity to bless. At the time of the conference in Sutton last Dec., my case was brought before the Lord according to the direction of the Apostle. The Lord heard, rebuked disease, and brought me speedily up from that bed of sickness. To his name be all the glory.

In my journey to Mt. Zion I have aimed to be a steady traveler, but have come thus far laden with fears, oppressed by unbelief and many weaknesses. Like a caged bird, I longed for freedom that I might serve God acceptably, and return to God the praise and glory that I felt was due to him for his exceeding great goodness to the children of men, and to me one of the least of his creatures. Though often pressed heavily with discouragement, I never ceased to look upward to God. At one time, more than two years ago I came near to despair, but still cried to God, and when my feet had well nigh slipped, his mercy held me up. Thus I have traveled for seven years in the past. Lonely rooms and silent groves have been constant witnesses of my supplications to God, and often of rich, sweet, strengthening, encouraging blessings received from him. He has given me such near approaches to him, and permitted me to drink so freely of his love, as to keep earthly pleasures continually spoiled for me. And yet, strange as it may seem, I was almost a stranger to perfect freedom among the people of God. Have often studied to know the cause, but now I feel that it matters not by what shackles I have been bound if so be that my Father's hand can break them off.

When the message to the Laodiceans came, I felt in a moment that it belonged to us and earnestly desired to heed it fully. While lying upon that bed of sickness, when I had ample time to look over the past, present and future, of which God has given us some knowledge, and to lift up my heart to the

Lord, I believed that the Lord was working for me, and that I should have in the end, everlasting life. I believed that by that chastening which sometimes seemed severe, my heavenly Father designed to bring me nearer to himself and to bring me much forward toward the answer of my long-continued and earnest prayer, even that he would fit me to do all his will, and to glorify him with my body and spirit which were his. I desired it, or to go to the grave. The thought of getting well and of loving God no better than I had done in the past, was painful; and I shrank from it. The cause of God, the glorious prospect before the faithful, and the remembrance of dear friends, made life look desirable; but from the heart I chose death rather than to get well and not find the answer of my prayers. I believed that if the Lord raised me up it would be a token that I should find it. He raised me up and I received it as a token that it was his good pleasure that I prepare for and receive the latter rain with his people, share their labors and sufferings, and finally their glorious reward. Since then I have found myself possessed of a courage and strength unknown before, but still have not been satisfied. My soul thirsted to be where my eye would be single to the glory of God, and that all my powers might be fully consecrated to him and, in whatever way seemed best to him, engaged in his service. As a cup may be filled with water, so I believed that I might be filled with the grace of God and every part and faculty of my being made suitable for his service, and, by his appointment, employed to work for him. For this I prayed, longed and waited. There was no satisfaction or rest for me until this was done.

Now I will tell you how I have labored along through the summer. In February I came home not expecting to stay, but not knowing why I could not do the will of God as well here as elsewhere, have continued to remain here. I told the brethren when leaving Sutton, that my work while away would be to obey the counsel to the Laodiceans and endeavor to open the door of my heart and let Jesus come in. This has been my work. I have labored with results as follows:

For a season I had uninterrupted peace, but soon had fresh evidence that Jesus did not reign supremely in my heart; for I found my mind was ruffled and my peace disturbed with the little perplexities and trials of life. Many times impatient feelings came up; and sometimes they caused impatient words. I also found that when I had much liberty in writing to my friends, I was obliged to be in constant fear lest self exaltation should arise. These things pained me, and led me more earnestly to the Lord. He helped me to be humble and to advance in the work of overcoming, in many ways, disappointing my plans, giving me trials of my faith by sickness, &c. I had to labor hard, and often seemed brought into extremity, but still believed my God was helping me and I should have the victory. Sometimes the light of his countenance was withdrawn and I lived by naked faith alone while clouds of darkness encompassed me about. But still I felt like one waiting outside the court of heaven while a great blessing was within for me which I should receive in due time. Whatever were my circumstances or feelings at different times, my position was one of crying to God and of fervent expectation. I could not put my hand to the plough and look back. The victory must be gained. At times the darkness passed away and I enjoyed a good degree of freedom. This would continue a few days or weeks and I would find that before I was aware of it a spirit of elation would come in; that I was feeling a little more easy about myself, and that my cry to God for perfect victory was less vehement. I was also tempted with impatience. This brought condemnation and sorrow, and led me to redouble my cries to the Lord for more grace and strength from him.

