

Advent Review, AND SABBATH HERALD.

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

VOL. XIII.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 9, 1858.

No. 3.

THE REVIEW AND HERALD IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

LIFTING THE SOUL TO GOD.

"Unto thee, O Lord, do I lift up my soul." Ps. xxi, 1.

Fountain of light and living breath,
Whose mercies never fail nor fade;
Fill me with life that hath no death,
Fill me with light that hath no shade;
Appoint the remnant of my days
To see thy power, and sing thy praise.

Lord God of gods, before whose throne
Stand storms of fire! O, what shall we
Return to heaven, that is our own,
When all the world belongs to thee?
We have no offering to impart,
But praises and a wounded heart.

O thou, that sitt'st in heaven, and seest
My deeds without, my thoughts within,—
Be thou my prince, be thou my priest,
Command my soul, and cure my sin:
How bitter my afflictions be
I care not, so I rise to thee.

What I possess, or what I crave,
Brings no content, great God, to me,—
If what I would, or what I have,
Be not possessed and blest in thee:
What I enjoy, O, make it mine,
In making me, that have it, thine.

When winter fortunes cloud the brow,
Of summer friends, when eyes grow strange,
When plighted faith forgets its vows,
When earth and all things in it change,
O Lord, thy mercies fail me never;
Thy boundless love is mine for ever.

[Quarles.]

THE DESTINY OF THE WICKED: A Discourse given at Russiaville, Ind., Nov. 8th, 1858.

BY M. HULL.

(Concluded.)

We will now turn to Isa. lvii, 16; "For I will not contend forever with the wicked, neither will I be always wroth." O, says the Universalist, there comes in the glorious doctrine of Universalism; "God is gracious in mercy, and plenteous in goodness, and will not cast off forever." 1 Chron. xxviii, 9. "If thou seek him he will be found of thee, but if thou forsake him he will cast thee off forever." But the text informs us that God will not be always wroth. Where will his anger cease? In a universal salvation? No. God says, Isa. x, 25, "For yet a little while and the indignation shall cease, and mine anger in their destruction." But to return to the text: "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made!"

We will examine that prophecy upon this subject. Eze. iii, 18-21. "When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from

his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand; yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

In order to find what is the meaning of the terms *die* and *death*, *alive* and *live*, turn to Eze. xiii, 19; "And will ye pollute me among my people for handfulls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?" In Eze. xviii, 4, he says, "The soul that sinneth it shall die." In verse 20, the same words are repeated with the addition, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Some try to limit this to the first death, but it will not apply there, for verse 21 says, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die." In this life we find that they that turn from their sins do die, the same as those who do not. In verse 26, you will find the death spoken of is not as some suppose, a death of sin; but says he, "when the righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done, shall he die."

The death in sin is what we call a natural, temporal, or corporeal death. There are but two states; one is in sin, the other in Christ. The one is under the law, the other is under grace. In Christ there is no sin. Therefore he who is in Christ is not in sin. Then he who dies out of Christ, dies in sin and afterwards dies for sin. Again in verse 27, it is stated, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Verses 31, 32; "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel, for I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye."

But one asks the question, Can you find the term annihilation in the Bible? No. I do not believe in annihilation, but I will find just as near annihilation as I believe. In Obadiah i, 16, it is stated that "they shall be as though they had not been." If that be true, they cannot be in torment unless they were before they came into existence. But one asks us why we do not come to the New Testament. We answer we are willing to risk the whole issue upon the New Testament Scriptures. We are willing to risk it all with Paul, who shunned not to declare the whole counsel of God—who fully preached the gospel of Christ,—kept back

nothing that was profitable, knowing the terror of the Lord, persuaded men. What did he preach? Was he in the habit of telling men that they had deathless spirits, undying souls, or immortal entities which must survive in a conscious state of existence, after the death of the body, and, if wicked, go to hell, and roll there eternally—writhe in endless night and woe? No. Paul never used one of these phrases; notwithstanding he preached many long sermons, and wrote thirteen epistles, we have no record that he ever said, "immortal soul," "deathless spirit," or "endless hell." Therefore, this cannot be a part of the "gospel of Christ," "counsel of God" or "terrors of the Lord." It cannot be profitable or Paul would not have kept it back. The harshest language Paul ever used in his preaching, was in Acts xiii, 46. "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." If they do not want eternal life, they need not have it; the apostles would turn to the Gentiles and see if they would have eternal life. He does, however, in verse 41 of the same chapter, use harsher language than that which we have read; but he quotes it from the prophets. "Behold ye despisers and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you."

We will now examine his writings and see what he says on the subject of the doom of the wicked. Rom. i, 28-32. He is here describing a character, and while I read the description, I want you to see if you can think of language to describe a worse character than the one Paul had his mind on.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Surely if any class is worthy of eternal torture it is the one Paul has up here. But verse 32 describes his doom: "Who knowing the judgment of God, that they which commit such things are worthy of death."

Why are they worthy of death? Because "the wages of sin is death." In Rom. ii, 7, Paul promises eternal life to them who by patient continuance in well doing, seek for glory, and honor, and immortality. Chap. vi, 21-29. "What fruit had ye in those things whereof ye are now ashamed; for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

They that served sin, served for wages. Now the question is, Will they get their pay? God says, vengeance belongeth to me, I will repay. If the sinner does not get death, God is bankrupt to all eternity; from the fact that they have served for wages, and God has refused to pay, by keeping them endlessly alive.

In Gal. vi, 7, 8, he says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that

shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." James' testimony is just to the point. In chap. i, 15, we read, "When lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death." Why does sin bring forth death? Because the "wages of sin is death." In chap. v, 20, he says, "Let him know that he that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Here let me talk for a few moments on the justice of God, and how gloriously it makes the character of God shine out! God is not such a tyrant as we suppose him to be. It is true he has brought us into existence and given us a few short years, and we are forced out of existence. But do you want life? You have had the trial of it for a short time, and if you like it, the conditions are easy upon which it is to be obtained. If you do not like it God leaves you just where he found you. He found us in dust and ashes and leaves us there. This is a glorious system—a good system. It is a plan where mercy and truth have met together, righteousness and peace have kissed each other. God works upon the same principle that you and I would work. We buy a piece of land, and the good timber we preserve and use, but that which we cannot convert to our use, we roll it into heaps and burn up. So God does with the tares; they are gathered in bundles to be burned up.

We will notice one or two objections, and then leave the subject with you. In Jude i, 7, it is said, "Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

The vengeance of eternal fire must result in destruction. To illustrate, we will suppose some persons, for some crime, will suffer the vengeance of an immense fire; do we not understand that they will be burnt up? Many of the christian martyrs suffered the vengeance of an immense fire—it always resulted in their destruction. But in answer to the query, what became of the cities of Sodom and Gomorrah, every member of this congregation will say they were burned up. Peter says "they are an example to them that should after live ungodly." Lest some one should doubt this being the true application of the text, we will hear Peter's testimony. 2 Pet. ii, 4-6, "For if God spared not the angels that sinned, but cast them down to hell [tartarus] (not a place of punishment, but a place where they are reserved to see whether they are worthy of punishment or not) and delivered them in chains of darkness to be reserved unto the judgment, and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample to those that should after live ungodly." This text positively states that the turning of the cities of Sodom and Gomorrah into ashes, was an example to them that should afterwards live ungodly. The first verse of this chapter says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift (speedy) destruction. Swift destruction cannot be eternal torment."

Universalists talk a great deal about Christ's coming to seek and save that which was lost, giving his life a ransom for the world, &c., but that does not affect the question in the least. Here are some who are bought with the blood of Christ, who are going to be swiftly destroyed. Notwithstanding a universal salvation was provided, Paul says, [Heb. ii, 3,] "how shall we escape if we neglect so great salvation?" He also shows the possibility of destroying one for whom Christ died. Rom. xiv, 15. But to return to Peter. He says, [2 Pet. ii, 12,] of these same false teachers, "But these, as natural brute beasts, made to be taken and destroyed, speak

evil of the things they understand not; and shall utterly (or entirely) perish in their own corruption." Here we have four phrases made use of which show the impossibility of their being made endlessly alive. (1.) "Natural brute beasts." (2.) "Made to be destroyed." (3.) "They shall utterly perish." (4.) "Their own corruption."

