

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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URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
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and STEPHEN PIERCE, } Corresponding
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for
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THE ARMY OF THE LORD.

The following lines are by Adelaide Proctor, the daughter
of the poet Proctor, whose songs, written under the
name of Barry Cornwall, are so well known.

To fight the battle of the Cross, Christ's chosen ones
are sent,
Good Soldiers and great Victors—a noble Armament;
They use no earthly weapons—they know not spear or
sword;
Yet right, and true, and valiant is the army of the Lord!

Fear them, ye mighty ones of earth! fear them, ye demon
foes!
Slay them and think to conquer, but the ranks will al-
ways close!
In vain do earth and hell unite their power and skill
to try;
They fight the better for their wounds, and conquer
when they die.

The soul of every sinner is the victory they would gain;
They would bind each rebel heart in their Master's
golden chain:
Faith is the shield they carry, and the two-edged sword
they bear
Is God's strongest, mightiest weapon, and they call it
Love and Prayer.

And some there are—among us—the path that they
have trod
Of sin and pain, and anguish, has led at last to God—
They plead, and Christ will hear them, that the poor
slaves who pine
In the blind dungeon they have left may see his truth
divine.

Oh! who can tell how many hearts are altars to his
praise,
From which the silent prayer ascends through patient
nights and days;
The sacrifice is offered in secret and alone,
Oh, world! ye do not know them, but he can help his
own.

They are with us, his true soldiers; they come in pow-
er and might;
Glorious the crown that they shall gain after the heav-
enly fight;
And you, perchance, who scoff, may yet their rest and
glory share,
The rich spoil of their battle, and the captives of their
prayer.

Oh, who shall tell the wonder of that great day of rest,
When even on this place of strife his soldiers are so
blest?

Oh world! Oh earth! Why strive ye? Join the low
chant they sing—
"O grave, where is thy victory! O death, where is
thy sting?"

CHRIST'S RIGHTEOUSNESS.—Whatever is of
nature's spinning must be all unravelled before
Christ's righteousness can be put on.—Wilcox.

PLEASING EVERYBODY.—He that can please
nobody is not so much to be pitied as he that no-
body can please.—Colton.

MORTAL OR IMMORTAL? WHICH? OR, AN INQUIRY INTO THE PRESENT CONSTITUTION AND FUTURE CONDITION OF MAN.

BY THE EDITOR.

(Continued.)

Resurrection Continued.

And well might prophets and apostles look forward with joyful anticipation to this glorious event; for it is when this takes place, and not before, that they are to receive their reward. The reader is requested to notice particularly the time which the Bible designates as the time of reward to the righteous and of punishment to the wicked. He will find it to be not at death, but at the resurrection. Thus the Saviour teaches: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed"—now the Saviour is going to tell us when we shall be recompensed for the good deeds we perform here—"thou shalt be recompensed," not at death, but, "at the resurrection of the just." Luke xiv, 13, 14.

Mark also the language by which the Lord would restrain that voice of weeping which was heard in Ramah. When Herod sent forth and slew all the children in Bethlehem from two years old and under, in hopes thereby to put to death the infant Saviour, then was fulfilled, says Matthew, what was spoken by the prophet, "In Ramah there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not." But what said the Lord to Rachel? See the original prophecy, Jer. xxxi, 15-17: "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Not thus would the mourning Rachels of the 19th century be comforted by the professed shepherds of the flock of Christ. They would tell them, Refrain thy voice from weeping; for thy sons are now angel cherubs chanting glad anthems round the throne of the Eternal. But the Lord points the mourners in Ramah forward to the resurrection for their hope; and though till that time their children "were not," or were out of existence, in the land of death, the great enemy of our race, yet, says the Lord, they shall come again from the land of the enemy, they shall return again to their own border, and thy work shall be rewarded; and he bids them refrain their voices from weeping, their eyes from tears, and their hearts from sorrow, in view of that glorious event.

The apostles represent the day of Christ's coming and the resurrection as the time when the saints will receive their crowns of glory. Says Peter, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 4. And Paul says that there is laid up for him a crown of righteousness, and not for him only, but for all those that love his appearing, and which shall be given him in that day [the day of Christ's appearing]. These holy apostles were not expecting their crowns of reward sooner than this.

