

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

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J. N. ANDREWS, JAMES WHITE,  
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#### LOOKING UNTO JESUS.

*For such a High Priest became us, who is holy, harmless,  
undefiled, separate from sinners, and made higher than  
the heavens.*—Heb. vii, 26.

When by guilt and fears distress;  
When my troubled soul seeks rest;  
When within I look with pain,  
Seeking aid without in vain,  
Then I lift my tearful eye  
To the "sinless" ONE on high.

When I falsely suffer blame,  
Or a blight rests on my name;  
Thwarted when I would do good,  
When I am not understood;  
May I bear the smarting rod  
Like THEE, "harmless" Son of God.

When my treacherous heart has strayed,  
When to die I am afraid;  
Satan whispering in my ear,  
Bids me feel no help is near,  
Own me, Saviour, reconciled;  
Cleanse me, O Thou "undefiled."

When I view my whole life o'er,  
As I near th' eternal shore,  
And no good in aught I see,  
Jesus, then remember me;  
Open for me heaven's gate,  
Thou "from sinners separate."

Great High Priest, before the throne,  
Bearing guilt, but not thine own,  
Can I make thy wounds my plea!  
Dost thou intercede for me!  
"Higher than the heavens," Thou,  
Seest where the lowly bow.

#### Christianity Requireth a Renunciation of the World, and All Worldly Tempers.

[We intend giving, occasionally, some extracts from a work entitled, "A Practical Treatise upon Christian Perfection, by Wm. Law, A. M." It was published in England in 1725. The reader will see, by some expressions used by the author, that he held some of those errors in faith which have been common since the dark ages, yet his sound reasoning, and the spirit of devotion which characterizes his writings, cannot fail to edify and stir up to activity and zeal those who desire to bear the image of our heavenly Master. Though he lived and wrote more than a hundred years ago, yet we, who are looking for the speedy consummation of the present state, may be instructed, by him, with what indifference to hold all earthly goods and enjoyments, and how to labor after that holiness without which no man shall see the Lord.—R. F. C.]

The Christian religion is at entire enmity with the present corrupt state of flesh and blood.

It ranks the present world along with the flesh and the Devil, as an equal enemy to those glorious ends, and that perfection of human nature, which our redemption proposes.

It lays its first foundation in the renunciation of the world, as a state of false goods and enjoyments, which feed the vanity and corruption of our nature, fill our hearts with foolish and wicked passions, and keep us separate from God the only happiness of all spirits.

My kingdom, saith our blessed Saviour, is not of this world; by which we may be assured that no worldlings are of his kingdom.

We have a farther representation of the contrary that there is betwixt this kingdom and the concerns of this world. A certain man, saith our Lord, made a great supper, and bade many, and sent his servants at supper time to say to them that were bidden, come, for all things are now ready; and they all, with one consent, began to make excuse. The first said, I have bought a piece of ground, and I must needs go and see it; another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused; another said, I have married a wife, and therefore I cannot come.

We find that the master of the house was angry, and said, None of those men which were bidden shall taste of my supper. Luke xiv, 16.

Our Saviour, a little afterwards, applies it all in this manner. Whosoever be of you that forsaketh not all he hath, he cannot be my disciple. We are told that when the chief priests and Pharisees heard our Saviour's parables, they perceived that he spake of them. Matt. xxi, 45.

If Christians, hearing the above-recited parable, are not pricked in their hearts, and do not feel that our Saviour speaks of them, it must be owned that they are more hardened than Jews, and more insincere than Pharisees.

This parable teaches us, that not only the vices, the wickedness and vanity of this world, but even its most lawful and allowed concerns, render men unable to enter, and unworthy to be received into the true state of Christianity.

That he who is busied in an honest and lawful calling, may, on that account, be as well rejected by God, as he who is vainly employed in foolish and idle pursuits.

That it is no more pardonable to be less affected to the things of religion, for the sake of any worldly business, than for the indulgence of our pride, or any other passion: it farther teaches us, that Christianity is a calling that puts an end to all other callings; that we are no longer to consider it is our proper state or employment to take care of oxen, look after an estate, or attend the most plausible affairs of life; but to reckon every condition equally trifling, and fit to be neglected, for the sake of the one thing needful.

Men of serious business and management generally censure those who trifle away their time in idle and impertinent pleasures, as vain and foolish, and unworthy of the Christian profession.

But they do not consider that the business of the world, where they think they show such a manly skill and address, is as vain as vanity itself; they do not consider that the cares of an employment, an attention to business, if it has got hold of the heart, renders men as vain and odious in the sight of God, as any other gratification.

For though they may call it an honest care, a creditable industry, or by any other plausible name;

yet it is their particular gratification, and a wisdom that can no more recommend itself to the eyes of God than the wisdom of an epicure.

For it shows as wrong a turn of mind, as false a judgment, and as great a contempt of the true goods, to neglect any degrees of piety for the sake of business, as for any of the most trifling pleasures of life.

The wisdom of this world gives an importance, an air of greatness to several ways of life, and ridicules others as vain and contemptible, which differ only in their kind of vanity; but the wisdom from above condemns all labor as equally fruitless, but that which labors after everlasting life. Let but religion determine the point, and what can it signify, whether a man forgets God in his farm, or a shop, or at a gaming-table? For the world is full as great and important in its pleasures, as in its cares: there is no more wisdom in the one than in the other; and the Christian that is governed by either, and made less affected to things of God by them, is equally odious and contemptible in the sight of God.

And though we distinguish betwixt cares and pleasures, yet if we do not speak exactly, it is pleasure alone that governs and moves us in every state of life. And the man who, in the business of the world, would be thought to pursue it, because of its use and importance, is as much governed by his temper and taste for pleasures as he who studies the gratification of his palate, or takes his delight in running foxes and hares out of breath.

For there is no wisdom or reason in any thing but religion, nor is any way of life less vain than another, but as it is made serviceable to piety, and conspires with the designs of religion, to raise mankind to a participation and enjoyment of the divine nature.

Therefore does our Saviour equally call men from the cares of employments, as from the pleasures of their senses; because they are equally wrong turns of mind, equally nourish the corruption of our nature, and are equally nothing, when compared with that high state of glory, which by his sufferings and death, he has merited for us.

Perhaps Christians who are not at all ashamed to be devoted to the cares and business of the world, cannot better perceive the weakness and folly of their designs, than by comparing them with such states of life as they own to be vain and foolish, and contrary to the temper of religion.

Some people have no other care than how to give their palate some fresh pleasure, and enlarge the happiness of tasting. I desire to know now wherein consists the sin or baseness of this care?

Others live to no other purpose than to breed dogs, and attend to the sports of the field.

Others think all their time dull and heavy which is not spent in the pleasures and diversions of the town.

Men of sober business, who seem to act the grave part of life, generally condemn these ways of life.

Now I desire to know upon what account they are to be condemned? For produce but the true reason why any of these ways of life are vain and sinful, and the same reason will conclude with the same strength against every state of life, but that which is entirely devoted to God.

Let the ambitious man but show the folly and irregularity of covetousness, and the same reasons will show the folly and irregularity of ambition.

Let the man who is deep in worldly business but

show the vanity and shame of a life that is devoted to pleasures, and the same reasons will as fully set forth the vanity and shame of worldly cares. So that whoever can condemn sensuality, ambition or any way of life, upon the principles of reason and religion, carries his own condemnation within his own breast, and is that very person which he despises, unless life be entirely devoted to God.

For worldly cares are no more holy or virtuous than worldly pleasures: they are as great a mistake in life, and when they equally divide or possess the heart, are equally vain and shameful as any sensual gratifications.

It is granted that some cares are made necessary by the necessities of nature; the same also may be observed of some pleasures: the pleasures of eating, drinking, and rest are equally necessary; but yet if reason and religion do not limit these pleasures by the necessities of nature, we fall from rational creatures into drones, sots, gluttons, and epicures.

In like manner our care after some worldly things is necessary; but if this care is not bounded by the just wants of nature; if it wanders into unnecessary pursuits and fills the mind with false desires and cravings; if it wants to add an imaginary splendor to the plain demands of nature, it is vain and irregular; it is the care of the epicure, a longing for sauces and ragouts, and corrupts the soul like any other sensual indulgence.

