

# 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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### THE REVIEW AND HERALD

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

#### THE BRIDGE.

[Translated from Victor Hugo's last work, "Les Contemplations."]

DARKNESS around me fell, and far before,  
Stretched the abyss which hath no end nor shore,  
Gloomy, immense, and without life or sound;  
My soul seemed lost in the vast depths profound.  
Through the dark veil impenetrable, far,  
I saw the Eternal as a burning star.  
Then cried I, "O my soul! alas, my soul!  
To cross this gulf, to reach this night that goal,  
A bridge on millions arches thou must rear!  
What mortal hath the power? Not one." Grief, fear,  
And horror seized me. Then before me there,  
A phantom stood, as angel pure and fair,  
In form it seemed a tear, but as I gazed,  
It grew in beauty, and I saw amazed  
An infant's hands and lovely virgin face,  
Seeming a lily whose own spotless grace  
Defends from harm. From its joined hands shone light,  
It pointed to the abyss of fearful night—  
The gulf whose gullen depths e'en echo stilled—  
And said—"The bridge thou needest I will build."  
Toward the form I turned with doubting air;  
"What is thy name?" I asked. It answered, "Prayer!"  
[Sol.]

#### VIEWS AND EXPERIENCE IN RELATION To Entire Consecration and the Second Advent.

Addressed to the Ministers of the Portsmouth,  
N. H., Baptist Association.

BY F. G. BROWN.

##### I. ENTIRE CONSECRATION.

DEARLY BELOVED BRETHREN: It is not in my power to visit you personally, as it would give me great pleasure to do: nor am I able to write you individually; you will therefore accept of this narrative, as especially prepared for yourself.

I feel a great satisfaction in making this narration to you, brethren, because I have so long enjoyed your confidence and your love. You know me, and I believe still, as ever, you will candidly consider what I will now lay before you.

At our Quarterly Ministerial Conferences, it has been one of our usual exercises to communicate to each other God's dealings with us since we parted: and now, brethren, as I do not expect to be present at your next session, let this speak in my behalf. I make this narration from no other motive, than that the grace of God may be magnified, and the power of his Spirit be demonstrated. Let me premise that you are yourselves, brethren, enjoying much of God's presence, that prayer is your delight, and communion with God more to you than your daily food; that you know of the truths of our holy religion which you preach, by a powerful experience. And again, let me believe that you will not hastily reject what I declare that God has done for my soul, merely because you may never have seen and felt the same. I only ask that

you will impartially and prayerfully ponder upon these things, and endeavor to ascertain whether the hand of the Lord be in them. Let me not believe that you will limit the Almighty, or that you will set up yourselves as judges of what it might be wisdom in him to perform. On the assumption that we are all living in the very last days, that which I have of late experienced is very easily accounted for. I shall lay my whole heart open to you, brethren, feeling confident, that, however unintelligible, and even silly, the exposure might be to some, you will commend me, at least, for my honesty, and be disposed to put the most favorable construction upon what I may say.

The month of August last will mark more particularly the period in which my mind seems to have been conscious of any peculiarity of exercises. Ever since I commenced my pastoral labors I have been aware that something was wanting to stimulate Christians to a life of constant faith and prayer, and to give to the great machinery by which light and salvation are propelled throughout the earth an increase of power. But it was at this time that I began to look about, and to realize, as never before, the apathy of the church in regard to evangelizing the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer in regard to the neglected cause of missions; but circumstances prevented my attendance on that occasion. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen; and expressed my heart-felt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb. From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the Christian; and I found that my own people were in the advance of most other churches, as to all that gives dignity, beauty and life to the Christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my own flock. I began to review my past life, and especially the few years of my ministry. This review awakened within me humility and pain. I knew that I could not be condemned for the want of severe intellectual labor, preparatory to the weekly performances of the pulpit—for it had always been my rule not to fail here, though I might as a pastor: but I could detect some unhallowed motives which had too long prompted my ministerial labors; a lack of confidence in God to own and bless the word preached,—of faith in prayer—of nearness to God—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit. I had always, from the time of my conversion, which was at the age of fourteen years, frequented the closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that I really began to walk with God. I now see by casting my eye over the MSS. of the sermons which

I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and also the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I had tried to implore God to arouse the slumberings of the churches to an increase of zeal, of sacrifice, and of prayer in behalf of a perishing world; that he would in mercy revive religion in the midst of my own dear people, where it had so long languished, but especially that my own soul might experience more of the power of religion. We had not enjoyed a season of refreshing from on high for a long time, and I had begun to feel that God had nothing more for me to do where I was then located. After having labored on until I felt that I had exhausted all the means in my power towards effecting a change for the better, or in bringing about the conversion of souls, I began to cry to God to send some servant of his to my relief. I felt willing to stand aside to any one whom Providence should select for this work. In desiring a revival of religion, my own soul was hoping to share in its precious fruits. I had been accustomed for a few years past, to spend a portion of my time daily in reading memoirs of pious individuals, and other religious books such as would have a tendency to feed the flame of piety in my soul: but I never dreamed that it was in my power to attain to eminence in piety; supposing either that I had not begun early enough in life, or that there was some moral constitutional defect about me which would render it impossible. Often have I read of the holy ecstasies, and the triumphant faith, and the heavenly devotion of Payson, and Taylor, and Edwards, and many others, and thought that they were religious prodigies; and of course few could hope to be like them. I had heard of some around me who had had the power of God upon them to such a degree, as to lose their natural strength: but I had always doubted and strenuously opposed such things as realities. I ever deprecated all excitements, and preferred a religion that would give exercise and expansion to the reason and to the imagination. And yet whenever, which indeed was very seldom, I found myself in a meeting where much religious fervor was exhibited, my own soul would awaken and kindle up with holy fire.

On the fourth of January last, a ministering brother having come to my aid, a series of religious meetings was begun in the vestry of our church. No extra preparations or parade were made on this occasion; it had not even been announced that a protracted meeting was contemplated. As the coming of our brother among us was remarkably providential, I was watching for further indications of our Father's will as to the measures which should be used towards the revival of his work. On the following evening, the theme of our brother's discourse was prayer. During the sermon, I noticed no special interest among the people, nor did I feel any very strong emotions of soul myself, as a result of the discourse. Still I felt that the subject chosen was well timed, and at its conclusion knelt, earnestly desiring to lift unto God the effectual, fervent prayer which availeth much. No sooner had I bent my knee before God, than my soul was at once drawn out in inexpressible agony for the outpouring of the Spirit, and that God would come down among us in great majesty. Immediately I was conscious of feelings which I cannot better describe, than by likening them to the effect of electricity, passing through my whole phys-

ical system: the veil which had separated me from my God was now entirely torn away, my heart flowed out like water to Him in whose immediate presence, as never before, I now seemed to be. Having risen from my knees, I found the audience all bathed in tears, and a most awful solemnity prevailing the house. I began to speak; first, inquiring who had been praying for me: and next, declaring, with great emphasis that now God was going to bless us, and that my soul was evidence to it. I then proceeded to remark that it appeared to me as though our prayers had all been poor, murmuring, repining, fretting prayers—that we had not taken God at his word, and believed him to be liberally disposed unto his children—we had not presumed upon his generosity and asked him to do great things for us. I expressed my views in regard to myself thus:—That it appeared as if I had never prayed as I ought; that I had been in Jeremiah's dungeon all my life; that I had not had a place where to stand large enough for the sole of my foot; that I had just emerged from a dreary wilderness, into a vast and boundless field where all was beauty, and loveliness, and glory. Such peace, joy and confidence now took possession of my soul as I cannot describe. Having resumed my seat, and finding myself variously affected with involuntary emotions of joy and of grief, and being still sensible of this holy celestial influence to such an extent, that every limb and joint in my body trembled, I became alarmed, and inquired of my ministering brother, who was sitting at my side, if he could tell me what it was that was then on me; or if he had ever seen an individual affected in like manner. As the time drew near for the conclusion of the meeting, I felt loth to leave the desk, and to mingle with the brethren, apprehensive that what I had been enjoying might be a delusion, and even though it were, I desired never to lose it. But what was my surprise, as I left my seat, to find that still my soul was filled with inexpressible pleasure, and for the first time in my life I cried out, "glory! glory!" and immediately I sank down, unable to stand upon my feet. I was sensible that I had never prayed for such heavenly manifestations as these, and on inquiry, soon ascertained to whose prayers I was probably indebted for what I was then enjoying. Again I felt a reluctance to leave the precious place of our worship, and then to enter the door of my residence, lest all these glorious emotions, and indescribable views of heaven, should vanish. Having arrived home, I gave myself up for a few hours to earnest and agonizing prayer, and to exalted praise and thanksgiving to God. My soul was filled with deepest agony for all who were preaching lies and false doctrine, and with faith and confidence in God, that he would hear my supplications, and now begin a mighty work of grace in our midst. Such peace and glory as I now felt for eight and forty hours, human language cannot portray: heaven had come down to earth, and I had such bliss and transports, as I had never expected to realize even in the world of glory! I wanted an angel's powers, and an angel's trumpet, to make known all and to all just what my soul felt and beheld. I retired to rest on that night, and awoke in the enjoyment of the same celestial peace, and spent the day in weeping and rejoicing before God, in view of what he had done for so unworthy a creature of the dust as myself, and in exchanging sympathies and congratulations with christian friends who called to see me.

