

# Advent Review,

## AND SABBATH HERALD.

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

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### SUBMISSION.

"In your patience possess ye your souls." Luke xxi, 19.

Be still, my soul!—the Lord is on thy side,  
Bear patiently the cross of grief and pain;  
Leave to thy God to order and provide,  
In every change his faithful will remain.  
Be still, my soul!—thy best, thy heavenly Friend,  
Through thorny ways, leads to a joyful end.

Be still, my soul!—thy God doth undertake  
To guide the future, as he hath the past;  
Thy hope, thy confidence, let nothing shake,  
All now mysterious shall be bright at last;  
Be still, my soul!—the waves and winds still know  
His voice, who ruled them while he dwelt below.

Be still, my soul!—when dearest friends depart,  
And all is darkened in the vale of tears,  
Then shalt thou better know his love, his heart,  
Who comes to soothe thy sorrow and thy fears;  
Be still, my soul!—thy Jesus can repay,  
From his own fulness, all he takes away.

Be still, my soul!—the hour is hastening on,  
When we shall be forever with the Lord;  
When disappointment, grief and fear are gone,  
Sorrow forgot, Love's purest joys restored;  
Be still, my soul!—when change and tears are past,  
All safe and blessed we shall meet at last.

Be still, my soul!—begin the song of praise  
On earth, believing, to thy Lord on high;  
Acknowledge him in all thy works and ways,  
So shall he view thee with a well-pleased eye:  
Be still, my soul!—the Sun of life divine  
Through passing clouds shall but more brightly shine.  
[Sel.]

### A WORD TO THOSE IN TRIBULATION.

The saints of old went through great tribulation; and our Lord has given us to understand that while in the world we shall have the same; yet how few have heartily considered and embraced this portion of divine truth, as it relates of necessity to them personally.

If we look at it at all, we seem to do so under the impression that we are to be exempted from this part of God's will concerning his people.

But let us consider. How can we follow Him who was made perfect through suffering, if we do not suffer with Him? How can we be made alive to God without becoming dead to the world? And how can we become dead to the world, unless we are crucified to it? And how can we be crucified without suffering from the cross, and tribulations by which it is to be accomplished? Nay:

"Through tribulations deep,  
The way to glory is."

not only the glory that is beyond this sphere, but that inner glory, of the new man formed within, who is in the likeness and image of God. Before this can be done, our old man must be crucified, with his affections and lusts. And this crucifixion

through successive tribulations, will result in the complete death of the carnal mind, if we do but endure the fiery ordeal through which our great Refiner may require us to pass.

Endure! But alas, how many fail here! It would seem as though we were willing enough to go with Christ to the temple, to astonish and confound, by our skill and wisdom, the great and the wise; or to the place where the loaves and the fishes are multiplied; or to Jerusalem, to receive the honors and praises of the inconsiderate throng; or to the mount of transfiguration, where, filled with ecstasy, we shall be constrained to exclaim, "It is good to be here!" And all these may have their time and place in God's order; and yet there is but little, or naught, in any of them, that is either crossing or trying.

And surely, this is not following Christ fully. It is only stepping occasionally into his path, whenever and wherever it may suit the tastes and preferences of a refined self-will; in effect it is not following him at all. To follow him, is to go "through evil as well as good report." At one time to confound the wise in their wisdom, and at another, to answer not a word, though one who may have our life in his hand, demands it; at one time to abound in plenty, and at another to be an hungered, and to suffer need; at one time to have the praises of the multitude, and at another to hear it cry as loudly, "Away with such a fellow from the face of the earth, it is not fit that he should live;" at one time to be on the mount, amid its raptures, and at another to be alone, enveloped in darkness, in sorrow, and in great heaviness of spirit, where none may participate or sympathize with us.

Ah, yes! to know Christ in the "fellowship of his sufferings," is as necessary, in order to "be perfected in him," as to know him in his triumphs. "For, unto you it is given, not only to believe on him, but also to suffer for his sake." And "we are joint heirs with Christ, if so be that we suffer with him; that we may also be glorified together." "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin."

But how few understand this! How long before many can be brought to see its divine origin and necessity! Hence, but few can be found who have not some complaints and discontent, which they often express concerning the things which are a source of trial and suffering to them, as though the way was hard, and many things they find in it, ought not to be so.

Oh, how many stumble and become offended in the path of Christ! Instead of embracing the crosses and tribulations, both inward and outward, which come upon them in the providence of God, as the appointed and necessary means of their crucifixion and death to the world, they shrink "as though some strange thing had happened unto them," and take it as an evidence that God is displeased and angry with them. Hence, they have no heart to endure. They do not see its necessity—nor do they believe that God has any wise and kind design in it. This is why they fail to grow in grace and in spirituality.

To have the necessary strength and willingness to endure, we need faith; faith in God, as the Lord of all—feeding the young ravens when they cry; permitting not the young lions to suffer hunger; clothing the grass, adorning the lilies, numbering

the hairs of our head, and so particular in all his providence, that not a sparrow falls without him. Yes, faith in him, as one that sitteth as a refiner and purifier of silver, watching the progress of the work, and keeping us in his crucible only till the refining process is completed; or as the wise husbandman of the vineyard, whose eye is constantly upon each branch, perceiving every dry twig, cooing exuberance, or worm-secreting kernel that is to be found upon it; and with his sharp pruning-knife, yet merciful and skillful hand, "purging it that it may bring forth more fruit." Yes, a full and hearty confidence in him, as the Lord from whose hand we receive good, and—what may seem to the unwise or unbelieving—evil; who so completely controls our afflictions, that they really work for us a far more exceeding and eternal weight of glory. All things are ours; whether it be Paul, Apollos, Cephas, the world, life, death, things present, or things to come, all are ours.

Need we say more? Is it not clear that in order to follow Christ, self must be refused in all its will and wisdom, and the cross accepted with all its pains of crucifixion and death?—that if we are ever purged from our dross we must pass through the fire?—if ever counted happy, we must endure? In a word, if our garments are ever found without spot, they must be cleansed by him whose "coming is like the refiner's fire, and like fuller's soap," penetrating every thread and fibre of the thoughts, desires and intents of the heart; melting and subduing its unpleasableness, and cleansing from all its stains and pollution.

The way is therefore plain. It is simply to embrace all the trials and crosses that come upon you, whether inward or outward, as from the hand of your heavenly Father. Be like Job, who, when stripped of children, possessions, health, reputation, and all else, save his life, looked beyond the Satanic instrumentality through which it was all accomplished, and seeing Him, the invisible, who had permitted and guarded it all, he endured, and blessed the Lord who had both given and taken away. Let your attention never be taken up with the agency through which your trials come. If you do, all will seem perplexing and wrong. But, as Mr. Wesley says, "See God in all things, and be resigned, that you may be conformed to the whole will of God, who wills and does all (sin excepted) which comes to pass in the world. In order to this, we have only to embrace all events, good and bad, as his will;" not regarding the instrument, but him who governs all. As the poet has it:

"The man that looks on glass,  
On it may stay his eye;  
Or, if he pleaseth, through it pass  
And then the heavens espy."

Happy is he who has learned this judicious lesson. His eye is single; not double, or manifold, which brings care of many things,—his whole body "is full of light," affording peace and "contentment with such things as he has," and he knows, as Mr. Wesley further says, "that the best helps to a growth in grace are the ill-usage, the affronts, and the losses which befall us." We should receive them with thankfulness, as preferable to all others, were it only on this account—that our will has no part in them. The readiest way which God takes to draw a man to himself is to afflict him in that he loves most; and to cause this affliction to arise from some good action, done with a single eye, because nothing can more clearly disclose to

him the emptiness of what is most loved and desirable in the world.

Yet, under all this, there may be a peace and quiet of soul; like the stillness that prevails far beneath the turbulent waves of the ocean. Yea, a rejoicing in these tribulations, from the assurance that this is the way of salvation, the way through the crucifixion and death of Christ, to the resurrection in his likeness, which is life triumphant and immortal. The way from the earthly to the heavenly, from the flesh to the Spirit and from self to God. Paul had to learn this, and so must we. To him was given a messenger from Satan to buffet him; a thorn in the flesh to pierce his pride, lest he should be exalted above measure, with the revelations of God. He did not at first see its necessity, and besought the Lord, even thrice, for its removal. But God answered not by removing the trial, but by promising him grace sufficient to sustain him in it. Hence after this he could say, "I now rejoice in my sufferings." And "we rejoice in the hope of the glory of God, and not only so, but glory in tribulation also;" knowing what they accomplish under God. So fully did he see that "all things work together for good," that we find him glorying in his very infirmities.