This is more directly stated in 1 Thess. iv, 13-18. "For I would not have you to be ignorant,

brethren," says Paul, "concerning them which are asleep, that ye sorrow not even as others which have no hope." In what respect would he not have us ignorant concerning them? Of their present condition, of course, and their future destiny. As to their present condition, the text bears upon the very face of it, the declaration that they are asleep; and as to their future destiny, he tells us that they shall not always remain asleep; but "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Ah, there is the grand fulcrum of their hope—the coming of Christ and the resurrection of the dead. And Paul continues, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Whoever believes this testimony, must dissent from the commonly received opinion; for the apostle plainly declares that it is by this means, viz., a resurrection and being caught up, that we go to be with the Lord, and not by going to heaven, as a conscious spirit or soul at death. Mark it! The Lord shall come, the dead shall be raised, we shall all be caught up, and so shall we ever be with the Lord. And Paul continues, "Wherefore, comfort one another with these words." Here the apostle gives us plain instruction in view of death and those who have fallen therein. He points out our true hope in such cases, and tells us by what words we should comfort one another. But how many think you, reader, would strive at the present day to comfort their mourning friends with such words as these? How many out of any one hundred popular ministers which you might select in the land, would make the least allusion to such a train of argument, if called to officiate in the last service of respect which we here pay to the departed? Not many, we think. Would not the voice of their consolation consist rather of such language as the following—language used by the "Rev." Mr. Cowan, Presbyterian minister, at the funeral occasion of the Hon. Mr. Benton, of St. Louis:

"Dear friends, your loss is his infinite gain. He is now perfectly and forever free from sorrow, toil and pain. His sun has risen to set no more. His day has dawned never to be succeeded by another night. The last storm has spent its fury upon him. The sea of life he has crossed, and is now safely moored in the haven of eternal rest. His bliss is complete. His coronation day is passed. A crown of glory is his. He has been attired from heaven's wardrobe. He is clothed in peerless, spotless white. He has joined the choir of the redeemed. He has attuned his voice to the sweet music of the skies.

"Hark! the thrilling symphonies
Seem, methinks, to seize us."

The reader can but mark, at least, the contrast which exists between the language of the Bible and that of popular theology, when speaking respectively upon this subject.

But further: Future existence itself is made to depend on the resurrection. The teaching of the Bible everywhere is, no resurrection, no future life. "This is the Father's will which sent me," says Jesus, "that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." Jno. vi, 39. The import of

this scripture unquestionably is, that if he did not raise it up at the last day, it was lost.

But the reader is requested to notice particularly the reasoning of Paul in 1 Cor. xv. So pointed is his testimony that we can do no better than to transcribe a few verses entire. Verses 12-23. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."

Several points are clearly set forth in this testimony of Paul's. He declares that if there is no resurrection of the dead, Christ is not risen; and if Christ is not risen, then they which are fallen asleep in Christ *are perished*! Could he speak thus of those whose vigorous, conscious, and immortal spirits were living right on despite the hour of death, and all the more vital and conscious on account of that event? Are such perished unless the scattered particles of the inanimate body be gathered up again? Far from it. Then we must conclude that such is not the condition of man; that there is no part of him which survives in a conscious state when he goes into the grave; for the apostle declares that unless he comes forth again from the grave, he is perished, that is the end of him, he is irrecoverably and forever gone.

The apostle carries out the same idea further along, when he declares that all his efforts, self-denial, labors and sufferings, are all in vain, if the dead rise not. "What advantageth it me," says he, "if the dead rise not?" And in this case he intimates that we may as well make the best of an unfortunate condition, and eat and drink, for to-morrow we die! How, as with a thunder-bolt from heaven, is the popular theory scathed and shivered by this reasoning of the great apostle!

But he does not leave us to this alternative; for Christ has arisen, he declares. Glorious fact! and glorious pledge of the resurrection of the saints! There is then a resurrection to come. The race shall again be made alive. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

By this view the coming of Christ and the resurrection of the dead are allowed to hold that place of pre-eminent importance and glory which the Scriptures everywhere ascribe to them. And whatever theory would make it otherwise, thereby gives *prima facie* evidence of being radically defective.

