

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 RIGHT MUST WIN.

Oh! it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or he deserts us at the hour
The fight is almost lost;
And seems to leave us to ourselves
Just when we need him most.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far above reason's height, and reacheth
Only by child-like love.

The look, the fashion of God's ways,
Love's life-long study are;
She can be bold, and guess, and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science, too,
In her simplicity.

Workman of God! O lose not heart;
But learn what God is like:
And in the darkest battle-field
Thou shalt know where to strike.

O, bless'd is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

And bless'd is he who can divine
Where real light doth lie;
And dares to take the side that seems
Wrong to man's blindfold eye!

O learn to scorn the praise of men!
O learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all his ways,
And of all things on earth, least like
What men agree to praise.

Muse on his justice, downcast soul!
Muse and take better heart:
Back with thine angel to the field;
Good luck shall crown thy part!

ON KEEPING THE HEART. No. 5.

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs iv, 23.

III. The third season calling for more than ordinary diligence to keep the heart is the time of Zion's troubles. When the church, like the ship in which Christ and his disciples were, is oppressed and ready to perish in the waves of persecution, then good souls are ready to be shipwrecked too, upon the billows of their own fears. It is true, most men need the spur rather than the reins in this case; yet some men sit down discouraged under a sense of the church's troubles. The loss of the ark cost Eli his life; the sad posture in which Jerusalem lay made good Nehemiah's countenance change in the midst of all the pleasures and accommodations of the court. But though God allows, yea, commands, the most awakened apprehensions of these calamities, and in "such a day calls to mourning, weeping, and girding with sackcloth," and severely threatens the insensible; yet it will not please him to see you sit like pensive Elijah under the juniper tree. "Ah, Lord God! it is enough, take away my life also." No; a mourner in Zion you may and ought to be; but a self-tormenter you must not be; complain to God you may, but complain of God (though but by the language of your actions) you must not.

Now let us inquire how tender hearts may be renewed and supported, when they are even overwhelmed with the burdensome sense of Zion's troubles? I grant that it is hard for him who preferreth to his chief joy, to keep his heart that it sink not below the due sense of its troubles; yet this ought to, and may be, done by the use of such heart-establishing directions as these:

1. Settle this great truth in your heart, that no trouble befalls Zion but by the permission of Zion's God, and he permits nothing out of which he will not ultimately bring much good to his people. Comfort may be derived from reflections on the permitting as well as the commanding will of God. "Let him alone, it may be God hath bidden him." "Thou couldst have no power against me, except it were given thee from above." It should much calm our spirits that it is the will of God to suffer it; and that, had he not suffered it, it could never have been as it is. This very consideration quieted Job, Eli, David, and Hezekiah. That the Lord did it was enough to them; and why should it not be so to us? If the Lord will have Zion ploughed as a field, and her goodly stones lie in the dust; if it be his pleasure that anti-christ shall rage yet longer and wear out the saints of the Most High; if it be his will that a day of trouble, and of treading down, and of perplexity by the Lord God of hosts, shall be upon the valley of vision, that the wicked shall devour the man that is more righteous than he; what are we that we should contend with God? It is fit that we should be resigned to that will whence we proceeded, that he that made us should dispose of us as he pleases: he may do what seemeth him good without our consent. Doth poor man stand upon equal ground, that he may capitulate with his Creator? or that God should render him an account of any of his matters? That we may be content, however God may dispose of us, is as reasonable as that we be obedient, whatever he may require of us. But if we pursue this argument further, and consider that God's permissions all meet in the real good of his people, this will much more quiet our spirits. Do the enemies carry away the best among the peo-

ple into captivity? This looks like a distressing providence; but God sends them thither for their good. Does God take the Assyrian as a staff in his hand to beat his people with? The end of his so doing is, "that he may accomplish his whole work upon mount Zion." If God can bring much good out of the greatest evil of sin, much more out of temporal afflictions; and that he will is as evident as that he can do so. For it is inconsistent with the wisdom of a common agent to permit any thing (which he might prevent if he pleased) to cross his great design; and can it be imagined that the most wise God should do so? As, then, Luther said to Melancthon, so say I to you: "Let infinite wisdom, power and love alone;" for by these all creatures are swayed, and all actions guided in reference to the church. It is not our work to rule the world, but to submit to Him that does. The motions of Providence are all judicious, the wheels are full of eyes: it is enough that the affairs of Zion are in a good hand.

2. Ponder this heart-supporting truth: how many troubles soever are upon Zion, yet her King is in her. What! hath the Lord forsaken his churches? has he sold them into the enemy's hands? Does he not regard what evil befalls them, that our hearts sink thus? Is it not shamefully undervaluing the great God, and too much magnifying poor impotent man, to fear and tremble at creatures while God is in the midst of us? The church's enemies are many and mighty: let that be granted, yet that argument with which Caleb and Joshua strove to raise their own hearts, is of as much force now as it was then: "The Lord is with us, fear them not." A historian tells us, that when Antigonus overheard his soldiers reckoning how many their enemies were, and discouraging one another, he suddenly stepped in among them with this question, "And how many do you reckon me for?" Discouraged souls, how many do you reckon the Lord for? Is he not an overmatch for all his enemies? Is not one Almighty more than many mighties? "If God be for us, who can be against us?" What think you was the reason of that great examination that Gideon made? He questions, he desires a sign, and after that another; and what was the end of this, but that he might be sure the Lord was with him, and that he might but write this motto upon his ensign: *The sword of the Lord, and of Gideon.* So if you can be well assured the Lord is with his people, you will thereby rise above all your discouragements; and that he is so you need not require a sign from heaven; lo, you have a sign before you, even their marvelous preservation amid all their enemies. If God be not with his people, how is it that they are not swallowed up quickly? Do their enemies want malice, power, or opportunity? No, but there is an invisible hand upon them. Let then his presence give us rest; and though the mountains be hurled into the sea, though heaven and earth mingle together, fear not; God is in the midst of Zion, she shall not be moved.

3. Consider the great advantages attending the people of God in an afflicted condition. If a low and an afflicted state in the world be really best for the church, then your dejection is not only irrational, but ungrateful. Indeed, if you estimate the happiness of the church by its worldly ease, splendor and prosperity, then such times of affliction will appear to be unfavorable; but if you reckon its glory to consist in its humility, faith and heavenly-mindedness, no condition so much abounds with advantages for these as an afflicted condition. It was not

persecutions and prisons, but worldliness and wantonness that poisoned the church. Neither was it the earthly glory of its professors, but the blood of its martyrs that was the seed of the church. The power of godliness did never thrive better than in affliction, and was never less thriving than in times of greatest prosperity. When "we are left a poor and an afflicted people, then we learn to trust in the name of the Lord." It is indeed for the saints' advantage to be weaned from love of, and delight in, ensnaring earthly vanities; to be quickened and urged forward with more haste to heaven; to have clearer discoveries of their own hearts; to be taught to pray more fervently, frequently, spiritually; to look and long for the rest to come more ardently. If these be for their advantage, experience teaches us that no condition is ordinarily blessed with such fruits as these, like an afflicted condition. Is it well then to repine and droop, because your Father consults the advantage of your soul rather than the gratification of your humors? because he will bring you to heaven by a nearer way than you are willing to go? Is this a due requital of his love, who is pleased so much to concern himself in your welfare—who does more for you than he will do for thousands in the world, upon whom he will not lay a rod, dispense an affliction for their good? But alas! we judge by sense, and reckon things, good or evil, according to our present taste.

4. Take heed that you overlook not the many precious mercies which the people of God enjoy amidst all their trouble. It is a pity that our tears on account of our troubles should so blind our eyes that we should not see our mercies. I will not insist upon the mercy of having your life given you for a prey; nor upon the many outward comforts which you enjoy, even above what were enjoyed by Christ and his precious servants, of whom the world was not worthy. But what say you to pardon of sin; interest in Christ; the covenant of promise; and an eternity of happiness in the presence of God, after a few days are over? O that a people entitled to such mercies as these should droop under any temporal affliction, or be so much concerned for the frowns of men and the loss of trifles! You have not the smiles of great men, but you have the favor of the great God; you are perhaps diminished in temporal, but are thereby increased in spiritual and eternal goods. You cannot live so plentifully as before; but you may live as heavenly as ever. Will you grieve so much for these circumstances as to forget your substance? Shall light troubles make you forget weighty mercies? Remember the true riches of the church are laid out of the reach of all enemies. What though God do not in his outward dispensations distinguish between his own and others? Yea, what though his judgments single out the best, and spare the worst? What though an Abel be killed in love, and a Cain survive in hatred; a bloody Dionysius die in his bed, and a good Josiah fall in battle? What though the belly of the wicked be filled with hidden treasures, and the teeth of the saints with gravel-stones? Still there is much matter of praise; for electing love has distinguished, though common providence has not; and while common prosperity and impunity slay the wicked, even slaying and adversity shall benefit and save the righteous.

