

Advent Review, AND SABBATH HERALD.

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

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CHRISTIAN MUSINGS.

In the still silence of the voiceless night,
When chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For oh, in spite of past and present care,
Or anything besides, how joyfully
Passes that almost solitary hour,
My God, with thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything, my spirit lies
Beneath thy power.

For what is there on earth that I desire
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but thee?

SPIRITUAL INTERPRETATION.

My mind was called to this of late while listening to a sermon. The subject was on spiritual discernment, founded on 1 Cor. ii. The speaker commenced by saying that it was a mystery how a spear of grass grew, and we could not tell how nature colored the flowers, therefore the Bible was a mystery, except in christian duty, and that was so plain that a wayfaring man though a fool need not err therein. He talked largely about spiritual interpretation, and spiritual discernment and mystery, until the close of the discourse. It was called out by hearing that we understood the Bible literally.

But the thought occurs, What does Paul intend by spiritual discernment that the natural man cannot see? Is it not to discern that which the natural eyes cannot see, the saints' inheritance? But Paul, filled with the Spirit, could see this, as a prophet sees.

And what is spiritual interpretation? The rule we learn by their own application is simply this: when God's word says anything that crosses their creed exactly, that the Word means exactly the opposite or reverse of what it says. It says one thing and means another. This is to wrest or twist the Scriptures right around, which those who are better learned in the creed than the Scriptures, are necessitated to do, 2 Pet. iii, 16. A single example at this time must suffice. When the Bible says the soul shall die, they say it cannot, because it is immortal. Death does not mean death, but life and eternal misery, pain, &c. J. B. FAIRBIE.

THE SECOND DEATH.

The following sermon on the Second Death is from the pen of Jabez C. Adwick, A. M., an elder of the Christian denomination. A brother has placed it in our hands in pamphlet form, dated Ithaca, N. Y., 1855. Thinking it will be of interest to our readers as a clear and concise presentation of the teaching of the Bible on the destiny of the wicked, we have concluded to insert it in the Review. In his preface the author says:

"To prevent misunderstanding, it is proper to state, that the ensuing sermon on the second death, is not offered to the public as the sentiment generally embraced by the Christian connection. For it is conceded that probably the greater part hold to the doctrine of endless misery. A very considerable portion, however, of the connection believe in the final and absolute destruction of the wicked, so that their consciousness will utterly and forever cease. And it is confidently claimed that the advocates of this theory are not inferior to their brethren of the opposite opinion, either in talents, piety or usefulness. Moreover, the history of the Christians shows that from their first rise, as a distinct denomination, both of these views have been adopted and published, with the express understanding that there should be a mutual toleration."

THE SERMON.

"On such the second death hath no power." Rev. xx, 6.

The second death!—what is it? Is it endless misery—a death which never dies, as it is frequently called? Or is it a final abolishment, produced by the just and omnipotent wrath of God poured out without mixture upon the ungodly? This is a question of unspeakable importance. I do not say it is indispensable to salvation to believe the one or the other of these theories. Nevertheless, the honor of God, the cause of truth, and the enlightenment and well-being of mankind must be deeply involved in its solution.

Passing over but lightly, for the want of room, and for its comparative unimportance, the nature of the intermediate state, as it is commonly termed, I shall treat particularly and definitely of the final end of the wicked, here called the second death; and shall undertake to prove that it will not consist in endless positive misery, but in limited sufferings terminating in the utter and irreversible destruction both of soul and body.

* * * * *

The all-important point at issue, is the ultimate doom of the wicked. Is the doctrine of endless misery implied in the second death? Has God threatened to consign such as believe not, to endless torture? Is this "the terror of the Lord, which being known by Paul and others in the primitive age, led them to persuade men? Is this the counter-part to the assurance given that "he that believeth, and is baptized, shall be saved"—a doctrine to be preached in all the world to every creature? Is the preacher to stand up in his pulpit, and proclaim the awful and spirit-withering fact, that infinite wretchedness is due for finite guilt, (for surely it can be no other,) and that the damned, after suffering millions and millions of years, will be no nearer the end of their wo, than at the moment of its commencement? And all this, while we are assured that God is love—that his ways are just and equal, and that he delighteth not in their death? If this be the real truth, let it be promulgated and believed. Let the preacher lift up his voice like a trumpet, and give the warning night and day—"in

season and out of season." Let him not speak in that reserved, half-hearted and wavering manner which is often observed; but let him stand up like a man—like an undaunted lion, and with heaven's eternal curse full in his view, let him speak out in thunder tones, whether men will hear, or whether they will forbear.

Otherwise, let him not venture upon a theory so unaccountable and fearful—so contrary to any natural notions of justice that the best enlightened entertain—so adverse to the disposition which is wont to be attached to the character of a father, that we cannot (it would seem) attribute it to the great Father of the universe, till we have first divested him of the heart of a father. Let not the damnation of endless misery be proclaimed, because it is the popular doctrine—because priests, and popes, and councils have decreed it—and because a preacher's place, honor and emolument cannot be secured without doing thus. Let not this doctrine be advanced, because it has been so long inculcated, and by such high dignitaries, and is thought necessary to impose proper restraints upon the wicked, and wake up serious attention to "the one thing needful." God will take care of his own truth; and if he has said the wicked shall be cast into hell, and die there, and be burnt up, root and branch, it is because he judged that such a denunciation was sufficient to answer all the lawful purposes of terror. Let not the doctrine of the second death, as scripturally defined, be kept back or evaded, or couched in uncertain terms, to accommodate the feelings of friends, or to escape the rod of excommunication, or any thing that is crossing to the flesh. Seeing "the Lord hath spoken, who can but prophesy."

Once more, let not this view of the matter be suppressed, through fear that we shall be stigmatized as universalists, or infidels. It is not naturally connected with either of these theories. What is the principal cause of men's running into these errors? Is it not the promulgation of the doctrine I am opposing? I wonder there are not ten driven to these extremes where there is one. It is natural for men to run from one extreme to another. It is by exhibiting "the truth as it is in Jesus," that I would reclaim universalists and skeptics. I would not despise their persons and treat them harshly, because they have erred. They are entitled to sympathy and respect. Let them, therefore, be told the plain truth, and faithfully warned of the second death, and consequently invited to Jesus for life and immortality.

But it is time to introduce the proof that the second death does not imply endless misery.

1. Endless misery was evidently not implied in the first death, or the death threatened in the Adamic law, and if it was not contained in that, it will follow from the law of analogy, that it is not contained in the second death. It will be readily seen that a second death implies a first. And there can be no reasonable ground to question that the death with which the second is contrasted is the death threatened to our first father in case he should eat of the forbidden fruit. God said to him, "in the day thou eatest thereof, thou shalt surely die," or more strictly rendered from the Hebrew, "dying, thou shalt die." The plain meaning is, that he should at once become mortal, and at length expire.

This is the proper starting point. What, therefore, did this threatening imply? We have been gravely told that it was death spiritual, temporal and

eternal. But *spiritual* death it could not be; for this would confound the crime with the punishment. And *eternal* death it could not be, without either impeaching the veracity of God, or utterly closing the door of redemption. It is especially evident that it could not be *eternal* death, if (as is commonly held) *eternal* death means endless misery. In that case, redemption was out of the question, and man's lost doom was sealed forever.

This conclusion cannot be avoided, by introducing the notion of a substitute. For God did not say that man should die, or a substitute for him. The threatening was to him personally and absolutely. Moreover, if a substitute were admissible in the case, the difficulty would not be obviated. For the substitute must, of course, be consigned to eternal death, i. e., endless misery; and hence what benefit could he be to the human family? Let no one here resort to the theory of equivalency; for it is unwarranted by the Scriptures, and the whole of it rests upon assumption. Remove the curse from man himself, and you are lost in the wild mazes of conjecture and inconsistency.

We come then to the plain fact in this case, viz: that the death threatened in the Adamic law was *temporal*, or natural death—the event so denominated the world over, and in all generations. And being simply *death*, without being qualified with *eternal*, *endless*, or *irremediable*, it left perfect room (though it gave no intimation of the kind) for a recovery, if God pleased. And, blessed be his name, he was pleased to introduce a new covenant, with the promise of life and immortality, through faith in a coming Saviour. And this Saviour, although the pre-existent Son of God, by taking a part or portion of “flesh and blood,” like the children whom he came to redeem—in other words, a human body in connection with a super-angelic spirit, could die the very death threatened to man, and survive; thereby abolishing death, and bringing life and immortality to light. Here is no contradiction of God's testimony. God meant as he said in the original threatening; and he has done as he threatened—all which is true of the theory which I am advocating, and of no other.