It was intimated by one dear sister, who called at this time, that I had experienced the blessing of sanctification: the suggestion startled me for a moment, and made me shudder, supposing that she meant to intimate that I was now perfect. I replied by remarking that I hardly knew what name to give to what I had experienced; but should I select terms that would seem to me to imply just and only just that of which I was then conscious, they would be these:—the baptism of the Holy Ghost—entire consecration—perfect love. These had always before been very odious terms to my ear; odious, only because they were used by a party or sect of christians whom I regarded as exceedingly superstitious and fanatical. But I now felt that it was due to my God, and to the sovereign power of

his grace, to own that he had baptized me with the Holy Ghost. I now felt the purest and strongest affection for all who were truly christians, irrespective of names or of denomination. My sectarian feelings had all fled like dew before the sun, and I wanted to mingle at once with God's dear children, however poor or despised they might be, to unite my prayers and songs with theirs, and to tell them what wonderful things God had done for my soul. I saw that I had made an idol of my denomination, and had been too distrustful of the piety of other sects, and too jealous of their prosperity. My books and authors, that had yielded so much intellectual delight, were now to me as chaff: they appeared as if sealed up, never again to be opened; everything earthly which I had fondly called mine, had fled away, and appeared to me, as at this moment, of no more value than a bubble. A desire for distinction, the love of reputation, of honor, pride, were all gone, and I felt as though I loved God supremely, and that I could now not only *reckon*, but *feel* that I was dead indeed unto the world, and alive unto God. I preferred to be taken out of the world; yes, to suffer ten thousand deaths, rather than to fall back and live where I had been living for the past years of my life. O, what a sense of condemnation and guilt! how terrible God! how hard to bear Christ's yoke! how anxious and distressed about the church, about poor godless men, and about numberless earthly things all of which should have been left entirely with God! How many times I have looked forward with joyful anticipations to *death* which would end all this strife. I supposed that in these things, however, was the conflict of the christian, and he must submit to them as a part of his warfare. But of no grace was I now more conscious, than that of humility. I felt like a young convert, child-like, weak, ignorant, and willing to be taught by any one who could tell me more about what I had experienced, and who would take me by the hand, and lead me into all truth. I could see that God had opened my eyes wonderfully, but still I felt as though there was much more for me to learn—that there was some truth undiscovered, and into the knowledge of which the Holy Spirit was designing to lead me. These convictions I expressed to a ministering brother, who called to visit me on the day succeeding the one on which I had been so greatly blessed; and O, how my soul yearned for some kind hand to lead me! I was inclined to suppose that I did not have a clear and full knowledge of the doctrine of holiness, and that it was some unpenetrated part of this grand Scripture truth into which I was yet to be introduced.

I now received without a sneer, or any feelings of contempt, the Guide to Christian Perfection. I devoured with avidity perhaps twenty numbers of this precious little work, and was highly gratified to find that there were so many christians, of all denominations, who had had an experience precisely like my own; and, moreover, how greatly was my joy increased, to find that I could read my experience in the book of Acts—that God had given me the experience of the primitive christians, so that I could now know what they meant by "joy unspeakable and full of glory!" There was, I could discover, however, a lack of *faith* in my experience, of which others, who had been blest like myself, seemed to be better acquainted than I was. I wanted that faith, so as to grasp all God's promises as mine—so as to cry continually, Abba, Father! and so as to make Jesus my Saviour. With particular reference to this end, I searched the Bible, in order to gain still clearer and more correct views of God, of Christ, and of the Spirit. Soon I began to behold God as a being full of love, and who could have nothing but love for those who walked uprightly. I beheld Christ as my Saviour, who died for me as though I had been the only sinner in the universe; as my Priest, who had passed within the veil to make atonement for my sins; as my Mediator, who stood between me and the flaming sword of justice, and thus shielded me from destruction. I saw him as my elder brother; I looked at all the terms which were expressive of his endearment for his disciples; I contemplated him, on earth never turning away any

suppliant for temporal or spiritual favors, and even suffering a beloved disciple to indulge in the familiarity of reclining on his bosom; and I reasoned thus: he is the very same Jesus now; he is the Saviour of all, especially of them that believe; why should he not love me, and do for me far above all that I can ask, or even think, if I will but yield to him, and fully believe in him? I labored to bring him near to me, and to conceive of him just as he was when he left earth for heaven. It was not long ere I could feel that he had made me truly one of his; he was present with me in my place of meditation and prayer; and again I was humbled in the dust at his feet, and could cry out—"My Lord, and my God!" I could now live by faith, day by day, on the love of God, without one care or solicitude for the morrow; the Bible became my only book of study, the Spirit of truth my only expositor. Indeed, I had a new Bible, a new Saviour, and a new heart; and what was remarkable, I could now preach, for the first time in my life, without the aid of written sermons.

My investigations went on in regard to sanctification; I searched the Bible with reference to it; and then read Fletcher, Bramwell, Wesley and others on the subject, until I was well satisfied, that, speculate as we might, and dispute about terms as we would, the doctrine of holiness was a most prominent doctrine of the Bible, and that it was the duty and the privilege of christians to arrive at a state, to say the least, of *conscious* purity; to be where our hearts condemn us not; that we might have confidence toward God. I do not use the term perfection; not because I have myself much difficulty with that expression, but because it is liable to be misunderstood. Entire consecration is less objectionable. My *experience* on this subject is now better to me than all my theorizing ever was. Six months ago, an angel might have reasoned with me, and I should have almost doubted whether christians, at the present day, could enjoy such influences, experience such overwhelming emotions of soul, have such bright and glorious views of truth, and be so sanctified unto God. What I have experienced, brethren, is only what others have, and are experiencing all over the land. Converts, and christians who have long been on their way to the heavenly Canaan, have alike been filled with the great power of God, as on the day of Pentecost.

After having obtained such new light on the Scriptures, and enjoyed such remarkable manifestations of the Spirit of God, I felt most deeply for you, my beloved brethren, and for all the ministers of Christ, that all who were called to minister at the altar might have the same power of God resting down upon them, so that their own souls might be refreshed, and that they might perform the duties of their office with more ease and delight. I beheld them toiling and weeping over the souls that were committed to their charge, and I longed to tell them how they might cast all upon God and get such an anointing from on high as would give effect to all their ministrations. It appeared to me, that the great majority of them were in gross darkness. I wrestled and agonized in prayer for them; and O, how distressed was my soul for an inactive and slumbering church! I can now see that my distress was caused by something beside the discovery of the fact, that the doctrine of holiness had not a strong hold on the hearts of ministers and people. So important did the doctrine of sanctification appear to me, and I could see so vividly, as I thought, its connection with the conversion of the world, that I felt it might soon be my duty to go forth and make this the great theme of my preaching to the churches, or to devote the remnant of my life to the work of an evangelist, endeavoring to labor for Christ on a more extensive scale than ever. For it seemed to me that all my sympathies, and prayers, and toils, had been criminally restricted. As I had no tie to earth, and love for distinction had gone, I found that I had no sacrifice to make, but that toil, privation and suffering would be a pleasure, for Christ's sake. I was willing to be accounted a fool for my Master, and to bear with patience any reproach or persecution in defence of the gospel. I had always before thought much of preserving my good name, and enjoying the commendations of the



community for my urbanity, frankness and inoffensiveness; and I here confess that the greatest injury that an individual could once have done me, would have been to speak ill of me. But now, blessed be God, while conscious of serving him who has redeemed me with his most precious blood, I care but little whether I have the approbation or disapprobation of the world. I am now kept in perfect peace, while my whole soul is stayed on God. I sometimes feel as though I could stand unmoved amidst the wreck of matter and the crush of worlds: such confidence has my soul in the omnipotent arm of my Father and my God. Dear brethren, hurt not the oil and the wine; do not be guilty of attributing to the influence of the imagination, to the excitement of the animal passions, or to the agency of Beelzebub, that which should be devoutly and adoringly attributed to the power of the Holy Ghost; bearing in mind that "the kingdom of God is not in word, but in power." If you reject these things, when they are confirmed by so many witnesses, with equal propriety might you discard the proofs of ordinary conversion. If you smile at such experiences, as I hope you will not, fear lest the ungodly ridicule as superstition and enthusiasm all that the young convert professes to experience, and thus the reality of our religion be questioned. If you will turn over the pages of the New Testament, you will find just such exhibitions of God's power there. And you will recollect, that those extraordinary manifestations of the Holy Spirit have often been made by us subjects of discourse. Let not then the natural reverence which we all have for antiquity, and the charm with which we invest everything that was peculiar to the first age of the church, lead us to extol and admire everything that existed in apostolic times, while we be guilty of rejecting the very same phenomena because we witness it with our own eyes, in these last days. Many can eulogize the carpenter's son as a more profound teacher of wisdom than ever Socrates was: applaud the eloquence of the fishermen, and throw all the enchantments of romance around the babe in the manger; who, nevertheless, it is to be feared, would spurn to receive instructions from any man, however he might be filled with the Holy Ghost, unless he had been initiated into all the mysteries of science, had explored all the metaphysics of theology; and who, so far from condescending to make a stable their place of worship, would feel as though the Almighty was insulted, or could not be devoutly worshiped, unless in a granite or marble temple. But I wander from my subject; brethren, say not, "These men are filled with new wine."