5. Believe that how low soever the church be plunged under the waters of adversity, she shall assuredly rise again. Fear not; for as surely as Christ rose the third day, notwithstanding the seal and watch upon him; so surely Zion shall arise out of all her troubles, and lift up her victorious head over all her enemies. There is no reason to fear the ruin of that people who thrive by their losses, and multiply by being diminished. Be not too hasty to bury the church before she is dead; stay till Christ has tried his skill, before you give her up for lost. The bush may be all in a flame, but shall never be consumed; and that because of the good will of Him that dwelleth in it.

6. Remember the instances of God's care and tenderness over his people in former difficulties. For above eighteen hundred years the Christian church has been in affliction, and yet she is not consumed; many a wave of persecution has gone over it; yet it is not drowned; many devices have been formed against it; hitherto none of them has prospered. This

is not the first time that Harnans and Ahithophels have plotted its ruin; that a Herod has stretched out his hand to vex it; still it has been preserved from, supported under, or delivered out of, all its troubles. Is it not as dear to God as ever? Is he not as able to save it now as formerly? Though we know not whence deliverances should arise, "yet the Lord knoweth how to deliver the godly out of temptations."

7. If you can derive no comfort from any of these considerations, try to draw some out of your very trouble. Surely this trouble of yours is a good evidence of your integrity. Union is the ground of sympathy: if you had not some rich adventure in that ship, you would not tremble as you do when it is in danger. Besides, this frame of spirit may afford you this consolation, that if you are so sensible of Zion's trouble, Jesus Christ is much more sensible of and solicitous about it than you can be; and he will have an eye of favor upon them that mourn for it.—*Flavel.*

ISRAEL.

THE literal descendants of Jacob were once the chosen people of God. When they were groaning beneath the Egyptian yoke, God heard their cries and brought them out by a mighty and stretched out hand.

In the wilderness of Sinai amid the sublime and awful scenes of the mount, they received the written law—the ten commandments—upon stone.

Here God entered into covenant with them as his peculiar people: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests, an holy nation. And all the people answered together and said, All that the Lord hath spoken we will do." Ex. xix, 5.

We have been told by a teacher of the Age to Come, that God made two covenants with Abraham, one to Isaac, which is the same as the new covenant, and is to be made with the saints at the end of the 1000 years, the other to Ishmael, and the land is to be enjoyed by literal Israel during the one thousand years; also that the Sinaitic covenant is distinct from those made with Abraham.

It is evident, had there been two covenants made, prior to the one made at Sinai, that the Sinaitic covenant would be the third and the "new covenant,"—the fourth covenant. But Paul recognizes but two covenants with the new, that are based upon promises. And that made at Sinai he calls the "first covenant." "If it had been faultless then should no place have been sought for the second."

It was of necessity that the new covenant was confirmed with many for one week, as Daniel saw would be accomplished in the last week of the seventy. Gal. iv, 22, 31; Heb. viii, 7, 8; Dan. ix, 27. The "bond-woman" typified Jerusalem which now is, and is in bondage with her children. Cast out ancient Jerusalem, her children, or the first covenant: it is not to remain with heavenly Jerusalem, her children, and the new covenant.

Paul, a converted Jew, says: "So then, brethren, we are not children of the bond-woman," earthly Jerusalem, but of the "free-woman," or heavenly Jerusalem, "Jerusalem which is above is free, which is the mother of us all." Gal. iv, 31, 26. "I will make a new covenant with the house of Israel, and with the house of Judah, &c. For ye are not come unto the mount that burned with fire, nor unto blackness and darkness and tempest. But we are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem. Heb. xii, 18, 22; viii, 8.

God manifested himself to literal Israel in earthly Jerusalem. As they looked toward that holy city to worship, so we by faith look unto our heavenly Jerusalem, the antitype of the earthly. For here we have no continuing city, but we seek one to come. Heb. xiii, 14.

We find the account of the covenant God made with Abraham in Gen. xii, and onward through the xxvth chapter. He was chosen of God because he was righteous, and to him were promised innumerable descendants, through which all nations shall be

blessed, and inherit the land forever. Gen. xxii, 18; xiii, 15, 16.

These promises were renewed to Isaac and Jacob because of their obedience. Jacob prevailed with the angel of the Lord, for which he was named Israel. His descendants were called Israel from their father; and to them were these promises, if they followed in their father's steps.

God promised that Israel should be a great nation, the father of twelve princes. At the same time Abraham was commanded to cast out Agar, and her son, Ishmael; for he was not to be heir with Isaac. My covenant will I establish with Isaac, saith God. Gen. xvii, 20; xxi, 12, 13. The promise of Ishmael was solely for Abram's sake, and was fulfilled in Ishmael's being a great and wicked nation. Gen. xvi, 12; xxi, 21; xxiv, 24.

The case of Isaac was very different. The exceeding broad and comprehensive promises to Abraham, because of his righteousness, were confirmed to Isaac, because he was righteous, and point to the coming Messiah. They embrace all nations; therefore they will not be fully realized until the great multitude of all nations and kindreds and people and tongues, shall inherit the city which Abraham looked for, in, the new heaven and new earth, where there will be no more death, neither sorrow nor crying, nor any more pain; for the former things will have passed away. Rev. vii, 9-17: xxii, 14; xxi, 23-27; Heb. xi, 10, 16, 40; 2 Pet. iii, 7-14; Matt. v, 5 Rev. xxi, 1-10.

But God had respect unto literal Israel, and entered into covenant with them in preference to any other people, solely for their fathers' sakes. "Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Gen. xxviii, 5. And if his descendants were obedient, they were ever to be God's favored people. But if they were disobedient they could not be his people, though they were the children of Abraham. Rom. ix, 6, 8; Matt. iii, 9. "If ye hearken to these judgments and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy that he swore unto thy fathers." Deut. vii, 7-12. "And it shall come to pass if thou shalt hearken diligently unto the commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God to observe to do all his commandments and his statutes which I command thee this day that all the curses shall come upon thee and overtake thee." Deut. xxviii, 1, 12, 17; chap. ii.

This teacher says, "The condition is not continued to literal Israel; therefore the promises are to be fulfilled to them unconditionally, in the 'Age to Come.'"

When and upon what premises, does the condition cease? In tracing the history of this people, we find God's manner of dealing with them was ever to bless when obedient, and punish when disobedient. When they kept the commandments they were peculiarly favored of God; they were victorious over their enemies. But when they broke them, they were brought to confusion and their enemies triumphed over them. 1 Sam. iv, 22; 2 Chron. xv; xxiv, 24.

Israel were a stiff-necked and disobedient people. Immediately after God brought them out of the land of Egypt, and they had covenanted to do all that the Lord commanded, even before Moses came down from the mount with the tables of the covenant, they broke the first precept by worshipping the works of their own hands. At this time the Lord thought to disinherit them; but when Moses plead for them, "he repented of the evil he thought to do," for their fathers' sakes, and saved all that repented. Ex. xxxii; Jer. xviii, 7.

At the time they were carried into the Babylonish captivity, God says that "they mocked his messengers, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy, or healing." They must go into captivity to punish them for past iniquities, and give the land rest to enjoy its Sabbaths, of which they had robbed it in their disobedience.

But God did not forget his oath unto Abraham,

Isaac and Jacob. He remembered his covenant people in their captivity, and promised to "be to them a little sanctuary" in the countries, where they should come. I will gather you out of the countries, says God, where ye have been scattered; and they shall come hither, that they may walk in my statutes and keep mine ordinances and do them, and they shall be my people and I will be their God. But those whose heart walketh after the heart of their detestable things, I will recompense their way upon their own heads, saith the Lord God. Eze. xi, 16-21.