And when God threatened death to Adam, including his race, he excepted no part of him, and hence this death implied the destruction of the entire man, or the extinction of his life and being. But it placed no *veto* upon his recovery, as is the case with the second death. Hence the scheme of redemption was perfectly practicable, without any impeachment of the divine veracity.

If, therefore, there be any analogy between the two deaths, the second death will be as truly an extinction of life—a destruction of the conscious being of its subjects—as was the first. Its pains will indeed be vastly more severe, and a recovery from it be rendered absolutely impracticable, nevertheless it will be death. And this, with the qualification of second, to distinguish it from the Adamic law penalty, is the entire penalty of the gospel. Take any other view of it—extend it to endless misery; to an undying, immortal state, and you destroy the analogy between the two cases—you corrupt, and even annihilate the precision of language, and virtually “call evil good and good evil.” In fact, the Bible, upon that principle, ceases to be a revelation, and becomes an unmeaning record. The conclusion from the above train of proof is plainly, that the second death does not consist in endless misery, but in limited pains and final destruction.

2. The scripture terms, phrases and declarations pertaining to future punishment do not necessarily imply endless misery. This is an important item, and should be examined with great care. I shall endeavor to notice all the texts which have any material bearing upon the subject.

The Saviour's final commission to his apostles contains this solemn and emphatic sentence, “But he that believeth not shall be damned.” Mark xvi, 16. The words, damned, condemned, and judged, are translated from the same Greek word. The second definition is manifestly the one to be adopted here. To be damned is to be condemned. To what, then, is the unbeliever to be condemned? To the second death, most surely, which has already been described. There is no proof in this text that

he is to be condemned to endless misery. But as man under the law was condemned to temporal or the first death, so the unbeliever under the gospel is to be condemned to the second death, which is destruction without remedy. Allow this to be a complete contrast to eternal salvation, which is unquestionably promised to the believer, and it furnishes no proof of endless misery.

“But is in danger of eternal damnation.” Mark iii, 29. This is predicated of one that blasphemizes against the Holy Ghost. But to say that eternal damnation is eternal misery is mere assumption—a begging of the question. Damnation here, as in the previous case, is condemnation. And such it will be, if the blasphemer is condemned to the second death, which is an everlasting destruction both of soul and body. The qualifying term, eternal, proves nothing for endless misery, because the condemnation is not to this, but to the second death, from which there is no reprieve. Everlasting death and destruction are appropriately termed eternal damnation. This passage utterly fails of proving the point at issue.

“It is better for thee to enter into life maimed, than having two hands to go into hell, (Greek, *gehenna*), into the fire that never shall be quenched.” Mark ix, 43. But, until it is proved that the fire of hell may not continue after the sufferers are consumed, (which has not yet been done,) this passage is adduced in vain for proof of endless misery. It is the natural and necessary tendency of fire to consume that to which it is applied. And the wicked are, in their nature and constitution, consumable. Hence God threatens to consume, destroy, kill, devour and burn them up. It is said expressly that he is a consuming fire. Therefore, if the wicked are cast into *gehenna*, “into the fire that never shall be quenched,” this fact, instead of proving the endlessness of their misery, proves directly the reverse. This passage does not furnish the requisite proof, allowing the unquenchableness of the fire to denote its endless continuance. But there is no necessity for admitting this. The phrase necessarily means no more than the continuance of the fire till everything subject to its power is consumed. It is frequently applied in scripture to scenes which have long since terminated, as to the destruction of Jerusalem, Idumea, &c. But give it the utmost latitude, and it does not prove unending misery, but simply the utter destruction of the wicked. God says in reference to his covenant people of old, “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.” Isa. lvii, 16. This plainly teaches that if his wrath does not abate, (as it surely will not with regard to the finally impenitent,) it will inevitable cause them to cease to be. A thousand such texts as the one under consideration would only prove the reverse of endless misery.

“But he will burn up the chaff with unquenchable fire.” Matt. iii, 12. The remarks just made will show the irrelevancy of this passage. Surely chaff that is “burnt up” is not always burning.

“Where their worm dieth not, and the fire is not quenched.” Mark ix, 44. “Their worm dieth not,” is evidently a figurative expression, denoting the successful and effectual means of their punishment. All, therefore, which the passage teaches is that these means will not fail, but continue unabatingly till their complete consumption or destruction is effected. Whatever their worm denotes, it is something which devours and wastes, and so must eventually terminate the existence of that upon which it preys. This idea is carried out more fully and forcibly in the additional clause, “and the fire is not quenched.” Thus, the argument from this formidable passage is fairly disposed of.

(To be Continued)

For the REVIEW & HERALD.

“Holiness to the Lord.”

BELOVED EDITOR: Is it not glorious, most glorious? Does not the very *thought* of holiness enkindle a flame most holy? I rejoice to see the question of purity, or entire consecratedness to God and his service, so clearly and forcibly advocated in your weekly. May the Lord incline you more and more

to this blessed theme of full salvation, to pour in the liquid flame of the pentecostal, till the whole church of God kindle up to a flame most holy. Sad, it is, lamentably sad, to lose the spark from the divine altar once enkindled. The case alluded to in this article is one of fact, coming under my personal observation. I saw it weeping and exclaimed,

WHAT NOW? WHERE NOW?

Where now, brother, O where? Where are you? Once you were on the mount? tarried in the mount forty days, and forty nights, and when you came down your face shone brightly as Moses' did when he descended from the same mount of God. Once you professed the blessing of holiness, entire consecratedness, the sealing, sanctifying, influences of the Holy Spirit. You professed to enjoy the superlative grace—you believed it, preached it, prayed it, wrote it out, sent it abroad. You testified publicly, on every suitable occasion, to the saving efficacy of Christ's blood to cleanse from all sin. You published it gladly, sounded out the sweet sound of redeeming, sanctifying grace—you made it a *special* business, a prime object in your public and private ministrations. You enforced this entire consecratedness to God, brought it home to every heart powerfully as a present, indispensable duty and privilege. You also attended meetings especially for this same object. Holiness was the delight of your soul. You could say with the sweet singer of Israel, “My foot standeth in an even place, in the congregations will I bless the Lord.” The cause of truth prospered wherever you went—sinners were awakened and converted, souls sanctified, led directly into this blessed gospel fullness.

But where now, brother? O where? Lips closed? are they? Where now the blessedness of which you spake? What has God done? Is he not the same yesterday, to-day and forever? If the doctrine of holiness is the doctrine of the Bible, the *sine qua non*—indispensable to the world's salvation—the great safe-guard, the rock on which we must build, why not continue steadfast, unmovable, always abounding, firm to the end, increasing more and more? *If's*? there are no *if's* about it. God speaks it, thunders it, flashes it. These glowing, sparkling truths, stand out—blaze out on the pages of inspiration like the sunbeams of noonday: “Be ye holy, for I am holy.” “Without holiness no man shall see the Lord.” Brother, how is it that those men in all ages, who believed in the doctrine of entire sanctification in this life, enjoyed it, lived it, witnessed it by every thought, look, word, action; held on to it definitely, publicly and practically were the men of the times?

This was the great secret of the Moravians, of their success—the philosopher's stone. What people under the sun were more signally blessed in saving souls than these same Moravian missionaries, so long as they held on to this pearl of pearls, “the joy of the Lord,” went forward proclaiming it? God blessed their labors marvelously, even in the frigid zone. A great light sprung up to those sitting in darkness and in the region and shadow of death. So in the days of Wesley, Fletcher, Carvosso, Lady Maxwell. Mark also the labors of Bro. Caughy, the revivalist; why are thousands on thousands born into the kingdom annually through his instrumentality, blessed be God, filled with the Holy Spirit? The truth is, he pours in the liquid *flame* of full salvation the burning lava of this gospel grace. “Holiness to the Lord” is written on his banner—“Come out from among them, be ye separate and touch not the unclean thing,” is brought home with the sledge hammer of Omnipotent bearing. Look, moreover, at Dr. Palmer, and his consecrated wife; what are they doing? mark their footsteps—Satan trembles, falls as lightning at their approach. Wherever they go, God is with them to bless, convict, convert, purify and sanctify. What is the secret of their unparalleled success? The doctrine of holiness is first, midst, last, always. They believe it, profess it, enjoy it, live it, publish it; God owns it in the awakening, converting and sanctifying of thousands on thousands.

Close our eyes, our ears, our lips, hold our peace? At our peril we do it. “Beware therefore, lest that come upon you which is spoken of in 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." Acts xiii, 40, 41.

Yours for the cause of truth and love.

D. F. NEWTON.

Ed. of *Golden Rule*, N. Y. city.

Christ our Surety.

OF all Christ's titles none suggests more weighty or welcome truth than that of SURETY. This is expressly given him in Heb. vii, 22. "Jesus was made a surety of a better testament," or covenant.

