

Advent Review,

AND SABBATH HERALD.

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

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

HYMN.

FROM THE FRENCH, BY MARIA WESTON CHAPMAN.

"—a strain which I could fancy tradition to have
handed down through the ranks of French Protestantism,
from the Albigenses and the Vaudois—the Calvinists and the
Huguenots; being so eminently human in its passion and its
power, as to satisfy the universal cry of the human heart for
self-devotedness worthy of adoration."—*Liberty Bell*, 1845.

MORTALS! are ye fain to know
What is all my hope below,
All my knowledge, all my sense,
My treasure and my recompense?
Jesus the crucified.

What the anchor of my faith?
What the law my nature hath?
What the perfect Sacrifice,
On whose power my heart relies?
Jesus the crucified.

Who doth mediate between
God my Maker and my sin?
In my sorrows and my fears,
Who hath looked upon my tears?
Jesus the crucified.

In my days of bitter grief,
Who alone can give relief?
While my troubled watches keeping,
What divine One stays my weeping?
Jesus the crucified.

Who my fainting spirit sees,
Giving me for torment ease?
Who, when grief and pain must be,
Fills my soul with constancy?
Jesus the crucified.

Prince of Peace—say who is he
That with blessings crowneth me?
Whose the love that hither came
To fire my spirit with its flame?
Jesus the crucified.

Who is he whose death has brought
To my life a higher thought?
Who the friend that calleth me
To himself unceasingly?
Jesus the crucified.

Who is he, triumphant One,
Reigning in my heart alone,
That from deepest suffering ever
Doth my overfraught soul deliver?
Jesus the crucified.

Who, when untried ways are mine,
Offers me his torch divine?
What the pure and living light,
Making all my pathway bright?
Jesus the crucified.

Ah! together celebrate,
All the Saviour's blessings great,
And a hymn of joy outpour,
Singing, saying evermore,
Jesus the crucified.

He who knows not his own weakness cannot
know his own strength.

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.

(Continued.)

2. VIEWS AND EXPERIENCE IN RELATION TO THE SECOND ADVENT.

Let me now, brethren, invite your attention to a continuation of my experience on another subject. I was always opposed to the introduction into our pulpits and churches, of all the great moral topics which have agitated the minds of the community for a few years past. And I have thought myself more than fortunate, as you well know, in keeping them all out of our midst. Our little bark has safely outrode all the storms to which other churches have been exposed, and from which they have so severely suffered, as I should once have said. I believe I have never preached on one of those topics, and certainly I have never been the open advocate of any of them, unless it might be thought that I have of the cause of Temperance. Here, I confess, I have erred greatly. One of my main reasons for so doing, however, has been because I plainly saw that one exciting theme prepared the mind for another; and if one was introduced, a hundred might be, and no one could foresee to what such steps might lead.

When the doctrine of Sanctification began to be generally discussed, I thought it a branch of that very tree from which so much bitter fruit had of late been gathered. And when the doctrine of the Second Advent began to be preached, I thought it an offshoot of the doctrine of Sanctification, and that the friends of the former and of the latter would be the same. These convictions were strengthened on listening to several discourses by Mr. Fitch, which were professedly Second Advent sermons; but, in fact, discourses on Sanctification. I thought him really dishonest; wickedly designing, under the cloak of the Second Advent, to palm off Sanctification upon the churches. I publicly rebuked him for it, and left attendance on his lectures. Nor was I pleased with the two or three discourses which I heard from him on the Advent near; I had even invited my own congregation to give him a hearing, supposing that he was a ripe scholar, and a profound theologian. But what was my disappointment and mortification on finding him, as I then thought, such an intolerable perverter of plain texts of Scripture. I can now see that it was myself that was abusing the plain declarations of God's most holy word; and he was perverting them in my then opinion, because he did not depart from their literal rendering, and give them the spiritual interpretation which I had been taught to do.

I can now see, and am free to admit, that the two doctrines are closely conjoined. Not that every Christian who believes in and embraces the first, will also receive the second; because facts would not bear me out in this remark. But he who has been truly sanctified is better prepared to look at the doctrine of Christ at the door: he is qualified by patience, by lowliness, and by the indwelling influences of the Spirit to sit himself down to the investigation of God's word on this subject, until he arrives at the truth: the ties are rent that once held him to the earth, and he is not only will-

ing, but anxious to soar away and meet Jesus in his descent from the skies.

I never directly preached against the doctrine of Christ's second advent at hand; though I have often aimed incidentally to tear up some of the superstructure on which the friends of it were endeavoring to build their theory. I had prophesied much evil against all who connected themselves with this cause. I received their books and newspapers, as I could not do otherwise without treating those indecorously who presented them to me. Some of these I read, more perhaps from curiosity than from anything else; just as one might look on and witness a contest between two pugilists, without feeling any special interest in the success of either party; others I carefully stowed away, intending, at the expiration of 1843, to bring them to light again, and hold them up as a monument of religious folly; then, I was intending to correct the presumption of all the foolish and ignorant who had dared to exalt themselves above the wisdom and erudition of the pulpit. Brethren, do not be guilty of as great a sin, lest you provoke the wrath of the Almighty. Only one day previous to the great blessing which God conferred upon me, and of which I have spoken, I declared that I would not be seen in a Second Advent meeting. Those composing them, were, I saw, as a class, of too low an order for me to associate with. I had no sympathy for their noise, and for their broken harangues. But how mighty is the arm of God to abase the proud, and to humble the lofty! On the next day after, so marvelous had been God's dealings with me, that I could not keep away from just such a meeting as I had heretofore despised. My soul wanted to give utterance to its emotions of love to Christ, and to all whom he had truly purchased with his blood; and now I was determined that the last vestige of pride should be crucified and driven out of my heart, if, indeed, any yet lurked there. Accordingly I repaired to the church where those despised followers of the Lamb were holding a series of meetings; and there, to the rejoicing of many hearts, I told what great things God had done for my soul. I was now favorably disposed towards the doctrine of the Advent near, and was willing to read on the subject, as I did occasionally, while I thought, weighed considerations, and prayed more.

It should have been remarked, that at this time my mind was perfectly free from all care and concern. Bro. H. ———, conducted the series of meetings which we had soon determined on holding: Christians were quickened, and sinners were pricked in their hearts, and cried out, "Men and brethren, what shall we do to be saved?" For about four weeks I did not myself preach a discourse. The minister's usual anxiety, which attends a revival, was not felt by me. I gave the church, souls, myself, and all into the keeping of God's hands, while I secluded myself in my study, in obedience to what seemed to be the movings of God's Spirit, searching the Scriptures, and weeping and praying before God that he would make truth known to me. I was aware that there was some truth left, which my mind did not apprehend; and this conviction I expressed to a ministering brother who called to see me on the day after I was so signally blest. I sought interviews at various times with the clergymen of the town, hoping that some words would be providentially dropped that would give me a clue to that for which my heart was anxious. But I always left them with disappointed hopes. At times I fancied

that it might, perhaps, be my duty to unite myself with another denomination, where there might be more vital piety, more scripture truth, and a greater field for usefulness. But my views on the leading doctrines of the Bible were unchanged, and I did not and do not feel like sacrificing them on any account. Indeed, these doctrines, as held by our church, never seemed to stand out so prominently on the pages of inspiration as at this moment; they are all harmonious, beautiful, glorious. Well, I would ask myself, with what denomination can I unite? I could fix upon none, a connection with which I felt would satisfy the strong desires, and calm the restless feelings of my heart. Now my soul was all ecstasy and devotion, and then indescribable darkness and wretchedness would succeed. I wondered that my peace and enjoyment were not as deep and as continuous as those of others who had been baptized with the Holy Ghost; for I was fully conscious of striving, in all things, to please my heavenly Father; was much in prayer, and felt willing to submit myself entirely to the divine will. Never did I so feel my weakness, my liability to err, my need of the prayers of Christians. O how I longed to say to each member of my church, and to every one who had access to a mercy-seat, pray for me; how my soul yearned to make known to my dear people my peculiar exercises of mind, that I might have their sympathies.