Ezekiel, while in captivity, was shown great blessings for his people, which they could enjoy after the seventy years' captivity, if they were ashamed of their iniquities and put them away. Eze. xxxvii, 22-28; xl, 4; xlvii, 13, 14; xliii, 9-11; xxxvi, 37. "And the heathen shall know that the house of Israel went into captivity for their iniquity. I will have mercy upon the whole house of Israel, after they have borne their shame. After I have brought them again out of their enemies' lands, then shall they know that I am the Lord their God. But I have gathered them unto their own land, and have left none of them. Neither will I hide my face any more from them." Eze. xxxix, 23-29. "O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel. I will cause men to walk upon you, even my people Israel." Eze. xxxvi, 8. A new heart also will I give you, and ye shall keep my judgments and do them. Verse 26. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your ways. O house of Israel, in the day that I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities, and the wastes shall be builded. Then the heathen shall know that I the Lord build the ruined places, and plant that that was desolate. I the Lord have spoken it, I will do it. Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." Eze. xxxvi, 28-37.

Evidently it was God's design to fulfill these, and other prophetic promises to literal Israel, in the first dispensation, had they complied with the condition; and he eventually would have brought them to possess the land of their fathers forever, the everlasting kingdom, to the immortal state, where David [Christ] will be king.

God's prophetic promises are not without condition; and some of these promises run parallel with the first dispensation, and cannot apply out of that dispensation. The idea that we are to return to such a state in the future is inconsistent with reason and revelation.

There are other prophecies that cannot apply in the first dispensation, but to a state more glorious than the present, where death and mortality cannot enter. Without regard to the difference of these two classes of prophecies, they are both applied to one state—the Age to Come. No wonder that wild confusion follows!

This offer to Israel, through Ezekiel, seems to have been the last to this nation for very soon after, Daniel, while in captivity, was shown through vision that seventy weeks, from a given point of time, would finish the time allotted this people and their iniquities, and that their city would be destroyed and never more be rebuilt, but lay desolate until the consummation; also that the walls and streets of Jerusalem, which then lay desolate, should be built in troublous times, which was fulfilled under Ezra and Nehemiah. Dan. ix, 24-26; Neh. iv.

The remnant that accepted their privilege and went to Jerusalem after the seventy years' captivity, received, because they inquired. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." Ezra vi, 16-22. But had the twelve tribes put away their iniquities, Israel would have enjoyed the fullness of the promise, for that dispensation. The land was to be divided to each of the twelve tribes. Eze. xlvii, 13, 14. Nehemiah gives an account of the condition of the remnant and the covenant they entered into, after the last going up to their city. Neh. ix, x, xi.

But they did not continue faithful; for when Christ came they were the first to reject, condemn and crucify their promised Messiah. At the cross the distinction between Jews and Gentiles ceased. The middle wall of partition was broken down. All nations were brought upon a level, and received equal privileges. "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." Eph. ii, 14; Acts x, 34; Col. iii, 11.

At the end of the seventy weeks, Daniel's prophecy was fulfilled. Israel, "the people of the Prince," [margin,] the Jews shall be no more his people; or, Messiah's future people. Dan. ix, 24, 27; Matt. xxi, 43; xxiii, 37; xxii, 7; Luke xix, 41-44. "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts xiii, 46. "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. xxi, 43. To this nation, true Israel, gathered from all nations of the earth, will be fulfilled the prophetic promises which apply to a state more glorious than the present.

This teacher claims that "it would be inconsistent for God to make promises to a people and fulfill them to another;" that is, make them to literal Israel and fulfill them to "spiritual Israel."

But is it inconsistent for God to disinherit, because of disobedience, the people once adopted, and favored with the promises, and then fulfill them to the people to whom they were made? Literal Israel received the benefit of the promises, only by virtue of the covenant made with their fathers; and they did not comply with the condition of the covenant made with them; therefore they had no right or claim to either covenant; consequently, none to the promises.

God bore long with them because of the love he had for their fathers, until Christ, to whom the promises were made, came; and when they are fulfilled to him and to his children, God's promise to Abraham and his seed will have been accomplished in the strictest sense. Gal. iii, 16, 29.

Literal Israel are now on a level with other nations, and can with them receive the promises under the "new covenant," and through Christ the Mediator of that covenant, who can redeem from past transgressions, and impart power to keep that law in future.

Strange indeed is the position to those who have a view of the plan of salvation, that promises once rejected are to be offered in an age to come, while so ample and complete provision is made for all nations in the present dispensation; and since ere this closes the mandate goes forth, "He that is holy let him be holy still, and he which is filthy let him be filthy still."

The natural descendants of Jacob stumbled at Christ, "the stumbling stone." A remnant only received him, the rest were blinded, or hardened. Rom. xi, 5, 7. Paul says, "Unto this day, when Moses is read, the veil is upon their hearts. They cannot look to the end of that which is abolished." 2 Cor. iii, 13, 14.

The Jews stumbled at Christ's first coming and the Gentiles have stumbled at his second coming. Christ is for a stone of stumbling and for a rock of offense to both houses of Israel. Isa. viii, 14. This prophecy applies when the law of God is being taught, as now, by the Third Angel, "and when they say unto you, Seek unto them that have familiar spirits," as they have been doing for some years past.

We are told that the blindness of literal Israel is to cease when the "fullness of the Gentiles be come in;" therefore at the second coming of Christ, literal Israel are to have offers of salvation.

If the blindness of literal Israel is to cease when the "fullness of the Gentiles be come in," then all literal Israel at the second coming of Christ are to be true Israel. All will see that this view claims more than is desired by the Age-to-Come theory; for they believe "the rebels are to be purged out from the remnant after they are gathered to their land."

Evidently Paul is speaking of true Israel, gather-

ed out of literal Israel, in verses 25 and 26. "And so all" true Israel "shall be saved" by the grafting process. "If they abide not still in unbelief, God is able to graff them in again." Verse 23. When the fullness of the Gentiles be come in, at Christ's second coming, all true Israel will be saved. "There shall come out of Sion the Deliverer, and shall turn ungodliness from Jacob." Verse 27. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." Heb. viii, 10.

All true Israel then are saved; the fullness of the Gentiles come in; the Deliverer come, and the rebuke of his people is taken away for ever. The new covenant is perfected; and the mystery of God, or salvation for man, is completed.

Notwithstanding the great and increasing light shining through the columns of the *Review*, on the Jew question, some still cling to expressions as referring to the final gathering of literal Israel and Judah in the Age to Come. Though their theory clashes with God's plan of saving man, they hold on to their view with as much tenacity as Sunday-keepers cling to the pope's Sabbath.

I hope the honest seekers for truth may not be left to trust to a false hope.

F. M. B.
Lake Mills, Wis.

The Strife is Begun.

THE four angels standing on the four corners of the earth, holding the four winds of the earth, [Rev. vii, 1,] are loosing their hold, and the stormy winds of strife and discord are beginning to blow on the earth; and it will continue to blow with greater violence until the just and righteous judgments of God in the seven last plagues are poured out on this devoted world.

The beacon fires of strife are kindling on the top of every high hill. Disunion, strife and disorder, confusion and sedition, prevail to a great extent throughout the land; and who but he who rules in the kingdoms of men, knows how soon they will be blown to a flame, and that time of trouble such as never was since there was a nation upon earth, even to that same time shall begin? The stern sword of justice hangs fearfully over this doomed earth. The blow will soon be struck, the die cast; and the decree will go forth, He that is filthy let him be filthy still, and he that is righteous let him be righteous still. Rev. xxii, 11.

Evil men and seducers are waxing worse and worse, deceiving and being deceived. 2 Tim. iii, 13. The wicked are engaged in the work of deceiving one another, instead of attending to the means of salvation which are now within their reach, but which will soon be removed far away; and when they begin to cry for rocks and mountains to fall on them to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, they will then think of the sweet offers of mercy that they have so often spurned from them; but it will then be too late. They know not the time of their visitation. They have other things to attend to; therefore it will come upon them as a snare.

Daniel says, The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. Dan. xii, 10. The righteous are wise: they are watching the fulfillment of the signs of the times, and they can see by the stir and restlessness of men's minds, that the great work of deception is going forward.

The strife is begun; and soon the nations will be gathered together for the battle of the great day of God Almighty. Rev. xvi, 13, 14. Look across the Atlantic at the European States; then turn and take a glance nearer home. Look at Kansas and California, and read the alarming news that is wafted through the land upon almost every breeze, and answer me, Are not perilous times upon us?