We come now to the third and last division of our subject, which is,

MAN BEYOND THE GRAVE.

Thus far in our investigation we have found no intimation that man in his present state is in possession of an inherent, immortal principle. We have found no testimony relative to him in the grave which shows him to be a compound being, only separated, not killed, by death. We have found that the resurrection is the only avenue to a future life. And now we approach the most momentous and solemn division of our inquiry; for beyond the resurrection no less than the long lines of eternity stretch away before us; and whatever sentence is then pronounced upon the guilty of our race, it is forever.

We have here an inquiry to answer concerning the two classes of mankind: Of one it is, What profit is it that they have kept the ordinances of the Lord? and of the other, "What shall the end be of them that obey not the gospel of God?" Let the points already settled in this investigation be here kept distinctly in view. Those who contend for the eternal misery of the wicked are too apt to reason in a circle. Thus, when the immortality of the soul is the point to be proved, they will say the wicked are to be tormented eternally, therefore the soul is immortal; and when endless misery is the point in dispute, they will invert their former proposition, and tell us that the soul is immortal, and therefore the wicked will live for ever in misery; thus playing from one declaration to the other, and traveling complacently around within the limits of a complete circle. But nothing can here be presumed from the immortality of the soul in favor of the unending torment of the wicked; for we have not found any immortality yet predicated of the soul. If then it be a fact that the wicked will exist forever in devouring fire, it must rest upon express declarations of scripture to that effect, and upon them alone. We will then examine those texts which are supposed to prove this point.

EXAMINATION OF TEXTS SUPPOSED TO PROVE ETERNAL MISERY.

a. Dan. xii, 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The shame is here made to stand in connection with the contempt, and so like that to be everlasting. But we reply, it is not so connected; and even if it was, neither the shame nor the contempt are emotions to be exercised by those who are thus raised in this condition. This consideration at once removes this text entirely from the field of controversy. The Syriac reads, "Some to death and the eternal contempt of their companions."

b. Matt. xxv, 41. "Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels." Provided the term everlasting here means endless duration, we might inquire how the fact that the fire was to be eternal could prove the indestructibility of the beings or substances cast into it. We venture to say that in any other book but the Bible it would be considered as proof of just the reverse. The expression is similarly used in Matt. xviii, 8.

c. Matt. xxv, 46. "And these shall go away into everlasting punishment, but the righteous into life eternal." We raise no issue on the duration of the punishment brought to view in this text, but only on its nature. The difficulty we apprehend arises from confounding punishment with conscious suffering, whereas it is not necessarily such. Mark where the antithesis occurs: it is between life and punishment. Do not change these terms, as is too often done, to happiness and misery. We enter our solemn protest against such treatment of the word of God. We believe that Inspiration knew what ideas it wished to convey, and in what language to convey them. We therefore plead for the plain and literal import of its terms. Life then means life; and life here is just the opposite of the punishment brought to view. But is eternal life in misery the opposite of eternal life as such? This will hardly be claimed by any one. It is rather an eternal "cutting off" from life; an idea which enters largely into the definition of the word here translated punishment. That an eternal deprivation of life would be eternal punishment we think must be evident to all, besides being directly declared to be such by an inspired apostle. See 2 Thess. i, 9, where we are told what the punishment is, and the same term is used to denote its duration; "Who shall be punished with everlasting destruction from [or by, see chap. ii, 8; Acts iii, 19] the presence of the Lord."

d. Mark iii, 29. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." And what is this damnation? a continual and never-

ending infliction of torment? Nothing of the kind; but a judgment or condemnation, the effects of which will be eternal. Just as we read of eternal salvation, [Heb. v, 9,] eternal judgment, [Heb. vi, 2,] and eternal redemption, [Heb. ix, 12,] not that these are perpetually going on, but only are in their effects eternal.

e. Mark ix, 44. "Where their worm dieth not and their fire is not quenched." This declaration is repeated in verses 46, 48. We are told that if a hand or a foot offend us it is better to cut it off, or an eye, to pluck it out; for it is better to go into LIFE maimed, than having two hands, two feet, &c., to go into hell [*gehenna*], into the fire that never shall be quenched. If this language were for the first time met with in the N. T. it might strike some perhaps as the most expressive imagery of eternal torment; but even in this case others might reply, and we think upon as good ground, No: fire is the very symbol of complete destruction, and the expression can denote nothing less than the complete consumption of those who are cast into it. But as the expression was familiar to those whom Christ was addressing, let us turn to instances of its use, and thus learn the idea it would convey to their minds. If we can ascertain this, we have, of course, the true sense of the passage.