Now the definition of the word perish, and we will close. I tell you of a house that burned down, and say that one man perished in the flames. You all understand he was burnt to death in the flames. I tell you another man perished in the water. You always understand he was drowned. Of another who perished with cold. You understand he was frozen to death. I know Webster says that perish in a theological sense, means what it does not in another sense. I know nothing of but one kind of sense, and that I denominate common sense. If you will turn to Luke xiii, 2-5, you will find perish implies literal death. "And Jesus answered and said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay; but except ye repent ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you Nay; but except ye repent ye shall all likewise perish." In Matt. viii, 25, the disciples say, "Save Lord, for we perish." Is it possible that the disciples thought they would be eternally tormented in the sea? Verse 3. "And the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." Think you the whole herd of swine will be eternally tormented in the sea?

I have now tried to establish the doctrine of destruction. If I have not done it, I ask you what language can do it? Do you ask for the words *die and death*? I have found them. Will the word *perish* teach destruction? I have got it. Is there any meaning in the words *destroy, destruction, consume, perdition, second death, shall not be, shall be as though they had not been, shall be smoke and ashes, &c., &c.*? I have found them all. If the texts I have read have not established the doctrine that the wicked shall not be, can language be made to teach the idea, if it were true? All I have to say is, Investigate the subject candidly. Prepare for an inheritance in the land when the wicked "shall be as though they had not been."

Generation.

A GENERATION denotes a particular class of people that have arrived at an age to know between good and evil, at the commencement of a certain period, and who are connected with the history of the events of that period. The children of Israel that came out of Egypt are an example. "Surely there shall not one of those men of this evil generation see that good land, save Caleb and Joshua; they shall go in thither. And the Lord made them wander in the wilderness forty years, until all that generation that had done evil in the sight of the Lord was consumed."

"Moreover your little ones, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." Deut. i, 35-39; Num. xxxii, 13; Heb. iii, 10.

The next generation that succeeded, were their "little ones, and their children which in that day" they came out of Egypt, "had no knowledge between good and evil." They entered into the possession of Canaan with Caleb and Joshua. "The elders that outlived Joshua, who had seen all the works of the Lord that he did for Israel," were a remnant of this second generation.

"And also all that generation were gathered to their fathers. And there arose another generation after them which knew not the Lord, nor yet the works which he did." Judges ii, 6-10.

Here are three successive generations of Israel named, and probably Caleb and Joshua, the remnant of the first generation, lived to see the children of the third generation.

"One generation passeth away, and another generation cometh." Eccl. i, 4.

In every successive period of about twenty-five years, another generation arises and takes the place of its predecessor; but the preceding generation does not all pass away at the end of the first period; a remnant of the aged will remain until after the third generation has arisen. In every period there are three generations—a remnant of the aged, and their successors, and the younger, or third generation. The definition of "pass away," is "to vanish, to disappear. In this sense we usually say, *pass away*, to die; to depart from life." Webster—definition of *pass. v. i.*

O. NICHOLS.

Dorchester, Mass.

THE CRUCIFIXION.

[Bro. Smith: I send you the following affecting account of the crucifixion of our beloved Redeemer, which I took from a work entitled, *Biblical Antiquities*, Vol. 1.—By John W. Nevins. J. A. Wilcox.]

Crucifixion was a common method of punishment among several ancient nations, especially the Persians, Carthaginians and Romans. It was according to its use with the latter people that the Jews became acquainted with it, and it was because he was put to death by Roman authority, that the Lord Jesus Christ was made to suffer its cruel torture. John xviii, 31, 32; xii, 32-34. The cross was employed among the Romans as a punishment for robbers, assassins, and rebels. Slaves especially, when they were guilty of great offences, were put to death in this way. Hence, crucifixion was held to be the most shameful and degrading death which a man could suffer. The cross, in public opinion, had in it even more of disgrace and reproach, than the *gallows* now has with us. It was therefore an exceeding humiliation which the blessed Redeemer, who thought it not robbery to be equal with God, consented to endure, when "being found in fashion as a man, he humbled himself and became obedient unto death—even the death of the cross." Phil. ii, 6-8; Heb. xii, 2. So great was the degradation of such a death esteemed to be, universally, that a most powerful prejudice against the gospel was everywhere excited, on account of its author having suffered the shame of dying in this way. The Gentiles were ready to treat the apostles with contempt for preaching a religion, that offered salvation by the death of a man that had been crucified; and it continued long after to be a taunting reproach cast upon christians, that their leader, whom they worshiped as a God, had expired as a malefactor on the cross. The scandal of such a death was no less in the estimation of the Jews; and besides, they considered the person who suffered it to be accursed of God, according to the law in Deut. xxi, 23, which declares every one that is hanged upon a tree to be thus made a curse. Gal. iii, 13. To trust in such an one as the great Messiah and Saviour, was therefore in their view the greatest madness and folly. 1 Cor. i, 23, 24. The apostles on the other hand, and all such as were led by the Spirit of God to lay hold of eternal life by faith, gloried in their Master's cross. What to others seemed shameful and vile, they esteemed most precious and worthy of all admiration. In the face of the world, they counted all things but loss for the sake of Christ and him crucified. Rom. i, 16; 1 Cor. ii, 1, 2.

When the sentence, *thou shalt go to the cross*, was passed by the magistrate upon any one, the unhappy man was in the first place stripped of all his clothes, with only a single covering left around the loins, and severely scourged with rods or whips. So cruel was the scourging, that death sometimes took place under it. After this treatment, which in a great measure took away his strength, he was compelled to carry the cross on which he was to be hung (and it was by no means a light burden) to the place of execution. This was commonly a hill near the public road, not far out of the city or town. As he passed along the way to this place, smarting with pain, and ready to faint by reason of the dreadful stripes he had already received, and groaning under the weight of his own cross, the unfeeling rabble loaded him with insult, mockery, and wanton cruelty. Having reached the appointed

spot, the infamous tree, as it was sometimes called, was taken from his shoulder and firmly fixed in the ground. It consisted of a piece of timber standing upright like a post, not generally more than ten feet high, and crossed by another considerably smaller, either altogether at the top, so as to resemble in its whole form the letter T, or only a little distance below it. The person to be crucified, having been presented with some kind of stupefying drink, to deaden the sense of pain, was then lifted up, and nailed to the fatal wood by four large spikes, driven one through each hand and foot. The hands were fastened to the cross piece, with the arms stretched out and raised somewhat above the head; the feet, to the upright beam, drawn towards the ground. To prevent the hands from being torn away from the nails by the weight of the body, there was a short piece of wood made to stick out from the middle of the beam just mentioned, for the sufferer to sit upon. Hence, he was sometimes said to ride upon the cross, or to rest upon the sharp cross. On the cross piece directly over his head as he hung thus exposed to the gazing multitude, an inscription or title was fixed, declaring in large letters, the crime for which he was thus punished. In some cases the condemned person was nailed to the cross before it was set up, and so lifted up together with it, when it was raised and fixed in its proper standing position. The first method, however, seems to have been the most common. The execution was performed by four soldiers, each of them driving one of the spikes, who it appears, had a right, on account of this service, to the garments of the man that was put to death. John xix, 23, 24. In this awful situation the victim of the cross was left to suffer, till death came to relieve him from its power. This, however, did not take place commonly till the third, and frequently till the fourth or fifth day. Mark xv, 44. While any signs of life appeared, the cross was watched by a guard. After death, the body was often left hanging till it wasted away with corruption, or was devoured by birds of prey and ravenous beasts; (for it was generally so low that these beasts could reach at least the lower part of it.) In the province of Judea, however, it was allowed to depart from the general practice by way of indulgence to the Jews, with whom it was not lawful to leave a malefactor's body all night upon a tree or any sort of gibbet. Deut. xxi, 23.

Among them, therefore, crucified persons were buried on the day of their crucifixion; and their death, on that account, was hastened by other means, such as kindling a fire under the cross, letting wild beasts loose upon them, or breaking their bones with a mallet. In the case of our Saviour, no such means were necessary; he died in a few hours; but to be sure that he was really dead, one of the soldiers pierced his side with a spear. John xix, 31-35.