A surety is one who answers for another, who takes the place of another in any matter of responsibility, who undertakes any service for another. Thus Paul was surety to Philemon for Onesimus. Thus Judah was surety to his father for the safe return of Benjamin. More commonly suretyships relate to the payment of debts, or the fulfilling of covenants.

There is no question of the validity of Christ's suretyship for us, if, first, he acts voluntarily; if, second, the guaranty given is ample; and if, third, God freely accepts and fully approves of this arrangement. On all these points the Scripture is full and clear. Christ was not forced into this undertaking: "I delight to do thy will, O my God; I lay down my life, no man taketh it from me," must settle the first point. Isaiah liii, and many other scriptures, must settle the second. "A body hast thou prepared me—This is my beloved Son, in whom I am well pleased," must settle the third.

Our guilt would always bring us before God loaded with chains; our depravity would ever cover us with shame; our ignorance would render us liable to the most fatal mistakes; our misery would always present us in his sight as wretched objects; while our helplessness would show us all to be dead men. So that our need of a surety was beyond a question, and the love that gave us a surety beyond a parallel.

As our surety, Christ was made a curse for us; he bore our sins in his own body on the tree; he was made sin for us, that we might be made the righteousness of God in him, and thus he became the end of the law for righteousness to every one that believeth; having suffered for us until himself, by the eternal Spirit, said, "It is finished."

This is the great work of our Surety, that without which all else could do us no good. Sin was the only barrier to man's salvation. Christ hath borne our sins in his own person for us; blessed be his holy name. He answers the demands of the law.

He also secures our acceptance of the grace offered in the gospel, and our steadfastness in the ways of God. He heals our blindness, he cures our love of sin, in his strength our weakness vanishes away. This is all done efficiently by his Spirit, whom he sends to lead us in the ways of righteousness.

Let every child of Adam who hears this glorious message say, "Thou blessed Saviour, I take thee to be my surety. Unless thou pay my debts, they will remain ever unpaid. I accept thee in all thy offices of Prophet, Priest, and King. I trust thy grace. I have no confidence but in thee. My tears cannot wash away my sins. Even my blood could make no atonement, for it is the blood of a sinner. Christ is my all, and in all. O that my faith in him for wisdom, righteousness, sanctification, and redemption may never, never falter. He is my Lamb, who taketh away my sins, my Ark of safety, my Rock of defense, my All. O that I loved him more. O that I may see his face, and be forever like him, and with him."

W. S. P.—[*Am. Mes.*

Confidence in God.

It was vast confidence in God which nerved Elijah to face that haughty monarch, who had forsaken the commandment of his Lord, and pronounce that awful malediction, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain, these years but according to my word." He possessed the same virtue as he knelt upon mount Carmel, and with his serene brow towards

the quietly sleeping sea, which lost itself in the distance, that man of God is praying for rain, that the long curse may be removed. And as he finishes his prayer he bids his servant go and look towards the sea: he goes and looks, and returns and says, "I see nothing." Again and again the prophet pours his supplication into the ear of God till the seventh time his servant returns and says, "There is a little cloud, rising out of the sea, like a man's hand."

Methinks I see that minute speck, which so satisfied Elijah's faith, like the sail of a lone vessel, away out on the heaving bosom of the Mediterranean, which already began to surge against the base of that sacred mount. It increases, and ere long a mighty thunder-cloud rolls up the brazen heavens, and the refreshing shower causes the parched fields of Israel, which for three and a half years had not drank a drop of dew nor rain, to again bloom in beauty.

Time rolled on and Ahab forgot the dreadful lesson he had learned, and became as sinful as before. Suddenly Elijah appears before him again, and pronounces another awful curse, which was dreadfully fulfilled; after which, we see him seated upon an eminence, and Abaziah sends a troop of horse, and as a sweeping gallop brings them to the base of that isolated hill, they bid him come down, for their king wants to make a prisoner of him. Elijah spake, and from the bending heavens of his God, forked lightnings stretched the entire company dead on the plain. A second fifty came, and were eager to lay their unholy hands on that man who reposed so much confidence in his God, and met the same fate. Woe to the wicked servants of that ungodly monarch, who would lay violent hands upon that heaven-protected prophet.

Moses possessed vast confidence also, when he besought God, whose feet were as a glowing furnace, who made mount Sinai smoke, blaze and tremble, as though ten thousand cannon were constantly being discharged on its summit, to show him his glory. God put him in the cleft of the rock, and held his hand over him, for it was impossible for Moses to live and see what this mighty stretch of faith prompted him to ask of God. How came those men by so eminent a degree of this virtue? We answer, by holding constant communion with the Lord their God. Was not Moses forty days with Jehovah in the secret pavilion of burning fire on mount Sinai, prior to his asking so large a boon? Did not Elijah converse with God and angels as with friends, for years before he was whirled up to glory in a fiery chariot?

Brethren, since as Paul says, it is a fruit of the Spirit, and since we would possess like faith, let us walk in the same path, and hold constant fellowship with the God of Moses and Elijah. Then, on wings of confidence, we can mount the skies, and scale the walls of heaven.

C. W. SWIFT.—[*Wesleyan.*

Direct Preaching.

A BROTHER in the ministry, who for many years had been a close observer of the way in which many of our traders do business, and how the love of wealth leads to acts of dishonesty, took occasion to preach on the passage in Luke xvi, 10. "He that is unjust in least is unjust also in much." The theme was "that men who take advantage in small things, of a purchaser or seller, have the very element of character to wrong the community and individuals in great things where the prospect of escaping detection or censure is as little to be dreaded." The preacher exposed the various ways by which people wrong others, such as borrowing, by mistakes in making change; by errors in account; by escaping taxes and custom house duties; by managing to escape postage; by finding articles, and never seeking owners, and by injuring articles borrowed, and never making the fact known to the owner when returned.

One lady the next week met the pastor, and said, "I have been up to Mr. —, to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday." Another individual went to Boston to pay for one article not in her bill, which was not charged when she paid

it. A man going home from meeting, said to his companion, "I do not believe there was a man in the meeting-house to-day who did not feel condemned." After applying the sermon to a score or more of his acquaintances, he continued, "Did not the pastor utter something about finding a pair of wheels, somewhere?" "I believe not, neighbor A. He spoke of keeping little things, which had been found." "Well, I thought two or three times he said something about finding a pair of wheels, and really supposed he meant me. I found a pair down in my lot a little while ago." "Do you know whom they belong to?" Mr. B. lost them a short time ago." The owner was soon in possession of the wheels.—*Watchman and Reflector.*

Continuity of Christian Acts.

"PRAYING always, rejoice in the Lord always, in everything give thanks, always abounding in the work of the Lord."

Here are exhortations to several exercises or states of soul or outward occupations, each and all of which are to be perpetual. Is there then no contradiction herein involved or impossibility commanded?

We may be sure that "the Father of spirits" has not violated any of the laws of spirit in what he has enjoined upon his children. The virtue of the new life is in beautiful harmony with the oldest and deepest nature. "His commandments are not" even "grievous." The yoke of Christ is easy. All his commandments concerning all things are right. Complete christian devotion and obedience is "a reasonable service." Rom. xii.

But these holy acts and states are compatible also from their own nature. They are substantially identical. Prayer, thanksgiving, expressions of hope and joy in God permeate a pious life as easily and beautifully as sunbeams penetrate pure and limpid water, diverted, reflected, and refracted, but not sullied, much less extinguished by the medium through which they pass—crossing each other without confusion. Prayer, praise, and holy joy pervading a pious life, mixing with the every-day and all-day works and cares of a christian, are like sunshine in water, coming from heaven and giving a heavenly radiance and beauty to the earthly element which they enter.

Nor is there any honest calling which may not be so sanctified. Have you ever entered into the deep and blessed meaning of those words of Paul speaking by the Holy Ghost, "Let every man wherein he is called, therein abide with God." Can any state be holier or more blessed than that which is allotted to you by the providence of God, (without which not a hair of your head can fall to the ground,) and in which you are permitted and enjoined to "abide with God?"

How near to heaven, then, may be the Christian's life on earth—differing only in the tears which we are still compelled to shed over our manifold infirmities. And these, too, God will entirely wipe away (as well as all other tears) from the eyes of his children.—*ScL.*

An Apt Reply.

A NATIVE deacon, named Hagop, now has the charge of the Protestant Armenian church at Trebizond, in Asia Minor, as there is no missionary there. Mr. Wheeler of Kharput says of this man, that he has good abilities, an excellent judgment, a good knowledge of the Bible, and a pleasing address. To show his shrewd quickness in reply, he relates the following anecdote:

Some years since, the deacon was employed by an English mercantile house in Samsun, and was required to work on the Sabbath. This he steadily refused to do. His employer used all his ingenuity to convince him that it was necessary and right to do so then.