For this reason our Lord points his doctrines at the most common and allowed employments of life, to teach us that they may employ our minds as falsely, and distract us as far from our true good, as any trifles and vanity.

He calls us from such cares, to convince us that even the necessities of life must be sought with a kind of indifference, that so our souls may be truly sensible of greater wants, and disposed to hunger and thirst after enjoyments that will make us happy for ever.

But how unlike are Christians to Christianity! It commands us to take no thought, saying, what shall we eat, or what shall we drink? Yet Christians are restless and laborious till they can eat in plate.

It commands us to be indifferent about raiment; but Christians are full of care and concern to be clothed in purple and fine linen; it enjoins us to take no thought for the morrow, yet Christians think they have lived in vain, if they do not leave estates at their death. Yet these are the disciples of that Lord who saith, Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

It must not be said that there is some defect in these doctrines, or that they are not plainly enough taught in Scripture, because the lives and behavior of Christians is so contrary to them; for if the spirit of the world and temper of Christians might be alleged against the doctrines of Scripture, none of them would have lasted to this day.

It is one of the ten commandments, Thou shalt not take the name of the Lord thy God in vain; our Saviour has in the most solemn manner, forbidden swearing, yet where is more swearing than amongst Christians, and among such Christians as would think it hard to be reckoned a reproach to the Christian name?

The Scripture says of Christians, that they are horn of God, and have overcome the world: can they be reckoned of that number who have not so much as overcome this flagrant sin, and to which they have no temptation in nature?

Well therefore may the doctrines of humility, heavenly-mindedness, and contempt of the world, be disregarded, since they have all the corruptions of flesh and blood, all the innate and acquired pride and vanity of our nature to conquer before they can be admitted.

To proceed.

I know it is pretended by some, that these doctrines of our Saviour concerning forsaking all, and the like, related only to his first followers, who could be his disciples on no other terms, and who were to suffer with him for the propagation of the Gospel.

It is readily owned, that there are different states

of the church, and that such different states may call Christians to some particular duties; not common to every age.

It is owned also, that this was the case of the first Christians; they differed from us in many respects.

They were personally called to follow Christ; they received particular commissions from his mouth; they were empowered to work miracles, and called to a certain expectation of hatred and sufferings from almost the whole world.

These are particulars in which the state of the first church differed from the present.

But then it is carefully to be observed, that this difference in the state of the church is a difference in the external state of the church, and not in the internal inward state of Christians. It is a difference that relates to the affairs and condition of the world, and not to the personal holiness and purity of Christians.

The world may sometimes favor Christianity, at other times it may oppose it with persecution: now this change of the world makes two different states of the church, but without making any difference in the inward personal holiness of Christians, which is to be always the same, whether the world smiles or frowns upon it.

Whatever measure, therefore, of personal holiness, or inward perfection, was required of the first followers of Christ, is still in the same degree, and for the same reasons required of all Christians to the end of the world.

Humility, meekness, heavenly affection, devotion, charity, and a contempt of the world, are all internal qualities of personal holiness; they constitute that spirit and temper of religion which is required for its own excellence, and is therefore of constant and eternal obligation. There is always the same fitness and reasonableness in them, the same perfection in practicing them, and the same rewards always due to them.

We must, therefore, look carefully into the nature of the things which we find were required of the first Christians: if we find that they were called to sufferings from other people, this may perhaps not be our case; but if we see they are called to sufferings from themselves, to voluntary self-denials, and renouncing their own rights, we may judge amiss if we think this was their particular duty as the first disciples of Christ.

For it is undeniable that these instances of making themselves sufferers from themselves, of voluntary self-denial, and renunciation of all worldly enjoyments, are as truly parts of personal holiness and devotion to God as any instances of charity, humility, and love to God that can possibly be supposed.

And it will be difficult to show why all Christians are now obliged, in imitation of Christ, to be meek and lowly in heart, if they, like the first Christians, are not obliged to these instances of lowliness, and meekness; or if they are obliged still to imitate Christ, how can they be said to do it if they excuse themselves from these plain and required ways of showing it.

If, therefore, Christians will show that they are not obliged to those renunciations of the world which Christ required of his first followers, they must show that such renunciations, such voluntary self-denials, were not instances of personal holiness and devotion, did not enter into the spirit of Christianity, or constitute that death to the world, that new birth in Christ, which the Gospel requireth. But this is as absurd to imagine, as to suppose that praying for our enemies is no part of charity.

Let us, therefore, not deceive ourselves, the Gospel preaches the same doctrines to us that our Saviour taught his first disciples, and though it may not call us to the same external state of the church, yet it infallibly calls us to the same inward state of holiness and newness of life.

It is out of question that this renunciation of the world was then required, because of the excellency of such a temper, because of its suitability to the spirit of Christianity, because of its being, in some degree, like to the temper of Christ, because it was a temper that became such as were born again of God, and were made heirs of eternal glory, be-

cause it was a right instance of their loving God with all their heart, and with all their soul, and with all their strength, and with all their mind, because it was a proper way of showing their disregard to the vanity of earthly comforts, and their resolution to attend only to the one thing needful.

If, therefore, we are not obliged to be like them in these respects, if we may be less holy and heavenly in our tempers, if we need not act upon such high principles of devotion to God, and disregard of earthly goods as they did, we must preach a new Gospel of our own; we must say that we need not be meek and lowly as the first Christians were, and that those high doctrines of charity, of blessing, and doing good to our worst enemies, were duties only for the first state of the church.

For this is undeniable, that if any heights of piety, any degrees of devotion to God, of heavenly affection, were necessary, for the first Christians, which are not so now, that the same may be said of every other virtue and grace of the Christian life.

All our Saviour's divine Sermon on the mount may as well be confined to his first disciples, as these doctrines, and it is as sound in divinity, as well founded in reason, to assert that our Saviour had only regard to his first disciples when he said, Ye cannot serve God and mammon, as when he saith, Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

For let any one think, if he can find the least shadow of a reason why Christians should at first be called to higher degrees of heavenly affection, devotion to God, and disregard of the world, than they are now.

It will be as easy to show that they were obliged to a stronger faith, a more lively hope, than we are now.

But if faith and hope are graces of too excellent a nature, too essential to the life and spirit of a Christian, to admit of any abatements in any age of the church, I should think that heavenly affection, devotion to God, and dying to the world, are tempers equally essential to the spirit of religion, and too necessary to the perfection of the soul, to be less required in one age than in another.

Besides it is to be considered that these tempers are the natural and genuine effects of faith and hope; so that if they are changed or abated, faith and hope must have so far suffered abatements, and failed in their most proper and excellent effects.

All men will readily grant that it would be very absurd to suppose that more articles of faith should have been necessary to be believed by our Saviour's first followers than by Christians of after ages.

Let it then be considered why this would be absurd, and it will plainly appear that the same reason which makes it absurd to suppose that any thing which was once necessary to be believed should ever lose that necessity, will equally show that it is alike absurd to suppose that any thing that was once necessary to be done should ever be lawful to be left undone.

For it is absurd to suppose that articles of faith should not have always the same relation to salvation. And is it not equally absurd to suppose the same of any graces or virtues of the soul? That the kingdom of heaven should at such a time be only open to such degrees of piety, of heavenly affection, and dying to the world, and at other times make no demand of them.

Again, I believe all men will readily grant that whenever the church falls into such a state of persecution as was in the beginning, that we are then to suffer for the faith as the first Christians did.

Now I ask, Why we are to do as they did when we fall into the like circumstances?

Is it because what they did was right and fit to be done? Is it because their example is safe and agreeable to the doctrines of Christ? Is it because we must value our lives at no higher rate than they valued theirs? Is it because suffering for the faith is always that same excellent temper, and always entitled to the same reward?

If these are the reasons, as undoubtedly they are why we must suffer as they did, if we fall into such a state of the church as they were in; do not all

the same reasons equally prove that we must use the world as they did, because we are in the same world that they were in?