Such was the manner of death which the Lord of glory humbled himself to endure, when he laid down his life for a sinful and ruined world. His crucifixion was attended, while it lasted, with all the circumstances of indignity and horror that usually accompanied the punishment. But it was marked, besides, with peculiar and extraordinary inhumanity, such as common custom was not acquainted with. It was a scene of the most unfeeling insult and cruelty, from its commencement to its close. Jews and Gentiles joined to accomplish the work of shame and awful guilt. In the high priest's palace it began. There, we are told, the Son of God was treated with the most bitter hate and malicious scorn. They insulted him by spitting in his face; they buffeted him; they covered his eyes and then struck him with the palms of their hands, saying, in mockery of his claim to be the Messiah from heaven, Prophecy unto us, thou Christ, who is he that smote thee? Matt. xxvi, 67, 68. When sent to Herod, the proud prince with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe. Before Pilate's bar, the chief priests and elders accused him, in language of bitterness and reproach, of the worst crimes; charging him with sedition and blasphemy, and representing him to be a malefactor whose guilt cried loudly for the heaviest vengeance of the law. The

multitude without, excited by their religious rulers, insisted with tumultuous and violent cry that he should be sentenced to the cross.

The governor, though he had no doubt of his innocence, at length gave way to their importunity, and ordered him to be scourged, as a preparatory step to his execution. The Roman soldiers then caused the work of wanton mockery to be renewed. In derision of him, as one that aspired to be a king, they stripped him, and put on him an old robe of royal color; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand for a scepter; and they bowed the knee before him, saying, Hail, king of the Jews! Then they spit upon him, and took the reed and smote him on the head, cruelly forcing the thorns to pierce it on every side. Thus arrayed, exhausted, and torn with the stripes of the scourge, and disfigured with blood trickling from his temples and over his face, the governor brought him out before the people, hoping that they might yet be moved with pity by such a sight, and consent to his release. But the cry of priests and people was renewed with unrelenting rage, Crucify, crucify him! Away, away with him! And when he seemed determined to let him go on account of some new conversation which he had with him, a loud threat was sounded in his ears: *If thou let this man go, thou art not Cæsar's friend.* John xix, 1-12. This overcame his resolutions: he knew the emperor, Tiberias Cæsar, was a most suspicious and jealous prince, and ever ready to listen to charges of treason and opposition to his authority, that were brought against inferior rulers in the empire, and it was not at all unlikely that an accusation against himself, such as the Jews threatened, might if carried to Rome, be enough to ruin him. Accordingly for the sake of worldly interest, he resisted all the remonstrances of conscience, and ordered the execution to proceed. So they led him away to be crucified. Bearing his cross, and ready to sink under its weight, he went forth through the city toward the place of death, insulted, derided and abused no doubt, by the surrounding multitude, the whole way.

His strength, however, was found before long to be so far taken away by his sufferings, that he could not possibly support his burdens. As they came out of the gate of the city, therefore, they laid hold upon one Simon, a Cyrenian, that was coming from the country and on him they laid the cross, that he might bear it after Jesus. When they had reached Calvary, they offered him the stupefying liquor, (which he refused to drink) and nailed him to the dreadful tree, placing him between two malefactors, as if he was not only of the same infamous character, but vilest of the three. It was probably as they were driving the spikes through his hands and feet, that he lifted to heaven that affecting prayer: *Father, forgive them for they know not what they do!* The four soldiers who fastened the nails, with cold blooded indifference, took his raiment as their spoil, and parted it among them in his presence. While he hung, tortured with anguish through all his frame, he was assailed on every side, in the most hard-hearted manner, with taunting irony and scornful ridicule.

"They that passed by reviled him, wagging their heads, and saying, *Thou that destroyest the temple and buildest it again in three days, save thyself. If thou be the Son of God, come down from the cross!* Likewise, also, the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save! If he be the king of Israel, let him come down from the cross and we will believe in him. He trusted in God; let him deliver now, if he will have him; for he said, I am the Son of God." It was surely an awful spectacle, when the Holy and Just One was thus subjected to anguish and loaded with reproach, by sinful mortals.

The pain that was suffered in crucifixion was exceedingly severe. By reason of the scourging, the back was all torn with wounds, and these being exposed to the air, became, by their inflammation, a source of keen distress. Because the hands and feet abound particularly with nerves, which are the instruments of all feeling, nails driven through these

parts could not fail to create the most lively anguish. The body was placed, moreover, in an unnatural position, the arms being stretched back, in order to be nailed to the cross piece above, in such a manner as to produce an oppressive feeling of uneasiness and constraint through the whole breast, which became, in a short time, an occasion of indescribable misery. This position, of course, could not be altered in the smallest degree, and the least movement which the sufferer might be led to make, must have served only to provoke new torture from every wound. The cross, therefore was full of cruelty as well as of shame, and might well be dreaded.

But are we to suppose that the Lord Jesus Christ could not endure its horrors with as much ease as many of his followers, through the assistance of his grace, have been able to endure the same or similar anguish of body in their deaths? Whence then, that extreme anxiety and dismay with which he was filled in view of his last sufferings? What was the cross, the thought of which produced such agony in the garden of Gethsemane, when he prayed that if possible, it might pass from him, and sweat as it were great drops of blood falling down to the ground? What was the cup which, when he was drinking it, wrung from his bosom that piercing cry of sorrow, *My God! my God! why hast thou forsaken me?* Ah! the terrors of the cross were but a feeble representation of the horror that compassed his soul from another quarter. There was wrath laid upon him by a righteous God, for the guilt of sin. It pleased the Lord to bruise him, and put him to grief, and to make his soul an offering for sin, because the great work of redemption which he had undertaken required it. "He made him to be sin for us who knew no sin, and laid on him the iniquity of us all; therefore he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Isa. liii, 4-11; 2 Cor. v, 21; Heb. ix, 28; x, 4-13; 1 Pet. ii, 22-24.

Having considered what it was literally to bear the cross, we may without much difficulty understand what it signifies figuratively. It can mean nothing less than to be ready to undergo the severest hardship, to face the most formidable danger, and to lay down even life itself if the sacrifice should be required. Such a cross-bearer every follower of Christ is commanded to be. Matt. x, 38; xvi, 24. And he may not dream that his faithfulness will not actually be brought into trial. The way to heaven is through much self-denial, labor, and tribulation.

THE PATIENCE OF GOD.—How wonderful it is! Think what he hears, and sees, and yet though immaculately holy, so that sin is infinitely offensive to him, and infinitely powerful, so that he can punish it, how he spares! Take the oaths that are uttered. He hears them all, and they roar up in one horrid chorus to the skies. Take the cries which wrong and outrage extort from widows, orphans, and the oppressed. He hears them all, and how—as Abel's slaughtered corpse called from the ground—must they pierce his ear, and demand vengeance! The blood which is unjustly shed—drawn from the veins of innocence—he sees it all and it is sufficient to make rivers. What a foul stench reeks up from the corrupt cities, dwellings, and hearts of depraved humanity! And it all mounts to him. And yet ye spare—keeps back the struggling thunders. How amazing his patience! He is a God and not man; and therefore his compassion fails not.—J. Brace.

THE DAILY LIFE. For my part, I am not so much troubled about my future state, as about my present character in the sight of a holy and heart-searching God. To live a holy, self-denying life, I conceive to be of the first importance. It is by the daily lives of Christians that Christ is either honored or dishonored.—Martha Whiting.

HOW FAR CONTROVERSY IS TO BE AVOIDED. A good work it is, no doubt, to pare off all unnecessary occasions of debate and differences in religion, provided we go not so near the quick as to let out any of its vital spirits.—Owen.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, DEC. 9, 1858

"OUR OLD MAN"

An Exposition of Rom. vii, 1-6.

THE union between Christ and his people is represented by the figure of marriage: we are said to be married to Christ. Paul told his Corinthian brethren, that he had espoused them to one husband, that he might present them a chaste virgin to Christ. 2 Cor. xi, 2. The sanctified, spiritual mind which we receive in this transaction is called "the new man;" and when we receive it, and are converted from sin unto holiness, we are said to put on the new man. Eph. iv, 22; Col. iii, 9, 10.

As our union with Christ, when in a converted state, is thus represented by marriage; so, on the other hand, our union with sin, while we are living in obedience thereto, is represented by the same figure; and sin in this case, or our unrenewed nature, our carnal mind, is called "the body of sin," or "our old man." Rom. vi, 6. See also quotations above.

When we cease from the service of sin, and become obedient to God, or put off the carnal for the spiritual mind, the change which then takes place in us, is expressed in the Scripture in two ways: we are either said to die to sin, or, the body of sin, our old man, is said to be crucified in us. Rom. vii, 11; Gal. ii, 20; v, 24; vi, 14. It matters not which of these latter figures we use; for they are equally correct.

With the principles laid down in the three paragraphs above, we are all familiar; and their correctness none will doubt. In the light of these let us look at Rom. vii, 1-6, which our no-law opponents have endeavored to make their strong-hold for the abolition of the ten commandments. If, in carrying out the application, we find this a very close, and very searching doctrine for us, brethren, let us not shrink from it, but rather receive it into honest hearts, live it out, and thus be sanctified through it.

