

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 XVI.

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

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"JUST AS THOU ART."

Counterpart of the beautiful hymn, "Just as I am."

Just as thou art—without one trace
Of love, or joy, or inward grace,
Or meekness for the heavenly place,
O guilty sinner, come.

Thy sins I bore on Calvary's tree;
The stripes thy due were laid on me—
That peace and pardon might be free—
O wretched sinner, come.

Burdened with guilt, wouldst thou be blest?
Trust not the world; it gives no rest:
I bring relief to hearts oppress—
O weary sinner, come.

Come, leave thy burden at the cross;
Count all thy gains but empty dross;
My grace repays all earthly loss—
O needy sinner, come.

Come, hither bring thy boding fears;
Thy aching heart, thy bursting tears:
'Tis mercy's voice salutes thine ears;
O trembling sinner, come.

"The Spirit and the Bride say, Come,"
Rejoicing saints re-echo, Come;
Who faints, who thirsts, who will, may come;
Thy Saviour bids thee come.

BUSINESS PROCEEDINGS OF B. C. CONFERENCE.

(Continued.)

BRO. WHITE. As it is a fact that there is now no law in this State under which we can organize, it would be difficult for us to tell whether it would be a violation of principle or not, till that law should be passed. Probably at the next session of the legislature, such a law will be framed. I have been informed that there are several things of this kind coming up, and that our organization will come under some act which must be made in reference to these things. Perhaps Bro Sperry's remarks are to the point; but I think the question is, whether it is right for us to avail ourselves of the benefits of the law in legal organization or not? Is it right for us to take any steps by which we can hold church property or not?

BRO. WAGGONER. I would inquire whether what Bro. Andrews proposes is that which could be entered into now.

BRO. ANDREWS. It is not. There is no provision now existing by which the REVIEW Office can be held; and the constitution of this State forbids the passing of special acts for this purpose. Consequently before any action can be taken, before we can do anything, there must be some act of the legislature authorizing it to be done.

BRO. BUTLER. I wish to make a remark right here. I believe that Bro. Andrews has touched the question here to-night whether the objects to be gained will overbalance the detriments we shall receive. As far as I have ascertained the

feelings of the brethren in Ohio, I know it is their voice that Bro. White should be released from any unnecessary burden. But they deem it necessary to keep two things in view: one the law of the land, and the other, the law of high heaven. We must recognize a higher law than the law of the land; and to conform to that must be our highest motive. While we aspire after the benefits of the law of the land, we must also look after the law of heaven. If we can have such an organization as is recognized in the New Testament, and still have the protection of the law of the land, all well and good. But let us look first that we do not run counter to the law of heaven.

BRO. WAGGONER. With many of the brethren at large, I have had my feelings on the subject of organization. I have been slow to believe that Bro. Cottrell's articles raised the prejudice attributed to them. Brethren have referred to them because they expressed their minds. We have preached and written very much after the same style. The sentiments found in Bro. C.'s articles will be found in our books and sermons. And as I have already stated, if we change our position, I have a confession to make; for I have written it and preached it as well as other brethren. My mind has been prejudiced on the subject. A friend remarked to me not long since, that he had no prejudice whatever on this subject, and stood ready to take the Bible position. I remarked to him that he had got further along than most of us. I am not free from prejudice. All departures from the true standard have been made little by little; and I have feared the position to which this step might lead us. But there has been one thing before us: There has stood Bro White's proposition, and how could we answer it? For my part, I had not searched carefully enough, or prayed earnestly enough to give an answer. I had not wisdom to suggest a plan on which we as a people could act. Now if it is necessary that we act at all, and who will question this? why, brethren, I must give way and endorse the suggestions of others. I have looked anxiously to this Conference, and have come up here to get light. I am now prepared to endorse the position of Bro. Andrews. I stand ready to go forward with you brethren. While I have life it shall be my earnest endeavor to co-operate with this people.

BRO. WHITE. I was much pleased with Bro. Butler's remarks, as he expressed his wish, and that of his brethren, for an organization according to the Scriptures. I could wish that in all we do we might be guided by the Scriptures, and all our important acts be recognized in scripture. But I have never yet been able to find in the good book any suggestions in regard to power press, running tents, or how Sabbath-keepers should hold their Office of publication. I presume also that Bro. Butler would not contend that we have the definite specifications in regard to all these things. If Bro. Butler would show what kind of an organization we should have, I think it would be a great relief to this congregation.

BRO. BUTLER. We have not engaged to pre-

sent to this congregation a model for organization, but to take into consideration the models that might be presented. We look at it like this: If it is God's will that we have an organization, the Lord has revealed it in his book somewhere; and if that book furnishes us unto all good works, if we go any further than that, is it not a bad work? As to tents, &c., that is a mere matter of policy. But God has given to his church an organization. I will propose, Mr. Chairman, through you to this Conference that we organize upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone; and that we call ourselves the Church of God. The foundation is a sure one; it has got God's seal upon it; and such a building he will inhabit by his Spirit. We propose the organization of Eph. ii, 20.

BRO. WHITE. I cannot conceive how this can possibly touch the case under consideration. I would suggest, however, that the principal text quoted by Bro. Butler, "All Scripture is given by inspiration of God," &c., is evidently sometimes misapplied. The apostle does not there embrace the New Testament Scriptures.

BRO. BUTLER. I may have made a wrong application of the scripture; but still I remain of the opinion that I made a proper application of it. Critics say that 'is' is an interpolated word. "All Scripture given by inspiration of God is profitable," &c., If we are to organize at all, and God furnishes a model, it is best to follow out that plan; and we desire to see our brethren co-operating heartily upon it.

BRO. WHITE. I have not the slightest idea that we shall differ with Bro. Butler as far as he shall go. But my idea is, whether his stricture would touch the holding of our Office of publication. I think Bro. Butler fails just exactly where I did. I could not go far enough with his position. The scripture is declared to be profitable; but every Christian duty is not given in the Scriptures. Is having a power press a good work or a bad work? I do not find anything in the Scriptures about it, and so must, according to this position, give it all up as a bad thing. The Scriptures do not tell us how the church built upon the foundation of prophets and apostles, can hold power presses, offices, &c.

BRO. INGRAHAM. I would make just a passing remark upon the subject before us. When I came to this place, I came as a learner, thinking that perhaps I should not have much to say in relation to this matter. I have nothing matured in respect to this question. My mind balances in favor of the position that Bro. Andrews has suggested. I may be wrong here; but this comes nearer to what I think is right than anything I have seen.

BRO. POOLE. I hardly know how to get out what I would like to say upon this subject. It is a subject on which I have felt and thought much. It is a subject in which is involved very important consequences. The way the cause has been managed seems to have been blessed of God; and if it could go on so still, and those who have conducted it felt free to still act as they have acted, it seems to me it would be well to "let well enough alone." The proposition of Bro. Andrews is sim-

ply one by which we might hold property, while it leaves the matter of church organization out. It seems to me it is impossible to organize a church without compromising that principle of Christianity that we are called unto liberty. Now for churches to hold property, they must be organized so that the individuals must be legal members by a legal act. But, as I understand, a church built upon the foundation of prophets and apostles, Christ being the corner stone, is such that when a man comes into Christ, he is, by virtue of that relation, a member of that body, and a portion of that church. But when the church is organized as is contemplated, a person could not become a member except by taking the requisite legal steps. Then all those who have scruples about such steps could not become members of that church. We may suppose this to go on till the greater part of Christians have no part in the church. Then again, any one who is not a Christian can take the legal steps just as well as Christians; and this might go on till a majority of such individuals would be members of the church. Then whose church is it? Then we have done all that is necessary to form a throne upon which the Man of Sin might sit, and rule in the temple of God. It seems to me that we cannot organize a church on this ground without compromising the integrity of the church. It seems to me it is necessary to form an association of some kind that does not form an organization of the church as such.

BRO. WAGGONER. Bro. Poole does not intend his remarks in opposition to the remarks of Bro. Andrews. He coincides with him.

