

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."

VOL. XII.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 11, 1858.

No. 25.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
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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.

SPEAK KINDLY.

SPEAK kindly, speak kindly! ye know not the power
Of a kind and gentle word,
As its tones in a sad and weary hour,
By the troubled heart are heard.
Ye know not how often it falls to bless
The stranger in his weariness;
How many a blessing is round thee thrown
By the magic spell of a soft, low tone.
Speak kindly, then kindly; there's nothing lost
By gentle words—to the heart and ear
Of the sad and lonely, they're dear, how dear,
And they nothing cost.

Speak kindly to childhood. O do not fling
A cloud o'er life's troubled sky;
But cherish it well—a holy thing
Is the heart in its purity.
Enough of sorrow the cold world hath,
Enough of care in its later path;
And ye do a wrong if ye seek to throw
O'er the fresh young spirit a shade of woe.
Speak kindly, then, kindly; there is nothing lost
By gentle words—to the heart and ear
Of joyous childhood, they're dear how dear—
And they nothing cost.

Speak gently to age—a weary way
Is the rough and toilsome road of life;
As one by one its joys decay;
And its hopes go out 'mid its lengthened strife.
How often the word that is kindly spoken,
Will bind up the heart that is well nigh broken.
Then pass not the feeble and aged one
With a cold and careless and slighting tone;
But kindly, speak kindly; there is nothing lost
By gentle words—to the heart and ear
Of the care-worn and weary, they're dear, how dear—
And they nothing cost.

Speak kindly to those who are haughty and cold,
Ye know not the thoughts that are dwelling there;
Ye know not the feelings that struggle untold—
Oh, every heart hath its burden of care.
And the curl of the lip, and the scorn of the eye,
Are often a bitter mockery.
When a bursting heart its grief would hide
From the eye of the world 'neath a veil of pride,
Speak kindly, then, kindly; there is nothing lost
By gentle words—to the heart and ear
Of the proud and haughty they're often dear,
And they nothing cost.

Speak kindly ever—oh, cherish well
The light of a gentle tone;
It will fling round thy pathway a magic spell.
A charm that is all its own.
But see that it springs from a gentle heart,
That it need not the hollow aid of art;
Let it gush in its joyous purity,
From its home in the heart all glad and free.
Speak kindly, then, kindly; there is nothing lost
By gentle words—to the heart and ear
Of all who hear them, they're dear, how dear—
And they nothing cost.

NO COMPROMISE.—God does not allow us to part
with an inch of his ground, though we might there-
by gain the peaceful possession of all the rest.—*T. Hardcastle.*

THE STATE OF THE DEAD.

BY JOHN MILTON, AUTHOR OF 'PARADISE LOST.'

CHAPTER I.

THE visible creation comprises the material universe, and all that is contained therein; and more especially the human race. The creation of the world in general, and of its individual parts, is related in Gen. i. It is also described in Job xxvi, 7, &c., and in xxxviii, and in various passages of the Psalms and Prophets—Ps. xxxiii, 6-9; civ; cxlviii, 5; Prov. viii, 26, &c.; Amos iv, 13; 2 Pet. iii, 5. Previously, however, to the creation of man, as if to intimate the superior importance of the work, the Deity speaks like a man deliberating. Gen. i, 26. "God said, let us make man in our own image, after our own likeness." So that it was not the body alone that was then made, but the soul of man also, (in which our likeness to God principally consists,) which precludes us from attributing pre-existence to the soul which was then formed—a groundless notion sometimes entertained, but refuted by Gen. ii, 7. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; thus man became a living soul." Job xxxii, 8. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Nor did God merely breathe that spirit into man, but moulded it in each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. xii, 1. "He formeth the spirit of man within him."

We may understand from other passages of Scripture, that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence, which was commensurate to the capabilities of the recipient. For it appears from Ps. civ, 29, 30, that he infused the breath of life into other living beings also: "Thou takest away their breath, they die . . . thou sendest forth thy spirit, they are created;" whence we learn that every living thing receives animation from one and the same source of life and breath;* inasmuch as when God takes back to himself that spirit or breath of life, they cease to exist. Eccl. iii, 19. "They have all one breath." Nor has the word spirit any other meaning in the sacred writings, but that breath of life which we inspire, or the vital or sensitive, or rational faculty, or some action or affection belonging to those faculties.

Man having been created after this manner, it is said, as a consequence, that "man became a living soul;"† whence, it may be inferred, (unless we had rather take the heathen writers for our teachers respecting the nature of the soul,) that man is a living being, intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but that the whole man is soul, and the soul man, that is to say, a body, or individual substance,

* The same idea is distinctly taught in Job xii, 10, "In whose hand is the soul of every living thing, and the breath of all mankind." H.

† . . . He formed thee, Adam, thee, O man,
Dust of the ground, and in thy nostrils breathed
The breath of life: in his own image he
Created thee in the image of God
Express, and thou becamest a living soul.
Paradise Lost, VII, 523.

animated, sensitive and rational; and that the breath of life was neither a part of the divine essence, nor was it the soul itself, but as it were the inspiration of some divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms, "a living soul." Hence the word used in Genesis to signify soul, is interpreted by the Apostle, 1 Cor. xv, 45, "animal." Again, all the attributes of the body are assigned in common to the soul—the touch, Lev. v, 2, "If a soul touch any unclean thing,"—the act of eating, Lev. vii, 18, 20, "The soul that eateth of it shall bear his iniquity;" "The soul that eateth of the flesh," and in other places—hunger, Prov. xiii, 25; Prov. xxvii, 7, "To the hungry soul every bitter thing is sweet,"—thirst, Prov. xxv, 25, "As cold waters to a thirsty soul,"—Isa. xxix, 8,—capture, 1 Sam. xxiv, 11, "Thou huntest my soul to take it;" Ps. vii, 5, "Let the enemy persecute my soul and take it."

Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or sensitive faculties for instance. Thus it is as often distinguished from the spirit as from the body itself. Luke i, 46, 47; 1 Thess. v, 23; "Your whole spirit and soul and body"—Heb. iv, 12, "To the dividing assunder of soul and spirit." But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word soul is applied to every kind of living being; Gen. i, 30, "Every beast of the earth wherein there is life," (Hebrew "a living soul.")* Gen. vii, 22, "All in whose nostrils was the breath of life, (Heb. living soul,) of all that was in the dry land, died;" yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation.

On the seventh day God ceased from his work, and ended the whole business of creation. Gen. ii, 23.

It would seem, therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order; which was considered the more probable opinion by Tertullian and Apollinarius, as well as by Augustine and the whole Western church in the time of Jerome, as he himself testifies, Tom. ii, Epist. 82, and Gregory of Nyssa in his treatise on the soul. God would in fact have left his creation imperfect, and a vast not to say a servile task, would yet remain to be performed, without even allowing time for rest on each successive Sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world, at the bidding of what is not seldom the flagitious wantonness of man. Nor is there any reason to suppose that the influence of the divine blessing is less efficacious in imparting to man the power of producing after his kind, than to the other parts of animated nature; Gen. i, 22, 28. Thus it was from one of the ribs of the man that God made the

* Living soul "nephesh chayah," a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half reasoning elephant down to the polype, which seems equally to share the vegetable and animal life.—*Dr. A. Clarke. Notes on Gen. i, 24. H.*

mother of all mankind, without the necessity of infusing the breath of life a second time, Gen. ii. 22, and Adam himself begat a son in his own likeness after his image, Gen. v. 3. Thus 1 Cor. xv. 49, "As we have borne the image of the earthy," and this not only in the body, but in the soul, as it was chiefly with respect to the soul that Adam was made in the divine image.* So, Gen. xlvii. 26, "All the souls which came with Jacob into Egypt, which came out of his loins." Heb. vii. 10, "Levi was in the loins of Abraham;" whence in Scripture an offspring is called seed, and Christ is denominated "the seed of the woman." Gen. xvii. 7, "I will be a God unto thee, and to thy seed after thee." 1 Cor. xv. 44, 46, "It is sown a natural body . . . that was not first which is spiritual, but that which is natural."

But besides the testimony of revelation, some arguments from reason may be alleged in confirmation of this doctrine. Whoever is born, or shapen and conceived in sin, (as we all are, not David only, Ps. li. 5,) if he receive his soul immediately from God, cannot but receive it from him shapen in sin; for to be generated and conceived, means nothing else than to receive soul in conjunction with the body. If we receive the soul immediately from God, it must be pure, for who in such a case will venture to call it impure? But if it be pure, how are we conceived in sin in consequence of receiving a pure soul, which would rather have the effect of cleansing the impurities of the body; or with what justice is the pure soul charged with the sin of the body?