Turn then to Jer. xvii, 27. "But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Here it is expressly declared that a fire kindled in the gates of Jerusalem should not be quenched; but no one can suppose that a fire thus kindled could burn eternally. And thus we learn the meaning of one expression, which is that fire which is not by any extraneous means extinguished, but is suffered to burn on till it has entirely consumed whatever it preys upon, is said to be unquenchable, or never to be quenched. To the same purpose see Eze. xx, 47, 48: "Thus saith the Lord God: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched." Again: Isa. lxvi, 24. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh." Here the same phraseology is used as in Mark ix, and from this no doubt, the latter was taken; but here it is said to be *carcasses* upon which the worm riots and the flame feeds. Notice also the place of punishment to which Mark alludes: it is *Gehenna*. And what was *Gehenna*? Ans. "The valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, *constant fires were kept burning*." *Greenfield*. Such is the scene to which our Lord alludes; and from this allusion, men eighteen hundred years this side of that time, would fain derive the idea of eternal suffering to suit the genius of their own age. But this is nothing less than an effort to derive the idea of indestructibility from figures of the most utter and complete destruction.

To this we may only add a remark more: The unquenchable fire of verse 43 (used also in Matt. iii, 12; Luke iii, 17), is *πῦρ ἀσβεστον*, *pur asbeston*; and this very term, Eusebius, who was a learned Greek, and doubtless understood his native tongue sufficiently to write it accurately, employs in two instances in recounting the martyrdom of Christians. Cronion and Julian, after being tortured in various ways, were consumed in an "unquenchable fire," *πῦρ ἀσβεστον*. The same is also said of Epimachus and Alexander. "The *πῦρ ἀσβεστον*, says Weiststein, denotes such a fire as cannot be ex-

tinguished before it has consumed and destroyed all. And Bloomfield, speaking of the oriental custom of burning straw and stubble, adds, 'The *πῦρ ἀβύσσου* completes the awful image of *total destruction*.' **

f. Rom. ii, 6-9. "Who will render to every man according to his deeds, . . . unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish." We notice this portion of scripture only because it is sometimes urged as an objection to the doctrine of the destruction of the wicked. But the objector should not thus ignore the fact that we have never denied, but believe as firmly as any can, that indignation and wrath, tribulation and anguish will be recompensed upon every soul of man that doeth evil. The question between us is concerning the duration of this tribulation and anguish, and on this, the text is entirely silent.

g. Jude 7. "Even as Sodom and Gomorrah . . . are set forth for an example suffering the vengeance of eternal fire." Let it be noticed here, that it is the *example* and not the *suffering* which is in the present tense, and all difficulty vanishes at once. To be set forth for an example, suffering the vengeance of eternal fire, and to be eternally suffering in fire, are two very different conditions. Sodom suffered the vengeance of eternal fire; and what was the effect of that vengeance? Was it a never-ceasing preservation in the devouring element? By no means. The vengeance of that fire turned those cities into ashes. "Turning," says Peter, "the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that should after live ungodly." 2 Epis. ii, 6. But those fires are not now burning. Seek out the site of those ancient and abandoned cities, and you will find the brackish waters of the Dead sea rolling their sluggish waves over the spot where they once stood. To the example here set forth, the ungodly would do well to take heed; for just such an overthrow, just such a destruction awaits them, unless they speedily turn from their wicked ways that they may live.

h. Rev. xiv, 11. "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." In the preceding verse we are told that they drink of the unmingled wrath of God, and are tormented in the presence of the holy angels and of the Lamb. This scripture is taken to prove the unending torment of all the unregenerate of our race. But a moment's consideration is sufficient to convince any one that it cannot have so broad an application. It is a definite and limited class that is here referred to. It is only against the worshipers of the beast and his image that this threatening is directed; and this appellation can include but comparatively a small portion of all the sinners who have ever lived. And hence even if this scripture proves eternal torture for some it does not for the whole. But the phrase upon which eternity of suffering is here especially suspended is, that the smoke of their torment ascendeth up forever and ever. Does this convey such an idea? We will see; for the expression was not new in John's day. It is borrowed from the Old Testament. See Isa. xxxiv, 9, 10. The prophet here speaking of the land of Idumea, says: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever."

