

Advent Review,

AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
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Battle Creek, Mich.

NEVER HOLD MALICE.

Oh never hold malice; it cannot be good,
For 'tis nobler to strike in the rush of hot blood
Than to bitterly cherish the name of a foe,
Wait to sharpen a weapon, and measure a blow.
The wild dog in hunger—the wolf in its spring—
The shark of the waters—the asp with its sting—
Are less to be feared than the vengeance of man,
When it lieth in secret to wound when it can.

Oh never hold malice; dislike if you will,
Yet remember, humanity linketh us still;
We are all of us human, and all of us erring,
And mercy with us should ever be stirring.
Shall we dare to look up to the Father above
With petitions for pardon, or pleadings for love?
Shall we dare while we pant for revenge on another,
To ask from a God, yet deny to a brother?—*Sel.*

JUSTIFICATION BY THE LAW.

BRO. SMITH: Our love to you and all the brethren. Yours of March 17th is before me, and the contents noted. Also your article on justification in the *Review* of March 24th. You are on hand then, to explain and answer for those pamphlets on the "perpetuity of the law." Well, this will be economizing at any rate, to regard them as containing the advanced argument on the affirmation that "the law is perpetual." You have at last granted me an appearance in the *Review* under that very nice name, "A Friend." Thank you.

I hold it as a truism, that we cannot understand the doctrine of an author, unless we first understand the import of the terms he uses. Now as per reference, I have been reading Bro. J. H. Waggoner on the perpetuity of the law. But he uses terms in a sense and with a license that I have not been accustomed to. The first thing with me then is, to understand the meaning of a number of his terms, and then I think I shall be able to judge of his doctrine. But first of all, he quotes the sacred text in such a loose manner as to confuse in my mind, the point he is trying to establish.

On page 28th, he quotes Ex xxxi, 13, using the word Sabbath, disconnected from the sense in which Moses used it, and thereby teaching a very different view. And he sagely comes to the conclusion from his own false premises, that unless we keep the Sabbath (seventh day), we have no sign, and hence no certain knowledge of our sanctification under the present (gospel) dispensation. And on the next page he says, "Strike this from existence, and we search the sacred page in vain for a substitute;" that is, for a sign, and certain knowledge of our sanctification. Do you indorse this? If so hark:—"Husbands love your wives, as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Eph. v, 26. Again, "Repent and be baptized, every one of you, in the name of Jesus

Christ, for remission of sins and you shall receive the gift of the Holy Spirit." Acts ii, 38. Again, "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii, 16. By these means we know that Christ is "made unto us wisdom, righteousness, sanctification and redemption." 1 Cor. i, 30.

Will the brethren in the face of all this, and much more, say that we have no "sign and knowledge of our sanctification under the gospel, unless we observe the seventh day." If so, I demur instant. But how came Bro. W. to fall into the meshes of this net? Simply by being too intent on riveting upon us the perpetuity of the Sabbath law.

Then how does the passage read? "Speak unto the children of Israel saying, my Sabbaths ye shall keep, for it is a sign between me and you &c." Then it is *Sabbaths*, in the plural, and not "the Sabbath," in the singular. Then we must observe *all the Sabbath days* of the old dispensation, according to Bro. Waggoner's style of applying scripture. Yes! he would have us back walking among the shady shadows of the law; and that to in order to get a knowledge of our sanctification. And in conclusion he says, "Strike this from existence and you search the sacred page in vain for a sign, and knowledge of our sanctification." How straight he looked at the law! So much so, that he entirely over-looked the gospel!!

Excusing Bro. W. for a moment, we will hear from Bro. Smith, in his article on "justification by the law," March 24th. I charge these brethren of requiring that justification and righteousness which is of the law. Bro. S. says I misunderstand him, and that there is no necessity for the misunderstanding &c. Now it does seem to me, according to his own showing, that he *does* require that righteousness and justification which is by the law. Notice what he says. "The dispensation under which we are now placed is neither all law nor all gospel, but a due admixture of the two." Now if I charge Bro. S. in view of this declaration with seeking to be justified by the gospel, will he deny it? Not he. Then why deny the other, since by his own showing we are as much under the law as gospel? But do these brethren believe that the law contains the principles of justification and that it is both the basis and the condition of the promises of God? Yes. Waggoner on the law page 26. "In our examination thus far we have seen, first that the law existed before the Jewish dispensation; hence it cannot be peculiar to that dispensation. Second, by the relation we sustain to the promises of God having the law for their basis or condition &c." Then if the law is the basis or condition of the promises of God, the promises cannot be obtained without complying with the law, it being the condition. This is what I call being saved or obtaining the promises of God by the law; and therefore is nothing less than righteousness or justification "by the law." But Bro. S. tries to escape this as follows: "Know then that we do not seek justification by the law nor expect it on this ground; for we have all sinned, and our justification must come through Christ. But know also that this does not release us from future obedience, (to the law, I understand) and that those *only* who do the law shall be justified Rom. ii, 13." Again, "When then he (man) transgressed he found himself staggering under a burden which of himself he never could remove." The picture then is before us. 1st, God gave man a perfect law, which contains the conditions of the

promises of God. 2nd Man could not keep it. See Waggoner page 5-7. (Note at bottom). He therefore necessarily violated it. Now we see him under the curse, "staggering" under a merciless load that cannot grow lighter, as no obedience of his own can make amends. 3d. Christ comes to him and graciously takes the burden off, and bears it triumphantly away. Now the poor man rejoices as he sees Christ bearing the ponderous load. But alas! Bro. S. informs him that though justified by Christ, though by his grace you have been released, yet "know also that this does not release you from the law, (that very thing which was the burden) and that those *only* who do the law shall be justified." Thus Bro. Smith's justification by Christ is but nominal; while his justification by the law, is the real. But in conclusion I will just let Bro. Waggoner nail this on Bro. S. and clinch it. Page 57. "This holy law has so long been despised, and rejected of men that some of its friends have so far given way to popular prejudice and early education, as to suppose the doers of the law would not be justified by doing the law, but by faith in Christ; but we trust that all those who have followed us thus far in the examination of the nature of the law will see that it is fully sufficient to justify and protect the observer of it; if it is not, it is weak and unprofitable indeed, and the righteous might well say, it is in vain to serve God."

Here, Bro. S., is righteousness, justification, and protection by the law in good earnest. Do you indorse it? If not, please "explain." More anon.

Yours in love.

"A Friend," Wm. G. SPRINGER.

For reply, see editorial.

HOW MUCH OWEST THOU THY LORD?

[The following extract sent us by Bro. E. Goodwin, we are happy to lay before the readers of the *Review*. It is peculiarly worthy of consideration at the present time. It should not only be read, but studied, and its principles laid up in all our hearts for convenient and perpetual reference.—Ed.]

In order that our benevolence may become a valuable habit, it must be provided with regular resources. Nothing good or great can be effected without plan. In their own worldly business, men perceive the importance of method; and, if they would render their liberality efficient, they must adopt a system for that also. On this subject the gospel itself prescribes: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." "By which," says Paley, "I understand St. Paul to recommend what is the very thing wanting with most men, the being charitable upon a plan; that is, upon a deliberate comparison of our fortunes with the reasonable expenses and expectations of our families, to compute what we can spare, and to lay by so much for charitable purposes."

To take indeed a weekly account how God hath prospered us, is not, in all cases, possible; but the spirit of the direction would be equally satisfied, if, on taking the account at other stated times, we only lay by for God as he hath prospered us. Owing to the want of a plan like this, the cause of Christ is often an unwelcome and an unsuccessful applicant; selfishness, which has always the advantage of being able to be the first claimant, squanders in

superfluities what conscience would have devoted to God; and many, it is to be feared, from not having wherewith to answer the calls and impulses of charity as they arose in the heart, have at length lost the very disposition to do good. While the advantages arising from the adoption of such an arrangement are numerous, we are under less temptation to withhold our charity; our duty is made more *convenient* by rendering it thus in easy installments; our love to Christ is more gratified by being able to present him in the end with a larger offering; the hand of God is regularly recognized in our worldly affairs; his presence is invited, so to speak, into the very heart of our prosperity, whence the world is most anxious to exclude him, invited to audit the account of our gains; our offerings are presented with cheerfulness, because they come from a fund designed expressly to no other end than charity; and the cause of benevolence, no longer a dependant on precarious charity, is welcomed and honored as an authorized claimant, a divine creditor, while what we retain for our own use is divinely blessed by the dedication of the rest to God.