But it is contended, God does not create souls impure, but only impaired in their nature and destitute of original righteousness. I answer, that to create pure souls destitute of original righteousness,—to send them into contaminated and corrupt bodies,—to deliver them up in their innocence and helplessness to the prison house of the body, as to an enemy, with understanding blinded and with will enslaved,—in other words, wholly deprived of sufficient strength for resisting the vicious propensities of the body—to create souls thus circumstanced, would argue as much injustice, as to have created them impure would have argued impurity; it would have argued as much injustice, as to have created the first man, Adam himself, impaired in his nature, and destitute of original righteousness.

Again, if sin be communicated by generation, and transmitted from father to son, it follows that what is the original subject of sin, namely, the rational soul, must be propagated in the same manner; for that it is from the soul, that all sin in the first instance proceeds, will not be denied. Lastly, on what principle of justice can sin be imputed through Adam to that soul, which was never either in Adam, or derived from Adam? In confirmation of which Aristotle's argument may be added, the truth of which is, in my opinion, indisputable. If the soul be equally diffused through any given whole, and throughout every part of that whole, how can the human seed, the noblest and most intimate part of all the body, be imagined destitute of the soul of the parents, or at least of the father, when communicated to the son by the laws of generation?

It was probably by some such considerations as these that Augustine was led to confess that he could neither discover by study or prayer, nor by any process of reasoning, how the doctrine of original sin could be defended on the supposition of the creation of souls. The texts which are usually advanced, Eccl. xii. 7; Isa. lvii. 16; Zech. xii. 1, certainly indicate that nobler origin of the soul implied in its being breathed from the mouth of God; but they no more prove that each soul is severally and immediately created by the Deity, than certain other texts, which might be quoted, prove that each individual body is formed in the womb by the immediate hand of God, Job. x. 8-10, "Thine hands have made me . . . hast thou not poured me out as milk?" Ps. xxxiii. 15, "He fashioneth their hearts alike." Job xxxi. 15, "Did

not he that made me in the womb, make him?" Isa. xlv. 24, "Thus saith Jehovah . . . he that formed thee from the womb." Acts xvii. 26, "He hath made of one blood all nations of men." We are not to infer from these passages, that natural causes do not contribute their ordinary efficacy for the propagation of the body; nor on the other hand, that the soul is not received by traduction from the father, because at the time of death it again betakes itself to different elements than the body, in conformity with its own origin.

With regard to the passage, Heb. xii. 9, where "the fathers of the flesh" are opposed to "the father of spirits," I answer that it is to be understood in a theological, not in a physical sense, as if the father of the body were opposed to the father of the soul; for flesh is taken neither in this passage, nor probably anywhere else, for the body without the soul; nor "the father of spirits," for the father of the soul, in respect of the work of generation; but "the father of the flesh," here means nothing else than the earthly or natural father, whose offspring are begotten in sin; "the father of spirits," is either the heavenly father, who in the beginning created all spirits, angels as well as the human race, or the spiritual father, who bestows a second birth on the faithful; according to John iii. 6, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The argument, too, will proceed better, if the whole be understood as referring to edification and correction, not to generation; for the point in question is not, from what source each individual originated, or what part of him thence originated, but who had proved most successful in the employment of chastisement and instruction. By parity of reasoning, the apostle might exhort the converts to bear with his rebuke, on the ground that he was their spiritual father. God is as truly the father of the flesh, as "of the spirits of the flesh," Num. xvi. 22, but this is not the sense intended here, and all arguments are weak which are deduced from passages of Scripture originally relating to a different subject.

With regard to the soul of Christ it will be sufficient to answer that its generation was supernatural, and therefore cannot be cited as an argument in the discussion of this controversy. Nevertheless, even he is called "the seed of the woman," "the seed of David according to the flesh," that is, undoubtedly, according to his human nature.

There seems, therefore, no reason why the soul of man should be made an exception to the general law of creation. For as has been shown before, God breathed the breath of life into the other living beings, and blended it so intimately with the matter, that the propagation and production of the human form were analogous to those of other forms, and the proper effect of that power which had been communicated to matter by the Deity.

What I Am, and what I Will Try to Be.

1. WHAT I FIND.

I FIND I can build up no firm and stable hope, unless I can lay my foundation on the naked rock of such a word of God as that "Christ is the end of the law for righteousness to every one that believeth."

I find I can get no abiding peace unless "being justified by faith, I have peace with God through our Lord Jesus Christ."

I find I can obtain no strength against sin for duty, or towards holiness and heaven, except as those divine words are graven upon my heart, (and oh, how often do the fading characters need to be renewed!) "I have no sufficiency of myself to think anything as of myself, but my sufficiency is of God." In me, that is, in my flesh, dwelleth no good thing. "Surely in the Lord have I righteousness and strength."

O the unutterable depth of the depravity and wickedness of this heart! One moment I am sitting in heavenly places in Christ Jesus, and the next hovering over the bottomless pit. One moment occupied with thoughts and joys of heavenly purity and sweetness—the very next, feeling "the fiery darts of the wicked one," ranking in my

tortured heart. "In me there dwelleth no good thing." "The thoughts of the imaginations of my heart are only evil, and that continually!"

How naked is my soul of true virtue! How destitute of holy strength! Had I not, blessed Saviour, the spotless robe of thy righteousness to cover myself withal, and that sure word of thine to lean upon, "My grace is sufficient for thee," I would give up this long-waged and always renewing conflict in despair.

Depart, O my soul, from the sandy region of thine own works, merits and resolutions! Often hast thou "begun to build" there, but wast never "able to finish." As soon as the structure began to rise to a promising height, the streams of recent depravity undermined it, the storms of passion and temptation smote it, and it fell, and great was the fall thereof! Why renew so hopeless and useless a labor? Be it thy whole care to win Christ and be found in him, not having thine own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness which is of God by faith."

2. WHAT I WILL DO.

I will fear God; for then "it shall be well with me."

I will delight myself in God; for then will he give me the desires of my heart. Ps. xxxvii.

I will seek God; for then "I shall live;" [Amos v.] then shall I find him, [Luke xii.] and possessing him, what is there or can there be which I shall not have? "For of him, and through him, and to him, are all things, to whom be glory for ever and ever. Amen."

I will hope in his mercy; for then will he take "pleasure in me."

I will try in every possible way to "continue with Christ in his temptations;" for then will he "appoint unto me a kingdom, even as the Father hath appointed unto him."

I will abound in those services and works for which no recompense can be made me in this world; for then "great shall be my reward. I shall be recompensed at the resurrection of the just." And I had rather be recompensed then. I had rather be paid off in God's measure than in man's; rather on the scale of eternity and immensity, than of time and of this little and crumbling world. The gold of this world I may lose; but the "true riches" I cannot. The gold and silver of this world are often cankered, and the rust thereof doth eat their possessor's flesh as it were fire. But no such corruption is possible in the pure gold of the kingdom of God. The garments of this world are often moth-eaten. But the white robes in which the blood-washed and redeemed of Christ shall be arrayed, shall be of heavenly fabric, and undecaying as the "incorruptible body" which they shall clothe. The crowns of this world!—if God would give me one of them, I could not be sure of it for an hour. How many of these crowns have fallen from the heads of their wearers, and in fact borne down those heads into the blood-stained dust along with them! Who would wish to put on the crown of the Czar or the Sultan this day, if even a wish could win them? See the vast energies of Napoleon exerted to gain a crown and transmit it to his family—and with what reward but a rocky isle as the prison of his last years, a life of confinement and misery, and an early death to his only son, and a cup of calamity not yet exhausted, to his descendants! But "a crown of glory that fadeth not away," "a crown of life," "a crown of righteousness,"—that is something worth striving for. Fix thy steady gaze on it, O my soul, and leave all, lose all, in order to win it.

These are the things which I mean to do, whatsoever else I leave undone. Not one of them can I fulfill, O Lord, without thee. Work in me the firm resolve, the steady hope, the fearless courage, the unfaltering perseverance. Thou hast implanted the desire; for once I had it not, even in the smallest degree. O give that desire strength, purity, constancy! I cannot err in asking that which thou hast often promised, which thou hast even commanded me to ask, and in giving which thou art greatly glorified and I am sanctified, redeemed, ex-

* God on thee
Abundantly his gifts hath also poured
Inward and outward both, his image fair.
Paradise Lost, VII, 219.

alted to thee. O blessed be God, who has permitted me to aspire so high as to be a brother of angels, a son of God, a king in eternity; and who accounts it no sin in me to be ambitious, provided only my ambition reaches after objects divinely great and eternally enduring—but on the contrary, makes the exalted and most glorious objects after which I can aspire, the wisest of all attainments.—*Sel.*

GIVING.