For let us here put all the same questions in relation to their self-denials and renunciations of riches; was not that which they did in this respect right and fit to be done? Is not their example safe and agreeable to the doctrines of Christ? Are we to value our worldly goods more than they valued theirs? Is not the renouncing earthly enjoyments for the sake of Christ, always that same excellent temper, and always entitled to the same reward?

Thus we see that every reason for suffering as the first disciples of Christ did, when we fall into the same state of persecution that they were in, is as strong and necessary a reason for our contemning and forsaking the world as they did, because we are still in the same world that they were in.

If it can be shown that the world is changed, that its enjoyments have not that contrariety to the spirit of Christianity that they had in the apostles' day, there may be some grounds for us Christians to take other methods than they did. But if the world is the same enemy it was at the first, if its wisdom is still foolishness, its friendship still enmity with God, we are as much obliged to treat this enemy as the first disciples of Christ did, as we are obliged to imitate their behaviour towards any other enemies and persecutors of the common Christianity,

And it would be very absurd to suppose that we were to follow the doctrines of Christ in renouncing the flesh and the devil, but might abate of their enmity in regard to the world, when it is by our use of worldly goods that both the flesh and the devil gain almost all their power over us.

Having said thus much to show that the Gospel belongs to us in all its doctrines of holiness and piety, I shall proceed to inquire what heavenly affection, what renunciation of the world, and devotion to God, is required of Christians in the holy Scriptures.

We find in the passage already quoted, with several others to the like purpose, that our Saviour saith, as a common term of Christianity, that whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

St. Mark tells us, There came one running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not hear false witness, defraud not, honor thy father and mother. Chap. x, 17.

And he answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, and sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come take up the cross and follow me.

And he was sad at that saying, and went away grieved, for he had great possessions.

In St. Matthew it is thus, If thou wilt be perfect, go and sell that thou hast, &c.

Some have imagined that from our Saviour's using the expression, If thou wilt be perfect, that this was only a condition of some high uncommon perfection, which Christians, as such, were not obliged to aspire after; but the weakness of this imagination will soon appear, if it be considered, that the young man's question plainly showed what perfection it was he aimed at; he only asked what he should do that he might inherit eternal life; and it was in answer to this question that our Saviour told him, that though he had kept the commandments, yet one thing he lacked.

So that when our Saviour saith, If thou wilt be perfect, it is the same thing as when he said, If thou wilt not be lacking in one thing, that is, if thou wilt practice all that duty which will make thee inherit eternal life, thou must not only keep the commandments, but sell that thou hast, and give to the poor.

It plainly, therefore appears, that what is here commanded, is not in order to some exalted uncommon height of perfection, but as a condition of his

being a Christian, and securing an inheritance of eternal life.

This same thing is farther proved from our Saviour's general remark upon it: How hardly shall they that have riches enter into the kingdom of God?

By which it appears, that it was the bare entering into the state of Christianity, and not any extraordinary height of perfection, that was the matter in question.

This remark and the other following one, where our Saviour saith, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God, undeniably show us thus much, that what is here required of this young man is also required of all rich men in all ages of the church, in order to their being true members of the kingdom of God.

For how could this be said of rich men, that they can hardly, and with more difficulty, enter into the kingdom of God, if they were not obliged to the same that this rich man was obliged to.

For if they may enjoy their estates, and yet enter into the kingdom of God, the difficulty is vanished and they may enter in with ease, though this young man was put upon much harder terms.

If, therefore, we will but use common sense in understanding these words of our Saviour, we must allow that they relate to all rich men; and that the same renunciation of all self-enjoyment is required of them, that was required of this young man.

His disciples plainly understood him in this sense, by their saying, Who then can be saved? And it appears by our Saviour's answer, that he did not think they understood him amiss, for he seems to allow their remark upon the difficulty of the thing, and only answers, That with God all things are possible: implying that it was possible for the grace of God to work this great change in the hearts of men.

Those who will still be fancying, for there is nothing but fancy to support it, that this command related only to this young man, ought to observe, that this young man was very virtuous; that he was so eager after eternal life, as to run to our Saviour, and put the question to him upon his knees; and that for these things our Saviour loved him.

Now can it be imagined, that our Saviour would make salvation more difficult to one who was thus disposed than to others.

That he would impose particularly hard terms upon one whose virtues had already gained his love.

And such hard terms as for their difficulty might justly be compared to a camel going through the eye of a needle. Would he make him lacking in one thing, which other men might lack in all ages, without any hinderance of their salvation? Would he send him away sorrowful on the account of such terms, as are no longer terms to the Christian world.

As this cannot be supposed, we must allow what our Saviour required of that young man was not upon any particular account, or to show his authority of demanding what he pleased; but that he required this of the young man for the sake of the excellency of the duty, because it was a temper necessary for Christianity, and always to be required of all Christians, it being as easy to conceive that our Saviour should allow of less restitution and repentance in some sinners than in others, as that he should make more denial of the world, more affections for heaven, necessary to some than to others.

I suppose it cannot be denied, that an obedience to this doctrine had shown an excellent temper, that it was one of the most noble virtues of the soul, that it was a right judgment of the vanity of earthly riches, that it was a right judgment of the value of heavenly treasures, that it was a proper instance of true devotion to God.

But if this was a temper so absolutely, so excellently right, then I desire to know why it has not the same degree of excellency still?

Hath heaven or earth suffered any change since that time? Is the world become now more worth

our notice, or heavenly treasure of less value, than it was in our Saviour's time? Have we had another Saviour since, that has compounded things with this world and helped us to an easier way to the next?

Farther, it ought to be observed that when our Saviour commanded the young man to sell all and give to the poor, he gives this reason for it: and thou shalt have treasure in heaven.

This manifestly extends the duty to all rich men, since the reason that is given for it, either equally obliges all, or obliges none, unless a treasure in heaven can be said to be a valuable consideration to some but not to others.

The matter, therefore, evidently comes to this: either we must say that our Saviour did not make a reasonable proposal to the young man, that what he required of him, was not sufficiently excellent in itself, and advantageous to him; or we must allow that the same proposal is as reasonable for us to accept of now, as it was in the first ages of the church.

We must observe too, that if all the reasons which pressed this duty upon the young man equally recommend it to us; if we neglect it, we are equally unreasonable with him who went away sorrowful.

Let those who are startled at this doctrine, and think it unnecessary now, deal faithfully with their own hearts, and ask themselves, whether they should not have had the same dislike of it had they lived in our Saviour's days? or whether they can find any one reason why they should have been so spiritual and heavenly then, which is not as good and as strong a reason for their being as spiritual and heavenly now.

Let them consider whether if an apostle was to rise from the dead, calling all rich men to this doctrine, they would not drive their coaches from such a preacher rather than be saved at such a price.

To proceed: If this selling all, this renunciation of worldly wealth, was not required for the excellency of the duty, and its suitability to the spirit of Christianity, it will be hard to show a reason why such voluntary self-denial, such renunciation of one's own enjoyments, such persecutions of one's self, should be required at a time when Christianity exposed its members to such uncommon hatred and persecution from other people.

Our Saviour allowed his disciples when they should fall under persecution, to flee from one city to another; though they were to be as harmless as doves, yet he commanded them to be as wise as serpents.

If therefore the enjoyment of riches had been a thing that had suited with his religion, was not a renunciation of all worldly wealth, a temper necessary, and never to be dispensed with; one would suppose that it would least of all have been imposed at a time when there were so many other unavoidable burdens to be undergone.

Since, therefore, this forsaking and renouncing all by our own act and deed: since this degree of self-denial and self-persecution was commanded at a time when all the world were enemies to Christians; since they were not then spared or indulged in any pleasurable enjoyments of their worldly wealth, but were to add this instance of suffering to all the sufferings from their enemies; we may be sure that it was required because it was a necessary duty; because it was a proper behavior of such as were born of God, and made heirs of eternal glory.

If this be true, then it must be owned that it is still the same necessary duty, and is now as well that proper behavior of those who are the sons of God, as ever it was.

For Christianity is just that same spiritual, heavenly state that it was then; the dignity of Christians has suffered no alteration since that time, and a treasure in heaven, an eternal happiness, are still the same great and important things.