Greatly was my soul refreshed and comforted on one occasion, about the first of February, during one of our vestry meetings, to hear a number of praying souls arise, and say that it had been deeply impressed upon their minds that they must pray more than ever for the pastor. One of them stated that the burden of his own prayers had long been for me—that the moment he had undertaken to pray for himself, he almost unconsciously and involuntarily found himself praying for me. Three of these individuals were neither members of our church, nor believers in the doctrine of the Second Advent near, although devoted Christians, having come in to enjoy the season of revival. And now my soul flowed out like water, in gratitude and thankfulness to God for the intelligence that others were bearing my case continually up to heaven. Immediately we all bowed before God, and my soul wrestled and agonized before the throne, that God would keep my feet from stumbling, take me into his hand, and reveal to me not only all truth, but show me what he meant by the peculiar strivings of his Spirit. On returning to my residence, again I knelt to pour out my desires unto God; and no sooner was my knee bent, than again I found myself, as on the first of January, in the awful presence of Jehovah; fear and trembling seized all my reins, while glory seemed to envelop me. At once, with as much clearness and force as though an audible voice had thundered it in my ear, and down into the very depths of my soul, I was given to understand something to this effect: the glorious reign of Christ—my own responsible connection with the accomplishment of his triumph over the wicked—brevity—lightning. Immediately, and for several days following, my mind dwelt with overwhelming interest on what these things might mean. Now, I thought I could interpret them in this way: God is about to convert the town, and perhaps a large portion of the earth; the day for a temporal millennium is fast dawning; I am to be used as an instrument in effecting these glorious things for Zion; my life is just at its close; all is to be done with the speed of lightning. Again, this was my interpretation: Christ is about to make his personal appearance, for the destruction of the ungodly, and the gathering home of his saints; I am to sound the Midnight Cry; the day of probation has just run out, and all are to be hurried into eternity; these things are to be closed up with the speed of lightning! Impressions of this kind were invariably made upon my mind, whenever I got near to God in holy, agonizing prayer; and whenever my mind wavered in regard to the near approach of Christ to reign on earth either temporally or spiritually, I was completely wretched; though previously I might have been in religious raptures. Frequently, when in prayer, I would have such heavenly manifestations, and such convictions wrought on my soul, that I

would rise from my knees with the fullest persuasion that Christ was truly at the door. Still I had not studied the Bible with careful reference to the doctrine of the Advent near. I thought the task to be a difficult one, and I did not feel that I had time then to enter upon it. But I could have no inward rest until I made a commencement.

I now began to search the Scriptures, without note or comment, for myself. I took the chart used to illustrate the visions of Daniel, merely to aid in keeping everything clear and distinct before my mind. It was humbling, notwithstanding all that God had done for me, to study the Bible with the aid of a chart, on which I had heretofore looked with so much contempt. There was the figure of a man in a certain attitude; and then, in different postures, the figures of various and most hideous beasts! The repugnance with which I regarded that chart cannot be well conceived. I thought it to have been conjured up by some dreamy, silly person, who was seeking to make everybody like himself. But why should I have had this deep-rooted prejudice against those symbols? There is man, a being proud of his capacities, allied to God, and the destined associate of angels: what symbol more appropriately chosen to illustrate the occurrence of the greatest events which the world has or will ever witness? There is the lion, the lord of the forest, at whose roar man himself trembles and turns pale; and there are the other mighty beasts of the field, next to man in the scale of being; what symbols more appropriate than these with which to mark the scale of time? Those symbols, those pictures, hideous as they appear, why, they are the language of the Bible. And supposing there should be just such a transfer to paper of all events recorded in the word of God, what kind of a scene would be presented before the eye? But the chart is in perfect obedience to the command of God, "Write the vision and make it plain upon tables, that he may run that readeth it." I was totally ignorant of just what the chart was designed to illustrate, and knew not what was the reasoning from it.

I cannot here relate what were my feelings as my investigations went on. I was astonished and humbled to observe the Babylonian kingdom represented by the head of gold; the Medo-Persian by the breast and arms of silver; the Grecian by the belly and thighs of brass; and the fourth kingdom by the legs of iron, and its divisions by the feet and toes of iron and of clay. And then to admit that our own and other proud nations were represented by the feet and toes, "part of iron and part of potter's clay," I could hardly brook; still I would believe it if I had good and sufficient proof for it. Pursuing my study, I was amazed, surprised, delighted, on discovering such a complete correspondence between the vision of Nebuchadnezzar and that of Daniel; and then finding such a perfect likeness between that seen by Daniel and by John the revelator, even to the number of days when the vision should expire. I could but think that John must have been very familiar with the book of Daniel; or that some of his book must have been penned without much inspiration. But I could reconcile the matter easier than this: it was of God, and he was taking these various means to remind man, at different and remote intervals from each other, that he was not slack concerning his promises, and that he might have some guage by which to ascertain how fast and at what period the sands of time should all run out. My Polyglot Bible was on my table, and aided me wonderfully in making speedy references to other portions of God's word. Such was the harmony between the books of Daniel and John, and other books of the Bible; so plainly did the book of Daniel and all the passages to which I had reference for the purpose of comparing scripture with scripture, teach the doctrine of the near approach of Christ, that I began to be suspicious of the edition of my Bible, and actually turned to the title-page to see by whom and when it was published. I know the reference column is the work of man; but still it appears singular, that man, years ago, and probably without any intention of teaching the Second Advent near, should make such happy references.

(To be Continued)

THE SECOND DEATH.

(Concluded.)

I HAVE NOW noticed all the passages, as far as I recollect, which can be claimed as teaching the doctrine of endless misery, upon which any material reliance can be placed, and have found them insufficient to sustain that fearful theory. Hence, I proceed to observe:

3. That the texts which speak definitely and unequivocally of the future retribution of the wicked, describe it as consisting in absolute and final destruction, and plainly forbid the idea that the second death is endless life in misery. See the following: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 9. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." Matt. vii. 13. "Whose end is destruction." Phil. iii. 19. "And fear not them which kill the body, but are not able to kill the soul; but fear him who is able to destroy both soul and body in hell." Matt. x. 28. "There is one law-giver who is able to save and to destroy." James iv. 12. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition (i. e., destruction) of ungodly men." 2 Pet. iii. 7. "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Acts iii. 23. "For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1. "As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world, . . . and shall cast them (the wicked) into a furnace of fire." Matt. xiii. 40, 42. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8.

Besides these express passages, the reader is referred to such declarations as the following, which he may readily find: "The end of the wicked shall be cut off;" "in a little while the wicked shall not be;" "he that soweth to the flesh shall of the flesh reap corruption;" "they are utterly consumed with terrors;" "they that have sinned without law shall also perish without law;" "and fiery indignation which shall devour the adversaries;" "the wages of sin is death;" "he that loveth his life shall lose it;" and "to whom is reserved the blackness of darkness forever."

The above passages and declarations are definite and unequivocal; and many similar ones might be added, and they cannot be reconciled with the notion of endless misery, without destroying the precision of language. In fact, the doctrine of final destruction, as now set forth, could not be more plainly taught. To sustain the opposite theory, the general current of the Scriptures must be turned from its natural import to mean something directly opposite to what the terms used signify when applied to other cases; and all this to support a theory which is at war with sober reason and common sense, and with every emotion of the benevolent heart.

4. The scripture declarations, often repeated, that God will judge and reward every man according to his works, plainly imply and confirm the foregoing view of the second death.

This rule, so manifestly just, pertains, as is evident, to the gospel system of procedure, and not to the original law of works, as if we were to be rewarded according to our works in a legal sense, we should all be finally condemned and lost. For the law curses every sinner, and we have all sinned. But a new system has been introduced, which promises a gracious reward to penitent and faithful believers, and threatens damnation to unbelievers, and metes out punishment in proportion to their guilt. Here, therefore, the question naturally occurs, what is the nature of their guilt? Is it infinite or only finite? If it is the latter, and not the former, then

a just punishment, as to positive misery, must be finite also. Positive, infinite misery for a finite offence, yea, for ever so many finite offences, would be evidently excessive. It would exceed the real desert of sin as eternity exceeds time. The advocates for endless misery usually allege that sin is an infinite evil, and hence infer that it deserves infinite punishment; i. e., endless misery. It is said the law is infinite because it is from an infinite being—that men are under infinite obligations to him—and that sin tends to do infinite mischief. For these reasons, sin is termed an infinite evil. But such reasoning is unsound. This liberal dealing in infinities is fraught with inconsistency and confusion. Allow that the law comes from an infinite being, that consideration does not make it an infinite law. We might as well argue that the smallest insect is infinite, because it has an infinite author. If the law were infinite, it would require infinite obedience, whereas it evidently does not. Its claims measure exactly with the capacities and opportunities of men which are finite. Sin is a great evil; but it is not and cannot be infinite. Infinite obligation could not be predicated of men without implying the infinitude of their beings. Neither can they do infinite mischief without investing them with infinite knowledge and power. This notion of the infinite evil of sin demanding infinite wretchedness, is altogether unfounded. And but a little sober argument is frequently sufficient to force its advocates to give it up. But when this is abandoned, the next resort for support for the doctrine of endless misery, is to the plea that although sin is finite, the wicked will be always sinning, and hence always deserving misery, so that their desert of suffering will always keep in advance of their present misery, and thus preclude the idea of its termination. To this plea, it is sufficient to reply that future punishment is inflicted for offences committed in this life, not afterwards. They are expressly said to “receive according to the deeds done in the body;” and these being finite, and no more, their misery must, of course, be finite. Endless wretchedness cannot be made out on this ground. As surely as God is just, and will treat the wicked according to their works, their actual suffering must at some future period cease.