Under this same figure of marriage, Paul proceeds to explain the transition from a state of sin, and the bondage in which we are then held, to a state of obedience and freedom in the Lord Jesus. The objects which he makes use of in his illustration, are, a man and woman joined in marriage, and the law which holds them for life in that connection. The objects to which he applies his illustration, are, the individual or free moral agent, the body of sin or the "old man" on the one hand, and the "new man" on the other, and the law. Now mark the Apostle's language: "The woman which hath an husband is bound by the law to her husband so long as he (the husband, not the law) liveth." In applying the illustration, the woman of course represents the sinner. And now the question arises, What is the husband? What is that to which we are united in a state of sin? We answer, the "carnal mind," the "body of sin," "our old man." This must be apparent to all. Then we have the woman representing the sinner, and the husband representing our old man of sin. Paul now proceeds with his illustration: "But if the husband be dead, she is loosed from the law of her husband;" that is, when the husband is dead, the woman is no longer bound by the law of marriage to that husband as she was while he was living, but is at liberty to be married to any other man. How can this illustration be carried out in the case of the sinner? By showing that the law is abolished? Not by any means. But as in the case of the woman, the husband had to die, before she could be released from the law that bound her to him, and be at liberty to be married to another man, so in the case of the sinner: that which is represented as our husband, while we are in a state of sin, must die, or be destroyed, before we can be married to another. But our first husband is the body of sin, or our old man; therefore *this* must die, not the law, ere we are at liberty to put on the new man, or be married to Christ. While sin lives in us, or while we are alive to sin, the

law holds us in its dominion under condemnation; and it will hold us thus, so long as our old man of sin lives, which gives the law its power over us. We now understand the Apostle's expression, "The strength of sin is the law." 1 Cor. xv, 56.

Unfortunately for the abolitionists of moral law, Paul's language can by no possible means be wrested so as to teach that the ten commandments are done away. The law is not the subject of his discourse, and he makes no declaration which can be construed into testimony that it is abolished.

But does he not say that that is dead wherein we were held? Such, to be sure, is the language of verse 6. Adopting the marginal reading, there is no chance for a misunderstanding here. We are willing, however, so far as the argument is concerned, to allow the reading of the text: "that being dead wherein we were held." Well, what is that wherein we were held? Answer, Sin. While we were in sin, we were in bondage to the body of sin, to our old man. It is sin that has dominion over us. Rom. vi, 14. Then also we were under the law. But when this body of sin is destroyed, when our old man is crucified with Christ and becomes dead, then sin has no dominion over us, then are we brought out from under the law, which no longer holds us in condemnation, and then, and then only, are we free to be married to another.

We have already shown that it matters not whether we say that we die to sin or that sin dies in us; for both expressions mean the same thing, and are equally correct. Paul makes use of both. In verse 4, he uses the former: "Wherefore, my brethren, ye also are become dead to the law," &c. The latter, however, accords better with his illustration. Read again those texts which represent the old man of sin, as being crucified with Christ. Rom. vi, 6; Gal. ii, 20; v, 24; vi, 14; Eph. iv, 22; Col. iii, 5, 9, 10.

With this view of the subject, a more clear, harmonious, and beautiful portion of scripture than Rom. vii, 1-6, can hardly be found; nor one containing a more accurate and vivid illustration. Does it teach the abolition of God's moral law? Blind must be the man who can for a moment suppose it.

With this view of the subject, also, it becomes intensely practical; and herein lies the closeness of the doctrine. Says the Apostle, "So then if while her (the woman's) husband liveth, she be married to another man, she shall be called an adulteress." So with the sinner. If while sin reigns in his members, he professes to put on the new man or be married to another, then is he an adulterer, or a spiritual violator of the seventh commandment. So again, if after we have put on the new man, have been espoused to Christ, have put on Christ, we suffer sin to gain the ascendancy, and renew our allegiance to the old man, then, again, we are adulterers. "Ye adulterers and adulteresses!" says James. In what sense? In this spiritual one, we believe; for he more than intimates that we become such by being the friends of the world while professing to be the friends of God. How heinous then must sin be in the sight of Heaven. It is no wonder that God will not hear the prayers of those who regard iniquity in their hearts. It is no wonder that the faithful and true Witness had rather we would cleave wholly to one husband or the other; would be wholly cold or wholly hot; would be wholly given to the service of sin, and hence without the pale of his church, or wholly devoted to God. It is no wonder that those who are not such, will be spued from his mouth. The Lord help us to cleave unto one husband, and that husband Christ; help us to have but one mind, and that not the carnal but the spiritual; help us to have but one law reigning in our members, and that law the law of the Spirit of life.

THE REVIEW.

SOME editors have expressed very diffident feelings in regard to admitting into their columns, words spoken in praise or commendation of their paper, as though it was a mark of egotism, or, at least, not significant of becoming modesty. We, however, do not so feel; because we do not claim the credit of every

good thing that appears in the REVIEW, nor take responsibility for all that is poor. The REVIEW is the organ of the remnant; and we wish the brethren far and near to consider that they have a personal interest, and, in a measure, a personal influence, in the REVIEW, as an expositor of present truth. Is the paper instructive and interesting? Those who contribute means to free it from embarrassment, and furnish thoughts to fill its columns, are so far, under Providence, a means of accomplishing this end. However much the editor's influence may be seen in its tone, its arrangement, and its course on important subjects, he can furnish but a small proportion of its matter. Having thus defined our position on this point, we feel free to make public the following communications. Our friends generally will be interested and encouraged to learn how the REVIEW is received and appreciated. Bro. J. Clarke, of Portage, O., gives us an article headed

"THE REVIEW."

"How we all love the REVIEW. We receive it generally on Wednesday, consequently that day is a bright spot in the week, to which we look forward with pleasing anticipation; and if unfortunately, the paper fails on that day, it is as though some very dear friend had disappointed us; and if it is brought to us while we are taking dinner, the paper claims attention first.

"A sister who has two brothers in California, got a letter from them, and a REVIEW by the same mail, and the REVIEW was opened first. O, we love to hear from the dear saints scattered abroad.

"Such a paper as the REVIEW never appeared before. It is unique; it has no selfish designs; it is the tongue of the remnant, who have the Commandments of God and the Faith of Jesus; but interesting as it is to us, it is the driest of all publications to those who are indifferent to the Third Angel's Message.

"Such a paper, the organ of such a people, at this time, is very significant to those who observe the signs of the times. I should think that intelligent, thinking people would be startled from their moral slumber by the appearance of such indications as hover around the whole political and moral world at this crisis, and especially when they see such a people arising. And they would be alarmed if they would only stop and think.

"The REVIEW is interesting to us, because of its original matter, because of its original articles, and letters from the wide field, giving the state of the Cause in the various sections of the country. The articles which flow from brother Sel., we always read last. They are many of them damaged by age, still they are good; but the great objection to him is, he is not in the message, and whenever we read articles from his pen, it seems as though he was an Amalekite, or alien, after all.

"Oh brethren and sisters, fathers and mothers, sons and daughters, let us flood Bro. Smith with good, lively, spirited testimonies, until neighbor Sel. is driven to the wall or the margin; and if the REVIEW is not large enough to hold our letters, &c., we will have an extra, or semi-weekly, and then the editors, and the readers, and the contributors, will have a good time generally."

Here is another from Bro. Geo. Wright, of Lapeer, Mich., headed,

"EIGHT REASONS WHY I LIKE THE REVIEW AND HERALD."

"1. Because it is what it professes to be, a purely religious paper.

"2. It advocates the keeping of the best code of morals ever written; namely, the ten commandments.

"3. It is principally devoted to a doctrine dear to the heart of every true follower of the meek and lowly Saviour; namely, The near coming of our blessed Lord, the second time without sin unto salvation, to all those that look for him.

"4. It is based on the law of God and the testimony of his dear Son; not teaching for doctrines the commandments of men, as Sunday for the Sabbath,

&c., but advocating Bible truth in all its purity, as brought to view by holy men of old, prophets and apostles, Jesus Christ being the chief corner-stone.

"5. It proclaims the Third Angel's Message, and kindred doctrines, fearlessly to a world lying in wickedness, and cheers the hearts of the lonely ones scattered abroad, who are deprived of the association of brethren and sisters of like precious faith, and it is a welcome visitor to the homes of those who keep the Sabbath of the Lord our God.