The inquiry may arise, when do these sufferings cease, as to their painfulness? In the language of Mr. Wesley we reply, "When we become willing they should endure as long as God pleases." That is, when what is now our cross, that which now thwarts our wills, becomes a pleasure. When we "rejoice ever more, and in every thing give thanks."

If we do but endure the cross of Christ, the time will soon come when we shall be crucified unto the world, and the world unto us; when we shall become "dead, and live not," in our old selfhood, but Christ live in us, and the life that we shall then live, will be by the "faith of the Son of God." Then all things become alike good; all things alike welcome to the spirit of resignation and thankfulness. The mountains are made low, and the valleys are raised up, till all becomes one shining highway, where no evil heart, temper or passion is found, and the Lord our God is "all in all."

We may further remark, that these tribulations, or in other words, the cross of Christ, is wisely presented to all. But oh, how few understand or accept it! The open sinner fights against it, as his bitterest enemy, and of consequence, realizes a life of inward and outward violence and unrest. He will not "take up his cross," and is impatient to find it in his way.

Even the young convert, in the midst of the joys of a justified state, imagines that he shall be forever free from suffering—and when it comes, "if need be, he is in heaviness through manifold temptations" or trials; instead of counting it all joy, as something which is to give faith its perfect work in order that he may be perfect and entire, wanting nothing; he sadly concludes that he has deceived himself, or that he has got out of the way, and is under his Father's displeasure. Hundreds stumble and halt under this error for years. They have no strength or heart to endure tribulations, especially those that are inward, because they have no faith that God is in, or has any control over, them. The Lord cannot, therefore, advance them, because they will not abide the fire through which he designs to bring them forth as gold—without dross. You will always find such ready "to leap over a wall, and run through a troop," while in the joyous, luminous and ecstatic of the emotional; but when they are called to "endure hardness as good soldiers," the very means through which the Lord may advance them, they are sad, faithless and discouraged.

Through all this they fail to become established. Sometimes they are in a state of justification—of pardon and joyous consciousness of acceptance with God; but at others they are full of anxiety, if not painful remorse. Their faith depends mostly upon their feelings and emotions, and not, as it should, on the unchangeable promise of the Lord. They lack the faith that would keep them immovable.

A few of these unsettled and anxious ones at length find the way of peace, and become estab-

lished therein. This they find by simply re-consecrating themselves and their all to God; and relying on the plain promise that they are in consequence "accepted of him." They now cease to look at the state of their emotions, for evidence of acceptance. They find that it is all in the will. When this is in harmony with God's, he accepts and approves. When it is in opposition to his, even in the smallest matter, he is displeased. Resting upon this plain and scriptural test, they find great peace and are enabled to abide in the fellowship of the Spirit from moment to moment, as they never did before. And though tribulations come upon them, and their feelings and emotions vary, as did those of their masters, yet they cling to the precious, comforting truth that "where there is a willing mind it is accepted."

With this faith and knowledge of the way, they can now endure hardness and suffering. They now consent that God shall "do unto them as seemeth unto him good." To put them into the crucible and into the furnace; on mount Tabor, or on the cross; amid the plenty of loaves and fishes, or in the wilderness to suffer hunger and temptation; for they have been assured that all work together for good, while it is in their heart to say, Thy will be done. Their language now is, Though he slay me, yet will I trust in him, being confident that their Father owns them, even in the furnace of affliction.

God now advances them. They are put into the first fire, which cause the grosser dross to arise and pass off, until, as they see no more coming to light, they conclude that all is pure within. They are then subjected to new tests—put into fires hotter than the first, when, to their astonishment, perhaps, more of the selfish nature is brought up to view. This passes also. They are not becoming worse, as it may seem to them, but purer and purer. Only let them abide, and they are passed from vessel to vessel, and from fire to fire, "dying daily," they shall be brought forth "as gold seven times tried in the fire." Yea, after they have suffered awhile, they shall become "strong, established, and perfect." Thus saith the Lord.—*Guide to Holiness.*

#### Sermon on "the Sabbath," by Dr. Cheever.

ACCORDING to notice in the daily papers, this distinguished divine delivered a discourse upon the Sabbath, last Sunday evening, (Oct. 3d.) to a large congregation. The object of his discourse was particularly to correct two dangerous errors with regard to the Sabbath. One was that of considering the Sabbath designed as a day of feasting and recreation—an idea which has recently been advocated in an Essay by a clergyman who is a member of his church—one which, as he said, seems to be prevailing more and more in the community. The other was an argument to which his attention had been called, in one of the leading dailies of the city, against the perpetuity and universal obligation of the Sabbath, from the fact, that, in the rules for its observance, it was forbidden to kindle a fire; and that health and comfort, if not life itself, made a fire necessary in some climates, and at some seasons of the year. In reply to this "sneer"—for it was nothing more, and yet might prove, if unanswerd, the destruction of many an ignorant youth—he would say that this injunction is not in the moral law, or decalogue, which is binding upon all nations, through all time, but among those ceremonial laws which endured but for a limited time. This prohibition against kindling a fire on the Sabbath was in force with the Jews, only during their wanderings in the wilderness; and never was it binding on any other nation at all. And again, it was given to them, simply with reference to their cooking a feast upon that day. God gave them manna for their daily food, and on the sixth day enough for two days. But, sensual as they were, many of them—they would have killed and cooked a feast from their flocks and herds on that day, consecrated to divine worship, but for this injunction. Notwithstanding we are told they lusted after flesh meat, and God gave it to them, on Sixth-day, in abundance. Quails covered the ground,

and in their greedy, gluttonous haste, they gathered them all that day and the seventh; and, cannibal-like, ate them as they gathered, with the blood, upon which the anger of the Lord was kindled against them, and he slew great numbers of them with the pestilence.

Even while the flesh of their uncooked feasts was unchewed in their teeth, we are told the plague seized them—so hot did Jehovah's anger burn against them for their beastly gluttony and wicked disregard for his commands. And no less surely will the anger of God, and the curses of his providence rest on those, here and now, who turn this day of sacred rest and holy worship, into one of mirth and feasting.

And so it is that this injunction against the kindling of fire on the Sabbath, with which the infidel and the scoffer would point an arrow to plant in the forehead of Truth, becomes, when taken in its true sense and connection, a winged arrow against them; convicting them of their wickedness in turning God's day into a day of sensual indulgence and unholy riot; instead of affording the least shadow of proof therefor. Again, said Dr. C., it is a proof of the divinity of the requirement, that it was treated by that stiff-necked and rebellious people with so much respect as it was. What magistrate or legislator, unauthorized by heaven, would have dared to make such a prohibition? What people would have given it any regard, if it were so made?

Suppose that one high in authority, should of his own will decree, in this city, that no man should have a meal of warm victuals or gin-sling, or anything requiring a fire to prepare, on the Sabbath: how such an order would be hooted and scorned by all! No, the Sabbath is a divine institution—and its observance, as a day to be exclusively devoted to divine worship and religious instruction, is as imperative as if Moses himself should ring a great bell hung in the dome of the o'er-arching sky to summon all men, each Sunday (?) morning, to engage in its holy duties!—*Sabb. Rec.*

#### Prayer.

PRAYER should be simple and reverend. Simplicity in our prayers is a great attainment. We should avoid setting more value on ingenious and original thoughts than on devout, affectionate fixedness of mind and devotedness of heart. One cardinal feature of an effectual prayer is plainness of language. Another feature is simplicity of utterance, as David used, when he could say: "I pour out my complaints before him, I show before him my trouble. Ps. cxlii. No art is needed—no extraordinary talent is required. The right feeling of the heart is the great pre-requisite. "He will fulfill the desire of them that fear him; he also will hear their cry and will save them. Ps. xvi, 19.

We are to avoid haste and precipitation, as if we were in haste to be relieved of an irksome task. We should esteem it a pleasure, and its privilege a condescension of heaven. Hence, let it be inseparable with a spirit of solemnity and our present dependence.

Anything like affectation—anything that borders on an undue attention to elegance of language, or approaches of vehemence of gesture, should be carefully avoided. Bonnell has beautifully said: "Prayer is to the soul what blood is to the body," which is equally essential to its prosperity. Again we notice, *we are to ask in faith.*

The Scriptures repeatedly insist that we should be faithful in our supplication. James i, 6; Heb. x, 22. "In order that we may enjoy the true spirit of prayer and devotion, we must have an unwavering faith that God is, and is the rewarder of those who diligently seek him."

Faith is belief in God's word, giving God entire credit for absolute truth in all he says. By faith we are enabled to feel that we are in the more immediate presence of God, and can say with David, "He is about my path and about my bed."