J. M. McLELLAN.

Hastings, Mich.

CENSORIOUSNESS.—The most censorious are generally the least judicious, who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another, who has enough of his own.—*Rule of Life.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. NOV. 13, 1856.

"The Sabbath of the Lord; and the Lord's Sabbath."

SAYS B. P. Hildreth in the *World's Crisis* of the 29th ult., "Many honest and well-disposed people are utterly at a loss to understand how or why the seventh day was changed to the first day of the week, and are anxious to know by what authority the first day of the week becomes the christian's Sabbath. They fear the alteration was made by that wicked power who should 'think to change times and laws,' with whom they have no sympathy; and therefore still think that the seventh day is the Sabbath of the Lord. To all such I would say," &c.

As we are one of those who fear that the change has been made by that wicked power who should think to change times and laws, we presume we are one of those to whom he "would say." We therefore feel disposed to listen to what he may say, and see if we can find anything which may allay our fears in regard to that work which the Bible attributes to the man of Sin.

Allow us to remark here: There is a power introduced to us by the prophet Daniel which should think to change times and laws. It being agreed on all hands, by Protestant commentators, that this refers to the Papacy, we remark that the laws referred to must be some laws over which the Pope has not in reality any control; for he should not change them, but only *think* to do so. We then inquire, What laws are these? They must be either human or divine. We cannot apply the prophecy to human laws; for these he has instituted, changed or abrogated, according to his own pleasure. In this respect he has had a perfect right to do as he has done. Will any one contend that he who could triumphantly and proudly place his foot upon the neck of princes, and to whom kings would suppliantly bow and kiss his great toe,—that he has no power nor right to interfere with laws of men's making? Therefore, if we make it refer to human laws, the prophecy will not hold good; viz., that he should only *think* to change them.

But if we say that the prophecy contemplates divine laws, will the facts in the case bear us out in the assertion? Has the Pope interfered with those laws by which God claims direct government over men? It is a well-known fact that he has. In what respect? Compare the decalogue of the Bible with the decalogue of the Pope's Catechisms. We find that he has abolished the second commandment, changed the fourth, divided the tenth, and transposed nearly all. According to the testimony and boast of all Catholics, and the admission of impartial history, this work embraces a direct change of the fourth commandment. If the Pope has not taken unwarrantable liberties with the law of God, and this is not the work designated by the prophecy, we ask where in he has thought to change times and laws. No one can tell us. Has not the prophecy then failed in its specifications? It has; and those that contend that the man of Sin has done no violence to the law—that it was not he who changed the Sabbath—and repudiate the plain testimony of history which declares him to be the author of this work, must take, in their strange course, another stride, and place Daniel in the ranks of the false prophets. But stop! we set out to have our fears allayed concerning the work of the man of Sin; but here, before we are aware, we find them immovably established.

To return: In order to fix the fact that the change of the Sabbath was not the work of the man of Sin, B. P. H. endeavors to prove that it was at first a local institution, that there was no command to Adam to keep it, and that nothing was enjoined on the early patriarchs till their posterity left Egypt, and then it became a special covenant, embodied in the decalogue,

and "called for the first time the Sabbath-day." As all views publicly advanced become subject to public criticism, let us examine these points.

1. There was no command given to Adam or to the patriarchs to observe the Sabbath: therefore it was not binding in that age.

This objection to the existence of the Sabbath previous to the giving of the law on Sinai, is often urged; but if it will hold good with one of the commandments, it will with all the rest. We then inquire, 1st. Do we find any express command from God to Adam or the patriarchs prohibiting murder? No: nevertheless Cain has been universally considered a murderer; and God regarded him as the transgressor of a known law, and punished him accordingly. 2d. Do we find the record of any divine prohibition of adultery? No: yet we may learn how this sin was regarded by reference to the cases of Abimelech and Joseph. Gen. xx, 1-9; xxxix, 9. The one calls it a "great sin," "guiltiness;" and says the other, "How then can I do this great wickedness, and sin against God?" 3d. Do we find the first commandment anywhere expressed? No: nevertheless we find Jacob saying to his household and all that were with him, Put away the strange gods that are among you and be clean. Gen. xxxv, 2. 4th. Do we find any distinct prohibition of stealing? No: yet we find Jacob giving sentence that whosoever had stolen the gods of Laban, he should not live. Gen. xxxi, 32.

We might multiply illustrations on this point to show that the principles of all ten of the commandments were clearly understood by the early patriarchs. Shall we then dogmatically assert that the Sabbath was not known because we find no express command for its observance? But if we find no command to keep it, we, on the other hand, find no evidence of its violation; and even if we did, it would no more destroy the sacredness of the Sabbath, than a violation of the marriage institution destroys its sanctity. But we have strong inferential evidence from the division of time into weeks, [Gen. viii, 10, 12; xix, 27, 28.] which can be derived from nothing else than God's six days' work in the beginning and rest on the seventh, that the day was well known and observed throughout that age.

On this point however our writer remarks (though unadvisedly for his position) that probably by God's sanctifying the day, "he intended they should observe it." Yes this was doubtless his intent. This is all we claim. Therefore are not we who keep the Sabbath, carrying out God's original intent in instituting it? and do not those who refuse to keep it, defeat that intent? Let all carefully consider this point. Remember that God did not sanctify the day in the beginning for his own amusement, nor set it apart to have it fall into disuse and be forgotten. He designed it for something; and the Saviour tells us over four thousand years afterwards, that it was made for man. Let us then observe it, and by so doing fulfill its great design in calling to remembrance the living and true God, who in six days made heaven and earth and rested on the seventh.

2. It is said that it is for the first time called the Sabbath-day on Mt. Sinai. It was called Sabbath as we learn from Ex. xvi, a month previous to the giving of law on Sinai, but in the fourth commandment we find positive proof that it was the Sabbath in the very beginning. The term, Sabbath, is applied by the fourth commandment to the seventh day of the first week of time. It says, "The Lord . . . rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Gen. ii, 3, says that God blessed the seventh day. The commandment says he blessed the Sabbath-day; it must therefore have been the Sabbath-day in the beginning; and it must be such, by consequence, ever since.

In order to show us "by what authority the first day of the week becomes the christian Sabbath," the writer argues that since the wave-offering, "on the morrow after the Sabbath," [Lev. xxiii, 11,]

and the new meat-offering fifty days later, met their antitype in the resurrection of Christ and the day of pentecost, on the first day of the week, that that day therefore took the place of the Sabbath. Brethren, dare any of you make this a pretext for infringing upon and changing a precept of that law by which the great God governs mankind, which he spoke with his own voice amid the sublime scenes of Sinai, and which his inspired servants have pronounced perfect and immutable?

Mention is then made of two (?) instances of the Saviour's meeting his disciples; viz., on the evening of the day of his resurrection, and *after eight days* again! John xx, 19, 26. The writer then innocently inquires if these examples of their meeting together on those *morrows* after the Sabbath do not demonstrate that the Lord's Sabbath had taken the place of the Sabbath of the Lord. If they do we must confess that our ideas of what constitutes a "demonstration," must be intensely modified.

But what is meant by the Lord's Sabbath and the Sabbath of the Lord, and one's taking the place of the other? Has God one Sabbath and Christ another, rivals to each other? We had supposed that in this respect Christ and his Father were one, and that Christ was Lord of the Sabbath, which God also calls his holy day.

Passing over various remarks about the work of redemption being greater than that of creation, about the propriety of celebrating the birth-day of great men, &c., we will notice one point which is entertained by some whose ideas of the Sabbath, are more matured, and better digested than those under consideration: it is that the Sabbath is a type of the saints' future rest. Passing over also some other absurd remarks and remarkable absurdities, such as that the Sabbath was a shadow, that Christ was the substance of that shadow, and at the same time that is a type of the seventh thousand years, but might nevertheless cease at the cross, as it is not necessary for the type to reach the antitype—the shadow the substance, &c.;—passing over these positions which are actually taken by this writer, we pass to remark briefly upon our proposition, which is that

THE SABBATH IS NOT A TYPE OF THE CHRISTIAN'S REST.

