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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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ACCEPTED IN THE BELOVED.

"Oh, how I should like to write an article on being 'accepted in the Beloved.' What a theme. 'Accepted in the Beloved!' 'Accepted in the Beloved.'"—*Nevin's Memoir*, p. 56.

ACCEPTED. If we are accepted, then we are not outcasts, not rejected, not condemned. "There is, therefore, now no condemnation to them which are in Christ Jesus." If we are accepted, then we are owned, adopted in God's family—not merely absolved from guilt, and our sin pardoned, but we are restored to the divine favor. If we are accepted, we are not mere servants, but sons and heirs of God. Acceptance implies pardon, but it is more than pardon. The former is never separated, though it is distinct from the latter. Both are by Christ's atoning blood and righteousness. He "was made under the law." In dying, he obeyed; in obeying, he died. He obeyed *until* death; he obeyed *in* death. In him was no sin, but *on* him were laid the iniquities of us all. He bore mercies in his hands, but he bore the sins of many in his person. He died that we might live; and he lives that we may not die. He shed tears. He shed his blood. He poured out his life. "His blood cleanseth from all sin." This fountain is always open. Happy for us that it is so. We need to wash daily, for we sin daily. As the scarlet thread in the window of Rahab; as the mark put on the forehead of the righteous by an angel having an inkhorn at his side; and as the blood of the lamb on the two side-posts and the upper door-post of Israel in Egypt; so the blood of Christ only and alone can avert the righteous vengeance of God.

It is of the nature of law to be rigorous. Law may be broken, but it will not bend. We must conform to it; it will not conform to us. God's law is holy, just and good, both in its precept and in its penalty. It is indeed perfect. It could not be changed but for the worse. It is, and ever shall be, the bond of society. Its demands are enforced by the principles of eternal justice, which could demand no less than spotless obedience, and be satisfied with no less terrible penalty than death. "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus pardon flows to us through him.

"Accepted in the Beloved." We must be *in* him as the branch is *in* the vine, as the arm is *in* the body, as the stone is *in* the building, as the manslayer was *in* the city of refuge. In vain shall we hope for any saving mercy, unless by union with Christ. As all lines terminating in a common centre are one in it, so all believers are one in Christ. And as those lines, the nearer they approach the centre, are nearer to one another, so all believers, the closer their union with Christ, the nearer they are to each other. The author of this union is God

himself. "None can make a Christian, but He that made the world." This union is vital. As the arm, severed from the body, withers and dies, so a saint, severed from Christ, would perish. We can have no solid peace, can bear no good fruit, can do nothing without him. Well did Luther say, "All the prayings, teachings, and actings of men are, out of Christ, idolatry and sin in the sight of God." So Paul says, "I count all things but loss and dung, that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Accepted in the Beloved. "Beloved" is a title given to Christ more than a dozen times in half as many chapters in one short book. It is given elsewhere in the Scriptures. He well deserves it. But of whom is he the Beloved?

He is the loved of God. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," says the Father. Christ says, "I was by him as one brought up with him; and I was daily his delight, rejoicing always before him." Yea, God sent a voice from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." And Christ in his last agony says, "Thou lovedst me before the foundation of the world." Christ is the beloved of God.

He is also the beloved of angels. "When he bringeth the first-begotten into the world, he saith, and let all the angels of God worship him." True worship has real love in it. Angelic worship has fervent love in it. Christ is not the Redeemer of angels, but he is their Head and Lord, and as such they love him.

He is the beloved of *just men on earth*. "Whom, having not seen, ye love," says Peter. "We love him, because he first loved us," says John. This love of Christ's people is sincere, holy, strong, supreme. They love none more than him. To them "he is altogether lovely." They love to read of him, hear of him, think of him, and speak of him. They love his yoke, his word, his ministers, his Sabbaths, his worship. To them his name is as ointment poured forth. His will is their law; his reproach is their grief; his people are their companions; his success is their joy; his glory is their end. He is their beloved—their "well-beloved."

O that all men loved him. He is worthy of it. Shall we not love—ought we not to love him whom the Father loves? If he can satisfy the infinite mind, he can satisfy our minds. If God is well pleased in him, ought not all men to be pleased in him? Our first great duty on earth is to love the Lord Jesus Christ in sincerity. We do not begin to live, till we do that. Not to love him is rebellion, ingratitude, wickedness. He must have a bad heart, who loves not this blessed Saviour. None can compare with him. You had better be out of house and home, out of money and credit, than out of Christ. You had better be out of existence than die out of Christ, for out of him "our God is a consuming fire."

O that those who love him, loved him more, and made him the Alpha and the Omega at all times, and in all places. Live, pray, do, suffer, hope, and walk, as in Christ. Think more of your sins, and of Christ's grace; of your ill deserts, and of his merits; of your pride, and of his humility; of your weakness, and of his strength; of your guilt, and of his blood; of your wants, and of his fullness; of your wretchedness, and of his righteousness. Never grow weary of such a theme. No man's heart is so had

as his who has no desires for Christ. No man's heart is so good as his who loves Christ above all things. "He that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

If we are "accepted in the Beloved," we shall be saved. "If God be for us, who shall be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us." "If, when we were enemies, we were reconciled by the death of his Son; much more, being reconciled, we shall be saved by his life." The strongest reasoning I ever saw, was in the Bible; but even in that blessed volume, I never found any stronger than this. It shuts us up to confidence and hope, unless we are given over to unbelief.

What glorious prospects believers have. "The Christian hath such a harvest of glory and happiness coming, as will never be fully got in. It will be always reaping-time in heaven." When we shall get safe to glory, we shall be ready to say, as the queen of Sheba on visiting Solomon, "It was a true report that I heard in mine own land. . . . Howbeit, I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me." [w. s. p.—*Am. Messenger*.

THE IMMORTALITY OF THE SOUL. Its Foundation, Pagan Idolatry and Priestcraft.

BY MARK E. GREEN, NEW YORK.

MUCH time and learning has been bestowed on this important subject. It has been discussed in the pulpit and in the Senate chamber, by the learned and the unlearned, in ancient as well as modern times. It has been abandoned and rejected by its most powerful advocates, as an idle and extravagant opinion, and not to be believed by any man of liberal education and understanding. And yet we are told, in these last days, that it is "modern infidelity" to deny that the soul is immortal! Such men must be ignorant of history and the Bible, or dishonest in their teachings.

Immortality without a resurrection of the body is the invention of the Serpent, handed down to us by the traditions of men, and is the corner-stone of corrupt christendom, as I shall endeavor to show.

To what extent it was taught before the flood, we are not informed; but soon after the flood it was introduced into the worship by the priests, and was made the foundation-stone of their superstructure, and was the first god the heathen had, except the one taught them by Noah. Says Mr. Howitt, in his *History of Priestcraft*, "But before they were thus scattered (speaking of the scattering at the tower of Babel) they had corrupted their religious doctrines they received from Noah; or rather had set them aside in order to deify Noah and his three sons, whom they had come to regard as a *re-appearance* of Adam and his three sons, Cain, Abel and Seth. The singular coincidence of circumstance between Adam and Noah, forced this upon their imagination. Adam, the first man and father of the first world, and Noah, the first man and father of the second world, had each three sons, conspicuous in history; and of these three, one in each case was a bad one, Cain and Ham. Led by this to consider the second

family but an *Acator* (the descent of a deity in a visible form or incarnation) of the first, they regarded them as *immortal, and worshipped them*. Hence, we have in all Pagan mythologies a *trinity* of principal gods: one of whom in each case is a deity of a dark nature, like Cain and Ham."

For further information on this important subject I refer to Calmet, Bryant, Faber and Spencer.

This is the first instance we find on the pages of history of the doctrine of the immortality of the soul being taught. It was the first *god* that was deified after they had set aside the doctrine of Noah, who was a teacher of righteousness. From this point we can trace this corrupt doctrine that fills the church. The immortality of the soul—the transmigration of the soul—and the *trio* of gods—God the Father, God the Son, God the Holy Ghost; and that of the spirits of holy men coming and dwelling in men in the millennial state, to convert the world. It is all Paganism from beginning to end.

Pythagorus was not the author of this abominable doctrine. He, Cicero, and others, endeavored to establish the doctrine by metaphysical reasoning; but they failed to establish themselves in that belief. It is said of Cicero, "Notwithstanding all the fine things which he had said about the immortality of the soul, or, which to him amounted to the same thing, a future state, in which point he seemed the most sanguine and positive, yet in his epistles, where he speaks his real thoughts, we find him giving it all up, and having recourse only to the miserable comfort of a final insensibility."—*Bishop Law*.

