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"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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REVIEW AND HERALD should be addressed to URIAH SMITH,
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WHAT CONSTITUTES A CHURCH?

What constitutes a Church?
Not Roman basilic, or Gothic pile,
With fretted roof, tall spire and long drawn isle,
These only mock thy search;
Fantastic sepulchres, when all is said—
Seek not the living Church among the dead.

What is the Church, indeed?
Not tripled hierarchy, or throned priest,
The stolen trappings of the Romish beast,
Altar or well-sung creed,
Rites magical to save, to sanctify,
Nor aught that lulls the ear, or lures the eye.

A band of faithful men,
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hill-side, or lone glen,
To hear the counsels of his holy word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a Church, such as in pristine age
Defied the tyrant's zeal, the bigot's rage—
For where but two or three,
Whatever place, in faith's communion meet,
There, with Christ's presence, is a Church complete.
[Sel.]

EXPOSITION OF DANIEL II, 31-44. OR NEBUCHADNEZZAR'S DREAM.

We most solemnly believe that God designed that his word should be understood; but not without searching the Scriptures, comparing one portion with another, and earnest prayer for that Spirit to guide into truth, which at first inspired holy men to write. In order to come to the knowledge of the truth, we must possess a child-like, teachable spirit, then pray much for divine aid. The blessed Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Matt. xi, 25, 26.

We do not agree with some who say that the prophecies cannot be understood. Revelation is something made known, and, of course, to be understood. A man may say in truth that he does not understand the prophecies; but to assert that they cannot be understood, is quite another thing; and he who says it, must be infidel in his principles. Not that he rejects the whole of revelation; but he virtually denies that a part of the Bible is a revelation. Some men who denounce infidelity with an unsparing hand, tell us that we cannot understand the prophecies. What is that but infidelity?

We should humbly, and in faith, seek for the aid of the Holy Spirit to give us understanding, and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain. We will now examine the

second chapter of Daniel, and for the sake of brevity begin with verse 31.

Verses 31-36. "Thou O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image upon his feet that were of iron, and clay, and brake them to pieces: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

We wish here to inquire, Where did the stone strike the image? Answer, "upon his feet." We shall have occasion to refer to this fact again.

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory."
"Thou art this head of gold."

"And after thee shall arise another kingdom inferior to thee."

"And another third kingdom of brass, which shall bear rule over all the earth."

"And the fourth kingdom shall be strong as iron."

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken."

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

Verses 37, 38. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art [or, thy kingdom is] this head of gold."

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah. See Gen. x, 8-10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

Verses 39. [First part.] "And after thee shall arise another kingdom, inferior to thee."



What kingdom succeeded Babylon? See Chap. v, 28. "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." Then the Medo-Persian kingdom was the second universal kingdom, and is represented by the breast and arms of silver.

Verses 39. [Last part.] "And another third kingdom of brass, which shall bear rule over all the earth."

What kingdom was this? See Chap. viii, 5-7, 21. Here we learn that Grecia conquered the Medo-Persian kingdom and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

Verses 40. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii, 1. "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Who was Caesar Augustus? A Roman Emperor. Here, then, we have the fourth kingdom, represented by the legs of iron.

Verses 41. [First part.] "And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided."

What kingdom shall be divided? Answer. The fourth kingdom. The Western empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions, or kingdoms.

1. The Huns, in Hungary, A. D. 356.
2. The Ostrogoths, in Mysia, 377.
3. The Visigoths, in Pannonia, 378.
4. The Franks, in France, 407.
5. The Vandals, in Africa, 407.
6. The Sueves and Alans, in Gascoigne and Spain, 407.
7. The Burgundians, in Burgundy, 407.
8. The Heruli and Rugii, in Italy, 476.
9. The Saxons and Angles, in Britain, 476.
10. The Lombards, in Germany, 483.

Thus the kingdom was divided as designated by the ten toes.

Verses 41. [Last part.] "But there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay."

The Roman or iron power, through the influence and authority of Papacy, or Papal Rome, stretched itself among the clay so as to be mixed with it, and thereby kept up the strength of iron.

Verses 42, 43. "And as the toes of the feet were part of iron and part of clay so the kingdom [Roman kingdom] shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they [Romanists] shall mingle themselves [Rome Papal] with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Roman Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman

kingdom is thus perpetuated, though divided.

Verse 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

We shall do well to notice with care (1) what kings, or kingdoms are here referred to. Most certainly they are the ten kings of the divided fourth kingdom, for they are the subject of discourse. And (2) the kingdom set up. It is the fifth universal kingdom, and is never to be destroyed and left to other people. It is, therefore, the immortal kingdom. The subjects will not pass from one set of rulers to another, as has been the case with the four previous kingdoms.

In regard to the fifth kingdom, set up by the God of heaven, there are at least two general views. One is that it is the kingdom of grace, which was to increase till it filled the whole earth; "for" say they who hold this view, "the stone was to roll and grow till it became a great mountain, and filled the whole earth." Unfortunately for this view, however, there is not a word of Bible testimony to sustain it.

The other is the Bible view as follows: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Chap. ii, 34, 35. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it—all earthly kingdoms are broken and cease to exist—then the stone becomes a great mountain and fills the whole earth. This view of the subject is in perfect harmony with the testimony of the Old and New Testaments.

But we would inquire of those who teach that the kingdom of grace was set up by our Lord Jesus Christ, 1800 years since, Had God no "kingdom of grace" before the first advent of Christ? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses and the Prophets have perished without hope, for certainly no man can be saved without grace.

But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the head—Babylon; nor on the breast and arms—Media and Persia; nor on the belly and thighs—Grecia; nor yet on the legs—Rome Pagan, as it should have done, if the kingdom was set up at Christ's first advent. Where, then, did the stone smite the image? Answer, "Upon his feet." Now it could not smite the feet before they were in being; and they did not exist till several hundred years after Christ's crucifixion, till the fourth, or Roman kingdom was divided; which we have stated did not take place till between the years A. D. 356 and 483.

But that the kingdom was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come;" it must have been future then. Again, the mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in thy kingdom." It was still future when our Lord ate the last passover. See Luke xxii, 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." So, it had not then come.

But did he not set it up before his ascension to heaven? See Acts i, 6. "Lord wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv, 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." This settles the question that the kingdom of God is not set up till the saints

put on immortality, or not till they enter the immortal state, which Paul tells us, [verse 52,] is "at the last trump," and the Apostle tells us, [2 Tim. iv, 1,] that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom." Again he tells us, [Acts xiv, 22,] that "we must through much tribulation enter into the kingdom of God;" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the Apostle's estimation.

The kingdom is a matter of promise. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii, 5. It is yet to come. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

But when will the kingdom of God be set up? See Matt. xxv, 31-34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then, and not till then, will the kingdom of God be set up, "for flesh and blood cannot inherit the kingdom of God."

The miniature exhibition of the kingdom of God at the transfiguration [Matt. xvi, 27, 28; xvii, 1-5] is designed to show the nature of the kingdom, and when it will be set up. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." ["Till they see the kingdom of God." Luke ix 27.]

This promise was shortly fulfilled on the mount. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him."

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his second epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." This he says was "when we were with him in the holy mount." 2 Pet. i, 16-18. This scene was a demonstration of Christ's second, personal and glorious coming, and shows that the kingdom will be immortal when set up, and that it will be set up at the period of the second advent and resurrection of the just.