"6. It presents an attractive appearance, is printed on clear white paper, and is not excelled by any paper in the State in mechanical execution and taste.

"7. It is not half filled with patent-medicine advertisements, and light reading, as many of the papers and periodicals of the various sects and denominations around us are.

"8. And lastly, it calls loudly on all the honest in heart to come out of Babylon; to help restore the breach made in God's holy law; to keep all his Commandments and have the Faith of Jesus, so that they may have right to the tree of life and enter in through the gates into the city. And you, poor sinner, it admonishes to turn in with the overtures of mercy before it is too late. The Lord help you to do so.

"For the above good reasons, and many others that I could name, I shall use my best endeavors to extend its circulation, as long as it shall be needed to spread the glorious truths it advocates."

We would invite any random reader, whose eye may rest upon this article, to try the REVIEW awhile on the above recommendations. If it does not prove true to the character given of it, we can assure you it shall be free to you during the period of your investigation. If it does, and you are a lover of truth, we take it for granted you will be ready to bid it God-speed on its errands of love.

THE COURSE TO PURSUE.

BRO. SMITH: For some time past I have been strongly convicted that much of my own and others' labors have been as good as thrown away. My reasons are briefly as follows:

1. Because of leaving the people right in the height of their interest, before they were decided, and such a relapse has followed, that it was impossible again to raise the interest.

2. By leaving the people and having a stranger come and finish the work. No stranger, even of equal talent can fill the place of the one who first introduces the message; hence the necessity of remaining until the church is fully established.

3. When a church has been established in any place, too much time has been spent within from four to six miles. The messenger has been urged to labor in the adjoining neighborhoods, but in most instances it has been a failure. But when a diligent effort is made forty or fifty miles away, there is success, and another church is established. The Lord seems to bless the effort when made entirely away from the influence of the last meeting. Thus it was in Shelby, Locke, Jackson, Hillsdale, Monterey, Bowne, Wright, Gilboa and Round Grove. In the vicinity of several of these places, there has been much labor without fruit. There does seem to be a clear indication of duty to scatter the influence over the country, (not by laboring a few days in a place, just long enough to state our positions on each point without proof, and then hurrying off Jehu-like to another, but) by holding on in each place until the standard is planted, and the church thoroughly established, and then go on a day's drive where it is needful that there should be another church, exhorting each church to live so that their light will shine at least ten miles around. It is by raising up churches that the cause is hastened forward. In the loud cry one of these posts will run to meet another, and the fire will spread every where so rapidly that it will indeed be a "short work."

The churches are so many way-marks, and when they are alive, they have a mighty influence; and when purified and tested they will be so many balance-

wheels in the time of the great excitement that will attend the closing work of the message. All should realize that to the preacher all people are alike, and they desire to labor for the general good of the cause; therefore they should not require so much labor in the churches or their immediate vicinity. When an effort has once been made in any place it is of but little use to repeat the lectures, especially if some time has passed and the people have decided against it. Perhaps in the loud cry when there is ten-fold more power, they will have another opportunity, but now efforts in such places generally prove total failures.

In considering this subject I have come to the following conclusions:

1. That from three to five weeks are necessary in a new place to thoroughly plant a church.

2. As a general thing the one who begins the work should stay until its completion.

3. That efforts in the vicinity of churches, generally being with but little fruit, therefore the real tendency is to weaken rather than to encourage, both the messenger and the church.

4. As soon as the arguments are thoroughly presented, the people should be urged by most earnest appeals to decide and obey the truth without delay.

5. That there should be social and prayer-meetings held before the messenger leaves a new church, that gifts may be manifested, fanaticism detected and re-proved, and general useful instruction be given as the circumstances may require.

I would be glad to have the benefit of the experience of any of the brethren in regard to the above, or any other points connected with the solemn work in which we are engaged.

"If I am right, oh teach my heart
Still in the right to stay;
If I am wrong, thy grace impart
To find the better way."

M. E. CORNELL.

WE WILL BLESS THE LORD FROM THIS TIME FORTH AND FOREVERMORE.

Ps. cxv, 18.

Not long since we enjoyed the privilege of being present at a very animated discussion of the questions whether "all men are unconscious between death and the resurrection," and also "whether the wicked will cease to live after the second death." This was the substance of the questions, if not the exact form. While the brother on the affirmative was piling up his testimony in favor of the unconscious state, he quoted Ps. cxv, 17, "The dead praise not the Lord, neither any that go down into silence." This passage seemed rather obnoxious to the position of the advocate of the popular part of the question, who believed that a dead man was a thousand times more conscious than a living one; and to prove that the old patriarch David, at least, would never be unconscious, he triumphantly read verse 18 of the same Psalm, "But we will bless the Lord from this time forth and forevermore." This he thought all-sufficient to level at once the argument which our brother had sustained in part from Ps. cxv, 17. And the words of Peter, [Acts ii, 34] "For David is not ascended into the heavens," were also readily met with the assertion that David's body hadn't yet ascended, but his soul was in paradise, praising God. As this is a question of vital importance, it may not be amiss to re-state the arguments used by the brother on the side of the Scriptures, with such additional ones as have come to our own mind.

The position usually taken by those who believe in a conscious intermediate state is, that when people die their souls immediately launch off into the "unseen world," which has two apartments: Abraham's bosom, or paradise, and the place where the wicked endure awful horrors of conscience; which might otherwise be properly enough called a mild heaven and a mild hell.

Now this would all be very satisfactory indeed, if it had any Scripture to go with it; but as it has none we are justified in classing it with a thousand other "inventions" which are good for nothing but to be

"cast to the moles and bats." The original words used to express this supposed conscious state are, *sheol*, and *hades*—the former Hebrew, and the latter Greek. *Sheol* occurs in the Old Testament 65 times, and is rendered into English by hell and grave, each 31 times, and 3 times pit. *Hades* is found 11 times in the New, and is once rendered grave, and 10 times hell. *Hades* is the Greek representation of *sheol*. This may be seen by looking at a passage of Scripture quoted from the Old Testament into the New. Ps. xvi, 8. "For thou wilt not leave my soul in hell;" (*sheol*;) quoted by Peter in Acts ii, 27. "Because thou wilt not leave my soul in hell," (*hades*.) This shows that they are interchangeable words.

We now want to inquire, Is there any "praising God" in *sheol* in the state of death? On the authority of "holy men of old," we emphatically say, No! Hear the testimony of good old Hezekiah, who by a special providence of God had just been delivered from this intermediate state: "Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind my back. For the grave (*sheol*) cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. xxxviii, 17, 18. Here is a most unqualified statement that no one can praise God in *sheol*. "*Sheol* cannot praise thee," are the inspired words of the convalescent King. He expected if he died that his soul would go into a *pit of corruption*, which is a fit emblem of the grave. So we here see according to this witness, at least, that David cannot "praise God forevermore," as the phrase is understood now. But he did praise God "while he had a being," till the day he died; and as his "flesh rests in hope," he will resume that praise at the resurrection, and continue it world without end; thus he properly enough says, "we will praise the Lord from this time forth and forevermore."

David never expected to praise God in the "ante-chamber" of *sheol*, as the Editor of a certain Advent paper "according to the wisdom given to him," lately said. On one occasion when in sickness (if we may credit the heading of the Psalm) he said, "O Lord, deliver my soul; O save me for thy mercies' sake. For in death there is no remembrance of thee, in the grave (*sheol*) who shall give thee thanks?" Ps. vi, 5. From these words we should judge that David did not expect to exercise himself much in the way of praise in that celebrated "ante-chamber" we are told of. Mark his words: "In death there is no remembrance of thee; in *sheol* who shall give thee thanks?" Whatever condition he might be in after death, he most fervently prays to be delivered from it. He knew death as a state of silence, as he says in another place. "Unless the Lord had been my help, my soul had almost dwelt in silence." Ps. xciv, 17. Now if David here was backslidden and expected his soul was going to the popular hell, it wouldn't be very silent; and if it went to the antechamber of pious souls it surely wouldn't.

Another quotation which marks the use of *sheol*, and we are done. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, (*sheol*) whither thou goest." Eccl. ix, 10. Here again is the most irrefragable evidence that the intermediate state is one of unconsciousness, and that when a man dies he is "dead, dead, dead."