BRO. WHITE. If such an organization is formed outside of the church, who are to choose the officers? Who is to compose the organization? Suppose we are to choose individuals who are to hold the property; who are to be voters in the matter? Are they to be Sabbath-keepers, or any that may assemble? I merely inquire for information.

BRO. POOLE. I see no difficulty in appointing officers by a general conference like this.

BRO. WHITE. My difficulty was, to decide who they would be amenable to. Who could correct them if they were disposed to go wrong? Who could turn them out and choose others if they should betray their trust? If we Sabbath-keepers could do it, could not other persons come into our assembly and vote us down?

BRO. ANDREWS. If we should select a certain number of brethren to take certain affairs into their hands, those brethren would not be amenable to any other body. If this is an objection, I know not how it can be remedied. I do not know as there is any way in which we can provide against apostasy. If these brethren pervert their trust we are obliged to let them go, but are not obliged to go with them. As to choosing such officers, I do not apprehend there would be any difficulty.

After some further discussion by different individuals, and the evening being now far spent it was,

Voted, To adjourn till to-morrow morning at sun-rise.

SECOND SESSION.

Sunday Morning September 30, 1860.

Meeting opened by prayer by Bro. Andrews. The previous question was again brought before the meeting; viz., Shall the church organize in such a manner as to hold property?

BRO. LOUGHBOROUGH. If I understand the matter we may organize in any manner we choose, and the law recognizes us as a church, but does not recognize us as in a position to hold property. So I understand the law makes a distinction between a church, and a legalized church, or one that may be invested with property. The law specifies that it shall be lawful for any corporation to organize so as to hold property; and it further represents that any man who pays in a certain sum to the treasury of that corporation can become a member of that association. The church

is one thing, the society is another; and the church can organize itself in any manner it sees fit. As I look at it, we can organize on the Bible as Bro. Butler suggested last evening, and the law will acknowledge us as a church, but we are not yet legalized so that we can hold property. Now there are steps marked out to be taken by which we can hold our property; and the question is, Shall we take any such legal steps to organize such an association? Legalizing the association has nothing to do with our organizing into a church.

BRO. WHITE. I suppose that Bro. Loughborough, when he speaks of the church's organizing, would have us understand the churches in different localities; as, the church in Battle Creek, Ceresco, Convis, &c.; that they could adopt as individual churches what form of organization they might regard to be scriptural. But if they should wish to build them a meeting-house, the law directs how they can hold that. I think it is something like this: That they shall have a name, or take a name, and that they shall sign articles of faith—

BRO. LOUGHBOROUGH. Articles of association, not articles of faith.

BRO. ANDREWS. These articles are generally a statement of the manner of associating.

BRO. WHITE. I make these remarks to call out the facts in the case. Some suppose that if we should organize to hold our meeting-houses, we have got to get up a creed. I think that Bro. Loughborough is right. There is no necessity of the formation of articles of faith. But if a society is to be formed to hold meeting-houses, &c., why of course there would have to be some articles of association; but these would be nothing like articles of our religious faith as a body. To be sure we should be obliged to have a name; and I must say, dear brethren, that I hope we shall decide upon what name we shall have; what we wish to be called by. I meet with friends very often who ask me what the name of our people is; and it is quite an embarrassing position to be in, not to be able to give any. We give our children names when they become a few weeks or a few months old. When we commenced to labor in this work, when the cause was young and individuals who had embraced it, few, we did not see the necessity of any such steps. But it seems to me that the child is now so grown that it is exceedingly awkward to have no name for it.

BRO. WAGGONER. The manner in which this discussion was carried on last evening was certainly very profitable to me, as developing the state of this question better than I before understood it. But I have been reflecting upon the answer made by Bro. Andrews to the inquiry proposed by Bro. White; and that is, that if this publishing society should choose to transcend their original duties, there would be no remedy. If this is the case I think we should be very cautious about entering into any such arrangement. I am in favor of such action only as shall leave the REVIEW Office in the hands and under the control of the Church, or of such individuals as God in his providence may have selected for that place. We all believe, I suppose (I do most firmly) that God has had his hand in the work; that it is not a human invention, not a great system that we have got up; and that God has placed Bro. White in the position which he occupies. Then we have no right to displace Bro. White, and put another person in his stead; for God has made the arrangement, and it is not for us to disarrange it. I do not think we have a right to enter into any organization which would displace Bro. White. You can see that the object for which we are laboring could be very easily counteracted. That committee might take action that would cripple Bro. White in the management of the Office, so that he could not occupy the position that God has assigned to him. In a word, we can all see how easy it would be for this association to take such a position that Bro. White could not labor in connection with them at all, and we should not have it in our power to correct

that difficulty. I cannot for myself, and I do not believe the Conference can, consent to enter into any organization which will turn the current of affairs out of the channel in which the Lord has evidently ordered it. I have said before and say now, that if it is the Lord's will, and if it does not impose too great a burden upon Bro. White, I should prefer that things remain as they now stand. But if Bro. White cannot bear the burden, we must enter into such an organization as will not compromise our position or the work.

BRO. WHITE. I think that I understand Bro. Waggoner's feelings upon this subject. His remarks are worthy of our consideration, but perhaps there is still further light upon the point. If I understand it, the subject before us is to enter into an organization sufficient to enable us, as a people, to hold our Office of publication, and manage the concern in a legal manner so that the property shall be in the hands of certain officers who shall hold it for the church. Now suppose that that is all accomplished, how is that going to cripple the feelings of those who are connected with it? How can that affect the editorial management of the paper. It seems to me that that is entirely in their hands. Suppose those officers who hold the property should turn the machinery into some other direction, and set the press and type to work for some other purpose, editors and managers would not be bound then to give up the REVIEW. These individuals, it is true, if what Bro. Waggoner has suggested is correct, might turn what property there was to their own use, and the church might lose it; but this would be a small consideration compared with having our consciences bound and the word of God crippled. I cannot see how this would bind me in my feelings, further than this, that I should be sorry to see the property so used.

BRO. ANDREWS. I do not know but my proposition may be misunderstood. I have not contemplated that anything that I have proposed would be the means of crippling Bro. White. If an association of brethren were selected as I have suggested, and legally organized to hold the REVIEW property for certain purposes specified in their act of corporation, I should be willing not only that Bro. White occupy a station in the association, but that his voice should have a direct bearing upon who should be members of the executive committee. A selection being made of reliable brethren, it looks to me that to form this association, is the safest thing that can be done.

BRO. POOLE. The question comes up in a shape that we cannot meet it on its merits. [Bro. Poole here followed with lengthy remarks referring especially to the steps which were taken in the days of Luther which arrested the progress of the reformation.]

BRO. LOUGHBOROUGH. I do not think that any one, Mr. Chairman, designs that we shall take such steps as were taken by Luther. I have not seen anything like it here. The first point is the necessity of something being done; but I do not understand that the law requires that to hold this meeting-house we must form a creed.

BRO. WHITE. I want to say that all that I would advocate in this matter, is the very simplest form by which our brethren throughout the land can build and hold their meeting-houses. The law of this State requires something like this: Let the church in Battle Creek, for instance, come together, choose officers, and make out a certificate, or whatever you please to call it, of the terms of their association, in the presence of some person qualified to hear such testimony. This act is then recorded in the County Clerk's office and then this church is prepared to hold their meeting-house through their trustees. The church in Battle Creek are ready thus to act, but they are waiting till their brethren generally shall become settled in the matter. Now I would call upon my brethren for one text of Scripture to show that this is wrong. And the association for the publishing of our periodicals, &c., may be a very simple affair. After we have framed a constitution and by-laws, and chosen certain officers,

then we are by some simple act, to be so legalized that we can sue and be sued. This is the object of the law, of course, to secure to us our rights. Now I want one text of scripture to show that this is wrong. If brethren have any let them be produced. We have rejoiced, and, I like to have said, boasted, before the world that we were a Bible people, and now for us to come up here and meet this question by saying, I am afraid, or, I do not feel as though this was right, &c., looks to me too much like some Methodists who say, I will keep the Sabbath if I can only feel it.