[The following presents a good standard in reference to giving. How many of our readers have ever come up to it? how many will?—Ed.]

"We must close this article by relating an anecdote. Mr. A., one of the 'Lord's collectors,' once applied to Esq. B. for a subscription to a highly meritorious object. After explaining it fully the esquire replied, 'It is a noble plan; I can give you \$100 without feeling it.' 'Without feeling it!' exclaimed Mr. B., 'I do not wish you to give in that way, for although it may do us good it will not do you any. True benevolence is giving until the giver does feel it, until he practices self-denial. Such giving is acceptable to the Lord.' The esquire assented, and doubled his subscription. 'Can you give \$200 without inconvenience?' asked Mr. B. 'O yes,' said the esquire, 'I shan't feel it at all.' Mr. B., who cared for the soul of the gentleman more than he did for his money, replied, 'You have not come up to the mark yet. This giving without feeling it is not the giving that is well-pleasing in the sight of God. Would \$500 to such an excellent charity be felt by you?' 'Why, no,' said the other, 'not at all.' Mr. B., with a respect and kindness that won upon the heart of the esquire, asked him to name the sum that he would feel, were he to give it. 'I think,' said he, '\$1000 would make me feel it; nothing short of it would.' 'Well,' said the collector, 'that is the right sum then; such giving will be pleasing to the great Proprietor of all. It will do the object I present immense good, and do you a great deal of good, too.' 'You shall have it,' said the esquire, 'it is the first time I ever gave to a good object and felt the pressure.'—*Am. Missionary.*

RICHES.—O you sons of Adam, you covetous generations, what have ye to do with earthly riches, which are neither true nor yours; gold and silver are real earth; red and white, which only the error of man makes, or rather reputes, precious. In short, if they be yours, carry them with you.—*S. Bernard.*

HUMILITY.—The sufficiency of my merit, is to know that my merit is not sufficient.—*S. August.*

CHRIST THE CENTRAL GLORY.—It is the glory of the world, that he who formed it dwelt on it; of the air, that he breathed in it; of the sun, that it shone upon him; of the ground, that it bare him; of the sea, that he walked on it; of the elements, that they nourished him; of the waters, that they refreshed him; of us men, that he lived and died among us; yea, that he lived and died for us; that he assumed our flesh and blood, and carried it to the highest heavens, where it shines as the eternal ornament and wonder of the creation of God. It gives also a lustre to Providence. It is the chief event that adorns the records of time, and enlivens the history of the universe. It is the glory of the various great lines of Providence that they point at this as their center; that they prepared the way for its coming; that, after its coming, they are subservient to the ends of it; though in a way indeed to us at present mysterious and unsearchable. Thus, we know that they either fulfill the promises of the crucified Jesus, or his threatenings; and show either the happiness of receiving him, or the misery of rejecting him.—*Maclaurin.*

ENVY.—Envy is the hatred of another's felicity; in respect of superiors, because they are not equal to them; in respect of inferiors, lest they should be equal to them; in respect of equals, because they are equal to them. Through envy proceeded the fall of the world, and the death of Christ.—*S. Augustine.*

THE WORLD.—O you that dote upon this world, for what victory do ye fight? Your hopes can be crowned with no greater reward than the world can give; and what is the world, but a brittle thing full of dangers, wherein we travel from lesser to greater perils? O let all her vain, light, momentary glory perish with herself, and let us be conversant with more eternal things. Alas! this world is miserable; life is short, and the end is sure.—*S. August, Lib. Confess.*

THE POWER OF RELIGION.—We shall never have done hearing, I suppose, of *Regulus* and *Curtis*, and such like specimens of the Roman virtue, great in death; but the whole army of the martyrs, comprising thousands of women and even many small children, dying firmly in the refusal to deny the Lord Jesus, are a full match and more, by the legion, for the bravest of the Romans. What but the mighty mastership of religion has ever led a people up through civil wars and revolutions, into a regenerated order and liberty? What has planted colonies for a great history but religion? The most august and most beautiful structures of the world have been temples of religion; crystallizations, we may say, of worship. The noblest charities, the best fruits of learning, the richest discoveries, the best institutions of law and justice, every greatest thing the world has seen, represents, more or less directly, the fruitfulness and creativeness of the religious talents. The real summit, therefore, of our humanity, is here.—*Dr. Bushnell.*

CONVERSATION.—The most casual remark lives forever in its effects. There is not a word which has not a moral history. And hence it is that every "idle word" which men utter, assumes a character so important, that an inquest will be held on it in the general judgment.—*Harris.*

HOW TO USE THE FLESH.—If we give more to the flesh than we ought, we nourish an enemy; if we give not to her necessity what we ought, we destroy a citizen; the flesh is to be satisfied so far as suffices to our good; whosoever alloweth so much to her as to make her proud, knoweth not how to be satisfied. To be satisfied is a great art; lest, by the satiety of the flesh, we break forth into the iniquity of her folly.—*S. Greg., Hom. iii, secund, Parte Ezech.*

THE TWO CITIES.—Two several lovers, built two several cities; the love of God buildeth a Jerusalem; the love of the world buildeth a Babylon. Let every one inquire of himself what he loveth, and he shall resolve himself, of whence he is a citizen.—*S. August, sup, Psal. lvi.*

GOD.—God is a light that is never darkened; an unwearied life that cannot die; a fountain always flowing; a garden of life; a seminary of wisdom; a radical beginning of all goodness.—*Alanus, de Cong. Nat.*

THE DEVIL.—The Devil is the author of evil, the fountain of wickedness, the adversary of the truth, the corruptor of the world, man's perpetual enemy; he planteth snares, diggeth ditches, spurrerth bodies, he goadeth souls, he suggesteth thoughts, belcherth anger, exposeth virtues to hatred, maketh vices beloved, soweth error, nourisheth contention, disturbeth peace, and scattereth affliction.—*Peter Rav., in Math.*

WEeping WITH THOSE THAT WEEP.—Let us suffer with those that suffer, and be crucified with those that are crucified, that we may be glorified with those that are glorified.—*Macar.*

THE LOVE OF THE WORLD.—Behold, the world is withered in itself, yet flourisheth in our hearts, everywhere death, everywhere grief, everywhere desolation. On every side we are smitten; on every side filled with bitterness, and yet with the blind mind of carnal desire, we love her bitterness. It flieth and we follow it, it falleth, yet we stick to it; and because we cannot enjoy it falling, we fall with it, and enjoy it fallen.—*S. Gregory.*

THE TRUE CHURCH.—By this church our Saviour did not mean a party, bearing the name of a human leader, distinguished by a form or opinion, and, on the ground of this distinction, denying the name or character of Christians to all but themselves. He means by it the body of his friends and followers, who truly imbibe his Spirit, no matter by what name they are called, in what house they worship, by what peculiarities of mode and opinion they are distinguished, under what sky they live, or what language they speak. These are the true church—men made better, made holy, virtuous, by his religion—men who, hoping in his promises, keep his commandments.—*William Ellery Channing.*

EXTRACTS FROM TILLOTSON.—Nobody is so weak but he is strong enough to bear the misfortunes that he does not feel.

No man's religion ever survives his morals.

That is not wit which consists not with wisdom.

No man shall ever come to heaven himself who has not sent his heart thither before him.

That man will one day find it but poor gain who hits upon truth with the loss of charity.

Christ saves the world by undeceiving it, and sanctifies the will by first enlightening the understanding.

If we justly look upon a proneness to find faults as a very ill and mean thing, we are to remember that a proneness to believe them is next to it.

This happiness does Christ vouchsafe to all his, that, as a Saviour, he once suffered for them, and that as a friend, he always suffers with them.

A blind guide is certainly a great mischief; but a guide that blinds those whom he should lead is undoubtedly a much greater.