Nothing that is good, or great, we repeat, can be effected without plan. Business, to be successful, must be conducted on system; and why should not the book which records the occasional and the regular contributions of charity be kept and inspected as carefully as the ledger of trade? Covetousness plans for selfish purposes; and why should not benevolence counter-plan, and organize its resources for objects of divine philanthropy? Political economy plans for national purposes; and why should there not be an ecclesiastical economy to systemize its resources of that kingdom which is not of this world? We desire not a revival of sumptuary laws to restrain extravagance in diet and dress, but a tax self-levied on all the luxuries and indulgences of life. We ask not for an inquisitorial Roman census, but for a conscientious assessment of all the property of the christian church, so scrupulously made and regularly repeated, that, like that ancient republic, we may have accurate returns, from time to time, of all the statistics of the christian empire, and may know our resources for war with the kingdom of darkness.

But what proportion of our income ought we to devote to charitable uses? If christian love be permitted to answer this question, and assign the amount, there is no reason to fear a too scanty allowance. On the other hand, if selfishness be suffered to decide, there is ground to fear that even an inspired reply, could such be obtained, would be heard only to be overruled. Besides which, the gospel of Christ, in harmony with its great design of establishing a reign of love, leaves its followers to assess themselves. It puts into their hands, indeed, a claim upon their property, but leaves the question, *how much?* to be determined by themselves. In assisting them to fill up the blank with the proper assessment, the only step which it takes is to point them to the cross of Christ; and, while their eye is fixed there in admiring love, to say, "How much owest thou unto thy Lord?" "Freely ye have received, freely give." It must be quite unnecessary to remind the christian that a principle of justice to man must be laid as the basis of all our calculations on this subject. "For I the Lord love judgment, I hate robbery by burnt-offering." To present him with that which his own laws of justice would assign to another, is to overlook the claims of even ordinary honesty, and to make him the patron of unrighteousness. But, while the worldling looks on justice as the only claimant on his property, and concludes that when that is satisfied, he may warrantably sacrifice the whole remainder to himself, the christian views it only as a preparation for sacrificing to God. It is observable that Abraham and Jacob, on particular occasions, voluntarily devoted to God—what afterwards became a divine law for the Jewish nation—a *tenth* of their property. Without implying that their example has any obligation on us, we may venture to say, that *one tenth* of our whole income is an approved proportion for charity, for those who, with so doing, are able to support themselves and families. For the more opulent, and especially for those who have no families, a larger proportion

would be equally easy. For some, one-half would be too little; while, for others, a twentieth, or even a fiftieth, would require the nicest frugality and care. Indeed, of many among the poor it may be said, that if they give *anything*, they give their *share*—they cast in more than all their brethren. But, in determining the proportion to be made sacred to God, the christian would surely rather exceed than fall short of the exact amount. With whom is he stipulating? For whom is he preparing the offering? Well may the recollection put every covetous thought to instant flight; tinging his cheek with shame at the bare possibility of ingratitude; and impelling him to lay his all at the feet of Christ. Only let him think of the great love wherewith Christ hath loved him; only let him pass by the cross on his way to the altar of oblation, and his richest offering will appear totally unworthy of divine acceptance. When Christ is the object to be honored, the affection of the pardoned penitent cannot stop to calculate the value of its alabaster box of precious ointment—that is an act to which only a Judas can stoop—its chief and sole regret is, that the unction has not a richer perfume, and a higher value. When a Zacheus finds himself standing, a sinner saved by grace, in the presence of the being who has saved him, he exclaims, "Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man by false accusation, I restore unto him four-fold." Covetousness, a moment before, was enthroned in his heart, but now it is beneath his feet. A moment ago wealth was his idol; but now its only value consists in furnishing him with an offering of love to Christ. *What things were gain to him, those he counted loss for Christ.*

And as the great principle of love to Christ will not allow the more opulent to give scantily, so neither will it permit the poorest to come before him empty. It was one of the divine enactments even of the legal dispensation—*None shall come before me empty.* But that which was matter of law with the Israelite, the christian will seize as a golden opportunity for evincing his love to Christ; and will bring, though it be only a grain of incense for an offering, or a leaf for that wreath of praise and honor which the church delights to lay at the feet of Christ. Whatever scripture examples others may profess to copy, he will select the example of the benevolent widow; and, while others content themselves with only admiring it, he will often reflect on its imitableness. Nor will the language of the Apostle be ever heard by him but as an address to himself. "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." "These hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Agreeably with these sentiments, the man who, at one time, imagined that his poverty quite exempted him from the obligations of charity, and only rendered him an *object* of it, is no sooner made the partaker of grace, than he feels himself impelled to place some offering on the altar of christian benevolence; and, with the ready eye and hand of affection, he soon detects, for this end, some small superfluity which can be retrenched, or some leisure time which can be profitably employed. And when his mite-like offering, the fruit of hard self-denial or of the sweat of his brow, is presented, nothing could inflict on his grateful heart a deeper wound, than to see that offering rejected on the ground of its comparative insignificance, or of his supposed inability to give it. It is the offering of a sinner's gratitude to a Saviour's love, and heaven rejoices over the oblation.—*Mammon, by Harris.*

A *PROFESSED* Christian attended a trotting match. His minister hearing of it, called him to an account for so doing.

"I went," said the christian, "only to see the vanity of the thing."

The answer was: "Do you not find it written in your Bible,—'turn off mine eyes from beholding vanity?'"

DR. CHEEVER'S SERMON.

SLAVERY AND THE PULPIT.

Dr. Cheever spoke last evening upon the duty of the Church with regard to Slavery and the power of the Gospel, effectively preached, toward removing that sin. He read lengthy passages of Scripture, showing the effect of the faithful declaration of the word of God upon oppressors in Biblical times, and in his prayer alluded to the great sale of men and women in Savannah. His text was the first two verses of the 58 chapter of Isaiah, which he said was God's indictment against the Jewish people, and not less against this nation. We had the same fasts, prayer meetings in Fulton street and John street. We had the same sins, and to us also was it commanded that we should break every yoke. It was a striking proof of the depth which we had reached in iniquity that professing Christians could read this and not be stricken down by it.—This gigantic crime was piracy and man stealing, living and lasting in lengthened dreadfulness long drawn out. Murder reached only its victim, but the law of slavery made its piracy perpetual. Every year it was increasing and spreading, while the sense of the crime was diminishing. He cared nothing about the greater profitableness of free labor; slavery was a sin, and as a sin, the Christian had to deal with it. Dr. Cheever drew a striking picture of this organized system of crimes, sibilant and many fanged, which he compared to the mound of snakes seen in South America by Humboldt. From this venomous mass, now and then new cobra heads darted, lately one in New Mexico, the worst features of which he gave. He depicted the horrors of the great slave sale, and then said that in most of the churches of this city prayer for the enslaved had not been permitted for years; they seemed to be stricken by a hydrophobia which rendered the water of Life, God's Word, hateful to them. The Christian conscience was petrified by slavery into a ready thing upon which to sharpen arguments in its favor. Or if not petrified it was changed into a lifeless adipose. Its effect upon the church was most disastrous. We need look no further for the causes of the prevalent infidelity.—When the church was at variance with herself with regard to such a crime, who could respect it? It was as though a bench of Judges should differ as to the legality of assassination. The contradictory testimony of the churches ruined their power. What could they expect but contempt? Take away the respectabilities of wealth and fashion, and they would become a stench in the nostrils of the world. The wonder was that all men of conscience were not infidels. Such a church ought to be "tied to the tail of the Great Red Dragon, and whipped round eternity." Nothing could meet with the approbation of the great Adversary more perfectly than a continuous revival in such a church. It was not enough for the preacher of God's Word to speak against slavery occasionally, to introduce it as one head into a sermon, or to use it for an illustration of one of the burdens of society; we must throw ourselves in masses against it; there must be association, to secure constant, incessant action against it. Through treachery of the church and ministry, the slave power had been permitted to advance steadily from position to position, until now there was hardly anything for it to desire, except the power of transit for slaves through the Northern States. Then all the States would become slave States. No influence was strong enough to check it, except the only one which had not been brought to bear upon it—the terrors of God's word. Let the consciences of the people be laid bare beneath the influences of God's word, and within one year the tide would be rolled back.—*Tribune.*

THE HOLY CITY.—If we saw our father's house and that great and fair city, the new Jerusalem, which is up above sun and moon, we would cry to be over the water, and to be carried in Christ's arms out of this borrowed prison.—*Rutherford.*

A little fruit proves the nature of the tree, but abundance proves its fruitfulness.

A Great and Bitter Cry.

THERE is scarcely a more powerfully drawn or deeply affecting moral picture in Scripture, than this:

"When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his Father, Bless me, even me also, oh my Father. . . Hast thou not reserved a blessing for me? . . . Hast thou but one blessing, my Father? Bless me, even me also, oh my Father."