If it be objected that this argument will lie equally against the notion that punishment will terminate in the extinction of conscious being, I would reply, that this part of the punishment is *negative*, and not *positive*, and whether God continues being, or not, is a matter of mere prerogative. No being has any claim for existence, unless he is obedient to God's will. Between the two theories, as now presented, there is an immeasurable difference. The forfeiture for disobedience is rightfully the loss of life. For “there is one lawgiver who is able to save and to destroy,” and whose unquestionable right it is to do so. In his wisdom and liberality, he has given man two chances to live, first by the law, and secondly by the gospel, and if he does not improve them, it is evidently right that he should die—and that after the infliction of few or many stripes, as the case may require, he should cease to be. If all that is meant by the infinite evil of sin, were, that it is such an evil as deserves severe pains, terminating in the final destruction of life and consciousness, the sentiment would not be objectionable, though we should object to the propriety of the term used to designate it. But this is not the light in which sin is regarded as an infinite evil. It is considered to be in such a sense infinite, as deserves infinite or unending misery; which view is manifestly excessive, and cannot be consistent with the just administration of Jehovah.

5. The endless misery of the wicked is incompatible with the manifested design of Christ's coming into the world; viz., to destroy both the works of the devil, and the devil himself, and to banish sin and misery from the universe, and restore things to the original state in which God pronounced all which he had made very good—otherwise to put all things under his feet, willingly if they can be, and by destruction of they cannot be.

Christ's purpose to destroy the devil, and all who are united with him, will be fully accomplished. His coming to destroy the works of the devil, and to abolish the devil himself, clearly implies the ex-

termination of everything belonging to this adversary's kingdom. How could he be represented as abolished, while remaining in active, malignant existence, foaming and raging against Zion's King? or how could his works be said to be destroyed, while myriads of his angels, and myriads and myriads of wicked men, are uttering blasphemies in the world of woe? If the work of destruction be complete, (and it cannot be reasonably doubted that it will be,) it must imply the utter extermination of wickedness and wicked agents. Perfect order cannot otherwise be restored in the universe. Surely, therefore, all the sinners of God's people, as foretold, “shall be cut off,” and “the wicked shall not be.”

The result of final holiness and happiness to all the remaining subjects of God's kingdom, is as clear and as certain, on this ground, as it would be upon the plan of universal salvation, while no countenance whatever is given to that erroneous system. And the mind which hates sin, and delights not in misery, finds a place where to rest, without witnessing unceasingly, the rage and misery of God's enemies.

From the foregoing subject we infer,

1. That the natural immortality of the soul is not a scriptural doctrine. There is indeed, immortality to the righteous, but it is exclusively by the gospel. If Christ had not come, died and risen, there could have been no such thing. Death would have reigned in everlasting silence.

The main plea for the natural immortality of the soul, i. e., its undying existence by virtue of its properties and constitution, is its innate desire of life, and dread of extinction. But this, as every candid person must see, is just as good an argument for universal salvation as for immortality. If the soul be naturally immortal, one of two things must necessarily follow, viz., universal salvation, or endless misery. The former, none that are deemed orthodox, will avow. And, is the latter so desirable that it must be held fast in the face of that vast amount of testimony to the contrary, which has been produced? Continued existence, simply considered, is indeed desirable; yea, it is desirable with some degree of pain. But it cannot be desirable under such extreme suffering as pertains to the future condition of the wicked. And it will not do to fritter away the torments of the damned, till their state becomes somewhat tolerable—yea, better than utter abolishment. The genuine doctrine of endless misery is, that the torment which will be endured will be in a burning lake, or at least a state of suffering fully equivalent. How can the advocates of such a destiny contemplate their theory without the utmost trembling and astonishment? But to this conclusion the doctrine of the soul's natural immortality necessarily impels them.

But to the honor of God, and the relief of the benevolent mind, the Bible does not teach this doctrine. Man in his first state was only a *probationer* for immortality; and while the gospel informs us that, though this was forfeited by sin, it can and will be secured to believers in Jesus, but not to unbelievers, their doom is not immortal misery, but a second death, effected by being cast into a lake of fire and brimstone: dreadful indeed, but infinitely less than the punishment of endless misery!

2. We infer that Christ did not come to exempt men from the death threatened in the law, but to redeem them from sin, and from a state of death—to ransom them from the power of the grave. It is not true that he died that we might not die, as originally threatened, for we *must* die. The law will have its course. He was in no sense a legal substitute. He verily died as a sacrifice for sin, and was perfected by sufferings; but not to render plenary satisfaction to divine justice, as is commonly taught. That would have closed the door to the reign of grace and forgiveness.

3. We infer that the system of redemption cannot be rightly and thoroughly understood without the adoption of the foregoing theory of the first and second deaths. As in arithmetic it is necessary to commence with the first principles in order to obtain a knowledge of the science, so in the present case it is necessary to commence with the original constitution, under which God placed our first father, in order to understand the system of redemption. We

must, especially, understand the true nature of the death penalty. A mistake here will involve the whole subject of redemption in darkness. If you make the law infinite, and the sin infinite, and the penalty infinite, you must either impeach the veracity of God, or utterly relinquish the hope of salvation. This has been sufficiently evinced by the foregoing remarks. But if you understand each as finite, then redemption is practicable. Through Christ we can have life again and immortality; and the penalty for the forfeiture through unbelief, will be obviously a just and reasonable punishment, viz., the second death.

4. We infer that the foregoing subject presents the best and strongest reasons for giving due warning to the wicked. We have seen that the threatening of death to man for violating the original law was not a vague and uncertain thing, but a serious and sure reality. The exactness and extent with which it has been fulfilled, presents a clear and striking view of the truth of God. “Hath he said, and shall he not do it?” None can evade this curse. Not merely fools, but wise men die. There is one event to all. “None can by any means redeem his brother, or give to God a ransom for him, that he should still live forever and not see corruption.” And what does this teach in regard to the second death—the death attendant on disobedience to the gospel? It teaches that it will surely be inflicted. As certainly as all men die the first death, such as do not obey the gospel will die the second. The same truth is pledged for the execution of the latter penalty that was pledged for the execution of the former. “How, then, shall we escape if we neglect so great salvation?” God's visiting the curse upon Adam and his posterity, and giving proof upon proof of the truth of his threatenings under the legal dispensation, shows his fixed determination to inflict the penalty of his gospel. Sinners should, therefore, be faithfully warned to “flee from the wrath to come.” There is nothing in the punishment of the second death which is excessive or impracticable—nothing which should create the least doubt as to its infliction. God actually means that the wicked “shall be damned,” and “destroyed without remedy.” Let all, therefore, of this character improve the timely warning given by the subject. “Repent and turn from all your transgressions, so iniquity shall not be your ruin.”

Mr. Innes, in his work on Domestic Religion, mentions a fact strikingly illustrative of the power of consistent conduct. A young man, when about to be ordained as a Christian minister, stated that at one period of his life he had been nearly betrayed into the principles of infidelity; “but,” he added, “there was one argument in favor of Christianity that I could never refute: the consistent conduct of my father.”

REASON OF INFIDELITY.—In the course of my experience in society, I have never met with an instance where a man took up the argument as an unbeliever in the truth of Christianity, but it might be traced to an irregularity in his moral conduct; thus confirming a frequent remark of mine, “When a man is opposed to Christianity, it is because Christianity is opposed to him.”—*Green's Reminiscences of Rev. Robert Hall.*

To be insensible under judgments, to be hardened by instruction, to be devoted to the appetites, to rest in our own righteousness, to glory in our shame, to oppose the conversion of men to God, to sport with Scripture, to revile goodness, and to slander the just, are nine things mentioned in the Bible as probable signs of final and total ruin.

To be impatient of reproof, weary of deeds of piety once delighted in, fond of works of taste to the neglect of the Scriptures, and severe in judging another man's conduct, are among the darkest signs in the lives of some who otherwise seem to be consistent Christians.

Some of the best men have left the world bitterly reproaching themselves for two things: lack of zeal, and lack of industry in the improvement of time.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JAN. 27, 1859.

IS SUNDAY THE TRUE SEVENTH DAY.