"What!" said he one day, "if an ass fall into a pit on the Sabbath, does not even the Saviour say that it is right to pull him out?"

"Certainly," said Hagop, "but if an ass has a habit of going every Sabbath and falling into the same pit, then his owner ought either to fill up the pit, or sell the ass."—*ScL.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JAN. 13, 1859.

SUNDAY-KEEPING.

A RARE bit of testimony in favor of the first day of the week as the Christian Sabbath, has lately fallen under our observation: If it be proper to dedicate an extract, we would respectfully dedicate it to all Sunday-keepers. If any have doubts of its authenticity, we will warrant them that it is as good as the Epistle of Barnabas and much more explicit. Unfortunately for them, the passage was omitted by the Council of Nice A. D. 325. It finds its appropriate connection in the last chapter of Luke, immediately after the 29th verse, as follows:

"Verse 30. And when they were entered into the house, Jesus continued talking and expounding the Scriptures unto them.

"31. And before the lights were brought, for it was not yet dark, he said unto them, Wist ye not that it behooved Christ to rise again from the dead on the third day?

"32. And behold this day hath been the first day of the week: henceforth therefore it shall be a Sabbath unto you; for the Son of man is Lord even of the Sabbath-day.

"33. Therefore ye shall keep the Sabbath, to observe the Sabbath, throughout your generations. It shall be a sign unto you forever.

"34. From the second day of the week, even unto the end of the seventh day, may ye labor, and do all your work: but the first day is the Sabbath of the Lord your God; for it is written, He rested on the seventh day from all his work which he had made; wherefore the Lord hath blessed the first day and hath hallowed it.

"35. Behold now ye have walked hither from Jerusalem these threescore furlongs. This ought ye not to have done.

"36. But I wot that through ignorance ye did it, not having understanding to discern the day which the Lord hath made: go henceforth, and sin no more.

"37. Verily I say unto you, on the first day of the week, hereafter ye shall not do any work. Tarry here, therefore, and rest until the day be fully past, and then go straightway and tell the disciples what ye have heard, teaching them to observe all things whatsoever ye have been commanded.

"38. And it came to pass, when he had made an end of speaking, the two disciples marvelled greatly within themselves if this were indeed Jesus who was risen from the dead; for he spake as one having authority: howbeit they knew not his voice.

"39. Then the disciple whose name was Cleopas answered and said unto him, Lo, now speakest thou plainly, and speakest no parable; now we understand that of a surety the first day of the week is the holy Sabbath of rest." *MS. Interpolatum*, cap. xxiv.

There! what can be plainer than that! If there only *was* such testimony as this, with a claim to inspired authority well established, the Sunday Sabbath would no doubt be placed above board. But mark! it will take testimony just as explicit as this to show a change in the Sabbath from the seventh to the first day of the week, and which must show a much better title to inspiration. The need of some testimony of this kind in support of the darling offspring of tradition was doubtless felt in the early years of the Christian dispensation, as well as at the present day. But why should it be without such testimony in an age when pious frauds were considered a virtue, and when grievous wolves, ecclesiastical corruption, and holy(?) Fathers, lost their identity in each other? It need not. We may therefore reasonably suppose that some one, bolder than his brethren in the practice of pious impositions, conceived the idea of filling the vacancy with such testimony as the case might require, and bequeathing it to posterity as a divine legacy of inspiration. The providence of God, however little else it may have had to do with the Nicene council doubtless influenced its

deliberations to preserve the Bible from this spurious reading. But the days of pious frauds are past, and therefore the Sunday institution, driven from its natural covert, has naught to hide its nudity from the peering eyes of the profane world. It has been unclothed from the robe of sanctity which antiquity has endeavored to throw around it; but haplessly for its friends and adherents, it has not yet been clothed upon with any more sacred or divine mantle.

THE SANCTUARY.

WHILE holding meetings in connection with Bro. Loughborough in Portland, Me., in November, it was proposed by some of the Advent friends in that city, who do not see as we do on all points, that we have a Bible class, if agreeable to us. Most cheerfully we accepted the proposition. When our lectures closed in the city hall, the Advent friends let us have the use of their hall free for two evenings, and on the third we met for Bible class.

Bro. Stiles calls for a report of the Bible class. We have been waiting for Bro. L. to report; but as he is from home we will notice a few points only from memory, having no notes. Bro. L. was chosen class-leader. And, we confess that it appeared to us a singular Bible class. Bro. L., consenting to stand in the desk two hours and answer all the questions which that part of the congregation that differed with him on the subject might ask.

One sister thought the church was the Sanctuary; and on being asked for her Bible proof, said it was somewhere in the Bible, but she could not cite the passage. She has probably searched since, and learned her mistake. The Bible mentions the Sanctuary and host in Dan. viii, 13; but the host being the church, the Sanctuary must be something else.

During the evening the following texts were presented as proof that Christ entered the Most Holy place and commenced his ministry there at the time of his ascension to heaven:

Heb. ix, 8. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

Chap. x, 19. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

It was then suggested that the word rendered "holiest," is *hagion*, "holies," and is correctly translated by Macknight, "holy places." Here are the passages as given by him.

Heb. ix, 8. "The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth."

Chap. x, 19. "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus."

Chap. ix, 23, 24, was also read. "There was a necessity, therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices; but the heavenly holy places themselves, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands, the images of the true holy places; but into heaven itself, now to appear before the face of God, on our account."

But this translation was rejected, with the singular and uncalled-for assertion, "I shall not give up my Bible."

Heb. vi, 19, 20, was also presented as proof that Christ entered the holiest at his ascension. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec." It was claimed that as Christ entered within the vail at his ascension, he then entered the Most Holy Place.

Bro. L. called attention to Heb. ix, 3. "And after the second vail, the tabernacle which is called the holiest of all." As a second implies a first, Paul understood that there were two vails. Christ entered within the first of these vails when he ascended.

Proof was called for that there were two vails,

when Heb. ix, 3 was presented again. And judge of our surprise when the very persons who a few moments before had rejected Macknight's translation, saying, "I shall not give up my Bible," now suggested that Paul's statement concerning the second vail, must be a misprint, or wrong translation!!! The wrong side of a question is generally the hard side; and those who are on that side, and are determined to maintain their position, are sometime driven to say things which contradict themselves.

Old Testament testimony was then called for that there were two vails. It was past nine, and too late to search the Old Testament on the point. And as the meeting was about to close, we stated that Bro. L. had set before them his views of what constituted the two holies of the new covenant Sanctuary, both in his lecture, and in answering questions that evening, and it would be a pleasure to us to know their views of what these two holies were. They refused, stating that a Bible class was not a place to avow sentiments, but to investigate. Much truth in the remark! But such remarks come with best grace where the principle is carried out.

We were left to conclude that their position, if indeed they had a position, was that the earth is the holy place, heaven the most holy, and the ethereal blue was the vail between!! This we know is the vague view which many take of the subject. Beside this, we will put the plain and definite expressions of Paul to the Hebrews.

Heb. ix, 1-5, "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth he should not be a priest seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see, saith he, that thou make all things according to the pattern showed to thee in the mount."

Chap. ix, 22-24. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Mark well the words used in these passages to prove that there is a Sanctuary in heaven, in the form, at least, of that sanctuary which was on earth. First, "examples;" second, "shadow;" third, "PATTERNS;" fourth, "FIGURES." Apply these definite terms to the view that this earth is the holy place, and heaven the most holy, and the words at once become vague and senseless. More on the two vails next week.

J. W.

WHO ARE APOSTLES?

NOT long since I was very much surprised to hear some one advance the idea that there were more than twelve apostles spoken of in the New Testament, besides Paul, "the apostle to the Gentiles." And later still my astonishment was more increased to hear one of our preachers say that he could show at least seventeen persons in the New Testament who were called apostles. This last remark led me to think and study some on the point, and I now believe that there were, perhaps, scores in the days of "the twelve" who were regarded, in some sense, as apostles; and further, that the apostleship is a gift to be perpetuated in the church till the close of the age; and very probably there are those in 1859, who, according to the New Testament acceptance of the term, are apostles of the Lord.

The word apostle, in Greek, is *apostolos*, (from

apostello, to send off, or send forth,) and is defined by Greenfield's Greek Lexicon to mean, "One sent with commands, or a message, messenger, apostle." This signification would not restrict the apostleship to "the twelve," nor yet to their times.

The first use of the word differing from the commonly received view of it, is in Acts xiv. 14. A notable miracle had just been wrought among the heathens at Lystra, and the priests of Jupiter, thinking the gods had come down, brought oxen and garlands to the gates of the city, and would have done sacrifice unto the people; "which when the *apostles*, Paul and Barnabas, heard of, they rent their clothes," and restrained their ignorant adoration. Here we have it in plain language, that two besides the twelve, Paul and Barnabas, were apostles.