BRO. CORNELL. I think I realize that this is the true position for us: Is it wrong to meet the necessity that exists? It is not in relation to matters of faith, but temporal matters. Now is it wrong to meet this necessity? To do this, we must be known by some name. Is there any scripture to show that it is wrong to have a name? Are the churches Babylon because they have names? I doubt it. I cannot see the force of the objections that have been brought up against legal organization. I am glad to see the true issue now coming up. When a necessity exists, it should be met if we can do this and not go contrary to scripture.

BRO. HULL. I am in favor of taking a name; but I do not know of any scriptures for or against it.

BRO. WHITE. There is no scripture to tell us whether a man should hold a deed of his property or not; and it seems to me that the very reasons that might be presented here against holding meeting-houses, might also be urged against our holding our houses at home. We may have equal fears about one as the other.

BRO. WAGGONER. We cannot justly be called upon for express scriptures upon many points. I remember an individual who challenged me to produce the scripture which said that any of the Protestant churches were Babylon. I retorted upon him by asking him to show the scripture which said that the Roman Catholic church was Babylon. We must decide these questions from principle, by a process of reasoning. The question with us in regard to organization, is, What can we do? not what we would like to do.

BRO. ANDREWS. I hope I am not understood as opposing such organization of individual churches as would enable them to hold church buildings legally.

At this stage of the discussion, the original motion before the house, viz., that the church so organize as to hold property legally, was withdrawn, whereupon Bro. Loughborough offered the following.

Resolved, That this Conference recommend to our individual churches so to organize as to hold their church property or church buildings legally.

BRO. WAGGONER. I would amend that resolution so that it shall read, that we recommend to such churches as already have church buildings, or intend to have them, to so organize as to hold them legally.

BRO. BUTLER. I was anxious to have the question come up in such a shape that I could act upon it. But before I can do this, I must call for a further definition of the motion.

BRO. LOUGHBOROUGH. Will Bro. Butler vote as an individual, if he does not feel free to do so as a delegate?

BRO. BUTLER. So far as principle is concerned we all want to take such a course as to free ourselves from criticism.

BRO. LOUGHBOROUGH. That we never can do.

BRO. ANDREWS. I think no difficulty really exists in Bro. Butler's way. As the question is set before us here, it simply contemplates a church with such officers as the New Testament recognizes. This New Testament church, constituted just exactly as we find it in the New Testament, conforms to the law of the land to hold a meeting-house. I do not see that this would conflict with Bro. Butler's idea at all.

BRO. WAGGONER. I do not think the action of any one should be trammelled by a resolution

adopted by the Gilboa church without the benefit of the present discussion. I have been benefited by this discussion and trust the Gilboa brethren would have been also, if they had been here.

BRO. SPERRY. I think there is a principle involved in this question, upon which I cannot act; that is, if we are to be brought into a position where we can sue or be sued.

BRO. WAGGONER. If the church can hold property they must be in a condition of course to defend it.

BRO. ANDREWS. All that is meant by the expression sue and be sued is that we have a legal title to the property. If a man has a farm he holds it in this very manner. The idea that we should do any such thing as to sue or be sued, was not, in my opinion, involved in the question at all.

BRO. WAGGONER. I think it is implied that it would be right to defend such property by legal means.

BRO. SPERRY. The brethren will see where the difficulty lies in my mind. I should in that case be unable to dispose of the Saviour's words, "If any man take away thy coat let him have thy cloak also," &c.

The question was here called for, and the resolution adopted.

BRO. CLARKE. I move that a committee be appointed to arrange business for the Conference this evening.—Adopted.

Bro. Andrews, Waggoner and Butler were then appointed by the chair as that committee.

Adjourned to 4 o'clock P. M.

THIRD SESSION.

Sunday, Sept. 30, 1860, 4 P. M.

The afternoon session commenced at the appointed hour. Meeting opened by singing, and prayer by Bro. Loughborough and White.

CHAIRMAN. The meeting is now open for the report of the committee.

BRO. WAGGONER. Your committee will have to ask the lenity of the Conference. Notwithstanding we took all the time from the close of the forenoon meeting till this, we found that we had too much on our hands. You must be aware from the nature of the discussion thus far, that we had no slight task imposed upon us. The first business that we designed to bring before the Conference was the adoption of a name; one that we might recommend the local churches to take in organizing, as we have recommended them to organize. But we have not been able to agree upon any name. Objections were raised in the committee to any name suggested. We shall have to leave that matter, therefore, to the Conference. Another point of interest which we have to present before the Conference is this: the raising of funds to defray the expenses attending this Conference, which it does not belong to us to specify. As we cannot report upon the previous point, this is the first business we present before the meeting.

After some remarks by Bro. White, a committee was appointed of Bro. White, Andrews and Loughborough, to ascertain the wants of those preachers who had been laboring on missionary ground, and receive contributions from the brethren and sisters for their benefit, and for other purposes.

Brethren then handed in their contributions to the amount of \$194.03

BRO. WHITE. I would express my gratitude to the brethren and sisters present. I do it because I took upon myself the responsibility of inviting preaching brethren from a distance to this Conference. Be assured brethren that promptness on your part does my heart good. May God bless you; and may we, here in Michigan, always be ready for every good word and work.

BRO. WAGGONER. Your committee would present as the next business the subject of general organization. By this we mean an organization to hold the publishing property of the church. And as the best means of bringing the matter be-

fore the meeting, we present to the conference the following recommendation:—

1. We recommend to the conference the organization of a Publishing Association that may legally hold the REVIEW Office.

2. That the Association shall consist of seven members selected by this Conference, who shall apply to the legislature for an act empowering them to hold the Office property and carry on the business of publication.

3. That members may be admitted to this association on the payment of one dollar annually, and they may become life members on the payment of twenty-five dollars.

4. That the officers of the Association shall consist of a business agent, a committee on publication, a treasurer who shall also act as secretary, and an auditor, to be elected annually.

5. The Business Agent shall be the presiding officer of the Association.

6. This Association shall be called the *Advent Review Publishing Association*.

7. It shall be located at Battle Creek, Mich.

8. The whole amount obtained by donations, subscriptions, sales of publications, or otherwise, shall be expended in the publication of periodicals, books and tracts, and for charitable and benevolent purposes.

We give this not as any definite form, but as the main principles to be embraced in the constitution which we recommend for the association. The numbers and figures are introduced of course just to fill up.

On motion of Bro. Clarke the report of the committee was accepted.

BRO. LOUGHBOROUGH. I now move that this schedule that has been presented by our committee be adopted as embodying the principles of a constitution for a publishing association.

This motion was so amended as to call for an expression of the Conference upon each item of the above schedule, separately.

The first item was then read and adopted. The second item was read and its adoption moved and seconded, whereupon Bro. Andrews and Waggoner remarked that they hoped the brethren would take opportunity to consider thoroughly upon all these points, before adopting them.

Perceiving that some did not vote, Bro. White, arose and said:—

I do think that, in a meeting like this, with our faith, and the object for which we are all of us aiming, before us, if it can possibly be avoided, there should be none who should be non-committal. We are not in such great haste, that we cannot hear their reasons if any object to the adoption of these items. If there are any such we will try to help their minds if possible. We have preached and believed the doctrine that it was our privilege to be of the same mind and the same judgment. But if we cannot find the unity of the faith upon the subject before us, assembled together as we are here, and with good ministering spirits which we trust have come up here with us—if, I say, we cannot come to this point here, we may despair of ever reaching it. Is this saying too much? Now I believe the Lord is with us, unworthy as we are, and I do believe it is our privilege here to pray and talk and act over this matter, till we can all of us raise our hands cheerfully. I do not get up here to preach a discourse on the unity of the church, but I do hope the brethren will think upon these things till they can adopt them cheerfully.

JOSEPH BATES, *Chairman.*
URIAH SMITH, *Secretary.*
(To be Continued)

Despondency is the last of all evils; it is the abandonment of good, the battle of life with dead nothingness. He who can infuse courage into the soul is the best physician. A cheerful man will do more and do it better, than a melancholy one; beside diffusing happiness wherever he goes.

Do all the good you can in the world and make as little noise about it as possible.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, OCT. 12, 1860.