PEOPLE who are so afraid of free discussion that they shut themselves out of its influence in a creed, are like a man who should be so pleased with a taper that he should shut himself up in a closet with it, lest the wind should extinguish it, or the sun render it unnecessary.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JULY 3, 1856.

## THE ONE HUNDRED AND FORTY AND FOUR THOUSAND.

Twice this company is brought to view in its definite number in the word of God. Who then are they? at what age of the world do we find them? and what is their experience that they should be thus particularly noted above all others? These are lawful inquiries; for all inquiries based on a revelation are lawful. There is nothing unlawful in striving to know what God has revealed. When God places within our hands a light, it is lawful, it is right, it is our duty, to make use of that light to direct our steps. The company under consideration are thus mentioned:

Rev. vii, 1-4. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Rev. xiv, 1. And I looked and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

We here notice that the one hundred and forty-four thousand are sealed while the four angels are holding the winds that they should not blow on the earth, nor on the sea, nor on any tree. Not long since we proved in the REVIEW that in the blowing of the winds are included the seven last plagues, the final judgments of God upon the nations; therefore we are cut off from looking to the past for the sealing time, or for the one hundred and forty-four thousand who are sealed: they are yet before us.

As brought to view in Rev. xiv, 1, in their redeemed state, they are described as having the Father's name written in their foreheads. In chap. iii, 12, is a class brought to view bearing the same characteristics: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Who is the Spirit here addressing? The Church of Philadelphia. Verse 7. And what is the Church of Philadelphia? It is now quite generally admitted that the churches brought to view in Rev. ii and iii, denote seven states of the Christian Church during the gospel dispensation; and we learn from the message which is given to the Philadelphia Church (the Church of brotherly love) that that is the state the true Church will be in at the coming of the Lord; for he says, addressing them, "Behold I come quickly: hold that fast which thou hast that no man take thy crown." From these considerations we derive an important conclusion; namely, that the one hundred and forty-four thousand, and the Philadelphia Church are identical.

The one hundred and forty-four thousand sing a new song before the throne, which no man but themselves can learn. Rev. xiv, 3. Chap. xv, 2, 3, reads, "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of

the Lamb, saying, Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints." The song of Moses was the song of the deliverance of the children of Israel from Egyptian bondage; so the song here brought to view is the song of the deliverance of those who get the victory over the beast and his image. Can any man learn this song but those who are thus delivered? They cannot; for they will have neither the experience nor deliverance to celebrate. This is sufficient to establish an identity between the 144,000, and those who get the victory over the beast, his image, his mark, and the number of his name. But the conflict between the beast and the saints of God is the last conflict they will pass through in this mortal state, and it is incurred on account of their keeping the commandments of God; therefore the one hundred and forty-four thousand are the commandment-keepers, the living church which will be found on the Lord's side in the great battle, [Rev. xix,] and be delivered at the appearing of Jesus.

This will appear still more evident when we take into consideration the connection between the thirteenth chapter of Revelation, and the first five verses of chapter fourteen. In the last portions of chap. xiii, is shown the issue between the beast power, and those who will not yield to its infamous decrees. The sentence of death goes out against them, with all earthly power to enforce it; but the record does not leave them thus; and the chapter should not end here: we take one more step in the chain of prophecy, and behold a Lamb stands on mount Zion, and with him an hundred and forty and four thousand. Who are these? Are they not those who a moment before we saw under the power of the beast, now enjoying their season of triumph and victory?

The one hundred and forty-four thousand are redeemed "from among men," the first fruits unto God and to the Lamb. Rev. xiv, 4. They cannot then be among the dead and come up by the resurrection; for a redemption "from among men" is not a resurrection (exanastasis) "out from among" the dead. Phil. iii, 11. They who are redeemed from "among men" must therefore be those who are alive at the coming of Christ, who will be changed in a moment, in the twinkling of an eye." Such are the hundred and forty-four thousand.

But, says one, does not their being called the "first-fruits" denote a resurrection? We answer that this does not refer to the type—the "sheaf of the first-fruits of the harvest," which the priest was to wave before the Lord on the morrow after the Sabbath. Lev. xxiii, 10-12. That was fulfilled in Christ. "Christ the firstfruits: afterwards they that are Christ's at his coming." 1 Cor. xv, 23. It will not help the matter any to take the position, as some have done, that they are one hundred and forty-four thousand infants, raised at the resurrection of Christ, and therefore with him the firstfruits of them that slept; for it does not read, Christ and one hundred and forty-four thousand, the firstfruits; but Christ in himself alone fulfilled entirely the antitype of the wave-sheaf.

How then are they the firstfruits? Says James, [chap. i, 18,] "Of his own will heget he us with the word of truth, that we should be a kind of firstfruits of his creatures." Those who are "alive and remain," who are prepared for translation at the second advent, who receive the seal of the living God prior to the pouring out of the seven last plagues, will be in this sense a kind of firstfruits unto God and the Lamb. They will be waiting in readiness for the great event, while the rest of the saints are calmly sleeping in their graves. The "latter rain," [Jas. v, 7,] will ripen them for the great harvest.

"And in their mouth was found no guile; for they are without fault before the throne of God." Rev. xiv, 5. Compare this with Zeph. iii, 13. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. See also Rev. vii, 14, 15.

The main, and perhaps to any mind the only serious, objection to the position here taken is the fact that the 144,000 were sealed "of all the tribes of the children of Israel," twelve thousand from each tribe. To show how this subject is regarded by some we will here introduce an extract from a pamphlet recently placed in our hands. The extract which we present is headed, "The 144 Thousand." The writer says:

Various conflicting conjectures are afloat in relation to this company. The Bible reveals the following invulnerable facts:

1. They are sealed under the sixth seal, and "after" the heaven (has) departed as a scroll!—at the resurrection!

2. They are sealed exclusively from "all the tribes of the children of ISRAEL"—twelve thousand from each tribe; hence they are not Gentiles.

3. They are spoken of in contradistinction to the "great multitude," which are sealed out of all nations, &c.

4. This seal is not conversion, as they are the "servants of God" before being sealed; hence it must be immortality: figuratively it is styled the "Father's name written in their foreheads." The "great multitude" get the same seal at the same time. Rev. iii, 12; xxi, 4.

5. They are to be "redeemed from the earth," or to be raised from the dead, and stand on mount Zion.

6. They are to sing a song that the "great multitude" can never learn, and "follow the Lamb whithersoever he goeth;" hence, they are Messiah's attendants and musicians.

7. They are the "firstfruits," (not the entire harvest,) of all the tribes of ISRAEL; chosen to fill a peculiar station in the kingdom.

From the above propositions we dissent, and will briefly present our reasons, remarking upon them in their order.

1. The sealing of the 144,000 must take place before the heavens depart as a scroll; for (1) the winds are held [Rev. vii, 1-3] till the servants of God are sealed; (2) after they are sealed the winds are loosed, and in them is contained the seven last plagues, [Rev. xvi,] the final judgments of God upon the nations; (3) this scene is followed by the appearing of the Son of man, when all the tribes of the earth shall mourn, and kings and the great and the rich and mighty and chief captains and bondmen and freemen shall call on the rocks and mountains to fall on them, and hide them from the presence of Him that sitteth upon the throne and from the wrath of the Lamb. Rev. vi, 15. Then will the Man of Sin be destroyed by the brightness of his coming, and certainly by that time the decree will have gone forth. He which is filthy let him be filthy still, and he that is holy let him be holy still. Probation will be finished, and the cases of all will be decided. Where then is there a chance or a necessity for a sealing work? There is neither.