Those who would make the Sabbath typical usually resort to the third and fourth chapters of Hebrews as their main fort; but we think the Apostle in those chapters teaches something very different. There is nothing in the origin or the object of the Sabbath which would lead us to conclude that it was a type of the saints' rest. We have seen that it was instituted at creation. If therefore we make it a type we take the position that God instituted a type of the future rest of the redeemed, before man had fallen; that he observed that type himself; that he set it apart and blessed it, and made it a sign of the sanctification of his people. Ex. xxxi, 13, 17. This surely is stretching a point, which is but an assumption in the beginning, to its utmost limit. In the chapters mentioned, Paul indeed reasons from type to antitype; but let us see what the type is. He says, "And Moses verily was faithful in all his house, [house of Israel.] as a servant, for a testimony of those things which were to be spoken after. But Christ as a son over his own house; [household of faith:] whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the end."

As Moses was leading the children of Israel from Egypt to Canaan, the Lord promised him that his presence should go with him and he would give him rest. Ex. xxxiii, 14. Again we read in Josh. xxi, 43, 44, And the Lord gave unto Israel all the land which he swore to give unto their fathers. . . . And the Lord gave them rest round about according to all that he swore unto their fathers. There stood not a man of all their enemies before them, &c. The people however entered into this rest under Joshua as Moses was not permitted to cross Jordan.

But if Joshua, says Paul, had given them rest, that is, the rest contemplated in the promise made of God (Concluded on last page.)

THE LAODICEAN CHURCH.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Rev. iii, 14.

We have before given our reason for believing that the seven churches in Asia represent the condition of the church of God in seven distinct periods of the christian age. We have also shown that the Philadelphia church, or church of brotherly love, was manifested during the great Advent movement. Your attention is now invited to the last of the seven conditions of the church, which evidently applies to this time.

"I know thy works that thou art neither cold nor hot. I would that thou wert cold or hot." Verse 15.

Jesus knows the works of his people. He will reward every man as his "work shall be." And is it true that the works of the church are such as to render them offensive to their Lord? The figure is forcible. With pleasure we receive cold drink, or that which is in a degree hot; but that which is tepid, and is neither cold or hot, is nauseating to the stomach.

This is the chosen figure to illustrate how Jesus Christ regards the church at the present time. The present condition of the church is offensive to him. He would have them either cold or hot; that is, either zealous of those good works which correspond with their high profession of faith, or else have them make no hypocritical profession of faith which they do not show forth by good works.

No being can be more offensive in the sight of God and man, than a religious hypocrite. No position of the church can be so offensive to the Son of God, as a hypocritical position. "I would thou wert cold or hot." As a people we profess to believe that Christ is soon coming, and that the Third and last Message of mercy is now being given, soon to be followed by the seven last, literal and dreadful plagues. Yet many are going on building, and adding land to land, and improving them, and laying up treasures as though Jesus was never coming, and never had forbidden laying up treasures in this world. They profess to believe that nothing can save honest souls now in the "high ways and hedges" of vast christendom but obedience to the Third Message, yet professed believers rush on in their worldly pursuits, taxing their entire energies in pursuit of this world as if there was no coming Jesus, no wrath of God to fall upon the shelterless, and no flaming Judgment-bar, where all deeds will receive a recompense. We tremble, we shudder, as we contemplate the condition of the professed people of God, and compare their professions of faith with their works, and see their hypocritical position.

We would not be too severe; but measuring our faith as a people by James' rule, how much real faith have those professing the Third Message? "I will show thee my faith by my works." James ii, 18. The best answer we can give to this question is, They have as much faith as they show forth by their acts. Nothing is truer than that a man will show by his works all the faith he has. We do not say these things to grieve any, but would affectionately entreat the brethren to give heed to their real position before heaven, and before the world. It is a fact which will not be denied, that our profession says one thing, while our acts declare another. It may be expected that our testimony as a people will be almost powerless, until it shall be backed up, and sent home to the hearts of our fellow-men by our works.

Our positions on Bible truth are clearly defined in the Scriptures, and easily defended. The present truth is so connected with the present fulfillment of prophecy, that the people who hear and read our views, both see and feel the force of truth. But where is a consecrated church on whom God can consistently pour out the Holy Ghost, and make them

flaming instruments in giving light to the world, and gathering a glorious harvest of souls. It does not exist. It cannot be found.

Not a few among us, who have evidently been called of God to preach his word, are quite extensive farmers, and spend their energies laboring on their farms. They are capable of presenting the plain truths of God's word; and were they cut loose from the world, and baptized into the Message, so that they could go forth like the ministers of God, as flames of fire, then would they see the salvation of God attending the proclamation of his truth.

There are hundreds among us who know the truth, and who could talk it clearly by the fire-side, could they but be converted into the spirit of the Message. Then they could be mighty through God in affectionate conversation and prayer in bringing souls to keep the truth. But where are they? Answer. Buried up in the cares of the world. Having lost in a great measure the sweet spirit of the Message they once enjoyed, the mind seeks to be occupied with the cares of the world, and their conversation is upon worldly things. Some have doubled their property once or twice since professing to be waiting for Jesus Christ from heaven. Things of this life fill the mind, and crowd out thoughts of Christ and heaven. Yet these persons profess the Third Message.

The present truth is written out plain in our publications. The Message is at our command. Those who have labored to bring out the truth in simple style, so that he that readeth may understand, have felt the importance of their work, and have toiled over the midnight lamp, regardless of rest or health, until feeble health compels some to be almost silent. Yet these publications remain piled up in the Office, almost entirely undisturbed by the professed lovers of Bible truth, those too on whom the responsibility rests of sending light to the world. Having many calls for means, they have none to lay out for books. That fashionable bonnet, shawl, coat or hat must be had. That piece of land, recently bought and not needed, must be paid for; for Paul says, "Owe no man anything;" and it would be a sin to help the cause much while in debt. So there is no means left with many to buy our publications, and scatter them abroad.

The plain, pointed truth sometimes spoken does not seem to reach the heart of but few professed believers; but will often produce a smile, as though some one else must be hit; and then the unholy work often commences of laying the rule on others, and talking of others faults instead of repenting, and weeping bitterly for greater sins in their own hearts.

These, dear brethren, are some of the faults and sins that weigh down the church, and which have clipped the wings of the angel of mercy which has attended the Message. Will the church arise at once, and put away sins like these? If she does not, what will be her doom? It is written:—

"So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Verse 16.

There is not the least hope for the church while continuing the course pursued for two or three years past. A shaking and sifting time has come. Some will be spued out of the Lord's mouth, and we fear many will. Here is the stupid deception which holds many, from which we fear they will never awake sufficiently to make a timely escape. It will require a mighty effort.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." Verse 17.

From this testimony it will be seen that an entire change must take place in the views and feelings of this church. Not only must the church be stripped from self-righteous views and feelings, but must be brought to see, feel and thoroughly repent of those things which have rendered her in the sight of God, "wretched, and miserable, and poor, and blind, and

naked." Then will they receive the counsel to buy gold, white raiment and eye-salve.

"As many as I love, I rebuke and chasten; be zealous therefore and repent." Verse 19.

They will feel rebuked and chastened by the humbling, cutting testimony to the Laodiceans. Those whose hearts can feel, will feel on this subject; while it is to be feared that some who profess present truth, are so little affected by it, that the language of their hearts will still be, "I am rich, and increased with goods, and have need of nothing," and the day of wrath find them "wretched, and miserable, and poor, and blind and naked." Those who feel the force of this all-searching testimony will not only repent of those sins which have grieved the Spirit of God almost away from the remnant; but they will be zealous about it.

"Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Verse 20.

It seems from this verse that Jesus is shut out of the hearts of his professed people, and that he is now knocking for admission. If they open the door, or prepare the way of the Lord in their hearts, he will come in, and will sup with them, and they with him. From this we conclude that there are exceeding great blessings before the remnant. A stronger figure cannot be used to illustrate communion with Christ. How cruel to bar Jesus out! How perilous to have the mind filled with worldly cares, and the affections set on earthly things so as to neglect the Saviour who now knocks for admission! Dear brethren, do let him in. It is your privilege to enjoy communion with Christ, and to be filled with the Spirit. You may enjoy the power of the Holy Ghost in 1856, as well as holy men did in A. D. 35. Let the first text of scripture be produced to show that the power of the Holy Ghost and the gifts of the Spirit were designed only for Christ's first witnesses. It cannot be found. God designs to bring around the last end of this dispensation so that both ends will meet. Jesus will find at his second coming a church as consecrated as those who gazed up into heaven after him from the mount of Olives. Bible christians only will stand, and a church composed of such will yet enjoy all the gifts and graces of the Holy Ghost.