THOUGHTLESSNESS OF THE FUTURE.—I eat secure, I drink secure. I sleep secure, even as though I had passed the day of death, avoided the day of judgment, and escaped the torments of hell fire: I play and laugh as though I were already triumphing in the kingdom of heaven.—*Pugo.*

THE WORLD'S PLEASURES.—What profit is there in vain glory, momentary mirth, the world's power, the flesh's pleasure, full riches, noble descent, and great desires? Where is their laughter? Where is their mirth? Where their insolence? their arrogance? From how much joy to how much sadness! After how much mirth, how much misery! From how great glory are they fallen, to how great torment! What hath fallen to them, may befall thee, because thou art a man; thou art of earth; thou livest of earth; thou shalt return to earth. Death expecteth thee everywhere! Be wise therefore, and expect death everywhere.—*Hugo de Anima.*

LUXURY.—Luxury is an enticing pleasure, a bastard mirth, which hath honey in her mouth, gall in her heart, and a sting in her tail.—*Hugo.*

LUST.—Lust is a sharp spur to vice, which always putteth the affections into a false gallop.—*S. Ambrose.*

THE CROSS OF CHRIST.—The cross of Christ is the key to paradise; the weak man's staff; the convert's convoy; the upright man's perfection; the soul and body's health; the prevention of all evil, and the procurer of all good.—*Damascen.*

By how much the nearer Satan perceiveth the world to an end, by so much the more fiercely he troubleth it with persecution; that knowing himself is to be damned, he may get company in his damnation.—*Isidor., Lib. i, de Summo Bono.*

NO SECURITY BUT IN RIGHTEOUSNESS.—Security is nowhere; neither in heaven nor in paradise, much less in the world. In heaven the angels fell from the divine presence; in Paradise Adam fell from his place of pleasure; in the world, Judas fell from the school of our Saviour.—*S. Bernard.*

THE NECESSITY OF STRUGGLE.—If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—*Satanar.*

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, NOV. 11, 1888.

MISCELLANEOUS OBSERVATIONS.

It is of no use to attempt to discuss Bible doctrines with those who do not believe the Bible. The first question to be settled with such is the authenticity of the Scriptures themselves. But in all the doctrinal questions which arise in the theological world, there must be some ground upon which we can anchor; there must be some standard by which to test and decide conflicting opinions. Such a standard is the word of God. It is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. That those who do not believe this, should become confused and bewildered by the infidel vagaries of these last days, is not strange; but that they should be thus betrayed from their integrity who do receive all scripture as of the inspiration of God, is strange. It is also strange that any with this belief, should offer such sentiments, and bring up such objections to the truth, as the following:

1. "*It is only your hobby.* The Catholics have their hobby, the Methodists theirs, the Baptists theirs, and you have yours." Well, what if this is so? What if each one has a particular point on which he specially dwells? Does this alter the word of God? Does this prohibit its teachings from being definite and infallible on points of truth essential to the salvation of man? By no means. Well then, our hobby is, "To the law and the testimony." We only ask men to take the word of God, take it as it is, read it, believe it, obey it. Wherever we find its teachings particularly disregarded, there, as consistency demands, we are particularly tenacious for reform.

2. "*Every one can find enough in the Bible to substantiate his belief.*" Is it possible that any believer in the Bible should make such a statement. It is the "old fiddle" argument of infidels. We deny its correctness. Doctors of divinity, to be sure, by their earth-wise, but heaven-foolish subtleties, by their spiritualization, and mystification of the word of God, by the multitudes of their religious creeds, and the fierceness and animosity of their irreligious contentions, have paved the way for this objection. But the Bible is not responsible for the course of doctors of divinity. Whatever of truth any man or any body of men may possess, may be defended by the Bible. Nothing else can be. To say otherwise is to cast upon this wonderful book the worst of imputations. This no believer can do; for against this he is effectually guarded by his confidence in its divinity.

3. "*I do not think that all that I can do, will entitle me to eternal life.*" Who does, friend? Not we, to be sure. Have we ever so taught; that man in his present condition could by obedience merit eternal life? We do not so believe. Some people will persist in either misunderstanding, or misrepresenting us, on this point. When we endeavor, with every consideration at our command, to urge upon men the necessity of obeying the holy law of God in all its particulars, they meet us with the exclamation, Oh, you believe we are to merit reward by our good works, to purchase eternal life by obedience? No, sirs, we do not. The apostle Paul assures us that all the world are subject to the law of God; that all have transgressed, and are consequently all become guilty before God. Perfect obedience is all a person can in anywise render. All this the law demands; and hence should we live from this time forward in unexceptionable obedience, it can do nothing towards removing the guilt of past transgression; for we do nothing, in this case, but our duty; and we do not hold, with the Catholics, to works of supererogation. All our guilt of transgression, therefore, past, present or future, can only be removed through faith in Christ. Hence eternal life is the gift of God through Jesus Christ our Lord.

Now let us ask a question. Do you believe it possible to obtain justification through faith in Christ, while living in disobedience to the requirements of God? Because it is through faith in Christ that we obtain pardon, are you therefore freed from all restraint and authorized to transgress at pleasure? Will you continue in sin that grace may abound? The Apostle lays his emphatic "God forbid," on all such reasoning. Rom. vi. 15. Let no more be said, then, either of our hinging redemption on the merit of good works alone, or of your thinking to obtain salvation through faith alone without obedience. Obedience and faith can no more be separated in the plan of salvation, and the sinner obtain life through either alone, than a man can sustain his being with oxygen gas, or nitrogen, alone, though these are the component parts of atmospheric air. In their separate state they are deadly; united, they form air and sustain life. So faith or works alone depended on, will land us in the second death; united, they will secure us a right to the tree of life, and an entrance through the gates into the city.

4. "*What I feel to be my duty may not be the duty of another; and I am not to judge him for that.*" In some particulars this may be true. But it cannot be urged as touching the commandments of God; for we all owe the same duties to God and to each other. And whoever does not feel it his duty to obey the plain requirements of God, had better change his disposition, and that speedily.

5. "*Well, I believe in having charity.*" So do we. But what do you mean by charity? Do you know that the term is grossly abused? Do you know that it is made to cover mountains of trash which do not come at all within its province? What do you mean by charity? Do you mean fellowship? Perhaps you answer, Yes. Then we understand that those you have charity for, you fellowship? Yes. And you believe in having charity for people, if they don't see it their duty to keep the Sabbath? Yes. Then we will try it on another commandment. A man steals. Do you fellowship the thief? Oh, no. I do not fellowship the action, but I have charity for the man. But stop. A man's actions are an index of his character; and character is inseparable from the man. If you fellowship a thief, you fellowship his theft. If you fellowship the Sabbath-breaker, you fellowship Sabbath-breaking. And so of every sinner, and every sin.

5. "*Well, I hold to living peaceably with all men.*" Yes; and so do we—as far as in us lies! The Apostle elsewhere gives a standard on this point; namely, first pure, then peaceable. No peace till there is first purity. No peace with corruption; no peace with sin; no unholy compromise on the part of the child of God; no shutting of the lips to let impiety go unrebuked; eternal war with wickedness; for what communion hath light with darkness, or what concord hath Christ with Belial! First pure, then peaceable.

SUSPICIOUS.

We notice in the *Herald* of Oct. 9th an article in favor of the Sabbath, from one N. T. James, who claims that his words are words of inspiration, and who is evidently under the leadings of a spirit of virulent fanaticism. This article, notwithstanding the evidence it bears of the writer's condition, the *Herald* coolly inserts from beginning to end; and we have been led in our own mind to query concerning the reason for so singular a course. It is not usual for the *Herald* to admit into its columns writers of such a stamp. We would judge no man; but at the same time we shall be permitted to state plainly how, to us at least, the matter looks. Was not that article given in order to associate the Sabbath movement, in the minds of the readers of that paper, with what is wild and fanatical; thereby to prejudice their feelings and close their ears against it? So it looks. But, some one may say, you do not know that it is so; and you have no right thus to judge. Well; but it looks so; and we are not to blame for noticing how it looks. If such was not the *Herald's* intention, it wrongs itself;

for it thereby lays itself open to suspicion of a very unenviable nature. But if such was the intention, no censure can be too severe.

This suspicion is fostered by the course which the Editor of the *Herald* recently took in the case of a drunken vagabond, whom he accidentally fell in with, who chanced to be a believer in the destruction of the wicked. In the course of their conversation, the unsophisticated toper plead in palliation of his manner of life, his belief in the final end of all the ungodly. This case the Editor adduced as showing the tendency of that doctrine. We were glad to see him faithfully belabored for this, by I. C. Wellcome, a few weeks afterward. We think the present case is equally open to censure on the same ground. Had the article been concerning the traditional dogmas of Sunday-keeping, or an unconditional immortality, which the *Herald* has incorporated into its religious creed, we are confident it would never have secured an insertion. But if, indeed, no sinister motive is involved in this thing, the *Herald* is still open to the exhortation of the Apostle, to avoid even the appearance of evil.

SELL THAT YE HAVE. Luke xii. 33.