A prayer without faith is an engine without steam—instead of clearing the way it only serves to obstruct it. O that we, as ministers and people, might ever share the blessings consequent upon a

life of purifying, overcoming, forthgoing faith! Then will our prayers be frequent and effectual. Again we notice:

*We should aim to enjoy a holy boldness of access to God.*

By the faith of Christ we may have boldness and access with confidence.

Eph. iii, 12. As suppliants we should possess the liberty and humility of a child. The virtue of the mediation of Jesus, who has become our prophet, priest and king, invites us to a resolute and determined spirit that will wrestle and plead with God, and like Jacob, take no denial. "I will not let thee go except thou bless me." Gen. xxxii, 26.

"None that wait on him shall be ashamed." There is no act of our life more ennobling in its nature than a deep contrition of spirit in the humble attitude of prayer. O what a citizenship is his who can with confidence look up and say, "Our Father!" and view by the undimmed eye of faith the openings of an impartial hand! O blessed estate is his whose soul pants after God in fervent prayer!—*Chris. Her. and Mes.*

#### Remarkable Cure of a Lunatic.

Dr. Thayer, on Friday, performed a surgical operation on a lunatic. The man was thrown from a wagon about five years since, fracturing his skull against a fence stake, the injury bringing on violent derangement, which became permanent. He was taken to the Lunatic Asylum where he remained a considerable time, until he was discharged as incurable, and finally remanded to the jail of this county, where he has remained for about a year past. His wife engaged the services of Dr. Thayer to attempt the cure of her unfortunate husband. After examining the case, Dr. Thayer found a portion of the skull much depressed, and resolved to remove it. On entering the cell with his assistants for the purpose, on Friday, the man became greatly enraged, and poured out volleys of execrations on Dr. Thayer, as though he was aware of the business he came on. At the order of jailer Kuzee, the lunatic laid down on his bed, when he was immediately confined, and copious doses of chloroform administered, until he became perfectly insensible. The depressed portion of the skull, forming a piece a little smaller than a quarter dollar, which had been pressing on the brain, was then taken out, and found to have thickened considerably on one side. The head was then bound with a bandage saturated with water and the patient left to recover from his stupor. On Saturday morning he awoke, arose from his bed, and walked up and down the room, perfectly rational. He complained that the bandages, which for some reason that he didn't understand had been put on his head, hurt him, and asked the attendant if they might be loosened. As soon as relieved from the pressure, he laid down on his bed and fell asleep. On his again awaking, he was asked if he would like his wife to see him. She had a child not but a few days before the accident and he now expressed a doubt whether she would be able to get out of her bed. On her entering, he was astonished to find her so well after her recent illness, and feared that her health would suffer from exposing herself so early. He asked after the child and wished to see it, but was put off with an evasive answer until it was considered advisable to explain matters to him. He then commenced talking of things that happened five years ago, as having occurred but yesterday. It was a long time before he could be made aware of the fact of his long illness and insanity, and when at last convinced of it, stated that he had no recollection of any thing other than a misty kind of a dream about his becoming sick. He recommended his wife to go home to her friends until he was well, as her stay in Cleveland would be expensive, and talked perfectly rational on other subjects. He is now in a fair way of recovery, and will probably do well, unless inflammation should supervene.—*Cleveland Herald.*

Some make mountains of duties, and trifles of sin: such souls are under a deception.

#### A Bad Spirit! Has he?

WHAT makes you think so, friend? What evidence have you that he has a bad spirit? Because he denounces sin? lifts the sledge-hammer of denunciation against every opposing obstacle to truth, righteousness, love and salvation? Is this your plea? A bad spirit because he dares be singular, obey God rather than man, strike a death blow if possible, to popular sins—sins at which others wink, cover up, pass by. The Scribes and Pharisees accused Christ of having a bad spirit, even that of a devil, of Beelzebub the prince of devils. What for? Because he dared be singular, raise his arm of holy indignation against popular sins, the sin of oppression and hypocrisy, *all sin.*

These self righteous Pharisees in their long robes could not endure sound doctrine. His cutting reproofs, came too near home.

When Christ probed the heart, saying: 'Ye hypocrites, well did Isaiah prophesy of you; this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me teaching for doctrines the commandments of men.'

'Let them alone, they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.' Again, 'How can ye, being evil, speak good things.'

'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell! What? 'O, he has a bad spirit—how denunciatory.' 'He casteth not out devils but by the prince of devils.' John the Baptist doubtless was accused of having a bad spirit when he laid the ax at the root, and said to the Pharisees and Sadducees, coming to his baptism: 'O generation of vipers, who hath warned you to flee the wrath to come? Bring forth, therefore, fruits meet for repentance.' Matt. iii, 7: 8. The martyr Stephen, moreover, must have had a very bad spirit on the same principle in his last faithful appeal to his murderers, when he said, 'ye stiff necked and uncircumcised, in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye.' Acts vii, 51. What a dreadful bad spirit Paul must have had, when he said to Elymas the sorcerer: 'O full of all subtily, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' Acts xiii, 10.

How now? any of this same bad spirit abroad? The Lord send us more of it. Let any true, whole hearted, godly, uncompromising servant of the Most High, face the modern Pharisee and Saducee—rise up boldly against a time-serving, man-fearing policy, stand for God, the right, rebuke, exhort with all long suffering and doctrine, stem the mighty current of popular iniquity, come life or come death.

—*Golden Rule.*

#### Asa and Ira.

Asa and Ira were two brothers, whose farms lay side by side in a fertile vale.

When the corn, the oats and the barley were springing up, the weeds took advantage of the rich soil and came up with them.

"Do you see," said Asa, "what hold the weeds are taking? There is danger of their choking our crops entirely."

Well, well, we must be resigned," replied Ira; "weeds as well as grain were a part of the Creator's plan, and there is no use in murmuring about them."

And he laid down for his afternoon doze.

"I can only be resigned to what I cannot help," said Asa. So he went to work and hoed until his fields were clear of weeds.

The army worms are in the neighborhood," said Asa to Ira one day. "They have eaten through the adjoining meadows, and are moving rapidly toward us."

"Ah," exclaimed Ira, "they will surely destroy what the weeds have not choked out. I will immediately retire and pray that their course may be stopped or turned aside."

But Asa replied, "I pray betimes every morning for strength to do the work of the day."

And he hastened to dig a trench around his land—while Ira returned only in season to save a small portion of his crops from their ravages.

"Do you see, Ira," said Asa, another morning, "the river is rising very fast. There is but a slender chance of preventing our farms from being overflowed."

"Alas, it is a judgment upon us for our sins, and what can we do?" cried Ira throwing himself in despair on the ground.

"There are no judgments so severe as those which our own sloth brings upon us," said Asa.

And he went quickly and hired workmen, with whose help he raised an embankment that withstood the flood, while Ira witnessed with blank looks and folded hands the destruction of his harvest.

"There is one consolation," said he, "my children at least are left me."

While Asa's sons grew up strong and virtuous men, among Ira's there was a drunkard, a gambler, and a suicide.

"The ways of the Lord are not equal," complained Ira to his brother. "Why are you always prospered, while I am afflicted, and my old age disgraced?"

"I only know this," replied Asa, "that heaven has always helped me to treat the faults of my children, as I did the weeds, the caterpillars and the flood; and that I have never presumed to send a petition upward without making my toil, my right hand servant a messenger of my prayer."—*Sel.*

It is nature that teacheth a wise man in fear to hide himself, but grace and faith doth teach him where. Fools care not where they hide their heads. But where shall a wise man hide himself when he feareth a plague coming? Where should a frightened child hide its head but in the bosom of his loving father? Where a Christian, but under the shadow of the wing of Christ, his Saviour? "Come my people," saith God in the prophet, "enter thy chamber, hide thyself." But because we are in danger, like chased birds, therefore our Saviour giveth His disciples these encouragements beforehand, that fear might never so amaze them, but that always they might remember that whatsoever evils at any time did beset them, to Him they might repair for comfort, counsel, and succor. For their assurance whereof His peace He gave them, His peace He left unto them; not such peace as the world offereth, but peace that passeth all understanding! Peace that bringeth with it happiness; peace that continueth forever and ever with them that have it. [*Hooker.*]

**FAULT-FINDING.**—There is a disposition observable in some to view unfavorably everything that falls under their notice. They seek to gain confidence by always differing from others in judgment, and to depreciate what they allow to be worthy in itself, by hinting at some mistake or imperfection in the performance. You are too lofty or too low in your manners; you are too frugal or too profuse in your expenditure; you are too taciturn or too free in your speech; and so of the rest. Now guard against this tendency. Nothing will more conduce to your uncomfotableness than living in the neighborhood of ill-nature, and being familiar with discontent. The disposition grows with indulgence, and is low and base in itself; and if any should be ready to pride themselves on skill and facility in the science, let them remember that the acquisition is cheap and easy; a child can deface and destroy; dullness and stupidity, which seldom lack inclination or means, can cavil and find fault; and everything can furnish ignorance, prejudice and envy with a handle of reproach.—*William Jay.*

**WHATEVER** comes in, when thou goest to God for acceptance, besides Christ, bid it begone; make only Christ's righteousness triumphant. All besides that is Babylon, which must fall if Christ stands, and thou shalt rejoice in the day of the fall thereof.