The righteous man of Uz also did not see "eye to eye" with most modern believers on the state of the dead. He calls it "the land of darkness and the shadow of death; a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job x, 21, 22. With such high authority as this on our side, and no Scripture writers contradicting it, we are content to believe that when men die, "they go down to the bars of the pit, where our rest together is in the dust;" that all "their thoughts have perished," and that the intermediate state is one of blank unconsciousness and undisturbed repose.

G. W. A.

Heaven is your home, therefore often think of it.

THE GOSPEL DAY.

These all died in faith, not having received the promises.
Heb. xi, 13,

How quickly speed the years away,
The moments, how they fly;
The fleeting hours that make the day,
Are swiftly passing by.
Six thousand years are almost past,
In all their changing way,
And like a knell breaks forth at last,
The close of gospel day.

O what a varied tale, untold,
Of human hopes and fears,
Lies buried in the aged fold
Of those six thousand years.
Yet louder than the mournful spell,
Revealed in past decay,
Breaks on our ears that solemn knell,
The close of gospel day!

Along the rugged road of time,
In all those wasted years;
The saints of God in many a clime,
Have strewn this earth with tears;
And while we tread the soil, and dwell
Above their mouldering clay,
They're only waiting for the knell—
The close of gospel day!

Asunder sawn and slain by sword,
And mocked, and scourged by men;
They fought the battles of their Lord
In mountain, cave and den,
And crowns for which they bled and fell,
For them are laid away;
They'll wear them just beyond the knell,
The close of gospel day.

And now unto the word of God,
The faithful Remnant cling,
They follow Christ, the Lord of lords,
The conquering King of kings;
Then all ye saints whose numbers swell
This bright and bold array;
In voice of thunder sound the knell,
The close of gospel day.

Portland, Me.

EDWIN C. STILES.

CREATION, DEATH & REDEMPTION.

[We have been requested to put in print the following hymn from the "Zion Songster," as some occasionally want to use it. In accordance with that request we give it.—Ed.]

MAN, at his first creation, in Eden God did place,
The public head and father of all the human race;
'Twas by the subtle serpent he was beguiled and fell,
And thro' his disobedience, was doom'd to death and hell.

Death was pronounced against him, death was the penalty;
The law of God was broken and must fulfilled be,
But man, the helpless creature, unable to perform
The smallest jot or tittle, to build his hope upon.

While in this sad condition, behold the promise made,
The offspring of the woman shall bruise the serpent's head,
Destroy the powers of darkness, that man should only feel
The malice of the serpent, a raging at his heel.

The scripture it was given in spirit and in truth,
In figures, types and shadows, the Saviour was set forth;
His sacrifice and offerings, were on the altar slain,
No blood of goats and heifers could take away the stain.

Lo! at the time appointed, Christ came to save the lost,
Assumed our human nature, and died upon the cross;
In Joseph's tomb they laid him, it being near at hand;
The grave it could not hold him, nor death's cold iron band.

Now at his resurrection, to Mary he appeared;
Go, tell to my disciples, what you have seen and heard;
Go, tell them I am risen, and death can do no more,
I'm going to my Father, to live for evermore.

He came to his disciples, and found them all alone,
And gave them their commission, to make his gospel known;
Go, preach it to all nations, that they may hear and know,
Go, publish free salvation, that men to heaven may go.

Go, preach it to all nations, baptize them in my name,
Beginning at Jerusalem, 'twas there I suffered shame;
In every sore temptation, you succor I will send,
And lo! I will be with you, until the world shall end.

RELIGION is a most cheerful and happy thing to practice, but a most sad and melancholy thing to neglect. The government of God in the soul is a thing which regulates, but does not enslave. Why then, O mortal man, wilt thou defer seeking the one thing needful? There is heatitude in the religion of Jesus Christ.

SIN.

A CONVERSATION.

L. Do you believe that a person who is trying to do right, can at the same time be sinning against God?

M. God is infinitely holy, just and good, and his law requires perfect obedience of his subjects; and every individual who does not come up to the requirements of this holy law in every sense, is in fact a transgressor; and repentance on the part of the sinner, and the mediation of the Son, and the mercy of God, are necessary, before reconciliation can be brought about.

L. Do you suppose that such men as Daniel, Isaiah and Paul, and other good men, were continually sinning and repenting?

M. All these men of whom you speak were sensible of imperfections, and they were continually striving to overcome. None are more full of confession, none in greater fear of falling, than were those whom you have quoted.

L. Then you think the Scriptures represent such men as continually repenting of sin, and God as continually imputing sin against them?

M. When a child is using the slate in illustration and demonstration of arithmetical questions and problems, he often commits errors; but if he is a good scholar, these are erased as soon as discovered; and as he increases in years and in wisdom, these errors are of less frequent occurrence, as his object and aim is to present a perfectly correct illustration and answer in all cases. So the child of God studies God's revealed will, and endeavors to conform to it; studies his law, and endeavors to obey it; but often through weakness or ignorance, he comes short, and sometimes actually transgresses against God, by complying with the requisitions of the world, the flesh or the devil, thus proving that he is a poor scholar, as yet only a child, if indeed he belongs to the school of Christ.

L. Then you represent God still as imputing sins against his children?

M. The good scholar when he commits an error, or gives an incorrect solution, instantly erases his error, and places a correct answer in its stead as soon as he is enabled to do so, by his own wits, or his teacher's aid; and whenever he by force of temptation, breaks over the rules, he repairs to his teacher with confessions of his faults, and desires of reconciliation, until his teacher places unlimited confidence in him; for he knows that such a scholar can be trusted.

L. But you do not answer my question: does God impute sin to his children?

M. To impute, is to set to the account of, (see Webster,) and as every idle word must be accounted for, [Matt. xii, 36,] so every repentant word is noticed, also with the inward desire; [Matt. xii, 35,] and as the child of God endeavors to conform to the will of his Father, these endeavors and efforts, these longings and prayers, are all imputed too; his repentant tears are seen, [Isa. xxxviii, 5,] his prayers are remembered, [Rev. v, 8,] the disease and the remedy are all fully and carefully described in the record kept on high. "All things are naked and open unto the eyes of him with whom we have to do." Heb. iv, 13. God can forgive, but he will have every act with its attendant circumstances clearly understood. In other words, he will know what he forgives, and he cannot act blindly, as men frequently do, nor can he pardon sin until it is repented of, and turned from, nor can he accept any except those who loathe and hate sin for its own hatefulness.

L. I never heard the doctrine of imputation so explained before.

M. People frequently get lost in the intricacies of metaphysical ideas, and so blend darkness with light, as to obscure the simplest subjects, and so confound significant words with indefinite ideas as to puzzle the clearest heads, and bewilder the wisest of men; thus the word, impute, has in fact become a theological bugbear.

J. CLARKE.

Zeal regulated by knowledge is a rare ornament.

The Time is Come.

For the time is come that judgment must begin at the house of God. 1 Pet. iv,

SOLEMN words! And are we indeed living in the judgment, and will the righteous scarcely be saved? Must we be holy in heart in order to be saved? Then how diligently should we search our hearts to know the motive of all our actions, and all our words. We have a perfect rule by which to try ourselves, and surely we need not be at a loss to know our duty, when the word of God is so plain. Not only is our duty made plain, but many ways are pointed out in which we should not go. We are told to love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 John ii. 15, 16. Then why should we seek the applause of the world, or follow its fashions? Is this coming out from the world and being separate? Let the means spent in needless adornings and conformity to the fashions of the day, be laid out for books, and scattered around among those who may be brought to a knowledge of the truth. In this way precious souls may be saved. Isaiah speaks of fearful judgments that shall come upon the daughters of Zion that are haughty. Can it be that some among the remnant are of this class? O, let us awake to this subject, and come out from the world, and be indeed separate, and the Lord's peculiar people.

L.

Letters.

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

From Bro. Clarke.

BRETHREN AND SISTERS: I feel that we need more faith, more zeal, more agonizing prayer, more of the spirit of confession, more holy living, more brotherly love, more confidence in God, and more confiding love to each other. Let us heed the counsel of the true Witness to the last church; let us get the eye-salve that we may see clearly, and be firmly established in the present truth. Let us add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind (has not got the eye-salve) and cannot see afar off, and hath forgotten that he was purged from his old sins.

Let us put on the whole armor of God that we may be prepared to fight the good fight of faith, that we may overcome the world, our own besetments, and the devil, looking to Jesus our great Leader. That the Lord may help us to persevere unto the end, keeping the Commandments of God and the Faith of Jesus, that so an entrance may be given unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, is the strong desire and prayer of your brother in the faith of Jesus.

JNO. CLARKE.