Whether this language refers to the literal land of Edom south and east of Judea, or to the general destruction of the ungodly at the end of this age, is altogether immaterial to the argument. If the literal land of Idumea is meant, and the language has reference to the desolations which have fallen upon it, then certainly no eternity of duration is implied in the smoke's going up forever.

*Debt and Grace, p. 197.

And if reference is had to the overflowing desolation of this earth which shall wrap the sinner in its fiery folds, at that time when the Man of Sin shall be consumed with the Spirit of Christ's mouth, and destroyed by the brightness of his coming, no eternity is even then found in the expression; for this earth is destined eventually to be purified from its stains of sin, and become the abode of the righteous. The phrase therefore, the smoke of their torment shall go up forever and ever, must be limited in its duration; and being so, another proof for the eternity of conscious misery ceases to exist. *Αἰών*, the word here translated forever, is thus defined by Schrevelius in his Greek Lexicon: "An age; a long period of time; indefinite duration; time whether *longer* or *shorter*."

i. Rev. xx, 10. "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." The same explanation may be offered here as on the former objection. It only speaks of the Devil, the beast and the false prophet. But the ancient world and the present heathen world are alike ignorant of either the beast or the false prophet. It does not therefore refer to the whole race. The means of torture, the lake of fire, is again mentioned in verse 14; and there it is the symbol of complete and utter destruction. Death and Hades (personified), it says, were cast into the lake of fire. But of death we read that the "last enemy that shall be destroyed is death;" and "there shall be no more death." Being cast into the lake of fire denotes their utter extinction. In verse 15 we read further: "And whosoever was not found written in the book of life, was cast into the lake of fire." And why may not the lake of fire in this instance denote as utter an extinction of the persons who are cast into it, as it did in the verse before of death which was cast into it? Yes, why? since the definition of the original word forever cannot prove its torment to be unlimited in duration.

But it may be asked if the same term is not employed to express the existence of the righteous, and if the torture of the wicked will not be equally long. We answer that the term forever, according to a rule laid down by Dr. Clarke, "signifies only, as long as a thing considering the surrounding circumstances can exist." Cruden says, "The words, eternal, everlasting, and forever, are sometimes taken for a long time, and are not always to be understood strictly. Thus, 'Thou shalt be our guide from this time forth even forever,' that is, during our whole life. And in many other places of scripture, and in particular when the word forever is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, or until the coming of the Messiah."* Now the people of God are declared to be clothed at last with incorruptibility and immortality: their "life-time," will consequently be absolutely without end. But the "surrounding circumstances" in which the wicked are placed, utterly preclude a long extension of their existence.

We have now noticed all the more prominent passages which are supposed to teach eternal misery. If we have not noticed every text which is urged to this end, we may safely take the position that if these do not prove it, there are none which can. If the reader has never before examined this subject, he will perhaps be surprised to learn how few texts there are which have even a semblance of proving the immortality of the lost. Whether or not it is proved by the texts examined he can now judge. Should he however still be inclined to think it is, we would request him to suspend his judgment for a while till we have briefly glanced at another class of scriptures.

THE QUESTION ANSWERED.