Again, in 2 Cor. viii. 23, we have more testimony according with the above. Paul says to his Corinthian brethren, "Whether any do inquire of *Titus* he is my partner, and fellow helper concerning you; or our brethren be inquired of, they are the *messengers* (Greek, *apostoloi*, apostles) of the churches, and the glory of Christ." Here are several, at least, whom Paul regarded as apostles—Titus and those he calls "our brethren." It is worthy of remark here that the word *messengers*, is translated *legates* in the Syriac, (the word it always uses for apostles,) and *apostles* by the Rheinish Testament, and Macknight's and Sawyer's translations.

A similar testimony is found in the apostle Paul's letter to the Philippians. Chap. ii. 25. He says, while speaking of some church affairs relating especially to them, "I supposed it necessary to send to you *Epaphroditus*, my brother and companion in labor, and fellow soldier, but your *messenger* (Greek, *apostolou*, apostle) and he that ministered to my wants." Here is one more, which we may with the greatest freedom, enter on the list of apostles; and as this is only a casual reference to the fact, we may safely infer how much further this catalogue might be swelled.

One more instance agreeing with the above, and we are done. In John xiii, while Jesus was giving the ordinance for washing feet, he made the following statement: "Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent (Greek, *apostolos*, the apostle) greater than he that sent him." Verse 16.

Here, to me, is an important truth clearly stated. Just so long as it is a fact that "the servant is not greater than his Lord," just so long it is the Master's will that we should show our love by washing feet, and just so long the calling and gift of apostleship will be perpetuated in the christian church. In the last two scriptures quoted, the word *apostolos* is rendered by the same versions as in 2 Cor. viii. 23, which fact we have referred to above. We might, we think, extend this kind of testimony further, but we close by just remarking that our Saviour is called an apostle; [Heb. iii. 1;] others are called "false apostles," [2 Cor. xi. 13,] and the IVth chapter of Ephesians is presumptive evidence alone that this gift is coextensive with the gospel age. It reads, "He gave some, *apostles*; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, and for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith; and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." How long were these gifts to continue? *Till we all come in the unity of the faith—till we all become perfect men in Christ.* Has the church ever come to the measure of the stature of the fullness of Christ? No. Then will not *all* these gifts come in requisition before we are fitted for the perfect state? Yes.

O Lord, develop all the gifts of thy one Spirit, just how and when, as it may please thee. G. W. A.

CORRESPONDING WITH THE ENEMY.

I HAVE heard it related that there was once an officer in the Roman army who was suspected of holding

correspondence with the enemy. He was summoned to trial and proved guilty: he was then fastened by one arm to a chariot headed towards the enemy, and by the other arm he was fastened to another chariot headed in the opposite direction. He was then exhorted somewhat in this manner: "You are able to hold connection with the Roman army and with the enemy, therefore you are able to go in opposite directions." The chariots were then put in motion, and the consequences can be better imagined than described.

Moral. Those who can serve God and the world (mammon) and those who think they can get ready for translation and at the same time keep up with the fashions and practices of the world, place themselves just where this Roman soldier found himself.

Again, if it was necessary for the Roman army to have so strict a discipline, what must the discipline be of those who are to stand in the battle of Armageddon when all the hosts of the enemy are to be marshalled?

Again, if it was so terrible to rebel against the discipline of the Roman army, what must be the fate of those who rebel against the discipline of the army where Michael is the General, and angels are the subordinate officers?

Again, considering the exigencies of the times, ought not every soldier to get thoroughly versed in the plans and military tactics of this army in which he is enlisted, and won't those who neglect this training make a very bad figure in the battle?

Another consideration. This officer might only have been corresponding with some friend, and might have had no designs against his own countrymen; yet only for contempt of rules laid down he would have been doomed to suffer death.

Then it is plain to be seen that there was a majesty in Roman law, and Romans saw the necessity of enforcing it, and I put the question, Will God be less terrible in the enforcement of his laws than were the ancient Romans? Ought we not rather to ask pardon of God for drawing such a comparison?

J. CLARKE.

WESLEY ON THE LAW.

EXTRACT FROM HIS DISCOURSE UPON OUR LORD'S SERMON ON THE MOUNT.

"THINK not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 17-20.

1. Among the multitude of reproaches which fell upon Him who was despised and rejected of men, it could not fail to be one, that he was a teacher of novelties, an introducer of a *new religion*. This might be affirmed with the more color, because many of the expressions he had used, were not common among the Jews; either they did not use them at all, or not in the same sense, not in so full and strong a meaning. Add to this, that the worshiping God *in spirit and in truth*, must always appear a new religion, to those who have hitherto known nothing but outside worship, nothing but the *form of godliness*.

2. And it is not improbable, some might hope it was so; that he was abolishing the old religion, and bringing in another; one which they might flatter themselves, would be an easier way to heaven. But our Lord refutes in these words both the vain hopes of the one, and the groundless calumnies of the other.

I shall consider them in the same order as they lie, taking each verse for a distinct head of discourse.

1. And, first, "Think not that I am come to destroy the law or the prophets. —I am not come to destroy, but to fulfill."

The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did

come to destroy, to dissolve and utterly abolish. To this bear all the apostles witness: not only Barnabas and Paul, who so vehemently withstood those who taught, that christians ought to keep the law of Moses: not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a tempting God, and putting a yoke upon the neck of the disciples, which neither our fathers, saith he, nor we were able to bear: but all the apostles, elders and brethren being assembled with one accord, declared, that to command them to keep this law, was to subvert their souls; and that it seemed good to the Holy Ghost and to them, to lay no such burthens upon them. This hand-writing of ordinances our Lord did blot out, take away, and nail to his cross.

2. But the moral law, contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming, to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different foundation, from the ceremonial or ritual law; which was only designed for a temporary restraint upon a disobedient and stiff-necked people: whereas this was from the beginning of the world: being written not on tables of stone, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God, are now in a great measure defaced by sin, yet can they not be wholly blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force, upon all mankind, and in all ages: as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other.

3. "I am not come to destroy but to fulfill." Some have conceived our Lord to mean, I am come to fulfill this, by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question his meaning in this place is (consistent with all that goes before and follows after) *I am come to establish it in its fullness, in spite of all the glosses of men.* I am come to place, in a full and clear view, whatsoever was dark or obscure therein. I am come to declare the full and true import of every part of it: to show the length and breadth the entire extent of every commandment contained therein; and the height and depth, the inconceivable purity and spirituality of it in all its branches.

4. And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse before us: in which he has not introduced a new religion into the world, but the same which was from the beginning: a religion, the substance of which is without question, as old as the creation; being coeval with man, and having proceeded from God, at the very time when man became a living soul (the substance, I say, for some circumstances of it, now relate to man as a fallen creature.) A religion witnessed to, both by the law, and by the prophets in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the Great Author of it, himself condescended to give mankind this authentic comment on all the essential branches of it: at the same time declaring it should never be changed, but remain in force to the end of the world.

1. "For verily I say unto you (a solemn preface, which denotes both the importance and certainty of what is spoken) till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

One jot—it is literally, *not one Iota*, not the most inconsiderable vowel, or one tittle, *MIKERAIA*, one corner, or point of a consonant. It is a proverbial expression, which signifies that no one commandment contained in the moral law, nor the least part of one, however inconsiderable it might seem, should ever be disannulled.

"Shall in no wise pass from the law?" or *ME PARELTHE APO TOU NOMOU*. The double negative here used, strengthens the sense, so as to admit of

no contradiction. And the word *PARELTHE*, it may be observed, is not barely *future*; declaring what *will* be; but has likewise the force of an *imperative*; ordering what *shall* be. It is a word of authority, expressing the sovereign will and power of him that spake: of him whose word is the law of heaven and earth, and stands fast for ever and ever.

"One jot or tittle shall in no wise pass, till heaven and earth pass;" or as it is expressed immediately after, *EOS AN PANTA GENETAI*, till all (or rather all things) be fulfilled, till the consummation of all things. Here is therefore no room for that poor evasion (with which some have delighted themselves greatly) that no part of the law was to pass away, till *all the law* was fulfilled: but it has been by Christ; and therefore now must pass, for the gospel to be established. Not so; the word *all* does not mean all the law, but all things in the universe; as neither has the term *fulfilled*, any reference to the law, but to all things in heaven and earth.

2. From all this we may learn, that there is no contrariety at all, between the law and the gospel: that there is no need for the law to pass away, in order to the establishing the gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and the gospel: if they are considered as commandments, they are parts of the law; if as promises, of the gospel. Thus, thou shalt love the Lord thy God with all thy heart, when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the law, proposed by way of promises. Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, when viewed in a gospel light, than so many great and precious promises.