But it is urged as an objection to the view here presented, that our Lord said, "the kingdom of God is within you." But notice the party addressed, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. (Margin, onward

show.) Neither shall they say, Lo here! or Lo there! for behold the kingdom of God is within you." (Margin, among you.) Luke xvii, 20, 21. Did our Lord mean to say that the kingdom of God was within the Pharisees? Certainly not. He says of them, [Matt. xxiii, 13,] "Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in."

But did our Lord intend to teach that the kingdom was then among them? If so, why did he speak a parable in Chap. xix, 11, and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should immediately appear?" He clearly teaches in that parable, that they were not to expect the kingdom of God till he should return from heaven, at which time he would reward his faithful servants, but would say, at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." We understand our Saviour to teach [Luke xvii] that his coming and kingdom will not be with outward show to the unbelieving world, and that while those who hold the spiritual views of this subject shall be saying, "See here! or See there!" the first they know it is upon them; the whole heavens blaze with his glory, and the earth trembles at his presence. "And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Verses 23, 24.

We admit that the phrase, "kingdom of heaven" does not always refer to the future, immortal kingdom; but in such cases it should be understood so as to harmonize with the plain declarations of Christ, Daniel, Paul and Peter, already presented. To do this it will only be necessary to notice that the whole is sometimes mentioned where a part only is intended. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." Matt. xxv, 1. This parable applies to those who hear and believe the gospel of the kingdom; that the kingdom entire is not referred to here is evident, from the fact that Christ the bridegroom, is himself the King—a very important part of the Kingdom. So in verse 14: "For the Kingdom of heaven is as a man traveling in a far country." This refers to Christ, as will be seen by comparing it with Luke xix, 12. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. xix 17. This cannot be understood as either of the other passages, as it refers to the principles of the kingdom only.

Christ preached the kingdom of heaven at hand. Matt. iv, 17; Mark i, 15. But "at hand" in these passages is from the Greek word *eggikee*, which signifies, "has approached; drawn near." Robinson. It was then at hand in the sense of being next to come. What kingdom was at hand when Babylon was in power? Answer. The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? Answer. The Grecian, because it was next to succeed it. What kingdom was at hand when Grecia was in power? Rome, because next to come, as a kingdom of universal empire. What kingdom is at hand when Rome is in power? God's everlasting kingdom. Why? Because that is the next kingdom of universal empire.

Paul taught his brethren [2 Thess. ii, 2] that the day of Christ was not at hand; but the Greek word translated "at hand" in this case is *enesteken*, "to place in, or upon; to stand near; impend." Robinson, Greenfield. In this case Paul would not have his brethren believe that the day of Christ was impending, or immediately to come in their day; while in the other case the kingdom of heaven had drawn near, as the next universal empire.

The distinct offices of our Lord Jesus Christ are Prophet, Priest and King. These are not all fulfilled at the same time, but they succeed each other. In Christ's life and ministry on earth he was

a Prophet, or teacher. Said Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. xviii, 15. Peter refers to this prophecy of Moses and applies it to Christ, Acts iii, 22.

Christ ascended up to heaven to be a Priest. "We have such an High Priest," says Paul, "who is set on the right hand of the throne of the Majesty in the heavens, a minister of the Sanctuary," &c., Heb. viii, 1, 2. That he was not a Priest while on earth, is positively declared in verse 4. "For if he were on earth, he should not be a Priest." The book of Hebrews places Christ's priesthood in the heavenly Sanctuary.

When the work of mediation on his Father's throne is ended, he will receive the kingdom; and having received it he will return to reward his saints, and, to punish his enemies. See Luke xix, 12, 27; Rev. xi, 15-18; xix, 15, 16; when his intercession closes, the throne of David will be given to him; Luke i, 32, 33; the dominion also; Dan. vii, 13, 14; his enemies will be put under his feet; Ps. ii, 8; ex. 1; 1 Cor. xv, 24, 25. Then will he put on his kingly robes and crown, and ride forth to the destruction of his enemies, and the salvation of his people. Then there will be "on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

Christ is the rightful heir to David's throne. Read the angel's testimony to Mary. Luke i, 32, 33. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." When speaking of the throne of Israel, the Prophet says:—"I will overturn, overturn, overturn it; and it shall be no more, until he comes whose right it is; and I will give it him." Eze. xxi, 27. Peter referring to his resurrection, said he was raised to fulfill the promise of God, who had sworn with an oath to David that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. Acts ii, 30.

The territory over which Jesus Christ will have dominion is the earth. Paul, in speaking of the promise of the land made to Abraham, says "Now to Abraham and to his seed were the promises made. He saith not, and to seeds as of many; but as of one, And to thy seed, which is Christ." Gal. iii, 16. But Abraham had no inheritance in the land, and Christ had not where to lay his head. Acts viii, 5; Luke ix, 57, 58. Yet to Abraham the Lord promised "that he would give it to him for a possession;" and this promise was renewed to Isaac, and to Jacob, and to their children, who never received it, but died in faith, expecting to receive it hereafter. Heb. xi.

All the saints have an interest in this promise, for "the righteous shall be recompensed in the earth;" Prov. xi, 31; and both David and Christ testify that "the meek shall inherit the earth." Ps. xxxvii, 9, 11; Matt. v, 5. But we have no independent right to it; for our first parent, Adam, lost it by sin, and we are also sinners; so we can only receive it by becoming children of Abraham through faith in Christ, and thus be constituted heirs through him. Gal. iii, 29. He is the heir; we can be made joint heirs with him. Rom. viii, 17. He is heir of the whole world. Rom. iv, 13. Thus we see that he is to be king as the seed of David, and receive dominion over the earth as the seed of Abraham; and the saints by becoming children of Abraham by faith, are also heirs of the kingdom which God hath promised to them that love him. Jas. ii, 5.

Next the question arises, is the earth in its present condition, to be the inheritance of Christ and the saints? The earth in its present condition will be given to Christ, but as he is to destroy the works of the Devil, he will remove the curse brought upon it by sin, and redeem it, or bring it back to its original purity. See Eph. i, 13, 14. Several important facts are recorded in the scriptures to be considered in connection with the promise to renew the earth and cleanse it from all impurity.

In Rev. xx, 4-8, we are informed that a period of 1000 years intervenes between the resurrection of the righteous and that of the wicked. The righteous will be raised at Christ's second coming. 1 Cor. xv, 23, 23. Of course the wicked will not be raised till 1000 years after his coming. When the Saviour returns he takes the saints with him to the mansions on high, where he is now gone, as he promised his disciples. John xiii, 33-38; xiv, 1-6. But his enemies will be destroyed from off the face of the earth, by the seven last plagues, and the battle of that great day. Rev. xvi; xix, 11-21; See also Jer. iv, 19-28; xxv, 26-33; Zeph. i, 14-18; iii, 8; &c. From these scriptures we learn that the earth will be left desolate, while judgment is passing upon the wicked. 1 Cor. vi, 2, 3. After which they will be raised to have the judgment executed upon them, which will take place after the 1000 years of Rev. xx, when fire will come down from God out of heaven and devour them. By 2 Pet. iii, we learn that this fire will not only destroy the wicked, or "ungodly men," but all their works will be burned up; the earth and elements will melt with fervent heat, and the new earth, wherein dwelleth righteousness, will then appear.