Why these tears, these passionate entreaties, this "great and exceeding bitter cry?" Because the blessing was gone, that blessing which recognized, fixed, and conveyed the "birthright," including the family priesthood, the inheritance of the father's dignity and position, whatever it was, patriarchal headship and precedence in all things, and a double share of the estate. The vast and mysterious hopes associated with the expectation of that glorious person who was to be a lineal descendant from Abraham, and in whom all the families of the earth were to be blessed, must also have been included in it. What a blessing must that have been in which all this was comprehended, and which was conveyed in such words as these: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee!" This blessing, uttered by holy and inspired lips, and sealed by the venerable father's kiss, carrying with it abundant riches, and unconquerable might, and wide dominion, going down, too, like a rich heirloom, to the future generations which should descend from the happy possessor;—how great and magnificent a possession must it then have appeared! But it was gone—gone from him and from his line—gone for ever. The consciousness of its utter and hopeless loss awoke him to a just sense of its value. Our blessings never seem so great as when we find they are no longer ours. Paradise never probably looked so sweet to Adam as when he turned his last glance upon it, and saw the way of the tree of life kept by the flaming sword of the cherubim. Esau had "despised his birthright"; but now it was lost he knew its value. Lost, too, by his own folly and wickedness—that thought must have greatly increased his anguish. Our misfortunes are greatly embittered by the consciousness that we have brought them upon ourselves, either by our own folly, carelessness, or criminality. That which befalls us by a resistless outward necessity the soul will often bear up against with a huge fortitude. But when we feel that we have been betrayed within, that our own folly has opened the door (or left it open) to calamity, how keen is the anguish of self-reproach!

We once knew a gentleman born to great affluence, who improverished himself by extravagant courses, and was at length obliged to part with his noble patrimonial house and property on the Hudson. The lawyer in whose office the transfer was made, told us that it was a deeply-moving scene. When the unhappy man saw the act consummated by which that which was once his, and should have gone down to his children, passed away from him and them for ever, and reflected on the cause of the calamity, his feelings of sorrow and self-reproach quite overpowered him. Esau had this anguish in its greatest intensity. He had "despised his birthright"; "he had sold his birthright"; sold that which was beyond all price, for which gold and gems could be no equivalent—sold it too for how mean a price—"a morsel of meat"—"a mess of pottage."

It is said that an ancient king was besieged in one of his fortresses, and that the utter failure of water compelled him, after suffering almost to the point of death, to surrender without terms or reserve to his enemy. After he had given himself up and taken the draught of water which was given him, he said, "For how small a consideration have I, who was a king, made myself a slave!"

Esau had despoiled and ruined himself without such extreme necessity. When the relief of his

hunger was at hand, he had "sold his birthright," because he "despised" it. He had not expected to lose it, however, though he had "sold" it. It is quite plain that he meant to have both the "morsel of meat" and the birthright too. All his arrangements prove that he made his preparations to "inherit the blessing" just as if he had not bargained it away long before, and sealed the impious and infatuated transaction by a solemn oath to his brother. How confidently did he come to his father, asserting his right and saying, "I am thy son, thy first-born Esau." But "he was rejected;" when he would have inherited the blessing, and evidently expected to inherit it, *he was rejected*. The disappointment of his deluded hopes must have greatly embittered his distress.

Despair adds the last and most terrible aggravation. "He found no place of repentance." In vain did his kind old father "tremble very exceedingly," and exclaim, "What shall I do unto thee, my son?" The transaction was immutable. The blessing and the birthright had departed from him and gone to another. "He found no place of repentance, though he sought it earnestly with tears."

But see now the magnificent contrast presented by the freeness of the grace of God in our Lord Jesus Christ. We, too, have sold our birthright. Worse than that, we have sold *ourselves*. "Thus saith the Lord, ye have sold yourselves" (and for even less than a mess of pottage) "*for naught*." What then? "I have redeemed thee." We have even done more and worse. We have *destroyed* ourselves. "Oh Israel, thou hast destroyed thyself." What then? "In me is thine help." Oh the depth of the riches of the grace of God! Our Father has "reserved a blessing for us." It is not in the least diminished by the multitude who have got it before and are accepting it every hour. It is not lost utterly and hopelessly even by our own folly and sin. It is an accepted time, a day of salvation. Every soul that repents shall "find a place of repentance." Our generous elder Brother offers to share with us his own boundless inheritance—to make us "heirs of God and joint heirs" with him. Oh, shall not hope and thankfulness lend wings to our approach to that gracious Father so ready to forgive, so mighty to restore, so rich in blessing, so plenteous in redemption, lest neglecting the great salvation, and thus "falling even of the grace of God," we fall into the misery and despair of Esau, and "when we would inherit the blessing be rejected, and find no place of repentance, though we seek it earnestly with tears."—*Independent*.

The Sermon to a Solitary Auditor.

In 18—, then but a youth, I was sent to C. E. My colleague was a most worthy and excellent man. Our field of labor extensive and laborious. In making the entire round of the circuit once in four weeks, we had to travel on horse-back, between 500 and 600 miles, and preach 33 sermons. The country was new, the roads extremely bad—the streams unbridged—and our accommodations not always the most comfortable or desirable. It was the middle of a cold Canadian winter, that one stormy evening I had an appointment to preach in a distant neighborhood, which owing to the severity of the storm, I was unable to reach until after the hour of meeting had arrived. On dismounting and entering the school house, I found a good fire, but no one present.

A young man soon came in. I waited some time for others to assemble. As no one came, thinking it useless to preach—I arose to depart, when the young man inquired if I was not going to preach; I replied, I think not.

"Yes you are, I am not out in such a storm as this for nothing;" and said with an oath, "you cannot leave the house, unless you preach me a sermon." Seeing his determination, I replied, if I preach you must sing a hymn, and give me a text. To this he readily assented, and commenced singing those impressive lines,

"A charge to keep I have."

In prayer I was led by an almost irresistible impulse to pray most fervently for the speedy conversion of this wicked young man. He took my Bible

and readily turned to Rev. vi, 17, and said, "Here, preach from this."

While describing the day—the great day—and the great day of his wrath; he sat apparently unmoved, looking me full in the face, but when I began to give a scriptural solution of the interrogation in the text, I felt the Spirit of God resting upon me in an unusual degree. And as I made an appeal to the young man himself, he began to tremble and weep; falling upon his knees, with emotion he cried, "pray for me" I am sinking into hell." His feelings were intense, his agony extreme. Seldom have I ever witnessed such a scene. Some time was spent in fervent prayer, when all of a sudden, as by an electric shock, a heavenly expression came over his countenance, and rising, he praised God with a loud voice. At his request I accompanied him home, and O, what a scene transpired. On entering his house, he threw his arms around the neck of his pious widowed mother, confessing his sins, asking her forgiveness, and proclaiming with a loud voice to all in the house "the great things God had done for his soul." If the sound of music and dancing was not heard rising above the storm without, the shout of joy, and the song of rejoicing and praise was heard.

Uniting with the church, in due time he was licensed to preach and recommended for the Itinerancy. He was received by — conference, and passed with honor the graduating process, with great acceptability and usefulness, spending several years as a traveling minister, till it pleased God to call him, in the prime of life, from "labor to repose." He died in great peace, "at his post with his armor on." Perhaps I ought to add, the motive, as subsequently confessed, influencing the young man in insisting on my preaching, under the circumstances, on that evening was merely the satisfaction of witnessing the embarrassment and confusion of, (as he expressed it) "the boy preacher." He meant it for evil—God over-ruled it for good. If the publication of this incident in the early life of an Itinerant should stimulate one young minister "to be instant in season and out of season," let God have all the glory.—*Sel*

The Bondage in Egypt.

How strange it must have seemed to those Hebrews who thought much of God, and pondered upon his old promises to them and theirs, that he should let such long time pass, and leave them to suffer such dreadful affliction, without the least sign of interference for their help. How easy it would have been for their weak faith to utterly die, and for them to say, "There cannot be any God—or, if there be a God, he has forgotten his promise, and forsaken his chosen ones."

And yet God never loved them more; never was causing all things more really to work together for their good, never more really deserved their faith and love, than during this very period of darkness. They came out of that Egyptian bondage welded together by mutual hopes and fears, and common trials in the furnace of affliction—fitted as they never were before, never could have been, without that experience—to do, for God and man, the work which God had for them to do; which the world was waiting for at their hands. Just so it is with us. Those dark hours of trial—when every thing goes wrong, and it seems as if we were forsaken of God and man—are often the period when the forces that we most need are working upon our characters, and shaping us for a usefulness and a comfort unknown and impossible without it.

The true Christian will sing in his darkest hour, in the gloom of the Egyptian night which is upon him:

"I cannot call affliction sweet,
And yet 'tis good to bear;
Affliction brings me to thy feet,
And I find comfort there."

—*Cong.*

SUFFERING WITH CHRIST.—Shall I not be ashamed of the roses around my brow, when I see him, and all the princes of his kingdom, with the crown of thorns?—*Tholuck*.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, APRIL 14, 1859

JUSTIFICATION BY THE LAW.