WHILE in Parma, Mich., not long since, I was informed that the M. E. minister of that place had preached against the Lord's Sabbath, and one of the positions taken by him was that Sunday was the true seventh day. Since that time I have received a copy of the *Wesleyan*, sent by some person, to me unknown, in which is an article headed "The Sabbath chronologically determined," in which the same Sunday-seventh-day theory is set forth. The writer says:

"This *original Sabbath* continued in force until that year, (A. M. 2512,) in which year the Israelites went out of Egypt. In that remarkable year two remarkable alterations were made by God's authority. First, the month which was anciently and throughout the Patriarchal dispensation, the seventh month of the year, was now ordered to become the first. Secondly, that which was anciently the seventh day of the week, was now ordered to become the first day of unleavened bread. This feast was appointed to continue seven days. They were themselves the seven days of the newly instituted week, and of the same authority with the original institution. This *newly instituted Sabbath*, was in force until the year of our Saviour's passion.

"It is much more to be wondered, that the change of the Sabbath at the going out of Egypt, should have been overlooked, than that it should be discovered, explained and proved. And it is worthy of remark that the religious solemnity which had hitherto been paid to the seventh day of the Patriarchal week, was transferred authoritatively to the first day of unleavened bread, on *what day of the week soever*, by the changeable course of the moon, it might happen to fall. In Genesis ii, 3, it is said, 'God blessed the seventh day.' But in Exodus xx, 11, we read, 'God blessed the Sabbath day.' The reason for substituting 'Sabbath day,' instead of 'Seventh day,' may be accounted for, it being evident that the Patriarchal Sabbath was not the seventh day of the week to an Israelite, but the first."

We read of darkening counsel by words without knowledge, but have seldom seen it carried out to such an extent as in the article from which the above extracts are taken. The theory cannot be sustained by any proof, or any just reasoning. The article is most deceptive, as it professes to determine its facts by astronomical calculations, by which the days of the week are ascertained from creation to the crucifixion; and therefore assumes to be more than a mere theory, even a demonstration. We will point out some of its fallacies and falsities.

1. The fourth commandment as given to Israel pointed out and enforced the Patriarchal or original Sabbath. The reason for its observance is the same as in Gen. ii; and these facts cannot be predicated of two different days.

2. The commandment wherein the Lord says he blessed the Sabbath day, defines it to be the seventh day, and not the sixth day, as the article avers: neither is it a seventh day peculiar to the Jews, and not the seventh to the Patriarchs, as the writer says, but the seventh day on which God rested, as in Gen. ii.

3. The Lord blessed it because he had rested on it, and not because he spared the Israelites when he slew the Egyptians.

4. The change of the month is distinctly stated, in the Scriptures, but no change of the weekly Sabbath is intimated, so that we cannot reason from one to the other.

5. The writer *blunders* in his calculation, for he says—"That which was anciently the seventh day of the week became the first day of unleavened bread," from which he argues that the original seventh day thenceforth became the sixth day of the "newly instituted week," whereas the first day of unleavened bread was on the *fifteenth day of the month, without*

any regard to the day of the week, and it could not continue to fall on the same day of the week, therefore it could not be the sixth day of the former or original week as he professes to have demonstrated, but would vary, as he elsewhere observes, "by the changeable course of the moon." Hence, if the week, at the commencement of each year, was counted from the fifteenth day of the first month, there must have been longer or shorter weeks or days intercalated in the week at the termination of the year in order to make the first week of the next year commence at that point. This is evident. But neither Scripture, history, astronomy, reason or common sense will allow of any such reckoning. He counts largely on the credulity of his readers, who expects such vagaries to pass for scientific demonstration.

6. The writer himself acknowledges the blunder, when he says that the religious solemnity which had hitherto been paid to the Patriarchal week, was transferred to the first day of unleavened bread, *on what day of the week soever it might happen to fall*. But he also says that by this act there was a "newly instituted week," and that the sixth day of the old week was made the seventh of the new. That is to say, the solemnity of the seventh day Sabbath was transferred to the sixth day of the week, whether it happened to be the sixth day or not!!!

7. Again he has multiplied the blunder, for he first said "that which was anciently the seventh day of the week, became the first day of unleavened bread;" and in the next paragraph said that "the religious solemnity which had been paid to the seventh day of the Patriarchal week was transferred to the first day of unleavened bread," which he first avers was the same identical seventh day of the Patriarchal week!! TRANSFERRED from the seventh day of the week to another day, falling on the seventh day of the week! Verily, astronomy is a great science.

The first day of unleavened bread was indeed a sabbath, but it was a yearly sabbath, fixed to a certain day of a month, not to a certain day of the week.

8. This theory impeaches the testimony of the Holy Ghost, by acclaiming that that was *not* the first day of the week, which inspiration declares *was* the first day of the week. This would make the New Testament record a fraud, which has deceived thousands, who have read in its pages that Christ arose on the first day of the week if it be so that he did not arise on the first day. Any candid, unprejudiced reader of the Bible will not be slow to see that there is but *one seventh day of the week* recognized in the Old and New Testaments.

A few such astronomical calculations, backed up by a few modern essays on geology, would save the modern Voltaires, and Paines, a deal of trouble, by making the Bible a mere toy in the hands of worldly-wise men to display their *learned folly*, by means of "science falsely so-called." J. H. W.

Will the *Wesleyan* please copy?

BIBLE CLASS AT PORTLAND, MAINE.

[Bro. Loughborough sends us the following report of a Bible Class held in Portland, Me., accompanied with the following note: "The day after I had completed this report, I received the *Review*, containing Bro. White's report. I send it along however; do with it as you think proper." We give it that our readers may have the benefit of both. Ed.]

WHILE giving lectures on the Sanctuary and its cleansing, in the hall occupied by the Adventists associated with the *Crisis*, a request was made of us to meet with them in Bible Class. The subject they wished to investigate, was the Sanctuary and its cleansing. To their proposition we readily assented.

When the class assembled, the writer of this was chosen to lead the class. I supposed from previous experience in Bible Classes, that it would be the business of the leader to ask questions, and thus draw out the opinion of each member of the class. But I soon became convinced that I was to be the class, and the congregation were to question me.

Our great desire being to get light before the people, we did not object to this arrangement, although it appeared to me, somewhat awkward.

The form which the subject of the class assumed, was, "Are there two apartments in the heavenly Sanctuary, and are there two kinds of service performed in that Sanctuary?" I will refer in this report to some of the principal texts and arguments which came before the class.

It was first suggested that Heb. ix, 23, 24, proved the existence of more than one holy place in heaven: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

On this text it was claimed that as the statement is made that "Christ is not entered into the holy places," (plural,) it must be that "the true" is also plural, and refers to more than one holy place, as Macknight's translation clearly states: "Christ hath not entered into the holy places made with hands, the images of the true holy places; but into heaven itself," &c.

Our *Crisis* friends claimed that this text simply taught that the earthly tabernacle was a figure of heaven itself, and that "the true" refers to one holy place in the heavens, in which Christ ministers accomplishing but one kind of service. We then asked if they wished to be understood that the two apartments on earth both met their antitype in the one apartment in heaven? This position they would not take; but in some remarks left us to infer (which we learn is their true position,) that the anti-type of the first apartment is not in heaven but on earth, and that Christ is only fulfilling the typical high priest's work. It was claimed that the high priest never ministered in the first apartment of the sanctuary, but only in the most holy place.

Our claim was that all the service which was accomplished in either apartment of the sanctuary was either directly the service of the high priest, or else accomplished under his superintendence. The service of the sanctuary was all the service of the high priest, although the work in the first apartment might in reality have been accomplished by those priests under him, who served in the order of their course.

To sustain the position that Christ performed but one kind of service, and that in the holiest, and that that service commenced when Christ ascended, Heb. ix, 19, was quoted. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." From this text it was claimed that Christ must have been performing his service in the anti-typical most holy place when Paul wrote to the Hebrews, or else he could not say "we have boldness to enter the holiest." At this point Bro. White introduced some criticisms on the term "holiest," showing that in the original Greek, the word rendered holiest, was in the plural, and should be rendered holies. He also introduced Macknight's translation of this text: "Well then, brethren, having boldness in the entrance of the holy places by the blood of Jesus." "Well," said one, "I don't know whether it is so or not; men have disputed our translation to sustain a great many notions." Said another, "I am not going to give up my Bible."

At this point we proposed the following question: If only the high priest's work in the most holy prefigures the work of Christ, what is represented by the service in the first apartment? "Well," says one, "the service in the first apartment was only a work preparatory to an atonement being made." Those priests, it was claimed, were not mediators, only the high priest was mediator. Thus they presented us with the idea that the people were three hundred and sixty-four days without a mediation. Another referred to 1 Pet. ii, 5, as an answer to the question, what is the antitype of the work in the first apartment?