Again, says history, "The writings of Cicero represent, in the most lively colors, the errors and ignorance, and the uncertainty of the ancient philosophers with regard to the immortality of the soul; and we are sufficiently acquainted with the eminent persons who flourished in the age of Cicero, and the first Cæsars, with their actions, their characters and motives, to be assured that their conduct in this life was never regulated by any convictions of the rewards or punishments of a future state. At the bar or in the Senate of Rome, the ablest orators were not apprehensive of giving offense to their hearers by exposing that doctrine as an idle and extravagant opinion, which was rejected with *contempt by every man of liberal education and understanding*. Since therefore the most sublime efforts of philosophers can extend no farther than feebly to point out the desire, the hope, or, at most, the probability of a future state, there is nothing, except a *divine revelation*, that can ascertain the existence and describe the condition of the invisible country which is destined to receive the souls of men after their separation from the body."—*Gibbon*, 15th chap.

There is no age of the world wherein the subject of the immortality of the soul was more ably discussed than that to which Gibbon has referred; and if metaphysical reasoning could have settled the question it would have been settled forever; but they failed to convince the thinking mind, and it was condemned as a fable not to be believed by any man of liberal education or understanding. Gibbon is set down by the orthodox portion of community as an infidel, yet he declares that if the immortality of the soul is to be proved, it must be proven by *divine revelation*; and he is astonished that God did not reveal this important truth to the chosen people of Palestine; and with great reverence calls upon us to adore the mysterious dispensation of providence.

He says, "We might naturally expect that a principle so essential to religion would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been entrusted to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensation of providence when we discover that the doctrine of the immortality of the soul is omitted in the law of Moses, and darkly insinuated by the prophets."—*Gibbon*, 15th chap.

This omission of that doctrine in the law of Moses has called forth many remarks from learned men; and it is astonishing to see what excuses they have framed to exculpate the God of heaven for his neglect to the chosen people of Palestine on this point.

The question might be asked, how the Jews came to believe in the immortality of the soul, if it is not revealed in the law of Moses? Let the historian

answer this question. Says Gibbon, [47th chap.], "It was not until the Jews went into captivity that they were persuaded of the pre existence, transmigration, and immortality of the soul."

Gibbon, in speaking of the return of the Jews from captivity, says, "The Jews were divided in two sects, the Sadducees and Pharisees. The former, selected from the opulent and distinguished ranks of society, were strictly attached to the literal sense of the Mosaic law, and they piously rejected the immortality of the soul as an opinion that received no countenance in the Divine Book, which they revered as the only rule of faith. To the authority of the Scriptures the Pharisees added that of tradition; and they accepted, under the name of tradition, several speculative tenets from the philosophy or religion of the eastern nations. The doctrine of fate or predestination, of angels and spirits, and future state of rewards and punishments, were, in the number of these new articles of belief. And as the Pharisees, by their austerity of manners, had drawn into their party the body of the Jewish people, the immortality of the soul became the prevailing sentiment of the synagogue. Their zeal, however, added nothing to its *evidence, or even probability*."—*Ib.* 15th chap.

Well might our Saviour caution us to beware of the doctrine of the Pharisees and Sadducees; one denying the resurrection, the other making the resurrection impossible, if the souls of men go into some other body. How different the teachings of Jesus and his disciples. Like Moses, they set *life and death* before the people. No resurrection, *no life*, says the great apostle to the Gentiles.

The Christian church soon became corrupted with this abominable doctrine, which began its inroads in the church while the blood of Christ was still recent on mount Calvary. A class of teachers arose that called them *New Platonics*—known by the name of *Docetes*—who profess to believe in the gospel of Christ. *Simon Magus*, we are informed by lord King, in his history of the Apostles' Creed, stood at the head of this new sect. He pretended to perform great miracles, so that they all gave heed from the least to the greatest, saying, This man is the great power of God. He professed, says lord King, to bring the souls of the patriarchs and prophets from hell, or hades, and send them to heaven. To him must be ascribed the honor of the orthodox doctrine of going to heaven at death.

Says history, "They believed in common with the other Christians: they preferred Plato to other philosophers, and looked upon his opinions of God, the *human soul*, and things visible, as conformable to the Christian doctrines. They denied the salvation of the body, the resurrection of the dead, and the humanity of Christ."—*Moshiem*.

Soon after the apostles' days, these philosophers, by their eloquence and learning, succeeded in deceiving the church into the belief that what they taught was truth: for they claimed to draw their opinions from secret doctrines of Christ, and the church, says Moshiem, soon became shrouded in "*Mystery of Iniquity*."

"It soon became a matter of controversy (says history) whether this philosophy was of utility in the Christian church; but the cause of philosophy triumphed, and this victory was attributed to Origen, who had been instructed in the Platonic schools. The fame of this philosopher increased among Christians. His mode of interpreting the Scriptures became almost universal among Christians. He opened a secure retreat for all sorts of errors."—*Moshiem*.

Origen, like his prototype, Simon Magus, taught that the salvation of the body was presumptive, that the resurrection was a spiritual one, and that the soul went to heaven at death. He did not believe, says history, "That Christ was the Son of God, but believed that Jesus Christ was an excellent man, the friend of God, yet denied that Jesus designed to abolish the worship of demons."—*Moshiem*.

Again, "St. Ambrose adopted the doctrine of Origen, that before the death of Christ the souls of all the patriarchs and saints went to hell, where they remained in joy and happiness till our Saviour's death, when his separate soul came into those infernal regions, and breaking the bonds he freed those captive souls, and at his resurrection triumphantly led them into heaven, unto which place the depart-

ed souls of all believers do now immediately go, no more to return to the body."—*Lord King*.

In less than three centuries, we see these false teachers occupying the highest place in the church, using every means to compel men to subscribe to their "damnable heresies."

Says history, "Two monstrous errors were adopted in this century; viz., 1. That it was an act of virtue to deceive and lie when by that means the interest of the church might be promoted. 2. That errors in religion, when maintained, should be punished with civil penalties and corporeal tortures. We would willingly except from this charge St. Ambrose, Helaryus, Augustine, Gregory, Nazianzen, and Jerome; but truth, which is more respectable than these venerable fathers, obliges us to involve them in this general accusation."—*Moshiem*.

Again says history, "These philosophers, while the true Christians were endeavoring to escape the sword, exhausted their learning, eloquence, and ingenious stratagems against the true Christians; and they were much more dangerous and formidable as they had adopted the institution of the gospel of Christ. They attempted to reconcile Paganism and Christianity."—*Gibbon*, 28th chap.

I make these quotations to show the characters of these fathers who are so much relied on by the present orthodox church, to establish the doctrines which undermine the gospel, and robs Jesus Christ of the honor and glory of raising the dead, and giving life and immortality to his saints. If those fathers are not of their "father the Devil," it would be difficult to determine where they belong. Murderers and liars, and wolves in sheep's clothing, leaving all the characteristics given by Paul, Peter, and John, "even denying the Lord that bought them, cursed children, who love the wages of unrighteousness, counting gain godliness." And notwithstanding all this, if any one dare to denounce these doctrines as unscriptural, he is branded with "*infidelity*," and cast out of the synagogue, and shunned as one having a plague about him. "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

Much more might be said to show that the doctrine of the immortality of the soul had its origin among the Pagan priests, and has been handed down to us through a corrupt priesthood for the purpose of making merchandise out of it. But sufficient has been said to show its origin, how it came to be believed by the Jews, and by what means it got into the gospel church, and was handed down to us; and that it did not have its origin with the ancient philosophers, for they had no faith in it themselves; and in their day it was rejected by *every man* of liberal education and understanding as an idle and extravagant opinion.—*Bible Examiner*.

Faith and Means.

THERE is one kind of faith which God never requires the Christian to exercise. He never requires him to believe that a blessing will follow neglect of duty even though prayer be offered to that end. We are taught to have confidence in God as a hearer of prayer even when human probabilities do not help our expectation and even when obstacles lie in the way of a blessing *provided* those obstacles are not chargeable, to ourselves. If they are to be found at our own door, whether they consist in cherished sins or neglected duties, they will prove insurmountable stumbling-blocks. We cannot in such a case pray believingly. Conscience will condemn the inconsistency of our requests even before they are uttered. It is morally impossible for either an Achan or a Jonah to offer the prayer of faith. The sin must first be given up or the duty performed, then we can pray. It is said of Henry Martyn that "he so lived that he *could* pray."

It may be regarded as a general principle, that so far as we are able to render circumstances favorable to a blessing, we are required to do it. If they are unfavorable from providential necessity, and there is no more that we can do, then no matter how dark the prospect to our eye, we may wait with assurance on the Lord. If there are no tithes that we can bring into the storehouse, then we may still pray, and still expect that a blessing will be poured out.