(To be Continued.)

#### THE SECOND DEATH.

(Continued.)

"DEPART ye cursed into everlasting fire prepared for the Devil and his angels." Matt. xxv, 41. The word everlasting applied to the fire alluded to, if taken in its unlimited sense, according to remarks already made, will not prove the endless continuance of misery, but the contrary. This fire, said to be prepared for the Devil and his angels, is plainly what is referred to, when the following inquiry was put to our Saviour: "Art thou come to destroy us before the time?" It was, therefore, not prepared to render them indestructible, but to destroy them. And the dreadful prospect made them tremble, sturdy and hardened as they were. Besides, Christ came expressly to "destroy him that had the power of death, that is the Devil." Heb. ii, 14. The word destroy, in this passage, is translated from a Greek verb, which signifies to abolish or annihilate. The Devil, therefore, and his angels will be destroyed by the fire which is prepared for them—yea, abolished or annihilated. And, of course, the sinners of mankind who are placed on the left hand of the Judge being cast into the same fire will share the same fate. There is not even an intimation of endless misery here. The universe is eventually to be rid of the devils and all their adherents by means of an utter extermination. Not only their works, but themselves, are to be destroyed, and that perpetually.

"And these shall go away into everlasting pun-

ishment; but the righteous into life eternal." Matt. xxv, 46. It is conceded that everlasting and eternal are translated from the same word in the original Greek. But, if it were necessary, it might be here shown that this term has a qualified or restricted meaning when applied to future punishment, although it be taken without such limitation as applied to the life of the righteous. For it surely has a limited as well as an unlimited meaning. It is even used in these different senses in the same text, as where it is said, "The everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." The punishment of the wicked, so far as positive misery is respected, must, of necessity, be limited, for reasons already given. A consumable object, if the consuming cause continues, cannot always be consuming. It would imply a contradiction.

But we are under no necessity in this case of resorting to the different senses in which this term is used. The unlimited sense of it may be freely admitted, without implying the endlessness of misery. For punishment is not necessarily positive, and that only, and hence it may be strictly everlasting—absolutely without end, and yet not imply endless misery. It may terminate as to positive misery, and be succeeded by a perpetual death. It must be obvious to every reflecting mind that punishment may be positive or negative, or both. In this case it will be partly positive, and partly negative—positive as to future deserved pains, and negative as to the subsequent loss of life and being from which they will never recover. The second death, as above explained, is properly termed an everlasting punishment. Hence, the apostle Paul has given us an inspired comment on this tremendous passage in the following words: "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i, 9. Observe, it is not everlasting indestructibility which is threatened, but everlasting destruction. We may therefore say, without hesitation, that the aforesaid concluding remark in the Saviour's description of the final judgment, fails to teach the doctrine of endless misery.

"And some to shame and everlasting contempt." Dan. xii, 2. These results are truly predicated of the resurrection of the wicked without implying that they will suffer unceasing misery. To shame they will obviously rise, and this will unquestionably be attended with pain; but it is not qualified with everlasting pain. And the everlasting contempt which they will inherit is on the part of the righteous, and hence does not imply endless misery. The righteous will indeed hold them in utter abhorrence. While under the full dominion of the second death, they will be remembered with just indignation and holy displeasure. Give, therefore, the word everlasting its full scope, and it proves nothing for the theory of endless misery.

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Isa. xxxiii, 14. This passage plainly imports that none shall be able to do it. "Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee?" Thus God inquires. But the popular theory maintains that all the wicked can endure—that they will be rendered able to withstand the violence of the fiercest flames, and endure infinite wrath. Which theory is the most worthy of credit?

"And again they said, Alleluia. And her smoke rose up for ever and ever." Rev. xix, 3. This is a description of the fearful destiny of the great whore—the corrupt, anti-Christian church. But the smoke here referred to, is the smoke of the fire which is to consume her. This, therefore, proves at most merely the perpetuity of the fire which will envelope her. And surely if it be strictly for ever and ever, it will eventually burn her up, so as to leave neither root nor branch. It is not necessary to limit the fire here, to avoid the inference of never-ending misery, though this might be done, in accordance with the obvious use of this phraseology in several other places.

"And the smoke of their torment ascendeth up for ever and ever." Rev. xiv, 14. This is affirmed of such as worship the beast, or mystical Babylon.

But the smoke of their torment manifestly means no more than the smoke of the fire which produces their torment. For torment surely has no smoke. But the smoke is a known property, or an accompaniment of fire. The ascending, therefore, of the smoke in the manner described, pertains only to the fire, which, though it should be unending, will not prove endless misery, but the reverse.

"And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Rev. xx, 10. This is the first passage which we have as yet found which requires a limited construction of the phrase, "for ever and ever;" and it is the only one which requires it in all the Bible. In every other instance, where future punishment is the subject, it may be taken in its primary and fullest sense without implying the doctrine of endless misery. But in this instance, it is conceded that it must be taken in a limited sense, if the doctrine of destruction, as before stated, be true. This is the most intense form of the Greek word, "*aion*." But it may be easily shown that *aion* and *aionios*, translated ever and eternal, or everlasting, are frequently used in a limited sense. The covenant of circumcision is denominated "an everlasting covenant," and the Aaronic priesthood "an everlasting priesthood;" but their duration is obviously limited. We read also of "the old way," and "of the ancient land marks," where the Hebrew word for old, and ancient, is *olam*, answerable to the Greek word *aionios*, which is translated everlasting and eternal. It is moreover conceded by the most learned critics, that the words for ever, everlasting and eternal, are often used to denote a long, indefinite and unknown period than absolute eternity. And even the double and most intense form of *aion*, viz., "for ever and ever," is evidently used sometimes to denote a limited period, and hence I infer that it may be so used in the passage last quoted. There are several weighty considerations in favor of adopting the limited construction here.

1. In two instances besides this text it is manifest that this phraseology is used in a limited sense, i. e., to describe a limited period and nothing more. The first pertains to the desolation of the land of Idumea, and reads thus, "The smoke thereof shall go up for ever—none shall pass through it for ever and ever." "For ever and ever," here cannot mean an unlimited period, because the next chapter predicts a restoration of the same country to prosperity and fruitfulness under the reign of the Messiah. And eventually the first heaven and earth are to pass away, and a new heaven and a new earth succeed, wherein dwelleth righteousness.

The second passage teaches what would have been the duration of Israel's prosperity, if they had been obedient. "Then I will cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever." Jer. vii, 7. In this case, also, the phrase, for ever and ever, means, at most, no longer than the end of the world; for the earth is to be burnt up and pass away. The possession of the land of Canaan was, at best, but a temporary portion.

If, therefore, the phrase in question describes, in these cases, merely a limited duration, it may describe no other in Rev. xx, 10.

2. The Greek of this phrase in the above passage is *eis tas aionas toon aionoon*, which literally means, "for or into the ages of the ages." Hence, *aion*, from which this plural and double form is derived, does not necessarily mean endless duration; otherwise, it would not need to be expressed first in the plural, and then doubled. The term *aion*, is, in fact, used with great latitude in the Greek language, as the word for ever is in the English. There are three senses given to it by the learned, yes, three by the translators of the Bible, viz., *eternity*, *the world* and *an age*. And it is several times represented as having an end, and as being succeeded by another *aion*.

"So shall it be in the end of this world." Matt. xiii, 40. Here world is translated from the Greek word *aion*, which, of course, describes a limited period. If it be insisted that it always means eternity strictly, it would make the Saviour say, in the

end of this *eternity*. Again, "The children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world," &c. Luke xx, 34, 35. World in both these instances is translated from the Greek word *aioon*. If, therefore, we affix the meaning of eternity exclusively to it, we shall have *this* eternity and *that* eternity, i. e., two eternities, the one succeeding the other. It is clear, therefore, that it is not used here to describe endless duration; but denotes simply world or age. The unlearned reader may be startled at these statements, but they are undeniably true, and show conclusively that *aioon* is used to describe a limited, as well as an unlimited duration. And if it may mean a limited duration, its multiplication, and even remultiplication may mean nothing more than a very long and unknown limited period, especially when the nature of the subject does, of necessity, limit it.