Lovett's Grove, Ohio, Nov. 17th, 1858.

From Bro. Hough.

BRO. SMITH: It is with great gratitude to my heavenly Father that I communicate a few lines to the remnant. The dedication and conference at Lapeer was one of the most refreshing seasons that I have ever enjoyed. Truly the Spirit of the Lord was there. He has greatly blessed the labors of Brn. Cornell and Lawrence in this part of the State. My heart has been made to rejoice when I look over the field and see what has been done.

Brethren and sisters, let us praise his holy name for all his benefits. Let us cut loose from the world. We must have pure hearts if we stand in the great day sheltered from the seven last plagues. We may have some trials here, but let us consider that t h

gold cannot be purified without fire, neither we be fitted for the kingdom of God without trials and suffering. We must be a tried people. I still crave the prayers of all God's people, that I may be faithful and not fall out by the way.

J. D. HOUGH.

Rochester, Mich., Nov. 23d, 1858.

From Bro. Bean.

BRO. SMITH: I thank God for his truth that shines so clear in these last days. Truly the pathway of the just is as a shining way, that shineth more and more unto the perfect day. Thy word, says the Psalmist, is a lamp to my feet and a light to my path. I feel that it is good to walk in the light of that word. I feel to take courage when I look around and see, I think, omens of good to the true church of God. They are rising, I trust, never more to fall. I pity those individuals who are careless, still settling down on their lees, seemingly indifferent to their own salvation. The Lord pity them also is my prayer, and arouse them before the faithful and true Witness shall cease to counsel them.

I have just returned from a short tour in Canada, visiting some of those brethren there. I found that no one had been there to visit them for about two years, and that the "Messenger" influence had been there, and they had suffered much from it, and been without the *Review* for a long time. But it encouraged my heart to see them trying to arise and shake themselves from that destructive influence. Praise God! the truth must and will prevail. Its march is onward. Lord, speed the message, is my prayer.

Your brother hoping to be an overcomer.

LEWIS BEAN.

Morrisville, Vt., Nov. 26th, 1858.

From Bro. Robinson.

DEAR BRETHREN AND SISTERS: I rejoice in the Lord for the promises in his word to those that love him and keep his commandments. I feel that Sabbath-keepers are, or ought to be, lights in the world; but I sometimes fear that I shall be a stumbling-block to others. I desire to be continually at the throne of grace pleading with the Lord to revive his work in my heart, and in the hearts of the remnant. Often with the poet do I feel to say,

"Lord, what a wretched land is this,
That yields us no supply,
No cheering fruits nor wholesome tree,
Nor stream of living joy."

Every christian has difficulties to overcome, temptations to encounter, a warfare to accomplish, to which the world is a stranger. Pilgrims in the same desert land can at least console and encourage each other on their journey. We, my dear brethren and sisters are interested in the same cause; our home is not in this world; we seek it in the world to come. We have temptations, difficulties and trials common to each other. I feel that I need the prayers of all my heavenly Father's children.

Your unworthy brother striving for the kingdom.

P. ROBINSON.

Catlin Center, N. Y., Nov. 25th, 1858.

From Sister Adsit.

DEAR BRETHREN AND SISTERS: It is now more than six years since I embraced the present truth. For some time I enjoyed that peace which none but the blessed Saviour can give; but by and by I began to grow lukewarm, and to neglect my duty; but I thank the Lord for the way he has led me. While I was so slow to heed the counsel of the faithful and true Witness, he has been very kind to me, and has not forsaken me, for which I would praise his holy name forever.

About two years since I was taken sick with a disease of the lungs, which reduced me so that to all appearance my stay here was short. At the late conference held at Catlin, I called for the elders of the church to pray for me, and the Lord heard the prayer of faith, and rebuked the disease. Praise his holy name! My health is fast improving, and I feel to gird on the armor anew, and to live nearer the Lord than I ever yet have done. I believe that time is

short, and I want to so live that when the Message rises I may be prepared to rise with it. I feel that we are living in a very solemn time, when we need to watch and be sober. I want to be just what the Lord would have me to be, that I may be prepared to stand before the Son of man at his appearing. The little church in Catlin are striving to overcome. The Lord is still working for his children in this place.

Yours hoping for victory.

SOPHIA E. ADSIT.

Catlin, N. Y., Nov. 21st, 1858.

From Sister Castle.

BRO. SMITH: I am very thankful that the servants of God came this way with the Third Angel's Message. It is a little more than three months since Bro. Cornell and Lawrence came to this place. After the meeting had held nearly a week I thought I would go down and hear what they had to say, and it has made my heart rejoice many, many times since, that I ever heard the present truth. It is my life, my all. Although I am in the midst of trials, I feel strong in the truth. The Cause has done much here in this place. There are many standing ready to mock at every thing that is done and said; but I hope by the grace of God I shall be able to meet all these things with a christian spirit.

I live a little more than two miles from the church, and do not enjoy any of the meetings, except Sabbaths; and if it were not for the *Review* I should have nothing to strengthen me. I beg an interest in the prayers of my brethren and sisters that I may be faithful and prepared to meet the Saviour when he comes to the great harvest of the world.

Yours in the truth.

MARGARET A. CASTLE.

Lapeer, Mich., Nov. 21st, 1858.

Sister H. Davis writes from Paris, Me.: "I still feel like striving for that rest that remains for the people of God. Although I have made crooked paths, I praise the Lord that the counsel of the faithful Witness reached my heart. I have tried to heed it and get those preparations which it brings to view. I want to be right before the Lord, confess all my sins that they may be blotted out, and my poor name retained in the book of life. O how important the moments in which we live! How full of interest! How much we need of heavenly wisdom and the Lord's assistance! Our own strength and knowledge are vain, and how vain would be our hope but for the precious promises in the word of the Lord. But his grace will be sufficient for us; and if we are only faithful in striving, we shall have strength given us to overcome all things and get ready for his kingdom. I long to be like my blessed Master, and have my whole soul imbued with the Third Angel's Message. I want a living experience in this last work. I have in time past known something of persecution for the truth's sake, and still I would suffer affliction with the people of God. I do not feel a shrinking from suffering for Jesus who suffered so much for me. The promise is, if we suffer we shall also reign with him. The Lord has been very good to us as a church here. We are, mostly, trying to overcome."

If a natural man's conscience putteth him upon duty, he doth usually bound himself in the work of God. His duties are limited; his obedience is a limited obedience. He doeth one duty and neglecteth another. He picketh and chooseth among the commands of God; obeyeth one and slighteth another. Thus much is enough; what need of any more? If I do thus and thus, I shall go to heaven at last. But now where conscience is renewed by grace, there it is otherwise. Though there may be many weaknesses which accompany its duties, yet that soul never bonnds itself in working after God: it never loves God so much, but still it would love him more; nor seeks him so much, but still it would seek him more; nor doth it serve God so well at any time, but it still makes conscience of serving him better. A renewed conscience is a spring of universal obedience: for it seeth an infinite excellency, and goodness, and holi-

ness in God; and therefore would fain have its service bear some proportionableness to the object. A God of infinite excellency and goodness, should have infinite love, saith conscience; a holy God should have service from a holy heart, saith conscience.

Now then, if I set bounds to my love to God, or to my service to God; if I limit myself in my obedience to the holy God; love one command and slight another; obey in one point and lie cross in another; then is all I do but the workings of a natural conscience. But on the other hand, if I love the Lord with my whole heart, and whole soul, and serve him with all my might and strength; if I esteem all God's precepts concerning all things to be right, and have respect to all his commands, then is my love and service from a renewed conscience.—*Mead's Almost Christian*.

A NATURAL man prides himself in his duties. If he be much in duty, then he is much lifted up under duty. So did the Pharisee. "God, I thank thee that I am not as other men are;" and why? where lay the difference? Why, "I fast twice in the week: I give tithes of all," &c.

But now take a gracious heart, a renewed conscience, and when his duties are at the highest, then is his heart at lowest. Thus it was with the apostle Paul; he was much in service, in season, and out of season, preaching up the Lord Jesus, with boldness and earnestness, and yet very humble, in a sense of his own unworthiness, under all: "I am not worthy to be called an Apostle." "To me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And again, "Of sinners I am chief." Thus a believer, when he is highest in duties, then is the lowest in humility. Duty puffeth up a hypocrite, but a believer comes away humbled; and why? because the hypocrite hath had no visions of God: he hath seen only his own gifts and parts, and this exalteth him; but the believer hath seen God, and enjoyed communion with God, and this humbleth him. Communion with God, though it be very refreshing, is very humbling to the creature. Jerome observeth of Zeph. i. 1, where it is said that "Cushi was the son of Gedaliah, the son of Amariah," that "Amariah signifieth 'the word of the Lord,' Gedaliah signifieth 'the greatness of the Lord,' and Cushi is interpreted, 'humility,' or 'my Ethiopian.'" "So that," saith he, "from the word of the Lord cometh a sight of the greatness of the Lord; and from a sight of the greatness of the Lord cometh humility."