False confidences always fail in time of need.

## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, OCT. 28, 1858

## THE LAW AND ITS PENALTY.

I wish to ask a few questions for instruction:

1. Was Adam at his creation placed *under law*?
  2. Was *temporal death* the *penalty* for his transgression?
  3. Was temporal death the *only penalty* for breaking the ten commandments? If so, will those who suffered it ever have a resurrection?
  4. What is it to be *under law*?
  5. In what condition is it to be *without law*?
- Any answers to these questions, through the *Review* or otherwise, would be gratefully received.  
From your friend in hope of eternal life.

J. D. MERRIAM.

ANSWERS. To the first question, we reply, Yes. To the second, Yes. To the third (its first clause,) Yes. But here a word of explanation is necessary. We have spoken thus far of Adam only. Death was the penalty affixed to Adam's transgression. And after he had transgressed, and forfeited life, *had nothing more been done*, death, absolute, final and eternal, would have been the inevitable doom both of himself and his posterity. But when he had sinned and closed against him, apparently forever, the gates of beautiful paradise, the plan of salvation was immediately devised—an avenue laid open whereby he might again return. The Son of God gave himself to die for man. What was the effect of this act? It could not reverse the sentence which God pronounced upon Adam, that in the day that he ate of the forbidden fruit he should surely die. It could not alter the fact that he had by disobedience entailed upon himself a corruptible, dying nature. But it could, and it will ultimately, undo for the whole human race the bonds with which they are bound by the first transgression of Adam, namely, the death which we call temporal. For "in Christ shall all be made alive." We have then the race dead in Adam, and made alive in Christ. Now what shall determine their eternal destiny? We answer, Their personal acts, independent of that act in the garden of Eden by which we have entailed upon us mortality and death. Adam paid the penalty of his first act of rebellion. Through a like change to a like condition, pass all his offspring. A compensation for this, however, we find in that we are to be again restored to conscious life through Christ. But death is still the penalty for sin; and we have a personal account of our own to settle. Hence we see that the plan of salvation supposes of necessity a new probation for man. Upon that second probation Adam entered when he had fallen from his first condition, and the plan of salvation was devised; and he is answerable, if we rightly view the subject, for all his acts subsequent to that time, upon the same ground and in the same way that we are now responsible for *our* personal sins.

Death having passed upon the whole human race through Adam, and it being decreed that from this death the race shall be brought back again through Christ, we see that the first death cannot be inflicted upon any individual as a penalty for his sins in a moral point of view. And this consideration serves to clear the cases of the Antediluvians, Sodomites, &c., of the questions that have been raised concerning them. It has been asked, Did not God in bringing a flood upon the world, punish the Antediluvians for their sins? and if he did, will they ever be raised to be punished again? We answer, he did not punish them, by that judgment, for their sins. Death was their portion in the natural order of things. Had no flood come upon them, they would, all of them, have eventually fallen in death. God, then, by bringing a flood upon them, only reduced them a little sooner to that state to which they were hastening. So flagrant had their crimes become, that he could not suffer them longer in their sinful career, and he simply arrested them in their course. That is all. Death,

which they were ultimately to suffer, came upon them, on account of their corruptions, sooner than it otherwise would have done. But they expiated no crime, they paid no satisfaction for their guilt, as they went down into a watery grave. The account of their personal sins still stands against them, waiting the time when they shall again be made alive. So with the Sodomites, the Egyptians, &c.

Different somewhat from this was the case of the Israelites after the giving of the law. Then, whoever broke any of the commandments was stoned to death on the spot; and he was stoned *because* he had broken the commandments. The same question has arisen here as in case of the Antediluvians, and seemingly upon better ground; namely, if the individual who was stoned, paid thereby the penalty due to his sin, will he ever be raised to suffer more? or if he is ever raised, will it not be to eternal life? And if, as we have said, the infliction of temporal death, could not, since the plan of salvation was devised, be the penalty for any man's transgressions in a moral point of view, why was this penalty ever inflicted upon a person, for the express reason that he had broken the commandments?

In considering these queries we must not lose sight of the peculiar relation which the Jewish people had entered into with their Maker. This is well set forth in some remarks by W. M. O'Hanlon, of England, concerning the Sabbath commandment. He says:

"It may tend, however, to clear our path and to facilitate our object, if we now advert to the important distinction which subsisted between the Sabbath law as a constituent part of the *ethical code* of the Jews, and the same law as introduced into their *civil code*. It should never be forgotten, in the discussion of this question, that the peculiar government established among this people, gave a special air to the whole of their national polity, forming, as it did, the basis of many regulations which could have had no existence apart from the theocracy. Thus it was that temporal rewards were annexed to obedience, and temporal punishments to disobedience, in cases where, otherwise, only the natural moral results would have followed the practice of virtue or of vice.

"Accordingly, disobedience to the fourth commandment, under the Mosaic economy, was not only *an act of gross impiety* against God as the *supreme moral Governor*, but likewise *an act of daring rebellion* against him as their *theocratic King*. It is on this principle we are to explain the form in which it is presented, and the penalties by which it is enforced in Ex. xxxi, 13-15; xxxv, 2, 3. And such being the righteous penalties enacted and promulgated by the sovereign law-giver, the infliction of them as revealed in Num. xv, 32-35, must not, as it need not, excite our wonder. Thus to despise the word of the Lord, and to break his commandments, was a crime, a public, open violation of the *social and civil* law, and one which was no more to pass with impunity under the theocratic rule established among the ancient Israelites, than the daring transgression of the law of the land is to be exempt from retribution, in any well-ordered state or commonwealth of the present day."

These remarks, though made with reference to the Sabbath commandment, are applicable equally to all the rest. They show us that, under the Mosaic economy, those who transgressed the commandments, and were stoned in consequence, suffered as violators of the *civil code* of the Jews under their theocratic form of government. Their responsibilities as *moral* agents, and the penalty due to their violations of the law as an *ethical code*, were in no wise affected by their civil polity.

A remark may here be proper concerning the distinctions of temporal and eternal, the first and the second, death. These distinctions did not exist when God made known to Adam what would be the result of his disobedience. Death, is death; and thus he was, in case of transgression, to suffer. But when it was arranged, through the plan of salvation, to bring the whole race back to life again, that those who should be found righteous through faith in Christ,

might live forever, and those who should be found uncleaned from personal transgression, might die again, and thereby suffer the penalty due to their personal sins, then arose the distinctions we have named. Thus the death which we now die in this world, since it is to be limited in its duration, and will be undone by the resurrection, we call temporal. The death which follows the resurrection, since from it there is to be no release, we call eternal. So in the order of time, the death which we suffer here is the first death; that which follows the resurrection, the second death. But death, be it first, second, temporal or eternal, we believe to be ever the same in its nature.

In answer to the fourth question, "What is it to be under law?" we reply that the phrase seems to be used in various senses. Thus, when, in reply to the first question of this series, we say that Adam was placed under law, we mean to be understood to say simply that he was *subject* to law. In this sense it seems to be used in Rom. iii, 19. It sometimes signifies to be under the curse of the law, or under its condemnation; as in Rom. vi, 14, and Gal. v, 18. Again, it seems to refer to the ceremonial requirements of the former dispensation, as in Gal. iv, 21.

Lastly, to be without law, we conceive to be in a state of ignorance of God and his revealed commandments. Instances of this condition we find among the heathen; and all we can say in regard to them, is that those who have sinned without law, shall also perish without law: the light of conscience, implanted in every human breast, being sufficient, unless willfully quenched, to indicate though feebly the right and wrong of things, and bring the gross transgressor under condemnation. Such we apprehend to be Paul's reasoning in Rom. ii, 12-15.

## ORTHODOX TRACK FOR SPIRITUALISM.

THE nominal churches sustain a similar relation to Spiritualism that laborers on a railroad track do to the running of cars. They may profess opposition to Spiritualism, and the track laborer may, in word, be strongly opposed to the running of cars; but as long as they, respectively, keep the track in good repair, they may take off their hats and see the cars rush onward. The only way successfully to oppose the running of cars is to tear up the track. And in vain may the churches cry out against Spiritualism while they hold such sentiments as the following, published in the *Morning Star*, the organ of the F. W. Baptists, May 26th, 1858:

## "GRIEF FOR THE DEAD.

"O, hearts that never cease to yearn!  
O, brimming tears that ne'er are dried!  
The dead, though they depart, return  
As if they had not died!