Thus will Christ the son of Abraham, and the son of David, remove the curse and its effects from the earth, and restore it to its Eden glory. This will be the territory of his kingdom. Then Abraham and Christ will share the promise and all who are of faith will be "blessed with faithful Abraham." Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. vii, 18, 26. The immortal saints will be subjects of God's everlasting kingdom. The New Jerusalem "that is above, and is free," will come down from God out of heaven and be the metropolis of the immortal kingdom. Abraham looked for this same City which hath twelve foundations. And the holy law of God which is to be kept here, as the moral condition of entering the City, to enjoy a right to the tree of life, will doubtless be the eternal law of the kingdom. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago. Are we in the Medo-Persian empire? Long since that kingdom was numbered with things passed. Are we in Grecia? That, too, was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "legs of iron?" No. Long since that empire fell. Where are we, then? Answer. Down among the feet and toes. How long since those divisions came up, which constitute the feet and toes? Nearly fourteen hundred years. Almost fourteen hundred years we have traveled down in the divided state of the Roman empire. Where does the stone strike the image? "Upon his feet." Where are we now? In the feet. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will the everlasting kingdom of God be set up which shall never be destroyed.

"Fear not, Little Flock; for it is your Father's good Pleasure to give You the Kingdom."
Luke xii, 32.

These comforting words were spoken by our Saviour, rich in import, and full of kindness to them to whom they are applicable. Who would not desire a fitness of character such as would entitle him to receive such a rich boon of heaven; and to live in that period of the church's history, when the "little flock" might by faith meekly claim it!

Where does it apply? The context from verses 36-40, designates. It is at the watching, waiting time, when the Lord is to return from the wedding. These words anticipate danger and perils; for Jesus says, "fear not." What need of this exhortation to courage, fortitude and holy boldness? Is it because those who are addressed are numerous? No: "there are few who are saved." Is it because they are so amply equipped with swords of steel? No: the weapons of our warfare are not carnal. Is it, that they should not fear, because there are no perils? No: for perils are of every kind, on every hand, and formidable.

"The devil is come down unto you, having great wrath, because he knoweth that he has but a short time." Rev. xii, 12. Paul speaks of the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. 2 Thess. ii, 8-10. "For they are spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi, 14.

Here is presented the arch foe with all power, working miracles through "them who receive not the love of the truth." Do we watch his mighty strides? Listen to the boast of the spread and wonderful works of Spiritualism! The Protestant churches, from the time of their fall in 1844, have been filling up with spirits of devils, with rapid strides; people having by the church's erroneous creeds, leaning on her wise men's science, falsely so called, marched on from mesmerism, through the varied developments to clairvoyance, spirit-rapping, tipping and moving furniture, playing on musical instruments, writing and speaking, &c., and no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. 2 Cor. xi, 14, 15.

Can we realize what an awful perilous time it is in which we live? How wonderful are the manifestations now. Spirit-hands are seen to take the pencil or pen, and paint landscapes and sceneries, or write communications in fac simile hand-writing, with the signatures of purported deceased friends. And finally, their purported spirits are seen, and conversed with audibly, face to face.

I feel like crying out, My blessed Lord, O show what the little flock must do in this awful peril, that they may not fear. "Cast all your cares upon God; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: whom resist steadfast in the faith." 1 Pet. v, 7-9.

Yes, we are cited by Peter to the faith as a weapon to resist the adversary with. And Paul tells us in Eph. vi, 10-18, how to stand against the wiles of the devil. He says, "Put on the whole armor of God." Let us, as we read the description of the armor, believe that the Lord will assist us as we strive to put this all-powerful armor on.

"The sword of the Spirit, which is the word of God"—the Bible. The Bible, book divine! this is the Christian's sword, and they must have the Spirit as the arm of their strength to wield it with. And the sword must daily be scoured, kept bright in the memory, furnished for action.

We are at this time referring only to one of the sources or phases of the last day perils. Think, O think, of the power and deceptions of the Devil. Do you not beg of the Lord for help? Well, he has declared that "his angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. i, 7, 14. Think of the old patriarch Abraham; how our Lord and two angels visited him. And at even, two angels visit just Lot, that righteous person, to warn him of impending judgments that were hanging over that wicked city, just ready to fall on them; and to help him to warn the people and escape with his life. Think of the angel that appeared to Joshua, the captain of the host of the Lord. Josh. v, 13, 14. Think how often the Lord has ministered to his children by angels. Think of Gideon, of Manasseh, of Elijah, and of good old Daniel; how the Lord watches his dear saints to be a "very present help in time of (need or) trouble." Judges ii, 1; vi, 12; xiii, 3; 1 Kings xix, 5; Dan. ix, 21. Was it needful for our Sa-

viour to have angels to strengthen him? View him tempted by the Devil in the wilderness amid the wild beasts, fasting forty days; there angels minister unto him. We behold him in agony in the garden, sweating as it were great drops of blood; then appears an angel from heaven strengthening him. A little space from this we see him in the enemy's power, barred in the sepulchre of rock; then is commissioned an angel from heaven to come and roll back the stone; then is death vanquished, and the grave robbed of its victory. Matt. xxviii, 2; Mark i, 13; Luke xxii, 2, 3; John xx, 12.

Think of Peter in prison, and John on the isle of Patmos, with angels with them. Truly then if God has such care for his saints, the little flock may hope. But then, the straightness of the way is great. It is only those who commit their all to him as unto a faithful Creator, in well doing, that can claim the promise.

But, does the dear saint think that Satan's masterpiece of deception is to "transform himself into an angel of light?" How solemn that moment when Satan's last desperate effort is made to deceive if possible the very elect. Take then my dear brethren the word of God as your weapon, and if Satan comes as a guardian angel in the form of a dead friend, say to him, Depart, get thee hence, Satan; for the dead know not anything; the day that man returneth to his earth, his thoughts perish. Man lieth down, and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep. His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv, 12, 21; Ps. cxlvi, 3; Eccl. ix, 5.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Eph. vi, 16. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pet. i, 5. The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. xxxiv, 7.

E. EVERTS.

Round Grove, Ws.

Reading the Bible.

LET us bring to the reading of the divine word perfect honesty, and a sincere heart. This is more necessary than any extraordinary understanding, or glowing imagination. We do not listen to sermons for the purpose of making critical observations, and to inquire whether the theme has been well treated on or not; but the question is, how far it touches, profits and improves us. Let no one bring to the Bible a heart which is tainted with prejudice, whether it be against the Bible, or for this and that particular dogma of his church; otherwise he would be sure to see what he wishes to see. He would remain wrapped up in his own darling notions, and become only more expert than he was with seeing eyes, yet not seeing, and feeling heart, yet hardening himself. Let the soil of the heart be mellow and subdued, that God may convince, enlighten and improve—for he verily teaches men what they know.

With such sincerity in our dealings, what reverence for the word of God would take possession of us! Thou then, O man! art in a much nearer way to hold communion with thy God; the Omniscient One fills thy soul; that Omniscient One who was present in Isaiah and Paul when they spake and wrote. Who in a way unknown to us, held their hearts in his hands in order that they, from their inward depths, might think out that which was his will. Thou art before him; thou and thy thoughts are present to his all-knowing eye. What fear before thy God will thus awaken! how will it summon up thy powers in order to be found pure and holy before the Lord! So read, O man, the Bible! Read it only when perfectly qualified therefor; or when thy soul, abstracted from all earthly occupations, and freed from all distractions, is in a state to be a temple of God and of truth; then read thy Bible!—Herder.

Every circumstance and situation has its peculiar temptations: therefore watch and pray.

Expect troubles from every quarter; you are born to them.

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. APRIL 9, 1857.

WHAT IS THE PENALTY OF THE LAW?

BRO. SMITH: I wish to ask a few questions, not for publication, unless you think them valid, but for your consideration.

What is the penalty of the law? If you say death, I ask, What death? temporal or eternal? If temporal death, then will not the wicked answer the penalty when they die, and at their resurrection live forever? If you say, Eternal death is the penalty. I ask, Did Christ answer the full penalty of the law? If you say he did, where is the eternal death? for Christ did not suffer it.