We rejoice to hear from all parts of the field that the testimony to the Laodiceans is being received, and is producing good results upon the remnant. May the work go deep and thorough in every heart. May God give his servants grace to bear the plain testimony, and with meekness and patience point out the sins of God's professing people, and pour the burning truth of God for the present time into the bosom of the lukewarm church. The language of the prophet Joel, uttered in view of the day of the Lord, being nigh at hand, seems wonderfully applicable to the Laodiceans:

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet: let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel ii, 12-17.

J. W.

THE HAPPY CHRISTIAN.

TUNE—"Good Bye."

I LOVE to walk in the narrow road,
That leads to realms on high,
We soon shall reach that happy place,
And every tear be dry.

I love to pray when my Jesus hears,
And angels hover nigh;
The Saviour bows his gracious ear,
And hears the weary sigh.

I love to sit in the leafy shade,
When Sabbath hours are nigh;
And meditate upon His Word,
Where priceless treasures lie.

I love the blessing which he bestows,
To all who will draw nigh;
The fountain of his boundless love,
Will never, never dry.

I love to think that He's coming soon,
To take us home on high;
O then we'll give to this poor world,
A long and last "good bye."

D. HILDBRETH.

Will Co., Ill.

Can You Believe?

BY WM. GLEN MONCRIEFF.—Scotland.

1. Can you believe, that every human being is certainly immortal, be he regenerate or irregenerate—good or bad—when the Bible never *once* says so—nay, when it teaches, we must "by patient continuance in well doing seek for glory, and honor, and immortality?" Rom. ii, 7. How can men be immortal, if they require to SEEK FOR immortality?

2. Can you believe, that the human soul is a divine principle—a part of God's very essence inspired into man, when this implies that God can be divided into innumerable portions, and that in these portions of his essence, he has become defiled with every species of iniquity?

3. Can you believe, that because you think yourself immortal—feel that you are so—long to be so, and judge yourself adapted for immortality, you ought to be assured that immortality is your destiny, when the Scripture contains no such doctrine, and when common sense teaches these grounds of faith are essentially feeble, and would be rejected in any other case, as for instance, you never would believe you will yet be rich, because you think you will be so, or feel that you will be so, or long to be so, or judge yourself fitted for being so?

4. Can you believe, that when it is said God expelled our first parents from Eden, lest, by eating of "the tree of life" after their sin, they might "live for ever," [Gen. iii, 22.] it does not mean that had they eaten they would thereby have lived forever, since you suppose they were immortal by creation, and, therefore, certain of continuing everlastingly alive, whether they partook of it or not, either before or after their fall?

5. Can you believe, that when Jesus Christ assured the Jews that unless they ate his flesh and drank his blood, they would not live forever, [John vi, 27, 33, 47, 51, 53, 57.] he could not mean they might in this way become immortal, since they, like all other men were, as is generally imagined, immortal, whether he had died for them or not, and whether they believed in his propitiatory death for their sins or not, though Scripture never asserts that men are, by creation, heirs of unending existence?

6. Can you believe, that when the Apostle Paul declares it is the glory of Jesus Christ to have "brought life and immortality (or incorruptible life) to light by his gospel," [2 Tim. i, 10,] he meant that Jesus taught that every man was immortal, when the Saviour never uttered such a statement; and if the Saviour taught that men might live for ever, or become immortal by faith in his sanctifying gospel, which he did on innumerable occasions in his discourses [John iii, 16; vi, 51; xi, 26, &c.,] how can you believe that all men are immortal irrespective of faith in Christ, as they must be if they are naturally immortal?

7. Can you believe, that when the Saviour said to

his disciples, "because I live ye shall live also," [John xiv, 19,] he did not declare that they and *only* they would inherit immortality and its associated honors and blessedness?

8. Can you believe, that at the resurrection, the wicked, who are popularly held to be as immortal as the righteous, shall be raised with incorruptible and immortal bodies,—that they will have occasion to take up the song, "O death, where is thy sting! O grave, where is thy victory!" &c. [1 Cor. xv. 54,] when the Bible represents this inheritance and victory as exclusively belonging to the followers of the Lamb? Luke xx, 36; Phil. iii, 21; Rom. ii, 7.

9. Can you believe, that when the Bible, in innumerable passages, declares that impenitent men shall suffer "perdition," "everlasting destruction," to issue forth from the presence of the Lord, in a word, that they are miserably to die after the judgment day, and that when this doom is expressly declared to be their "punishment," [2 Thess. i, 9,] it cannot be that they are to undergo what these words expressing their end naturally import, since "death," as you may hold, like many others, would be no punishment at all, there being no suffering in death, or when a man is dead—suffering being considered essential to the idea of penal infliction? Can you believe that the nations of mankind, in regarding death as the capital or chief punishment, have all along been acting as if they were moonstruck and demented, since, on the popular principle above stated, for a man to be executed—merely put to death—merely put beyond suffering, can be no punishment? Can you believe, that though the irrevocable death of impenitent men would exclude them perpetually from the vision of Christ and his glory—from the joys of heaven, and the fellowship of angels and saints—from all opportunity of searching into the wonders of the universe, and the unfathomable depths of the Divine Nature, which is love; yet to lose all this is nothing, and it would be lost by death; and, therefore, to say they will literally die—and become extinct, as their punishment, is an idea to be abhorred and excluded from the mind?

10. Can you believe, that life, and consciousness of existence, are no blessings in themselves, and that God is not to be praised for them, as every one consistently must, who holds that to have them taken for ever away would be no loss—no punishment?

11. Can you believe, that though Jesus declares, God can and will destroy bad men, soul and body, in Gehenna, [Matt. x, 28,] yet the human soul cannot be destroyed, for it is essentially immortal, though Scripture never says so? Can you believe the same thing about all such declarations as this—"the soul that sinneth it shall die," Eze. xviii, 4. May not God Almighty as easily destroy as create, and if he threatens, will he not keep his word?

12. Can you believe, that though the mercy of God disposes him to save sinners, his justice requires him for the glory of his name, and the stability of his empire, to visit the finally condemned with most excruciating and ever increasing agonies through everlasting ages—to rain perpetually on them "snares, fire and brimstone," when he has never once threatened to do this, nay, when by threatening death, he has clearly intimated that a totally different end is awaiting the godless? Can you believe that this representation of God exhibits him as he is, as infinitely amiable, attractive, truthful, trustworthy, and righteous Sovereign?

13. Can you believe, that should any of your friends or neighbors endure the everlasting torments in consequence of your faithlessness, and that should you gain heaven yourself, God will so miraculously affect your mind that you will be able to reflect on their ceaseless torments, nay, should you be so required, to repair to the very mouth of the burning cauldron, age after age, and behold their agonies, without experiencing for a moment the joys of heaven one degree lessened in your hearts, even should the sufferer have been a wife, a sister, a brother, a child, a bosom friend? Can you believe that such a perversion and denaturalization of your mental and moral constitution, would be the crowning of your salvation from sin, and all its consequences?

14. Can you believe, that the most effectual way to awaken sinners is to deal largely in *unscriptural* threatenings of eternal fire and brimstone—to speak long and loud about the endless agonies awaiting impenitent souls—and that he who can paint the scenes of horror in the pit, and employ all the figures and tones of fleshly terrorism, is the man most certain to be successful as a preacher and revivalist of true religion? Can you believe that to cast away the popish and heathenish dogma of eternal torments would paralyze the pulpit, and open up the floodgates of crime, seeing its effects have been so signally beneficial in restraining worldlings, hypocrites, profligates, and criminals of every name, a great majority of whom believe in it? Can you believe that noxious error will produce better effects than the genuine truth of inspiration, which says to every man, "if ye live after the flesh ye shall die," [Rom. viii, 13,] never, never to be called back to life again?

15. Can you believe, that it is justifiable for ministers to be continually assuring their auditors that they have immortal souls, deathless spirits, indestructible souls, never-dying souls, eternal souls, and souls that can live eternally, and die eternally at the same time, language never *once* found in Scripture, and only calculated to inflate and bewilder unenlightened hearers?

P. S. The above questions are seriously and affectionately presented to your consideration by one who wishes you well, and who has to thank God for having delivered him from the trammels, horrors and delusions of the reigning self-styled orthodoxy.

COMMUNICATIONS.

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

From B. F. Weed.