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Our reply to this text was, that in the work of the first apartment of the sanctuary, blood was offered; but this text says nothing about offering blood. The text quoted, speaks of offering sacrifices. This we showed was not the service of the first apartment; but the sacrifices were offered on the altar of sacrifices which was placed in the court just before the door of the tabernacle of the congregation. See Ex. xl. 6. Again the demand was made for evidence to prove that a work is performed by the church on earth according with that accomplished by the priest in the first apartment of the earthly sanctuary. That work we showed was an offering of blood, and called for evidence to prove that the church thus made an offering of blood: No such testimony was presented. The reason is, no such testimony exists.

At this point, Heb. vi. 19, 20, was quoted to show that Christ was performing his work in the holiest apartment of the new covenant Sanctuary, when Paul wrote to the Hebrews. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail: whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." The argument based on this text was, that there was but one vail in the typical sanctuary, and that was between the first and second apartments. And as Christ was said to be within the vail, it must be that he was in the most holy of the antitypical Sanctuary. We objected to this, that Paul taught, [Heb. ix. 2, 3,] that there were two vails in the typical sanctuary. "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. (Margin, holy.) And after the second vail, the tabernacle, which is called the holiest of all." It is apparent to every candid reader, that there could not be a second without a first. So we claimed if the sanctuary had a second vail, it must have had two vails. So the fact that Christ was within the vail in the days of Paul would not prove that he was within the second apartment.

Our friends who were contending that Christ was in the holiest when Paul wrote, thought this statement of Paul's concerning the second vail, must be a wrong translation, or a misprint. We asked their authority for claiming that it was a wrong translation; but no such evidence was presented, save their statement that the earthly sanctuary had but one vail. These proved to be the same individuals who a few moments before had declared their intention to stick to their Bibles.

An effort was made to draw out the true position of these persons on the Sanctuary question; but the questions proposed for this purpose they carefully evaded. Their true position we have since learned to be, that the new-covenant Sanctuary is both heaven and earth; that while the service of the first apartment is being carried out by men on earth, Christ is fulfilling the service of the most holy in heaven; and that the blue sky is the vail between the two apartments.

By them it was claimed, that when we read "Unto two thousand three hundred days then shall the Sanctuary be cleansed," it means that at the termination of that period Christ's work will be completed, and the atonement for sinners be ended. This conclusion might perhaps be drawn, if the text said, "Then the Sanctuary shall have been cleansed;" but I cannot see how such a conclusion can be drawn from our present version of the text.

Were we to admit the view noticed above, that Christ performs the work of the holiest in heaven, while men on earth are fulfilling the service of the first apartment, then we could no longer claim that there was analogy between the work in the typical, and that accomplished in the antitypical Sanctuary; for there was to be no man in the tabernacle of the congregation while the high priest went into the second apartment to fulfill his work there, and make an

atonement. See Lev. xvi. 17. So if the position were true that the service of the second apartment commenced when Christ ascended, then no first apartment service has yet been accomplished; for there was (in the type) no service in the first apartment while the high priest was accomplishing his service in the most holy place. But the service in the most holy place cleanses the Sanctuary, (which is the high priest's service) and carries us to the end of probation for sinners. The above positions being admitted, there never would be a first apartment service. But we learn that the priests on earth "served to an example of heavenly things." Heb. viii. 5. Then the service of both apartments was an example, and there must be a service in heaven, answering to the first apartment service on earth.

As the Sanctuary is not said to be a pattern of things in earth and heaven, but "patterns of things in heaven," [Heb. ix. 23,] both apartments of the antitypical Sanctuary must be in heaven. If the blue sky which surrounds the earth is the vail of the Sanctuary, of course heaven must be the outer apartment, and the earth being entirely surrounded by the vail, (blue sky,) would be more properly called that within the vail. J. N. LOUGHBOROUGH.

Monterey, Mich., Jan. 12th, 1859.

LETTER FROM BRO. BOURDEAU.

BRO. SMITH: I am still encouraged to press my way on to mount Zion, and to do what I can in my sphere for the advancement of the cause of truth among my fellow-men. Since I have fully embraced the truth, I have realized in a measure that my progress in the way of life is proportionate to the efforts I make to reveal to others what the Lord has revealed to me; and therefore I have endeavored to act my part in proclaiming the message that is so precious to God's people in these last days of peril.

During the past Summer I have made some efforts to disseminate the sanctifying truths of the Third Angel among my own people; but my plans have been somewhat frustrated by a certain Eld. Letourneau, formerly from France. This individual has become the pastor of the French Baptist church of Enosburgh, to which I once belonged, and he has done all he could to influence the members of his church against those who keep the Commandments of God and the Faith of Jesus. But thank the Lord, his folly is being known! There are many of our old Baptist friends that are not disposed to receive all of Eld. L.'s testimony; and they visit us occasionally for the express purpose of conversing with us on the doctrines that we advocate. We bid them a hearty welcome, and gladly lead their minds in the channel of present truth.

For a few weeks past I have been laboring with Bro. Evans; and truly the Lord has blessed and strengthened us while we have endeavored, in our weakness, to proclaim the Third Angel's Message. We have held meetings in the following places: Samsonville, Sutton, Canada East, East Richford, Richford Mountain, (among the French,) and Jay.

At Samsonville we gave one lecture for the special benefit of a few honest souls who had been in the Advent movement, and still retained their integrity; and we firmly believe that the truths spoken will have their desired effect.

At Sutton, we had intended to give several lectures; but the inclemency of the weather prevented us from accomplishing our design. We held but one meeting in this place, and spoke on the signs of the times. When we had got through speaking, we remarked that the time was at the disposal of our hearers; and immediately Mr. Akins, a Methodist preacher, who had been bitterly opposed to Sabbath-keepers, arose and subscribed to the sentiments that we had advanced, and in his closing remarks said, "I did not expect to hear the truth, but I have heard it." This man is a fair sample of many that yet remain with the churches. If the truth was only presented to them they would heartily subscribe to it, and exclaim, "I have been disappointed: I did not expect

to hear the truth, but I have heard it!" The Lord help us to exert such an influence by our deeds and words, that the many honest souls that now grope their way in darkness may see the light and be led to walk in it.

At East Richford, we had much freedom in speaking on the conditions of eternal life, and on the Sabbath of the fourth commandment, and in opening our hearts to Mr. Chase, a Baptist minister, who has preached one year to the French of Enosburgh and Montgomery, and who has for some time past lectured in favor of Sunday-keeping. He acknowledged that we presented ideas that were entirely new to him. My prayer is that the Lord may put in his heart to weigh well what he has heard, and lead him to see the error of his way.

At Richford Mountain, we had the pleasure of speaking to several French Baptists who understand both the French and English languages; and they paid the very best of attention to the truths that we advanced, and said that they would long remember what they had heard, and requested that we should remember them in our prayers. Previous to this meeting, my brother and myself had given several lectures in our own language to the people of this place, and given them quite a number of our French tracts. I believe there are a few jewels here who will divest themselves of their errors and traditions and decide to suffer a while with God's people, that they may be prepared to stand when Jesus shall appear.

At Jay, we gave a course of seven lectures, and the interest of our meetings increased till our lectures closed; and four decided to keep the Commandments of God and the Faith of Jesus. Others acknowledged that we had the truth. We trust that the churches of Enosburgh and Richford will not forget that there is a little band of Sabbath-keepers in Jay that need their help. Come, brethren, remember what it has cost the poor messengers to carry you the truth, and make efforts to help those who are trying to help themselves.

When I consider the pit of awful darkness and confusion in which I wandered before the Lord showed me the bright and straight path that the Israel of God are traveling in these perilous times, and when I also consider what the Lord has done for me since I have decided to follow with God's dear saints in the way of life, I can heartily say with David, "Praise the Lord; for he is good: for his mercy endureth for ever." And I also feel like saying, What can I do for the Lord in return for his great lovingkindness to me? I have many things to do for my kind heavenly Father. We all have important duties to perform. The Lord has done much for us as a people, and he requires much at our hand, that he may be glorified through us, and that he may consistently help us to prepare for the scenes through which we shall be called to pass, and finally stand when the Saviour comes in his glory.

I know that the conflicts which are before us are great, and that our foes are formidable; but I also know that great and mighty is our Captain! He has never lost a battle; and those who have followed his directions have ever come off victorious over all their foes. The directions of Christ are plain: all can understand them. The christian armor is perfect; and all those whose hearts are subdued by divine grace, can wear it, and with it fight successfully the battles of the Lord.