The question still recurs, "What shall the end be of them that obey not the gospel of God?" We have seen that the arguments used to show that they will forever exist in conscious and intolerable

torture, are not valid. What then is to be their doom? Answer. "The soul that sinneth it shall die." Eze. xviii, 4. "The wages of sin is death." Rom. vi, 23. But it may be necessary to inquire into the meaning of this term, so completely has modern theology loaded with mysticism the word of God. What is the death with which the Bible threatens the sinner? To facilitate our inquiry here, let us look at

The death threatened Adam. "In the day that thou eatest thereof" [of the tree of the knowledge of good and evil], said God to Adam, "thou shalt surely die." What was meant by this sentence? Death spiritual, death temporal and death eternal, is the glib answer of thousands of religious teachers. But what is death spiritual? It is a state of sin and alienation from God. But this was the result of Adam's act of disobedience, and not its penalty. To make this a part of the threatening is to make God say to Adam, "In the day thou sinnest thou shalt surely be a sinner!" This is making too sad nonsense of the words of Jehovah to be for a moment tolerated. And could it be death eternal? By no means; for were it such, Adam could have no release from it; but the bands of that death will be broken, and Adam brought to life again; for in Christ shall all be made alive. Death temporal is alone left to fulfill the penalty. But it is objected that such a death cannot be meant, as Adam did not die upon that very day. Nothing is gained by such an objection; for there is probably no one who will not admit that literal death is embraced in the penalty, and takes place as the result of Adam's transgression; and then the objection lies equally against themselves; for Adam did not die literally till he had reached the age of nine hundred and thirty years. But the sentence of death passed upon Adam in that very day. He had no sooner broken that command, the penalty of which was declared to be death, than he was as good as a dead man. He then entered upon a dying state. Dying thou shalt die, reads the margin; but it is more fully explained by the Lord himself when, pronouncing upon Adam the sentence of his guilt, he said, In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Gen. iii, 19. The gradual process by which he should return again to his native element, is here fully implied. The threatened punishment was inflicted. Adam has suffered the penalty of his first transgression, death. Death temporal, or rather we should say, death temporary, is entailed in consequence upon all our race. And had not the plan of salvation immediately supervened upon the fall, this would have been the end of Adam and his posterity; for we have already seen that death is a state of non-existence, and the only avenue there is from that land of dark unconsciousness back to life is through the resurrection, which is effected by Christ. We now know what death means in one instance, at least, when pronounced as the penalty of sin. We see to what state Adam has been reduced as the result of this transgression, as the wages of his sin.

We are now prepared to carry our investigation a step further. The temporary death which men suffer in this state, entailed on them through a fallen nature, happens to all alike irrespective of character. But we are all to answer for our personal acts and transgressions. "Every one of us shall give account of himself to God." Rom. xiv, 12. For this purpose we are all to have a future life. And if then there are found remaining against us, sins unrepented of and unforgiven, what will be our sentence? Answer, The same fearful sentence which has everywhere from first to last been pronounced against sin, "The soul that sinneth it shall die!" Sentence was pronounced upon Adam for his sin; it is pronounced upon us for our sin. It was told Adam he should die; it is told us that we shall die. We have seen the effect that death had upon Adam; and who shall affirm that it will have a different effect upon us? The death we die in this state is called the first because there is another lying beyond it

*Unabridged Concordance, under the word, eternal.

for the transgressor to experience; and that is called the second in relation to the temporal, which is the first. Now do these deaths differ in their nature? We have no reason so to infer. Every consideration which can be brought to bear upon the subject leads us inevitably to the conclusion that they do not differ, and holds us immovably there. Let this point be carefully considered. We are confident it will be found a grand nucleus around which nothing but truth can cluster.

(To be Continued.)

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, SEPTEMBER 29, 1859

EASTERN TOUR.

WE were not able to visit New York city for want of time and strength to travel. We were sorry to disappoint the friends there; but it was undertaking too much to visit the city between Sabbaths. Others have sent urgent requests for us to visit them; but we must pass by them this time. We have extended the time of this tour six weeks, yet we cannot call on all who request a visit. We regret the necessity of passing by Penn. and Ohio; but requests from those States did not reach us until our arrangements were made up to November 19.

Our meeting at Kensington, Conn., the 3d and 4th, was small, and the few were in trial in consequence of false impressions and exercises, which have had a scattering influence. We spoke to the brethren of the importance of dwelling on the great principles of truth and duty, instead of descending to the particulars of each other's duty. This brought relief to the meeting, and it closed with an encouraging influence.

Sept. 10th and 11th, we met with a few friends of the cause at Salem, Mass. The meetings were held in Lyceum hall, a very convenient place. The people were well notified by hand-bills, and notice in the leading Journals; but few came out. At our last lecture there were 175 persons present, who gave close attention. We hope some good may result.