UNDER this heading will be found in another column an article on which the readers as well as the writer may be entitled to a word of explanation. Some time since, the writer, Wm. G. Springer, wished to engage with us in an investigation of the perpetuity of the moral law. We replied that, for our part, our views were already set before the world in our books and pamphlets; that if he took any exceptions to these and would name them, we would endeavor to defend the doctrine of the books. He answered that he preferred the living writer, because he could explain when called upon; but the pamphlets could not. Again, to this we replied, that wherein he wished explanation from the pamphlets, we would answer in their place; that he might consider said pamphlets the opening argument in the affirmative, and follow with whatever strictures he might see fit to make in the negative. The article referred to is his opening argument. As such we are somewhat surprised at it. It partakes so much of a personal nature, that, were it not for seeming to transfer the controversy, we should hand it over to Bro. Waggoner to answer the imputation of looseness and license in his quotations of holy scripture, as he might think the occasion demanded.

In our remarks on Righteousness by the Law, in Review of March 24, we concealed Bro. S. under the cognomen of "friend" for his own sake; for we apprehended that it would save him no small degree of mortification should we suppress his name in connection with a misapprehension of so plain an item of our faith. If he has no sensitiveness on this point, we are confident we shall leave him nothing in the end over which to glory.

The burden of his objection to the perpetuity of the law (!) seems to be the idea he has that by it we seek our justification. It will be sufficient to meet his remark on Ex. xxxi, 13 with a simple denial. The Sabbath as quoted from that passage, in "Law of God," page 28, is *not* used in a sense different from that in which Moses used it, as we shall presently show. He takes exceptions to the remark that if we strike from existence the Sabbath, we search in vain for a substitute as a sign of our sanctification. Having patiently "hearkened" and heard, we will notice the texts he quotes to sustain himself here. They are, 1st. Eph. v, 26. On this text we agree that Christ gave himself that he might cleanse and sanctify the church. 2d. Acts ii, 28. On this we also agree that baptism is one of the steps of obedience for (in order to) the remission of sins. 3d. Rom. viii, 16. Here the witness of the Spirit is spoken of, that we are the children of God. But who has this witness? Is it law-keepers or law-breakers? the observers, or the transgressors of the Sabbath? Assuredly the former; for it is of the children of God that the Apostle speaks. 4th. 1 Cor. i, 30. In this text it is said that Christ is made unto us wisdom and righteousness and sanctification and redemption. To which we reply, Most true! and in this fact we rejoice and glory as much as others. To sum up the evidence of these texts, we find that they speak of Christ through whom we obtain sanctification; of baptism as one of the steps by which we obtain it; and of the Holy Spirit as the agent in the accomplishment of the work: but they say nothing of the sign by which we may know that it is the Lord that doth sanctify us. The passages therefore are nothing to the point in question. Thus far Bro. S. himself has searched "in vain." The proposition will stand until he meets with better success than is here presented.

But says S., "It is Sabbaths (plural) in Ex. xxxi, 13, and not Sabbath in the singular: Then we must

observe all the Sabbath days of the old dispensation, according to Bro. Waggoner's style of applying scripture, to get a knowledge of our sanctification." True, it says Sabbaths, in Ex. xxxi, 13; but mark, it says also, "My Sabbaths!" and when we reflect that God never applies this expression to the ceremonial sabbaths of the Jews, but always restricts it to the seventh day of each week, which is his Sabbath, we see at once the falsity of our friend's conclusion. But verses 16 and 17, set the matter in its true light on his own ground of reasoning. Hear them: "Wherefore the children of Israel shall keep the Sabbath (singular number) throughout their generations, for a perpetual covenant. It (the Sabbath, singular number) is a sign between me and the children of Israel forever." Here is singular number enough, it would seem, for even Bro. Springer himself. But all this he ignores in his hot haste to arrive at a predetermined conclusion. We would therefore inquire of him whether the sanctification of the Jews was accomplished by a different means from that of the church now, that it should require a different sign; or how the Sabbath could be a more appropriate sign of the sanctification of the Israelites anciently than of that of the true Israel of God at the present time.

The remainder of Bro. S.'s article has reference to our remarks in Review No. 18. He still understands us as seeking to be justified by the law. And considering all that has been said on the subject, and the access he has had to our publications, we are at a loss to conjecture by what means we can rend the veil and let a ray of light into the chambers of a mind, which seem to be thus lamentably darkened. He has succeeded completely in turning from its legitimate meaning, nearly every passage to which he has had occasion to refer. If he is thus unfortunate in his understanding of the holy Scriptures, we cannot wonder at his conclusions. To be sure, we believe that God gave to man at first a perfect and immutable law, and that that law is the basis and conditions of the promises of God. But why does W. G. S. accuse us of saying that man *could not* keep it, and therefore necessarily became a transgressor. We have never said it. We have not the hardihood, which he would impute to us, to charge the Almighty with giving man a law which he *could not* keep, and then taking vengeance on him for *not* keeping it. This charge belongs on other shoulders. Adam could, and should, have kept the law. His violation of it "brought death into the world, and all our woe." But how was it after the fall? Could men then keep the law? Of themselves they could not. Must they then necessarily violate it? Not even then; for help was immediately laid upon One that was mighty, and by God's grace through faith in him, they could receive strength sufficient for this service. This is the very doctrine of that note which Bro. S. holds up as an absolute declaration that man could not keep the law, and is therefore necessarily a transgressor. Let us read it. Law, p. 57. Note: "By this we would not be understood as teaching that any one since the fall of Adam, can do the law *unaided* by faith in Christ." This note then has no reference to the time before the fall of Adam, but since. It says that unaided by faith in Christ we cannot now keep it. What is the converse of this? Aided by faith in Christ we *can* keep it. Yes. Then is any man, even now, necessarily a transgressor? No! Why then does W. G. S. make such unwarrantable use of the language!

He further represents us as saying, after the sinner is justified by Christ, "Know also that this does not release you from the law," (the very thing which was the burden)." We did not say that, being justified by Christ, we were not released from the law; but, that we were not released from future obedience. We are released from the law as a conditional covenant of life, but not as a rule of moral obligation. Second. The law is *not* the very thing which constitutes the "burden," as our friend has it, but the sinner's sin and consequent condemnation; and from

this we are freed; for says the Apostle, "There is therefore now no condemnation to them which are in Christ Jesus." Rom. viii, 1.

The law we say is the basis and condition of the promises of God. To inherit these promises, then, men must be law-keepers either in reality or by imputation? Yes. Law-keepers in reality they are not; for they have all transgressed it. How then shall they become such by imputation? Answer, Through Christ. Through him their past transgressions are pardoned; from him they receive strength to render obedience in future; and thus in the eye of God they can be regarded as though they never had transgressed his law, and their title to the promises be redeemed. So God can be just and yet the justifier of him which believeth in Jesus. Thanks be to God for this wonderful and benevolent plan!

As regards S.'s closing extract from Bro. Waggoner's pamphlet, on the justifying nature of the law, which he triumphantly, though blindly, holds up as a clincher on us, we have only to remark that those are the very ideas we were trying to present, when, in our remarks in Review No. 18, we made reference to Adam in the garden of Eden. We there asked the question, If Adam had not sinned, what would have been the ground of his justification? We showed that it would have been obedience, and that justification would then have been by the law, and Christ need not and would not have died. Bro. Waggoner presented the same idea, when a few lines following the quotation our friend has made, page 58, he says: "If any are yet disposed to deny the justifying nature of the law, we would inquire of them, If man had never broken the law, would he have needed a Saviour? Or, if Christ had broken the law, could he have been a Saviour?" Did Bro. S. read as far as this? Has he ever tried to answer this question? Let him show us the result if he has. To say that the law would have justified its observers had they never broken it; and to say that we have now placed ourselves in a position by sin where we cannot be justified by it, are two distinct things as all must see; and there is no contradiction between them.

If he still takes exception to the declaration that only the doers of the law shall be justified, his controversy is with the Apostle, not with us; for it is the Apostle who says this. And if any wish to inquire into the philosophy of this—how it is that a man must be justified by Christ, and yet cannot be justified without doing the law—a few considerations will make it plain: The first step towards justification by Christ, is repentance. Repentance of what? Our former sins or transgressions of the law. And when we repent and ask pardon, we do it with an implied promise, and on an implied condition, that we will live in obedience for the future. There is no repentance nor pardon separate from this. Then when we repent of our past transgressions and promise, through grace, obedience for the future, then and not till then can we be justified by Christ. Thus it is that only when we do the law can we be justified. To think to be justified while living in sin is the most blind and presumptuous folly.