THAT this portion of the testimony of Jesus applies to the present time, while the Bridegroom is gone to the marriage, there can be no doubt in the mind of any who read the connection. It applies to those who profess to "wait for their Lord." But is it heeded? Are the rich among us making whole-hearted efforts to sell that they may give to the cause of truth? See the languishing state of the cause at the present moment; suffering in every department. Witness the repeated calls for help, and almost entirely unheeded. Behold the ripening harvest! opening to every laborer many chances to work for the good of souls, his own salvation and the glory of God; yet who is burdened? Do those who have this world's goods cry to God to open the way? Do they lay all on the altar, and then Elijah-like pray that it may be consumed? We know the majority of them do not. They are not willing to sacrifice. What they have is the Lord's, and he says, "SELL," but they make excuses; "cannot get more than half or two-thirds its former value, and we don't want to throw away our property," &c. Thus the cause suffers on, but the Lord will soon leave these unfaithful stewards and raise up those who will gladly sacrifice for the truth. If they are not willing to use their means in such a cause now, when help is needed they will in a little while throw it to the moles and bats, and they will be lost with it.

Some have sold and sacrificed for a season, but now are getting weary. Others have sold and bought again, and still the cause suffers on. The loudest appeal for help does not in the least trouble many of these worldly professors. They have been warned again and again, but heed it not; they are dying, and they grasp their earthly treasure with a death grasp. They know their Master's will, but do it not. Alas for them! it will soon be said, They are joined to their idols, let them alone.

But what right have we to admonish on this subject? My answer is, The word of God requires it. A little boy eight years of age, when asked by the minister why he believed that the seventh day was the Sabbath, answered, "It reads so in the Bible." The minister was confounded. So we say on the subject of selling, and sacrificing, and not being weary in well doing. "It reads so in the Bible."

O ye rich men, I tremble for you. What will ye do in that day? O make haste to "sell that ye have" and transfer it to the bank of heaven before it is too late, and your eyes greet the dreadful words, Bank shut! Too late! Too late! O make the deposit now. Lay up your treasure where it will be safe. Send it on before you. Exchange this world for that which is to come. Prepare for yourselves a shelter from the coming storm, and friends that will receive you to everlasting habitations.

M. E. CORNELL.

From Bro. Hutchins.

BRO. SMITH: The goodness of God to me, especially within the few months past, constrains me at this time to write a few lines for the encouragement of those of like precious faith.

The last of August, while in Monterey, I was brought very low by sickness. I was soon greatly reduced in strength, so much so that I could help myself but little, and I could get but little rest by day or night for several days.

The state of my health previous to this time, together with so sudden an attack of disease, left me but little reason to hope for a recovery unless the Lord should especially interpose in my behalf. I then felt like committing my case to Him who is our refuge, and strength, and a "very present help in time of trouble." The prayer of faith was offered in my behalf; the Lord heard the cries of his children, and graciously answered. I was strengthened to arise from my sick bed and walk, and to join with the dear brethren and sisters in giving glory to his ever blessed name. From this hour I began to amend. Truly, gracious is the Lord, and righteous; yea, our God is merciful. "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Ps. cxvi, 1, 2.

I trust this affliction will yield the "peaceable fruits of righteousness" unto me. By it I feel instructed and profited.

And here I wish to add my firm conviction that the church of God is about to enjoy the outpouring of the Holy Spirit as it has not before. Shall we all be ready for it, brethren and sisters? We shall if we heed the counsel of the faithful and true Witness. O, let each of us awake and arise, and put on the whole armor! The reward of eternal life is about to be given to the overcomers. The pilgrim's home is near.

"The battle's almost o'er,
The race is almost run;
Then with our glorious conquering King,
We'll sit down on his throne."
A. S. HUTCHINS.

Battle Creek, Nov. 7th, 1858.

MR. SEL'S ARTICLES.

WHILE traveling from place to place I have often been asked, Who is it that writes so much in the *Review*, signing his name *Sel*? They remarked that he did not appear to be very firm in the present truth; for his language was not like the rest, &c. Of course we have to inform them that "*Sel*." is placed to articles selected from various authors known and unknown, the majority of whom lived before the present truth was understood. And I must confess that I also have had some trial about this *Sel*. monopoly; not because there are not many good things in those articles, but there is a lack of vitality in them. The fire of present truth is not there. The same ideas written out by those fully in the Third Angel's Message would be far more interesting. But where is the fault? It surely is not in the Editor; for he has made several calls for articles from the living preachers and others. For one I must confess that I have been too negligent in this matter. I have excused myself on the ground that others were far more capable; but if the ten talents are buried, the one must be improved.

Bro. Smith needs a greater variety of *original* matter to select from, so that he will not be under the necessity every week of poring over the old musty papers and books of Babylon in search of scraps, free from fables, to fill up the columns of the *Review*. My conviction is that our Editor has not been rightly used. "Why don't they write?" is still the question.

Come, brethren, let us repent, and pray the Lord to fill us with heavenly fire, that we may write in the language of Canaan; and then pour in a perfect avalanche of short, pointed articles and reports of what the Lord is doing, and drive Mr. *Sel*. into his own appropriate place; viz., a small corner.

M. E. CORNELL.

Portage, Wood Co., Ohio, Nov. 1st, 1858.

To all of which we respond, Amen.—ED.

LAMB-LIKE VOICE.

EXTRACTS FROM THE RECORDS OF THE SUPREME COURT OF OHIO, CONCERNING SUNDAY LAWS.

"We must always keep in mind, that it is no part of the object of the act to enforce the observance of a religious duty. The act does not, to any extent, rest upon the ground that it is immoral or irreligious to labor on the Sabbath, (Sunday,) any more than upon any other day. It simply prescribes a day of rest, from motives of public policy and as a civil regulation; and as the prohibition itself is founded on principles of policy, upon the same principles, certain exceptions are made, among which are "works of necessity and charity." In saying this, I do not mean to intimate that religion prohibits works of necessity or charity on the Sabbath; but merely to show that the principles upon which our statute rests, are wholly secular; and that they are none the less so, because they may happen to concur with the dictates of religion. Thus the day of rest, prescribed by the statute, is the Christian Sabbath, yet so entirely does the act rest upon grounds of public policy, that, as was said in *Bloom v. Richards*, 2 O. S. R. 391, 392, it would be equally constitutional and obligatory, did it name any other day, and it derives none of its force from the fact that the day of rest is Sunday. For, as was also said in that case, *no power, whatever, is possessed by the legislature over things spiritual, but only over things temporal; no power, whatever, to enforce the performance of religious duties*, simply because they are religious—but only, within the limits of the constitution, to maintain justice and promote the public welfare.

"Unless then, we keep constantly in mind, that the act rests upon public policy alone, we will be in great danger of giving it a wrong construction; and instead of reading it in the light of the constitution, which prohibits all religious tests and preferences, find ourselves led away from its meaning by the influence of our own peculiar theological tenets."

"What is the object of the statute? We do not suppose that any part of its object was to punish persons for not observing the Sabbath, in a particular way; this would be persecution, and as the Legislature have no power under our constitution to pass such a law, it would be a nullity. How far then, can the Legislature go in this matter? No farther than to protect that portion of the community who observe the day as hallowed to religious exercises, from disturbance and annoyance."

"It is the glory of our country that the right of belief in any particular religious tenet—without molestation on account thereof, is granted to every one; but this principle can only be preserved by extending it equally to the unbeliever. It is the same great indivisible principle that alike protects humanity, the birth-right of the whole, which each with equal reason may claim, should he believe any religious creed whatever; or should he disbelieve the whole."

On the point of enforcing religious obligation by law, Judge Caldwell says:

"The pernicious and ruinous consequences of enforcing religious principle by legal enactment have been so well tested, and are so apparent, that any decision of the kind should not be regarded. Indeed, if I were to attempt to present the error into which I think the court have fallen in this decision, in its strongest light, I would do it by a reference to the action of the courts, and legislative bodies, not only in Europe, but in some parts of this country, in its early settlement, in attempting to enforce the observance of the Sabbath (Sunday) by law. It always has, and always will produce, a pharisaical and hypocritical observance of a religious duty, and creates a spirit of censorious bigotry, and tends powerfully to destroy every religious feeling of the heart."

The circumstances calling forth the above sentiments should here be mentioned. The Supreme Court pronounced a decision in regard to the violation of Sunday, which Judge Caldwell dissented from, claiming that it was unconstitutional. But subsequently the decision was reversed by the Supreme

Court without a dissenting voice. The time has not yet come for the "mark of the beast" to be enforced, consequently they are yet restrained; although we see the spirit manifested more and more. The low muttering of the dragon-like speaker is heard; and it is ominous of the approaching Sunday decree, which prophecy shows must certainly come. The two-horned beast has a dragon's heart, and out of the abundance of that heart, his mouth will certainly speak. May these little workings of the dragon spirit admonish the remnant of commandment-keepers to be ready for the dreadful voice that is soon coming against them.

M. E. CORNELL.

Republic, Ohio, Oct. 17th, 1858.

Truth in the Keeping of Minorities.