2. We regard the second proposition as the main spring of all other errors on this subject. Says the writer, "They are sealed exclusively 'from all the tribes of the children of Israel,' twelve thousand from each tribe; hence, they are not Gentiles!" and in another place in his tract he says: "And lest we should conjecture that spiritual Israel is meant, he proceeds to name the tribes from which they were sealed." Now who were, and who are, Israel? Much might be said on this subject, but we must be brief. Let us go back to the wilderness in the days of Moses: who were the true Israel then? those who rebelled and fell in the wilderness, or those who remained obedient and entered the promised land? Any one will answer, The obedient. Very well. When at a later period the ten tribes revolted from Rehoboam, and were finally carried away captive and removed out of the Lord's sight in the days of Hosea, [2 Kings xvii, 1-23,] who constituted Israel then? It is claimed by some that the ten tribes were then lost, but will be found again in the last days. But the Bible tells us where they were carried; namely, "into Assyria . . . in Halah and in Habor by the River Gozan, and in the Cities of the Medes." 2 Kings xvii, 6. And it tells us moreover that

before God thus drove them out from his presence on account of their rebellions, all such as set their hearts to seek the Lord God of Israel, *out of all the tribes of Israel*, disgusted with the idolatry of Jeroboam, came to Jerusalem to sacrifice unto the Lord God of their fathers. See 2 Chron. xi, 14-17. There was not here a representation or a remnant from all the tribes of Israel that joined themselves to Judah? Certainly. But the Lord had compassion on the revolted tribes, and gave them space for repentance, sending them warnings by the mouth of his holy prophets; but as they persisted in their rebellion against him, he removed them out of his sight, and from that time they ceased to be the subjects of his peculiar providence, being no longer his covenant people. The true Israel, then, consisted of Judah, and those who joined themselves with Judah, "to seek the Lord God of Israel;" and it is no more proper to call the ten tribes Israel after they were cut off, and banished, as it were, from God's presence, than it would be to call those Israel who rebelled and perished in the wilderness.

Further, we find, after the expiration of the seventy years' captivity, Artaxerxes giving a decree to Ezra as follows: I make a decree that all they of the people of Israel . . . who are minded of their own free will to go up to Jerusalem, go with thee. Ezra vii, 13. Hence we read in Neh. vii, 73, that *all Israel* dwelt in their cities, &c., and we are to bear in mind that the expression "all Israel" is never applied to one or two tribes only. The twelve tribes therefore, without controversy, were in existence from David to Christ. If it were otherwise how could the Scriptures be fulfilled? for Christ and the blessings of the gospel were promised to twelve tribes as well as to one.

The inquiry now comes up, Who are Israel since the days of Christ? Paul likens the house of Israel to an olive tree, and addressing his Roman brethren, [Rom. xi, 17,] tells them that some branches were broken off, and they were grafted in. Who were broken off? All who rejected Christ. Who were grafted in? All the Gentiles who embraced the gospel; but they were then no longer Gentiles; they became Israel. Thus the olive tree was kept good. The true Israel therefore since the days of Christ are such as have embraced Christianity, whether they came from among the literal Jews, who were the natural branches, or from among the Gentiles; and there is no other Israel recognized either in the language of the Bible or in the purposes of God, during the gospel dispensation. Whatever promise or prophecy, therefore, concerning Israel can be proved to apply to the gospel dispensation, it refers to the Christians of that dispensation and no one else.

To illustrate: Suppose I have a tree, and purpose at some future time to transplant it in another field. Suppose again that before the time comes for me to do this, some of the branches are broken off and others grafted in and grow up a part of the tree: now whenever I wish to carry out my purpose and transplant that tree, what shall I do? shall I take the tree itself, or shall I go and gather up those old dead branches, and by inserting them in the ground, try to make them live again?!

This is no more absurd than it is to apply prophecies which concern Israel at the present time, to the literal Jews, who, according to the conditions of the gospel, are now no part of Israel. All prophecies concerning the true olive tree, will be fulfilled in that olive tree, and not in the branches which have been broken off, and are withered away. With this agree the following scriptures to which the reader's careful attention is invited. Rom. ii, 28, 29; ix, 6-8; Gal. iii, 7-9, 29; Eph. ii, 13-22.

Says Paul in Acts xxvi, 6, 7, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise *our twelve tribes* instantly serving God, day and night, hope to come." How could Paul speak thus of his

twelve tribes if they were not, in his day, in existence—ten having been lost, as some claim? Again, the epistle of James is written to those who are living when the "coming of the Lord draweth nigh," and who are required to be "patient" unto that event; nevertheless it is addressed to the "*twelve tribes scattered abroad*." Chap. i. l. We need no better proof that the church living when the Son of man shall come is recognized as the twelve tribes of Israel. It is therefore an entire misapprehension to say that the 144,000 must be sealed from the literal Jews, because they are sealed from the twelve tribes of Israel.

But says one, Why is then each tribe so distinctly specified? We also will ask a question: Why are there just twelve thousand from each tribe? The tribes of the literal descendants of Israel were not numerically equal, and if the 144,000 were to be sealed from them, why were they not sealed from each tribe in proportion to the number of that tribe? Were some tribes collectively better than others? The fact that there were the same number from each tribe, if it does not furnish any definite argument, at least favors the view that it is the Israel of the gospel dispensation which is here referred to. But independent of this, it is no more improper to apply the names of the twelve tribes to the gospel church, than it is to call it collectively, the children of Israel. So we see that the objection raised on this point is not half so formidable as it at first appears.

From what has thus far been written, it will hardly be necessary to say much on the remainder of the extract above quoted.

It is claimed in the fourth proposition that the seal with which the 144,000 are sealed is immortality. But we learn that the number are sealed before the winds are loosed, and the winds are loosed as the winding up of this dispensation; hence they are sealed before immortality is conferred, and therefore the seal cannot be immortality. But further, if the seal is immortality, all the saints who have ever lived, and not the 144,000 merely, would receive it at one and the same time; for we shall all be made immortal together at the appearing of Jesus and the resurrection of the just. There would then be no propriety in specifying 144,000 to be sealed. To sustain such a view it should read like this: "And I heard the number of them which were sealed, and there were sealed"—not 144,000 merely—but "a great multitude which no man could number of all nations and kindreds and people and tongues."

The fifth proposition says, "They are to be *redeemed from the earth*." Further and more definite than this, they are to be redeemed "from among men." Rev. xiv, 4. If this means simply a resurrection from the dead, where is the propriety of designating the 144,000 as thus redeemed, when all the righteous dead will be equally so. Why did the writer rest his whole argument here on the phrase, "redeemed from the earth," when almost the next sentence reads, "redeemed from among men?" This expression can never be twisted into a resurrection from the dead; therefore it is passed in silence, and the attention of the reader made to dwell on a phrase, which he thought would have more of a semblance of supporting his position. Here is proof which cannot be doubted, that the 144,000, are those servants of Christ who will be alive at his appearing; he changed in a moment, in the twinkling of an eye, and caught up with the resurrected saints to meet the Lord in the air. May you, dear reader, be one of that exalted company.

#### THE WEDDING GARMENT.

"AND when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless." Matt. xxii, 11, 12.

On this passage, Cobbin in his Descriptive Testa-

ment remarks: "In the east every one that came to a marriage feast was expected to appear in a handsome and elegant dress, which was called the 'wedding-garment.' This was frequently a white robe. Where the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one: and, if he who gave the entertainment was of high rank and great opulence, he sometimes provided marriage-ropes for the whole assembly. . . . It must be remarked also that it was in a very high degree indecorous and offensive to good manners to intrude into this festivity without this garment."

With these facts before us we can easily understand the force of our Saviour's parable. We can see why the man was *speechless*. It was usual for the master of the feast to furnish those with a robe who were strangers or not able to furnish themselves; therefore he might have had a garment if he would. His not being furnished was the result either of gross neglect, or a refusal to avail himself of the privileges within his reach.

As teaching that spiritual lesson which doubtless by this parable the Saviour designed to convey to the minds of those who are preparing for the marriage-supper of the Lamb, we can also see its force. No man is obliged to go without the wedding-garment. We may have it if we will; for he who bids us is able to provide it for us. Our poverty, and weakness, and unworthiness are no excuse; for he takes us as we are, if we sincerely desire to come, and for poverty gives us riches, for weakness strength, and for unworthiness, forgiveness. If therefore we are found in the trying moment not having a wedding-garment, it will be either through our refusal to accept, or our neglect of, the privileges of the gospel. So absolutely will the fault lie at our own door that a just God will be vindicated in casting us into outer darkness. Is not allusion made to the same subject in Zeph. i, 7, 8, where it says after speaking of the day of the Lord as at hand, that "it shall come to pass in the day of the Lord's sacrifice that I will punish the princes and the king's children and all such as are clothed with *strange apparel*?"