"The living are the only dead;  
The dead live—nevermore to die;  
And often when we mourn them fled,  
They never were so nigh!

"And though they lie beneath the waves,  
Or sleep within the churchyard dim—  
(Ah! through how many different graves  
God's children go to him!)

"Yet every grave gives up its dead  
Ere it is overgrown with grass!  
Then why should hopeless tears be shed,  
Or need we cry, Alas!

"Or why should memory, veiled with gloom,  
And like a sorrowing mourner crape,  
Sit weeping o'er an empty tomb  
Whose captives have escaped!"

Admitting all this to be true, the coming of Christ and the resurrection of the dead are thrown into impenetrable shade. In vain would the "voice of the Son of God" call upon "empty tombs" to give up their dead, whose captives had escaped, and that, too, before the graves were overgrown with grass.

If the dead "return as if they had not died," and "never were so nigh" while living, why not make their presence known, why not communicate? The foundation of Spiritualism is fairly stated in these few lines. It is also found in every human creed in christendom—"We believe in the immortality of the

soul." This prime article was first announced when the serpent said to the woman, "Ye shall not surely die." And the last great deception of the devil is based upon this article of faith.

I apprehend that "them that dwell in heaven" [Rev. xiii, 6] are blasphemed by this theory, which makes the dead our "ministering spirits" instead of the angels of God, which the Scriptures declare to be such. The work began (in the professed church of Christ) when idolatrous Rome began to pray to the Virgin and the saints, and will be fully consummated in modern Spiritualism.

Let him that would oppose this work of the devil with any effect, take the plainly expressed and positive doctrines of the word of God, as such, "The dead know not any thing," and, with them, demolish the very foundation of Spiritualism. If you would stop the cars, tear up the track.

R. F. C.

#### WAS MOSES LITERALLY ON THE MOUNT OF TRANSFIGURATION?

The question with us at this time is not whether Moses' soul was on the mount; for there is nothing but assumption to sustain any such position. Moses' soul is not mentioned in the text. But there are some who claim that this was a vision, and in this vision the disciples saw what looked like Moses, but Moses was not really there. Our position is that Moses was literally seen on the mount, and we propose in this article to advance some arguments to sustain this position, and look at some objections which have been urged against that view.

Our claim is that a literal construction of the record of the transfiguration [Matt. xvii, 3] will lead to the conclusion that Moses was literally on the mount. "And, behold, there appeared unto them Moses and Elias talking with him." Comparing this with Luke's testimony the same idea is more fully confirmed. "And, behold, there talked with him two men, which were Moses and Elias." Luke ix 30. Here it is positively stated that two men appeared. Elias of the New Testament is Elijah of the Old. Elijah was one who never died, and all are agreed that Elijah was literally on the mount. The same language that proves Elijah there proves the same concerning Moses. It does not say there was an appearance like Moses and Elias; but "there appeared unto them two men which were Moses and Elias."

Peter's application of this circumstance to prove the second coming of Christ is evidence of its literality. Peter says, [1 Pet. i, 16.] "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty," and then refers us to the transfiguration and the voice which the disciples heard when they were with Christ in the holy mount as proof that Christ is really to come again. By comparing this with the statement of Christ, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom," [Matt. xvi, 28.] we see that this circumstance of the transfiguration is an illustration before the eyes of the disciples of how persons would appear in the kingdom of God. Jesus was transfigured. His face and garments had that glorious appearance which they will have when the kingdom is established. Elijah appeared as a representative of those who will be alive at Jesus' coming and never taste of death. Moses (if raised from the dead) would be a representative of those who will be raised from the dead at the last trump. If Moses was not literally there, in this scene of the transfiguration, he could not represent the resurrected saints.

The dispute between Michael the Archangel and the Devil about the body of Moses, gives a reasonable ground for the claim that Moses had a resurrection. The Devil having "the power of death" [Heb. ii, 14.] would at once dispute the claim of one who should come to raise Moses.

Several objections have been urged against the position advocated above: that Moses had a resurrection previous to his appearance on the mount. Christ, it is said, was to be the "first born among many

brethren." All the objection there is in this text is in the expression, first born, and this to weigh any thing is made to mean that Christ was the first resurrected. To claim that Christ was the first resurrected, is to deny the plainest statements of the Bible, for we have the record of the resurrection of no less than three individuals both in the past and present age. But Paul does say [Rom. viii, 29] that Christ was "the first born among many brethren." We do not suppose Paul to teach in the above text, however, that Christ was the first to rise, although [Acts xxvi, 23] "he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles." Among many brethren Christ is "the first born." In the past dispensation the first born was entitled to peculiar privileges and blessings. The birthright belonged to the first born. So with Christ; he is the one whose right the kingdom is, and yet he grants to his brethren the privilege of being joint heirs with him.

Again, we read in Col. i, 18, "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." Here we learn that Christ has the pre-eminence by being the head of the body, the church, and he has become the head by being the first born from the dead. Not by being the first raised, or the first raised immortal, but by being the first born. We understand he has been the first born in the family of Adam since the time it was said to the serpent, the seed of the woman "shall bruise thy head." Every resurrection which has taken place since this promise was made in Eden has been by virtue of the work which Christ was to accomplish when he came in breaking open the prison house of the Devil, and thus through death obtaining power to "destroy him that had the power of death." Heb. ii, 14. Christ is the first born from the dead virtually, although his literal resurrection may have been after that of Moses and others.

In Rev. i, 5 Christ is said to be "the first begotten of the dead." This will not prove that he is the first resurrected, for in other testimonies he is said to be "the only begotten of the Father." If being the first begotten makes him the first resurrected, being the only begotten would make him the only one resurrected. Christ is said to have been raised by the Father, but we understand all other resurrections have been by virtue of his resurrection. The power of resurrection is now conferred on Christ; therefore we read, "The hour is coming when all that are in their graves shall hear his voice and come forth." John v, 28, 29. So he has the pre-eminence. "As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also because he is the Son of man." Again, "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." These testimonies place Christ at the head of the family, therefore he is "the head of the body," "first born from the dead," and "the first begotten of the dead."

The text which has been relied on as furnishing the best evidence that Christ's resurrection was prior to that of Moses, is in 1 Cor. xv, 23. "Christ the first fruits." But he can only be called the first fruits because he met the typical first fruits by himself becoming the antitype, and presenting himself before the Lord for acceptance the morrow after the Sabbath. Christ our passover is sacrificed for us, so also Christ is our first fruits, and the great harvest is at the coming of Christ. But all these texts which have been noticed above, if they prove what they are quoted to prove, namely, that Christ was the first one raised, prove too much; for the Bible shows that six at least besides Moses had been resurrected before Christ's resurrection. It has been urged, they all probably died again. That is all probability, as neither you nor I have direct evidence on the point. But suppose they did die; that does not touch the fact that they were made alive by virtue of Christ's work which was yet to be accomplished. If Christ can be the first born from the dead virtually, when

six had literally been born from the dead before him might not a seventh be born immortal by virtue of his death and he still be "the first born." "The first fruits," and "the first begotten?" We say, yes; and therefore there is no evidence in these expressions against the idea that Moses was resurrected and appeared literally on the mount of transfiguration.

J. N. LOUGHBOROUGH.

Brookfield, N. Y., Oct. 12th, 1853.

#### Letter from Bro. Ingraham.

DEAR BRO. SMITH: You see from the date of this letter that I am in New York. I am on my way to Pennsylvania, with the intention of closing up my affairs in that place, and shall return West as soon as this is accomplished. The prospect for doing good in the West, so far as I have knowledge, is encouraging. In my last note to you I stated that I was laboring in Dodgeville, Iowa Co. I had not been long in the place before Eld. Nelson from Mineral Point came into the place ready for a discussion on the immortality question. I could not well avoid having a controversy with him on this point, consequently arrangements were made, and our discussion commenced on Fifth-day evening.

On the Sabbath I met with our brethren, and had a precious season by ourselves in worshipping the God of the Sabbath. The first evening of the debate, Eld. N. stated to the congregation that he would waive all his conscientious scruples respecting his Sabbath, and continue the debate on First-day. Our discussion commenced on Fifth-day eve, as stated above, and continued three evenings.