The Report of Conference is at present occupying so much of our attention that we are not able to prepare the usual amount of original matter for this department of our paper.

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 anything 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 xxxi, 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.

LABORS IN N. Y. AND VT.

Bro. SMITH: Since our labors in Montgomery, we have held meetings in Chazy, Brandon and Buck's Bridge. Our meetings in Chazy were for the benefit of Americans. We had quite a large and attentive congregation, and were glad of the privilege of labor-

ing with Bro. Taylor and Czechowski. Bro. Taylor gave an interesting and effecting discourse on the subject of prophecy. We believe there is a good work to be done in Chazy. Bro. Czechowski and myself spent some time in visiting our French brethren.

At Brandon we spoke three times with good freedom. Elder Hildreth (a Christian preacher) had an appointment in this place; but he cheerfully gave way, and listened attentively to our discourses. He appears to be a good man. His eyes were bathed in tears during the meetings. He backed up our remarks at the close of each discourse, and requested us to hold more meetings in his place. This we shall endeavor to do as soon as the way opens.

Our meetings at Buck's Bridge were interesting and profitable to the church. Bro. Taylor and Lawrence were present, and two were baptized. The subject of sanctification or living holiness was the theme under consideration during these meetings. We were glad to see the brethren united, and determined to settle on principle, and to love and serve God because he is holy just and good. We would say for the encouragement of the church generally, that the brethren East are trying to settle deeper than feeling. The subject of holiness is being agitated, and they see the necessity of settling into the will and work of the Lord. Prejudice is also giving way and hindrances are being removed; and we have reason to believe that the cause will advance more rapidly. D. T. BOURDEAU.

"WE WOULD SEE JESUS."

We read in the 12th chapter of John of certain Greeks among those that came up to worship at the feast, who came to Philip and desired him saying, "Sir, we would see Jesus." How many of us, scattered through the land, professing to keep the commandments of God and the faith of Jesus, can respond to this sentiment, and say from our inmost heart, We would see Jesus! Are we prepared to welcome him descending from heaven, with the voice of the archangel and the trump of God? Have we made an entire consecration of ourselves, our families, our property, our time, our talents, our all? Have we kept back no part of the price? Is all, all laid upon the altar, to be used for God and his glory at any time, or in any way he shall direct? Has God so given us of his Spirit that we know we dwell in him and he in us, and that his love is perfected in us, and the blood of Jesus Christ his Son cleanseth us from all sin? How many of us, dear brethren and sisters, can lay our hands on our hearts, and before God in all sincerity say, "I am prepared for the coming of Christ?" L. M. GATES.

Trenton, Wis., Oct. 6, 1860.

CONVICTION

Is the legitimate work of the Spirit, so setting home the justice and goodness of God, and his law, as to alarm the transgressor, and set him to repenting, and calling him to the work of self-examination; and with such conviction comes the invitation, "Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

But just here the enemy has a word to say. He thus addresses the sinner: "These promises sir, are not for you: you have sinned beyond mercy, and now only wrath and anguish is your portion." If this does not succeed, he says, "You have not repented deeply; these promises cannot apply to one in your condition: you must get in greater agony, then you may apply them to yourself." Often has the enemy persisted in such endeavors until reason was dethroned, or despair settled like an incubus upon the soul.

The Christian, perhaps, is encompassed with darkness and gloom. The Scriptures inform us that Job, and the prophets, and Christ himself endured great horror and distress of mind, anguish and distress of soul, and that their own sins had not brought this darkness upon them, but often burdens were laid upon them, and that the Christian should endure as seeing Him who is invisible, that man may rely upon the goodness and love of God, even in darkness and anguish of spirit; and while in the way of duty, even death cannot separate him from the love of God.

But the enemy steps in just here, as he sees the Christian tried and tempted, and informs him that he is in darkness because of some hidden sins, or some unpardoned sins, and that his past assurances of God's goodness were deceptive, and that he is now suffering the just vengeance of God, who will in no wise accept him; and thus by causing distrust as to the work God has already done for him, he despairs as to the future. If the enemy succeeds here, he gains his victim.

This darkness, says the tempter, is conviction for your sins, when perhaps the darkness is wholly a mist from Satan, and with this he thickens the gloom with such suggestions as best suit his purpose.

Conviction is rational and collected. It does not lead to despair, or to darkness, but to the promises and encouragement of God's word, for the good Spirit wounds only to heal, while the enemy wounds to destroy.

True conviction is calm and subduing; it melts rather than blasts; or if it breaks the heart in pieces, it points to a better, a holy state, a condition of entire happiness: it has nothing of despair or of desperation, nothing of fretfulness or of moroseness: these are accompaniments introduced by the enemy, and suggested by the evil heart of man.

There are many phases of false experience connected with conviction: not necessary, but consequent upon the existence of evil; and the Christian should study the subject thoroughly, and know what his true state is, what sin is, and be immovable in the right, always looking to Jesus as the source of all light and truth.

J. CLARKE.

KEEP DOING.

I ONCE heard a venerable and aged Christian say, "If we would avoid trials, we must keep doing." The remark was a good one, and since then I have often proved it a safeguard in seasons of danger. We may shun many of the wily snares of our latent foe by diligence and activity in the work of salvation. Indifference does not have a place in the heart of a Christian. Though our faith be tested and proved in our onward progress, yet this only spurs us to still nobler action; and we may attain to degrees of usefulness and true holiness, if we hope, believe and wait, and bear the cross, though like the Saviour we faint beneath the load, trusting those exceeding great and precious promises which are unmovable as the throne of God, standing replete in all the Christian armor, praying always with all prayer, and watching thereunto with all perseverance; having in our hearts the fruits and graces of the Holy Spirit, forgiving, even as God for Christ's sake hath forgiven us, doing good to them that hate us, cherishing that charity that beareth all things, believeth all things, hopeth all things, endureth all things, ever rejoicing in the truth.

Here is a lifetime of employment, and none will more than attain to the length and breadth, height and depth of the love of Christ. In thus acting for God, we shall neither be barren nor unfruitful in the knowledge of God.

There is a sphere of holiness where we may abide the tempests which often close around our way and obscure the light of heaven; where light may reflect from lives of devotedness, and others be led to glorify our Father in heaven. Without this preparation we are exposed to the fearful breezes which will but impede our progress Zionward. But I would with all my heart adopt the sentiment of another, that we press on to that place where heavenly breezes may waft us thither; and though the billows at times roll high, and like David we are led to cry out, "All thy waves and thy billows are gone over me," yet we can say, The Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer to the God of my life. Thus each tempest only drives us onward toward the shore, and when all our tribulations are endured valiantly, the home of endless rest will open upon our gaze, and we find a place within the portals of the holy city, to go no more out forever.

Then with uplifted eyes I'll turn
My wandering steps to yon bright dome,
Look up to greet the coming morn,
Which brings the weary traveller home.

M. D. BYINGTON.

Battle Creek, Mich.

CAN I BE HOLY?

"I WOULD not if I could," says scoffing Indifference. "I could not if I would," replies downcast Despondency. They are both in the wrong; but our business is not now with the skeptic soul; it is only with our sincere but faint-hearted brother Despondency. He belongs to a large family. He is brother to Mistrust, and Littlefaith, and own cousin to a whole troop of Doubts, Fears, and Unbeliefs, besides being step-father to Lack-courage and Miss Much-afraid. Perhaps he or his may fall in with this paragraph, and we will have a friendly word with him and his velvet-footed friends.

1. What is it to be holy? Holiness is not monkish asceticism—nor is it Pharisaism—nor is it sour sanctioniousness—nor is it the unattainable state of the glorified before the throne in heaven. It is simply the *habit of being of one mind with God*. It is the fixed permanent *habit* of the soul that hates what God hates, and loves whatsoever God loves, even though all this costs daily and hourly self-denial. It is the habit of living with the Bible as the rule of life, and Jesus Christ as the example. That this habit of heart and method of life are not unattainable, is clear from the fact that God commands us in his word "Be ye holy." Our heavenly Father never enjoins impossibilities upon his children. It is possible for you therefore, my friend, to be holy. The Bible speaks of scores of men as "holy."