If it be objected that this interpretation of the matter militates against the unending happiness of the righteous—yea, against the unending existence of Jehovah, I answer that it does not; for in those cases, there is nothing to limit *aioon* either in its double or single form, as in the case of future punishment. Hence it is to be taken in its primary and unrestricted sense. Moreover, the proof of the endless happiness of the righteous does not depend on the import of eternal, for ever and ever, but is described by other terms which definitely and unequivocally denote endless duration. Even the very word *endless*, or *indissoluble*, is applied to their future life. But this is never applied to the misery of the wicked. And the unending existence of God is determined by his nature and perfections. From the necessity of his being, he is strictly "from everlasting to everlasting." So that when the phraseology in question is applied to him it must have its primary import.

3. There is a limiting clause in this passage, viz., "day and night." The duration hereby described pertains to time, for eventually day and night will have an end. Therefore, the duration of the torment spoken of is not necessarily endless.

4. The failure of the proof of unending misery, which we have found to pertain to all the other passages that have been cited, together with the multiplied evidence which has been adduced, and will hereafter be adduced, that the fire of hell will consume the damned and terminate their existence, forbids us to take the phraseology in this case in the sense of endless duration. The threatening to destroy or abolish the Devil, in particular, forbids that we should here understand for ever and ever to mean duration without end. The punishment of the Devil is described by a word in Greek (*katargeeo*) which signifies to abolish or annihilate. This is the definite, classic import of the term. This same word is also applied to the destruction of the man of sin. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy (*gr. katargeeset*, from *katargeeo*), with the brightness of his coming." 1 Thess. ii, 8. If, therefore, the Devil and the man of sin (with whom the whole mass of fallen angels and wicked men must evidently be connected) are to be abolished or annihilated, for ever and ever, or the ages of the ages, here mentioned, cannot mean ceaseless duration. In that case the two representations would palpably conflict. The unlimited sense of the phrase which is here found would also contradict a multitude of other express passages, as we have already seen, and shall hereafter more fully see. And hence it cannot reasonably be adopted.

And this case being fairly disposed of, every other text throughout both testaments will well comport with the doctrine of limited pains and absolute destruction; yea, every other text naturally teaches it. Hence, to place this single passage, the terms of which, at best, are indefinite, above the whole remaining declarations of the Bible, is manifestly unreasonable.

(To be Continued)

Christ is in heaven to answer all objections which may be brought against your justification, and to supply you with all grace for your sanctification.

When the furnace is hottest, deliverance is nearest.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, JAN. 20, 1859.

The following article in review of Bro. Waggoner's pamphlet, "Truth Found," appeared in the *Gospel Banner* of Oct. last. Bro. W.'s reply was published in the November issue of the same paper. They will be of interest to our readers as showing how little our opponents understand the weakness of their position, or the strength of our own.

FOR THE GOSPEL BANNER.

### THE SABBATH.

MR. EDITOR, DEAR BRO.: A short time ago, a small pamphlet was put into my hands, with a request that I would read it. Said pamphlet is entitled, "The Truth Found; A Short Argument for the Sabbath, by J. H. Waggoner."

Well, sir, I have read the pamphlet without conviction, although the author says, "ten men, or ten thousand, must come to the same conclusion, if they reason legitimately;" i. e., must come to *his* conclusion. But, sir, I arrive at very different conclusions on this subject, and it will be for you and your readers to judge, whether I reason legitimately.

Our author says:

"1. God made the world in six days.

"2. He rested the seventh day.

"3. He blessed, sanctified, or hallowed the seventh day.

"4. He commanded that the seventh day be kept holy."

True, sir, I admit it all. But here permit me to interrogate you: To whom, when, and where, was this said? Answer. To Israel, after their deliverance from Egypt, and while encamped on the plains of Sinai. Thus, we see, that this Sabbath law was given to *Israel*, God's peculiar people, and formed a part of their national code; a code which was peculiar to that nation only.

I would like to know by what authority Mr. Waggoner, and all others of the Sabbatarian School select one precept from the law given to Israel, and enjoin its observance upon their fellow-men, and reject all the rest. If they enjoin it because God commanded it, then, for the same reason, they are bound to observe all the rest; the offerings, sacrifices, new moons, circumcision, the redemption of the first-born, &c., &c., because they are all equally his commands.

Again, I would ask Mr. Waggoner, or any one else of his faith, how they make it appear that precepts contained in a law given to a nation 3500 years ago, are binding upon people or nations to whom they were not given, neither were required by Jehovah to keep them; but who are of that class whom the apostle Paul styled, "aliens from the commonwealth of Israel, and strangers to the covenants of promise?" If Mr. Waggoner can show that the nations who existed prior to the giving of the law on Sinai, whether before, or subsequent to the flood; and if he can show a command requiring all nations, whether cotemporary with Israel, or subsequent, to obey it, then he can establish his point. But if he cannot do so, then all his arguments are futile and vain, and not worth a straw; for apostolic teaching has settled the matter, that "where there is no law, there is no transgression."

He has no more right to require men to obey the "law of Moses," than he has to call upon American citizens to obey the code of Napoleon III. He may say, he does not do so; but he does in part; and he has no more authority to enjoin that part, than he has to enjoin the whole. If Jesus or his apostles had said to the disciples, "Remember the Sabbath-day to keep it holy," &c., then it would have been binding upon disciples but upon none else; not because Moses had commanded it, but because Jesus had incorporated it among his precepts.

These arguments are sufficient to settle the matter, with every reasoning, reflecting mind.

I will now quote his closing argument, and inference, by which he supposes he has clenched the matter. He says:

"The commandment enjoining the observance of the seventh day, like the other parts of God's law, is as definitely and clearly expressed as language can be made to express ideas. *But no repeal can be produced.* Hence we can have no hesitation in adopting the following conclusion: The requirement to remember the seventh day or Sabbath to keep it holy, is still as binding on man as are the other precepts of God's holy law."

The reader will perceive that the gist of this argument is, that as no repeal can be shown, therefore, the law is in full force. But does he not see that the nation to whom the law was given has gone out of existence? therefore it did not require a formal repeal of the law, to annul its obligations. Would not the man be justly considered a simpleton, who would contend that the laws by which Nabuchadnezzar governed the Babylonish empire are still in full force because he cannot find a repeal of them? But is not the man equally so, who contends that a law which belonged to a people whose nationality ceased 1800 years ago is still in full force. It is strange how obtuse some men are on certain points, though they may be able to reason correctly on other subjects.

Again, supposing that the Sabbath law *is* in force, where is the Sabbatarian who keeps it? For if the law *is* in force, it is in force in *all* its requirements. Therefore, the man who regards it as the law of the Lord, is bound to keep it inviolate on pain of death. Hence, he must not kindle a fire in his dwelling on that day, whatever be the inclemency of the weather. Neither must he cook victuals on that day, nor do any kind of labor, neither he nor his family, nor his cattle, nor any one who may be sojourning with him. Death is the penalty enjoined by the law upon the transgressors. Neither is he allowed to travel beyond a Sabbath-day's journey, which is 729 paces, or about two-thirds of a mile. Therefore it is a very serious matter for a man to place himself under a law so strict in its requirements, one breach of which is a capital offence, and which can only be satisfied with the life of the offender.

These people say there is no *repeal* of the law. Well, let us see. The law was designed to give life to those who kept it inviolate. Hence it is written, "Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them." Lev. xviii, 5; Eze. xx, 11. And the apostle Paul testifies that it "was ordained to life; and that it was holy, just and good;" and yet he found it to be unto death, because of the weakness of the flesh. Rom. vii, 10-12. But what the law could not do, because it was weak through the flesh, God has done by his Son, who fulfilled the law and made it honorable, and opened a new way to life, through which the righteousness of the law might be fulfilled in us by walking according to the law of the spirit of life in Christ Jesus, who hath made us free from the law of sin and death. Rom. viii. The law then failed to accomplish the purpose for which it was given, so far as Israel was concerned; but Jesus having attained to the righteousness which is by the law, and the life it promised, he has abolished it—"taken it out of the way. Hence Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath." Why? Because these observances were only "a shadow of good things to come." Col. ii, 14-17. And in Gal. iii, 19, the Apostle shows that the law was only intended to last "until the seed should come to whom the promises were made." Here, then, it is clear that the *law is repealed*, the Sabbatarians to the contrary notwithstanding; and that it was repealed, as Paul says, "because of the unprofitableness thereof."

Therefore, I would say to every believer in Christ Jesus, in the language of the Apostle, "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." Z.



## REPLY.

For the GOSPEL BANNER.

MR. EDITOR: A friend has furnished me the October No. of your paper, in which an anonymous writer (Z) has made some comments on a small pamphlet written by me on the Sabbath. He says:

"I have read the pamphlet without conviction, although the writer says, 'ten men, or ten thousand, must come to the same conclusion if they reason legitimately;' i. e., must come to *his* conclusion."