#### Tent Meeting at Otsego, Mich.

This meeting was one of unusual interest. The social meetings were very spirited, and the feeling testimonies by Bro. and Mrs. from Watson, Monterey, Allegan and Trowbridge were very encouraging to the lovers of truth in Otsego. The congregations were very attentive and the word had free course. Several of the first members of the Baptist and Methodist churches left their own meetings and attended at the Tent all day. Some have acknowledged the truth. May God help them to make haste and delay not to keep all the commandments.

On First-day, P. M. five put on Christ by baptism. The scene at the water was heavenly and refreshing. Those baptized went on their way rejoicing. On Second-day morning, after a heart searching time in social meeting three more were baptized.

It was intimated to us that some trouble might be expected from the wicked; but they were held because we trusted in the Lord.

We were much encouraged to see those who made a profession of faith in this and previous meetings not only acknowledge the Sabbath, but also the necessity of entire personal consecration to God. Most of them like Jacob, wrestled and prevailed, and we left them enjoying sweet peace in the gospel of Christ. We were especially cheered to see the young who professed the faith show a willingness to renounce the world by casting aside its follies and fashions, and putting on "modest apparel." The Lord bless them with grace to overcome.

We feel that the Lord is drawing near to his people and giving them victory. All praise to his name.

J. H. WAGGONER.  
M. E. CORNELL.

## "COULD'ST THOU NOT WATCH WITH ME ONE HOUR?"

The night is dark; behold the shade was deeper  
In the old Garden of Gethsemane,  
When that calm voice awoke the weary sleeper—  
Could'st thou not watch one hour alone with me?

O, thou, so weary of thy self-denials,  
And so impatient of thy daily cross,  
Is it so hard to bear thy little trials,  
To count all earthly things a gainful loss?

What if thou always suffer tribulation,  
And if thy Christian warfare never cease?  
The gaining of the quiet habitation  
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely  
The path that Jesus once himself hath gone;  
Watch thou in patience through the dark hour only;  
This one dark hour—before the eternal dawn.

The captive's oar may pause upon the galley,  
The soldier sleep beneath the plumed crest,  
And Peace shall fold her wing o'er hill and valley,  
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,  
With Him who trod the wine-press all alone:  
Thou wilt not find one human hand to aid thee—  
One human soul to comprehend thine own.

Heed not the images forever thronging,  
From out the foregone life thou liv'st no more:  
Faint hearted vainners! still art thou longing  
For the dim lines of the receding shore?

Wilt thou find rest of soul in thy returning  
To that old path thou hast so vainly trod?  
Hast thou forgotten all thy weary yearning  
To walk among the children of thy God?

Faithful and steadfast in their consecration,  
Living by that high faith to thee so dim,  
Declaring before God thy dedication,  
So far from thee because so near to Him!

Can'st thou forget thy Christian superscription—  
"Behold, we count thee happy who endure?"  
What treasure would thou, in the land Egyptian,  
Repass the stormy water to secure?

Poor wandering soul! I know that thou art seeking  
Some easier way, as all have sought before,  
To silence the reproachful inward speaking—  
Some landward path unto an island shore.

The cross is heavy in thy human measure—  
The way too narrow for thine inward pride;  
Thou canst not lay thine intellectual treasure  
At the low footstool of the Crucified.

O, that thy faithless soul, one hour only,  
Would comprehend the Christian's perfect life—  
Despised with Jesus sorrowful and lonely,  
Yet calmly looking upward in its strife.

For poverty and self-renunciation,  
The Father yielded back a thousand fold;  
In the calm stillness of regeneration  
Cometh a joy we never knew of old.

In meek obedience to the heavenly Teacher,  
Thy weary soul can find its only peace;  
Seeking no aid from any human creature—  
Looking to God alone for its release.

And He will come in his own time and power  
To set his earnest-hearted children free;  
Watch only through this dark and painful hour,  
And the bright morning yet will break for thee.

**CHRISTIAN COMFORTS.**—Religion dispenses her choicest cordials in the seasons of exigence, in poverty, in exile, in sickness and in death. The essential superiority of the support which is derived from religion is less felt, at least it is less apparent, when the Christian is in full possession of riches, and splendor, and rank, and all the gifts of nature and fortune. But when all these are swept away by the rude hand of time, or the rough blast of adversity, the true Christian stands, like the glory of the forest, erect and vigorous; stripped indeed of his summer foliage; but more than ever discovering to the observing eye the solid strength of his substantial texture.—*Prac. View of Christianity.*

If we ask for blessings and regard iniquity in our hearts, God will not listen to us. Let our hearts be clean, and let our souls be full of holy, burning zeal; and it shall come to pass that before we call will God answer, and while we are yet speaking will he hear.

## CHURCH GOVERNMENT

BY J. B. FRISVOLD

(Continued.)

**7. RULE OF THE ELDER.**—When the apostles were about to transact any important business, they would call together the elders and church in a multitude: Acts vi. 2, 4, 23; xv, 6, 22, 30; xx, 17; xxi, 18. All discussions on any points of difference were transacted in the presence of the church, as the fifteenth chapter of Acts shows. The rule that elders have over the church is very different from that Gentile kingly rule by which one man lords it over the people. Luke xxii, 24-27. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve; for whether is greater, he that sitteth at meat? or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. But it is a kind of mutual government, they being subject one to another in love. Or it is of the nature of a kind father over his children to have them obey him in love for their own best good. As the father is at the head of his family, when he occupies his proper place, so should the elder be at the head of the church, to lead, to teach, and to see that there be order in all business meetings. To superintend or oversee, and judge or decide, all matters of differences according to the Bible. And unless he understands this part of his duty, he is not qualified for the office of an overseer in this respect. The Bible is the rule. The elders are the judges. But the church has the power to execute the penalty according to the word. So at last the Bible is the great constitution by which all must be governed.

This will appear most evident when we give you the abundant Bible testimony.

Matt. xxiii, 1-3. Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses seat: all therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not.

Deut. xvii, 2-13. If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshiped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witness shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire: and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose, shall shew thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken

unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

Num. xv, 32-36. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

Heb. x, 28-30. He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

When any matter came up that was "too hard" for the people to judge or know what was the right, they were required to call upon the priest or judge in Israel, and they should know what the sentence of the law should be in the case, and the people were to abide the decision. The people in all cases executed the punishment. As it was in the Old Testament times so we find it in the New Testament. It is for the church to enforce discipline in all cases. Paul says, "I have delivered unto Satan." 1 Tim. i, 20. (Or caused it, or ordered it.) He tells the church "to deliver—unto Satan." 1 Cor. v, 5.

**8. DUTY OF THE CHURCH.**—Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Heb. xiii, 7, 17. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." 1 Thess. v, 12, 13. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. v, 17.

There were some elders that did not labor in word and doctrine. These were elder men and women in the church, not in office, but in age: as in 1 John ii, 13, 14. "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." 1 Tim. v, 1, 2.

Titus ii, 1-8. But speak thou the things which become sound doctrine: that the aged men may be sober, grave, temperate, sound in faith, in charity, in patience; the aged women likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

This is clear testimony that the elders have a rule in the church. But what this rule is we are not here informed. Whatever that rule is, it must be in connection with, and in harmony with, the church. The younger members of the church should look to, and esteem the experience and age of the older members of the church in all rule or judgment bearing on the peace and prosperity of the church.

The younger members of the church should esteem and call each other brother and sister, while the elders should be regarded as fathers and mothers. And would it not be well for the churches abroad to appoint at least one of their number, whose duty it shall be to have an earnest care for the little flock around them where they live, who may generally see that the meetings are appointed and led. One in whom the brethren have confidence, who may exhort, admonish, and watch for the best interest of the cause; who may have judgment, wisdom and piety, having their children in subjection.