3. There is therefore the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to the gospel: on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble or holy: we feel that we are not sufficient for these things; yea, that *with man this is impossible*. But we see a promise of God to give us that love, and to make us humble, meek and holy. We lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and *the righteousness of the law is fulfilled in us*, through faith which is in Christ Jesus.

We may yet further observe, that every command in holy Writ, is only a covered promise. For by that solemn declaration, "This is the covenant I will make after those days, saith the Lord, I will put my laws in your minds, and write them in your hearts," God hath engaged to give whatsoever he commands. Does he command us then to pray without ceasing? to rejoice evermore? to be holy as he is holy? It is enough. He will work in us this very thing. It shall be unto us according to his word.

But if these things are so, we cannot be at a loss what to think of those who in all ages of the church, have undertaken to change or supersede some commands of God, as they professed, by the peculiar direction of his Spirit. Christ has here given us an infallible rule, whereby to judge of all such pretensions. Christianity, as it includes the whole moral law of God, both by way of injunction and of promise, if we will hear him, is designed of God, to be the last of all his dispensations. There is no other to come after this. This is to endure till the consummation of all things. Of consequence all such new revelations, are of Satan, and not of God; and all pretences to another more perfect dispensation, fall to the ground, of course. Heaven and earth shall pass away; but this word shall not pass away.

1. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Who, what are they, that make "the preaching of the law" a character of reproach? Do they not see on whom the reproach must fall? on whose head it must light at last? Whosoever on this ground despiseth us, despiseth him that sent us. For did any man ever preach the law like him? even when he came not to condemn but to save the world; when he came purposely to bring life and immortality to light through the gospel? Can any preach the law more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? Who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father?

2. "Whosoever shall break one of these least commandments," or one of the least of these commandments—*These commandments*, we may observe, is a term used by our Lord as equivalent with the *law*, or the *law and the prophets*, which is the same thing, seeing the prophets added nothing to the law; but only declared, explained, or enforced it, as they were moved by the Holy Ghost.

"Whosoever shall break one of these least commandments"—especially if it be done wilfully or presumptuously: *one*—for he that keepeth the whole law and thus offends in one point, is guilty of all. The wrath of God abideth on him, as surely as if he had broken every one. So that no allowance is made of one darling lust; no reserve for one idol; no excuse for refraining from all besides, and only giving way to one besom sin. What God demands, is an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the labor we take in keeping some, and our poor souls for ever and ever.

"One of these least," or one of the least of these commandments. Here is another excuse cut off, whereby many, who cannot deceive God, miserably deceive their own souls. "This sin, saith the sinner, is it not a little one? Will not the Lord spare me in this thing? Surely he will not be extreme to mark this, since I do not offend in the greatest matters of the law." Vain hope! speaking after the manner of men, we may term these great and those little commandments. But in reality, they are not so. If we use propriety of speech, there is no such thing as a little sin; every sin being a transgression of the holy and perfect law, and an affront of the great majesty of heaven.

"And shall teach men so"—In some sense it may be said, that whosoever openly breaks any commandment, teaches others to do the same; for example speaks, and many times louder than precept. In this sense it is apparent every open drunkard, is a teacher of drunkenness; every Sabbath-breaker is constantly teaching his neighbor to profane the day of the Lord. But this is not all: an habitual breaker of the law, is seldom content to stop here. He generally teaches other men to do so too, by word as well as example; especially when he hardeneth his neck and hateth to be reproved. Such a sinner soon commences an advocate for sin; he defends what he is resolved not to forsake. He excuses the sin which he will not leave, and thus directly teaches every sin which he commits.

"He shall be called least in the kingdom of heaven;" that is, shall have no part therein. He is a stranger to the kingdom of heaven which is on earth; he hath no portion in that inheritance; no share of that righteousness, and peace and joy, in the Holy Ghost. Nor by consequence can he have any part in the glory which shall be revealed.

4. But if those who even thus break and teach others to break, "one of the least of these commandments, shall be called least in the kingdom of heaven," shall have no part in the kingdom of Christ and of God; if even these shall be cast into outer darkness, where is wailing and gnashing of teeth; then where will they appear, whom our Lord chiefly and primarily intends in these words? They who bearing the character of teachers sent from God, do nevertheless themselves break his commandments, and openly teach others so to do; being corrupt both in life and doctrine.

5. These are of several sorts. Of the first sort are they who live in some wilful, habitual sin. Now if an ordinary sinner teaches by his example,

how much more a sinful minister? Even if he does not attempt to defend, excuse or extenuate his sin. If he does, he is a murderer indeed, yea, the murder-general of his congregation. He peoples the regions of death. He is the choicest instrument of the prince of darkness. When he goes hence, hell from beneath is moved to meet him at his coming. Nor can he sink into the bottomless pit, without dragging a multitude after him.

6. Next to these are the good-natured, good sort of men, who live an easy, harmless life, neither troubling themselves with outward sin, nor with inward holiness; men who are remarkable neither one way nor the other; neither for religion nor irreligion: who are very regular both in public and private; but do not pretend to be any stricter than their neighbors. A minister of this kind breaks, not one, or a few only of the least commandments of God; but all the great and weighty branches of his law, which relate to the power of godliness; and all that require us to pass the time of our sojourning in fear, to work out our salvation with fear and trembling; to have our loins always girt and our lights burning; to strive or agonize to enter in at the strait gate. And he *teaches* men so, by the whole form of his life, and the general tenor of his preaching; which uniformly tends to soothe those in their pleasing dream, who imagine themselves christians and are not; to persuade all who attend upon his ministry, to sleep on and take their rest. No marvel therefore if both he and they that follow him, wake together in "everlasting burnings."

7. But above all these, in the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly *judge the law itself, and speak evil of the law*. Who teach men to break (*LUSAI*, to dissolve, to loose, to untie the obligation of) not one only, whether of the least, or of the greatest, but all the commandments at a stroke: who teach, without any cover, in so many words, "What did our Lord do with the law? He abolished it." "There is but one duty, which is that of believing." "All commands are unfit for our times." "From any demand of the law no man is obliged now to go one step, to give away one farthing, to eat or omit one morsel." This is indeed carrying matters with a high hand. This is withstanding our Lord to the face, and telling him, he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!

8. The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ, by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, hail Master, and kissed him. And he may as justly say, to every one of them, "Betrayest thou the Son of man with a kiss?" It is no other than betraying him with a kiss, to talk of his blood and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor indeed can any one escape this charge, who preaches faith in any such manner as, either directly or indirectly, tends to set aside any branch of obedience; who preaches Christ so as to disannul or weaken in any wise the least of the commandments of God.

9. It is impossible indeed to have too high an esteem for the faith of God's elect. And we must all declare, "By grace are ye saved through faith: not of works lest any man should boast." We must cry aloud to every penitent sinner, "Believe in the Lord Jesus Christ, and thou shalt be saved." But at the same time, we must take care to let all men know we esteem no faith but that which worketh by love; and that we are not saved by faith, unless so far as we are delivered from the power as well as the guilt of sin. And when we say, Believe and thou shalt be saved, we do not mean, believe and thou shalt step from sin to heaven, without any holiness coming between: faith supplying the place of holiness. But believe and thou shalt be holy; believe in the Lord Jesus, and thou shalt have peace and power together. Thou shalt have power from Him in whom thou believest, to trample sin under thy feet; power to love

the Lord thy God with all thy heart, and to serve him with all thy strength. Thou shalt have power, by patient continuance in well-doing, to seek for glory, and honor, and immortality. Thou shalt both *do and teach* all the commandments of God, from the least even to the greatest. Thou shalt teach them by thy life as well as thy words, and so be called great in the kingdom of heaven.

Letters.

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

From Bro. Lamson.

BRO. SMITH: Perhaps it may be of some interest to you, to hear how the cause is prospering in this place. The meetings held here by Bro. White and Loughtorough, have resulted in some good.

The word that was spoken by them has taken root in some hearts, and they have decided to keep all of the commandments, that finally they may have right to the tree of life, and enter in through the gates into the city. There are others that are almost persuaded that we have the truth. Others say, "Where have you kept yourselves, that I haven't heard of this people before? If this is truth, it ought to be cried through the streets."

The influence of the no-Sabbath keepers is felt some, as they try to prejudice minds against those who have been instrumental in bringing out the light of present truth; but their folly is made manifest unto all.

The Lord has been pleased to manifest himself to us by his holy Spirit, as we meet to call upon his holy name, showing his willingness to hear the prayers of those that keep his commandments, and strive to walk in his statutes blameless.