I know in the beginning, the penalty was simply death, but as there are now two resurrections brought to view, to distinguish between them, I use the terms temporal and eternal.

But I wish to ask, Is it speaking diminutively of Christ to reason as follows: that Christ's sacrifice was perfect, the blood of which is able to cleanse from all sin, and he bears our sins until he finishes his work in the heavenly Sanctuary, and then they are transferred from him to the author of sin, the devil, and he suffers eternal death, which answers the full penalty of the law.

As the scape-goat in the type was to be for an atonement, only to bear the sins off, and no account of his existence after that, so will the devil bear our sins off and not return again. And as atonement signifies reconciliation, how can God be reconciled until the full penalty of the law be answered, which is eternal death? The wicked will suffer eternal death as the full penalty of their own transgressions.

It is said by some that this is charging Satan with more than he is guilty. But is he not more guilty than some think? Let us look at an expression made by the Saviour to that generation. Luke xi, 50. The blood of all the prophets, which was shed from the foundation of the world, should be required of this generation. How could they be guilty of all the blood of the prophets? Because they had greater light. Therefore they would be as guilty as though they had shed the blood of all the prophets. Thus I would make the application of the guilt of Satan; that is, he will be just as guilty as though he had committed all our sins. With this reasoning it is clear to me that Satan is the antitypical scape-goat. One important point to be noticed in the service or office of the scape-goat in the type is, that the sins of God's people were borne by him after they were brought out of the sanctuary. So in the antitype: the scape-goat's work is, after they are borne out of the heavenly Sanctuary by the great High Priest, when the sins pass from him to the antitypical scape-goat, and he bears them off and suffers eternal death, and then the full penalty of the law is answered, God reconciled, and his government approved.

C. W. SPERRY.

REMARKS.—Christ paid for us the penalty of the law. If he did not, the law will still have claims upon the transgressor, Christ's sufferings and death will prove fruitless, and none can be saved. But this cannot be so; for he is able to save to the uttermost all that come unto God by him; and we are permitted to rejoice in the hope of a full and complete salvation. What then is the penalty of the law? It is death. The word death, literally understood, wherever it is applied must always denote the same condition. We indeed speak of temporal and eternal death; but these terms are used only in reference to the time during which the person continues dead: and we speak of the first and second death; but these expressions denote only the order of the events. But death, whether first or second, temporal or eternal, reduces man to the same state. It expresses one condition; and the change thus expressed, is the penalty of the law, the punishment of sin.

To illustrate let us go back to the garden where sin entered. As a test of Adam's obedience to his law, God prohibited his eating of the tree of the knowledge of good and evil. A violation of this prohibition would be a direct transgression of at least the tenth and eighth commandments. In after years God made use of the fourth commandment in the same way to test the obedience of the children of Israel; [Ex. xvi, 4;] and Paul uses the tenth in a similar manner in reference to his own case. Rom. vii, 7.

But Adam transgressed; and the penalty which God had previously threatened, that he should surely die, he now proceeded to pronounce: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii, 19. This sentence was accordingly fulfilled; for we read, "And all the days that Adam lived were nine hundred and thirty years; and he died." 1b. v, 5. Thus we see how Adam became possessed of a corruptible decaying nature, which finally yielded to the stroke of death. His descendants must of course find themselves in a similar condition; the father could not confer upon the son a nature less corruptible than his own; the stream could not rise higher than the fountain; all must finally die. And had nothing further been done, and the race still been suffered to continue, they would only have lived a miserable life, till life's taper hopelessly expired. Death would then have held them in eternal dominion; and as it was recorded of each of them that all the days that they lived, were so many, and they died, no bright star of hope would have shed its divine light over their gloomy graves.

But the human family was not left in this condition. Immediately upon Adam's defection, the plan of redemption was introduced. Our first parents were permitted to look far down the stream of time and behold the second Adam, the life-giver, upon his mission of love. The plan here introduced could not of course at that time raise men from the abyss into which they had fallen. Mortality, ending in death, had been incurred, and must be endured. But they were permitted to lay hold upon a divine arm which would ultimately burst the bonds of death and lift them up.

The penalty then, of the law of God for the sin of our first parents introduced death into the world. This penalty was unconditional; there was no proviso to the sentence, "In the day that thou eatest thereof, thou shalt surely die?" This language excludes the possibility of pardon, unless the law and its penalty are set aside; but "it is inflexible; it must have the life of its victim." In these sad circumstances, the most that could be done consistently with the honor and justice of God's law, was to introduce the plan of salvation, and place man, as it were, anew upon probation. This brings us to consider what would be required of him under this new arrangement, and the results of disobedience, or

Personal transgression and its consequences. We have seen that the death threatened Adam has passed upon all his posterity; it is unconditional; the righteous suffer it as well as the wicked; all, irrespective of age, character or condition, bow before it; "In Adam," says the Apostle, "all die." But we find that the penalty for personal transgression is death also; simply death, just as was threatened to Adam. "The soul that sinneth, it shall die." But inasmuch as all die for original sin, or on account of the sin of Adam, no one can die for his own personal sins, without first being raised to life again; and thus we find expressly declared, as we should unavoidably conclude from the facts now before us, "that there shall be a resurrection of the dead, both of the just and unjust." The life to which they are thus raised will be a second life; and the death the wicked are then doomed to suffer, will be in reference to the first, a second death. But why will not the wicked when they are raised, live forever; since they have died once, and death is the penalty of the law? Because the death which they die in Adam is unconditional; over it men have no control; we suffer it without any reference to our moral character. But as we have before said, the Bible every where represents man as exposed to death also for his own personal sins.

When therefore the wicked are brought up from the state to which Adam's transgression reduced them, the law still has claims upon them for their own sins, and lands them a second time in the realms of death. Beyond this there is no hope of life; for the means of redemption are then finished. They

will then remain forever under its claims. This death will be eternal, as the death they died in Adam would have been, had not the plan of redemption immediately succeeded the introduction of sin, and, independent of the result of Adam's transgression, placed before man another life for him to gain or lose by his own personal actions.

As the penalty for sin is death simply, some have taken the position that it is answered in the first death, and that therefore the wicked never will have a resurrection. Among the holders of this sentiment we may mention particularly Geo. Storrs, who has recently issued a pamphlet in its defense. But such a view must entirely overlook the claims which the law has upon us as moral agents. It exposes the Bible to the charge of deception, where it holds out to us a life and death which are conditional, which is not the case with the death we die in Adam, and consequently threatens us with a death in case of disobedience, which if we are never to be raised from the first death, we can never die; for a man cannot die again when he is already dead. To die, he must first have life. It contradicts moreover those plain declarations of Scripture, which affirm that all that are in their graves shall come forth, that the dead shall be raised, both the just and unjust, and that all the dead, small and great, shall stand before God, and be judged according to the things written in the books, which are according to their works, [Rev. xxi, 12,] or the deeds done in the body. 2 Cor. v, 10.

From what has been thus far adduced, these appear to be the simple facts in the case: Man never would have recovered from the death threatened Adam, had it not been for the plan of salvation. On account of this it is recorded that as in Adam all die, so in Christ shall all be made alive. Being thus made alive, all whom the law then condemns as personal transgressors will be remanded back again to the abodes of death, never more to be released. All then that was demanded of Christ as our substitute, was a literal death, of the whole intelligent responsible being.

A word upon the atonement before closing these remarks. It appears that atonement and reconciliation differ. It is not the object of the Mediator to reconcile God to man, but to reconcile man to God. "We pray you," says the Apostle, "in Christ's stead, be ye reconciled to God." 2 Cor. v, 18-20. On this point we need not enlarge. We refer the reader to our published work on the Atonement, especially pp. 6-8.