There used to be a number of elders and teachers in one church. Acts xi, 30; xiv, 23; xv, 2, 4, 6, 22, 23; xvi, 4; xx, 17; xxi, 18; James v, 14; 1 Pet. v, 1; Titus i, 5. From the best light we can gain, many of these teachers and elders were only voted in, as such, by the lifting of hands by the church or appointed by the directions of a traveling elder, as in Acts xiv, 23; Titus i, 5. These might not travel out and devote their time to the work as those who were set apart wholly to the work. The priests and pastors minister knowledge, and this should be one part of their duty. Jer. iii, 15. And I will give you pastors according to my heart, which shall feed you with knowledge and understanding. Mal. ii, 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

Now we come to the New Testament testimony. Matt. xviii, 15-18. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

This scripture must be followed in all cases of personal offenses. Whatsoever is bound on earth is bound in heaven. When any brother is really guilty, and found so by two or three believing witnesses, and will not hear them, when this band of union is severed on earth between brethren, it will be between God in heaven and that offender.

The weapons of our warfare are not carnal, but mighty through God to pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought of the obedience of Christ. And having a readiness to revenge all disobedience. 2 Cor. x, 4, 5, 6.

(Concluded next week.)

**"Blessed are the Pure in Heart; for they shall see God."**

THE interesting words of the great Teacher should absorb all our powers, and engage our whole being in adherence to the truths of the gospel. The Scriptures of truth plainly teach the character that will stand in waiting readiness for translation. Who will have admittance into God's everlasting kingdom? The pure in heart. Such are blessed: such shall see God.

Jesus came to save his people from their sins. He is faithful and just to forgive us our sins and cleanse us from all unrighteousness. In these days of peril and danger, just prior to the glorious appearing of our King and Judge, there are two classes of people on the stage of action; and their characters are being developed. The line of demarkation is becoming more and more visible. Like begets like. "The good man out of the good treasure of his heart bringeth forth good things;" unlike the evil man; "for out of the abundance of the heart the mouth speaketh."

God's people speak a "pure language;" they understand each other; they belong to the royal fami-

ly; their names are written in heaven; therefore they can rejoice together. There is no scism in the body. Such only shall inherit glory.

If the fountain is pure, the streams will be pure also. Such a people are an overcoming people. They are crucified unto the world, and the world unto them; and such have learned by a happy experience that their bodies are the temples of the Holy Ghost. Said the beloved John, "As he is, so are we in this world." Who claims to belong to this royal family? Is it the person that does not bear fruit according to the Word? Shall any be taken from the filth of this world, lingering after the desires of the flesh, with the pure in heart into glory? "We have not so learned Christ." "Be ye holy, for I am holy."

Is it not time to pluck out right eyes, and cut off right hands? No wonder that the great Teacher left the following words, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Ye cannot serve God and mammon." We must be dead to this world. My dear brethren and sisters scattered abroad, let us have the witness that we are wholly consecrated to God, and then shall we be prepared to shed an influence on such as can be saved.

LUTHER PAINE.

Springfield, June 22d, 1856.

From Sister Barnard.

BRO. SMITH:—It is with pleasure that I write a few lines to you. We are striving to overcome all sin, and be prepared for the coming of the Lord. It is about three years since myself and companion commenced to keep the Sabbath of the Lord, and we do not feel like going back, but traveling on; for the prize lies at the end of the race; and the promise is to the faithful and obedient children, and I want to be one of the obedient that I may have an inheritance in the new earth.

There are but a few in this place that are willing to bear the reproach of men for the sake of Jesus. The Bible truth is too unpopular for the world. We have to bear the scoffs of our neighbors and our relatives whom we once held dear; but we feel to praise the Lord for the truth and for the light that has shone along our pathway, and for the strength that has enabled us to stand; and our daily prayer is that we may be enabled still to stand, and have on the whole armor of God, and be prepared for every good work.

As we have not the privilege of meeting with any of the children of God on the Sabbath, the *Review* is all the meeting that we have; and it is meat in due season to read the warm-hearted letters from the brethren and sisters of like precious faith, and we feel to rejoice that the day is not far distant when if we are faithful we shall hear the welcome applaudit, Well done, good and faithful servant! enter into the joys of thy Lord. This is a glorious anticipation: of meeting one day where parting will be no more.

ELIZABETH H. BARNARD.

Owego Co., June, 1856.

**Am I a Christian?**

[A correspondent to whom the following piece has been a source of "comfort and encouragement," sends it to us, thinking it might prove the same to others. We thank our friends for all interesting matter for the *REVIEW*, whether in original articles, carefully written, or choice selections.—ED.]

If I am a believer in, and a follower of, Christ; if pure love to God, and a sincere desire to glorify him are the motives by which I am actuated, then am I a Christian. If I have had godly sorrow for sin which worketh repentance to salvation not to be repented of; if I can count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; then am I a Christian. If I find within me an increasing desire to know more and more of God, and what his will is concerning me, and a disposition to lay all on his altar, bowing with sweet submission to his holy will, then I have reason to believe I am a Christian. If I am a Christian, old things are passed away, and all things are become new. My affections

are set on things above, not on things on the earth. I have no desire for the friendship of the world, because it is enmity with God. I have no desires for riches, for worldly honors and emoluments, for the fashions, maxims and practices of the world, for these are vanity, and soon pass away. I shall love my neighbor as myself, I shall seek to do good unto all men, especially unto them that are of the household of faith.

Finally, I shall ever exhibit the Spirit of my divine Master at all times and under all circumstances, however trying they may be, while sojourning in this vale of tears, until the scenes of earth are closed, and we receive the joyful sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." When sin and death shall no more have dominion over us, but we shall be kings and priests unto God, and dwell with him forever and ever. Amen.

**The Evasive Spirit of the Sinner.**

THE loss of candor, that glory of Adam's true and primeval manliness, was the very first symptom of his fall; for when God spoke to him of his transgression, instead of acknowledging its full enormity and seeking pardon, he resorted to that most miserable excuse, "The woman gave me of the tree and I did eat," and the woman, with the same self-justifying innocence, said, "The serpent beguiled me and I did eat." And doubtless had the serpent been appealed to, he also would have dodged the responsibility and been quite as innocent as the rest. No one was at all to blame; and in this self-interpreted sense, no one has ever been to blame for all the numberless iniquities which have covered our earth with ruin and desolation. With such parentage as fallen Adam and Eve, it is not at all surprising that Cain, the first-born son, should have found it in his heart to evade the truth, and when questioned about the murdered Abel, should have asked that most insulting question, "Am I my brother's keeper?" This was worse if possible than that question of a later sinner, "Who is my neighbor?" It combined the element of defiance with the darkest falsehood, and the stung consciousness of guilt. And at least the *spirit* of the same question has echoed down the ages from that time to this, as the standing self-justification of oppression and all wrong. "Am I my brother's keeper?" says the tyrant, when the truth of God points him to the crushed millions whose lives have purchased his advancement to a throne. "Am I my brother's keeper?" asks the demoralizing author, when told that his books are corrupting and ruining thousands among the youth. "Am I my brother's keeper?" says the rumseller, when he is shown the wretchedness he has produced. I have not *compelled* the heads of these suffering families to drink. I must get a living. "Am I my brother's keeper?" The difference between the two questions, "Am I my brother's keeper?" and "Who is my neighbor?" is, that one attempts to justify an actual transgression which has been committed while the other excuses neglect of duty. One is designed to cover sins of commission, the other those of omission. And they stand thus, each in its place, as two representatives of all the excuses that men ever make to God for crimes committed, and for duties neglected; though the variety of cases occurring under these two generic heads, has been almost endless. Lot, halting and pleading for a home in the city of Zoar, because it was a little one, Saul sparing the king of the Amalekites, as if he had a right to make even one exception to God's commands. David placing the faithful and unsuspecting Uriah in the front of battle, as if murder perpetrated thus indirectly involved the less of guilt. Micah obtaining a true Levite as priest for his molten images, with the idea that even idolatry would be acceptable to God, if attended with the ordinances of religion. All these exemplify the same evasive nature of the human heart.—*Gen. Evangelist.*

RECOGNITION IN HEAVEN.—I must confess, as the experience of my own soul, that the expectation of lov-

ing my friends in heaven principally kindles my love to them while on earth. If I thought I should never know, and consequently never love them after this life, I should number them with temporal things, and love them as such; but I now delightfully converse with my pious friends in a firm persuasion that I shall converse with them forever; and I take comfort in those that are dead, or absent, believing that I shall shortly meet them in heaven and love them with a heavenly love.—Baxter.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JULY 3, 1856.