Some were not fully established in the truth when the brethren left us, and we have had several Bible classes a week, which has been beneficial to us all in getting a better understanding of God's word.

We need the labors of some one here very much. Will not Bro. Andrews come this way soon? His labors would be appreciated by the brethren, and no doubt blessed of the Lord.

May the Lord lead us into all truth, help us discharge every duty, and save us finally in his everlasting kingdom, is the prayer of your unworthy brother.

J. B. LAMSON.

Rochester, N. Y., Jan. 2d, 1858.

From Bro. Weeks.

BRO. SMITH: In addressing you or either of the editors of the *Review*, I have the assurance of addressing friends, not only to me personally, but friends of present truth; therefore friends particularly. So of all lovers of the truth as it is in Jesus, I rejoice in having such friends, and in having a token every week of their continued friendship. I hail with joy the *Review* as a harbinger of good news—as a solace in affliction—as strength in weakness—as a relief in adversity—as a friend better far than gold or silver: in short, as a truthful exponent of the Scriptures which are able to make us wise unto salvation and eternal life. Many have been the opposing forces arrayed in phalanx since I embraced the present truth, and commenced regarding all the commandments of God as obligatory on all mankind. Numerous and well organized they are, although including many conflicting elements, yet touching the Sabbath question, the immortality of the soul and the speedy coming of our blessed Lord, they are perfectly harmonious. I am pained at the prevalence of infidelity under the specious covering of reform, denying the truth of the Bible, the necessity or efficacy of the atonement, bringing every thing down to a level with their own often contradictory reasonings and fallible judgment.

How blinded! how easily led captive by the Devil at his will! May the victories of the cross be multiplied, and infidelity, with its alluring baits be effectually silenced, till all those who will heed the truth, shall embrace it, for the love of it, ere they are engulfed in the general ruin that awaits Modern Bab-

ylon. How wide and universal will be that ruin! Thousands, yea millions now flattering themselves that to-morrow will be as this day, only they the more progressed, will find alas t'will be too late to call upon the rocks and mountains to hide them in that awful day, that their theory of progression is but an alluring bait lulling to fancied security.

Please continue to send the *Review* and I will forward the pay as I am able.

Yours in true reform and brotherly love.

J. V. WEEKS.

Olatha, Nebraska, Dec. 25th, 1858.

From Sister Lawton.

BRO. SMITH: While reading the communication from Bro. Welcome on holiness, in the *Review*, I felt my desponding heart somewhat cheered, and my faith in a measure strengthened. For some time I have felt oppressed with a sense of the impurity of my heart. I have known by blest and happy experience what it is to live in the enjoyment of this great blessing. I then could say that Christ was all the world to me, and all my heart was love. The rest I then enjoyed in God, the sweet peace and quiet of soul, I cannot express. I felt I then rested under the especial protection of my Heavenly Father. Even the thought of his keeping power, and the joy and peace I then enjoyed, sends a thrill of joy through my heart while I write. O how I long again to be folded in the arms of the great Shepherd, and through faith in Christ feel that I have victory over all my indwelling foes, and enjoy a rest from inbred sin. Much of the time for more than a year, I have gone with my head bowed down, mourning over my imperfectness and yet much of the time panting after holiness; and at times thinking I had almost gained the victory; but through unbelief or some other device of the enemy, I have been defeated. O how long shall the enemy of my soul hold me in bondage? When shall his cruel power be broken? O that just now I could escape from his snare, and by faith enter the Canaan of perfect love! O let me, though unworthy, ask an interest in the prayers of you, my brethren and sisters, who are feasting on the bounty of heaven; you that have power with God in prayer; that by living, active faith can claim his promises; let me entreat you to present my case before God that I may speedily be delivered from the bondage under which I groan, and rejoice again in a full and free salvation.

Dear brethren and sisters, write much on this subject. Without holiness all the energies are crippled. Let all the members in the Advent ranks enjoy entire consecration, and with the Bible truths they advocate, they would exert a most powerful influence until the church comes pure. Without it I cannot see how God can work in power in our midst; and certainly without holiness we never shall see God in peace. Let those who can, write from experience, and it will strengthen and encourage those who are seeking this blessing. There may be those who are seeking this blessing, that need some one to take them by the hand and lead them into the pool. O how I enjoyed Bro. Welcome's piece! I devoured it as eagerly as one that was starving with hunger. O then preach it, write it, live it, and God grant that the heaven may work until the whole church is leavened.

Yours striving to overcome.

C. LAWTON.

W. Winfield, N. Y., Jan. 2d, 1859.

From Bro. Schellhaus.

BRO. SMITH: I feel it a duty which I owe to God and for the encouragement of the saints scattered abroad through the land, to give in my testimony to the truth of the Third Angel's Message. I feel to bless the Lord for his goodness to me, in causing me to embrace the truth through his messengers. I am yet striving to keep God's Commandments, and to have the Faith of Jesus, and to get the victory over the world, the flesh and the Devil. By the grace of God I mean to go on to Mt. Zion with the remnant

of his people. I feel the necessity of being purified, and would heed the admonition to buy gold tried in the fire, the white raiment and the eye-salve, and to have on all the armor of God that I may be able to stand. Oh, brethren, I want to be ready, and my prayer is, that I may have all my work done while there is opportunity. I believe time is short. Soon Jesus will come and will not tarry. I feel that the path grows brighter and brighter as I strive to walk in the strait way, and my prayer is that I may enter in through the gates into the city. I want to be wholly consecrated to God, and have all on the altar. It gives me strength when I read the testimonies through the *Review* of the people of God. I will give God all the glory for the joy that I feel in the blessed hope through Christ Jesus. I have been expecting to hear from Bro. Waggoner through the *Review*, when we may expect him to visit the little band in Colon. If he can come to Colon this Winter, I want him to notice it through the *Review*. The church in Colon are striving to get the victory, and seem to walk by faith and not by sight. They have a strong desire to be ready for the return of the Saviour.

Yours in hope of eternal life.

L. SCHELLHAUS.

Colon, Mich., Jan. 4th, 1859.

From Bro. Lawrence.

BRO. SMITH: Passing over the scenes of the past season, I come to the present. Two weeks ago last Sixth-day I left home for Lapeer. I arrived there in the evening, and met with the brethren in prayer and conference. Found them firm in the truth, notwithstanding the severe trial they were passing through by reason of reports circulated by one that has gone out from them. The Spirit was evidently present. Sabbath morning we met at the meeting-house, and I gave three lectures apparently to the encouragement of the church. First-day evening I spoke on the nature and destiny of man, by request, at Bro. Goodell's, two miles and a half from Lapeer. The Spirit was present, and gave edge to the truth. Second-day, in company with Bro. Wright, started for Thetford, Genesee Co. Reached Bro. Butler's at two o'clock; found the people fatigued with successive meetings. The next Sabbath after Bro. Bates left, a man by the name of Colvin came in and preached against him. Then another known by the name of "crazy Allen," came there and held meetings three weeks.

In this situation we found the people in Thetford. Bro. and Sister Butler, mother and sister, appeared firm in the truth. Some others that were interested when Bro. Bates was there, were now shaken. I preached four times. On the Sabbath had proceeded about half way, when the cry of fire was made. Bro. Butler's house was in flames. We instantly left, only however, to witness the rage of the angry element in consuming the once peaceable habitation. It was supposed to have been set on fire by a small child in some shavings in a back room. Thought I, what is this compared with that fire that is to consume, not the habitation of the righteous, but all the wicked? Wednesday evening spoke on the nature of man; but the people were seemingly fortified against the truth. Thursday morning we shook hands with those of like faith in Thetford, and returned to fill an appointment at Bro. Higley's mill, Lapeer. But few were present. O I am confident that the Message is onward; for where the people have heard and decided, it is of but little use to repeat the call. Friday evening met in conference and prayer. Sabbath day and evening spoke three times. At the close of the afternoon services two willing converts followed Christ in baptism. First-day preached once, after which the church consulted concerning their present indebtedness, which was met by voluntary contributions. The meeting closed, and I parted with brethren and sisters and friends, and arrived home Monday. The seed sown in Lapeer is evidently working in the families of those that have embraced the truth. The brethren in Canandaigua were firm when I met with them. Last Sabbath met with the church in Shelby; spoke on the two ministrations and the new birth. A few in Shelby are trying to overcome, while others seem to be indifferent to the claims of present truth. O how important that we heed the council of the faithful and true Witness.

R. J. LAWRENCE.

Rochester, Mich., Dec. 26, 1858.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JAN. 13, 1859.

To Correspondents.

WHEN, where, and by whom were the books of the whole Bible collected so as to make one volume? and why were these and no others received as canonical?