THE true course of historical development is not always with the majority, whether in the church or in humanity in a more general view. It is sometimes with the minority, and that a very small one, while the great body is corrupt. In the church of Sardis, Christ had "a few names who had not defiled their garments," while the church in general "had a name that it lived and was dead." Truth must not be put on the issue of a popular vote. If we cannot acknowledge her except in a majority, we must inevitably have gone with "the world of the ungodly," and pronounced Noah a wrong-headed agitator. We must have decided the idolatrous nations to be in the right, and the solitary emigrant from Ur in the wrong. We could not surely have sided with Elijah when in the cave of Horeb he was, to all appearance, left alone, and "all Israel had forsaken the covenant of the Lord;" nor with Jeremiah "in the pit," or "the low dungeon," against the elders, princes, and fathers of the Jewish church and government. How could we have espoused the cause of the Baptist or of the Redeemer himself, against all the dignitaries of the ancient church, or have taken part with early Christianity, when the Jews called it heresy, and the Greeks despised it as foolishness, and the Romans denounced and drove out its professors as atheists and enemies of the human race, and it was everywhere spoken against, and its most illustrious teachers were accounted as the filth of the earth and the offscouring of all things? Yet Christianity was as true, and holy, and divine then, when the wise men after the flesh, the mighty, and the noble were all on the other side, and none but the foolish, the weak, the base and despicable things of the world were to be found among its disciples—as it is now, when it animates the civilization of the world and (nominally at least) controls the power of the mightiest nations, and rivers, cities, islands, and cathedrals are called after the once despicable names of its early ministers. O, we must seek some truer test of truth than the popular voice or the approval of the world in any form, or our very allegiance to truth may turn out to be nothing better than servility to man, and our high hopes of acknowledgement and reward at last be confounded by that terrible question, "Hast thou done these things at all unto me, even unto me, saith the Lord?"—*Sel*.

The Right Performance of Duty.

I must not venture on a duty unless I bring God to it, nor rest satisfied, unless I carry God from it. Hear David's precept, O seek the Lord, and his strength, seek his face for ever more. Be sure thou rise not from duty before the countenance of God rise in mercy upon thy soul. It must be Christ that shall meet thee; or else it will be no ordinance of comfort to thee. What is the chariot if thy beloved be not in it? Oh, blessed is that soul that ever prays, hears, receives, and carries Christ to all, enjoys Christ with all, and seeks Christ among all. Lord! in all my approaches to thee, let me go out in thy strength, and return in thy presence.—*Sel*.

LIFE.—The bread of life is love; the salt of life is work; the sweetness of life, poesy; the water of life, faith.—*Mrs. Jameson*.

BABEL BUILDING.

How cheered the sons of Noah were,
While they were building Babel,
And shouts rang out upon the air,
Because that they were able
To build and climb on brick-work frame,
That years to come might read their name.

What disappointment sad they see,
As they confounded were!
And groans, instead of joyous glee,
Now rang upon the air!
For, how to speak, they had forgot—
Filled with dismay, they left the spot.

And now the men of modern days
Are building up their Babel;
And shouts of joy and songs of praise
Ring o'er the Atlantic Cable.
But soon the elements with heat
Will melt, and all their plans defeat.

They've chained the lightning in its course,
They've bottled up the steam;
And now, behold, the iron horse
Becomes an agile team.
With lightning speed the chariots run,
While man exclaims, *See what I've done!*

How little do they realize
The "preparation day!"
That all these signs, before their eyes,
Speak, Christ is on his way!
Soon he will come to try their works,
And give to each their just deserts.

But this is not the only tower
That's built on Shinar's plain—
I hear the workmen from their bower,
I turn and look again.
They're singing loud of God and heaven,
And telling of their sins forgiven.

But how they tug and toil to lay
A platform of their own!
For that "old law" has passed away
Jehovah wrote on stone.
They think they see a flaw therein,
And now to keep it would be sin!

Again, for them to wait so long
For Jesus to return,
It seems is altogether wrong—
A shorter way they learn:
Death is the gate to endless joy,
Which leads to bliss without alloy.

Since they have found a shorter way
To gain their fancied rest,
They can defer the judgment day,
And so they think it best.
For why the judgment of the Lord,
Since each at death receives reward?

And now they sing the siren song,
The earth will long remain;
And thousand thousand years roll on,
Ere Christ will come again.
He'll not come yet, is all the talk,
And those that look for him they mock.

But soon this man-made tower must fall;
It's built upon the sand;
Untempered mortar's in the wall—
We know it cannot stand.
Alas the crash! it must be great,
For it decides the builders' fate.

O, would they hasten to be wise,
And cease at once to build;
And lift their hearts, their hands, their eyes,
To Zion's holy hill;
Where Jesus pleads his precious blood,
And thus escape the avenging rod.

CORNELIA RICE.

UNBELIEF.

"O fools, and slow of heart to believe all that the prophets have spoken." Luke xxiv, 25.

THERE have been periods in the history of the church and of the world, in which (on account of some great event affecting the condition of man) there is such an important bearing upon the vital interests of mankind, as to call the attention of God himself to the subject, to such a degree as to reveal the main facts to his people hundreds of years previously.

Such periods are called eras, and time is reckoned from some era, as we reckon time from the birth of Christ, or from the deluge, or as the Jews reckon from the departure from Egypt, or from the return from the Babylonish captivity. The creation of the world was a remarkable era, the deluge was another, and the first advent of Jesus Christ, his humiliation,

his crucifixion and ascension, was the most remarkable and astonishing event, or era, recorded in history, because of its bearing upon man's future destiny.

But there is an era just before us; viz., the second advent of Jesus Christ, which promises to eclipse all previous eras, so that they will seem as small events compared with this; and though mankind mock at the idea, as they did at Noah who foretold of the deluge for 120 years; though impious scoffers rail as they did at Jeremiah who foretold the captivity of the Jews in Babylon; though the visible church reject the idea as the Jewish church did his first advent; yet come it will, for the word of the Lord is sure.

Ever since the fall of our first parents, there has been a disposition on the part of man to reject the word of the Lord: his warnings have been slighted, his invitations despised, and his offers disdainfully rejected by the vast majority of our race, even until now; and it would seem even necessary that a full stop should soon be made to the wickedness of man, for the cup is nearly full.

The deluge was foretold by Noah amid contempt and scorn, yet it came as pre-determined. The deliverance of the Hebrews from Egypt was effected by a series of miracles, extending through forty years, according to the word of God, in spite of the opposition and heartlessness of the rescued captives, and they were established in the pleasant land, freed from the oppressor's lash. Thus God fulfilled his promise to Abraham, to Isaac, and to Jacob; but the word and promise of God was rejected, and one generation perished in the wilderness. Even so was the word of the Lord rejected by them in the time of Isaiah and Jeremiah, and the Babylonians came and carried them into captivity; and at the end of this seventy years of exile, when warned to flee from Babylon, very many of them rejected the call, and were engulfed in the destruction which afterwards befell that wicked city and nation.

But the first advent of the Messiah, the most remarkable event recorded in history since the creation to the present; this event so often spoken of, and so clearly described by the prophets; this event so well attested by his miracles, his teaching, his example of purity and patience, was ignored by the then only visible church. It is true a few acknowledged his divinity, but only a few. O wonderful, willful ignorance! O blind envy! adamant obduracy! The first advent of Jesus was too humble, too lowly for the soaring Pharisee; the prophecies were too mysterious for the wise lawyer and the ambitious scribe, too deep for the rapacious, money-loving Jew; and so the meek and lowly Jesus was rejected, despised, spit upon and crucified.

On this occasion, having arisen from the dead, Christ addresses his mourning followers as above quoted, "O fools, and slow of heart to believe," &c. But why fools? because they did not implicitly believe what the prophets had spoken of him. O then, if Jesus laid such stress upon what the prophets had spoken, what must be the guilt of those who wholly omit to read or understand the prophecies of the Old and New Testaments? Why were these revelations of the plans of Jehovah made to the prophets of the old and new dispensation, if they were forever to remain sealed? No, they are to be *unsealed*, before the events transpire, to the *wise* who shall understand.

But there is a practical application of this subject to the present state of things, which is solemn and fearful; viz., the present generation are acting over again the same skeptical part as to his second coming that the Jews did to his first advent, 1800 years ago. Yes, the visible churches in their hatred to Adventism, and in their opposition to the law of God; in the contempt cast upon his holy Sabbath from week to week, in the face of the light now shining every where; in their efforts to put the Sabbath under foot, and to set up a pagan festival in its stead; in their efforts to darken the page of prophecy which sheds such a flood of light upon the second advent of the Messiah, are acting a part ten-fold more aggra-

vated and fearful than that enacted by the Jewish church 1800 years ago. Why? Because we have ten-fold more evidence of his second coming, and of its time and manner, and of the accompanying circumstances, than the Jewish church had of his first advent.