This remark is so manifestly unjust and unfair, that if your readers had the privilege of reading my tract I would not need to notice it. The paragraph from which the above sentence is extracted does not refer to the Sabbath, but to *truth* in the abstract. My remark is, "Ten men, or ten thousand men, must come to the same conclusion if they reason legitimately and from established or evident truths. To suppose otherwise is to suppose that opposite conclusions can be drawn from the same truth, which is absurd." This proposition is so fair and so evident that all reasonable men *must* admit it. Whether I have reasoned legitimately and arrived at correct conclusions is another question, though "Z" may not comprehend the difference.

Your correspondent writes as follows:

"Our author says: '1. God made the world in six days. 2. He rested the seventh day. 3. He blessed, sanctified, or hallowed the seventh day. 4. He commanded that the seventh day be kept holy.' True, sir, I admit it all. But here permit me to interrogate you. To whom, when, and where, was this said? Answer. To Israel after their deliverance from Egypt." &c.

When I am interrogated I object to having another answer for me, unless he answers correctly according to my mind. The three facts first stated above may be read in the second chapter of Genesis. I was not aware that it had become custom to give all history as well as all law to the Jews. My design was to show, what is indeed easily shown, that *the commandment was based on these facts, as old as creation*, and was not peculiar to the Jews. That it was given to the Jews does not disprove my position, for all "the oracles of God" were also—both the old and new covenants. See Heb. viii, 8; Rom. ix, 4; iii, 1, 2; and especially Acts vi, 38. Christ says, "Salvation is of the Jews." Will Z. reject it for that reason? I shall not.

Again your correspondent says: "If Jesus or his apostles had said to the disciples, 'Remember the Sabbath-day to keep it holy,' &c., &c., then it would have been binding upon *disciples*, but upon none else."

This is worthy of note; it is the position to which all objections really tend, and amounts to this: The Sabbath, and all the law of the Old Testament, is not now binding, because Jesus and his apostles did not enforce it. But if they had enforced it, it would have been binding on *none but disciples*; that is to say, there is nothing binding but what they enforced, and what they enforced is binding only on disciples, and of course, *there is nothing binding on them who are not disciples!* Then they are not subjects of redemption or of judgment! After coming to such a conclusion it seems strange that he should add, "These arguments are sufficient to settle the matter with every reasoning reflecting mind."

There might be force in his illustration of the passing away of the laws of Babylon, if it could be shown that Jesus subverted and overthrew the government of his Father, as the Persians did that of Babylon. Or there would be a parallel if Cyrus had gone to Babylon, not to do his will, but the will of Belshazzar! If I am "obtuse" in this matter your correspondent has taken a singular course to prove it.

Again he says, "Death is the penalty enjoined by the law upon the transgressors. . . . Therefore it is a very serious matter for a man to place himself under a law so strict in its requirements, one breach of which is a capital offence, and which can only be satisfied with the life of the offender."

Permit me in turn to interrogate Mr. Z. You prob-

ably believe in obeying the precepts of the gospel, or the "law of faith." Do you think that disobedience to this law is anything *less* than a capital offence? Is the gospel less strict in its requirements than the law? Is laxity in a law any recommendation to it or to the lawgiver? And is it not a very, very serious matter to place yourself under a system or law so strict that its despisers are counted worthy of sorer punishment than they who despised Moses' law! A careful consideration of these questions may lead you to discover some of the errors into which you have fallen; or at least convince you that if your position has any *show* of strength and reason, it has nothing more.

I think that you, Mr. Z., misapprehend the nature and design of the gospel, as much as you appear to think I misapprehend the law. You well remark, that "the law was designed to give life to those who kept it inviolate." Why then was it found to be *not* death? Because it was not kept; hence the necessity of the gospel, which would not have been necessary if the law had not been broken. I would like, then, to inquire, What has the gospel done for you? Were you ever under the condemnation of the law? If not, from what does the gospel redeem you? Or does the redemption of the gospel extend beyond the jurisdiction of the law? If so, from what curse is the redemption? I think, from your remarks, that there are many points in this subject that you have not considered: and it would be well for you to consider them in their relations before you insinuate that I am a "simpleton" for taking the opposite of your position.

J. H. WAGGONER.  
Burlington, Mich., Nov. 8th, 1858.

## THE SANCTUARY AGAIN.

LAST week we promised more on the two vails this week. Says Paul, "And after the second vail, the tabernacle which is called the holiest of all." Heb. ix, 3. Certainly, Paul understood that there were two vails, and that the second was between the holy place, and the most holy. The first is called a "hanging for the door of the tent." Ex. xxvi, 36. "Hanging for the tabernacle door." Chap. xxxvi, 37. "Hanging at the door of the tabernacle." Chap. xl, 28.

Paul regarded this as the first vail, and so may we. When we compare these two vails we find them very nearly alike.

## FIRST VAIL.

Ex. xxvi, 36, 37. "And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them."

Chap. xxxvi, 37, 38. "And he made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; and the five pillars of it with their hooks; and he overlaid their chapters and their fillets with gold: but their five sockets were of brass."

## SECOND VAIL.

Ex. xxvi, 31-33. "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made. And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy."

Chap. xxxvi, 35, 36. "And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubim made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold: and he cast for them four sockets of silver."

The two vails were made of the same material, same colors, and in the same style. There was this difference; there were five pillars at the first vail, and four

at the second. And the sockets of the first were of brass, while those of the second were of silver.

J. W.

## TENT OPERATIONS IN THE WEST.

I wish to make a statement for the consideration of the friends of the cause in the western field.

It is well known that the Tent now in Iowa is unfit for use, and that if anything is done in that State with a Tent, a new one must be procured. I expect to start for Indiana in a few days, and have been requested to spend next season in that State. I have also been requested to return to Iowa in the Spring. In either case I am desirous of getting a Tent, as one is needed in Indiana.

I have no choice in the field, but am willing to go where it is thought best; but if a Tent is procured for either State, something must be done *immediately* by the friends who have the means to aid. It would be much better to *order* our Tents made, as they might be improved for our use, but in order to do this it must be done soon.

As I shall be traveling, I will request those interested to correspond with Eld. James White, Battle Creek, Mich.

J. H. WAGGONER.

Burlington, Mich., Jan. 12, 1858.

REMARKS.—A Tent is needed in Iowa, and the brethren *there* can get one if they think so, and sustain it the coming Summer. But the cause there is young, and they have not yet learned to sacrifice. A Tent is needed in Indiana. The friends in that State are few, but we judge willing to raise means for a Tent if necessary. The cause is one, and we propose that the friends of the cause West raise the necessary sum to purchase a Tent, and have Brn. Waggoner and Hull go forth into the harvest with it, as the Lord may direct them. We hope to hear from the friends West without delay. How much will each raise? and when? All who have any interest in this matter, will please let it be known at once.

Brethren in the West. Should you fail to do your duty in this matter, doubtless the devoted friends of the cause East would send a Tent West, and sustain those who should preach in it. But we feel confident that you will not be willing to be deprived of the privilege of, and blessing in, doing your duty in sustaining the cause West. The friends West are few and scattered, but some of them wealthy, and can do much if they lay their plans for it. The friends East are numerous, mostly poor, but many of them liberal. Covetousness, and slothfulness in putting forth efforts to advance the cause, is destroying our vitality everywhere. "It is hard times," is the great excuse, and instead of pushing the harder, many are waiting for better times, and are going to sleep over "hard times." Now, brethren, if we have in these remarks said truth, then it is time to awake, and do what God requires. Speak out freely, brethren, and fully on this subject. Doubtless we may be able to stir up one another, to provoke to love and to good works.

J. W.

## FOOLISHNESS.

THE cross of Christ is foolishness to them that perish, but the world admire the fine sermons which the nineteenth century affords.

Salaried Drs. and polished Revs. do at this period of time produce sermons, rich in such matter as feeds the carnal desire, and as tickles the itching ears of the gay crowds which flock to hear their wise and eloquent discourses. This is not foolishness to them that perish. No, no. They feast on these finely polished discourses, and their dreams are sweet, because their consciences are untouched and dormant; but talk to these unthinking crowds of Christ's soon coming, of a Sabbath profaned, talk of a standard of holiness like the decalogue, talk of impending judgments, or speak of any unfashionable truth, and they will sneeringly say, "It is all foolishness."

J. CLARKE.

## A NEW YEAR'S ADDRESS

TO THOSE ENGAGED IN PROCLAIMING THE  
"PRESENT TRUTH."