Brethren, we can be strong in the Lord, and in the power of his might; for he who is the chief Head of the church has promised to impart strength to all his followers. We should be strong in the Lord; (Eph. vi. 10;) for it is the strong that cause their enemies to tremble and flee, and thus glorify Him who shall destroy all those who hate righteousness, and take pleasure in iniquity. We must be strong and courageous, in order to stand in the time of trouble that shall try men's souls. Let us then lay aside every weight, and the sin that doth so easily beset us; the sin that prevents us from taking God at his word, and claiming his promises as ours, and that deprives us of so many blessings that we might enjoy, if we only were willing to believe that the Bible is our book, that the blessings it contains are our blessings, and that the Saviour it brings to our view is our Saviour, brother and friend; and that we are heirs with him to that inheritance which is in reserve for them that truly love the appearing of Christ. I thank God for the christian's hope. It rejoices and comforts my heart when I am called to wage war with the foes of God, and when I am called to part with those that are dear to me. I shall try to fight the good fight, and lay hold on eternal life, that when He who is my life shall appear, I may with all the dear saints plant my glad feet on Mount Zion.

DANIEL T. BOURDEAU.

West Enosburgh, Vt., Jan. 7th, 1859.

A SOLILOQUY.

DEAR Lord and must I be like thee,
Before I heaven gain?
A vile and sinful worm like me,
Thy image here maintain.

And must this stubborn heart of mine,
Yield up each idol here?
And have no other will but thine,
Before I glory share?

Must every vile affection here,
Within my heart secure,
Be rooted out and grace appear,
And all my thoughts be pure?

Great is the work, oh Lord, I see,
To be a christian, true;
A sinner vile, I come to thee,
That thou the work may'st do.

Oh speak the word! it shall be done;
I'll put my trust in thee;
Oh bid dark unbelief be gone—
I must salvation see.

Thou art my only hope and trust;
No arm of flesh can save;
Myself I'd humble in the dust,
While I thy mercy crave.

Thou art the Way, the Life, the Truth;
Thou art the God most high;
I sought thee in the days of youth,
And still to thee I cry.

Then come just now and fill my heart,
With grace and love divine;
Thy righteousness to me impart,
The glory shall be thine.

Then shall my walk with thine compare,
While journeying here below;
My interest will be centered there,
From whence my blessings flow.

DELPHIA J. FRISBIE.

Battle Creek, Mich.

The Sons of God.

"BELOVED now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." 1 John iii, 2, 3. We find that God's people are required to be a pure people, and that this is an individual work. "He that hath this hope in him, purifieth himself." I understand John has reference to the second coming of our Lord; and who have, or who should have a more lively hope than those who are keeping the Commandments of God and the Faith of Jesus? We are not left to our own conceptions how we are to purify ourselves; but the Scriptures are "profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Says Peter, "Seeing ye have purified yourselves in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. i, 22. "Wherefore laying aside all filthiness and superfluity of naughtiness, receive with meekness the engrafted word which is able to save your souls." James i, 21. "But be ye doers of the word, and not hearers only, deceiving your own selves."

We find by these quotations that the child of God has something to do, a work to perform; "for if any man be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass, and goeth his way, and forgetteth what manner of man he was." We may have faith in the word of God; but unless our works correspond with our faith, it will avail us nothing; for says James, "Ye see then how that by works a man is justified, and not by faith only." Jas. ii, 24. How important it is, that those who believe that Jesus is near even at the doors; that soon the unmingled wrath of God is to be poured out upon all those who do not heed the testimony of the third angel, should square their lives by the Word, and "be hewed by the prophets," and be not only "hearers of the Word, but doers also."

God will hold us responsible for the light of his truth which has shone upon our pathway. What more could God do for his people than he has done?

While the professed people of God are left to grope their way in darkness. God has favored us with the light of present truth; and as we have the truth let us walk in it; for says Jesus, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John viii, 31, 32. Then let us "walk in the light, while we have the light;" for says Paul, "Ye are all the children of light, and the children of the day; we are not of the night nor of darkness, therefore let us not sleep as do others, but let us watch and be sober." 1 Thess. iii, 5, 6. And let us heed the admonition of Jesus, "to have our loins girt about with truth, and our lights burning, and we ourselves like unto men that wait for their Lord when he shall return from the wedding; that when he cometh and knocketh, we may open to him immediately." John xii, 35, 36. May the language of our hearts be with the poet,

"We want the truth on every point,
We want the truth to practice by."

H. M. KENYON.

Monterey, Mich., Jan., 1859.

The True Witness.

How important it is that we take heed to Him who counsels us to buy of him gold tried in the fire that we may be rich, white raiment that we may be clothed, and to anoint our eyes with eye-salve that we may see. I believe that now, truly, is the time to apply it; for we see that Satan is working in every manner conceivable, to draw away our minds from things which pertain to eternal life, knowing that his time is short.

My desire is that I may take heed to the faithful and true Witness, who knoweth our works, and at last overcome and sit with him on his throne, even as he overcame, and has set down with his Father in his throne.

JOHN NEWTON.

Ware, Mass.

Cruelty to Animals.

Is it not high time that the children of God lift their voices and cry out against this great evil? Is it not to be feared that this evil is practised to some extent among professed Sabbath-keepers? So far as my individual experience goes, I have seen it carried to an almost alarming extent. Ought this to be so? Can the spirit of malicious cruelty to dumb brutes and the Spirit of God dwell together? Then, dear brethren, let us all that are brought in contact with this great evil, lift up our voices against it, and put it away from among our ranks.

D. W. EMERSON.

Malta, Ills.

Letters.

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

From Bro. Palmer.

BRO. SMITH: For the first time I attempt through the *Review* to unite my testimony with the saints of God scattered abroad. I feel to praise God for his mercy and love, in sending the Third Angel's Message this way. Truly the Lord has been very good to us here in Colon. And when I look around and see my neighbors and friends, who with me and others, heard and confessed the truth, turning away and denying God's law and reproaching those who keep it, I tremble for them, fearing it is with them as it is said in Heb. vi, 4-7, of a class who had turned away from the truth. In view of these things I am led to cry out, O, God, spare thy people! keep them from being tempted above that which they are able to bear, but with every temptation provide a way of escape.

Brethren and sisters, my daily prayer to God is, that he may help us to keep the truth and exercise a living faith, and be united; for then, and only then shall we be "comely as Jerusalem, and terrible as an army with banners." O let us tread the world under our feet, and hold the truth of God up before the people in all we do and say.

I want to get so near to God and live so like our blessed Pattern, that the world will persecute and

hate me for his name's sake; then I shall feel how truly worthless is the honor of this vain world.

The little band of Sabbath-keepers here were much refreshed by a visit from Bro. J. H. Waggoner, who preached to us last Sabbath and First-day. Truly his teaching made glad our hearts, as he gave to each a portion in due season. His visit was, it would seem, directed by the Lord; for a few days previous to his coming, a young man about four miles south of us, had after reading some of our books on the Sabbath, and law of God, introduced as a question for debate at their school house, the following: *Resolved* that the seventh day is the true Sabbath. The rule of debate was that nothing but Bible could be used as proof. Bro. W. came just in time; for the young man (not yet a Sabbath-keeper,) had sent down to have some of the brethren come to his help; and Bro. W. went, and gave them plain testimony from God's word, and completely overthrew every argument, and inference, and vain tradition which they offered. I hear that some of them are quite-silenced about the question, and one man came to me to learn something of our position. I gave him some tracts to read, and with them my prayer that God would direct his mind, and teach him to repent, believe, and obey.

Brethren and sisters, I ask an interest in your prayers that I may be enabled to receive all truth and obey it, and always be ready to give an answer to every man that asks a reason of my hope.

May the Lord direct us all into the patient waiting for Christ, knowing that if we suffer with and for him, we shall also reign with him when he comes in his kingdom. "Even so, come Lord Jesus, come quickly." Amen.

C. L. PALMER.

Colon, Mich.

From Bro. Emerson.

BRO. SMITH: I take this opportunity to let the dear saints scattered abroad know what the Lord is doing for us in this place. I feel to praise God's holy name, that I have through his infinite goodness and mercy, been enabled to see the error of my ways and turn my feet into the strait and narrow path that the blessed Saviour marked out for his followers. I pray that God may help us to realize the awful responsibility that rests upon us in these last days.

Dear brethren and sisters, do we realize it? I feel at times that I do not as I ought. But I can truly say my path grows brighter day by day.

I have a brother who came to see me, with his mind thoroughly prejudiced against the Sabbath; but all his preconceived ideas had to fall before the plain testimony of God's holy word; he went away resolved to no longer follow the traditions of men, but to keep the commandments of God. My prayer is that he may prove faithful. He was brought out in the great revival last winter.

May the Lord help us to arise and put on the whole armor, and fight manfully the good fight, that we may receive a crown of immortal glory at the appearing of our blessed Lord and Saviour.

Your brother striving to overcome.

D. W. EMERSON.

Malta, Ills.

From Bro. Wedge.