Now then, if I pride myself in any duty, and am puffed up under my performances; then have I not seen or met with the Lord in any duty. But on the other hand, if when my gifts are at highest, my heart is at lowest; if when my spirit is most raised, my heart is most humbled; if in the midst of all my services I can maintain a sense of my own unworthiness; if Cushi be the son of Gedaliah in duty, my performances are from a renewed conscience.—*Mead's Almost Christian*.

TRUTH.—Truth needs not the service of passion; yea, nothing so disserves it as passion when set to serve it. The spirit of truth is withal the spirit of meekness. The dove that rested on the great champion of truth, who is the truth itself, is from him derived to the lovers of truth; and they should seek the participation of it.—*Leighton*.

SELF-LOATHING is a characteristic of a spiritual mind. The axe is laid at the root of a vain-glorious spirit. O what a blessed thing it is to lose one's will. O that every christian would seek to have their will wholly swallowed up in the will of God, and to know no other will but his. The Lord help us to get in the place where we can say from day to day, Thy will, O Lord, and not mine, be done.

However dark the night of affliction may be, light is sown for thee, and will eventually spring up.

You never can find the Lord too much engaged to attend to you; wait always on him.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. DEC. 9, 1858.

Send on the subscribers, brethren. We have plenty of room in our new books to enter their names, and plenty of back numbers to supply them.

We can assure those who have taken pains to furnish us with choice matter for the REVIEW, either selected or original, that their labors are appreciated, and they have our thanks. We hope they will not be weary in this department of well-doing.

Bro. C. L. Palmer of Colon, makes a call for some messenger of present truth to labor near Park, St. Joseph Co., this State. Several there are interested and anxious to learn the truth.

Those who have occasion to write to this Office on business, are particularly requested to notice the Business Notes, in the Business Department, that they may answer all questions which may arise as we attend to their business. Questions sometimes arise on business letters to which it is indispensable that we should receive an answer before we can proceed with the business. We have some matters on hand of one and two years standing which yet remain unsettled, because the writers have failed to see, or at least to answer, the notes addressed them through the REVIEW.

From the poem published in REVIEW No. 18, Vol. xii, entitled, "To Young Theologians," a brother makes the following quotation for our especial benefit:

"The royal pronoun, we, but seldom touch;
Quote the original not overmuch."

But the brother forgets that this advice is for preachers, not for editors. Where a person has occasion to refer to himself so frequently as an editor necessarily must, we think the pronoun, we, even if it is a royal one, is much better suited to his feelings, and falls much less harshly upon the ears of his readers, than would so frequent a repetition of that little, egotistical pronoun I.

To Correspondents.

A "friend of Present Truth" suggests the following question:

"Was Adam in his first state, mortal, immortal, neither, or both? A definite answer to the above would be very thankfully received by many friends of the Cause."

ANSWER. "God created man to be immortal." Wisdom of Solomon ii, 23.

E. O. Fish. The old covenant was the covenant made with literal Israel. The new covenant was entered upon when the middle wall of partition was broken down by the death of Christ. It was then that the law was to be written in the heart and put into the mind.

The 144,000 cannot be those who are raised from the dead; for they are said to be redeemed from among men. They cannot be the first fruits in reference to the dead; for Christ is the first fruits of those that sleep, and the great harvest will be at the resurrection. But they enjoy a pre-eminence over the great body of the redeemed in having been translated. They sing a song which none others can sing. We think they are properly called, therefore, as James says, a kind of first fruits of God's creatures. Jas. i, 18.

D. Hildreth. Concerning the man who was reported to have been struck dumb in his chair, &c., &c., Bro. Hutchins wrote to the Post Master of the place where the event was said to have occurred, and received answer that it had no foundation whatever.

L. M. A. To your query concerning the lawfulness of eating pork, we have not time nor space to give an extended reply. We will only refer to one declaration of Paul's, which, in our opinion is sufficient, so far as the Bible is concerned, to demolish completely all distinction which people may endeavor to raise between meats. 1 Tim. iv. He speaks of some commanding to abstain from meats, &c., and then says: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Here is permission given touching every creature, without qualification and without limitation, provided it be received with thanksgiving. Whatever is positively repulsive, our palates will admonish us not to touch; and whatever is not for our health of course we should not indulge in. But the comparative merits of different kinds of food as promotive of health, is a question which the Bible does not decide for us. Each must determine this for himself according to the laws of his own nature.

Bell-Tolling.

The bell on a Baptist church in Nantucket was tolled on the morning of the fifth of July, to express the church's disapprobation of the sins of the nation.

What we Want.

Experience, that's stood the test;
Conscience, to say what's right;
Intelligence, to know what's best;
Backbone to stand the fight.

It is reported that within a few months the police of New York have made twenty thousand complaints for violation of the Sunday laws.—*Rural*.

The Spirit's witness in the word calls for holiness; his witness in the heart produces it.

Always pray for patience; every day will bring something that will call for its exercise.

Business Department.

Business Notes.

C. Arnold. We will continue your paper.

Wm. Camp. We cannot tell. Your present remittance carries you to Vol. xv, No. 1.

L. Bean. We find both the letters of J. E. Hool in our file, and the money credited on book; but the acknowledgement through the paper was accidentally omitted. We make it right in this number. The Hymn Book will be sent when received from the binder.

I. McCausland. We have sent your paper regularly up to the present number.

H. Lockwood. Your remittance pays to the commencement of the present volume.

Geo. Wright. Chas. Perkin's paper has been sent regularly from this Office.

Jno. Walker. We would be happy to see the Essay on Life and Death. We continue your paper.

R. M. Bidwell. The P. O. address of J. Dorcas is Red Oak, Cedar Co., Iowa.

R. T. Payne. We made it right in this number.

N. H. Satterlee. Sarah Humaston's paper was stopped by order at No. 8, last volume, leaving a balance of 32 c in your favor. How will you have that and the remainder of your last remittance appropriated?

Mary E. Hall. We cheerfully continue your REVIEW.

E. Green. We give J. Royal credit on REVIEW to the present time, and E. A. Green on REVIEW and INSTRUCTOR one year in advance, and still there is \$1 left subject to your order.

A. G. Hart. There is due from you on Wm. B. Foot's paper \$1.28.

Letters.

Geo. Arnold, S. McLain, A. J. Rawlins, L. Luddington, W. Haskins, H. V. Reed, Wm. Stephenson, E. Alexander, Wm. Camp, Geo. Smith, S. E. Adsit, Jno. Clarke, F. H. Thurlow, O. Nichols, M. E. Cornell, J. B. Sweet, Jno. Walker, M. Hall, G. W. Jackson, C. Worden, I. McCausland, S. Eastman, J. H. Beman, C. Sheldon, Wm. F. Cole, N. A. Penoyer, H. Lockwood, L. Bean, S. Myers, Wm. S. Ingraham, A. G. Hart, Geo. Wright, M. V. Cole, J. Stacy, C. Jones, J. Pierce Jr., J. Button, J. Ralston, I. N. Vangorder, R. N. Bidwell, D. M. Stiles, S. Philo, E. Inman, L. Huber, R. T. Payne, O. B. Preson, E. A. Averill, J. A. Wilcox, Thos. W. Potter, M. A. Streeter, D. Baker, C. Woodman, J. Newton, S. P. French, G. P. Cushman, L. N. Buzzell, M. E. Hall, Wm. Gould, D. Curtis, E. Green, G. S. Ray, D. Hildreth, S. Jones.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number for 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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HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 Pages, 430 Hymns and 76 pieces of Music. Price, 60 cents.—In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 Pages.—Price 25 cents.

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The Nature and Tendency of Modern Spiritualism—an able exposure of that heresy. 84 pp. 8 cents.

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The Sanctuary and 2300 days by J. N. A. Price 12½ cents. A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath, Price, 6 cents.

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Home Here and Home in Heaven, with other poems This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.—Price 25 cents In paper covers, 20 cents.

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Word for the Sabbath.—Price 5 cts.

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