The Passover and the Sabbath.

JOHN, in his gospel, speaking of the Passover, calls it the "Jews' Passover," "a feast of the Jews," &c., as in the following texts. Chap. ii, 13. "And the Jews' Passover was at hand, and Jesus went up to Jerusalem." Chap. vi, 4. "And the Passover, a feast of the Jews, was nigh." Chap. xi, 55. "And the Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem... to purify themselves." Now will some one of those who claim that the Sabbath was peculiarly a Jewish institution, designed to cease, as the Passover did, at the cross of Christ, tell us why it is never once called, like the Passover, The Jews' Sabbath, or the Rest-day of the Jews, &c.

MAN'S DESTINY.—IMMORTALITY.—The Arguments from Nature and Scripture by T. M. Post, D. D., of St. Louis, Mo.: Reviewed by Geo. Storrs, Editor of Bible Examiner, New York.

This is the title of a new pamphlet which we have just received. Some idea of the work and the circumstances which led to its publication may be gathered from the following extract from the publisher's preface:

"REV. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid \$150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality. Dr. Post took up the subject under two heads of argument. First, 'The Argument from Nature'; and second, 'The argument from Scripture.' The first of these appeared in The New Englander of February, and the other in May. The Reviewer has followed these Arguments in their order."

We have not yet had time to examine the work, but we presume the Reviewer has as thoroughly refuted the fable of natural immortality this time as he has been wont to do in time past. It is a neat 12 mo. pamphlet of 156 pages, and can be had by addressing Geo. Storrs, Box 4658, New York.

NUMBERS 1 and 2 of the present volume of the Review are all sent out so that we are no longer able to furnish those numbers to new subscribers.

Letter from Bro. Dorcas.

BRO. SMITH: Dear Brother:—I take this opportunity to say that I am still in Iowa, searching for the scattered flock. I find many things that are anything but desirable. I find settling here and there in these almost boundless prairies, families who are about as destitute of correct religious instructions and doctrines, as they are of timber. But it is heart-cheering to find some who still have a mind that has not been so overloaded with prejudice, but that it may be balanced so that they are willing to consider the truths of the Third Angel's Message patiently.

It might possibly be interesting to you to know something of my present tour; but I think it is not best to multiply words. I have spent two Sabbaths in this State, one with Bro. David Christopher and family, where I was very kindly entertained, indeed. The other with Bro. Westbrook and his kind family and family relations, some forty miles west of Iowa city. We had quite an interesting time here during the Sabbath and First-day. I had finished my business in the West, and started eastward, had found my way to Newton, where on Sixth-day about 11 o'clock I took passage in the stage for Iowa City, paid my way through with the provision of staying over the Sabbath. So when the holy day began to draw near, I stepped out of the coach and ran before (while they watered and drove slowly up a long hill) to inquire for a lodging, but could obtain none at the next house, had to go on to another house, where I determined to stay at some rate, and travel no farther. By entreaty

obtained permission to remain till morning, but was not allowed to remain during the day. Was directed to call on a local minister, where I desired permission to remain over the Sabbath, but was denied the privilege unless I would keep Sunday. To this I of course would not consent, unless he would allow me to attend the Sunday School and improve the time in giving some light upon the Third Angel's Message. To this he would not consent; so I was compelled to go to the next door, in which neighborhood I still am. Here, thank the Lord, I find friends of truth and free investigation, who, notwithstanding the opposition of two local ministers of the place, arranged matters, and so nobly held their course, that we had the privilege of giving two discourses on First-day, to as attentive congregations as we have ever met with. May the Lord bless those dear, attentive people with a mind to know and do his will. I might have given you a sketch of my visit, and happy sojourn among the brethren north of Round Grove, Ill.; where I spent the first Sabbath after leaving the dear saints at Battle Creek, Mich.

I am encouraged to hope, notwithstanding this cleaning up is a slow and unpopular work, that it will result in the gleaming out of the tares all the wheat, or the Lord's people, in just time enough to be saved. O brethren, let us be up. The harvest is great and the laborers are few. Also on the evening of the 17th, had a very interesting meeting at Millersburg. Was requested to tarry longer. The field here is truly destitute of laborers.

Iowa, June 16th, 1856.

JESSE DORCAS.

APPOINTMENT.

Bro. & Sr. White, design being at Bowne, July 5th and 6th.

THE P. O. Address of A. J. Richmond is Green Bush, Clinton Co., Mich.

Business.

A. J. Richmond:—Mrs. McClure's paper has been paid to the first number of present volume.

E. A. Averill:—Your present remittance pays to the close of Vol IX.

E. Dunham:—You are now paid to the close of Vol. IX.

J. Dorcas:—We are sorry to say that your appointment did not reach us in season to be of any service to your friends.

Receipts and Pledges for Relief of Office.

Of the following sums those that have been paid are so marked. The rest are pledges to be paid before the first of September next. We hope \$200 will immediately be added, which will cover the liabilities of the Office.

Table with 2 columns: Name and Amount. Includes entries for J. Byington (\$25.00), J. Dorcas (0.75), D. R. Palmer (15.00), J. Hart (10.00), D. W. Williams (5.00), J. Bates (3.00), A. Hart (7.00), E. Green (5.00), Z. Brooks (5.00), G. Lowree (2.50), J. P. Hunt (5.00), J. F. Byington (5.00), Q. Smith (5.00), Wm. M. (pd.) (5.00), M. Lockwood (pd.) (1.00), C. Hurlbut (1.00), Sr. Palmer (1.00), S. Dunklee (2.00), Wm. Harris (4.00), Joel Locke (1.00), J. Cornell (10.00), J. P. Kellogg (10.00), I. D. Perry (10.00), M. Phillips (pd.) (5.00), J. R. Lewis (5.00), S. W. Rhodes (pd.) (10.00), E. Goodwin (10.00), W. Holden (5.00), D. H. Simonds (3.00), Wm. Hough (pd.) (0.25), M. G. Kellogg (3.00), L. Russell (5.00), J. B. Frisbie (5.00), A. Friend (10.00), B. Hall (5.00), R. Lockwood (5.00), A. P. H. Kelsey (pd.) (5.00), J. F. Eastman (0.64), W. Hyde (1.00), S. Brigham (2.00).

Receipts for Book Fund.

L. Paine, A. Graham, S. Bunnell, L. M. Locke, each \$5. S. Brigham, J. G. Smith, J. Locke, each \$3. R. Cochran, H. P. Wakefield, each \$2. J. G. Jones, L. Gould, B. G. Jones, J. M. Strow, A. Huntley, Joel Locke, each \$1. J. A. Wilcox, \$1.50. M. A. Sanford \$0.50.

Receipts.

Dea. Jno. White, J. R. Brown, Mrs. E. A. Curtis, Mary Mills, L. Harrington, D. C. Phillips, L. Mann, (for H. Dudley), A. J. Richmond, Wm. Harris, A. Barnard, J. Pemberton, E. Dunham, Geo. T. Smith, W. W. Shay, J. G. Smith, J. Rolfe, L. Lathrop, E. R. Seaman, K. H. Elliot, C. Weed, each \$1. S. Bunnell, W. Hyde, E. A. Averill, A. Belden, (Clinton Co. N. Y.) each \$2. P. E. Ferrin, \$1.88. E. O. Meacham, \$0.75. E. Sanford (for G. Hubbard) \$0.50. J. Dorcas (25 cts each for D. Christopher, T. Parker, N. Linder, C. Ball, N. Michael, E. Stevens, Mr. Wells) \$2.

ON VOL. VII.—K. H. Elliot \$1.

FOR THE SPREAD OF TRUTH.—A Friend of Truth \$5.

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