BRO. SMITH:—I feel to praise the Lord that he has opened my eyes in these last days to let me see, and not only me, but my companion also, the truth of the Third Angel's Message. We trust the Lord has called out a people here to stand before him at his coming, although the dragon is wroth with them that keep the Commandments of God and have the Faith of Jesus. But Satan with all his forces cannot hinder them; for Christ is our Shepherd, and he will watch over his flock. We are going forward in the strength of the Lord. I feel myself one of the feast of the followers of the Lamb; but I want a place with them that keep the Commandments and have the Faith of Jesus. My prayer is that the Lord will send forth more laborers into the field; for the harvest is plenteous and the laborers are few.

I praise the Lord that he directed Bro. Hutchins this way last Winter to preach the truth to us. I believe the Lord blessed his labors. Bro. Sperry and Buck preached to us in the tent this Summer; and we had a good time. The Spirit of the Lord was with us.

How important it is that we should keep all the Commandments of God; for if we fail in the least, we are guilty of the whole. Brethren, I am aware that the remnant have many trials to pass through, and we need to grow in grace and in the knowledge of the truth that we may have strength to withstand what is shortly to come to pass. How it cheers my heart to know that we have the truth. God is revealing his truth to his children. I am glad that he has seen fit to send his messengers this way to open our eyes to the truth, and may the Lord help us and keep us in the truth, that we may be bright and shining ornaments before the world, that we may in keeping all the Commandments have an entrance through the gates into the City and walk the golden streets.

Middle Grove, N. Y.

B. F. WEED.

From Sister Streeter.

BRO. SMITH:—As I have no other means of speaking to the lovers of truth, I esteem it a duty and a privilege to speak through the *Review*. How my heart has been cheered and comforted when reading communications from the brethren and sisters of like precious faith. Their words seem like some comfort-

ing angel in my lonely hours. Did you know how much light and consolation your paper gives me, I think you would feel well paid, though I feel bad many times because I cannot assist in the cause, but the eye of God is on all his works, and you will in no wise lose your reward.

I love the truth, and I want to be sanctified through it. None but the pure in heart will be permitted to enter through the gates into the City. How pure and holy must we be.

This world looks sad and dreary. I see nothing in it to entice me from the truth. I can see some of the trouble that is coming upon the earth, and it looks to me very near; but I feel perfectly safe as long as I have a God to trust in. I want to keep all the Commandments of God that no harm may befall me.

How many precious promises did our blessed Saviour leave to them that love and serve him! Blessed Saviour! Soon we shall see him coming in the clouds with power and great glory, to take his dear saints home. Then they that are righteous will be righteous still, and they that are holy will be holy still.

MATILDA A. STREETER.

Richland, Oct., 1856.

From Sister Camp.

DEAR BRETHREN AND SISTERS:—It affords me great satisfaction that I am permitted through the *Review* to hear from those of like precious faith, that are still striving to keep all the Commandments of God and the Testimony of Jesus. Separated as I am from those whose society I would most gladly enjoy, I do feel thankful that there is a way of communication with each other, and that the Lord is still mindful of his people, and we know that he will never forsake them, but will lead those that are willing to be led by him safely through this vale of tears to the promised land.

I rejoice, and praise God for his goodness to one so weak and unworthy as I am, that the precious truths of his word have been opened to my understanding, and that amidst all the darkness that surrounds me, I still love the present truth and hope to be sanctified through believing and obeying it. It is through much tribulation that any will enter the kingdom; yet we have the blessed assurance that if we suffer with Christ we shall be permitted to reign with him in glory.

It is truly a solemn thought that we are living under the last message of mercy. Soon the last note of warning will cease. Then he that is holy, will be holy still; and they that are filthy, will be filthy still. Are we, dear brethren and sisters, prepared to stand? Have we got on the whole armor? Do we show to the world around us by our daily walk and conversation, that we expect soon to behold the King of kings and Lord of lords? Do we love one another with pure hearts fervently? Do we show to all around us that we are Christ's disciples because we love one another?

O how much of the Spirit we need in this time of peril to enable us to overcome every besetment of the enemy. He is trying every way possible to allure us from the way, or lull us to sleep; but let us not sleep as do others, but let us watch and be sober, that we may be prepared for the trying scenes that are just upon us.

We have much to overcome. How pure and holy we must be to stand in the presence of a holy God. The Lord help us to set about the work with all our hearts. I feel while reviewing my past life to consecrate myself anew to God and his cause, and I desire to be cleansed from every secret fault, that I may at last share the reward of the faithful.

Yours striving for immortality at the appearing of Jesus.

F. F. CAMP.

Chelsea, Vt.

Extracts from Letters.

SISTER B. A. PHILLIPS writes from Schroupp, N. Y.:—"I should be very lonely without my paper. I feel thankful for the light I have received from reading it. I believe it is truth. I love to read the com-

munications from the dear brethren and sisters scattered abroad. My heart is in union with them and with the Third Angel's Message. I believe it is the last message of mercy ever to be given to a perishing world. O that the careless and unconcerned would take warning. I will try to keep all the Commandments of God and Faith of Jesus that I may be a final overcomer and have right to the tree of life.

It is no small thing to be a Christian. We must not lay down our armor, but we must watch unto prayer. The Saviour says, Watch and pray lest ye enter into temptation. O that I might take heed to the admonition. I hardly know how to express my gratitude to God for his kind care for me. He has called me to serve the living God by keeping his Commandments and believing the only begotten Son of God by having the Faith of Jesus. He has called me from darkness to light. My Bible is a new book in many passages."

Sister J. Demarest writes from Parma, N. Y.:—

"How much grace we need in these last days to keep ourselves unspotted from the world, and live as heirs of the kingdom, joint-heirs with Jesus Christ to that glorious inheritance. I feel sometimes as though the way was exceeding narrow, and almost despair of ever entering in at the straight gate. The more I look at the example of our Leader and Commander, the more I feel to exclaim, Who of us shall be able to stand when he appeareth! It is a great thing to be a Christian; yet there is something in the word of the Lord that is encouraging to the lone pilgrim: that Jesus has died for sinners, and that he is ever willing to accept of us when we come in faith believing; and that he is a present help in every time of need.

"How important to have on the whole armor of the gospel that we may withstand all the fiery darts of Satan; for he is at work, deceiving his millions. My cry is daily, Lord, save thy children from his power, and preserve them unto the coming of the Lord. I never felt the need as at present of union in the church and co-operation among the brethren and sisters.

"We are still trying to hold on to the sure word, that where but two or three gather together in the name of the Lord, there he is in the midst; and we often find his word verified to us. We would be cheered to have some of the brethren come and lecture, since it will soon be a year since we had the last sermon preached in this place. We are cheered by the *Review*, and as it comes to us laden with the good news of the kingdom and its kindred doctrines, we can bid it God speed. I believe the time is not far distant when the righteous and the wicked will be separated and there will be no more mercy for sinners. Oh solemn thought! May all take the warning and be ready for that great event."

Bro. B. M. Adams writes from Philadelphia, Nov. 4th, 1856:—"Perhaps it may be not amiss, to add the passing thought, that to-day, while the citizens of these United States are voting for their President, the pleasing reflection occurred to me that those who 'keep the Commandments of God and have the Faith of Jesus Christ,' will not one of them be found with the name of the beast or his image in their hands, by recording their votes for any other Deliverer than the King whom they voted for in October 22, 1844. It gave my drooping spirit a reviving thrill of 'joy unspeakable,' to think that he, whom I then (in 1844) voted for was the one only and True Emancipator of the down-trodden sons of Africa; for however much our natural sympathy is exercised in their behalf, we have been taught that Ethiopia cannot yet stretch out her hands to God for any sure deliverance until we shall see 'the goings of my God, my King, in the Sanctuary.' Then shall Israel and Ethiopia join with the kingdoms of the earth [see Ps. lxxviii, 24, 31, 32] to sing unto our God when he shall give strength and power unto his people. Blessed be God! With this reflection my soul felt to renew its covenant with the Holy One of Israel, to whose commonwealth I desire to continue a citizen."

Bro. John Davis writes from Currysville, Sullivan Co., Ind.:—"Brother Smith, Please tell the traveling preachers as they are traveling from east to west to try to come to Sullivan County, Indiana, either to the town of Sullivan, or to Currysville; for there are those who are trying to keep the Commandments of God and the Faith of Jesus, living near both places, and we think that there might be many in this country who would see the great necessity of keeping the Commandments of God."