Eld. N. having the last speech the eve after the Sabbath, and having exhausted all the evidence on his side, and failing to meet my arguments, closed the debate unexpectedly to me and all the people, unless it was a contrived plan between Eld. N. and some few of his brethren. The people saw the injustice of such a course, and the meeting was thrown into perfect confusion. I appealed to the congregation, and claimed that Eld. N. had broken not only the rules of discussion, but his agreement. Had he intended to close the debate that evening, his speech should have been confined to a review of my arguments, and no new evidence introduced without giving me a chance to reply. I told the people if I could get a house to speak in, I would review every argument brought forward by Eld. N. The Presbyterian meeting-house was opened for me. I continued the investigation on First-day, and closed in the evening. We had a good hearing during the day, and in the evening the house was filled, and many stood in the entry.

I had the privilege of preaching only once on the subject of the Sabbath. The result was, two decided to obey God and violate his Sabbath no more. One of these was an English lady. She was calculating to start for England in about three weeks. When she arrives in her own native land she says she shall send for the Review.

There is quite an interest in Dodgeville. The people desire to know more about our faith. Twenty-eight send their names for the Review three months.

W. M. S. INGRAHAM.

Rushford, N. Y., Oct. 18th, 1853.

#### Extract from Schmucker.

Rev. xiii, 13. And he doth great wonders. The opinion of the learned Taber and other expositors that heaven in this verse signifies the church, is, I think, totally untenable. . . . This erroneous conception has led those eminent authors into another mistake, of believing this prophecy accomplished by those pretended miracles and lying wonders, which the artful and cunning of the Roman clergy have imposed on the credulous laity of their church. But the wonders of the false prophet in these enlightened days, will be more specious than all those villainous deceptions, and of a wholly distinct, more important and delusive nature. They will consist in strange and miraculous operations, achieved by a hidden knowledge of the secret powers and mysteries of nature, and by the actual co-operation of Satan and his angels, with all power, and signs, and lying wonders; inasmuch that, if it were possible, they shall deceive the very elect. 2 Thess. ii, 9-12. These wonders themselves will probably be no frauds; the deception consists in the object for which the false prophet shall perform them.

[Pretty well done, for one who wrote before the appearance of modern spirit manifestations.—R. F. C.]

## CAN WE FORGET?

Jesus! thy love shall we forget,  
And never bring to mind  
The grace that paid our hopeless debt.  
And bade us pardon find?

Chorus.—Our sorrows and our sins were laid  
On thee, alone on thee;  
Thy precious blood our ransom paid,  
Thine all the glory be.

Shall we thy life of grief forget,  
Thy fasting and thy prayer;  
Thy locks with mountain vapors wet,  
To save us from despair?

Gethsemane, can we forget  
Thy struggling agony;  
When night lay dark on Olivet,  
And none to watch with thee?

Can we the platted crown forget,  
The buffeting and shame;  
When hell thy sinking soul beset,  
And earth reviled thy name?

The nails, the spear, can we forget,  
The agonizing cry—  
My God! My Father! wilt thou let  
Thy Son forsaken die?

Life's brightest joys we may forget,  
Our kindred cease to love;  
But he who paid our hopeless debt,  
Our constancy shall prove.—*Siz.*

Let the Dead Bury their Dead,  
Matt. viii, 21.

THESE were the words of Jesus, when one of his disciples expressed a wish to show his regard for a parent. Our Lord would not have checked or reproved the risings of filial affection; but the probability is that the son wished to go and attend to his aged parent's wants, until he should die, or during the remainder of his parent's life; but Jesus had more important work for this disciple; viz., to preach the gospel. Luke ix, 60. We infer fairly from the language used, that the parent was dead in trespasses and sins, and he had other relatives who were also dead in sin. Let them therefore attend to the wants of thy father, but do thou go preach the gospel. What are earthly things compared with heavenly?

I think we may learn much from this direction of Jesus to his disciple. Are we engrossed with the world, and entering with them into its cares and vexations? Are their troubles our troubles? Are their sorrows, or their joys, ours? Do we love the things they love, and hate what they hate? Is our conversation mainly upon worldly affairs, and do we with pleasure enter into discourse with worldly people, and pass the merry jest, or the lively repartee, and the witty saying with them? Then truly, are we not dead too? Surely life has no love for death. If we were among the dead literally, we should feel much solemnized at the sight; so now if we are alive in Christ, and dead to the world, we shall be solemnized in view of the moral death around us.

As far as spiritual life is concerned, we are among corpses; our very path is lined with their bones, bleaching as it were in the sun. They laugh and scoff at the idea of moral death, but the living need no monitor to say, The dead are here; the moral atmosphere tells the tale. But do we realize the true state of the case? Do our hearts sicken in view of the moral death every where around us? Do we sigh and cry for the abominations of the earth? True it is that if we live in this sense, we shall feel painfully conscious of the presence of death in the same sense; and if we can view with apathy or indifference the ruined condition of mankind, it is a mark of death within our own bosoms. No; the true child of God retires to mourn in secret places, for those who make a mock of sin. Would it were not so; but sin has left its stain upon our race, moral death prevails, and poor man knows it not; no, he laughs at the idea of such a thing, and rushes onward, and downward, heedless of God and his law.

But this is so; it is no overdrawn sketch. We are here among rebel mankind, ourselves plucked as it were from the fire, still among dangers, among

foes, who thirst for the blood of the saints. What is our duty in the present time? Shall we not divorce ourselves from earth, and lay up our treasure in heaven? O, let us take the Saviour's words into our hearts, and obey his injunction, "Let the dead bury their dead." True, we may not be called literally to leave home and friends to find in the wide world a salary of hardships and sufferings, as did the apostle Paul, but we are just as truly called to come out of the world, and have our conversation in heaven, as he was; we may not be called to a total non-intercourse with those about us; on the contrary it is our duty to minister to their happiness, as far as is consistent, and to be on terms of social intercourse as neighbors and relatives; but let us by our deportment and conversation, manifest to them that our hearts are in heaven, and our treasures too, if indeed they are there. Shall we flatter them with hopes of safety, while they tread the path to hell? We may do so by our careless, indifferent deportment alone, even though our words may not say so.

Let the world do its own voting and fighting; let the world do its own tattling; let them have the short-lived joys of earth, so soon to fade; let them converse upon politics, and party strifes; let them frequent the public walks, the bar-room, the theatre and the law-office, and there mix in carnal delights; but let the children of the light walk in the light. O yes, "let the dead bury their dead;" but "blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night, and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." J. CLARKE.

## The Latter Rain.

A CRISIS the most important that the church of God on earth has ever witnessed is just before us. As a lukewarm people we have heard the testimony of the faithful and true Witness concerning our state, his fearful threatening, his kind and faithful counsel, and his cheering promise. Some have believed his testimony and accented his counsel. Rebuked and chastened such are, and are zealous in the work of repenting. Must repentance necessarily be a long work? Is it not properly defined to be

"to leave  
The sins I did before;  
And show that I do truly grieve  
By doing so no more?"

The Lord sees the repentance of his people, and that they greatly desire to leave their sins and open the door for Jesus to come in and sup with them and they with him. And is it not when the blessed Jesus comes in, and not before, that they become pleasing to God? The tried gold, white raiment and eyesalve, are what will change their condition from one in which they are wretched, and miserable, and poor, and blind, and naked, to one in which they will be rich, clothed, and will see. Will they not then be as Jesus would have them be, neither lukewarm, nor cold, but hot, and as no church has been since the apostles preached, being filled with the Holy Ghost, and confirmed the word with signs and wonders?

Let us think a few moments of the subject of the latter rain. How very appropriate it seems that the early and latter rains which fell in Palestine, one before seed time, and the other before harvest, should be used as emblems of the richest outpourings of the Holy Spirit which the Lord ever gives his people; one at the commencement of the gospel dispensation, and the other at the time of harvest, or the "end of the world." Matt. xiii.

The apostle James exhorts his brethren to be patient unto the coming of the Lord, by the example of the husbandman waiting for the precious fruit of the earth, and having long patience for it until he receive the early and latter rain. From several of the prophets also we may learn something in relation to the latter rain; especially from Joel. The first and second chapters of Joel have of late been very deeply

interesting to me. He seems to have a view of the church near the end, and it is first presented to him under the figure of a land, the fruit of which has been eaten; and the completeness of the destruction is described in the following words: "That which the palmer-worm hath left hath the locust eaten, and that which the locust hath left hath the canker-worm eaten," &c.

In verse 6 he speaks of the number and power of the enemy which had wrought this desolation, and in verse 7 describes the work of destruction in very impressive language. "He hath laid my vine waste, and barked my fig-tree; he hath made it clean bare and cast it away; the branches thereof are made white." The account of the desolation is carried forward through the remainder of the chapter with now and then a call for the husbandmen and vine-dressers to howl, and the priests, the ministers of the altar also, because the meat-offering and drink-offering are withholden from the house of God. In the next chapter some of the wonders and terrors of the day of God seem brought to view, and then in verse 12 the subject is sweetly changed, and a way of hope is opened, and a way in which mercy is to be obtained of the Lord. This is worthy of our consideration. Praise the Lord for a way of hope.