About one month since, I began to receive sweet tokens of the favor of God. The thought came to me, Shall I again by carelessness or exaltation grieve away the blessed Spirit? The thought was extreme-

ly painful. I charged my soul to grant itself no needless self-indulgence, but to look up to God continually and to wait alone upon him. I had rather be away in prayer than partake of my daily food. The burden of my supplication was that I might be enabled by grace to receive the blessing of God and not grow proud or careless.

The Lord smiled upon and blessed me. I had the most perfect assurance that my prayers were heard. My peace was as a river. I saw and knew that the way was open for me to receive the rich mercies of the Lord. Great blessings were needed for my father's family; and now if God would permit me to prevail with him in prayer, I might ask for them. I felt that I must have power to prevail with God; believed it was my privilege. The light of the holy Spirit pointed out the path for my feet, and in the strength of the Lord I walk in it, daily witnessing his power to save and giving him praise for the same.

C. E. HARRIS.

Lunenburg, Sept. 7th, 1858.

LETTERS.

Then they that feared the Lord spake often one to another

From Bro. Kimball.

BRO. SMITH: I take this opportunity to write a few lines, to let you know that my faith is still firmly established in all the truths advocated by the *Review & Herald*. Since I last wrote you we have had a number unite with us in keeping the commandments of God, which makes our Sabbath meetings very interesting. Our Sunday-evening meetings, which are held in different places wherever the way is open are also very interesting, from the fact that many who a few months ago were scoffers, are now constant hearers of the Word. There has been a call for more meetings in this region, far beyond my ability to supply in my present circumstances. If the Lord will, I intend to break away from the cares of earth, and be ready to work for God in the wide and ripening harvest-field. I cannot sleep in view of the fact that thousands of our fellow-men are going down the broad road to destruction, with no one to lift up a warning voice against it.

My soul is stirred up within me when I hear from every quarter, the cry of peace and safety; not only from the millenium preachers, but from every political paper. The cry goes as on wings of the wind, "Glory to God in the highest, on earth, peace and good will to men!" but we are taught in the word, of God a different lesson. The Apostle says, "But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. 1 Thess. v. 3.

The Apostle pictures the time in which we live in such a striking manner that we need not be mistaken with regard to his prophetic delineations, and of the wonderful fulfillment of his word. He says, "Wherefore comfort yourselves together and edify one another, even as also ye do. Now we exhort and beseech you, brethren, warn them that are unruly or disorderly. Be patient toward all men, and the very God of peace sanctify you wholly. Faithful is he that calleth you, who also will do it. Brethren pray for us."

Hampton, Sept. 15th 1858.

ASA KIMBALL.

Extracts from Letters.

BRO. CHAS. ANDREWS writes from New York City, Sept. 1858, "We have read the piece on the first page of *Review* No. 16, and it makes us feel very solemn. How near we may come to, and appear like Christians, and yet be lost at last! I pray God to make me a Christian, just such a one as he will delight to own and bless. I trust that God has begun a work in my heart, and I hope he will finish it. I feel sorry, when I think of my unfaithfulness to so good a Father. I want to be made perfect in pa-

tience. When I look at self and see what I am, and think what I must be, I am afraid lest I should come short at last. We find it hard living in this wicked City. We seldom see a messenger. Had a good visit from Bro. Barr about a month ago. Sr. Chamberlain's daughter was healed for which we give God all the glory."

BRO. AND SR. L. ADAMS write from Northfield, Vt. "We are glad there is a time coming when there will be no more lonely ones, and when if faithful we shall meet many of those we love that have gone to rest, to praise our God where parting will be no more."

BRO. D. E. GIBSON writes from Mauston, Juneau Co., Wis. I am thankful that the Lord is still enlarging my heart to receive the truth and practice it in my daily walk and conversation. The present truth is spreading in this place under the preaching of Bro. Steward. Two have received the truth, and were buried, last Sabbath, with Christ in baptism. I am trying to overcome that I may sit down with Abraham and Isaac and Jacob in the kingdom of our Lord Jesus Christ."