That the sins of the righteous will finally be laid upon the head of the Devil, is very evident, if he be the antitypical scape-goat, which we think can be clearly proved. This cannot be laying upon him more than he is guilty of, since he is the author of all sin, and the instigator of every sinful deed. Sin in the abstract cannot be forgiven; that is, the aggregate of guilt in the world, if we may so speak, cannot in any degree be diminished, but is continually increasing. All the forgiveness and pardon there is, is accomplished by substitution. Christ becomes our substitute; he takes upon him the believer's sins. What does he do with them? Transfers them through his blood to the Sanctuary. What then becomes of them? At the end of the ministration they are laid upon the head of the scape-goat and borne away. The redeemed will then stand forth acquitted and free; and the sum total of all sin will rest with the rebellious party, the Devil and his followers. They must answer for it to the utmost; and the originator of the old adage, "Give the Devil his due," will then see it literally fulfilled.

We would state to those who have purchased books from this Office on credit, that there are now due about one hundred and fifty-five dollars, mostly in sums of from less than one to five dollars. Those who can cancel their indebtedness, would greatly favor us at this time by so-doing, as the means will be needed in the re-publication of our books.

BAPTISM.

In the letter published last week, on re-baptism, the writer says, referring to the twelve men baptized at Ephesus, "Nothing is said but that those twelve men were strictly honest, and lived up to all the light they had."

As objections often arise on this point, we will briefly notice it. The question is this, Will sincerity of purpose in a wrong course of action, answer as a substitute for correct action when the wrong is made manifest? If we answer this in the affirmative, it follows that *sincerity* and not *truth* becomes the standard of right and wrong; and the faith and action of the Jew would be as acceptable to God as that of the Christian, if he were as sincere. And there would be no limit to its application; the Pagan would stand as fully justified before God as the Christian, if he was only fully persuaded of his duty to worship his idols. But this would destroy the power and force of all truth, and make it equally possible to be sanctified through error as through the truth. This would also contradict many scriptures which speak directly to the point.

But if we answer in the negative, then there is no alternative but to follow the light of the truth as fast as it is manifested, without any regard to our past experience. We hold this to be a material error, deeply rooted in many minds, that their past experience is a sufficient guarantee of their continued acceptance with God. There are some who now contend that they were as fully accepted of God before as after their reception of the present truth. But such must either be ignorant of the nature of God's requirements, or deceived as to their own standing in reference to them.

The hope of the Christian is based entirely on the promises of God, [Heb. vi, 13-19,] and all his promises are conditional. We believe in free salvation, but not unconditional. Therefore they who most fully comply with the condition of these promises, by which we are made "partakers of the divine nature," may expect to have an entrance ministered to them abundantly into the everlasting kingdom of our Lord. 2 Pet. i, 4-11.

To understand our true position we must not appeal to our own views and feelings, but to God's word. The following will show how God regards those who are ignorantly transgressing his law.

"And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations; then it shall be, if aught be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savor unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them." Num. xv, 22-29.

To the same intent, and still more pointed is the following:

"And if a soul sin, and commit any of these things

which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: he hath certainly trespassed against the Lord." Lev. v, 17-19.

Some may be, and have been, disposed to avoid the force of these scriptures, by pointing to the difference of the two dispensations. But we think a close examination will show that the teachings of the two testaments are essentially the same on this subject. This must be so, for the design of the instructions of these Old Testament scriptures is to show how God regards sin; and to show the desert of sin and the necessity of atonement then must refer forward to the present time, in which alone atonement is made. Paul, speaking of his own case, settles the point by a definite expression:

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Tim. i, 13, 14.

Now the question arises, Would he likewise have obtained mercy had he sinned willfully instead of ignorantly? On this point we will also quote from both Testaments:

"But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Num. xv, 30, 31.

In this case no atonement was to be made; and similar to this is the expression of Paul.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x, 26, 27.

By reading the next two verses we see that instead of sin being looked upon with more allowance in this than in the past dispensation, the sinner is worthy of much sorer punishment, so that the sin is increased rather than diminished by the bringing in of increased light, and gospel privileges. The commonly accepted saying of Dr. Watts that "the vilest sinner may return," has no foundation in the word of God. Truth is material and essential, and cannot be trampled upon with impunity.

It is to be hoped that the Scriptures will be carefully studied by all on this point, in connection with the argument presented last week. Some have been laboring under misapprehension on these subjects, and it is full time that they were corrected, and the full force of the truth acknowledged. We trust that when our eyes are truly anointed as our Saviour requires, we shall all be more ready to confess our sins and seek remission in the gospel way, than to justify our past lives on the feeble plea of ignorant sincerity.

J. H. W.

THE FATHERS.

"We should be cautious how we appeal to *heathens*, however eminent, in behalf of morality; because much may be collected from them on the other side.

In like manner we should take heed how we quote the *Fathers* in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects, they blow *hot and cold*."—*Autobiography of Adam Clarke*, p. 134 Book III.

APPEAL TO THE SINNER.

Though earth delights and charms us here, its treasures are but naught;
In wisdom's light 'tis clearly seen how dear its love is bought
The price though now not realized, must soon be strictly paid.
For this the soul must perish soon, in hopeless ruin laid.

The second death must be endured in anguish and despair;
While you will see the righteous saved, no friend can reach you there.
O loss beyond all losses! Then what profit here to gain
This fleeting world, and call at last for endless life, in vain!

The blood of Jesus set at naught—rejected every call—
The spirit will be forced to yield, and let God's vengeance fall.
The wrath of God 'e'en now impends; and soon you'll feel its weight.
O flee for refuge while there's hope; full soon 'twill be too late.

A moment more the Saviour waits; for you his blood he pleads.
My blood! my Father, O my blood! forgive the sinner's deeds!
But if you still refuse to bow, and be by him forgiven,
You must be banished from the Lord, and find no place in heaven.

To free from sin and second death, the Saviour's blood has cost—
What weeping and what wailing when you see what you have lost.
God's justice will be manifest in your destruction sure;
And hopeless agony will be your portion to endure.

Once more in prayer I prostrate fall, once more I'll plead your case:
Have mercy, Lord, and here bestow unmerited free grace.—
He's knocking now! he's wet with dew! O let the Saviour in.
He'll sup with you and you with him; he'll cleanse you from all sin,

He'll shelter from the coming storm; no plague shall e'er come nigh;
He'll hide from God's avenging wrath, and you shall never die.
Life's water pure is here: come, drink! 'tis freely offered still;
The Spirit and the Bride say, Come! Come whosoever will.
West Wiltou, N. H. MRS. R. SMITH.

COMMUNICATIONS.

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

From Bro. Edson.

BRO. SMITH:—I have for some time believed that we were in the Laodicean state of the church; but not till of late have I realized the weight and importance of the testimony and counsel of the faithful and true Witness to this church. His unqualified testimony is, that because we are lukewarm he will spue us out of his mouth. After this he represents himself as standing without, knocking for admittance. This he would not do if he were within doors. It is written, [2 Cor. xiii, 5,] Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates. Compare with Gal. iv, 9-11, 19; Col. i, 27; Rom. viii, 10; John xv, 4-8.

Now if Christ in us constitutes our hope of glory; [see Col. i, 27; 1 Tim. i,] and if Christ be not in us, then are we not without a well-grounded hope? If this be so, how true is the testimony of the faithful and true Witness, that we are wretched, and miserable, and poor, and blind, and naked. I fear we do not yet fully realize our deep poverty, and wretched, miserable, blind and naked condition, as we should. I greatly fear that I do not. May the Lord impart the anointing eve-salve that we may see and realize our wretched condition. If we were in possession of the gold tried in the fire, the white raiment, &c., we should not be counselled to buy it.