SERVANTS of Christ! who in his service stand,  
And nobly labor to sustain his cause,  
Who cast aside the favor of the world,  
Its honors, titles, dignities resign,  
And lay your wealth, your time, your talents, all,  
With cheerful hearts upon God's altar, pure,  
A willing sacrifice! To you is given  
God's final message, to a sinful world,  
Of mercy, to proclaim. Upon you rest  
Responsibilities of awful weight;  
And still more truly, awfully sublime  
Is your important mission. Forth ye go  
Upon your Master's errand; gird about  
With panoply divine: your armor faith,  
Salvation's helmet, and Christ's righteousness;  
Your sword, the Spirit's own eternal truth;  
Your hearts overflowing with the love divine  
Of Him who died for you, for all our race.  
Salvation for the lost, your only theme;  
Love for the dying souls of men, alone  
Constrains you to forsake your happy homes,  
Your kindred friends, and creature comforts all,  
And without purse or scrip, go boldly forth,  
Proclaiming to a lost, apostate world,  
These most unpopular, unwelcome truths.  
Time almost ended, mercy's open door  
Just ready now to close, forever close.  
Man not immortal, but in danger of  
Eternal death. The seventh day is still  
The holy Sabbath of the Lord our God,  
No marvel that your waiting anxious hearts,  
Surcharged already with the weight of souls,  
Should sink within you, when with fervor deep  
In all sincerity, you men entreat  
To flee the wrath to come, ere time no more  
Shall give them for repentance any space,  
While they with deafened ear and hardened heart  
Laugh you to scorn, and scoff at what they term  
A doctrine most absurd, fanatical  
Indeed, the most improbable caprice  
That ever heterodoxy could invent.  
With you, dear brethren, in these trials sore,  
Our hearts can sympathize: but ne'er forget  
In the most holy place, there's One above  
Who marks your sighs, and bottles every tear;  
Who notes your trials all, and beads them with  
Unceasing, unabated, pitying love.  
Toil on! ye veterans of the cross, toil on!  
Another year of warfare now is o'er,  
Its sorrows and its joys are ended, all  
Its lights and shadows numbered with the past.  
Another year of watching, waiting time  
Has dawned upon you. The very last, perchance,  
Of hope and mercy, granted unto man  
Before the fatal fiat shall go forth,  
He that is filthy shall be filthy still.  
The fervent, humble prayers of God's elect  
Attend, and follow you, to help sustain  
Your hands, that Amalek may not prevail.  
Jesus has passed through all these trials, too,  
And to your weakness tempers every blast.  
Watchmen! on Zion's battlements stand fast,  
With unfurled banners, armor bright, fight on,  
Impregnable to Satan and his host,  
A mighty phalanx. You are now sent forth  
Like John the Baptist, by the great I AM,  
To herald the Messiah. Well, fulfill  
Unto the end, your great, your high commission  
Soon the Archangel's trump shall wake the dead.  
And call the nations from their slumber forth;  
Then with the ransomed throng shall you ascend  
To meet the King eternal in the air,  
And enter, through the gates, that city fair,  
Which needeth not the sun nor any light.  
There, freely shall you pluck ambrosial fruits  
From life's fair tree; and of that river drink  
Whose streams make glad the city of our God.  
Then on your heads shall your Redeemer place  
Most glittering crowns, with stars bespangled o'er,  
Seals of your faithful ministry on earth.  
There, dressed in robes of spotless white, with palms  
In your right hand, before the great white throne  
You'll stand, and join the never-ceasing song,  
Salvation to our God forevermore.  
For reigneth now the Lord omnipotent!  
O beatific state! Glory to God!  
And to the Lamb who died, yet lives again;  
O joy ineffable! earth's trials o'er,  
Sorrow and sin can never enter here,  
Nor sickness, pain, temptation e'er assail.  
Salvation to our God and to the Lamb!  
Even so, Lord Jesus, let thy kingdom come.

L. M. GATES.

Trenton, Wis., Jan. 1st, 1859.

## Spiritual Obituaries.

THE following paragraphs are cut from the columns of the *Spiritual Age*; and as many of the readers of the *Review* are probably not provided with Spiritual literature, it is given for their consideration. We see by reading this, what the tendency of the immortal-soul-dogma is. It leads men to entertain the most

ludicrous views of God's dealings with his children, and also of the hope of a future life. It has completely paved the way for the Spiritual Philosophy, and is leading most of the world to cry, Peace, peace, when they should lift up their voice like a trumpet, and show the house of Israel their transgressions and sins. But after all, what's the use of blaming Spiritualists too much for their incongruous notions? Their whole scheme is "rooted and grounded" in these egregious errors which have long been taught and fostered by the Orthodox(?) church. And how fast is this latter-day delusion spreading among all ranks and classes; God is dishonored, the Devil is glorified, and we may soon expect the world, as a mass, will be "led captive by him at his will." So says Scripture, and so we believe.

G. W. A.

## "BRIGHT SPIRITS"—"BEAUTIFUL SPIRITS."

Cornelia ———, of Kingsbury, N. Y., in the sixteenth year of her age, passed from earth to the higher life, on the first of December, after a lingering illness of twelve months.

In her last hours, two little spirits that had been for some time in the spirit-world, appeared, and held sweet communion with her. Three other "bright spirits—beautiful spirits" drew near to strengthen and accompany her to their celestial home. Cornelia turned to her sister (a medium) and asked, "Will they wait for me?" She was assured that they had come to conduct her new-born spirit to the blissful realms where pain and sickness are never known. Then with childlike simplicity and innocence, Cornelia, with joy almost unutterable, exclaimed, "O happy, happy spirits, they will wait for me!"

For some hours before her spirit left, even down almost to her last moments, her whole countenance was lit up with a serene smile and heavenly joy that cannot be described. All persons present seemed to drink deeply of the same calm and heavenly influence.

Born into the spirit-world, Nov. 2d, 1858, aged 78, at Barric, Canada West, William ———, in the full assurance of an immortal life. He was visited by his spirit-friends for two years before he left the earth-form, and was made very happy, as they appeared to him every night. He saw them and talked with them, and they would shake him by the hand. During his sickness the spirits constantly hovered around his bed, and he saw lights in his room continually every night. These lights were at first of a white, silvery color, and at the close, or near his departure, they became yellow or red. Many of the friends of different persuasions called to see him, and he astonished them all, as his language was not of this world's teaching. In his sickness he was eased from suffering, and at last bid all farewell, and closed his eyes in peace.

## Churchianity vs. Christianity.

[The Rev. J. H. Jones, in writing to the *American Missionary* has a few thoughts which we think are quite opportune, and worthy of being read by all the readers of the *Review*.—G. W. A.]

CHURCHIANITY is doing much harm to Christianity at the West. The teachings of Christianity are, "Submit yourselves therefore unto God," "Draw nigh to God and he will draw nigh to you," "Humble yourselves in the sight of the Lord, and he shall lift you up," "Be ye holy, for I am holy," "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." But Churchianity does not require submission to God, nor holiness of heart and life. The feelings which it labors to excite are the fear of hell, and a desire to go to heaven. And as many as possess these feelings are invited to join the church, with a promise that the "good old ship" will carry them with perfect safety to heaven. Churchianity cares not whether a man is anti-slavery or pro-slavery, a temperance man or the contrary. He may gratify his own taste for liquor, if he will not disturb the peace of the church by agitation. Its chief ambition is to build a large church that will be popular

with the world. Christianity labors to build up a holy church that will be acceptable to God, and a bearer of light to the world. Churchianity may be seen in the log school-houses of a new country, as well as in the costly edifices of large towns. I have to contend against it in all parts of my field. Its influence is most deleterious to "pure religion and undefiled before God and the Father."

To censure and expose the anti-scriptural conduct of men who preach such a gospel, is unpleasant; but the interest of true religion demands it. If those who have charge of the sheepfold knowingly receive wolves or bears, or even goats, among the sheep, they will find trouble, and suffer loss. In preaching the gospel, or inviting persons to join the church, we must be guided by the teachings of Christ and his apostles, "As many as walk after this rule, peace be upon them and upon the Israel of God"

## Sacrifices.

THE rich were to bring the most costly, the poor that of least price. Even in this requisition of justice how much mercy was mingled. If a man could not bring a bullock or a heifer, a goat or a sheep, let him bring a calf, a kid, or a lamb. If he could not bring any of these because of his poverty, let him bring a turtle dove or a young pigeon; and it appears that in cases of extreme poverty, even a little meal or fine flour was accepted by the bountiful Lord as a sufficient oblation. This brought down the benefits of sacrificial service within the reach of the poorest of the poor; as we may take for granted that every person, however low in his circumstances, might be able to provide a tenth part of an ephah (about three quarts) of meal to make an offering for his soul unto the Lord. But every man must bring something. The law stooped to the poorest of the people; but every man must sacrifice; for every man had sinned.

Reader, what sort of sacrifice dost thou bring to God? To him thou owest thy whole body, soul and substance; are all these consecrated to his service? or has he the refuse of thy time, the offal of thy estate? He requires thee to sacrifice as his providence has blessed thee. If thou hast much, thou shouldst give liberally to God and the poor; if thou hast but little, do thy diligence to give of that little. God's justice requires a measure of that which his mercy has bestowed. But remember that thou hast sinned, and thou needest a Saviour. Jesus is that Lamb without spot which has been offered to God for the sin of the world, and which thou must offer to him for thy sin; and it is only through him that thou canst be accepted, even when thou dedicatest thy whole body, soul and substance to thy Maker. Even when we bring ourselves a living sacrifice to God, we are accepted for his sake who carried our sins and bore our sorrows. Thanks be to God, the rich and the poor have equal access unto him through the Son of his love, an equal right to claim the benefits of the great Sacrifice.—Clarke.