There is a great anxiety on the part of the friends in Massachusetts for efficient labor in the State. And we are fully satisfied that many of the efforts, and much of the labor, for a year or two in the past, has been worse than nothing. Much could be done with the tent in Mass. But it wants two or three of our strongest preachers to remain in one place three or four weeks after thoroughly advertising. Brn. Andrews and Loughborough are wanted to hold two tent meetings in Mass. next summer and fall. Brn. Johnson, Folsom and A. Farnsworth were chosen a committee to appoint general conference, and arrange for tent meeting for 1860.

J. W.

Dartmouth, Mass. Sept., 16th, 1859.

REPORT FROM OHIO.

BRO. SMITH: I returned to this place yesterday after being informed that Bro. Waggoner had arrived. I found the tent erected and Bro. Waggoner prostrated with a relapse of fever on account of over labor. He came to this place and found no one to help, as I had returned home, and Bro. Butler was sick and unable to be here, we suppose, not having heard from him lately. After holding several meetings in the court house he went to work with inexperienced hands to put up the tent, after which he preached in the evening, and then remained in the tent over night, and remained in it the next day to watch the baggage. All this time he was very sick and suffering the most excruciating pain.

The nights are very cold and disagreeable, uncommonly so for this State, together with much sickness, so the people will not expose themselves to come out. Unless the weather should change for the better, and taking other matters into consideration, we cannot think it advisable to continue the meetings long.

In addition to Bro. Waggoner's report of the Wauseon meeting, I will say, it closed up better than we anticipated. Six were baptized, and others intend to be when circumstances will admit. About fifteen decided to obey the commandments of God, and walk in all the ordinances of his house. We closed with a

Sabbath meeting at Delta, where nearly all the brethren and sisters from both places met together. We enjoyed much freedom in speaking on "Faith, Hope and Charity," for the Spirit of the Lord was there. We attended to the ordinances in the evening with much satisfaction. It was a sweet and heavenly time. A good work has been done in Fulton Co. this season. A favorable impression is left there on the minds of many, and if a judicious course is pursued by believers, they may expect additions to their numbers.

G. W. HOLT.

Sept. 15th, 1859.

NEVER MIND THE STUFF.

THE Saviour in speaking concerning the gate and the way that leads to eternal life, and the effort necessary to secure an entrance therein, said [Luke xiii, 24], "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." The necessity for striving is found in the fact that the gate is strait (difficult of access), and the way is narrow (not easily found or walked in), and simply good desires and wishes, without earnest, constant and lawful striving, cannot secure us an entrance.

Again he said [Matt. v, 29, 30], "And if thy right eye offend thee pluck it out and cast it from thee. . . . And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The true sentiment here taught is, that whatever obstacles present themselves in the way, causing us to err or forfeit eternal life, though the objects are as sacred as a right eye or hand, we are nevertheless to sacrifice them, for it would be far better to obtain the kingdom of God without these, than to forfeit the same by retaining them.

This is indeed strong meat, yet not any too strong, for it is to be feared that many set out for the kingdom of God with far too low an estimate of the cost. They understand neither the roughness nor the perils of the way, nor the amount of sacrifice to be made in getting through. They do not seem to realize that they are in the narrow way, and therefore cannot carry all that their hearts desire of the riches, the honors, the fashions and the pleasures of this world. To such it is proper to say, in the language above, Never mind the stuff.

Undoubtedly the same reason why the multitude through the broad road, is because that in this they can walk without any inconvenience to self. For there is no restraint of lust, or curtailings of pride, to all that walk in the broad road. In fact all the paths of passion and of pride lead directly into it. And as it is a downward grade the amount carried does not hinder, but increases the progress. With these facilities it can scarcely be a wonder that this should be the most popular of thoroughfares, accommodating as it does all kinds of travel. Here the carnalist with his lustful bloated soul, the ambitious with all his objects of pursuit, the mammonist with his stores of gain and gods of gold, yea, all votaries of fashion, all seekers of pleasure, all lovers of fame, may walk without one sacrifice of feeling, desire or object.