I rejoice, though tremblingly, that a space and opportunity for zealous repentance of our lukewarmness is afforded us. I am glad of the sweet counsel for us to buy of the faithful and true Witness the tried gold, white raiment and eye-salve, and thus exchange our poor and wretched condition for one which is far more desirable. O may we have ears to

hear the voice of him that knocketh, and open the door unto him before it be too late, that he may come in to us and sup with us and we with him. The Lord help us to overcome that we may sit with him in his throne, is my prayer.

Has the judgment upon the remnant truly come! How important then that we afflict our souls (be zealous and repent) or else our names will be blotted out of the book of life, and we be cut off from the house of Israel for ever. If the lukewarm would be zealous and repent they must repent now or never. If the unrenewed sinner would seek and obtain salvation he must obtain it now or never. The day of grace is closing; the mystery of God is almost finished. A little from this and a very great ransom can never redeem one soul. The unholy must then so remain.

HIRAM EDSON.

Martville, N. Y., March 21st, 1857.

From Bro. Ross.

BRO. SMITH:—I would esteem it a privilege to say through the *Review* to the dear saints scattered abroad, that I believe it to be of the utmost importance to give good heed to the testimony of the faithful and true Witness, to be zealous and repent of all our errors and wrongs, that they may go beforehand to judgment, lest we be finally weighed in the balance and found wanting.

In looking over my past experience I find I have been a poor erring creature, and a very unprofitable servant; and ere I was aware I found myself miserable, blind, and wretched. One great cause of my present lukewarmness has grown out of unwisely giving heed to peculiar impressions and dreams, which I am fully persuaded are not from the right source. I do therefore lay them entirely aside; and humbly ask pardon of my brethren who have been grieved, or in any manner been deceived or led astray by me or my wrong influence. My prayer to the Lord is, that he will pardon and lead me in the right way, that I may with the saints have life, eternal life, in the kingdom of God. Pray for me that I may escape the snares that are set around me.

Yours in hope.

ALEX. ROSS.

Caughdenoy, N. Y.

From Bro. Titus.

BRO. SMITH: My interest is still with the little flock. The truth shines with increasing brightness, and I trust I am making honest endeavors to follow its teachings.

The message to the Laodiceans found me on low ground. I saw its force, and felt in a measure its keen rebuke. It applied well to my case. I made some efforts to arouse myself from this deadly stupor, and get above the darkness that surrounded me. At times the Spirit of the Lord was with me, and again it appeared as though the good Being had left me to myself. The fault was all my own. I did not receive, because I asked amiss, and too often I did not ask at all. Satan hedged up my way with difficulties: small in their nature, but hard to overcome because of their number, and being presented when least expected. When I would do good, evil was present with me.

The *Review* aided me in the study of the Word, yet I longed to see some of God's messengers, who were bearing the ark from place to place, and showing sinners in Zion their transgressions. Isa. xxxiii, 14. Through the goodness of God I met with his people in Delhi, and well did those faithful brethren Holt and Cornell bear testimony against the lukewarm condition of God's professed children thus assembled. I felt to take new courage; and I saw that it only required a much stronger faith in God's promises to enable us to arise; that now was the time to buy gold tried in the fire, and white raiment that we may be clothed, and be ready when Jerusalem, the holy city, shall put on her beautiful garments. Isa. lii, 1; xlix, 18.

Never before could I see the force of the words, [Isa. lii, 7,] How beautiful upon the mountains are the feet of him that bringeth good tidings. The subject of this chapter as a prophecy, I think has its spe-

cial application to this very time, when darkness shall cover the earth and gross darkness the people, [Isa. ix, 2,] when his watchmen are blind—ignorant—sleeping, lying down, loving to slumber. Isa. lvi, 10.*

No sooner is the question asked, Watchman, what of the night? than the watchmen are striving for the tried gold, anointing their eyes, and getting on the white raiment, which done, they glide along the mountain-tops to arouse a slumbering people. How beautiful upon the mountains, &c.

None but those who, rarely if ever, have an opportunity of meeting with messengers, can appreciate the force of these words. How many calls we see in the *Review* for preachers "come this way." I can sympathize with such. Be faithful a little longer, my brethren; for we have the promise that though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. Isa. xxx, 30.

The way of the wicked (false teachers) is as darkness, they know not at what they stumble. Prov. ix, 18, 19. They are without the light of God's word, depending upon their own and others' wisdom, they think they are rich and increased in goods, and have need of nothing. They are blind, and know not at what they stumble. They deceive themselves, and others; but God's children who walk in the light of his word cannot be affected with their influence. John viii, 31, 32.

Shall we take heed to this word of light shining in this dark place until the day dawn? 2 Pet. i, 19. This question, from its nature, is soon to be decided. The time is short, yet the means of safety are still within our reach; but I confess my fears that some will not use them, that they will choose the ways of their own finding out. My desire is to walk with the humble, despised remnant—"the croakers for the old paths, the ways of olden time, come-outers, advocates of the *rerum primordia*."

I believe the Lord is about to bless his waiting people with the gifts of the Holy Spirit. The testimony of Mark xvi, 15-18, is just as positive that the signs there spoken of, will follow them that believe, as that he that believeth shall be saved. But O how much there is for the remnant to do before these signs can follow. The world with all its honors, fashions, and allurements, must be given up. We are to take no thought what we shall eat, drink, or put on.

My desire is to give up all for God, and I pray that his opening providence will enable me to dispose of my small means in such a way as to benefit the cause, and be to the glory of his name. Jesus says, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall in this time receive all these things a hundred fold, with persecution, and in the world to come, eternal life.

Yours in hope.

J. E. TITUS.

Leslie, Mich.

*The people whom gross darkness covers must be the people of the world, and not the children of the day who, though they may unconsciously pass into a lukewarm state, still have great light in their dwellings, compared with the rest of mankind. The watchmen referred to must also be the watchmen, who are so in profession only, hireling shepherds who look for their own gain.—Ed.

From Bro. Belden.

BRO. SMITH:—It is still our determination through the grace of God to press our way on through the mist and darkness of this world to that city of light. Surely the Bride says, Come, and the Spirit of the faithful and true Witness is also endeavoring to rebuke and chasten the loved ones who have grown lukewarm and careless in these few last moments of time. O how sad must be the situation of that one who will not hear his voice! Blessed are they which are called to the marriage supper of the Lamb. Rev. xix, 9. Then let us not sleep as do others, but awake, and repent lest we fall short of the prize.

We feel truly glad to hear from the people of God from week to week through the *Review and Herald* and that the Spirit of the Lord is with the remnant of Israel, as dew and showers upon the grass. Micah v, 7.

We feel lonely and sad in our pilgrimage here, 'tis true, "but our aching hearts keep hoping on," that some may yet see the light and embrace the truth of the word.

ALBERT BELDEN.

Moore's Forks, N. Y., March 27th, 1857.

From Sister Flanders.

DEAR BRETHREN AND SISTERS:—I have often been cheered while reading the testimonies and resolutions of those that still hold on to the truth. I have not written for many reasons, as I have been out of health for some years, and not able to read much, yet I have been thankful for the *Review* in my lonely hours. Through the blessing of the Lord I am enjoying better health now.