"Well, but those were extraordinary men," says one, "who lived in extraordinary times. They possessed wonderful gifts." So they did. And so may you. Their God is your God. Their promises are your promises. Their heavenly Father never gave their souls a more glorious tonic than these words—*my grace is sufficient for thee*. Open your too much neglected Bible and you will find the identical words there, and placed there too for your special benefit and support. That single passage was quite enough for Paul and Peter and John. It was a rock under John Calvin's feet. It sufficed for the Wesleys. It cured Martin Luther. The giants Chalmers and Edwards had nothing more. You have all they required. God's grace is enough. Have you ever sought the possession of that, sincerely, prayerfully, and practically? I fear not. I fear you have never tried to be holy.

2. Another says, "I have no time to cultivate heart-holiness. My business swallows up my time." Then, sir, you have too much business. The more business you have, the more of holiness you need to conduct it aright, and to keep from being spiritually engulfed and ruined beneath it. If you have no time to study your heart and study your Bible and your Saviour's example, then *take time*. If in no other way it be possible, take it from your eating and sleeping hours. What is far better, take it in the midst of your business, and let God be in your thoughts when in the counting-room, or amid the buzzing wheels of your manufactory, or behind the plow upon the hillside. You cannot well be a busier man than Daniel was when the cares of mighty Babylon rested on him: yet he found time to kneel down thrice in each day before his God. He did not serve the king any less faithfully for serving his Maker all the more faithfully. You cannot have a more constant pressure upon you every moment than the indefatigable Wilberforce. Yet the man who never neglected a poor outcast or a slave, never neglected his own heart, or his closet. We know not what occupation you pursue, but remember that presently your *whole business* will be with God, and he it is who commands "Be ye holy."

3. "But," says a third, "I live in the midst of irreligious associations. Everything is against me." We pastors often hear this excuse from members of our flock. So far from being a valid excuse for neglecting holiness, it is an urgent reason for cultivating it. There is all the more need of your letting your own light shine, if the surrounding atmosphere is as dark as Egypt. Ahab's court was a most unfavorable place for the growth of godliness. Yet in that court was an Elijah who bowed not the knee to Baal. Nero's palace was a chilling spot for the tender plants of grace. Did they droop and die there? We find an answer in that buoyant heart-message of heroic Paul, "All the saints salute you, chiefly they that are of *Cæsar's household*." This excuse brings up a kindred one. "I am driv-

en about from pillar to post, and have no settled home. I am forever journeying, with no quiet home for meditation, and no sweet hallowed Penuels or Olivets of sacred life-long association." Neither had Paul. He was a bird of passage, with no abiding place for the sole of his foot. The roof under which he commonly tarried longest was the roof of a prison. John Wesley almost lived on the back of his pony. Whitfield was constantly in motion—the swift-footed courier of the cross. But they grew on the road. Like torches borne against the wind, they burned the brighter as they ran. And you, my itinerant brother, whether roaming the land or sea, whether in the rattling coach or steaming rail-car, whether the denizen of hotels or the lodger in the wayside inn, may realize an ever present Saviour who compasseth your path, and who can make your heart to burn within you as you walk with him in the way. Never can you travel beyond the reach of that divine injunction, *Be ye holy*.

4. "I am in trouble," says Mr. Despondency. "My mind is overborne by my griefs. I shall never be the man again that I was before I met with my losses." Neither was David the same man that he was before affliction came upon him. "It is good for me to be afflicted," was his testimony. Sorrow left him a better saint than it found him. No strains rise sweeter from a Christian's lips than his "songs in the night." Never do the stars of promise gleam so bright as when the sun of worldly prosperity has gone down. Many a man who forgot his God at the noonday has "sung praises at midnight," like Paul and Silas in Philippi's dungeon.

For it is not only by toil, but by trial, that Christ ennobles, purifies, and sanctifies his people. He sometimes takes their estates away and leaves them nothing, but an empty purse and—a full Bible. He sends a messenger of love into their households with a shroud. The cradle over which the mother hovers slowly turns into a coffin; the little treasure that nestled so warm in her loving bosom lies cold enough under the grassy turf. But out from this tempest of trial comes the triumphant child of God, wet with the baptism of suffering, yet radiant as "mercy" rising from the river of death to the pearly gates, and as she cometh up she exclaimeth, "O! my God, thou hast tried me, but when thou didst try me, thou didst make me come forth as gold."

The pressure of affliction affords no better excuse for the neglect of holiness than does the pressure of business or the adverse array of worldly associations. These are the very positions for the exercise of holiness. And with the command comes the promise of divine aid to obedience. Never, therefore, can you reach a point of prosperity so lofty, or a place in the vale of adversity so lowly; never can you be environed with an array of temptations so dense, or be screened by human authority so weighty, as to protect you from that solemn injunction of Almighty love, "*Be ye holy in all manner of conversation.*"—*Independent*.

POWER OF THE GOSPEL.

REVIEW the history of our religion. See it on the day of Pentecost, "beginning at Jerusalem;" melting into penitence the bigoted and cruel multitude whose hands are yet reeking with its Author's blood; spreading despite the power and malice of its enemies, through Judea and the surrounding provinces; gathering its trophies in the idolatrous cities of Asia; crossing into Greece: confuting the philosophy of Athens; invading Italy; entering the palaces of the Cæsars; flying with the Roman eagles, to the farthest corners of the earth; and reforming the habits and moulding the polity of nations the most diverse in their origin, circumstances, and laws. See its influence on the character of individuals; how it turns the proud, un-social Jew into the disinterested lover of mankind: the persecuting Saul into the affectionate apostle; the heathen of Antioch into Christian confessors; the scoffers of Athens—the Epicureans, Stoics, and the careless votaries of folly and amusement—into penitent believers; the voluptuaries of Corinth into self-denying disciples; the idolaters of Galatia, and Ephesus, and Philippi, and Thessalonica, into saints and martyrs. See it pouring into the bosom of the Roman, the new sentiments of humility; abolishing polygamy, slavery and

the parental power of life and death; mitigating the penal law; confining, within just limits, that of divorce; and bringing back to connubial life the blessedness of Eden, by raising woman to the companionship, the duties, and the confidence for which she was designed.

See it, in after ages, humanizing the ferocious Britain; softening the Vandal; and teaching mercy to the Goth. See it scattering throughout Europe the seeds of truth, and justice and humanity, and social order, from which have sprung those various institutions which render Christendom so superior in government, in knowledge, in the arts and charities of life, and in all the elements of individual, domestic, and national happiness, to the most favored portions of the Mohammedan and Pagan world. See it from age to age, repeating its miracles of mercy, in the transformation and improvement of human character; changing the vulture to a dove, the tiger to a lamb; teaching the revengeful to forgive, and the miser to be liberal; purifying the hearts of the unclean, the hands of the fraudulent, and the lips of the profane: making the proud man humble, and chastening the desires of the ambitious; filling the bosoms of the poor, the friendless, and the afflicted, with resignation, cheerfulness, and hope; converting, oftentimes, the abandoned drunkard and the profligate debauchee—the very plague-spots of the earth—into ornaments of society and benefactors of mankind.—*Rev. B. F. Butler.*

A TEST.

EVERY true child of God will earnestly desire to be conformed to his will, not only in the way of submission, but in the discharge of active duty. The mind that is enlightened to discern the beauty of holiness, will desire to be arrayed in that holiness. The mind that perceives the excellence of the divine law will render all the obedience it demands. A spiritual view of the amiability of the divine character must excite the ardent aspiration to be conformed to that character. There are some who are satisfied with what they consider just religion enough to carry them to heaven. They regard it as they would the money requisite to bear the expenses of a journey—as the bridge which was strong enough to carry them safely over a chasm which could not otherwise be crossed. Of the genuineness of such piety we stand in doubt. There is little reason to believe that such persons have ever been spiritually enlightened to discover the vileness of their own hearts, or the purity of the law of God. He who is conscious of the defilement of sin must seek to be utterly delivered, not only from its condemnation, but from its contamination. Every one who has hope in Christ will endeavor to purify himself even as He is pure. But are such efforts consistent with being satisfied with low attainments in piety? How can such an one regard it as the very consummation of heavenly bliss not only to see Christ in glory, but to be like him? When the renewed heart pants after God, the living God, it desires him not only as the source of happiness, but as the Spirit of holiness. The prayer of the growing Christian is not only, "Lift upon me the light of thy countenance, and grant me the joys of thy salvation," but "create within me a clean heart, and renew a right spirit within me; "order my footsteps by thy word."—*Central Presbyterian.*

The Fullness of Christ.