A. C. HUDSON.

ANSWER. The following testimony from the Encyclopedia Americana answers the above query more fully than any other we now have at hand:

"It is generally admitted, that the canon of the Old Testament was settled soon after the return from Babylon, and the re-establishment of the Jewish religion. This work was accomplished, according to the traditions of the Jews, by Ezra, with the assistance of the great synagogue, who collected and compared as many copies as could be found. From this collation a correct edition of the whole was prepared, with the exception of the writings of Ezra, Malachi and Nehemiah, which were added by Simon the Just. When Judas Maccabeus repaired the temple, which had been destroyed by Antiochus Epiphanes, he placed in it a correct copy of the Hebrew Scriptures, whether the autograph of Ezra or not is not known. This copy was carried to Rome by Titus. The division into chapters and verses is of modern origin. Cardinal Hugo de Sancto Caro, who flourished in the 13th century, having divided the Vulgate into chapters, for convenience of reference, similar divisions were made in the Hebrew text by rabbi Mordecai Nathan, in the 15th century. The present divisions into verses was made by Athias, a Jew of Amsterdam, in his edition of 1661. The punctuation is also the work of modern scholars."

"The books of the New Testament were all written in Greek, unless it be true, as some critics suppose, that the gospel of St. Matthew was originally written in Hebrew. Most of these writings have always been received as canonical. Eusebius distinguishes three sorts of books connected with the New Testament: 1. Those which have always been unanimously received, namely, the four Gospels, the Acts of the Apostles, 13 Epistles of Paul, the first Epistle of Peter, and the first of John. 2. Those who were not received, at first, by all the churches; of these, some which have been already mentioned, though at first rejected by some churches, have been since universally received; others, such as the Books of the Shepherd, the Letter of St. Barnabas, the two Epistles of St. Clement, have not been generally acknowledged as canonical. 3. Books forged by heretics, to maintain their doctrines; such are the Gospels of St. Thomas, St. Peter, &c. The division of the text of the New Testament into chapters and verses was introduced earlier than that of the Old Testament; but it is not precisely known when, or by whom."

H. S. Gurney: We find no testimony by which we can determine anything definite concerning the pictures of Num. xxxiii, 52, and Isa. ii, 16.

A. H. Robinson: We agree with you in applying the exhortation of Paul in 1 Cor. vii, 39, and 2 Cor. vi, 14, to matrimonial alliances between believers and unbelievers.

Wm. Merry: We do not understand that it is at the commencement of the new covenant that men will have no need to teach their neighbors, because all know the Lord from the least to the greatest; but this covenant extends into the eternal state; and therefore it is under this covenant that this state of things will be realized.

H. Gardner: Those of whom you speak will have to show some objections to the doctrine of the pre-existence of Christ before we can tell what portion of the testimony in its favor is applicable to their case.

Will the Saints ever go to Heaven?

THE question is frequently asked, Will the saints ever go to heaven? I believe they will, first, because our hope reaches there whither the forerunner for us has entered. Heb. vi, 19, 20. The forerunner is that which goes before. I believe they will, second, because Christ said, In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also. John xiv, 1-3. Now Christ did not say, I will come again and bring the place which I will prepare with me, that where you are I may be also; which he would have done if that had been his meaning. I believe they will, third, because when Christ ascended

up on high he led a multitude of captives. Eph. iv, 8. Margin. I believe they will, fourth, because Enoch walked with God and he was not; for God took him; [Gen. v, 21-24;] and Elijah went up by a whirlwind into heaven. I believe they will, fifth, because when the Lord comes the dead saints will be raised and the living saints changed and be caught up with them together in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess. iv, 16-18. I believe it, sixth, because the saints are labeled for the New Jerusalem, having the name of the city written upon them. Rev. iii, 12. I believe it, seventh, because the 144,000 are redeemed from the earth and from among men, and stand on the mount Zion with the Lamb. I believe it, eighth, because John saw an innumerable company of saints out of all nations, kindreds, people and tongues, before the throne of God, who serve him day and night in his temple. W. PHILLIPS.

Ft. Atkinson, Wis.

APPOINTMENTS.

PROVIDENCE permitting there will be a conference at Wright, Ottawa Co., Mich., commencing Jan. 21st, at 1 o'clock P. M. and holding over Sabbath and First-day. Bro. and sister White and Bro. Loughborough may be expected. J. B. FRISBIE.

We design to meet with the Caledonia church Jan. 18th, at 6 o'clock P. M. JAMES WHITE. J. N. LOUGHBOROUGH.

Business Department.

Business Notes.

A. C. Bourdeau: We will send the paper free. Willis Haskins: Where has O. L. Hastings' paper been sent?

B. McCormick: "The P. O. address you inquire is New Hartford, Butler Co., Iowa.

W. Morse: Your letter enclosing the \$3 was not received. We give credit on books, and re-enter the names.

A. B. Benson: The paper has been sent weekly to H. M. Grant, to the P. O. named. Is this the person to whom you wished it sent? You did not give the name.

Wm. Merry: We find no account against you.

B. F. Weed & E. Seely: The REVIEW has been sent to Mrs. N. Cramer since the commencement of the present volume.

L. H. Bond: The terms of the REVIEW for the past three years have been \$2 per year instead of \$1, which we presume is the occasion of your misunderstanding.

Letters.

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

L. H. Bond, L. M. Castle, S. H. Ives, L. J. Richmond, M. D. Elger, A. C. Bourdeau, E. Churchill, A. Shoemaker, Mrs. N. Cramer, J. Kemp, E. Wood, E. Merrill, M. Kunselman, W. Haskins, K. J. Lawrence, O. W. Hart, Mrs. L. M. Gates, P. R. Chamberlain, D. C. Demarest, M. S. Dean, L. Scheilhaus, C. Cartwright, C. Lawton, A. S. Gillett, J. F. Eastman, P. H. Weaver, M. Hull, E. Brown, R. O. Wellman, E. Edgerton, E. Seely, J. Fishell, Jr., J. W. Marsh, J. B. Lamson, S. E. Edwards, M. E. Smith, S. J. Gardner, W. Morse, J. Dorcas, G. W. Newman, A. B. Benson, B. McCormick, J. V. Weeks, T. P. Burdick, W. W. Lockwood, Geo. Wright, B. F. Weed, W. Langari, D. T. Evans, E. C. Stiles, Wm. Merry.

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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J. T. June 1.00, xii, 16. J. Nicola 2.00, xv, 1. Mrs. N. Cramer 1.00, xiv, 1. J. Kemp 1.00, xiii, 1. A. Shoemaker 1.00, xiii, 1. R. J. Lawrence 1.00, xiv, 1. E. Churchill 1.00, xiv, 1. B. Thomas 1.00, xiv, 1. Mrs. S. Slayton 1.00, xiv, 1. R. Town 1.00, xiv, 1. L. Scheilhaus 1.00, xiv, 1. D. C. Demarest 2.00, xv, 1. Jas. Brezee 1.00, xiii, 1. P. H. Weaver 0.40, xii, 8. Jane Webb 2.00, xv, 1. J. F. Eastman 2.00, xiv, 1. J. Dorcas 1.00, xv, 1. J. Dorcas (for A. Dorcas) 0.50, xiii, 8. J. B. Benson 0.50, xii, 14. J. V. Weeks 0.85, xiii, 18. Wm. Merry 1.50, xiv, 14. S. E. Edwards (for M. Hill) 1.00, xv, 8. J. W. Marsh 1.00, xiv, 1. B. F. Weed 2.00, xii, 1. J. Berry 2.00, xiii, 12. P. E. Ferrin 0.70, xiii, 1. S. Newton (for P. E. Ferrin) 1.00, xv, 1. S. Newton 1.00, xiv, 12. Wm. W. Lockwood 1.00, xiv, 14. J. B. Sabin 1.00, xiii, 1. H. Miller 1.00, xiv, 14. S. Wright 1.00, xiv, 1. Chas. Perkins 1.00, xii, 14. E. H. Higley 1.00, xiv, 1. Miss E. Seely 1.00, xiii, 21. L. H. Bond 1.00, xii, 1.

FOR REVIEW TO POOR.—L. Scheilhaus \$2. D. C. Demarest \$3.

FOR HOLLAND TRACT.—T. Hale \$10.

FOR MICH. TENT.—R. T. Paine \$1.

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The 2300 Days and Sanctuary by "U. S." Price 5 cents. Brief exposition of Matt. xxiv. Price 6 cents.

Review of a Series of Discourses, delivered by N. Fillio in Battle Creek, Mich., March 31st, to April 4th, 1857, on the Sabbath question. By J. H. Waggoner. Price 6 cents.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 6 cents. The same in German, 10 cents

The Truth Found—A short argument for the Sabbath. Price 5 cents.

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