Dear brethren and sisters, I feel that I am not what I should be to enter into the joys of my Lord, and while I hear the glad tidings of many returning with full purpose of heart to be ready for the outpouring of the Holy Spirit, I feel like humbling myself before the Lord. O that the Lord would help us to arise and be more fervent at the throne of grace. I believe the Lord will forgive and receive us if we are sincere before him.

I would say a few words to the poor of the flock, who are scattered in lonely places, and cannot meet with those who have more strength. When we sit in darkness the Lord will be a light unto us, only let us turn to the Lord with full purpose of heart. I believe he will bless us with more means of grace and help us to walk in his way, though scattered from those we love in the Lord. As one remarked, Our communications in the paper are like a conference-meeting; so let all of us, though poor and unworthy, cast in our mite, and express our desires to arise from our lukewarm state. May the Lord help us to take words and turn to him, that he may clothe us with white raiment, and prepare us for his kingdom.

Your sister in tribulation and patience.

S. FLANDERS.

Boudoirham, Me.

From Sister Mills.

BRO. SMITH:—I feel as though duty required me to speak a few words through the columns of that now precious paper, the *Review*; for none, I think, can have ever opposed it, as well as the truths it taught, (the Sabbath excepted,) more than I have done in my heart; though, through fear of wounding the feelings of my husband, who is a firm believer in the Third Angel's Message, I have said but little.

About four years since I made a profession of religion, and united with the Presbyterian church of Portville, N. Y. I came to this State in the Fall of 1854, and the following Winter read many of your publications. Those on the Sabbath were so plain I dared not disbelieve; therefore I embraced it; but the rest of the doctrine, and especially that of "Man not Immortal," were so much in opposition to what I had been taught, that I steeled my heart against these truths, and would not be convinced. I therefore called it one of "Satan's own devices," and would not allow myself to read or examine.

But when I read the message to the Laodiceans, as it came in the *Review*, praise be to the Lord, he sent its truth even to my heart, and I was led to inquire, "What must I do to be saved?" I attended the conference at Locke when Brn. Holt and Cornell were there, feeling that I must hear as it were for my life; and I feel that the Lord has in some measure loosed the bond wherewith I was bound, and opened the eyes of my understanding, that I might see the sublime beauty of those once despised truths.

Yes, I believe that Jesus is soon coming. O, do we realize the time in which we live? Are we waiting for the coming of our Saviour? How many of us at this time could hail his appearance with the exclamation, "This is my God, I have waited for him?" We cannot be waiting unless ready; therefore let us

have our lamps filled, that when the bridegroom cometh we may have no need to go and buy oil; for if so, though we call, "Lord, Lord, open unto us," he will answer, "Verily, I say unto you, I know you not." My prayer is that none who have ever heard the sound of the Third Angel's Message may have these words addressed to them; therefore may the Lord help each and every one of us to be in earnest, to be zealous and repent, buy gold tried in the fire, white raiment, and eye-salve, that we may move right in all our ways.

ADALINE J. MILLS.

Conway, Mich., March, 1857.

From Sister Austin.

BRO. SMITH:—The subject of the Laodicean state of the church is an interesting one to me. And as I have heard the lamentations from different directions, because we are in Laodicea, I have been led to think that we were in a position similar to a traveler from the north, wishing to go to the city of Washington, and when the announcement was made that the cars were in Baltimore, should we expect to hear him mourning about it, and saying he was not going to pass through Baltimore, but would remain in Philadelphia until he should find himself in Washington? Should we not rather expect, if it was his real intention to go W., and he was at all weary of the journey, that it would be a matter of rejoicing with him that he was so near his journey's end?

The pilgrim's pathway to the eternal city lies through Laodicea, and may we not rejoice that we are there? for it is the last place which the Holy Spirit has marked to be trodden by the feet of the children of God this side of Mt. Zion. It seems to me that a knowledge of the fact that we are already in Laodicea should send a thrill of joy through every one who is trying to press his way through to the city of the living God, and by keeping the commandments to gain an entrance through the gates into that city.

But that we are brought so near to Mt. Zion with such an amount of light and truth shining out here from God's word and from the signs of these times proclaiming that we are almost there; and should be found by the "Amen, the faithful and true Witness, to be neither cold nor hot, but lukewarm, and poor and blind and naked," is a cause for sore lamentation and deep repentance.

I believe the counsel of the true Witness is for commandment-keepers under the Third Message: and may the Lord enable us to buy the gold tried in the fire that we may be rich, and white raiment that we may be clothed, and help us to anoint our eyes with eye-salve that we may see. Then will our light shine so that others will be led to glorify our Father who is in heaven. Then will the last Message of mercy go with a cry which will be loud enough to call all of God's children from their lurking places, and a people will be made ready for the coming of the Lord. And then the bells will be heard upon the hem of our High Priest's garment, and all the sanctified ones from Abel down to the last one sealed, will be blessed and made perfect, and receive the promise, for which they were mocked, and scourged, stoned and sawn asunder, and wandered about in deserts and in mountains, and in dens and caves of the earth. O what a shout there will be in glory then! May the Lord help us to arouse ourselves, and gird on the whole armor of God, and get ready to meet the coming One.

I believe that all of God's people, whether in Babylon or out, are in Laodicea, but the message seems to be to those who profess to believe in present truth, but have not faith enough in it to live it out. There seems to be something in the present truth that makes a mere knowledge of it seem of great value to the possessor; but I have often thought that it would be better never to have a knowledge of the truth, than to have the theory and not be sanctified through obedience to it. I want to be sanctified through God's word, and be permitted to stand with all the blood-washed throng on Mt. Zion.

C. R. AUSTIN.

Berkshire, Vt.

Extracts from Letters.

Sister M. Russell writes from Cooper, Mich.:—"I am still striving to keep all the Commandments of God and the Faith of Jesus, but I see that I have a great deal to overcome in order to become a true child of God. My trust is in my blessed Jesus. His precious truths are a feast to my soul. Beloved, now are we the sons of God, says John, and 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; and every man that hath this hope in him purifieth himself even as he is pure.

"Dear brethren and sisters, let us search our hearts with all diligence, and remove everything from the door of our hearts, and welcome the dear Saviour in, that he may sup with us and we with him. Is it possible that any of the Sabbath-keepers will bar the Saviour out? Praise be the name of the Lord that the Third Angel's Message ever reached our ears in this part of his moral vineyard, and a few honest hearts have come out of Babylon, and embraced the truth. We have discovered our lukewarmness and the awful danger that we are in. We have laid our case before God, and he is a merciful God, slow to anger and ready to forgive.

"I believe the little band of brethren here are on the rise. We have many precious seasons when we meet together in our prayer-meetings in Otsego. I think I can safely say that I love my Saviour and his blessed word and all his dear children. I have a fervent desire to purchase that gold tried in the fire that I may be rich, and white raiment that I may be clothed, and eye-salve that I may see the truth more plainly. Let us therefore be zealous and repent, so that when he comes arrayed in all his heanty, we may be like him, for we shall see him as he is. A few more trials, a few more struggles, and all will be over. Let us suffer what we may; heaven will be cheap enough."

Sister C. S. Hurlbut writes from Portland, Ct.:—"I have been much profited in reading the *Review*, especially of late. I believe the counsel to the Laodiceans applies to us, and I mean to profit by it, to be zealous and repent, buy gold tried in the fire, white raiment, and eye-salve that I may see things as they are. I have a desire to know what the gold is. I have thought that it must be faith, but have almost come to the conclusion that it was love. Has there not been a great lack of love to God and to each other? It was said to one of the churches, because they had left their first love, "Thy candlestick I will remove out of his place except thou repent." Christ says, On these two (love to God and man) hang all the law and the prophets. O I want to love God with all my heart, mind, might and strength, and my neighbor as myself.