We have now noticed every point in Bro. S.'s article which needs comment. In conclusion, let us ask him a few questions to be answered as the next step in this controversy: First. As we are required to develop moral character must not God give us a standard by which to do it? Second. Where do we find this standard? Third. If man had never broken the law would he have needed a Saviour? Fourth, Will God judge the world at last by diverse rules of judgment? Fifth. After we are justified by Christ, shall we continue in sin that grace may abound? Sixth. If we do not continue in sin what shall be our course of action?

We thus transfer to his shoulders the *onus probandi* in this matter. We thus place in his hand the laboring oar, and wait to see what headway he will make against the mighty current of reason and revelation with which he has to contend.

FORESIGHT AND PERSEVERANCE OF THE DEVIL.

(Continued.)

BUT previous to this time Satan foresaw that the people would need a special preparation in order for them to receive his last great delusion. They must not only believe that man is immortal, but they must be trained to expect the conversion of the world and a spiritual reign. This would prepare them to reject the scriptural doctrine of the literal, visible coming of Christ, which he knew would be preached in the world in fulfillment of the prophecies, and also to receive those mysterious, spiritual delusions which he would be ready to introduce to the world as soon as the Advent messages should be announced. Then, while faith was wavering in consequence of the expiration of the 2300 days, and the disappointment of those who put all on board the Advent ship, it would be a good time for the spirits of devils to commence operations, assuming to be the departed spirits of men, and thus fulfill the expectations of those looking for a spiritual reign.

Accordingly, some 200 years ago he set Daniel Whitby and, after him, other commentators to applying those prophecies which speak of the future glory and eternal inheritance of the saints, to a period of 1000 years prior to the coming of Christ and the resurrection of the saints. That reign of Christ and the saints, spoken of in Rev. xx, was to be a *spiritual reign*, commencing with the conversion of the world, progressing and terminating while the saints of all ages, for the past 6000 years, are sleeping in the dust of the earth. That once strait and narrow way is to become so broad that all the world can walk in it. Consequently the man that goes with the multitude—the great majority that have a form of godliness—is safe.

In pursuance of this plan, when the personal advent of Christ began to be announced to the world, his professed followers, many of them, were ready to reject him by rejecting his word and promise concerning his second coming. Their language seemed to be, "We will not have this man—this personal Jesus to reign over us, we will have a *spiritual reign*. Then God permits Satan to work with power and signs and lying wonders, and their spiritual reign commences. As when his ancient people Israel desired a king, he gave them one in his anger and took him away in his wrath, so he grants the desire of these who have rejected their rightful King. He gives them a spiritual reign in his anger and will soon take it away in his wrath. Satan is permitted to work with all deceivableness in them that perish; "because they received not the love of the truth, that they might be saved." 2 Thess. ii, 10. The truth rejected is the near personal coming of Christ and the resurrection of the saints. The people have chosen, instead of this truth, the fable of the world's conversion and a temporal millennium. Thus they are well prepared for Satan's last, strong delusion, which does indeed bid fair to convert the world. And since the false christs and false prophets of the last days will show such signs and wonders that, if it were possible, they shall deceive the very elect, [Matt. xxiv, 24,] it is reasonable to expect that all but the elect will be deceived by them.

Satan is not only demonstrating the immortality of the soul by spirit manifestations, but as in the beginning he taught a plurality of gods, so now he is teaching a plurality of christs; and these christs have already made their spiritual advent into the world. We are taught that "any just and perfect being is Christ." And the *Truth Seeker*, a Spiritualist paper, says in its prospectus, "It shall be the organ through which the christs of the last dispensation will choose to speak." Rev. R. P. Wilson, in his lectures on Spiritual Science, says, "We recognize the birth of a Saviour and Redeemer into the universal hearts of humanity, wherein truly the deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her Saviour within them, for as man is an embodiment of the universe in epitome, he contains in his central na-

ture an incarnation of Deity." "The Healing of the Nations," which the *Spiritual Telegraph* calls the "Book of books," expresses the same idea as follows: "Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed." Thus Spiritualism has as many christs as ancient Paganism had gods.

Spiritualism could effect but little, had not the way been prepared by the false teachings of those who profess to believe the Bible. Satan foresaw this, and has managed to get the fundamental articles of his creed into the creeds of all the popular churches. These churches, while they fancy they are about to convert the world through the popular "revivals" of the day, are doing more for the cause of this Satanic delusion than all the world besides. This they will not acknowledge of course, but read their religious papers and see how the "death angel" is eulogized for his benevolence in transporting our friends to the happy "spirit land." Articles in perfect accordance with the anti-Bible philosophy of Spiritualism, are handed about from one periodical to another as a choice bit of true christian philosophy. Such a piece I lately saw in the *Sabbath Recorder*, copied, I think, from some other paper, and sent out to its readers without note or comment. It was entitled, Benevolence of Death; and the writer held the idea that death was a benevolent arrangement, by which we emigrate to a better country. The doctrine that sin entered into the world and death by sin, is fairly set aside by the writer, and the "last enemy" of the saints of God, which is to be destroyed by the resurrection, is represented as a kind friend. "We must emigrate," says he.

Now while such infidel trash, directly contradicting the plainest declarations of the word of God, is passed around among professed christians as a choice morsel of divine truth, what can we expect, but that the great mass of the members of these churches will be carried away with the flood of Spiritualism?

Since writing the foregoing I have seen some late numbers of a religious paper; and I find them heavily laden with Spiritualism. Not that the conductors of the paper are professed Spiritualists. No, they are opposed to Spiritualism. They are opposed to the running of the cars. All they do in the matter is to keep the track in good repair.

In one paper was a very pathetic account of the death of two little brothers, who were buried in one coffin. Speaking of the sickness and death of the second, the writer says, "The best medical advice was immediately called in, but all remedies were unavailing, and he joined his little brother in heaven at 3 o'clock the next morning."

Another notice of the death of a little girl and boy of one family, the boy dying last, is accompanied with the following poetic effusion:

"Sweet Emily with radiant smile,
And cherub wings of flame,
Stood waiting on that better shore,
Till little Georgie came.

And now far up those dazzling heights,
Seraphs alone have stood,
They soar and sing their song of joy,
Close by the throne of God.

Another obituary has the following:

"Where life's pure river softly flows,
Through pastures green and fair,
Our golden haired and sinless boy,
Dwells free from pain and care.

We will not murmur at our loss,
Though life seems drear and cold;
We know our lost lamb waits for us,
Safe in the Saviour's fold."

Another was headed, "The Angels." It was a description of the death of a girl about seven years old, who had recently lost a brother, a cousin and an aunt, who had lived in the same family. The writer says, "We are not fond of detailing the scenes of that last struggle with the Great Archer, before mortality puts on immortality."

He then describes the death scene. Just before her expiring moments, the little girl brightens up and says, "Hark! the sky is full of music. It is the angels; they come into the room; they come round the bed. O! it is brother, cousin, annt, and many, many

more." The writer describes her as dying with a smile upon her countenance, and says, "Death had daggerretyped a smile as he gave life to another angel."

From a piece of poetry in another number of the same paper I take the following:

"It doth not yet appear what we shall be,
When death from sin and sorrow shall set free
The struggling spirit—rising hence to soar,
Where sorrow, death and sin, shall be no more."

All these are in perfect harmony with Spiritualism, and in perfect contradiction of the Bible. They represent, with Spiritualism and the Serpent,

1. That there is no death to man, properly speaking. "Ye shall not surely die."

2. That what is called death is a veritable birth into a higher life. While God says, "Dying thou shalt die;" these respond, "Dying thou shalt not die—"Ye shall be as gods," or angels.

3. That death, instead of being an enemy, the consequence and penalty of sin, as the Bible teaches, is a real blessing, a benevolent arrangement by which we emigrate to a better country.

While the word of God teaches that the saints will put on immortality when they are raised up from death, these teach that at the hour of death this mortal puts on immortality. Says the beloved disciple, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." These respond, "It doth not yet appear what we shall be, when death from sin and sorrow shall set free the struggling spirit," taking the power, and the honor and glory from Christ, and giving them to death. They represent the dead as singing "their song of joy, close by the throne of God;" while the Bible says, "In death there is no remembrance of thee." "The dead praise not the Lord, neither any that go down into silence." Paul declares that, in case the dead rise not, "then they also which are fallen asleep in Christ are perished." But these would have men introduced, by death, into the presence of God, where there are pleasures forevermore.

If I fully believed what they teach, I should earnestly pray for death to set me free from a "cumber-some clog of clay," and that the resurrection might never come, to "re-nite soul and body." And so would they. If they believed it without a doubt, the best medical advice would not be called to keep their friends out of heaven. It is a doubt, that "death is the gate to endless joy," that makes us "dread to enter there." The little girl that recently drank a bottle of laudanum, because she "wanted to go to heaven and see her little brother," believed the doctrine. And those Spiritualists who deny the doctrine of future punishment, if they acted consistently with their professed faith, would follow her example.