## Letters.

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

## From Bro. &amp; Sr. Avery.

BRO. SMITH: We have too long omitted to acknowledge the mercies and long-suffering of God toward us. We feel thankful as we realize that he still loves, and is mindful of us as a little church. We believe the Laodicean message is having its designed effect in this place. The line is being drawn, and the precious are separating from the vile. We have received much strength and encouragement from the recent visit of Bro. S. W. Rhodes, and we are truly thankful for the straight, plain testimony given by him, directed as we fully believe by the Spirit of God. He faithfully set before us from the word the condition of the children of Israel, after their deliverance from Egyptian bondage, their murmurings and complaints against Moses, the servant of God, and also the fearful judgments that befell them, and that "these



things happened unto them for ensamples: and were written for our admonition, upon whom the ends of the world are come." The plain, cutting truth seemed more than some could bear, and caused them immediately to manifest the manner of spirit they were of. O that we may faithfully heed the admonitions that we have heard, live up to the light we have received, and never be left (as others have been) to reject the counsel or testimony of one of God's servants. When we find ourselves in the fearful condition that we cannot bear reproof or rebuke from them or the church, we may settle it in our hearts that we are far from God. And if the straight testimony which God's servants may at times deem necessary to give, is met by us with a spirit of self-justification, a desire to retaliate, have our own will, &c., we are then indeed in a state soon to be spued from the mouth of the true Witness. Some that have been with us formerly, seem to have departed from the advice of Paul, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and *admonish* you; and to *esteem* them very highly in love for their works' sake, and be at peace among yourselves." We have the blessed assurance in the word, that if we *endure* chastening, God dealeth with us as with sons. O then, if we receive chastising, let us with patience endure, that we may finally come forth as tried gold, and as we are going through the purifying process, we may rejoice if we endure, inasmuch as we know thereby, that we are the children (or sons) of God. Our numbers are now but few, yet we mean to overcome. The truth is indeed precious to our souls. We want to so run that we may obtain the glorious prize that awaits the faithful at the end of the race. May we all, dear brethren and sisters, fully realize the solemnity of these passing moments, and be preparing ourselves and our children to stand in the judgment approved of God.

Yours hoping for redemption.

J. M., & M. S. AVERY.

Locke, Mich., Dec. 27th, 1858.

From Sister Tolhurst.

BRO. SMITH: I desire to write through the *Review* to the brethren and sisters who wait for the appearance of our blessed Master, looking forward to the time when our captivity shall be turned, asking you to remember especially those who are called to stem the tide of opposition to the precious truths brought to light in the first, second and third angels' messages, without one earthly help or encouragement. I feel confident that all who are called to walk thus will join with me in the earnest request that incense from the golden censer may smell a sweet savor before the Lord of Sabbath in behalf of those who are striving to overcome without the aid of brethren and sisters to cheer them on their way; whose lots are cast remote from Sabbath-keepers, and do not get the *Review* but once in two or three months, thus struggling amid trials, with the cause near and dear to their hearts. Satan full well knows the position of such, and does all in his power to overthrow them. With sin within, temptation and opposition without, the natural consequence is a lack of faith, and thus we are led into a place where all our help must come from Israel's God. Brethren and sisters, will you please remember us?

It is almost ten months since I commenced keeping the Sabbath. All has not been as I hoped it would be. God knows what is best for me, and will teach me to look entirely to him for help, that thereby I may learn my own weakness. God has bestowed upon me a great blessing in permitting me to see clearly the light upon the first, second and third angels' messages. I look behind; all is light. I look into the future; all is plain and sure as regards the work of God, and Christ's coming kingdom. Woe to me if I reject such great light. Better would it have been for me to have remained blind and deaf, like those around me. I do feel to cry mightily unto the Lord for grace and strength to overcome. An inheritance in the earth made new is all that can satisfy

my spirit. Well do I know and see that favor with the world, and those who profess to be keeping the commandments of God, is lost. They seem to pity me as one that is led astray by every wind of doctrine. I do feel the force of the words, I'm a pilgrim and I'm a stranger.

To all the lonely ones I must say, Let us lift up our heads, knowing that the "trial of our faith is more precious than gold," and strive to attain to that frame of mind that trials will be sweet, knowing that in this way we are to be purified and made white. I have had some of these comforting feelings for the last two or three months. By the eye of faith I have been enabled to look beyond the trials of the moment to the time when this mortality shall be clothed with immortality, and such an inheritance in view, as a mansion in heaven, the company of saints and angels, in the presence of my Creator and Redeemer, is cheering. The prospect is so bright that sometimes the traveler forgets the trials by the way.

I write this letter, feeling that the lonely ones in an especial manner need the prayers of the brethren and sisters. It seems as if the powers of darkness were combined to overthrow me at times. But God is my helper, all my strength must come from him. God is a faithful promiser. The words found in Isa. xix, 20, have strengthened me. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Praise the Lord, O my soul, and all that is within me, praise his holy name!

Yours in hope of meeting with the blood-washed company around the throne in heaven.

LAURA C. TOLHURST.

Columbia, Ohio, Dec. 20th, 1858.

From Bro. McCormick.

BRO. SMITH: I have been a professor of religion for a number of years, but for the last three years have not been united with any church. Some time last Summer, through the providence of God, Bro. A. H. Daniels came this way and preached the Third Angel's Message. It was the first I had ever heard of the Advent doctrine. I united with him in his meetings, and almost before I knew it I was one of the strongest kind of Adventists.

Eight weeks ago yesterday myself and wife commenced to keep the Sabbath of the Lord. Since then two others have united with us. We meet every Sabbath to read the Scriptures and to unite in prayer. Bro. and sister Daniels meet with us occasionally. I find there is great opposition to our views by professors and non-professors; but thank God, our cause is sure, for it is built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone.

I would like to have the brethren and sisters write often. When I read their letters in the *Review* it reminds me of being in an old fashioned love-feast. It is not worth while to ask the prayers of brethren (that we expect as a matter of course) that we may be united in the faith of the gospel. The world will love its own. We too love and pray for each other.

I would like to have Bro. Phelps come this way, as there is a good field here for preaching. We are poor, but thank God, we have the promise of having the gospel preached to us.

Yours striving for the kingdom.

BENJ. MCCORMICK.

Bridge Creek, Wis., Jan. 2d, 1859.

From Bro. Stiles.

DEAR BRETHREN AND SISTERS: I can truly say the way grows brighter and brighter, and truth looks more glorious day by day. Truly the church is coming up out of the wilderness into which she fled during the days of tribulation. Yea, she is coming up leaning on the arm of her beloved, as clear as the sun, fair as the moon, and terrible as an army with banners. Truly, as the Psalmist says he did, so should

we rejoice over God's word, as one that findeth great spoil.

I feel that my heart is fixed, trusting in God, to walk in all his commandments and ordinances blameless, and be among the number of Israelites indeed in whose month is found no guile.

E. C. STILES.

Portland, Me., Jan. 2d, 1859.

Extracts from Letters.

Bro. and Sr. Baker write from Finley, Ohio: "It is about eight months since we have been endeavoring to keep the Sabbath as taught in the Bible. We were first taught to search for the truth by the preaching of Eld. Cornell at Finley last Fall. After a diligent search have come to the conclusion that we will keep the commandments of God. We, and a few others, have been trying to keep up meetings on the Sabbath. We stand in great need of the prayers of the remnant church, that we may grow in grace and in the knowledge of the truth as it is in Jesus."

Bro. I. Colcord Jr., writes from Round Grove, Ills., Dec. 29th, 1858: It has been but a little while since I have been trying to keep holy God's law; but I can say it has been better to me than thousands of gold and silver. It makes me love the Lord with all my heart, and my neighbor as myself. I am glad to see the message rising. May the Lord help us here at Round Grove to rise with it. The children of God are to be sanctified through the truth, and not error, in order to stand on Mt. Zion. I intend to take heed to the counsel of the true Witness, and stand there with the redeemed."

Bro. S. H. Ives writes from Big Stream, Yates Co., N. Y.: Thus far in my short experience while trying to tread the path of truth, I have found much to overcome. Yet I must say that while in affliction I have that which strengthens me. I have often taken up three numbers of the *Review* given me by Bro. Sprague of Pennsylvania, and found great encouragement by reading them. It is going on two years since I moved to this place, and I have been alone until recently, not having a knowledge of any of like faith within a great distance. O brethren, I have had many a sad hour; often in despair, often in tribulation, often in persecution, and distress, yet I bless God he has not forsaken me while struggling on and on in the way, and contending with spiritual wickedness in high places. I have been blessed; and now two (Bro. and Sr. Wyant) have embraced the Sabbath, and are trying with me to keep it holy. May they have the prayers of the brethren and sisters. We are searching for the truth. I believe the Lord has some people in this place."