"The little church here are rising. We met last Sabbath in Westfield, eight miles from this place. I was glad of the privilege of walking that distance to meet with a people that worship God in spirit and in truth. God wrought powerfully for us. My prayer is, that the work may go on until we stand perfect and complete in all the will of God."

OBITUARY.

SISTER Susan L., wife of Bro. L. B. Lockwood, of Waitsfield, Vt., fell asleep in Jesus, as we trust, March 7th, 1857, aged 36 years, leaving six children, who, with her companion, deeply mourn her loss; but they mourn not as those who have no hope. Bro. Sperry attended her funeral at Waitsfield. He spoke from 1 Thess. iv, 14, and Rom. viii, 24, to a large and attentive audience. O that the truth spoken may may bring forth fruit unto eternal life.

ELIAS CORB.

Roxbury, Vt., March 22d, 1857.

DIED in Fairfax, Vt., Celia J., daughter of Simon and Charlotte French, after an illness of fourteen days, aged six years and nine months.

THE REVIEW AND HERALD.

BATTLECREEK, FIFTH-DAY, APR. 9, 1857

Sabbath Question in Battle Creek.

Eld. Harrington, of the Baptist Church, recently preached to that denomination on the change of the Sabbath to the first day of the week. His sermon was replied to in the same house by Bro. White. Last week, by request, Eld. Fillio, of the same denomination, gave five lectures in the Methodist house, in which he endeavored to prove that the Sabbath was a positive institution, and that only nine of the commandments of the Decalogue were of a moral nature. He finally argued from the New Testament the abolition of the whole law. By comparing such scriptures as Heb. viii, 2 Cor. iii, and Eph. ii, he referred "the law of commandments," which is abolished, to the law written on the tables of stone. Next by a few inferences from the New Testament, and some very conclusive testimony from the traditions of "the fathers," he raised up an entire new institution on the first day of the week, thus completely overturning the fabric raised by Eld. Harrington.

At the close of his lectures, application was made for the house in order to review them, but it was refused. Notice was however given that they would be reviewed as soon as the opportunity could be had.

The influence of these lectures, so far from injuring the cause of the Sabbath, must result in its favor. Some of the advocates of the first day observance already express their dissatisfaction at the entire overthrow of the Sabbath institution, and the substitution of something in its place not enforced by any one passage of scripture, and without any evidence being offered in regard to its sanctity, but that of *Dionysius*, who wrote in A. D. 170, whose testimony was given to prove that it was a holy day. We hope that the people generally will treat this matter with sufficient candor to hear the review, which will probably be given in a few weeks. J. H. W.

Justin Edwards vs. Sabbath Manual.

It is interesting to trace out the contradictory positions taken by our opponents on the subject of the Sabbath. And, occasionally, as if dissatisfied with the tedious work of contradicting one another, they take to contradicting themselves. The following from the writings of Dr. Justin Edwards is a notable instance.

In his Sabbath Manual, page 116, speaking of the Apostle's order in 1 Cor. xvi, 2, he says:—

"This laying by in store was not laying by at home; for that would not prevent gatherings when he should come. This could be done only by putting it into one common stock that it might be ready on his arrival."

In his notes on the New Testament, on the same passage, he says:—

"Lay by him in store; at home. That there be no gatherings; that their gifts might be ready when the Apostle should come."

Here is a direct contradiction; and why is it? In the first he speaks as a theorist, having a certain point to make, and the popular view must be sustained at all hazards; but as a critical writer he had a reputation to sustain, and therefore in his notes gives the true idea. If we err in this supposition, and any one will give us the true reason for this contradiction, we shall be happy to make the correction. J. H. W.

Communication from Bro. Hutchins.

BRO. SMITH:—I feel a desire to write you a few lines this morning; and I hardly know how to commence them. The question arises in my mind, Can I say a word to help or encourage you, or any of the readers of the *Review*? Perhaps the few words following, written more than one hundred years since, may comfort some one who may read them. They have comforted me in some measure.

The writer, in speaking on the following text, "Mine iniquities have gone over my head; as a heavy burden they are too heavy for me," [Ps. xxxviii, 4,] says, "It is a sure sign that a man is awakened out of his sleep when he discovers the error of his dream."

I think in some degree, since the stirring counsel to the Laodiceans began to be preached, I have been awakened to a sense of my situation. To say that I am fully awake to the solemnity of the time in which we live, I do not. But I firmly resolve to remove every obstacle which lies in the way of the door of my heart being opened, and thereby let the Saviour in.

I have confessed, and still do humbly confess, my

great lack of patience, my want of meekness, and of christian forbearance toward the erring, in the past; also my severity of language in administering reproofs and admonitions. The Lord abundantly pity, and freely forgive me, is my prayer; and the dear children of God also.

I am here reminded that the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth. 2 Tim. ii, 24, 25.

"When a man dives under water he feels no weight of the water, though there may be many tons of it over his head; whereas a tub half full of the same water, taken out of the river and set upon the same man's head, would be very burdensome to him, and soon make him grow weary of it."

May we not gather some instruction from this very familiar figure, respecting our past desititution, wretchedness, and blindness? I think we may. While it could be said of us by the faithful and true Witness, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked," we felt but little troubled or burdened about our situation. The coming of the Lord was put off (may I not say?) further and further, every year; and the spirit of sacrifice was fast failing among us, and we appeared much like the world in many respects. Yet our condition was not especially burdensome to us. But when we learned our true condition, when we became acquainted with the mind of the faithful and true Witness, respecting the position we occupy, and began to arise from our deplorable state of blindness and misery, how heavy, how burdensome did our past sins of omission and commission appear!

The thought perhaps here suggests itself to the mind, Well, I never can go through; I may as well stop here! Is it a fact that I have tried thus long to be a christian, and am I now found under five degrees of poverty and wretchedness? and to enhance my deplorable state, I know it not?

But stop not here, only sufficiently long to confess and forsake. Turn and follow the example of our Pattern in his strong and trying temptations. Said the Saviour to the tempter, "It is written" thus and so. Three times he uses this sentence, "It is written." "Then the Devil leaveth him, and behold angels came and ministered unto him." Praise the Lord, O my soul!

Now in our strong temptations to stop here, we may meet the enemy with the words of God, and before these he cannot stand. "It is written," "Confess your faults one to another." "It is written," "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them, shall have mercy." "It is written," "Be zealous therefore and repent."

Let me here say to each afflicted and oppressed brother and sister, let us try to heed these injunctions, and claim the blessed promise, "Shall have mercy;" and also the very precious promise in Rev. iii, 21. Then the Devil will leave you, and angels will come and minister to you.

"Thy Word the choicest rules imparts
To keep the conscience clean."

A. S. HUTCHINS.

Mar. 13th, 1857.

Counsels, Comforts, and Cautions

TRIALS and crosses are part of your daily portion; but God promises you strength according to your day, therefore expect strength in every trying season.

Nature always leans to legality or licentiousness.

True spirituality loves free grace and holy precepts.

Carnal comforts leave us in love with sin,

To Correspondents.

A FRIEND OF TRUTH. The day and hour mentioned in Matt. xxiv, 36, must evidently be taken in its most literal sense.

Business Items.

J. Dorcas:—Your regular subscription is paid to Vol. x.

A. Belden:—The receipt to F. Blinn in No. 18, should have been to Vol. *twelve*, No. 7, instead of Vol. *seven*, No. 7, a mistake which occurred by a v's getting into the place of an x.

BOOKS SENT.—J. Walter, Mich., E. Dunham, Me., B. Dunham, Me., H. C. Curtis, Mich.

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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