But if we have such tithes, then until they are brought we are not prepared to wait in hope.

We must arrange the sails and cordage of the ship, while we wait the breeze. We must carefully prepare the soil and sow the seed, then look to God for the early and the latter rain. Prayer should crown every Christian effort, and give it warrant of success; but it is not designed to *take the place* of any thing which we can and ought to do. We are not to send our petitions over the heads of a thousand neglected duties. If an individual or a church is not doing all that it can to increase the human probabilities of success in winning men to Christ, then it is not yet in an attitude to wait in confidence for the choicest blessings of the Lord.

How forcibly and beautifully is this point illustrated in the experience of Jacob at the Ford Jabkok! He was about to meet his injured brother Esau, and was afraid for his life had been threatened. And yet as he must encounter him, he hastened to arrange his caravan in the very best manner, imploring a blessing as he went. He shrewdly planned every thing in such a way as to make the most pacific impression on his brother, sending fine presents in advance.

He divided his household into companies, directing them minutely what to say, and then when his best possible plans had been made and his resources all arranged to the best advantage—when he had done all, had sent his family over the brook—then he went and prayed, then he threw himself with unyielding faith upon the mercy of the Lord, and waited in very deed, wrestling with the angel till the break of day.—*Gen. Evangelist.*

"The Wages of Sin is Death."

A YOUNG man, who was in prison awaiting his trial for a serious crime, was asked what ruined him.

"Sir," he replied with tears in his eyes, "it was my street education that ruined me! I had a good home education, but I would slip out of the house and go off with the boys in the street. In the street, I learned to lounge. In the street, I learned to swear. In the street, I learned to smoke. In the street, I learned to gamble. In the street, I learned to steal."

So you see, my children, the street ruined that youth. It seemed pleasant to him, as it does to some of you, to spend his hours abroad with idle, roystering lads. No doubt he thought his father and mother were too strict, too particular, too notional, when they wished him not to frequent the street; and, thinking so, he chose to have his own way even at the price of disobeying his parents. He did have his own way. To what did it lead him? To destruction! I think he paid too high a price altogether for having his own way. Do you agree with me in this opinion? If so, beware how you imitate him, beware how you cherish a love for the street, and street companions. Find your enjoyment at home, especially in the evening.

You may depend upon it, boys and girls, that to pass safely along the ways of life, you must be careful of your steps. It will not do for you to tread a path merely because flowers grow in it and you feel a desire to pluck them. The most flowery paths often lead to the most dangerous places. You must seek, therefore, for the right rather than for the pleasant way. Indeed, the right path is always the most pleasant in the end.

To find the right way, and thus to avoid the dangers of the wrong one, you need a guide for your feet. I have read somewhere, that, on a part of the seashore in England, there are steep cliffs rising abruptly from the beach. To keep smugglers from landing foreign goods on which "duties" have not been paid, a "guard" is stationed to watch, night and day. The men composing this guard have to ascend and descend the cliffs in the night. Their path is very narrow, and it runs close to the edge of the cliff. A single misstep would cause a man to fall over on to the beach, and to be dashed in pieces.

How do you suppose the men of that guard find their way up and down those cliffs at night in safety? If you were to examine their path, you would see a row of very white stones set in it all the way up from the beach. These stones can be seen in the

darkest night. The men look for them and thus traverse the giddy path with safety.

Now, my dear children, God meant his holy book to be to you, on your life journey, what those white stones are to the men who guard that cliff in England. It tells you where to go and where not to go, what to do and what to avoid. If you wish, then, for safety, you must both study and obey the Bible. If you will not, why, like the young man in the prison, you must find pain, shame and death in your pathway.—*S. S. Advocate.*

Advanced Christians.

ALL stages of life have their peculiar hazards. The young have their dangers, the middle-aged theirs, and the old theirs. We speak oftener of the hazards of the young—of young disciples—not often enough, perhaps, of the hazards of the old—of disciples who have walked long in Christian paths.

There is the danger among advanced Christians, of relying too much on past experiences, as evidences of discipleship. These have their value as evidence of our union with Christ. It may be fitting and desirable at times to recur to past joys, the sweet fellowships of past years, and to derive consolation from their remembrance. Such a recurrence to past experiences for comfort, while the soul is traveling on in temporary gloom, may be legitimate, but when we begin to make our past experience our dependence, it becomes a snare to us and a stone of stumbling. It is not to be used as a couch on which to recline, but as a cordial to cheer us, and to stimulate us to fresh endeavors.

When we go back to what we have felt of the Divine love, and rest upon that, instead of going forward to sound the fathomless depths of the Divine love yet unknown to us, we are in great danger. Instead of gathering manna every day afresh, we avoid labor by attempting to store up what we gathered in past years. This danger of relying on past experiences, attaches peculiarly to older Christians. It is not till we have journeyed on in the Divine life, that we gain any experience, and it is not till then that experience ever comes between us and Christ, and eclipses his light. Now, whatever takes off our eye from Christ, even if it be an experience of Divine love itself, becomes a snare to us. There can never be gained an experience so rich as to justify us a moment in trusting to it; and hence, when you see a Christian dwelling much upon his experience, instead of thinking and talking much of Christ, it is a bad sign. Paul was taken up into heaven, and there saw wonderful things, and yet he does not even mention the fact until years after. What is called a wonderful experience is often a dangerous one for a Christian, and even Paul could not bear it, without the thorn in the flesh to keep him from self-exaltation. It is not experience, it is Christ, that saves us.—*Maine Evangelist.*

How to Overcome the World.

THE things of the world, if we put them under our feet, increase our stature towards heaven; they are means of growth in grace, according to the use we make of them. If a man stands on a pile of gold a foot high, he is a foot taller than other men, and sees farther than they; but if the gold is above him, it weighs him down, and if it is before his vision, it darkens him. If we would use the world as not abusing it, we must stand upon it, we must climb by it towards heaven, not be buried beneath it. The policy is not to annihilate the alluring objects of the world, but bind them to our service; not to make ourselves poor by having no riches, but rich by using them for Christ. Temptation greatly increases and strengthens grace, if it is only used rightly. Hence James says, "Count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience."

The things of the world, its vanities, its pleasures, its attractions, are like quicksilver, which is dark in itself, and you cannot see through it, but put it behind a plate of glass, and you make a mirror out of it. Just so, if you put the vanities of the world behind the heart, if you put the heart on the right side of those vanities, they make you a mirror of heaven; they enable you to reflect the glories of the

celestial world, and the radiance of the face of the Redeemer, when you look towards him; the bright uncovered side of the mirror being toward the sun of righteousness, his image is reflected. But if you reverse the process, and put the things of the world before your heart, between your heart and heaven, then you can see nothing through them, and there is no reflection in them to any heavenly object or light; the mirror side being towards the earth reflects only the earth, and the side that ought to be towards heaven is as dark as midnight.—*Sel.*

The Old Paths.

I HAVE been a reader of the word of God for nearly sixty years. I have always found and so understood the Scriptures to teach, that the Saviour of poor lost sinners, while he tabernacled here on earth, called, qualified, and commissioned certain men, called apostles, or ministers, and sent them forth to preach his everlasting gospel to a dying and ruined world.

In tracing the history of these men from their first starting out on their mission from Jerusalem, to the end of their pilgrimage on earth, wheresoever they went, we find that they preached *Christ and the resurrection, Christ and him crucified*, and taught the people every where to submit themselves to every ordinance of man, for the Lord's sake, whether it be unto kings or unto governors, and whosoever resisted the power, resisted the ordinance of God, and they that resisted should receive to themselves damnation. Wheresoever they went preaching the gospel of the kingdom, the power of God was manifested, with few exceptions, in the conviction and conversion of scores of poor perishing sinners. Paul tells us that should an angel from heaven preach any other gospel unto us, than that which we the apostles have preached, let him be accursed. Tracing the history of Christ's church and preaching, of such ministers as preached the apostolic doctrine down to my own recollection, I find the power of God and the conversion of sinners attended their preaching wherever they went. And since my recollection, wherever the word was preached in demonstration of the Spirit and with power, believers were built up in the most holy faith, and many poor sinners were converted and added to the church. God owned their labors, and the church flourished. But alas, the glory of the church, I fear is departed, in their last days. Preachers will now take the circuit or field of labor allotted to them, and preach a whole year on it, and at the end of the year, few, if any souls are converted, and the circuit left as good as dead.