In proof of this, let any candid person examine carefully the evidences of the advent of Christ and of his life, sufferings and death, which were in possession of the Jewish church at his first coming, and compare it with the light now shining upon the page of prophecy in both Old and New Testaments; and such a person after carefully and intelligently weighing the comparative evidence, must certainly admit that the light now beaming upon and from prophetic scriptures, is far, very far greater, than could have been realized either in the days of Noah or of Jesus Christ.

We have the same prophecies which they had, and besides we possess the awful history and final end of those who rejected them, and the general experience and history of those nations mentioned in the Bible, together with the accredited history of the fulfillment of many of the prophecies. Thus we have numerous data and stand-points from which to view the future, and a vast mine of cumulative evidence daily increasing; we possess the prophecies of Christ himself, and by his apostles, clear and well defined; we have the signs of the times, and all point with awful precision to the all-absorbing event, to that great day just looming up before us.

Now too, the human intellect is cultivated, the mind enlarged, the means of knowledge are greatly increased, and the facilities for the investigation of truth are greatly enlarged and spread abroad; and such is man's present power of investigation, that nothing material is seemingly too high or too deep for his study. Height and depth, length and breadth, are accurately measured, and by means of skillful and scientific combinations and arrangements, his eye penetrates the depths of space, into other spheres; he brings suns and systems into his range of thought; he pries into the earth, and classifies its materials; he analyzes the very air we breathe; he tames the lightnings; almost annihilates time and distance, and performs unnumbered wonders; but alas! when he turns to the page of prophecy, or the law of God, one is obscure, and the other is done away.

The word of God and the practice and precept of the church, are seen to be at such points of opposition, and at such variance that one or the other must be set aside; and there are so many magnets on the side of man's precept, that the silent and severe word of God, is lost sight of and forgotten or ignored, and the natural mind at once leans upon its kind. Truth is darkened and obscured; light is taken for darkness and darkness for light; and so is enacted over again, the blind part of the Jews of old, who were blind and deaf, but thought they saw and heard.

These are not random thoughts; they are well attested facts. And startling though they may be, we should know them, should bear them in mind. They remind us of the corruption of the age; they warn us of its perils and dangers. We must stand aloof from spiritual Babylon, must come out of her or be partaker of her sins, and receive of her plagues.

Rest assured, dear brother or sister, that it is not a light thing to serve the Lord, to keep his commands, and have the faith of Jesus. We must leave their assemblies, must protest firmly against their Sabbath desecration, their mock baptism and other errors, and must bear plain witness in regard to Christ's second coming, and the awful plagues impending over the wicked. All are wicked who trample upon God's law, be it done ever so solemnly.

One point here claims our attention in regard to the eras in the past; as in the days of Noah. God by Noah called loudly for a reform previous to sending the deluge upon the earth; so it was previous to the first advent of Christ that John the Baptist preached repentance. He called the leaders of the Jewish church a generation of vipers, and this gave great offense; he rebuked king Herod, and this faith-

ful dealing cost him his life. It was against the crimes of the professed church, and those in high places, that he hurled the thunders of truth, against hypocrites, who were sitting in Moses' seat, expounders of the law, scribes, Pharisees, priests and Levites, white-washed with apparent sanctity; against such he pointed his sharpest arrows of reproof. The ancient prophets of the Lord began with these elevated sinners when a reform was called for, and whenever in the past the church departed from the standard of purity and became corrupt, then God has raised up faithful reprovers; and whenever such reproofs have been rejected by those to whom they were sent, the judgments of God have immediately followed. This offensive word, *repent*, has often been the stone of stumbling over which corrupt churches and false prophets, and lying teachers, and thoughtless nations, with their reckless rulers, have stumbled, and fallen, and expired.

So now a reform is called for; reprovers are raised up who preach repentance. Repent, repent, they say; turn, turn, O house of Israel, from your idolatrous pagan rites. O ye corrupt churches, repair the breach, restore the ancient paths, prepare, prepare for the coming of the Lord; but all in vain. This offensive word, *repent*, has the same effect now upon these confused organizations, that it had when it fell from the lips of John the Baptist in the wilderness of Judea.

But a grand era is now quickly coming. The day of God's wrath is near, it hasteth greatly. It will be an era fraught with awful importance to the wicked; but to the righteous it will be a bright, a glorious day. To the wicked it will be a day of tempest, of hail, and of pestilence; but to the righteous, a day of deliverance, of joy and rejoicing, an era from which through eternity they will date immortality and eternal life.

How remarkable that any with the prophetic scriptures open before them, with their fulfillment recorded on almost every page of profane as well as sacred history, can still reject the testimony of the prophets. How strange that the second advent of the Messiah can be doubted in the face of such proof! Oh awful thought! that men are now ripening for the seven plagues spoken of in Rev. xvi. "Babylon is fallen. Come out of her my people, that ye be not partakers of her sins, and receive not of her plagues." Rev. xviii. J. CLARKE.

LETTERS.

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

From Bro. Preston.

BRO. SMITH: I noticed in the last *Review* a letter from Bro. Wheeler, stating something of his labors in our place, and that one had decided to keep the Sabbath. Well, it was blessed to see one decide to keep all the commandments of God and stand alone; but this dear sister was not long to stand alone: her husband, and four other heads of families have embraced the Sabbath since Bro. Wheeler left. It appears that these dear souls were starving for the truth, and had been crying to the Lord to send them the light. It has come, and they seem to rejoice greatly in the light. We also feel to rejoice for what the Lord has done in this dark place. We thank the Lord that he permitted Bro. and Sr. Wheeler to visit us and labor for us and this dear people. I think the Lord has other jewels yet in this place. Be encouraged, dear lonely pilgrims.

We have been here in this dark place four years, and many have been our tears, and prayers, and groanings before the Lord that he would raise up some, even one, to go with us. Thank his dear, precious name, he has seen our tears, heard our prayers, and raised up more than one to journey with us to mount Zion.

We were greatly blessed in attending a late conference, and once more meeting with Bro. and Sr. White, and Brn. Loughborough and Wheeler. O, the blessed privilege of meeting and mingling our tears, prayers and testimonies with God's remnant

people. The strong, truthful testimony from those precious of the earth did us good. We are encouraged. We know this is God's cause, and will triumph.

Your brother trying to please the Lord,

C. B. PRESTON.

Glenmore, N. Y., Oct. 28th, 1858.

P. S. Could not Bro. A. Ross, or Bro. Arnold, or Bro. Chase, from Jefferson Co., visit us and receive a blessing by watering others that are thirsty.

C. B. P.

From Bro. Phelps.

BRO. SMITH: I feel that I would like to speak once more a few words through the *Review*. Since I returned home from the tent-meeting at Crane's Grove, Ills., my time has been nearly all occupied in preparing to move. I am going to locate at Koskonong, and am nearly ready to go.

I feel anxious to get into the wide harvest-field once more. Truly the harvest is great and the laborers few. The Third Angel's Message is every thing to me, and the only hope I have of getting the victory over the beast, and his image, and his mark, and the number of his name, is in keeping the Commandments of God and the Faith of Jesus. Rev. xiv, 12. The Third Angel's Message has been doing a thorough work in the hearts of some in this part of Wisconsin, while they have taken hold anew, and resolved to go through at the expense of their all. I believe the Lord is beginning to work for his people in this State once more.

I have just taken up one of the *Advent Messengers*, published at Ann Arbor, Mich., Sept., 1855, (for I have some of them about my house,) in which I read the appointment of two conferences which were held in this State in October, 1855; and it has caused me to reflect upon the past. I am desirous to remove every thing out of the way that I have had any hand in placing in the way of the Third Message. I attended both of those conferences; one at Eldorado, and the other at Koskonong; and it was there resolved by the majority present to withdraw sympathy and support from the *Review*. The majority were in favor of having another paper established, and most of us lent our aid to the *Messenger* until it went down. I believe many of us were honest, but deceived. Many looked for the *Review* to go down, but God had his hand to the work and sustained the *Review*, and kept alive the Third Angel's Message. His frown was upon us, and we began to die spiritually, and the doctrine of the future age came in by degrees. Many sympathized more or less with that; the spirit of the world took hold, and family altars went down, and death and devastation followed. In the Winter after our conferences, Bro. Bates came to Wisconsin in search of honest ones. He met with a cold reception from many, and much opposition. I advertised him in the *Messenger*, which caused him sorrow of heart. I wish to say that the letter I sent to the *Messenger* against Bro. Bates, was uncalled for; and if I had not sympathized with the future age, and partaken of that spirit, I should not have done it. I desire to confess all my errors, and be found without fault before the throne of God. Rev. xiv, 5.