Lord, the condemnation was thine that the justification might be mine; the agony thine that the victory might be mine; the path was thine and the ease is mine; the stripes thine and the healing balm issuing from them mine; the vinegar and gall were thine that the honey and sweet might be mine; the curse was thine that the blessing might be mine; the crown of thorns was thine that the crown of glory might be mine; the death was thine, the life purchased by it mine; thou paidst the price that I might enjoy the inheritance.—*Flavel.*

There is only one thing that makes God weary, and that is sin; hence he complains, "Thou hast wearied me with thine iniquities."

He that follows the Lord fully, will find goodness and mercy following him continually.

PRAYER FOR HELP.

O how strong the spell that binds us,
In these dark and fearful days;
O how often Satan finds us,
Thoughtless, doing our own ways.

Jesus, Saviour, pity, guide us,
Through the ills along our path;
O forgive, and help, and hide us,
From the storm of coming wrath.

Lead us safely through the danger
Which along our course doth lie,
Though a lone and weary stranger,
Rest and home are up on high.

When, O when shall we be holy,
Pure and spotless like our Head?
When like Jesus, meek and lowly,
Be to sin forever dead?

Glorious thought! that comes to cheer us,
Sands of time are almost out;
Hour of triumph draweth near us,
Soon we'll hear the victor's shout.

Soon we'll be beyond the power
Of our strong and cruel foe;
Cheering hope! thrice welcome hour,
When we leave these scenes below.

Help us, Saviour, to grow stronger,
Leaning on thy gracious word;
Wait we then a little longer,
Till we hail our coming Lord.

A. L. GUILFORD.

Monroe, Wis.

Published by request.

THE MOTE.

As the present truth advances,
Purest love's revealed in some—
If there still should be offences,
Woe to him by whom they come.

Judge not, that ye be not judged,
Was the counsel Christ did give;
For the measure we have given,
Just the same shall we receive.

Jesus says, Be meek and lowly,
Nor assume to be a judge;
If we would be pure and holy,
We must love without a grudge.

It requires a constant labor
Every precept to obey—
If I truly love my neighbor,
I am in the narrow way.

Oft I've said unto my brother,
In thine eye there is a mote;
If thou art a friend and brother,
Hold and let me pull it out.

But I could not get it fairly,
For my sight was wondrous dim;
When I came to see more clearly,
In my own there was a beam.

If I love my brother dearly,
And his mote I would erase,
Then my light must shine most clearly,
For the eye's a tender place.

Others I have oft reproved,
For a little scanty mote;
Now I wish this beam removed,
O! that tears might wash it out.

Charity and love are healing,
These will give a clearer sight.
When I saw my brother's failing,
I was not exactly right.

Now I'll take no further trouble,
Jesus' love is all my theme:
Little motes are but a bubble,
When I think upon the beam.

THE CONNECTION BETWEEN HOLINESS AND ETERNAL HAPPINESS.

It is an impossibility to move man to action without an appeal to his hopes and fears; and every work that he performs is done with the expectation of gaining some good, or avoiding some evil. The Scriptures do not fail to take advantage of this principle when urging the Christian on to holiness. They clearly teach us that the amount of happiness which will fall to our

lot beyond the grave, will be proportioned to our attainments in holiness during our pilgrimage through this vale of tears.

The more useful the child of God is here, the more blessed will he be hereafter. Not even the smallest act, if performed with an eye to the glory of God, shall lose its reward; and every sinner that we are instrumental in saving shall glitter as a star in the crown of our rejoicing, forever. In "that day, when the secrets of all hearts shall be made known," every man shall receive a reward "according to the deeds done in the body," and certainly those who have been most diligent in their Master's cause, shall receive the greatest reward. But what is to qualify us for usefulness? Learning, talent, and wealth, are of no small value, and, when united with holiness of heart, they add greatly to the usefulness of him who possesses them. The duty of the church is not to neglect these things, but to use them for the advancement of the Redeemer's kingdom. But they are of but little value when contrasted with holiness; and the whole history of the church serves to confirm the position, that the holier a man is the more useful he will be. It was this that made successful ministers of Paul, Whitefield, Wesley, Emory, and Hedding. True, these men had talents that would have raised them to eminence in any of the walks of life; but had they been destitute of the deep baptisms of the Spirit that they possessed, they would never have been instrumental in turning many to righteousness. If this reasoning be correct, of how great value is holiness!

But there is another view of this subject, that may be worthy of consideration. We know that in this life we cannot be happy unless our feelings accord with the circumstances by which we are surrounded. He who has no love of music derives no pleasure from the fact that his ears are saluted with sounds that would cause other hearts to thrill with emotions of joy. Let the unlettered person be introduced to the society of the learned, and he will find no pleasure in their conversation. How little pleasure does the sinner find in the service of God! To him the Bible is a dull book; and praising God an employment for which he has no heart. But change the dispositions of these characters, and then how different will be the emotions under the circumstances by which I have supposed them to be surrounded! But in heaven all is holy. The song that the glorified will sing above, is a song of praise to him who has redeemed them from all sin. He whose smile sends joy to their hearts, cannot look upon sin with the least degree of allowance; while the angels that gather around his throne have never been guilty of the least deviation from holiness; and earth's children will not be permitted to enter that palace of angels, and of God, until they have washed their robes and made them white in the blood of the Lamb. And is it reasonable to suppose that an unholy person would be happy in such a place, even were it possible that he should be admitted there? Would there not be such a dissimilarity between his feelings and the society and employment of that place, as would render him miserable? The sooner we are cleansed from all sin, the better will we be prepared to enjoy heaven.

If these things be so, how important is it that the child of God should immediately lay aside every weight, and the sin that doth most easily beset him. Every moment of delay lessens the amount of happiness that he will inherit beyond the grave. Shall we not, then, strive to gain an abundant entrance into heaven?

Christ's Compassion.

THE Father sent the Son, but equally true is it that the Son came of his own free will. Behold then this Being veiled in flesh. He has come to make himself an offering for sin—he has left the bosom of the Father and the glory of heaven, because his heart overflows with pity for man. Amazing love! how great the condescension! From the throne of the universe, he comes down to earth! No tongue can tell, no pen describe, the emotions of love which the Saviour felt.

"He saw our race in ruin lie,
And pity brought him down."

In leaving heaven, he left honor; the hosts above bowed to him and delighted to reverence him as their King, and were swift to do his will. He came on no errand of ambition—

"Nothing brought him from above,
Nothing but Redeeming love."

Sinner, behold the Lamb of God. To-day he invites you to look unto him. Listen to his alluring language. I am the only begotten of the Father—I descended from the celestial abode—leaving the glory which was eternally mine—and descended to endure poverty, pain, reproach and death for you. Hear my proclamations of love and mercy. See in me the greatest pledge of the Father's tender regard. You flaming sword demanded your blood—but I am come to give it mine. I am the promised Messiah. To me the types and shadows of ancient times all referred. Abraham and Jacob, Moses and David, Daniel and Isaiah, and all the prophets of the Lord expected my coming; and lo, at the appointed season I appeared on the earth. For you I wept and prayed, and suffered and bled. Behold me as the only refuge for the soul—I can save and I destroy.

Sinner, can you slight these calls from Christ? Can you treat with neglect his unbounded kindness?

"Ye souls that are wounded, to the Saviour repair,
Now he calls you in mercy—and can you forbear?"

A Happy Man.

A ZEALOUS divine, who had prayed earnestly that God would teach him the perfect way of truth, was directed to go to a certain place, where he would find an instructor. When he came to the place, he found a man in ordinary attire, to whom he wished a good morning.