Being a strict observer of these things, and searching for the primary causes, I am sorry to say that I am forced to the conclusion, that if ever we have a reformation in the church *it must begin in the stand*. Paul tells us that he ceased not to warn every one, night and day, with tears, and taught the people publicly, and from house to house. But some of our would-be preachers, in these last days, *scarcely visit their brethren*, much less the *men of the world once in a whole year*; and should they happen so to do, the welfare of their souls and future prospect of heaven is not thought of. Praying with them is out of the question, unless they stay over night with them; and when several of these preachers are in company together, *their light and trifling conversation*, and that before the men of the world, would make any sincere Christian blush; and when in the sacred stand in the house of God, they will read as a text, a verse or two of the holy Scriptures, and forthwith sail out into the politics of the day, and not one word of Christ and the resurrection in the whole sermon. They forget to meet their class after preaching a time or two for a whole year.

I believe the gospel is the same, has the same power, and would have the same effect, if preached in its purity to-day, that it had in old times. O, brethren, let us try and hunt the old paths and walk in them.—*Selected.*

ZEAL.—The river that runs slow and creeps by the banks, and prays to every turf to let it pass, is drawn into hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with

vigor, and a full stream, and breaks down every obstacle, making it even as its own brow, it strays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels: so is a man's prayer; it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident and stays at the corner of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and an hungry appetite, it passes on through all the intermediate regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshments.

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. JAN. 29, 1857.

THE JUDGMENT.

For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv, 17, 18.

This text we must regard as prophetic. That it applies to the last period of the church of Christ, seems evident from verses 5-7, 12, 13. In the judgment of the race of man, but two great classes are recognized—the righteous and the sinner, or ungodly. Each class has its time of judgment; and, according to the text, the judgment of the house, or church, of God comes first in order.

Both classes will be judged before they are raised from the dead. The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of Rev. xx, and they will be raised at the close of that period.

It is said of all the just, "Blessed and holy is he that hath part in the first resurrection," therefore all their cases are decided before Jesus comes to raise them from the dead. The judgment of the righteous is while Jesus offers his blood for the blotting out of sins. Immortal saints will reign with Christ 1000 years in the judgment of the wicked. Rev. xx, 4; 1 Cor. vi, 2, 3. The saints will not only participate in the judgment of the world, but in judging fallen angels. See Jude 6.

"Some men's sins [the righteous] are open before hand, going before to judgment, and some men [the wicked] they follow after." 1 Tim. v, 24. That is, some men lay open, or confess their sins, and they go to judgment while Jesus' blood can blot them out, and the sins be remembered no more; while sins unconfessed, and unrepented of, will follow, and will stand against the sinner in that great day of judgment of 1000 years.

That the investigative judgment of the saints, dead and living, takes place prior to the second coming of Christ seems evident from the testimony of Peter. "Who shall give account to him that is ready to judge the quick [living] and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according [in like manner] to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Pet. iv, 5-7.

It appears that the saints are judged while some are living, and others are dead. To place the investigative judgment of the saints after the resurrection of the just, supposes the possibility of a mistake in the resurrection, hence the necessity of an investigation to see if all who were raised were really worthy of the first resurrection. But the fact that all who have part in that resurrection are "blessed and holy," shows that decision is passed on all the saints before the second coming of Christ.

The judgment of the house of God is evidently shadowed forth by the events of the tenth-day atonement of the house of Israel. That, in a certain sense, was a day of judgment. The high priest wore the breast-plate of judgment on which was represented the tribes of Israel. Ex. xxxix, 8-21. "For whatsoever soul it be that shall not be afflicted in that day, he shall be cut off from among his people. Lev. xxiii, 29.

The 2300 days [Dan. viii, 14] reached to the cleansing of the Sanctuary, or to the great day of atonement in which the sins of all who shall have part in the first resurrection will be blotted out. Those days terminated in 1844. We think the evidence clear, that since that time the judgment of those who died subjects of the grace of God has been going on, while Jesus has been offering his blood for the blotting out of their sins.

THE BLOTTING-OUT TIME.

When are sins blotted out? Is it at the time when they are forgiven? We think not. We must look to the great day of atonement as the time when Jesus offers his blood for the blotting out of sins. It is at the time of the cleansing of the Sanctuary. Said Peter to the wondering multitude who witnessed the lame man healed, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii, 19-21.

Here the time for blotting out of sins is placed forward just prior to the second appearing of Jesus. It is evidently the last great work in the ministry of Christ in the heavenly Sanctuary.

ARE SINS WRITTEN IN HEAVEN?

We think the Scriptures fully warrant the view that a record of the acts of all accountable men are written in heaven. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. xx, 12; Dan. vii, 10. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. iii, 16.

The book of life contains the names of all who become the special subjects of divine favor. See Dan. xii, 1; Rev. iii, 5; Phil. iv, 3. In the other books are recorded sins, also the pardon of sins repented of, and forgiven with those good works necessary to secure the favor of God. This whole account stands, as written during the probation of every subject of special divine favor since the fall of man, till the time of the judgment of the house of God; till Jesus enters the Most Holy to offer his blood for the blotting out of the forgiven sins of all the just.

CHRIST OFFERS HIS BLOOD IN THE MOST HOLY FOR THE BLOTTING OUT OF THE SINS OF THE WHOLE ISRAEL OF GOD.

Christ is the only Saviour offered to the race of man. All who are saved will be saved through him. All, of every age, out of every kindred, and tongue, and people, and nation, who shall be redeemed, will be redeemed to God by the blood of Jesus Christ. His blood was shed for all. At the right hand of the Majesty in the heavens, he is ready to plead the cause of every repenting sinner, and through him sinners may find pardon. He also offers his blood in the Most Holy for the blotting out of the sins of all the just of every age.

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit of-

fered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix, 13-16.

In the great day of atonement for the blotting out of the sins of all of every age, the cases of patriarchs and prophets, and sleeping saints of all past ages will come up in judgment, the books will be opened, and they will be judged according to the things written in the books. It is thus, at the end of the 1335 days, [Dan. xii, 13,] that

DANIEL STANDS IN HIS LOT.

The first and second definitions of the word lot, as given by Webster, are. 1. "That which in human speech, is called chance, hazard, fortune. but, in strictness of language, is the determination of Providence; as, the land shall be divided by lot. 2. That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots."

By reference to the Englishman's Hebrew Concordance, we find that the Hebrew word from which lot in Dan. xii, 13 is translated, is "*goh-rah*" This word occurs, and is translated lot, seventy-five times in the Old Testament, besides Dan. xii, 13. That the reader may be able to determine the signification of the word, we will give the seventy-six instances of its use.

"Lev. xvi, 8. Aaron shall cast lots.

one lot for the Lord, and the other lot for the scape-goat.

9. upon which the Lord's lot fell.

10. on which the lot fell.

Num. xxvi 55. the land shall be divided by lot.

56. according to the lot shall the.

See also Num. xxxiii, 54; xxxiv, 13; xxxv, 2, 3; Josh. xiv, 2; xv, 1; xvi, 1; xvii, 1, 14, 17; xviii, 6, 8, 10, 11; xix, 1, 10, 17, 24, 32, 40, 51; xxi, 4, 5, 6, 8, 10, 20, 40; Jud. i, 3; xx, 9; 1 Chron. vi, 54, 61, 63, 65; xxiv, 5, 7, 31; xxv, 8, 9; xxvi, 13, 14; Neh. x, 34; xi, 1; Est. iii, 7; ix, 24; Ps. xvi, 5; xxii, 18; cxxxv, 3; Prov. i, 14; xvi, 33; xviii, 18; Isa. xvii, 14; xxxiv, 17; lvii, 6; Jer. xii, 25; Eze. xxiv, 6; Dan. xii, 13; Joel iii, 3; Obad. 11; Jonah i, 7; Micah ii, 5; Nah. iii, 10.

There is another word [*gheh-vel*] which is translated "region," "country," "lot of inheritance," &c., as in Deut. iii, 4, 13, 14; xxxii, 9; Josh. xvii, 5, 14; xix, 9, 20.

It will now be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead.

When did those days end? Evidences are conclusive that the 1335 days ended with the 2300, with the Midnight Cry in 1844. Then the angel [Rev. x, 1-6] swore that time should be no longer. Time here cannot mean duration, as measured in months and years, for 1000 years are measured after this; but it must refer to prophetic time, which was the burden of the angel's message. As Daniel was to stand in his lot at the end of the days, we must conclude that the judgment of the righteous dead commenced at that time, and has been progressing more than twelve years.