#### OBITUARY.

OUR beloved sister, Mary Ann, wife of Bro. James Aldrich, fell asleep Dec. 25th, 1858. She embraced the present truth five years ago last July, and has tried to live a consistent christian. Her desire has been to do the will of her Father in heaven. She resigned all into his hands. The so much despised Sabbath was her delight. We have no reason to doubt that she was accepted of the Lord. Said she, "All darkness is gone. I can see Jesus in the heavenly Sanctuary; his work is almost done! It will be but a little while that I shall sleep." O glorious thought! that if our friends or relatives are taken away by the enemy, death, and the way be strewn with tears to their resting-place, it will be but a little while ere the trump shall sound; when one stronger than he shall bind the strong man armed, and set the prisoners free. A discourse was given by Bro. Edgar, from Job xiv, 14, showing the beauty of the resurrection, &c.

S. J. GARDNER.

Vergennes, Mich., Jan. 4th, 1859.

The wise Lockman being on his death-bed, ordered his son to approach, and said, "My son, when thou feelest a disposition to sin, seek for a place where God cannot see thee!"

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JAN. 20, 1859.

## Cheering.

THERE seems to be not only a general revival among the brethren East and West, but others are joining their ranks.

Bro. Ingraham writes: "Five more have just decided to keep the Sabbath where we have been holding meetings, one mile and a half from Monroe, Wis."

Bro. Nathan Fuller writes from Ulysses, Pa.: "There have some ten or twelve embraced the present truth this Winter in Tioga Co., Pa."

Bro. D. T. Evans writes that the Lord is at work in Jay, Vt. H. says: "Bro. Daniel Bourdeau and myself have been holding meetings there, and several have embraced the truth."

May the Lord continually add a spirit of consecration, sacrifice and devotion; add to our graces and to our numbers. J. W.

## Call to Remembrance the Former Days.

HEBREWS x, 32.

THE article in this Number written by F. G. Brown about fifteen years since, will highly entertain the readers of the Review, and greatly bless and cheer the believing soul. It shows the true spirit of the great Advent movement, and the deep work of grace in those whom God led out to look for the coming of his Son. May the Lord revive in his people that spirit of consecration enjoyed by the faithful in 1843. J. W.

## On Stealing.

A. I WILL take the liberty to ask you, brother, if you would take without liberty?

B. Indeed, you cannot be serious in asking such a question; you know I would die rather than steal.

A. Would you not take a very small amount if you were in want?

B. There is no difference. A petty theft is sin; so is grand larceny. Sin, is sin: there are no small sins.

A. Does not he who disregards the Sabbath, break the eighth commandment?

B. Certainly he does, but you cannot apply that to me, when I keep the Sabbath.

A. Are you sure?

B. It is painful to answer such questions, you need not ask, you know I am a Sabbath keeper.

A. But do you keep the whole Sabbath?

B. Why do you ask?

A. Because I notice that you are busy doing your work till nearly dark on Sabbath evening, thus you clip an hour or two from the twenty-four hours which God has claimed as his. Jehovah sanctified a whole day, not a part, and by your own admission, to steal a small amount, develops the same character as a like offense on a grander scale. So here, if you rob God of a small part, by cutting off a moment or more from the beginning or ending of his holy day, you are guilty of petty larceny, at least.

B. Well, indeed, brother, I had not thought of it in such a light. I thank you for your plain rebuke, and will try to keep clear of theft in future. J. CLARKE.

## Note from Bro. Doreas.

"I HAVE but little to say at present that would be interesting or profitable, but be assured that my heart still beats in unison with the present truth. When I read that 'tribulation worketh patience: and patience, experience; and experience, hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts,' I feel like saying, Let tribulation come. God is our strength and refuge, a present help in time of trouble. I rejoice to know that the Third Angel's Message is rising. Nominal Israel are being troubled in this place, and are making a combined effort to prove the divinity of their holy religion. Truth grates harshly on their ears. A revival of their feelings, and not of down-trodden truth, is manifestly their object. But I thank the Lord that I feel a determination of soul to 'contend earnestly for the faith once delivered to the saints.'" J. DOREAS.

## Note from Bro. Wright.

BRO. SMITH: You may be anxious to know how we are prospering as a church, as our interests are one and the same. Brotherly care and brotherly love should,

and I believe does, possess every honest heart engaged in this glorious warfare. I would say then with fullness of gratitude and thankfulness to God, that we are growing in grace, and in the knowledge of the truth. We have regular prayer-meetings on Tuesday and Sabbath evenings, and spend the Sabbath from 10 o'clock in the morning until its close in prayer, exhortation, Sabbath-School, &c. Last Tuesday evening the Lord blessed us in an especial manner. A number opened their months in prayer that had not had courage to do so before. The weak ones were made strong, and the strong greatly encouraged. Glory be to God's holy name!

Two more were baptized when Bro. Lawrence was here. I believe the Lord is adding to us such as shall be saved. The recent trial of our faith has greatly purified us, and united us more and more. My prayer is that we may still rise with the message, so that we may be able to stand and be received in that day when the Lord makes up his jewels.

Lapeer, Mich., Jan. 1859.

GEO. WRIGHT.

## To Cure the Appetite for Tobacco.

A CLERGYMAN who for many years was addicted to the chewing and smoking of tobacco, but who has entirely abstained from the weed for over thirty years, communicates to the "Independent" the method of cure which he adopted. We copy it, hoping it will prove effectual in many other cases.

"I had a deep well of very cold water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls, until the craving ceased. By a faithful adherence to this practice for about a month I was cured; and from that time to this have been as free from any appetite for tobacco as a nursing infant. I loathe the use of the weed in every form, far more than I did before I contracted habits of indulgence."

## Business Department.

## Business Notes.

J. Palmiter. Please give us the names of those in Mannsville and Morrisville, to whom you have sent the Instructor which you now desire discontinued.

M. Bean. Receipted in this No. The paper has been sent; all right.

A. Thayer. Your INSTRUCTOR has hitherto been sent to Shelbourne Falls. We now change to Buckland and hope you will receive it regularly, as it is and has been, mailed. We can supply back Nos. of Vol. VI.

J. M. Avery. It has not been received.

I. N. Pike. Your indebtedness for INSTRUCTOR is 36 cts.

M. E. Haskell. A. E. Newton's INSTRUCTOR has been sent regularly to Holden, Mass. We now change to Worcester.

Wm. H. Tyler. Your paper has been sent to Louisville, Ky., ever since so ordered.

A. E. Buckland. Receipted in this number.

## 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.

J. Palmiter, F. Gould, L. A. Bramhall, J. Newton, M. Bean, N. Kimball, A. Thayer, H. Dudley, H. Childs, L. C. Tolhurst, J. Chase, E. Jones, L. Locke, H. Grant, B. Johnson, E. Day, S. J. Voorus, A. A. Gregory, Jno. F. Carman, E. F. Davis, T. J. Butler, M. E. Cornell, J. M. Avery, D. W. Emerson, R. J. Brown, W. H. Tyler, D. Carpenter, I. N. Pike, Wm. Peabody, J. A. Wilcox, E. Paine, N. Holloway, L. M. Fish, C. P. Buckland, Wm. Wedge, M. Porter, H. W. B., M. Hull, C. Stebbins, G. Wright, M. Hoyt, M. E. Haskell, J. H. Waggoner, D. T. Ingalls, J. Clarke, P. F. Perciot, M. J. Pike, J. Jones, P. Ailing, A. S. King, H. M. Kenyon, A. B. Morton.

## Receipts.

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

## FOR REVIEW AND HERALD.

J. Palmiter, 1.00, xiv, 1. J. Palmiter (for Jos. Palmiter) 0.44, xiii, 1. H. Childs 1.00, xiv, 1. S. W. Bean 0.50, xiii, 14. E. M. McConnell 1.00, xiii, 23. L. Locke 1.00, xiv, 1. Jno. Brant 1.00, xv, 1. Jno. Davis 1.00, xiv, 8. B. Johnson 2.00, xiv, 7. Emily Day 1.00, xiv, 1. A. Cochran 1.00, xii, 17. Jona. Chase 1.00, xiv, 1. A. Preston 0.60, xiii, 1. J. W. Vaughn 2.00, xiii, 18. S. Radabaugh 3.00, xv, 1. J. F. Carman 1.00, xiv, 1. I. N. Pike 1.00, xiii, 1. J. Jones 0.64, xiv, 1. B. G. Jones 0.64, xiii, 18. A. S. King 1.00, xiii, 14. A. B. Morton 0.35, xiii, 7. R. Shanks 1.00, xiv, 9. D. B. Webber 1.28, xiv, 1. L. M. Fish 1.00, xiv, 1. L. M. Fish (for H. Cole) 0.50, xiv, 9. C. P. Buckland 2.00, xv, 7. A. E. Buckland (0.50 each for M. Cowles, and R. S. Wright,) 1.00, each to xiv, 1. H. Stebbins 1.00, xiii, 8. D. T. Ingalls 0.64, xiii, 18. C. Stebbins 1.00, xiii, 8.

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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

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