There is need of more labor in this part of the State than we have at present. Can Bro. Ingraham come this way, and spend a few weeks? I think much good would result from his labors here. I feel that what is done must be done quickly; for soon it will be said, He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still.

Your brother striving to overcome.

W. PHELPS.

Hebron, Wis., Oct. 24th, 1858.

From Sister Webster.

BRO. SMITH: I have for some time past had a desire to address, through the *Review*, the brethren and sisters in Christ, who are trying to keep the commandments of God. While on a visit to Bro. Solomon Welcome's, in Almond, last April, he put in

to my hand a little work entitled, "A word for the Sabbath," which I took and read with great interest, at the same time laying my mind open to receive instruction. I prayed God to lead me into all truth. Bro. S. then handed me another, entitled, "The Law of God," which I read and considered a convincing argument, a work founded on Bible truth, in favor of the Sabbath of the Lord. I was satisfactorily convinced that the law is binding on man, and will be until the end of time. I at once commenced keeping the seventh day unto the Lord, and was blessed in so doing. Since that time the Bible seems almost like a new book to me. When I read its sacred pages I find many precious promises for the encouragement of those who love God and keep his commandments. I desire to be among the true and faithful. I rejoice that I ever heard the Third Angel's Message. O that I may live so as to be counted worthy to be numbered among the jewels of my Master when he shall come to gather his elect from the four corners of the earth.

Yours in Christian bonds,

RUTH E. WEBSTER.

Oasis, Wis., Oct. 21st, 1858.

Extracts from Letters.

Sister P. Barrows writes from Bridgewater, Vt., Oct. 22d, 1858: "Love for the cause of my Redeemer induces me to write. I am trying to make my way through to the kingdom, but feel the need of a deeper work of grace in my heart, more faith and love, and that holy zeal which characterized the apostles. I am thankful for the privilege of hearing through the *Review* of the advancement of the Third Angel's Message. I want the paper continued to me as long as I stay on this mortal shore."

Bro J. Whitmore writes from Jackson, Mich.: "I am still striving for the kingdom which is just in sight. Although I make slow progress, I rejoice that we are so near home. The good ship will soon come to port. Our way is onward. The path is strait and narrow; but wide enough to walk in if we step carefully, and keep our eye upward to the heavenly Sanctuary where Jesus is pleading for us.

"I feel thankful for the *Review and Herald*. It brings cheering news weekly of the wonderful work of God. My prayer is that he would soon gather in all his elect."

OBITUARY.

FELL asleep, Oct. 4th, 1858, our only child, Alvah N. Titus, aged two years and six months.

"The loved, the bright, the beautiful,
From earth must pass away;
And bitter are the tears that fall
Above the senseless clay.

"Alas! 'tis hard to part with thee,
Our darling little boy;
Yet well we know 'tis promised thee
To rise to perfect joy.

"Oh we shall miss thy joyous laugh
And shouts of childish glee;
And listen oft with throbbing heart
For thy footsteps light and free.

"And oft in slumber shall we meet
Thy small mouth's rosy kiss,
And waken with a bitter pang,
Thy twining arms to miss.

"A vacant place is at our board,
A void is in our heart;
Our child, our loved, our beautiful,
'Tis hard with thee to part!

"To lay thy little form away
Within the silent tomb,
Then turn and leave thee slumbering there,
In darkness and in gloom.

"Yet Alvah, darling, short thy stay
Within that narrow bed;
Thy little form will scarcely feel
Corruption's withering tread,

"Ere thou shalt hear thy Saviour's voice,
Arise, ye dead, and sing,
Where is thy victory now, O grave?
And where, O death, thy sting?"

JAMES H., & MARY TITUS.

Perry, Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. NOV. 11, 1858.

Up for Office.

PROBABLY no one can have failed to notice, during the recent fall elections, the zeal manifested by the political candidates of all parties, and the sacrifices they were willing to make to accomplish their aims. What was the secret of all this zeal and activity? Simply this: They were up for office. If they gained their end, they were to be elevated to a position a little higher than their fellow-citizens around them, to have a little honor bestowed upon them, and to receive a little aggrandizement as the reward of their services.

There are but few transactions of real life from which we may not draw some lesson. And from these scenes, we may derive instruction. We, too, brethren, are up for office. Not, indeed, such an office as men can bestow; not an office the advantage of which is doubtful, and the honor temporary and uncertain; but one the glory of which shall never pass away. What is it? It is to be made kings and priests unto God, to reign with Christ a thousand years on glorious judgment thrones, and ever after that upon the earth made new. Such is the prize within our reach, if we make haste to secure it. Who then should make the greatest effort and manifest the greatest zeal? Those who are striving for the least, or those who are laboring for the noblest prize? Which should call forth most energy? An insignificant or an eternal reward? But, brethren, which *does* most excite it? and who *are* the most zealous? Ah! these are the questions. Must we, candidates for eternal life and the immortal honor of the sons of God, confess ourselves outdone by political partizans, in efforts to secure the prize, who aim only at a little earthly glory? It ought not so to be. Where is the zeal, the activity, the energy, corresponding with the prize for which we are seeking, and the importance of the time in which we are living? Swiftly the day of decision approacheth. Soon the sentence will be declared, and he that is holy will be forever so, and he that is filthy can never free himself therefrom. Let us not suffer, brethren and sisters, the children of this world to be wiser in their generations, or more consistent, than the children of light. Let us be zealous to make our calling and election sure.

Bro. Sperry.

Those who have been pained to hear of the sickness of our dear Bro. Sperry in his western field of labor, will be gratified to read the following note from him, dated Round Grove, Ills., Nov. 3rd, 1858.

"Bro. SMITH: It is with deep gratitude to God that I write; having been bound by the power of disease since the 3rd of Sept. until last Sabbath, the 30th Oct. While upon my bed, looking to the Lord, the Spirit bade me arise and go free. I obeyed, and, as I walked forth, the blessing of God descended and rested upon me until I was enabled to walk in perfect freedom. Praise the Lord forever for his goodness to his children! I write for the encouragement of those who have offered their fervent prayers for us in this affliction. We have not sought the Lord in vain. The promises of God are yea and amen. I trust my eyes have been anointed and that I have been taught some valuable lessons which will work out the peaceful fruits of righteousness. The promises of God appear more glorious and sure. It is certain that God is a stronghold in the day of trouble, and this promise has followed me, [Ps. l, 14, 15.] Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. When we come to God we must believe that he is a rewarder of those that diligently seek him. The Lord help us to believe and walk out upon his word, and get ready for the loud cry and latter rain that we may receive immortality and eternal life. Blessed hope! The trials of earth will be passed, our joys complete, safe in our Father's home."

Correction.

As the brethren in several places have been astonished and grieved by the report that Bro. J. Dorcas had lost his interest in present truth, sold out in Ohio and bought two hundred acres of wild land in Iowa, and was moving on to it, &c. I am glad to inform them that it is a mistake. He has moved West in order to get his family away from the hard influence of opposing relatives. He

is willing to make any sacrifice to save his family. His zeal in this direction is worthy of imitation by many others. I question whether it was best for him to make so long a journey to another State, but his motive I do not question. I know of many that seem perfectly calm and contented while their children are following the spirit and practices of the world, and they have been admonished again and again that their children were going in the broad road to perdition. Such parents will wake up ere long. I fear, when it is too late. O that parents would consider in time and make a zealous effort to save their families.

Many parents in Michigan have no occasion to weep over Bro. Dorcas because of his unwillingness to sacrifice for the good of the Cause or his family, but much reason to heed what Jesus says, Luke xxiii, 28, "Weep for yourselves and for your children." See also Joel ii, 12; James iv, 9. M. E. CORNELL.

Gilboa, Ohio, Oct. 25th

BRO. T. DRAPER would say to any brethren who may be passing through McGregor, Iowa, that he may be found at the house of Jno. G. Bass, where he would be rejoiced to see them, and happy to wait upon them.

Appointments Withdrawn.

My appointments at ULYSSES and PORT ALLEGANY are hereby withdrawn, that I may labor in a new place in West Union. There is an interest in this place to hear, and though I would be glad to meet with the brethren according to my appointment, duty seems to call me to change my course.

R. F. COTTELL.

Business Items.

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G. W. Bear: Your paper has been sent to Van Buren ever since you ordered the change.

S. A. Durfee: The papers are paid to No. 8, next Vol, at which time they will be discontinued.

P. Miller, jr: A. Miller's paper was paid up to No. 14 of the present volume. We square his account, stop the paper, and place the fifty cents to your credit.

S. A. McPherson: You do not tell us where to send the paper to Geo. Starned and E. Benedict.

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