When will the cases of the living saints pass in review in the investigative judgment of the house of God? This is a question worthy the candid and most solemn consideration of all who have a case pending in the court of heaven, and hope to overcome. In the order of heaven, we must look for their judgment to follow that of the dead, and to occur near the close of their probation.

It is most reasonable to conclude that there is a special call to the remnant, and a special work to be performed by them, and for them, preparatory to the decisions of the judgment in regard to them, and that

their salvation depends upon fully obeying the calls and counsel to them. And we most solemnly believe that this preparatory call and work is brought to view in the testimony to the Laodiceans, and parallel portions of the word of God.

The judgment call and counsel to the Laodiceans finds them lukewarm, and neither cold nor hot. It finds them in a state where it is necessary for them to be zealous in the work of repentance, that they may find pardon, and obtain that preparation necessary to stand in the judgment. Those who do not fully receive and obey this testimony, but remain lukewarm, Christ will spue out of his mouth, or cast them from his favor and blot their names out of the book of life. The decisive hour is at hand. In this awful hour either sins or names will be blotted out. Those who are zealous and repent of all their sins, buy the gold tried in the fire, (true faith,) the white raiment, (the same as the wedding garment, or white linen, which is the righteousness of Jesus Christ that saints will be clothed with—but one piece to buy it—Jesus says, buy of me,) and have their eyes anointed with eye-salve, (the anointing of the Holy Ghost,) will have their sins blotted out, while those who remain careless, disobedient and lukewarm, will have their names blotted out of the book of life. Life and death are in this judgment call of the dear Saviour. It is life to fully receive it; death to be careless and neglect it. Now is the time to fully understand what it is to

OVERCOME.

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. iii, 5.

The white raiment in this text is the same as that offered by the true Witness. Hence we conclude that the overcoming, which is necessary in order to have the names of the people of God retained in, and not blotted out of, the book of life, consists in obeying the testimony to the Laodiceans.

Dear brethren, perfect faith by works, be clothed with the righteousness of Jesus Christ, and get the anointing of the Holy Ghost, which will enable you to see sin in its sinfulness, holiness in its beauty, and the path to life as straight and as narrow as it really is, and retain these priceless treasures, for in this you overcome. And your names will be retained in the book of life, and Jesus, in the judgment of the living just, will confess your names before the Father, and your sins will be blotted out.

We feel confident that but very few realize the consecration necessary to stand the judgment. Behold that dying saint. He first gives up the world and all its hopes. How carefully he reviews his past life, and confesses from the heart every wrong act and feeling. He then commits his family to the Lord, and himself he throws upon the mercy of God. O what a struggle! But when this work is done, Jesus smiles; and leaning upon the bosom of his Saviour, the saint breathes his life out sweetly there. His probation is closed, and his case rests till the record of his life is opened, and his case passes in review in the judgment. His sins were all repented of, therefore, in the great day of atonement, the blood of Jesus Christ can blot them out.

A consecration every way as complete as this will be necessary in order for the names of the living saints to be retained in the book of life, and their sins blotted out. What a struggle to die to this world while in full strength! We feel confident that many will go with the people of God who will fail in their feeble efforts to overcome. But very few realize what a real Bible death to this world is. O church of Christ awake! arise! The judgment is passing! Very soon will your names either be confessed by Jesus Christ before his Father, or they will be blotted out of the book of life. Consecrate all to God, then you will be prepared to act your part in saving others from ruin. The great work of consecration now required is set forth in the following scriptures:

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 3.

"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." Joel ii, 12, 13.

"Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James iv, 6-10.

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

We leave this subject for the present and give room for the pointed communications from Bro. Ingraham and Stone. J. W.

Letter from Bro. Stone.

BRO. SMITH: Permit me, through the *Review*, to say a word to the remnant of the people of God, scattered abroad. And in the first place, I feel it my duty to confess that I have not spoken to them through the *Review*, as often as I should have done. By the grace of God I will try to be more faithful in this respect in time to come. I confess that I have been too much under the influence of a worldly, Laodicean state of mind, disqualified for the acceptable performance of the duties of our holy calling; that I have had too little power to prevail with God, to keep my heart, and to watch against sin. I confess that I have, for many years, till within a few months past, been in the habitual use of tobacco, which I now feel determined to abandon forever, as I now see its use to be prejudicial to my spiritual interests.

On account of all my sins I feel to repent and humble myself before the Lord, and to wake up and gird on the armor anew.

In behalf of the little church in this place I would say, that we have taken a position upon those two great principles upon which God is now accomplishing the work of gathering the remnant of his people, that they may be prepared for the momentary change to immortality when the Lord shall come; viz., the Commandments of God and the Testimony of Jesus Christ, earnestly desiring and fervently praying that God will so lighten up, with the torch of truth, the narrow pathway that leads to mount Zion, that we shall be enabled to meet the sanctified host there, in the day of the Lord.

For a few months past we have passed through a great diversity of scenes. We have been called to take hold of the reins of discipline, by which some trials have been removed, the erring have been corrected, and disorderly walkers excluded. At the same time there has been among us, a spirit of confession. The Lord seems to have laid upon each individual the burden of his own sins. Much time has been spent in our church meetings, and Sabbath meetings, in the confession of faults, and thus, while confessing, praying and weeping together, our stony hearts have been melted, and seemed to run together like two drops of water, and confidence and brotherly love have been revived among us. Praised be the name of the Lord!

I cannot close this communication without expressing my approval of the view that what is written to the angel of the church in Laodicea [Rev. iii, 14-22] has its application to the remnant at the present time. The arguments that have been presented seem to me to be quite conclusive. And besides, the fitness of the application seems to add much strength to the argument.

The instruction to the Laodicean church involves the most solemn and awful responsibility to those to whom it is addressed. It may be proper for each one to inquire, Does the unfolding of this scripture at the present time, indicate anything in regard to the progress of the work of our great High Priest in the heavenly Sanctuary? Does it indicate that judgment is now immediately to pass upon the living saints? To me these are important questions.

Dear brethren and sisters, let us all arise and heed the counsel of the true Witness. Let us know our poverty, blindness, and misery. Let us heed the voice of him who "stands at the door and knocks." Let us open the door and let the Saviour into the church, and into our hearts.

We have talked much of the Commandments of God, and the Testimony of Jesus Christ, but we have had too little of Christ in our hearts. Let us open the door, and he will come into our hearts, and into the church, and when he comes into the church, the gifts will be fully restored, the lame will walk, the blind will see, the Third Angel's Message will go with a loud voice, the dragon's wrath will be manifested, the church will be perfected, and Jesus will come personally and take her to himself, that where he is there his people may be also. ALBERT STONE. Eden, Vt., Jan. 19th, 1857.

Letter from Bro. Ingraham.

BRO. SMITH: I am glad to know that the remnant are zealous to repent of their lukewarm state, and make strong efforts to gain eternal life. Our condition as a church for a year or two past has been deplorable indeed. Never has there been a people since the apostolic age favored with greater light than those who profess to be keeping the Commandments of God and the faith of Jesus. But notwithstanding the light given, and the power manifested among us, the church have been too dilatory in the cause we profess to love, and have suffered the spirit of the world to overcome them to a great degree. Many find themselves so completely absorbed in the cares of the world that they hardly know how to extricate themselves from this snare. Others have fallen in love with the world, and it has already become their god; and instead of a disposition to help the cause of truth onward with their means, their money is banked and heaped up for service against a "wet day." A wet day is coming, but not such an one as many expect; but a day of vengeance and darkness; and neither their silver nor their gold shall be able to deliver them; but it will eat their flesh as it were fire.

Some must lose their strong hold on the world or give up their hope of eternal life in the kingdom of God. I am glad that the Lord in mercy is giving us a message calculated to awaken the careless and indifferent. And it is my prayer that the gifts and graces of the Spirit may return to the church. And in praying for a revival of the gifts and a baptism of the Spirit, I hope there will not be a lack of eye-salve and discernment so that we may rightly appreciate the power of God and not be found fighting against the truth. Some are praying for the gifts of the church and are rejecting the gifts already among us. The Lord help us to be consistent with our prayers.

We must be a holy people, zealous of good works. God says, "Be ye holy; for I am holy." Without holiness no man shall see the Lord. The way to life is narrow, and the gate is strait. Those that have pure hearts and clean hands will ascend to the hill of the Lord. If we stand on mount Zion we must overcome. If we would enter into the city we must keep the Commandments. It is not enough for us to merely assent to the truth: it must take hold of our feelings and life.