Holy men of old, when in the depths of affliction, or in view of the day of wrath, have desired to be hidden in the grave, where they would lie still and be quiet, where the wicked cease from troubling, and the weary are at rest. Job iii, 13-18; xiv, 13-15; x, 18, 19. But never did they desire to die that they might go to heaven at death. On the contrary, says Job, "Are not my days few? cease then, and let me alone, that I may take comfort a little before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself," &c. Job x, 20. Says David, "O spare me, that I may recover strength, before I go hence, and be no more." Ps. xxxix, 13. Should these expressions of Job and David be translated into the language of popular theology, they would read like this: "Let me alone; do let me take a little comfort before I go to heaven." Elijah, when fleeing from persecution, sat down under a juniper tree in the wilderness, and requested for himself that he might die. 1 Kings xix, 4. Not because he was as good as his fathers who had died, and as well deserving of being taken up to heaven as they. But said he, "O Lord, take away my life; for I am not better than my fathers."

R. F. C.

(Concluded next week.)

THE FOUNTAIN OPENED.

"Ho, every one that thirsteth, come ye to the waters,"
Isa. lv, 1.

WANDERER in a stranger's land,
Thirsting, fainting on thy way,
Seek the fountain near at hand,
Come and slake thy thirst to-day;
Here are waters running o'er,
Drink of them and thirst no more.

Pleasure's votary, thirsting still,
For delight unmixed with pain,
Seek ye now this crystal rill.
Where its fullness thou may'st gain;
See the fountain running o'er,
Drink its waters—thirst no more.

Mourner in this vale of tears,
Seeking after perfect peace;
Looking on to future years,
Waiting for thy soul's release;
Here's a fountain running o'er,
Drink to-day and thirst no more.

Parent, watching o'er thy child,
Keeping back no goodly thing,
Lost in wishes vain and wild,
To this fount thy children bring;
And of waters running o'er,
Bid them drink, and thirst no more.

Rosy youth and hoary age,
Dwellers in this world of strife,
Youth and maiden, child and sage,
Freely flows the stream of life;
Come to Jesus—thirst no more,
Here are waters running o'er.

F. V. B.

-Camden, Me., Feb. 28th, 1859.

David and Jonathan.

"I AM distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of woman." 2 Sam. i, 26.

In contemplating the character of these two illustrious persons, one can never be tired of admiring the friendship which existed between them. Surely we exclaim, There must have been much that was noble, excellent and refined, in both their characters, or this friendship could never have endured the severe tests to which it was exposed.

Jonathan, the son of Saul, and natural heir to the throne, sees in David a formidable rival, and with the interest of his own family very near his heart, he loses every selfish consideration, and all desire of self-aggrandizement, and falls in love with David, and becomes his nearest friend and ally, and this too, in the face of his father's openly avowed expression of enmity to David, for the palpable reason, that the family of Saul were in danger of being supplanted by the young warrior, who slew his ten thousands to Saul's thousands.

No selfish interest could mar the friendship of Jonathan and David. They confided fully in each other, and more than once did Jonathan save the life of David from the fury of Saul's jealousy; and once at least, did Saul seek to destroy Jonathan for this cause.

In vain did Saul seek to imbue the mind of Jonathan his son with his own Satanic jealousy. The more Saul hated David, the more did Jonathan love him, and in no instance did Jonathan act against David, but always sought his interest and happiness.

At the time David uttered the above sentiment, he was mourning in unfeigned sorrow of heart for the untimely death of Saul and Jonathan, who had fallen in battle. He recounts their warlike deeds, their virtues, and with princely courtesy he places Saul as first, in valor and noble deeds, and no one could imagine that any ill feeling ever entered his heart against Saul, his mortal foe. Indeed, it is evident that he did after all, love this mortal enemy, even to the last; but towards Jonathan his soul was moved to its lowest depths, and all the prospects now opened before him, could not comfort his afflicted, wounded heart.

David, (when we consider his times) with all his blemishes of character, was a wonderful man. His deep flow of feeling, his strong natural affection, his fidelity, his earnest piety, and truth, combined with unflinching integrity, and personal brav-

ery, and moral courage, while it awed his enemies, drew to his interest every noble mind, and won the favor of God. Indeed, in the main, David was a man after God's own heart. True, he sinned; but read his public confession, as recorded in the fifty-first psalm. See how open and frank he is there: no attempt at concealment or self-justification.

Doubtless Jonathan was won to David by these traits which manifested themselves on every fitting occasion; and thus we judge of Jonathan, that he possessed a noble mind, that could rise superior to selfish considerations; that could love the character which was developed in David; could subdue every emotion of jealousy or envy; and could commune with, and find pleasure in, David. In this we have the most unequivocal evidence of the goodness and excellence of the character of Jonathan.

What an example of brotherly kindness is exhibited in these two manly friends. With personal interests at antipodes, and everything to drive them apart, (in a selfish view,) their souls were knit together in love. O, there was the love of God in the heart, which lay at the root of this friendship. Yes, they saw the golden chain which was hidden from the public eye; that chain which cements the truest friendships, and unites the family of God in all ages.

J. CLARKE.

"Weep with Those who Weep."

Bro. W. Allen writes from Pequot, Calumet Co., Wis., March 20th, 1859: "Bro. SMITH, and friends of the Bible and lovers of truth: Often have I thought of writing a few lines to the *Review*, to at least show my gratitude for your kindness and benevolence towards me. But two things have stood in my way. First of these is my limited education; the second, is because I have never been able to send a few dollars for the support of your useful paper without absolutely distressing my family. But I have ardently desired to render my most sincere thanks to those who have contributed to the *Herald* for the benefit of the poor. I feel I am one of that number, and wish to feast weekly on the crumbs that fall from my master's table. I have previously written to you that the cause of our leaving our native home and friends, and taking up our abode in the wilds of Wisconsin, was sickness and death in our family, with other misfortunes.

"In the winter of 1852 the typhoid fever visited my family, and took from our embrace two beloved sons in the bloom and vigor of life; one 20, and the other 22 years. To them we had looked with much confidence in our declining years; but our hopes were cut off. All our care, sorrow and tears, mingled with those of numerous relatives and friends who surrounded us at that time, could not retain them.

But the monster, death, did not stop its torturing ravages there. It has pursued my family even in this secluded and lonely retreat, and taken from us another lovely son of but 19 years. Charles E. Allen was taken sick the 11th of Feb. We called a physician as soon as circumstances would admit, who pronounced it the typhoid fever. But all he could do did not check its rage. Our dear child soon became deranged. Our anxiety for him was beyond my power of expression. In this extremity I thought of the words of James. 'Is any sick among you? Let him call for the elders of the church, and let them pray over him, &c., and the prayer of faith shall save the sick.' My anxious mind wandered through the adjoining neighborhood, where my son who lives in Galva, Ills., labored one year ago. There were over one hundred then who professed to find peace in believing in Jesus. But who of them should I now call upon to pray for my dying son? Who would have faith to believe that God would hear and answer their prayers? Some would perhaps ridicule the very idea of saving the sick by prayer. Once during his sickness, I, with two or three others knelt down in the room where he lay, and offered up our prayers. I scarcely dared ask his recovery to health, for I believed that for more than one year past he had been seeking an interest in the kingdom of Christ. But I prayed for the return of his right mind, as I often did in some lonely place, as our

physician found fault with our attending prayer in his presence. His anxious mother sat beside him with her hand on his fevered forehead. She states that notwithstanding the terrible pain of body, and burning fever, he was perfectly calm and composed, seeming to listen to catch every word that was uttered. About the sixth day of his illness another physician was called to see him. He pronounced his complaint to be the lung and brain fever, or inflammation on the lungs. But doctors' skill was not sufficient. All our efforts to save our loved son were in vain, and the ninth day he cast the last lingering look on his dear weeping parents and bade this world adieu. O that some dear christian friend who can feel the mission would speak a comforting word to our mourning souls, tell us why it is that dark clouds hover around when in family prayer, or why it is that the horizon of our minds is not more clear.

"Yours in love, and in the gospel of truth."

[We bespeak for this afflicted brother the prayers and sympathy of the church. Has not some one a word of consolation and encouragement for him, such as his loneliness and deep afflictions seem to require?—ED.]

Letters.

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

From Bro. Goodwin.