What is the result? "Then will the Lord be jealous for his land and pity his people. Yea, the Lord will answer (his people have cried unto him, verses 12-17) and say unto his people, Behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen. But I will remove far off from you the northern army, (the enemy who had caused this desolation, the "nation" of chap. i, 6, is it not?) and will drive him into a land barren and desolate," &c. Cheering tidings for the church of God! The power of their oppressive enemies will be removed and those gifts and graces which the Lord once gave them will again be theirs.

Let us read the next seven verses with thankful hearts, and especially mark in verse 23 the cause of this change, and of all this rejoicing. The floors shall be full of wheat, and the fats shall overflow with wine and oil, and even the years that the locust, the canker-worm, &c. had eaten shall be restored. It is enough. Praise the Lord.

And now when the ministers of the Lord have wept between the porch and altar, and the people have turned to the Lord "with all the heart with fasting and with weeping and with mourning," is not here another "promise of the Father" for them, and may they not as did the disciples of old upon a similar occasion, "wait" for it? Acts i; ii. That the Lord may speed on his work, is my prayer.

C. E. HARRIS.

Lunenburg, Vt., Sept., 1858.

## LETTERS.

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

From Bro. Ashley.

BRO. SMITH: I believe without any doubt that we are living under the reign of the two-horned beast, and he is going to make war with the saints because they keep the commandments of God. We read in Rev. xviii, 12, And he exerciseth all the power of the first beast before him. And again in Rev. xvi, 6, For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. It seems that those upon whom those plagues are poured out, have shed the blood of saints and prophets.

We need to live a very prayerful life in order to escape those things that are coming on the earth. I find too often the lukewarm feeling stealing over me. We must live very near to God in order to overcome. This is a time when "darkness covers the earth, and gross darkness the people;" when sin and iniquity abound, and the love of many waxes cold.

Thank God that I ever saw the light of the Third Angel's Message, and the commandments of God. I cannot praise him enough for his goodness to me. It

is time we were all awake, and had on the whole armor. We need not be afraid to trust God and rely all upon his promises. They are sure and will not fail. What a fountain of strength and grace we have to go to! It never was exhausted. He is more willing to give good gifts to his children than earthly parents are. His ear is ever open to the cry of the needy, and he will withhold no good thing from those who walk uprightly. What promises he has given us! The way from earth to heaven is straight and narrow; yet I do not feel to complain of it. Heaven, if it should cost us our life, is none too dear. If we would reign with Christ we should be willing to suffer with him. I want to inherit that land where the inhabitants shall no more say, I am sick; where sorrow and mourning shall flee away. The thought arises, Shall I be permitted to enter the New Jerusalem? If we love God we shall keep his commandments, and they will not be grievous.

J. T. ASHLEY.

Dartmouth, Mass., Oct., 1858.

From Bro. Curtis.

BRO. SMITH: How cheering it is to hear from the brethren and sisters, and to read their soul-stirring and comforting letters, and hear them testify to the goodness of God to them in their loneliness. It gives me new courage. I feel to acknowledge the goodness of God to me, for he has done great things for me. My troubles and trials here are nothing to be compared to the never-ending joy that awaits the faithful; and I feel to press my way on, and hold out to the end, by the grace of God helping me. I think I can truly join in the song, "Farewell all earthly treasure." Jesus is my treasure; heaven is my home. I long for the day when Jesus will come to redeem his people. I often feel to say, Come, Lord Jesus, come and reign; yet I feel it to be a solemn time. We read that it is a fearful thing to fall into the hands of the living God. It must be to the unprepared; but to those who can look up and say, This is our God, we have waited for him, it will be a pleasure to be in the hands of God, our heavenly Father.

I can truly say that by reading the Great Controversy, I have been greatly strengthened and encouraged, and I feel to bless the Lord that he is mindful of his people in these last days of great peril, in giving us new and glorious light fresh from the Sanctuary above, to cheer and comfort us on through this vale of tears. It is very necessary that we watch and keep our eye on the work lest the enemy overcome us, or divert our minds, and ere we are aware we find ourselves far from the strait and narrow path. The Lord has said that it will take all to buy the field. I believe it; and I am resolved by God's grace assisting me, to work as a day-laborer in the vineyard of the Lord. I want to be made free from sin. I must have on the wedding garment. I hope to meet all the dear saints on the new earth; and for this I will strive. We must be found without spot and blameless.

Your striving to overcome.

JOHN J. CURTIS.

Allegan, Mich.

From Bro. Sharpe.

DEAR BRETHREN AND SISTERS: I can truly say that I am encouraged to press my way onward and upward, towards mount Zion. We have the word of God to encourage us while we sojourn here in this world of sorrow, sickness, pain and death. I praise the Lord for what he has done for me, in showing me the light of his truth. It shone so bright that I could not resist it when it came.

We are pointed down the stream of time to the last days. The Apostle says, Know this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 2 Pet. iii, 3, 4. It seems that we are forewarned that we cannot mistake its meaning.

O, my brethren and sisters, it is high time that we awake out of sleep. The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv. 17, 18. Should we not bestir ourselves while the day lasts, and gird on the whole armor and fight manfully the battles of the Lord? We are sure of victory if we have Jesus for our leader. If the Lord is on our side, who can be against us?

I am one of the eight here that are trying to keep the Commandments of God and the Faith of Jesus. Some of our number have fallen away since Bro. Cornell left. May we that yet remain heed the exhortation of the Apostle, Ye therefore, beloved, seeing ye know these things before, beware lest ye also be led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever.

Your striving for the kingdom.

W. D. SHARPE.

Green Spring, C., Oct. 11th, 1858.

From Bro. Ashley.

BRO. SMITH: I do not know how I should get along without the *Review*. It is all the preaching I have. I am alone here in the faith except my wife. We have not seen any one of the same precious faith since Bro. Rhodes was here last Fall. We would like to have some one come here and preach a week or more, if it was so they could. I think that good might be done.

We feel determined to hold on to the faith until the Lord comes. Praise God for what he has done for us, and for what he is doing in the West. I rejoice that the message is rising. I believe the time is near when we shall see the Saviour coming in the clouds of heaven with power and great glory. We are striving to buy the gold tried in the fire, the white raiment and the eye-salve. Pray for us. We are not without our trials; but we trust in the Lord.

Your brother in Christ, waiting and loving his appearing.

L. ASHLEY.

Ellington, N. Y., Oct. 10th, 1858.

From Sister Rogers.

BRO. SMITH: I write to express my gratitude to you and the dear friends through whose agency I have for a long time received the *Review* and *Inspector*, papers which I highly value for the blessed truths contained in their pages. I should feel lonely indeed without their cheering visits. I thank God that he has opened my eyes and heart to understand the teachings of his word relative to the time in which we live. I often fear that I shall be found holding the truth in unrighteousness, but I want to be a doer as well as hearer of the word.

Brethren and sisters, let us try to get on the whole armor of God. But in the first place we must throw off the galling yoke of bondage to the world. We cannot serve two masters.

I feel very lonely, and sometimes almost discouraged, not often enjoying the privilege of conversing with a believer in the truth. I wish some one could come this way and preach the Word. I live among the Seventh-day Baptists, and often meet with them on the Sabbath; but I see so much cold formality and worldly pride that it chills rather than warms my heart. If I speak of the coming of the Lord some of them will tell me it makes no difference if we are only prepared for death, thus putting far away the evil day, and soothing to sleep their hearers. O that the ministers and churches would not try to drown the notes of warning that sound on the sinner's ear.

Dear brethren and sisters who enjoy the privilege of meeting together to worship God on his holy day, remember the weak and lonely ones. They need your prayers.

Your unworthy sister.

POLLY B. ROGERS.

Oxford, N. Y., Oct. 11th, 1858.

#### Extracts from Letters.

Sister S. Osgood writes from Haverhill, Mass., Oct. 11th, 1858: "The little band here are trying to hold fast the blessed truth. We meet twice a week for prayer and praise, and feel that the Lord does meet with us by his Holy Spirit. Praise his name for condescending to manifest himself to such poor unworthy creatures as we are. I believe we are striving to free ourselves of every thing that is unlike the blessed Saviour; for we know that without holiness it is impossible to please God. When we read of the remnant that are rising, we want to rise with them, and meet with the 144000 on mount Zion."