O let us as a church awake and put on strength. The Lord has promised to come in to us and sup with us and we with him. This embraces no ordinary blessing. Does it not embrace the gifts of the Spirit and latter rain? I believe the Lord is about to do a great work for us; and how important it is to dedicate all to God. The last conflict is coming. We call for valiant-hearted ones who are not afraid to die—those that will not turn traitors in the hour of trial and temptation! How much the cause has suffered from half-hearted believers, those who are driven by winds and storms, and are never found anchored. It is time for us to be in our watch-tower, and Galilean like gaze into heaven for the return of our Messiah.

Yours waiting for the consolation of Israel.
WM. S. INGRAHAM.

Query for Bro. Bates.

In your late article in *Review*, in your summary disposition of God's plans, both before and subsequent to the end of the one thousand years' reign, whereabouts are the Lord's promises to "Israel" and "the land of Israel," to be pleased or fulfilled, as prophesied in Eze. xxxvi, and Amos ix, 8-15?

Ans. We understand that the Lord's promises to "Israel," and to "the land of Israel," referred to in the texts above named, will all be fulfilled to living Israel, in the commencement of the day of the Lord, previous to the resurrection of the just.

"The day of the Lord" commences before the thousand years of judgment, [Isa. xliii, 9; Zech. xiv, 1, 2; 1 Thess. v, 2, 3,] and continues beyond the thousand years. See Zech. xiv, 8-11; 2 Pet. iii, 10, which compare with Rev. xx, 7-9, 12-15.

God's promises to Israel and the land of Israel in the above named chapter, are, I will gather you, and cleanse you, a new heart also will I give you, and a new spirit will I renew within you. "I will take away the stony heart. . . and I will put my spirit within you." "And ye shall dwell in the land that I gave to your fathers." And the desolate land shall be tilled." "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the renewed places, and plant that that was desolate." Verses 24-36.

By reference to chapters xi, 17-21; xx, 34-44; xxxiv, 25-31; xxxvii, 18-23, 26, you will see that Ezekiel frequently referred to these promises, showing their fulfillment to be at the time of Israel's coming into the land of the covenant of peace, at the time that God puts a "new spirit" within them.

Jeremiah was cotemporary with Ezekiel. He prophesies of the same events, pointing to the same time. See chap. xxx, Jacob's trouble. Also xxxi, 1-14, 18-30, 35-40; xxxii, 36-44; xxxiii, 7-36; xxiv, 4-7.

Amos ix, 8-12, points to the same time, and also harmonizes with the following prophecies in Isaiah. Chap. i, 1-12, 20-22; xi, 10-16; lxvi, 18-21; lix, 21; also *Isa.* xi, 27.

The 15th verse of Amos ix, in connection with Ezekiel xxxvi, 12-15, and the first clause of verse 10, will, we believe, be fulfilled in the last end of the day of the Lord, after the resurrection and utter destruction of the unjust. When, as it reads, the land shall devour men no more. The same as Zech. xiv, 11, "And there shall be no more utter destruction."

As Joel's entire prophecy, to the 17th verse of chap. iii, has its fulfillment in the commencement of the day of the Lord, and before the commencement of the thousand years at the resurrection of the just, we will examine part of it in connection with Eze. xxxvi, 24-38; Amos ix, 8-14.

Chap. i, 9-20, points us to the distressing state we are now approaching, of drouth and famine, both for man and beast. Chap. ii, shows a restoring of the land again, and the precious fruits of the land, to man and beast, and afterwards God's Spirit to be poured out on all flesh. "And in the remnant whom the Lord shall call." Then "the Lord will be the hope of his people, and the strength of the children of Israel." Chap. iii, 16.

You see that God calls Israel "his people," and "my people," in this prophecy of Joel, the same as he does in Eze. xxxvi, and Amos ix, 8-14, and shows their gathering and deliverance will be at one and the same time, and also the pouring out of the Spirit on the living saints. At the resurrection of the just, God's people are called, *the whole house of Israel.* Eze. xxxvii, 11, 12.

Joel is also in harmony with Eze. that the desolate land becomes as the garden of Eden.

We are therefore taught most clearly in the foregoing, as we are in other prophecies, that the gathering, deliverance, and the pouring out of God's Spirit on Israel, is all at one and the same time, and includes all the living saints of every name, just prior

to the resurrection of the just. See Luke xviii, 7, 8; Zeph. ii, 1-3; Jer. xxx, 7; Dan. xii, 1.

In accordance with the prophecies of Isa. xi, 11, 12; lxvi, 18-21; Zech. xiv, 1-3; Joel iii, 1, 2, 12, many of the remnant of literal Israel, will be gathered and delivered in Jerusalem in Asia, at the battle of the great day of the Lord. At the same time all the Israel of God in every nation will be delivered, and receive the Spirit of God, and afterwards be redeemed from their respective nations with all the righteous dead, at the second appearing of Christ.

JOSEPH BATES.

Auegan, Allegan Co., Mich., Jan. 2d. 1857.

N. B. The above "Query" from Bro. M. Adams of Philadelphia, would have been answered before, if his letter had not miscarried. J. B.

"By whom shall Jacob Arise?"

WHILE viewing the Laodicean state of the church, the threatening of God, and the counsel of the true Witness to them, we are led to inquire, "By whom shall Jacob arise: for he is small?" Since the true light has shone upon the church, and we have been made to realize our condition, some feeble efforts have been made to extricate ourselves from the awful state into which we have fallen. Still there is a great lack of faith in Him who is able to save and deliver. There is a lack of energy—a lack of consecration—of giving up and sanctifying *all* to Christ. O for a spirit of self-denial, a spirit of self-examination, a spirit of deep humility before God, a rending of the heart, and not of the garment; for to "obey is better than sacrifice, and to hearken than the fat of rams." There is too much of a conformity to the world—too much of a desire to follow the fashions, even at a respectable distance. Many have been hearers of the word, and not doers. They have looked into the gospel glass, and have seen all their imperfections, and turned away, forgetting what manner of beings they were. The gospel glass is a faithful mirror in which we may see all our faults, and our situation before God, and if we continue therein we shall be blessed in our deeds.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." Jas iv, 8-10. "Be zealous and reform," is the command given us, and it is a work to which the attention of every follower of the meek and lowly Jesus is directed.

The time has come when the plumb line is to be set in the midst of God's people, that he may pass by them no more. God is sifting out, and sanctifying for himself a people, who will be zealous for his name. And shall we who have enjoyed his favor, turn away from obeying the command and heeding the counsel of the true Witness, and finally perish by the way, just in sight of the kingdom? O brethren, arouse, awake, gird on the whole armor! diligently ply the oar, lest we be shipwrecked upon the shoals and quicksands of unbelief.

"Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea x, 12.

Seek righteousness, seek meekness, before the decree go forth, "he that is holy, let him be holy still; and that is filthy, let him be filthy still."

E. O. MEACHAM.

Savanna, Ills., Jan. 11th, 1857.

COMMUNICATIONS.

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

From Bro. Miller.

He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. ii, 7.

BRO. SMITH: Through the labors of Bro. Rhodes

and Sperry, we, the little few here in Norfolk, have been enabled to see that we were wretched, and miserable, and poor, and blind, and naked. I trust that we have in a measure been led to see and confess our faults one to the other. We have reason to praise God for what he has done for us of late in bringing us together where we can feel a union again. O how precious the truth is!

I do believe that the testimony to the Laodiceans is meat in due season. I believe it is the only message that could rouse God's lukewarm people from their indifferent state. I know that we have thought we were rich, and increased in goods, and had need of nothing. We have felt that we were well posted up on the Sabbath question, the truth of man's mortality, the signs of the times, &c. We have had the theory, but have lacked the power. My prayer now is, Give us the Spirit, and give us the power. O that I may be able to heed the counsel of the faithful and true Witness, and buy gold tried in the fire that I may be rich, and white raiment that I may be clothed, that the shame of my nakedness do not appear; and anoint my eyes with eye-salve that I may see. I want to keep pace with the light of the Third Angel. O God, quicken thy remnant people to a sense of their condition.

My mind feels solemn in view of the straitness of the way, and I feel like weeping between the porch and the altar, on account of my falling so far short of living out the testimony of Jesus.

Yours striving for the kingdom.

WM. W. MILLER.

Norfolk, St. Law. Co., N. Y., Jan. 10th. 1857.

From Bro. Bates.

BRO. SMITH: The cause of present truth is still precious to me. I rejoice that the message to the Laodiceans ever reached me. How lukewarm I found us! The cares of this world seemed to take the uppermost seat in our hearts. But the time has come for us to awake, be zealous and repent, to buy gold tried in the fire that we may be rich, and white raiment that they may be clothed, and eye-salve that they may see.