"I never had a bad morning," replied the man.

"That is very singular. I wish you may always be so fortunate."

"I was never unfortunate," said he.

"I hope you will always be as happy," said the divine.

"I am never unhappy," said the other.

"I wish," said the divine, "that you would explain yourself a little."

"That I will cheerfully do," said he. "I said that I never had a bad morning; for every morning, even if I am pinched with hunger, I praise God. If it rains, or snows, or hails; whether the weather be serene or tempestuous, I am still thankful to God; and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me, but according to the will of God; and I believe that his will is always good, in whatever he does or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God."

LETTERS.

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

From Bro. Curtis.

BRO. SMITH: Having studied for some time on the Sabbath question, and being convinced of the truth, I was led to desire a further knowledge of those that keep the commandments of God and the faith of Jesus. Accordingly at the request of Bro. Lawrence, of Bangor, I accompanied him on a visit to the church at Buck's Bridge, N. Y., where for the first time I met with some of this people. They were all strangers to me, yet I soon found them brethren and sisters in Christ.

As I entered their little house of worship the expression of many a joyful face told in plain words that they were happy in keeping the commandments of God and the faith of Jesus. We had the pleasure of listening to an able discourse from Bro. Bourdeau, from 1 Thess. v, 23. It was meat in due season to me, being the first Advent sermon I had heard since last February. After the discourse I had the pleasure of hearing the testimonies and experience of many of the brethren and sisters. Bro. Taylor, of Rouse's Point, was present, who addressed the meeting in an able and affecting manner, also Bro. Lawrence spoke words of comfort and consolation.

On first-day two were buried with Christ in baptism. We also partook of the Lord's supper, which was the most solemn season I ever experienced. Never did it

seem as then to carry me back to the time when our Saviour took the passover with his disciples.

To conclude, I must say that this people is my people. Here I resolved to keep all the commandments. Here I united with what I call God's people. I am now determined to stand with them. My eyes are open. I see the truth. Thanks be to God for the way he has led me. My prayer is that I may ever be found keeping all the commandments, and be preserved blameless when the Saviour shall come to number up his jewels.

Yours ever waiting for the coming of our future King.

J. H. CURTIS.

Brasher Falls, N. Y.

Extracts from Letters.

Sister Mary E. Cahoon writes from Portage City Wis.: "Dear Brethren and Sisters, though we have never met face to face, yet I feel there is a bond which unites our hearts, even the new commandment which Christ gave to his disciples. I am still striving to serve God. Although recently called to pass through deep waters of affliction, still I love him, and trust in him.

"The little church in this place are still striving through many trials and much darkness to press onward toward eternal life. We are earnestly desirous that some of the messengers of truth should come this way. We seem to be forsaken by them; yet we believe not by God, and we are determined to trust in him and try to keep all his commandments, hoping ere long to sing with all the redeemed the song of deliverance."

Bro. A. Worster writes from North Liberty, Ind.: "I would say that the *Review* is a welcome visitor with us here, as it comes from week to week laden with the truths of the third angel's message. I think the church here is trying to rise with the message, and go with the remnant to mount Zion. We have been strengthened since Bro. Smith has come from La Porte to live with us, for which I feel to praise the Lord. Our meetings are very good, and the Lord meets with us and that to bless, and there are some enquiring and investigating to see if these things are so. O Lord, revive the work of grace in our hearts, is my prayer, that we may grow in grace and the knowledge of the truth. Brethren pray for us that we may gain the victory."

Sister C. Howlet writes from Potton, C. E.: "I praise the Lord that he ever brought me to see the present truth. I had been for some years a seeker after truth, expecting the path to shine more and more, and when Bro. Pierce came to our house with the Sabbath, I received it in the love of it. I could not bear the thought of breaking God's holy law, and acted up to the light given me. In so doing I was greatly blessed, and could understand the Scriptures much better. I wondered every one could not see it. If we love him we shall delight to keep his commandments, and they will not be grievous. I am thankful the third angel's message ever reached me.

"I hope to be found doing His commandments that I may have right to the tree of life. In order for this I must purify my heart by obeying the truth. I want to be sanctified soul, body and spirit, that every word may be seasoned with grace, that I may do some little good, and glorify God while I live. I want to see more and more of a rising in the church. We must come up on high and holy ground in order to be where the Lord can work for us. It is but a year last July since I embraced the truth.

"I hope our sisters that have been longer in the message will truly be mothers in Israel, realize the responsibility that is resting upon them, and shed a holy influence in the sphere in which they move. Our daily example is either for Christ or against him. He that gathereth not with him scattereth abroad. Our communication, our dress, all our deportment in life is for the truth or against it. I lament that we are so prone to sin, but if we have in time past fulfilled the lusts of the eye and the pride of life, let us now glorify God with our bodies and spirits which are his. I rejoice that grace may reign through righteousness unto eternal life. I long to fully reflect the image of Jesus, and breath the pure and holy atmosphere of a better world than this."

Bro. Wm. Hunt writes from Spring Mountains Ohio: "Thinking that perhaps it would be a satisfaction to some to hear how we are prospering in the present truth, I write you these few lines. It has been but a short time since we embraced the Sabbath of the Lord. Bro. Butler was here last March and gave a course of lectures. When I heard him the light shone so bright that I embraced the third angel's message. I did not know then whether there would be any to go with me or not; but thank God, there were others, among whom was my companion. When I read the letters from the brethren and sisters it makes me greatly rejoice in the Lord. It is my design to be up and doing while it is called to-day, to be ready for the kingdom. We have a little church here of ten members."

Sr. B. E. Place writes from Oswego, N. Y.: "We meet with the little church in this city once in two weeks. The Lord is working, I trust, for us, begetting within us (as a church) a hungering and thirsting after entire consecration. My prayer is that we may press forward and arise together, and not stop short of being fully prepared for every good word and work."

THE cause is one, and brethren should not confine their benefactions to their own State, but let the streams flow abroad into new fields, and to the work in general. The work should not be sectionalized. Let us be one, of one heart, one mind, one motive, one law, one faith. The work in the West is one with that in the East. Ireland is as near as Ohio; and Russia is as dear as Iowa. The messengers west are as much entitled to our sympathy and support, as if they were at our own doors. Let us inquire, each of us, of the Lord, What wilt thou have me to do, as to my efforts, and influence, and time, in order to invest all? Who needs my help? How shall I labor to best advantage?
J. CLARKE.

OBITUARY.

DIED in Sutton, Vt., Aug. 4, 1860, of palsy, Daniel Tilton, aged about ninety years. Bro. T. embraced religion some 42 years ago. He had a love for the doctrine of the second advent of the Lord under the proclamation of the first and second angels' messages.

Nine years since, he with his companion and other members of the family, embraced the Bible Sabbath, from which time he has sincerely and devoutly loved the commandments of God. He loved God's word, and the people of God, and the hours of worship with them. His peace ever seemed like a river, deep, constant and unabating. He now rests beside his companion, who died one year before.
A. S. HUTCHINS.

DIED, September 14, 1860, at Marcellon, Wis., Esther Leonora, only child of J. N. and Mary E. Cahoon, aged one year, two months and eight days. Words of comfort were spoken to us by Bro. R. Cooper, from the text, "I am the resurrection and the life."
MARY E. CAHOON.

ANSWERS EXPECTED.—When we write a letter to a friend, we expect an answer. We wait for it. We are disappointed if it does not come.

When we ask a favor from an intimate friend, we expect to receive it. If we are hungry, and go to the house of a friend and ask for food, we wait with the expectation of seeing it set before us. We do not ask for it, and then leave the house with the air of one who expected no favorable reply to his request.

How is it with respect to our prayers? Do we expect answers to them? Do we wait for them? Are we disappointed when they do not come? Or do we go to the throne of grace and make our request, and then go away with the air of one who has no expectation of receiving that which he asked for?

SATAN labors, and with great success, to deceive mankind into the idea that the adoption of one sin or vice is pardoned, or at least excused, if they refrain from others. In this way did he work upon Herod, who, though living in incest with Herodias, yet was very tender and scrupulous about an oath—"Nevertheless, for the oath's sake." O, what a conscientious king!