Wm. Brink writes from Elkhorn Grove, Ills., Oct. 2d, 1858: "I am a poor man, sixty-eight years old, and badly crippled from my youth. My occupation is cabinet-making. I have been trying to live a Christian near forty years. Some sixteen years I have believed in the personal reign of Christ on the earth, and in order to enjoy that belief I had to cut loose from sectarianism. Since then I have expected to stand or fall to my own Master, and I choose Christ in preference to popular theology. Bro. Hart called on me last Fall and wished me to take the *Review* for three months at least. I did so, and it has brought me to keep God's Sabbath instead of man's."

Bro. B. Hall writes from Shelby Mich. Sept. 25th 1858. "The Message Seems to be on the rise here in Shelby: Although we have been called to pass through some severe trials, yet the Lord has done a great work, and the Church seems more than ever determined to overcome."

The honors of divine government are secured while favors are bestowed upon the rebellious, through the mediation of the Lord Jesus Christ. "Mercy and truth are met together; righteousness and peace have kissed each other."

#### OBITUARY.

DIED in Jefferson, Iowa, Sept. 6th, 1858, Bro. Cyprian Stevens, in the sixty-fourth year of his age. From a state of health and activity he was suddenly laid on the bed of death by the bite of a rattlesnake, the deadly effects of which baffled all human skill; and on the fifth day after the accident he closed his eyes on the scenes of earth. His sufferings at times were extreme; but his cry ascended almost unceasingly, "My Father, give sustaining grace," and the promises of God yielded him support and consolation.

This severe dispensation is greatly softened to his bereaved family by the recollection of the patience and entire submission with which his sickness was borne, and the calm and peaceful close of his life. They have the comforting hope that rests on the sure word of the Lord, that they shall meet again the beloved husband and kind father, in that happy land of which the Lord has said, "They shall not hurt nor destroy in all my holy mountain;" but there in perfect safety "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."

Bro. Stevens embraced the doctrine of the speedy advent of Christ more than fifteen years since, and continued steadfast in the faith. He, in consequence, shared in the disappointments of '43 and '44, and also largely in the trials and persecutions that followed. He did not cast away his confidence in the Advent faith, but waited for further light. He embraced the Sabbath of the Lord in 1845, and some time after received light on the Third Angel's Message, under the labors of Bro. White and Bates, and patiently waited for the consummation of his hope. But he has fallen asleep, and we have laid him away in hope, believing that the righteous are taken from the evil to come, and feel constrained to repeat the very comforting words of Bible, "Blessed are the dead that die in the Lord from henceforth."

EDWARD ANDREWS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. OCT. 28, 1858.

CHANGE OF APPOINTMENTS.

Bro. Loughborough having decided to accompany us to New England, and assist in preaching the Word, we shall be able to hold two Conferences a week. Also, our limited time requires haste, therefore we have changed the time of meetings in N. H. and Mass.

JAMES WHITE.

To the Church in Lapeer, Mich.

Urgent calls for Conferences in New England seem to make it our duty to be absent from Michigan till the first of December. We therefore agree with Bro. Cornell that you had better secure the labors of Eld. J. H. Waggoner, of Burlington, Mich., at the opening of your house of worship. We will visit you as soon as consistent with other duties.

JAMES WHITE.

The Contest in Republic, Ohio.

We make the following extract from a letter from Bro. G. W. Bear, of Republic, Ohio.

“Bro. SMITH: The great and glorious truth that has been proclaimed in this place, is fast gaining a permanent foothold in the hearts and minds of the people. It is gaining many friends who are beginning to feel zealous in the Cause. They now love to read God’s sacred word. Many have laid aside infidelity, and have taken a stand on the side of the truth of the gospel. They no longer believe God a tyrant, but a God of mercy and goodness. They see the foundation of sand on which they stood, fast crumbling away; and are now willing to accept of immortality through Christ, and wait until the resurrection for its reception.

There are a few who oppose this cause, who fight savagely, but effect nothing thereby; for they fight, as it were, with paper swords and paper shields. While we have the Bible to shield us, we want no more.

In order to show how harmless and inoffensive their weapons of warfare are, I will give a brief description of a lecture given last Sunday, by the Presbyterian minister in this place, from Ps. xi, 3, in which he tried to show that the Advent Cause had but little or no foundation. He endeavored to prove his position by a quotation from Uncle Tom’s Cabin, and show from it that the strange doctrine would not stand the test. A few assertions of his own were made, which I think claim a place in the ‘Liars’ Department.’ Some of them I will notice: ‘The stranger did not preach faith and repentance, that which would show the inquirer what to do to be saved, or feed the hungry mourner in Zion with the bread of life;’ ‘using profane wit in order to convert the people, to a dangerous and erroneous doctrine, tending to demoralize community and make Sabbath-breakers.’”

[It is fast becoming evident that all that people find to oppose the truth with, is a volley of misrepresentations manufactured for the occasion.—Ed.]

Bro. Geo. Wright writes from Lapeer, Mich., Oct. 17th: “Owing to quite a number of mechanics disappointing us in not working out their subscriptions we shall not be able to get our house ready for conference before the 12th of Nov. When Bro. Bates returns from Thetford, definite notice of the time will be given. We should be glad to have Bro. and Sr. White present, but presume their appointments will not permit their return in season. Shall confidently expect Bro. Waggoner.

“A few wayside hearers are dropping off from us; but the real brethren and sisters are growing stronger in the faith. The Lord is with us.”

Parental Discipline.

[The following valuable item may be of worth to some parents who are endeavoring to train up their fractious children in the ‘nurture and admonition of the Lord’ It is taken from Dr. Clarke’s comments on Eph. vi, 4.—

[S. N. N.]

Fathers provoke not your children to wrath. Avoid all severity; this will hurt your own souls, and do them no good; on the contrary, if punished with severity or cruelty, they will only be hardened and made desperate in their sins. Cruel parents generally have bad children. He who corrects his children according to God and reason, will feel every blow on his own heart more sensibly than the child feels it on his body. Parents are called

to correct, not to punish, their children. Those who punish them, do it from a principle of revenge; those who correct them do it from a principle of affectionate concern.

APPOINTMENTS.

Providance permitting, we will hold meetings as follows: W. Lotcott, Vt., Oct. 30th and 31st; Washington, N. H., Nov. 3d, at 1 P. M.; and 4th, at 10 A. M., and 1 P. M.; Clinton, Mass., Nov. 6th and 7th.

JAMES WHITE. J. N. LOUGHBOROUGH.

Providance permitting, there will be public lectures given at Clinton, Mass., on Sabbath and First day of the week, Nov. 6th and 7th.

Brethren from abroad are invited to attend. Brother and sister White will be present. Bro. Loughborough is also expected to accompany brother and sister White on their Eastern tour.

In behalf of brethren of the church at Clinton and vicinity. O. NICHOLS.

By the request of brethren, a special meeting of the church is appointed at Clinton, on Friday, Nov. 5th, at one o’clock, P. M., for the adjustment of whatever differences may exist. A general attendance of the brethren of the church in the vicinity of Clinton, and others from abroad that are implicated, is desired. By request.

Clinton is situated on the Worcester and Nashua Rail-road. O. N.

PROVIDENCE permitting Bro M. E. Cornell will meet with the churches as follows:

Oct. 30th, commencing Friday evening and holding over Sabbath and First-day. Lovett’s Grove, Portage, Nov. 2d.

Providance permitting, there will be a General Conference of the Advent church at Wolcott, Vt., on Sabbath and First-day, Oct. 30th and 31st. Bro. and Sr. White will attend.

It is hoped there may be a general attendance from all parts of the State. Those who can, will please bring bedding and food. Brethren, may the Lord help us to come up to this feast of tabernacles prepared to labor for him.

For the church. H. RINGHAM.

There will be a General Conference at Washington, N. H., Nov. 3d and 4th, to be held in the Christian meeting-house. Bro. and Sr. White and others are expected to attend.

In behalf of the church. N. MEAD.

Providance permitting, I will meet with the brethren as follows:

Bath, N. Y., Oct. 30th & 31st. Canaan, N. Y., Nov. 6th & 7th. Westfield, Pa., “ 13th & 14th. Ulysses, Pa., “ 20th & 21st. Port Allegany, Pa., “ 27th & 28th. Nile, N. Y., Dec. 4th & 5th.

The brethren in each place will appoint the place and hours of meeting as most convenient.

R. F. COTTRELL.

Business Items.

C. A. Ingalls:—Your letter was received and the money receipted in No. 18; but by some mistake the paper has not been sent. We now send it, with all the back numbers we have on hand.

M. E. Cornell:—The Review has been sent to J. Vandenburg, Tiffin City. We now change to Republic. The P. O. address of Bro. T. M. Steward is Mauston Adams Co., Wis.

Receipts.

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

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