Our salvation depends on our future course. If we want eternal life, if we prize it above every thing else, we must be zealous and repent; speedily show our faith by our works. "Faith without works is dead." James ii, 26. If not he will spue us out of his mouth. We must leave all for the kingdom, if we ever sit with Christ on his throne.

O brethren, let not the cares of this life drown us in perdition, but let us awake—the cause demands that we should awake. The remnant must and will arouse from their present condition. There is too much of the world in the hearts of the professed people of God. But God is calling upon us to repent, get the world out our hearts, and let the Saviour in. O let us heed the admonition of Christ: "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven." He adds, "For where your treasure is there will your heart be also." Matt. vi, 19, 20, 21.

Let us strive to overcome. The Lord requires the whole heart. Ye cannot serve God and mammon. Says Christ, "Behold I stand at the door and knock; if any man hear my voice, and will open the door, I will come in to him, and will sup with him and he with me." We must have every thing else taken away before Jesus will come in. Let us strive for the Faith of Jesus, keep all the Commandments of God, let Jesus into our hearts, and finally overcome, and sit with Christ on his throne.

Yours striving to overcome.

H. N. BATES.

Elkader, Iowa, Jan. 4th, 1857.

From Bro. and Sr. Laughhead.

BRO. SMITH: The *Review and Herald* has ever been a welcome messenger to us. We prize it much for the truths it advocates, and the cheering communications from the dear saints. We feel like pressing our way on to the heavenly city, being fully persuaded that the reward of the faithful [Rev. xxii, 14; if

21] is well worth all things pertaining to this world. When we enlisted about nine years ago in our heavenly Master's service, we enlisted for a warfare, and we are determined by God's grace assisting, to be more zealous, and fight on until we are discharged or victory is won.

When we read Bro. White's first article on the Laodicean state of the church, we were satisfied we were in the state there represented, "neither cold nor hot," and we felt to plead with the Lord for the forgiveness of our sin, (for it is a sin to be lukewarm in the Lord's service; for says the faithful and true Witness, "I will spue thee out of my mouth.") and with prayer and fasting plead with him for victory over the carnal mind, and that we might be more consecrated to do his will. We feel like placing ourselves and all we have anew upon the altar, to be used as the opening providence of God may direct.

Dear brethren and sisters, we fully believe that the message to the Laodiceans applies to us as a people, and represents our true condition. O then let us heed the admonition of the dear Saviour, and be zealous and repent, that our sins may be blotted out, that we may be numbered among those "that keep the Commandments of God, and the faith of Jesus," and have right to the tree of life, and may enter in through the gates into the city.

J. A. LAUGHHEAD.
M. M. LAUGHHEAD.

Elmira, N. Y., Jan. 14th, 1857.

From Sister Annalie.

BRO. SMITH: I esteem it a privilege to write a few lines to you, to inform you that there is yet another poor erring mortal who has heard, and with joy received, the glad, the glorious tidings, of the Third Angel's Message. I live far from any of like precious faith. There are not any that believe as you do, and as I do now, nearer than Fremont, Ohio. I have never heard any lectures on the Sabbath. I have never seen but two who keep it, in the right way, and they were good, faithful, yet persecuted, sisters, with whom I formed an acquaintance in Michigan—Sisters Eaton and Stevens. I had some conversation with Sr. E., but still more with Sr. S., as I taught school in the same district in which she lived, and boarded with her some during the Summer.

When I first became acquainted with Sr. S. I thought that undoubtedly her views were erroneous; but as I was not well versed in the Scriptures, and consequently not able to argue with her upon the subject, I wished her to say nothing to me, but let me live on in the good old way of Sunday-keeping. But I bless God that she did not stop there, but notwithstanding all my indifference and opposition, she still strove with me, she labored with me, and prayed with and for me, until I saw clearly where I was. I felt that the Spirit of the Lord had been striving with me for many long years, that it was about to take its flight, and that this was perhaps the last call I should ever receive, and I did not dare longer to turn a deaf ear to her entreaties, and the strivings of the Holy Spirit.

I had once been a member of the M. E. church, and a professor of religion, but did not then enjoy it. I began to pray and read my Bible, together with some works which she had, and a few copies of the *Review*, until I was convinced that I was not keeping the true Sabbath.

In the meantime I had returned to my home in this State, hoping that my grandparents with whom I was living, would also investigate the subject, and receive the truth, and so be a help to me. But alas! they had traveled in the old path too long to be induced to forsake it now. As I saw that I must either go alone, or if disobedient, receive that awful doom which is coming upon all who will not keep God's Commandments, I concluded that I had much rather forsake relatives, friends, and all, and follow my Saviour in the lonely path he trod, than to remain with the great mass who are yet within the walls of Babylon, and receive the mark of the beast.

Although I am away here, and feel like a stranger in

a strange land, and am not permitted to meet with any but the professed christians of the day, yet my heart is with the commandment-keepers; for I believe them to be God's little remnant, and I desire to be one of the number.

Pray for me that I may overcome all, and have my Father's name written in my forehead when Christ appears.

Findlay, Ohio

MARIA ANNALIE.

From Sister Rogers.

BRO. SMITH: I feel very thankful to God for the privilege of reading so excellent a paper as the *Review*, (also the *Instructor*;) and am happy to avail myself of this opportunity to express my gratitude to you for sending them; notwithstanding I had neglected to forward the money. I highly prize the truth as taught in the above named papers, and feel that I would not be denied the light conveyed through their agency to the scattered ones. How often, when my heart has been weary and faint, have I derived strength and encouragement in reading the cheering epistles from the dear brethren and sisters!

It would be a great help and source of consolation to me if I could meet with the dear saints on the Sabbath, and hear the blessed word from the lips of the servants who are giving the household meat in due season; but this is denied me. I therefore devour with eagerness the food furnished in your columns. Present truth is what we want; but we get it not from the hireling, who would fain lead the sheep the wrong way. I thank God that there are watchmen that can read the "signs of times," and are able and willing to interpret them to others. They say unto us, "The morning cometh, and also the night." Yes, it is near and hasteth greatly. Who will be able to stand?

I can sympathize with the weak and lonely ones; for I am weak and make slow progress in the endeavor to overcome.

I do not often have the opportunity to converse with a real believer in the present truth. Some appear convinced upon a few points, but cannot see the beauty and harmony of the whole truth, as taught in the holy Word.

It is my determination to heed the counsel of the true Witness—Buy gold tried in the fire, white raiment and eye-salve—that I may see the whole truth, and walk in the light. I desire an interest in the prayers of God's children.

Your unworthy sister.

POLLY B. ROGERS.

Oxford, N. Y.

From Sister Beckley.

BRO. SMITH: I rejoice that God ever had thoughts of mercy towards me, and led me to see that I was keeping the traditions of men instead of the commandments of God, and gave me a heart to receive the truth, and obey it, regardless of the consequences in this life. O how good the Lord is! Praise his holy name!

When I look back on the past I can see that the Lord has led me through thus far. Notwithstanding my unfaithfulness to him, his mercy is extended to me still. The Lord has led me in a way that I knew not; for whereas I was once blind I now see. The Bible is a new book to me, and brings things before our minds so clear, I often exclaim, Why are people so ignorant of the plain truths of God's holy word? It contains a truth perfectly adapted to this generation; but there are but a little remnant according to the word, that will receive this glorious truth into good and honest hearts, and be sanctified through it. But I mean to strive to enter in at the strait gate. By God's grace assisting me I am resolved to go through. I know we must serve God with the whole heart; or we shall come short at last. I do not expect to go to heaven on flowery beds of ease, but through much tribulation I expect to enter. I know but very little what suffering is, compared with what some of God's dear people have suffered; but I have a desire to choose the suffering part of religion, to love God with my whole soul, and my neighbor as myself. I mean

to heed the counsel of the true Witness, to buy gold tried in the fire, white raiment and eye-salve, that I may see all the truth as it is in Jesus, and be sanctified through obedience to the same, and have a shelter in the day of the Lord's fierce anger, that is very soon coming upon the earth. God has not left his people in darkness that that day should overtake them as a thief, but his mercy still lingers to give his people time to get ready to escape all those things that are coming on this earth; and if we are left without a shelter from the storm of the wrath of God, we alone must bear it.

O brethren and sisters, let us gird on the whole armor, let us awake out of our cold and stupid sleep, and work for God while the day lasts; for by and by we cannot work for God. The Lord is soon coming, and if we sleep on, that day will find us without that preparation which we must have before we can see him in peace, without spot and blameless. I feel the need of a deeper work of grace in my heart. I have been trying to overcome every hesitment, but I see I have a great deal to overcome yet, before I shall be fully prepared to receive the refreshing that all will have who are ready for it. Those who are making speedy repentance of their sins, and trying to overcome every wrong word and action, will most assuredly overcome, have a shelter in the time of trouble, and at last stand on mount Zion with the Lamb.