In the agitations of the present life, beset and perplexed as we are with troubles, how natural it is to seek earnestly some place of rest. And hence it is that we so often reveal our cares and perplexities to our fellow men and seek comfort and support from that source. But the sanctified soul, having experienced the uncertainties of all human aids, turns instinctively to the great God. And hiding itself in the presence and protection of the divine existence, it reposes there, as in a strong tower which no enemies can conquer, and as an everlasting rock which no floods can wash away. It knows the instructive import of the sublime exclamation of the Psalmist, (Ps. lxxii. 5.) "My soul, wait thou ONLY upon God; for my expectation is from him."

Hatred of Sin.

If a man may hate sin for the shame that attends it; if he may hate sin more in others than in himself; if he may hate one sin as being contrary to another; then he may hate sin and yet be *but almost* a christian.

To hate sin as it is an offense to God, a wrong to his majesty; to hate sin as it is a breach of the will, which is the only rule of goodness; to hate sin as being a disingenuous transgression of the law of love, established in the blood and death of Christ, and so in a degree, a crucifying of Christ afresh; to hate sin as being a grieving and quenching of the Spirit of God, as all sin in its nature is, thus to hate sin is grace, and thus every true christian hates sin.—*Matthew Mead's Almost Christian.*

OBITUARY.

It becomes my painful duty to announce the death of Bro. Erastus Aldrich, who fell asleep in Jesus Sept. 7th, 1858, at 1 o'clock P. M., after a short illness of one week. His disease was bilious fever. During his sickness he manifested christian fortitude to a degree worthy a follower of the meek and lowly Jesus, as the last two days of his life were very painful.

For the last three or four weeks he seemed to be desirous of cutting loose from the world and the things of the world. His mind seemed to be bent on heeding more fully the message to the Laodiceans. He leaves a wife and a large circle of friends to mourn his loss; but they mourn not as those who have no hope.

RICHARD L. RHODES.

Addison, Mich., Sept. 10th 1858,

DIED in Battle Creek, Mich., Sept. 11th, 1858, Anna L. daughter of A. B. and Adaline Pearsall, aged nineteen months.

"Happy infant early blessed!
Rest, in peaceful slumber, rest;
Early rescued from the cares
Which increase with growing years."

JOSEPH BATES.

Battle Creek, Sept. 15th, 1858.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. SEPT. 30, 1858.

Eld. Taft's Communication.

As we wish no man to be placed before the public in a wrong light through the columns of the Review, either in his own estimation, or in that of others, we give Bro. Taft's communication a place in this week's paper. How far his real views differ from the statements made by Bro. Cornell, our readers can judge. As to the state of the dead, and destiny of the wicked, concerning which Bro. Taft so modestly refers us to God, we are constrained to say that we think God has given full and explicit testimony. He certainly means something when he tells us in his Word concerning the dead, that they are not ascended into the heavens; that they are in their graves; that they sleep; that their thoughts have perished; that they know not anything; their love, their hatred, and their envy are no more; and that there is no work nor device nor knowledge in the grave, whither they go. We feel confident, also, that the Lord designs to have us know something concerning the end of the wicked when he tells us in regard to them; that they will be destroyed; that they shall perish; that they shall be consumed; that they shall be devoured by fire; that they shall be rooted out and cut off; and that they shall come to an end, and he as though they had not been.

Bro. C. L. Palmer, of Colon Village, St. Joseph's Co. Mich., wishes to say to the brethren, that he is desirous of having an addition of several families of Sabbath-keepers to the little band in that place, sufficient to maintain a school under Sabbath-keeping influence. To this end he offers to every family that may be desirous to join them on these conditions, a building lot, free of charge. He thinks persons of the various mechanical trades would find ready means of obtaining a livelihood in that place. Further information may be obtained by addressing Bro. Palmer as above.

WE are sorry some of our subscribers did not get No. 15 of the present volume. That number is exhausted and we cannot therefore make up their loss.

BRETHREN, remember that only seven weeks intervene between this, and the close of the volume. Remember also the notice in No. 17, concerning the new volume. You will not be in any too good season if you respond now.

It is Too Bad!