DEAR BRETHREN AND SISTERS: I have been thinking of late what I could say to you through the *Review* that might be encouraging or edifying unto you; and I thought possibly you might be glad to hear that I am still trying to be whole-hearted in the cause of God. I know (if I know my own heart) I have made no reserve, but have laid all on the altar of God; and by the grace of God, I mean to keep it there. I want the sacrifice bound with cords to the altar that it may never get loose again. How inconsistent to think that we can serve God and mammon, when Jesus has told us plainly that we cannot do it. Matt. vi, 24. And again, how inconsistent it is to call Jesus Lord, Lord, unless we are trying as much as in us lies, to do all his sayings. Luke vi, 46. Do we realize that we are Christ's representatives here on earth? Then how needful that we have his mind and his Spirit, that we may do the very things that he would have us do, were he with us here on the earth. It has often been remarked, (and perhaps with truth, too,) that it is a great thing to be a christian; but Jesus has said, Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matt. xi, 28-30. It seems to me that if we can get the burden of the enemy off from our shoulders, and his yoke from off our neck, and the yoke be destroyed because of the anointing, [Isa. x, 27,] and be sure to get the yoke of Christ upon our necks, it will not be so hard work to be a christian, as it has many times appeared to be. He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Micah vi, 8. O let us believe God; and not think that he is a hard master. Let us lay all upon the altar, and then believe that it is accepted, and not make God a liar! 2 Cor. vi, 17, 18; 1 John v, 10. "Now the just shall live by faith." I mean by the help of God to live by faith, and not draw back unto perdition.

Yours, waiting till Jesus comes to be gathered home. E. GOODWIN.

Gowego, N. Y., March 20th, 1859.

From Bro. Hanner.

BRO. SMITH: Through the mercy of God I am permitted this opportunity of expressing the interest of the brethren in this place. We feel that the cause is one, therefore we do greatly desire with the brethren in Missouri, an interest in the tent that will labor in Iowa this season, and would say that we will do all that we can for the support of it, provided we can have it with us a portion of the

time. The prospect is favorable here at least, that some good will be done in this vicinity. Furthermore, we would cordially solicit Bro. Hull, Waggoner or some other brother that could conveniently, to come this way soon and spend a few weeks in proclaiming the truth. We who profess to keep the commandments of God and the faith of Jesus here, number sixteen. We feel the need of a deeper work of grace, therefore we desire the prayers of the church that God may bless us, even us, here in this place, with the outpouring of his Spirit and increase of the church here.

Yours striving for eternal life.

A. B. HANNER.

Decatur City, Iowa, March 21st.

From Bro. Sawyer.

BRO. SMITH: I feel like giving in my testimony with those scattered ones who are keeping the commandments of God and have faith in Jesus. I feel to praise the Lord for a willing mind to hear the truth and to do his will in all things. In trying thus to do I have met with persecution, and expect still to meet it. The nearer we come to the unity of the faith, the more we get of the knowledge of the Son of God, the more the dragonic spirit will be manifested towards us. The Apostle says in 2 Tim. iii, 12, Yea, all that will live godly in Christ Jesus shall suffer persecution, &c. So in this world we must expect tribulation. Yet to those who overcome and are faithful unto the end, the gift of God, which is eternal life through Jesus Christ our Lord, is so much greater as not to be compared to the light afflictions and persecutions which they may be called to endure in this life.

If we are faithful Jesus will be our Friend, he who overcame the world and is now our mediator in the heavenly Sanctuary, presenting his precious blood that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord, Acts iii, 19. Angels will be our ministering spirits, to comfort, strengthen, and waft the darkness away that is being pressed on our minds by the agents of the evil one. It is my heart's desire to give earnest heed to the counsel of the faithful and true Witness, be zealous and open the door of my heart that my dear Saviour may come in and take up his abode there and fill it with joys the world can never give nor take away. I want to be clothed with righteousness as with a garment.

I desire the prayers of God's people that I may be one of that number that shall stand on Mt. Zion having their Father's name written in their foreheads, and in whose mouth will be found no guile, for they are without fault before the throne of God.

R. SAWYER.

Port Byron, N. Y.

From Bro. Locke.

DEAR BRETHREN AND SISTERS: I am thankful that I ever heard the three angels' messages, and their connected truths. I do feel to praise the Lord for his goodness to the remnant. I am encouraged when I hear at different times of the manifestations of his Spirit in answer to the prayer of faith. We have great reason to be thankful for the Bible in these days of peril. I see much to convince me that Babylon is fallen, when we hear her professed teachers declaring that the religion of Jesus was always a popular religion, and that no one was ever persecuted for doing right. We are living in a solemn time. There is great need of watchfulness and prayer and self-examination.

We have been greatly strengthened and encouraged by a visit from Bro. Waggoner, and I see by his letter in the *Review* that he has requested Bro. Byington to visit the church in Salem. We hope to see him soon. I believe the brethren and sisters are striving to get the victory over every besetment that they may be prepared for the refreshing when it shall come from the presence of the Lord.

J. L. LOCKE.

Salem, Ind., March 25th, 1859.

Extracts from Letters.

BRO. L. MARTIN writes from Bennington, N. H., March 24th, 1859: "It has been a very lonely winter with us. We have had but few pilgrim calls.

Week before last Bro. Hastings of New Ipswich came to see us, and our hearts were made glad. Last week Bro. Huntley of Washington came, and our hearts were gladdened again. I think the cause of truth is rising here in the East. We prize the *Review and Herald* highly. It is truly cheering to hear from the brethren and sisters scattered abroad. May the Lord give you, and all who take part in its publication, heavenly wisdom, and may the paper continue to grow better and better till the dear Saviour comes in the clouds of heaven."

BRO. G. W. EDWARDS writes from Shunk Ohio: "I still feel encouraged to press on to the city. From the daily fulfillment of prophecy I am led to think that our journey's end is near. May God help us to get ready to meet our Saviour in peace. Brethren, it makes me rejoice when I think over my condition, that while desecrating God's holy Sabbath I had the privilege of hearing the truth in its purity. There are nine of us here in this lone wilderness, trying to live as becometh the upright in heart."

BRO. M. MECKER writes from Lovett's Grove, Ohio, March 30th, 1859: "I herewith send you \$2 for your paper, and \$1 for Bro. Loughborough. This last dollar is money that I have saved from the useless and hurtful expense of Tobacco. This vile weed I have quit, and hope by the grace of God to stay quit. I feel thankful for the light of the Third Angel's Message, and I pray God may keep me through all my trials, and preserve me to that day. He has kept my feet in the way so far, and I feel to trust him for the future. Brethren, pray for us. We live in an evil time, and need the whole armor."

Attractions of the Bible.

God, who made the world, gave us the Bible. The world is full of attraction, and so is the word of the Lord. The *Home Journal* thus quotes the eloquent language of Dr. Hamilton on the literary attractions of the Bible.

"A few simple sentences would have sufficed to tell what God is, and what he would have us be. There was no need for the picturesque narrative and the majestic poem; no need for the proverb, the story, and the Psalm. A chapter of theology, and another of morals; a short account of the incarnation, and the great atonement; and a few pages of rules and directions for the Christian life, might have contained the main truths of scripture, and have supplied us with a Bible of the simplest means and of the smallest size; and, in that case the Bible would have been consulted only by those rare and wistful spirits to whom the great hereafter is a subject of anxiety—who are really anxious to know what God is, and how they themselves may please him. But, in giving the Bible, its Divine Author had regard to the mind of man. He knew that man had more curiosity than piety, more taste than sanctity, and that more persons are anxious to hear some new, or read some beautiful thing, than to hear about God and the great salvation. He knew that few would ever ask, what must I do to be saved? till they came in contact with the Bible itself; and therefore he made the Bible not only an instructive book, but an attractive one—not only true, but enticing. He filled it with marvelous incidents, and engaging history; with sunny pictures from old world scenery, and affecting anecdotes from patriarch times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images. A book of heavenly doctrine, but withal, of earthly adaptation.

"In preparing a guide to immortality, infinite wisdom gave not a dictionary nor a grammar, but a Bible. A book which, in trying to catch the heart of man, should captivate his tastes; and which, in transforming his affections, should also expand his intellect. The pearl is of great price, but even the casket is of exquisite beauty. Thesword is of ethereal temper, and nothing cuts so keenly as its double edge; but there are jewels on the hilt, and fine tracery on the scabbard. The speckles are of the pur-

est ore; but even the scarp which contains them is of a texture more curious than that the artists of earth could fashion it. The apples are gold, but even the basket is silver."

Eye-sight.

Milton's blindness was the result of overwork and dyspepsia.

One of the most eminent of the American clergy having, for some time been compelled to forego the pleasure of reading, has spent thousands of dollars in vain, and lost years of time in consequence of getting up several hours before day, and studying by artificial light.—His eyes never got well.

Multitudes of men and women have made their eyes weak for life, by the too frequent use of the eye-sight, in reading small print, and doing fine sewing. In view of these things, it is well to observe the following rules in the use of your eyes:

Avoid all sudden changes between light and darkness.

Never begin to read, or write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight, or moonlight, or on a very cloudy day.

Never read or sew directly in front of the light, or window, or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that, on first waking, the eyes shall open on the light of a window.

Do not use the eye-sight by light so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains and confuses the sight. The moment you are sensible of an effort to distinguish, that moment leave your reading, and take a walk or ride.