It has been and still is my humble prayer that the purifying process may go on in the hearts of all the professed Sabbath-keepers, until they are just right, and all speak the same thing. Then Jesus will have a people that he will not be ashamed of, and I desire with that number to be found. I feel that there must be a great work done for us before we shall be prepared for our blessed Saviour.

I have learned by experience that it is no small thing to be a christian and have the approbation of God, and that a form of godliness will not be acceptable to him, nor give us admittance through the gates into the holy city; but we must keep the commandments of God and the faith of Jesus; for blessed are they that do his commandments, that they may have a right to the tree of life and enter in through the gates into the city.

I have stood alone in this place until a little more than a year ago the Lord raised up two families to keep the Sabbath. The past Summer I have been led to rejoice in seeing precious souls added to our number of such as I hope will be saved. Although some considerable distance from this place, I have had the privilege of meeting from time to time with them.

The tent-meetings held at Norfolk and Canaan resulted in much good, yet I think a longer stay would have set the truth before the people more fully. Bro. Daniels meets with them occasionally, and there seems to be an interest to hear the reasons of our hope still, and my prayer is that the Lord will raise up servants, and fully qualify them to sound the last Message of mercy through the wide-spread harvest-field, until every honest one has an opportunity to hear the truth.

LUCEY ANN BECKLEY.

West Winsted, Ct.

Bro. T. B. Mead writes from Madrid Depot, N. Y., Jan. 13th. 1857: "How important is the time in which we live, and the truth which we profess to believe? Is it a fact that the world is hearing the last note of warning, and we as a people in a lukewarm state, neither cold nor hot? How important that we immediately obey the admonition of the true Witness to buy gold, white raiment, and eye-salve. Is it a fact that we are offensive in the sight of the Lord? Certainly, if we are neither cold nor hot.

"I am glad to learn that the cause is rising, that brethren and sisters do feel the importance of making an effort to get up out of this place, this lukewarmness, and have on the whole armor. The labors of Brn. Rhodes, Sperry and others have been a help and blessing to us here. The Lord reward them for their labors of love. O I want to have on the whole armor in this time in which we live."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, JAN. 23, 1857.

The Hour of His Judgment is Come.

A Correspondent writes:

"Is there not a definite period of time brought to view in this announcement? How long is an hour? Ans. Fifteen days. Each day for a year would be fifteen years. Commencing on the tenth day of the seventh month, 1844, more than twelve years are in the past. We have several examples of double symbols in the Bible; as in Rev. xi, the two olive trees, and the two candlesticks, and in chapter xvii, the seven heads and seven mountains, and also the woman, that great city. Why may not this be so? It looks to me as if it might be."

ANSWER.—It is true that there are double symbols, and the instances referred to are good illustrations; but we have no instances of time's being doubly prophetic. The rule which is given us for the application of symbolic time is found in Num. xiv, 34, and in Eze. iv, 6: a day for a year. Now if after applying this rule once, and making a prophetic day symbolize a literal year, we may take that literal year, and make it prophetic, symbolizing 360 other literal years, (that being the number of days allowed for a prophetic year,) where shall we place any limit to this work? Why not make a third application, and so on? Thus having a day to start with we might make it symbolize one year, or 360 years, or 129600 years, as convenience or fancy might dictate; and all the force and definiteness of prophetic time would be destroyed.

As a day is sometimes prophetic, so the aliquot parts of a day may also be prophetic; and we have a prophetic hour. But is the hour of Rev. xiv, 6, prophetic? If it is we see that it can at most, denote but fifteen days. But there exists no necessity for calling it prophetic. The word there translated, hour, is abundantly used in the New Testament in three different senses: 1. As denoting a literal hour of about 60 minutes; 2. Denoting time indefinite; 3. Prophetic. Instances of its use in the first sense need not be multiplied. They are such as John xi, 9: "Are there not twelve hours in a day?" &c. It is used indefinitely in instances like the following: "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." John iv, 21. "Ye were willing for a season to rejoice in his light." 1b. v, 35. "But this is your hour and the power of darkness." Luke xvii, 53. "Ye, the time cometh that whosoever killeth you will think that he doeth God service." John xvi, 2. "Now it is high time to awake out of sleep." Rom. xiii, 11. "He therefore departed for a season." 1 Thim. iv, 15. "The time is come for them to reap." Rev. xiv, 13. And when it is said, "The hour of his judgment is come," we think that time indefinite is also brought to view. An instance of its prophetic use is found in Rev. ix, 15.

The hour of his judgment is come. To determine further whether the hour in this text is designed to express definite time, we enquire if there are any other scriptures referring to this period of judgment, which point out its duration. This work of judgment is evidently the cleansing of the Sanctuary. Where it is announced, it says simply, "Unto two thousand and three hundred days, then shall the Sanctuary be cleansed." [Dan. viii, 14.] but how long a period would be occupied in this cleansing, we are not told. Again: "For the time is come that judgment must begin at the house of God;" [1 Pet. iv, 17.] but how long it would be before the judgment of the house of God would be completed, is not said. There is another text however more definite. The mighty angel of Rev. x, standing with one foot upon the sea, and the other on the land, lifts up his hand, and swears that time shall be no longer. As this angel is supposed to be identical with the first angel of Rev. xiv, his message would carry us to the commencement of the period of the judgment of the house of God. But he declares that time shall be no longer; from which we understand that all the prophetic periods there terminated; and that since then, there are no events to be marked by definite prophetic time. If our application of this scripture be correct, it decides beyond controversy that the word hour, in the proclamation, "The hour of his judgment is come," is not prophetic, and does not denote a definite period of time. A large proportion of that hour of judgment is past. The remaining work in the heavenly Sanctuary we believe will be brief; while a corresponding work on earth will be impelled by the energies of the Holy Spirit, and out short in righteousness.

SELF-RESPECT.—When a man is particularly pleased with himself, it is ten to one nobody else is.

Signs of Rain.

Bro. SMITH:—There are some indications of good here and in other places which I hear from. There are signs of rain.

Bro. Ingraham is with us. He thinks that the promise of the True Witness, of coming in to sup with those that open the door, is a promise of an ordinary common blessing; that it is something greater than the blessings which have been enjoyed in times past. I concur with him in this, and hope that God is about to send the latter rain, and manifest the gifts of the Spirit. I hope to feel a sense of the importance of the present time, and pray that the people of God will sanctify themselves, and be prepared for what he is about to do for them.

MUI Grove, N. Y.

n. r. c.

SILENT SORROWS.

If every one's eternal care
Were written on his brow,
How many would our pity share,
Who raise our envy now!
The fatal secrets when revealed,
Of every aching breast,
Would prove that only while concealed,
Their lot appeared the best.

THE most splendid talents, and the most mighty eloquence, and the most devoted diligence, will be utterly inefficient, except theunction be brought down from heaven by frequent and fervent supplication.—Bridges.

APPOINTMENTS.

PROVIDENCE permitting there will be a Conference at Rouse's Point, N. Y., commencing February 6th, at 10 o'clock A. M., and continue as long as thought best. Will not the brethren come to this meeting prepared to take hold in earnest, on this last note of warning, and observe February 6th as a day of fasting and prayer, that the Lord may give us the eye-salve to see the importance of securing the white raiment and the gold tried in the fire, by which we shall stand the conflict that is before us.

In behalf of the church.

C. W. SPERRY,
A. S. HUTCHINS.

PROVIDENCE permitting, there will be a conference at the house of Bro. Matthew Hutchins, Green Creek, Ohio, commencing Feb. 6th, at 2 o'clock, P. M., and continue as long as thought best. Brethren abroad are invited to attend and join in the work of the Lord, by fasting and prayer; that we may be zealous and repent, and receive the eye-salve that we may see how much yet remains in our hearts to be put away before Jesus can come in.

Bro. M. E. Cornell is expected. In behalf of the church.

G. W. HOLT.

PROVIDENCE permitting, it may be expected there will be a Conference at Irasburgh, Vt., commencing with the commencement of the Sabbath, Feb. 14th, and continuing until it seems good to the Holy Spirit to close. We hope to meet Bro. Lars from C. E. and northern N. Y. Will some of the traveling Bro. from Northern N. Y. try to be present. Come brethren and sisters prepared to labor for the Lord.

P. S. We expect Bro. Sperry will be with us in this meeting.

A. S. H.

Letters.

A. Egbert, M. J. Ross, Wm. Harris, J. A. Wilcox.

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