Bro. Thomas Chase writes from Paris Me.:—

"While we see the wickedness carried on about us, we feel that time is short. God's words are being fulfilled. We feel like going through to the end, where we still hope to receive the crown that is laid up for the faithful. Every thing speaks to us that time is short. We feel lonely here. Our band is very small, but strong in the Lord. The Lord meets with us. We miss the brethren and sisters that have left us; but the friend that sticketh closer than a brother is still with us. We hope to meet them on the earth made new."

Sister E. Scoville writes from Manlius, N. Y.:—

"Our hearts are also cheered when we read in the *Review* the good news of what the Lord is doing in the West, in bringing out so many to see the truth, and to obey it. My prayer is that the Lord would speed on the work until all the jewels are gathered into one fold."

Sister Rhoda Ashald writes from Stamford, Vt.:—

"I have been prevented from paying any thing to the *Review* by sickness the past Summer; and sister Augusta Bowers has fallen asleep in Christ, aged 21 years. A husband and one child are left to mourn her loss with me. Her loss to me was so great that it seemed too much for me to write. I am 68 years of age, and soon expect to follow her. I am left alone now, in sentiment, and have heard but one sermon by an Advent teacher. The *Review* is a very welcome messenger to me; and I thank you that you have not been weary in well-doing, and I hope you will continue to send it whilst I live."

NOTE.—We can with confidence point our aged sister to the "blessed hope," in her sad bereavement, the only true source of consolation, for us mortals, in this world of sorrow. We can assure her of the cheering fact, that we are rapidly nearing that glorious time when the bodies of Christ's servants, though they may have grown frail through age, will be quickened with immortal vigor, and when those who have fallen beneath the power of death, will be brought again from the land of the enemy. Though nearly threescore and ten years have passed over her head, it is not inconsistent with the hope we cherish, that she should remain, and be ushered into a glorious immortality without tasting death.—Ed.

OBITUARY.

DIED in the village of Eaton Rapids, Mich., of Typhoid Fever, Mrs. Electa R., wife of Dr. V. R. Stowell, Oct. 26th, in the 46th year of her age. Thus by the relentless hand of death, is society deprived of one of its brightest ornaments, and one of its most useful and beloved members. Once happy children are now motherless; and he who but a few days since mourned the loss of a beloved son now grieves the departure of one dearer to him than life itself.

"Only gone before,
We soon will follow."

V. R. STOWELL.

Eaton Rapids, Mich.

OUR conscience is as fire within us, our sins as the fuel; therefore, instead of warming, it will scorch us, unless the fuel be removed, or the heat of it be allayed by penitential tears.

THE REVIEW AND HERALD

BATTLE CREEK, FIFTH-DAY, NOV. 13, 1856

(Concluded from page 12.)

to the fathers, then would he not afterwards have spoken of another day, saying in David, [Ps. xcv.] "To-day if ye will hear his voice, harden not your hearts, as in the provocation in the day of temptation in the wilderness: when your fathers tempted me," &c. "Wherefore I was grieved with that generation . . . and swore in my wrath, They shall not enter into my rest."

From these examples of unbelief Paul exhorts us to beware lest there be in any of us an evil heart of unbelief, and lest a promise being left us, of entering into his rest, any of us should seem to come short of it. The promise to us is mentioned in Ps. xcv. and has been left to us since the children of Israel inherited Canaan. Says Macknight, "We who believe enter into the rest of God." God's rest dates from the foundation of the world; for then the works were finished. Verse 3. This is proved by the quotation in verse 4: "For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works."

From these premises, and not from the fact that the seventh day is the Sabbath, the conclusion is evident that there remaineth a rest to the people of God. And it is manifest that the rest given by Joshua bears the same relation to the true rest remaining for the saints, that the land of Canaan bears to their true inheritance, [Rom. iv, 13,] that the house of Israel does to the household of faith, and that Joshua does to Christ; namely, that of the type to the antitype. But the Sabbath can have no connection with the rest given by Joshua, as it has been in force from the foundation of the world as is proved by Heb. iv, 4, and its observance was enjoined before the law was given on Mt. Sinai. The rest given to Israel according to Josh. xxi, 43, 44, consisted in the peaceable possession of the land: their enemies having been driven from it or destroyed, according as the Lord had sworn unto their fathers. The antitype of this rest we shall enjoy, when we being delivered "out of the hand of our enemies may serve him without fear;" [Luke i, 74,] when we stand on Mt. Zion singing the song of Moses and the Lamb. Then will the saints peaceably possess the land (the new earth, Rom. ix, 13,) promised to Abraham and his seed. Then let us strive to find grace in the sight of the Lord, and to know his ways: then will his presence go with us, and shortly he will give us rest.

We are frequently receiving letters from subscribers who are among the poor of this world, but we trust rich in faith, stating that though they cannot at present assist towards the publication of the paper, they intend to do so whenever circumstances will permit; and, more than this, that they intend to continue subscribers for the Review till probationary time shall be no more. By this we understand that they intend to go through. We hope our list embraces many such. "He that endureth to the end shall be saved."

We learn from a writer in the *Christian Spiritualist* of Nov. 1st, that Spiritualism is making great progress in Caracas, Venezuela: the writer himself being a member of a spiritual circle in that city. He states that the Catholic Archbishop and his priests have become converts; that General Jose Jado Monagas, the President of Venezuela is a firm believer in and protector of Spiritualism, and is in daily communication with Bolivar, the Liberator of that country, and others who fought by his side in the war of independence.

The Saints Marked for the New Jerusalem.

It is a question with some whether the saints will go up to God into the New Jerusalem at the second coming of Christ. Some suppose that they will be taken up from the earth, and then let down at Old Jerusalem, even before the earth is made new. But in this case they should most certainly be marked for Old Jerusalem. If you wished to send a box of goods to John Smith, Boston, you would write upon it John Smith, Boston, not New Orleans. We will see how the saints are to be marked, as this will determine their place of destination. What says "he that hath the key of David" on this point.

"I will write upon them the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." Rev. iii, 12. This is indeed definite, "I will write upon them the name of my God, and the name of the city of

my God." How very natural to conclude that "the city of my God," mentioned here, is a city now existing, located where God is. But the next clause is more definite—"which is New Jerusalem." Not Old Jerusalem which is in bondage with her children; but the New Jerusalem. The next clause is most definite—"which cometh down out of heaven from my God." Here the city to which the overcomers will be taken, is described, first, as the city of God; second, the New Jerusalem; and third, a city which is to come down out of heaven from God. Paul, in contrasting the two Jerusalems, [Gal. iv, 25, 26,] has also most definitely pointed out the city of God above. "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children; but Jerusalem WHICH IS ABOVE IS FREE, which is the mother of us all."

Reader, giving this testimony proper weight, where think ye the children of the "Jerusalem which is above" will go at the second coming of Jesus? Will they go to Old Jerusalem? or will they go up to God in the New Jerusalem, which is free, and the mother of us all?

J. W.

Lost their Mother.

In the allegory introduced by Paul, [Gal. iv,] Sarah, the free-woman, represents the New Jerusalem, while Agar, the bond-woman, represents Old Jerusalem. We should naturally suppose that the interests and affections of the children of the bond-woman would cluster around Old Jerusalem, as it would be very natural for the interests and affections of the children of the free-woman to center in the New Jerusalem, the mother of the children of promise. But how sad the reflection! Some poor children have seemed to lose sight of their Mother, and are turning to hunt up old Agar.

J. W.

Bro. and Sr. White design leaving for the West next week, and wish to be addressed at Round Grove, Whiteside Co., Ill.

Business.

THE P. O. Address of H. S. Gurney will be for the future, Jackson, Mich.

C. O. Taylor:—We find no letter from C. Walker, no receipt in the paper, and no credit on book, for Vol. VIII. We think we have not received it.

B. E. Place:—Your letter has not reached us. It may have been in the mail that was burned about that time in Canada.

A. I. Yorty:—We received no money from you last Spring by the hand of D. P. Hall.

E. Everts:—S. Dunklee's paper is already paid to Vol. X, and we appropriate the \$2 to send Review to the poor.

Eunice Chase:—We will continue your paper free.

Letters.

D. Wakefield, C. O. Taylor, B. E. Place, J. Obrist, D. P. Curtis.

Receipts.

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

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