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, OCT. 16, 1890.

SPECIAL NOTICE.

The edition of the Hymn Book is exhausted. We have none of any kind on hand except Supplements. Brethren will therefore please not order Hymn Books, Supplements excepted, until further notice. A new edition will probably be commenced soon. To those whose orders have been received since the edition was exhausted, we would say that we will return them their money, or appropriate it to some other purpose, as they may direct.

Bro. J. A. Wilcox requests us to state that he has recently removed from 296 Pearl St., N. Y. City to Brooklyn, No. 1 Way Home, opposite No. 174 Gold St., where he would be happy to have the brethren call on him.

The conclusion of Wesley's sermon on "Satan's Devices," commenced week before last, is not given as advertised, on account of the space occupied by Report of the Conference proceedings.

To Correspondents.

O. H., of Ohio: The Spirit of Christ we understand to be a gracious influence imparted to us by Christ. We can be subjects of it only when alive. If any man asks you what becomes of this Spirit when a man dies, ask him what becomes of the air a man breathes, when he dies.

S. B. Twist: In answer to your inquiry, see article, "Was Moses Literally on the Mount of Transfiguration," which is this week re-published from REVIEW, Vol. xii, No. 23.

Spurgeon on Eternal Torture.

Rev C. H. Spurgeon of London, in his sermons, published 1856, says: "The angel, binding you hand and foot, holds you one single moment over the mouth of the chasm. He bids you look down, down, down! There is no bottom; and you hear coming up from the abyss, sullen moans, and hollow groans, and screams of tortured ghosts. You quiver, your bones melt like wax, and your marrow quakes within you. Where is now thy might? and where thy boasting and bragging? Ye shriek and cry, ye beg for mercy; but the angel, with one tremendous grasp, seizes you fast, and then hurls you down with the cry, "Away, away!" And down you go to the pit that is bottomless, and roll forever downward—downward—downward—ne'er to find a resting-place for the soles of your feet. Page 318. * * * * *

"But in hell, there is no hope. They have not even the hope of dying—the hope of being annihilated. They are forever—forever—forever lost! On every chain in hell, there is written forever! In the fires, there blazes out the words, forever! Up above their heads, they read, forever! Their eyes are galled, and their hearts are pained with the thought that it is forever." Page 314.

NOTE—In contrast with this we have only to remind the reader that the Bible says of the wicked simply that they shall be burnt up root and branch, be destroyed, consumed, and be as though they had not been. Whether Mr. S. has not transcended the representations of the Bible, on this subject the reader can judge for himself—Ed.

APPOINTMENTS.

Conference at Lapeer.

We learn that brethren Bates and Cornell have appointed to hold a conference here October 26th, 27th and 28th for this part of the State, for which we feel very grateful, and would extend a cordial invitation to all in the blessed hope. We desire and expect to see a large gathering. Those who can, and feel it a privilege, will come in part prepared to care for themselves. Be assured we shall do the best we can to make you comfortable. On account of the loss of our meeting-house, we have obtained the use of the court-house.

Brethren and sisters, come one, come all; and come with praying hearts that the Saviour's promise may be secured, and the Lord pour out a blessing such as we never before enjoyed.

In behalf of the church,

WM. S. HIGLEY, JR.
GEORGE WRIGHT.

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

JAMES WHITE.

Conference at Hillsdale, Mich.

Providence permitting I will meet the brethren in Conference at Hillsdale, Mich., Sabbath and First-day, Nov. 3d and 4th. We hope to see a general gathering of the brethren and sisters from the vicinity. Will Bro. Waggoner be at this Conference? On second-day, Nov. 5th, there will be an election of trustees who may hold the church property legally.

By request of the church,

J. N. LOUGHBOROUGH.

Providence permitting, there will be a Conference at Mauston, Juneau Co., Wis., commencing Nov. 2, at 7 o'clock P. M. We shall expect all the preaching brethren in the State, and as many more as will come. Will Bro. White attend? All who come on the cars will please come so as to get to Mauston at 8 A. M., sixth-day, for the next train will not get there until 8 in the evening. We will have teams at Mauston depot to take the people 3½ miles west to the neighborhood where the meeting will be held. Inquire for Lone Rock school-house, west of Mauston village. Let all come that can. Will Brn. Phelps and Welcome please attend?

T. M. STEWARD.

Notice to the Brethren in Iowa.

ELDER James White and myself will be with the church at Richmond, commencing Friday evening, Oct. 19, and continuing over Sabbath and first-day. At Marion, Linn Co., commencing Friday evening, Oct. 26, and continuing over Sabbath and first-day. May the Lord give us a good time,

M. HULL.

Providence permitting, we will meet the brethren in Conference as follows: At Bro. Elias Sanford's, Ashland, Dodge Co., Minn., Oct. 20 and 21. Pleasant Grove, Olmstead Co., Oct. 23, 24, 25, commencing in the evening of the 23. St. Charles, Winona Co., Oct. 27 and 28, as Bro. Merry may appoint. In the neighborhood of Bro. Hovey's, where he may appoint, Oct. 29 and 30.

J. BOSTWICK.

W. MORSE.

PROVIDENCE permitting, I will meet with the church at Lynxville, Crawford Co., Wis., the first Sabbath in November. We should be happy to see Bro. White at this meeting.

JOHN BOSTWICK.

Business Department.

Business Notes.

C. W. Nelson: Your paper is regularly sent to Chicago.

L. M. Gates: Miller's Lectures can be had at this Office, post-paid, for 35 cts. You can probably obtain his Life at the *Advent Herald* Office, Boston, Mass.

S. McIntosh: The reason we did not stop J. Sutherland's paper was because he gave us no clue to his P. O. address. There is due 50c.

J. C. Lawton: Due on INSTRUCTOR 80c. Your REVIEW is paid in advance to xviii, 1.

L. M. Gates: We find no trace of the letter you speak of, and conclude we have never received it. We send the books as suggested in your last.

R. C. Farrar, & M. Edson: See notice in regard to Hymn Book, in this paper.

Wm. Hoyer: One dollar pays Caroline Hoyer's INSTRUCTOR up to Jan. next. There are \$2 due on your REVIEW to end of this Vol.

Jas. HULL: There is \$1 due on your paper to close of present Vol.

J. P. Hunt: We have no such name on our books as you speak of, and consequently cannot answer your inquiry.

Receipts.

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

L. Hadden 1,00, xvi, 22. Mrs. H. N. Ackerman 0,50, xvii, 21. I. Chalker 1,00, xvii, 21. O. B. Sevey 1,52, xvii, 21. L. Adams 1,00, xvi, 18. Jno. Adams 1,00, xvii, 22. D. A. Babcock 5,00, xviii, 22. C. Cross 1,00, xvi, 7. A. C. H. (for Mrs. B. Chapman) 0,50, xviii, 1. J. M. Mills 3,00, xviii, 1. S. Nye 0,50, xvii, 22. H. M. Ayers 0,50, xvii, 22. N. M. Jordan 0,50, xvii, 22. J. Loudon 4,35, xviii, 1. A. Worster 1,00, xviii, 14. F. Swartz 2,50, xviii, 8. J. Harvey 1,50, xxi, 1. R. S. Geer 1,00, xviii, 24. C. Walker 2,00, xviii, 1. Mrs. J. T. June 1,00, xv, 20. Danl. Carpenter 1,00, xvii, 1. C. Sweet 0,37, xvii, 14. C. Sweet (for S. S. Williams) 0,75, xvii, 14. Geo. H. Matthews 1,00, xvii, 18. B. Reed 1,00, xviii, 8. Wm. Hoyer 2,00, xv, 1. A. S. Johnson 1,00, xviii, 1. C. Kelsey 1,00, xvii, 1.
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Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pp Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 15 cents

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

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The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents, *Vindication of the True Sabbath, by J. W. Morton, late Missionary to Hayti.* Price, 10 cents,

The Sinners' Fate. pp. 32, price 5c.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 5 cents.

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Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 480 pp 12 mo. Price \$1.25.

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

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

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

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