The eye-sight is worth preserving, and by the observance of these simple rules, we may retain it.

[*Hall's Jour. of Health.*]

Jesus uniformly speaks of it as being necessary that previously to accepting him as a Saviour, the soul should feel the need of salvation. He does not even invite the thoughtless sinner, or the godless worldling, who has no sense of the evil or the guilt of sin, to come to him. Said Jesus, "I came not to call the righteous but sinners to repentance." "The whole need not a physician but they that are sick." "Come unto me all ye that labor and are heavy laden and I will give you rest." "If any man thirst let him come to me and drink." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Thus the points which have been shown to be necessary from the constitution of things in order to the soul's loving God, are presented in the same light by Jesus himself; and upon the principles which they involve he acted during his ministry.—*Plan of Salvation.*

OBITUARY.

It becomes my painful lot to announce the death of Mary Ann, my dear companion. She fell asleep on the morning of Feb. 25th, 1859, aged 25 years. She bore with patience and resignation the sufferings of a wasting consumption. She had endeavored to do the will of her heavenly Father in keeping all his commandments, and the faith of Jesus her Redeemer, and in whom she trusted for a part in the first resurrection.

The writer desires to look to Jesus for consolation in this hour of affliction, and prays that he may be counted worthy to escape the things that are coming on the earth, and to stand before the Son of man.

R. SAWYER.

Port Byron, N. Y., March 27th, 1859.

Fell asleep, March 16th, 1859, our youngest son, Warren B. Castle, aged one year and seven months. His sufferings were great at times, but his countenance a few hours before he died was pleasant, and expressive of innocence and love. Under this affliction we mourn not as those that have no hope, for we believe that the Life-giver is soon coming, and that he will bring him again from the land of the enemy.

F. C. CASTLE.

Edwards, N. Y.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., APRIL 14, 1859.

GENERAL CONFERENCE.—Our General Conference will probably be June 3-6. Special notice may be expected next week.

THE appointment for Hillsdale is changed to Battle Creek for two reasons: first, the distance from Hillsdale to Wright is too great between weekly appointments; second, baptism is called for at Battle Creek the 23d. We design visiting Hillsdale soon. J. W.

BAPTISM at Battle Creek April 23d. A number from Convis design to be present, some of them to be baptized. The brethren from Ceresco, Bedford, Penfield, and the region round about are invited to attend this Sabbath convocation, and enjoy with us the ordinances of the Lord's house. J. W.

Good News from Wisconsin.

BRO. SMITH: I have just returned from a tour of over ten weeks from home, and I would say for the encouragement of those of like precious faith, that the cause of truth in Wisconsin is still onward. When I last wrote I was with the brethren near Mauston. I had spent about two weeks near Sandusky, in the south west part of Sauk Co., and had baptized six in that place. I stayed with the friends near Mauston some over a week, attended nine meetings with the brethren, which seemed to comfort and encourage them. Our last meeting we held at brother Rufus Cowls', where we attended to the ordinances. Nearly every one in the house spoke, and seemed to be filled with new zeal for the truth. From there I returned to Sandusky again, and commenced meetings in the same school-house where I had held my previous meetings. I spent in all about six weeks in the vicinity. Held meetings most of the time evenings. We met at the water-side four times, where thirty-six were buried with Christ by baptism, and we trust arose to walk in newness of life. At our last meeting, nearly fifty bore testimony for the truth. I think there are in all about fifty that have embraced the Third Angel's Message and are delighting to keep all of the commandments of God. To God be all the praise! There seems to be much more interest manifested at the present time to hear on Bible subjects than I have ever witnessed before. The Lord seems to be waking up an interest in the minds of the people generally, and the inquiry seems to be for truth. I had several invitations to lecture in different neighborhoods the winter past, which I could not attend to. Truly the harvest is great and the laborers few.

My prayer is that the Lord of the harvest would raise up more laborers which will be willing to sacrifice all for God's precious truth, and go into the field trusting in Israel's God to sustain them; and I hope the brethren and sisters, all together will wake up to the subject, and feel that God has laid upon them the responsibility of keeping the message going. There must be a sacrificing for God. O that every brother and sister could realize the worth of precious souls which are perishing for lack of knowledge. Dear brethren, let us wake up to the subject, and begin to take hold anew. I feel to gird on the armor anew. I feel willing to spend and be spent for the truth. I think there are indications of the message soon going with mighty power. My prayer is, Lord speed it on, and cut the work short in righteousness, and seal thy servants in their foreheads, that they may be prepared to stand on mount Zion with the Lamb. I wish that brother Ingraham could see it duty to come this way.

Your brother in hope of eternal life when Christ comes.
W. PHELPS.

Note from Bro. Butler.

I HAVE been giving a course of lectures near Texas, Ohio, on the Maumee river; twenty discourses in all by myself, and four by Bro. Holt; the result of which is a great interest awakened in the minds of the people on the various topics introduced, while many frankly acknowledged the truth, but few have as yet fully decided to live it. We understand that since we left the place, two Disciple ministers have appeared, and tried to pick up the seed. That which fell by the wayside, they may probably devour; but we feel confident that the Lord will not suffer that which fell in good ground to be rooted out with the plough of sophistry, drawn by the sturdy team of malevolence and calumny, even though Satan

himself be ploughman. We hope to return to the same field of labor next week, the Lord willing, to cord up the billets, and blow away the dust which has been thrown out in our absence, and in meekness, to unsheath the sword of the Spirit and slay the sophistries and traditions of men, with which they vain would supplant the commandments of God.

Yours in hope of the kingdom,

Gilboa, Ohio, March 25th, 1859.

T. J. BUTLER.

STATISTICS OF CRIME. The number of committals to jail, from Geneva, during the past three years, are five hundred and ninety-three! The "suburbs" of Seneca Falls are far ahead of the "city," in the matter of crime. Some of our Missionary Societies had better turn their attention to Geneva.—*Seneca Falls Paper.*

APPOINTMENTS.

PROVIDENCE permitting Bro. and Sr. White will meet with the churches as follows:

Ceresco, April 16th and 17th.
Battle Creek, " 23d and 24th.
Wright, " 30th, and May 1st.
Monterey, May 7th and 8th.

NOTE. I design to preach at each place, on Sabbaths at 10½ A. M., and First-days at 2 P. M.

JAMES WHITE.

Conferences in Ohio.

THERE will be a conference held in Gilboa, Putnam Co., Ohio, commencing on the evening of Friday, May 6th, for the purpose of considering the ways and means of advancing present truth in Ohio during the coming summer. The brethren and sisters throughout the State are cordially invited to attend, to cheer the people of God with their presence, and glorify his holy name by their unanimity of sentiment, and concentrated effort in advancing his cause. Come up, brethren, from east and west, from south and north, and let the interest taken in the advance of truth and the welfare of souls, be fairly represented. We have a commodious house of worship, and many brethren, with a willing and abundantly able heavenly Father, to see to and provide for all wants. Come one, come all; our hospitality is extended to all; and we hope either to see, or hear from, all.

Bro. Holt and Cornell are expected to be present; and all other messengers are invited who may find it convenient to attend.

In behalf of the church at Gilboa.

T. J. BUTLER.

There will also be a Conference at Republic, Seneca Co., Ohio, to commence May 13th, in the evening, and hold over Sabbath and First-day.

As I have returned to Michigan, Bro. Waggoner decides to visit Ohio, and attend the Conferences at Gilboa and Republic.

M. E. CORNELL.

Providence permitting, I will give a course of lectures in the vicinity of Owasso, Shiawassee Co., Mich., commencing April 21st, and continue as the interest may demand.

M. E. CORNELL.

Business Department.

Business Notes.

The P. O. address of Thos. Harlow, is Horicon, Dodge Co., Wis.

Thos. Harlow: The *Instructor* has been sent as ordered. We receipt in the May number.

THE P. O. address of M. E. Cornell is Battle Creek, Mich., for the present.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

Jas. Hull, W. Allen, A. S. H., F. C. Castle, E. Pratt, H. E. Sage, E. S. Maltby, S. C. Brown, B. McCormie, H. Haskins, J. Clarke, N. N. Lunt, S. Harvey, F. Hubert, H. S. Boyd, L. Royce, C. Truman, J. Higbee, E. A. Pratt, J. N. Andrews, E. B. Saunders, C. Woodman, Thos. Harlow, Wm. H. Hungerford, S. Williams, E. Lobdell, H. E. Carver, P. Barrows, J. J. Turton, L. M. Castle, S. E. Edwards, A. Marr, W. Phelps, J. Bostwick, W. Morse.

Receipts.

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

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B. McCormie 1.00, xiv.20. Wm. Haviland 1.00, xiv.20.
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FOR BRO. CZECHOWSKI. A friend in N. Y., \$5.00.

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