BRO. SMITH: It has been upward of two years since I moved to this State. During this time we have not seen any that keep the true Sabbath. Still we are trying to keep the Commandments of God and the Faith of Jesus. As we have not the privilege of meeting with people of like faith, we feel sometimes very lonely; but in reading the *Review*, we gain light and strength in the truths of the blessed gospel.

I believe we are living in the last days, and that Christ will soon come to call his people home. My determination is to be of that number who will get the victory over the beast, and over his mark, and the number of his name. Truth will turn the victory on Zion's side. I have tried in my weak manner to convince some of the present truth. Some acknowledge that we have the true Sabbath, and would be glad to hear the Advent doctrine preached. I was

talking recently with a member of the Lutheran church. He manifested a desire to hear the Third Angel's message, and thought the church would open their house to hear the views proclaimed. My desire is that the Lord would send some Advent speaker this way.

Striving for the kingdom,

WM. WEDGE.

Winchester, Iowa, Jan., 1859.

From Bro. Morse.

BRO. SMITH: Permit me to say a few words through the *Review*, to the saints scattered abroad. This is the first time for more than three years that I have felt it my duty to write a communication to be read by the numerous friends of the Cause. I might go on and give some reasons for this long silence did it seem duty to me, but those who are acquainted, or have been acquainted with me will forgive me in this without any further reasons. For more than two years past I have often felt that my position was like the lone tree standing upon the broad prairie, exposed to all the storms and tempests of earth; and I cannot help calling to mind some of those scenes while I write. O how oft sorrow has filled my heart until tears my cheeks have wet.

Before I go further, I would say that I now write in reference to the doings of the church in Randolph, Vt., the spring after I left that State, which were published in the *Review* in relation to me. Those that took the *Review* well know what it was; and, strange as it may seem to my dear brethren, I have never been able to see and feel those charges to be true against me until within the last two weeks. I can now say to all of my brethren and sisters, if I may be allowed the expression, that I feel truly that God has forgiven me, and I greatly desire you to, and again extend the hand of fellowship. Though unworthy, my attachment to the Cause of present truth, and to those who are teaching the Third Angel's Message, the Sabbath, and other kindred truths, never was so strong as now. Although I have been seemingly alone, and separated from you in this far off land for nearly three years, and much of the time weighed down with trials, and almost overcharged with the cares of this life, yet I never doubted that we were bearing the last message of mercy that ever would be given to this world.

Many times my poor heart has been quite light, and spirits free, in trying to defend it. I can truly say that the trials through which I have been passing have done me good, although I have felt sometimes that they were greater than I could bear. Yet, as the Scripture says, "Tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed." I feel that these words are true in my case. I do feel willing to bear and suffer much more than I ever did before in my life. I trust that some of the dross has been purged away. I feel that my whole being is now thrown into this blessed Cause. Never did I feel the weight of it as I have for a few days past. I have tried to lay all upon the altar, and dedicate my all to the Lord anew.

And in conclusion I would say, dear brethren, give me a place among you, let me share in your burthens and trials, your joys and sorrows, though unworthy; and although I may not be able to make amends fully for the past now, still I hope and fondly trust that I shall be able to, with the blessing of the Lord, sooner or later. I am resolved to persevere, and go through to the kingdom.

Your unworthy brother in tribulation.

WASHINGTON MORSE.

Deerfield, Minn. Jan., 1859.

From Bro. Fishell.

BRO. SMITH: I now write to have some one of the messengers come here and give a course of lectures. We have been here over one year, and some have been very anxious to hear the Third Angel's Message. Three have commenced keeping the Sabbath. Others are very anxious to hear. We expected Bro. Rhodes here, but he did not come. Some were very much disappointed. There is a preacher here, an able and

a good man. He says he wants to hear. We think much good might be done if some one could come soon.

Bro. Smith, will you please to try and have some one come. Their expenses will all be provided for. We would like to have the appointment given in the *Review*, if convenient. We live three miles up the river from Grand Ledge, Eaton Co., Mich.

JOHN FISHELL, JR.

NOTE.—We can only make public these calls for help; and those whose calling it is to proclaim the truth by word of mouth, seeing these openings, and hearing these Macedonian cries, must act in reference to them according to their own convictions of duty.—
ED.

From Sister Smith.

DEAR BRETHREN AND SISTERS: I write because I feel constrained thus to do. About three weeks since my mind was exercised with peculiar love for the children of God. I never before so realized the strength and glory of their being united, and one in Christ Jesus. O, thought I, the refreshing is coming! God is about to shed abroad his love in the hearts of the honest ones who will give up all for him and his cause. This will fit them for the loud cry of the third angel, and the latter rain. I felt a desire to see them all, that I might tell them of the love that was glowing in my heart. It then occurred to me that I could speak to many of them through the *Review*.

I have prized the paper since it first started with the present truth, and have professed to believe it of the Lord; but since this exercise of mind, I have felt a living witness, a consciousness within, better felt than described, that the *Review* is approved of the Lord, and those connected with it are his people; and however much I may have prized it in past time, it is now doubly dear. This reminds me of an incident in April of 1843. I had for some months professed to believe the Lord was coming, but did not feel the assurance I wanted. While reading a pamphlet, "The Test of Saving Faith," I resolved to seek until I obtained the evidence I desired. I found the faith, and a great blessing with it; and could say without a doubt from that time till the tenth day of the seventh month passed, The Lord is coming!

This inward teaching can be no hindrance, and does not by any means supercede the necessity of understanding the argument from the word of God, which must be a great privilege to those able to do so. The commandments of God, all can understand, with the Faith of Jesus, and all my keep them and enter into life. The love of God in the heart will overcome a selfish and covetous disposition, and love of the world. It will make us esteem others better than ourselves. We shall feel that no glory belongs to us if we have not, as yet, been publicly rebuked and classed among the erring. "Let him that thinketh he standeth take heed lest he fall. The Lord scourgeth every son whom he receiveth, and he knows what will best effect a reconciliation. Pride must be humbled, and we must be kept in the furnace till the dross is consumed. There may be a calm, the result of cases being so separate that they are left without chastisement, of whom it may have been said, They are joined to their idols, let them alone. Who has not reason to fear while indulging in sin that the Spirit is being grieved for the last time? Sin so blinds the mind, and darkens the understanding, that it makes us insensible to our condition. Some may apparently be in fellowship with the saints whose last chance has passed unimproved. But the separation must come. When the love of God takes full possession of the heart, in each will be seen the image of Jesus. Past wrongs will be forgiven and forgotten in the simplicity and love that will pervade their entire being. Their interests will be one. Each will lay his own advantage by to do his brother good. Those who are lovers of themselves, their gold, appetites and passions, more than lovers of God and his cause, will not go with this united company. Their faces will gather blackness, and they will want to hide from the light of the glory that will attend those ful-

ly prepared to work for God. We shall then discern between him that serveth God and him that serveth him not. How precious the passing moments to those for whom there is yet hope! May we so improve them that we may have eternal life.

MRS. R. SMITH.

West Wilton, N. H., Jan. 6th, 1859.

From Bro. VanGorder.

BRO. SMITH: I can say I rejoice in the present truth. I feel encouraged to press my way onward, and to grow in grace. "They that feared the Lord spake often one to another." How true it is that they that truly fear the Lord and are trying to keep all his commandments, earnestly desire to hear from the brethren. How cheering it is to hear from the East and West, that there are a few who are willing to sacrifice all on earth, for the hope of an inheritance in Christ's glorious kingdom. O let us be more engaged, for the time is very short. Knowing this, it stands us in hand to be up and work out our own salvation; because no one else can do it for us. Every one has a work to do, and the place to commence is with ourselves. We cannot hope to be saved through the obedience of any but Christ. Then let every one of us act for ourselves, serving God as we should, "that others, although they speak evil against us, may by our good works, which they shall behold, be led to glorify God." Can we have our affections placed on things of the world and in heaven too? Our Saviour said, "You cannot serve God and mammon." Let us serve God. "Where your treasure is, there will your heart be also." Let us lay up our treasure in heaven. "A tree is known by its fruit." O let every action and every word prove our profession. It is believed that actions speak louder than words, and if our general deportment (which is the fruit) is not good, we shall be condemned by those around us, and shall not lead them to glorify God.

O that we could comprehend the Third Angel's Message more fully. Although we profess it, do we in reality realize that we are living in the very last end of the world? that our Redeemer will soon come to take his ransomed people home? O, what a solemn thought! What a truly solemn time to all who have a realizing sense of the present state of the world, and know that the present is the last message of mercy to man! May the Lord help us to have our whole heart in the work.