WHAT is too bad? Well, there are many things which may be said to be too bad: but we wish to refer to the case of some who rob their brethren of a chance to speak in social meetings, by spinning out a long, dry story, which is not in harmony with the spirit of the meeting, and which is so tedious that it tires every body, wearies the Lord, and grieves good angels. Imagine the feelings of one who has the charge of a meeting, who has come a long, wearisome journey to try to help the dear saints, who sees by his watch that there are but twenty-five minutes of the precious time for social meeting left, and there are thirty who want to speak, who would speak, but alas some brother gets up and talks and talks—time flies—many warm-hearted souls want to speak a half a minute each—and the brother talks on and on. What a relief it would be to say amen at the close of his painful story, but he talks on. Now we wish to enter our protest against such testimonies, especially in our conferences, where many must speak, if they speak at all, in a very limited time. Those who love the cause, love their brethren as themselves, and wish to see them benefited and blessed, will give them as much precious time as they take themselves. A general conference is no place to give long, made-up testimonies, or go back twenty years in experience and come all the way down, giving the particulars. Nol come to meeting with your heart waru with a daily experience, and in humility and simplicity say a few words from the warmest spot in your heart, and stop when you have got through, and give place to that brother or sister who longs to speak and he refreshed. If humility reigns in the heart, there will be no danger of fanaticism. If the heart is subdued by grace, Jesus will keep it. We are not speaking of an outside humility, but that which exists in the heart. A voluntary humility is classed by the Apostle with will-worship. God save us from it! A truly humble spirit will rejoice when

the servant of the Lord shall "reprove, rebuke, exhort with all long-suffering and doctrine." The true spirit of the gospel will be in perfect harmony with the order of the gospel. Amen. J. W.

THE brethren assembled from different parts of Ohio at the Lovett's Grove tent meeting voted unanimously to invite Bro. M. E. Cornell to labor in that State this Fall and Winter. J. W.

If the brethren at Lapeer, Mich. desire it, we will endeavor to hold a Conference with them at the opening of their house of worship, on our return from the East. J. W.

HERE, we have troubles, pains and partings; there, we are allowed to look for an unbroken rest, the elevated pleasures of which, no heart can conceive.

APPOINTMENTS.

PROVIDENCE permitting we will hold General Meetings as follows:

At Townsend, Ohio, Sept. 25th and 26th; Western N. Y., Oct. 2d and 3d; Roosevelt, 9th and 10th; Brookfield, at Bro. Abbey's, 16th and 17th; near Mansville, Jeff. Co., in the evening of the 19th, and at 10 o'clock, A. M., the 20th.

JAMES WHITE,
J. N. LOUGHBOROUGH.

Bro. and Sr. White design spending Oct. 23d and 24th at Buck's Bridge; the evening of the 26th near Rouse's Point, where Brn. Taylor and Whipple may appoint; the 30th and 31st, in Vermont, where Brn. Bingham and Churchill may appoint; Nov. 6th and 7th, near Washington, N. H., where Brn. may appoint; 13th and 14th, at Worcester, Mass.

If brethren in New England desire meetings as above, they will please give appointment of the definite place in the REVIEW immediately, and address us at Hubbard's Corners, Madison Co., N. Y. If they wish the labors of Bro. J. N. Loughborough, they will please address him at the same place, and he will probably accompany us to the above named places.

JAMES WHITE.

Business Items.

H. Rector: We send your paper to Kalamazoo.
S. Howland: We have sent the paper regularly to M. A. Sylvester. There is something wrong somewhere in her not receiving it.

G. W. Holt: Have you ever sent to this Office \$1.25 for G. Ferciot? If so, can you tell at what date?

H. P. Wakefield: M. Hall's remittance pays to xiii, 1, when we will discontinue. The Pilgrim's Progress can be sent, post-paid, for 60 cts.

The P. O. Address of Wm. S. Ingraham, is Monroe Green Co, Wis.

BOOKS SENT: M. Parson, Wis., P. R. Chamberlain, N. Y., G. R. Barber, N. Y., C. F. Worthen, Vt., G. N. C. Collins, Mass., G. P. Cushman, Vt., A. Lanphear, N. Y., S. B. McLaughlin, Wis., R. H. Halland, Mich., S. N. Haskell, Mass., E. D. Scott, Mich., H. E. Colby, Vt., W. Morse, Min. F. Beebe, R. I., O. Sanford, Ills., Geo. Cobb, Me., D. Chase, Mass., L. S. Phares, Ohio, L. A. Bramhall, Mich., E. Dagget, Wis., Wm. P. Rathbun, Wis., A. Chase, Mass., H. P. Wakefield, N. H., Mrs. Linyet, Wis., S. Howland, Me., A. H. Clymer, Ohio, H. K. Crane, Vt., G. W. Bear, Ohio, E. Prior, N. Y., J. L. Hakes, Mass.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which the money recd. 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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