Brethren and sisters, we can all help by placing works already published in the hands of our friends, and praying God to bless the effort put forth to do good. Remember the prayer of faith will be heard, and ours is a prayer-answering God. We do not pray enough. There is strength in prayer. Let us have faith, and pray as did Elijah, be fervent in spirit serving the Lord.

Yours striving for the kingdom.

I. N. VANGORDER.

Herrnsville, Pa., Jan. 9th, 1859.

Sister C. Foreman writes from Finley, Ohio, Dec. 1858: "I have felt sometimes almost ready to sink under the opposing influences that have been thrown around me; but when I would take the *Review* and read it, the truths that it advocates seemed clear to me, and I could then with renewed courage meet the next opposition; and I assure you to-day that I have no disposition to turn back, although the opposition is strong, and the enemy is wroth because I try to keep the commandments of God and the faith of Jesus."

As he who prayeth that he may not be burned, and then runneth into the fire, so is he that saith, "Lead me not into temptation," and then, without necessity subjects his principles to trial.

If God were to refuse to pardon, sanctify, and save a poor crying sinner, he would thereby refuse to glorify himself: pray then as Jesus did, "Father glorify thy name:" glorify it in my salvation.

When the sweetness of divine mercy is enjoyed, the heart is cheerfully surrendered to the Lord.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JAN. 27, 1859.

WE have been favored with a visit from Bro. J. N. Andrews of Iowa. He spoke twice at the House of Prayer, Sabbath, Jan. 15th. It was an intellectual and spiritual feast to the Battle Creek church. He has gone East on an important mission. His health is good, and with returning health he enjoys his former strength and vigor of mind. We pen these lines with emotions of deepest gratitude to God for his tender care for our dear brother. His present address is Rochester, N. Y., care of J. T. Orton.

Material for a Converted World.

Those who are bolstering themselves up in ideas of peace and safety, under the delusive notion of a world's conversion, ought certainly to be treated to all facts which may come to light, bearing upon this question, that they may draw from them all the consolation which such facts are capable of affording. The following startling declarations ought to be sufficient, it would seem, to rouse a person from the deepest sleep into which this opiate belief could possibly lull him. The first relates to pernicious works, and the greediness with which they are devoured by the rising generation. It says:

"A secular paper, referring to the great sale of pernicious works, says that if the true amount were known, good citizens would lose hope for the morals and principles of the rising generation. A committee of the English House of Commons in 1851, reported that twenty-nine millions of immoral and infidel publications were annually sold; and were the facts of the sale of such books in this country known, they would be scarcely less appalling."

Here is another, showing the character of the foreign heathen, for whose conversion so much is expended, to the neglect of those nearer home:

"A missionary of one of the sects, Rev. J. O. Beecher, seaman's chaplain at Hong Kong, expresses his opinion of the Chinese character. He writes to the 'Sailor's Magazine' as follows: 'I am more and more disgusted with Chinese character every day. China is a moral Golgotha for sailors, and physical, too. It is heart sickening to see and hear from day to day the effects of vice and immorality, and mournful to walk over graveyards, where row after row of stoneless graves tell how many friendless wanderers have fallen by the way, and laid their bones in a strange land. The Chinese are a lying, thieving, licentious race, defiling everything which comes in contact with them, deceiving from a natural instinct to deceive. It aggravates me beyond measure to see so much expended here to christianize the Chinese, while in the whole of India and China, so far as I know, Shanghai excepted, sailors, our own people, are all adrift, robbed, deceived, plundered and murdered by these miserable heathens.'—N. Y. Evangelist."

To Correspondents.

QUERY.—If the death pronounced upon Adam was corporeal death, and if that is the first death, and if the second death is after the sinner has been raised from such death, what death is that spoken of in Eph. ii, 1?

H. J. KITTLE.

ANS.—The very death there described; namely, being dead in trespasses and sins. That the unsanctified state of the sinner is represented as a state of death, none will deny. But to make this the death threatened to Adam, as some do, is to confound the crime with the penalty. We have always considered that very profound theology, ironically speaking, which would make God say to Adam, In the day thou sinnest, thou shalt surely be a sinner!

QUERY.—If a Sabbath-day's journey is only a half a mile, is it right to go four or five miles to meeting on the Sabbath?

WM. POTTER.

ANS.—By comparing together John xi, 18; (margin;) Luke xxiv, 50; and Acts i, 12, we learn that what was called a Sabbath-day's journey amounted to about two of our miles. But we find no directions in the Bible touching this Sabbath-day's journey. We find no divine command limiting the distance a man might travel on the Sabbath-day. This was wholly the work of Jewish tradition. As such we recognize in it no authority. To travel any reasonable distance in obedience to the injunction to hold, on the Sabbath, a holy convocation, we should not consider wrong.

A. Lanphear; We have three kinds of English pocket

Bibles for sale. One in size and shape about like Am. Tract Society Bibles; but a larger and clearer print, linen paper, with marg. references. Price \$1.50, postage 17 cts. Another like the common English Bibles, with refs. after each verse, instead of in the margin. Price \$1.50, postage 12 cts. Another, small size, fine print. Price \$1, postage 8 cts. These Bibles are all well bound, either in colored calf or morocco. Those who order by mail are to send the postage in addition to the price.

Freedom of Speech.

At the annual meeting of the New England Association in Columbus, Ohio, the "Rev. Mr. Nye" in his address uttered the following:

"Here in these glorious valleys of the West we are to imitate these deeds (of the Pilgrims). The individual rather than a party, the individual rather than the church. I am afraid that we lack the nerve and charity here to carry out these ideas. Let every one resolve to think, act, and speak for himself. A man should not bow down to majorities or mobs, but hold fast to his own faith, and be true to his own thought, though all the parties in the world, and all the sects in the church, should pronounce anathemas upon his head. Let this be our motto, men and women from New England, and the God of our fathers shall be our God and our guide forever!" "The Pilgrims came hither to speak for themselves. They fought to found a Commonwealth without a King, and church without a Bishop or Priest."

These sentiments are worthy to be engraved in the rocks in the most public places. The fears expressed above are realized, and this is the difficulty in the church. Let the professors of the day "carry out these ideas," and they will no longer escape persecution.

M. E. CORNELL.

Union of Church and State.

In an oration at Canandaigua, Mich., Mr. Bates, a popular Presbyterian minister of Almont, said:

"I do not see why we may not look for a union of Political and Ecclesiastical power to bring in the Millennium."

To the same effect the Nashville Christian Advocate says: "We must take ecclesiastical oversight of this country. . . . We ought to have done this in a great measure long ago. . . . We are going to do it." When this is done we shall have an "image to the beast."

On Thursday of last week, Rev. Father Boyle, a Roman Catholic priest, opened the Senate in full priest's dress—with surplice and cassock. This is the first occasion since the foundation of the Government when the entire vestments of a Roman Catholic clergyman have been worn in such service in either chamber of Congress.

Business Department.

Business Notes.

C. L. Gordon, Conway: What State?
M. E. Cornell: Sr. Guider's paper has never been stopped. It goes regularly directed to 86 Pleasant St. Is this the right number?

H. Roberts returns his paper without giving his P. O. address. Who can inform us where he lives?

Wm. Peabody: Received.

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.

C. L. Gordon, M. Borden, Wm. Lawton, R. F. Cottrell, J. W. Raymond, M. M. Linger, I. N. VanGorder, P. Conklin, D. T. Borden, P. Mangin, J. Lindsey, S. H. Peck, A. Caldwell, Jno. H. Mills, W. Morse, N. N. Anway, T. E. Thorp, M. A. Gibson, S. C. Corey, E. Payne, Wm. Potter, S. A. Darfee, F. Ramsey, E. L. Bascom, L. Butler, H. Grover, E. J. Wagner, E. B. Saunders, S. E. Bates, H. J. Kittle, A. S. Hutchins, J. Stryker, A. Lanphear, Wm. S. Ingraham, T. J. Carpenter, D. Sevey.

Receipts.

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

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Jas. Lane 1.00, xv.1. S. H. Peck 1.00, xv.1. M. M. Linger 2.00, xiv.1. A. Baldwin 1.00, xiv.2. Mary Borden 0.75, xiv.7. F. Ramsey 1.00, xiv.1. M. H. Irish 1.00, xiii.11. Mrs. Saml. C. Castle 1.00, xv.10. Wm. Potter 0.60, xiv.1. E. Payne 1.00, xiv.1. S. C. Corey 1.00, xiv.10. S. A. Hallock 2.00, xv.1. A. C. Hudson (50 cts each for Mrs. B. Ray, Mrs. T. Neely, Mrs. C. Johnson) 1.50, each to xiv.10. A. Lanphear, 1.00, xiii.14. H. J. Kittle 1.00, xiv.1. D. Sevey 2.00, xv.1. J. Stryker 1.50, xv.14.

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