But not so with the Christian. His is the narrow way, his the pilgrim's journey, and it is for him to lay aside every weight and the sin that doth so easily beset, and run with patience the race that is set before him. It is for him to forego the present by denying self and taking up his cross and following his Master in all things, that he may be accounted worthy to obtain the world to come.

Again, the way to the kingdom of God may be likened unto a patent gold coin detector—the object of which is to detect spurious coin. And as size and weight are the only criterions, and as the specific gravity of gold is greater than that of any other metal (except platinum), and hence, as no compound can just equal in weight and in size the pure gold, the machine is so constructed as to determine both size and weight. It is made with a kind of open work at the top, just large enough to receive the genuine stamp. The coin is then caused to pass down through when it comes in contact with a nicely poised balance, on the opposite side of which is poised a genuine coin. And if the piece thus examined is just equal in size and weight to the genuine, it is said to be good also.

This may illustrate many who suppose they are heirs of the kingdom. While some are so large with self-righteousness and love of the world that they cannot humble themselves like little children, and therefore cannot get in, others are so light with fear and unbelief, that when weighed they will be found wanting. We may deceive our fellows, yea, even ourselves, but God and the truth we cannot deceive. And unless we are Christians in deed, in heart and in life, we can never obtain that goodly land.

E. GOODRICH.

Edenboro, Pa. Sept. 12th.

UNITY IN WORSHIP.

IT is a solemn thing to attempt the worship of God. It is an inestimable privilege, a high and glorious employment to address the holy One, who inhabiteth eternity.

There are many ways in which God may be worshiped and honored, but pre-eminent above them all, is the assembly of the upright, convened for the especial purpose of public worship, in prayer, praise and exhortation, or in listening to the warnings and instructions of his chosen servants.

There is such a thing as improving these opportunities to our spiritual benefit, and there is, too, such a thing as entirely losing the benefit these social privileges afford.

Witness the careless worshiper. He has a form of godliness, keeps the Sabbath, attends meeting regularly, but does not keep his heart. Sabbath comes, his work ceases, but his thoughts are still on the world. Its vain enchantments allure his mind. He attends meeting, but his thoughts rove about from one vanity to another. If the sermon is very interesting, he praises it; if a prayer is remarkably fervent, he enters into it; but not till his turn comes does he think of praying himself. Then he tries, but his heart is cold, his tongue is palsied, and he thinks he has no talent, and pleads inability. If he exhorts it is to keep up his credit with his brethren. If he sings, it is to fill out the programme.

Far too many of us do not worship God with all our powers of heart and soul. There are so many subjects to attract the mind, so many objects to draw off the attention, that our social and public worship of God is too much like mockery. The mind is not wholly disciplined to the will of God.

Let us unite. When one is engaged in prayer, let us all unite heart and soul, adopt his petitions as our own, and with fervent desire and simple faith, send them up to where Jesus pleads his blood; then may we expect the heavens to break over our heads with blessings.

When one rises to exhort, inwardly pray that he may be upheld and strengthened from on high, that the Spirit may speak through him to the edification of the body of believers. If he is not awake to righteousness, carry his case to God in secret, pray him to arouse the lukewarm brother, then perhaps the Lord will give thee some good word for him, if not, thine own soul will be strengthened.

When the praises of God are sung, join in the singing, making melody in thine heart. Do not let the mind rove to other subjects, but let the Lord have the attention of all hearts, at once rising in songs of praise with a full flow of harmony. O how wicked, how hypocritical, to worship him in a negligent, careless way, with the mind so wavering that the opening of a door or the entrance of a tardy brother or sister should draw off the mind of the worshipers from their holy employment.

Or if you have the privilege of listening to his chosen servants, do not consider that the church is to listen as merely the passive recipient of his instructions, for thus you will be a heavy weight, a burden upon your minister. No wonder he falters when you listen to him as a spectator. Each one should pray for him, that God would touch his lips as with a live coal from off the altar, that the Spirit would quicken and animate all his powers, and send home the truth to all. Thus let us all do, who desire the good of Zion, and the reward will come.

JOS. CLARKE.

Loose professors are the devil's traps, by which he ensnares simple souls.

THE WHIRL OF CLOSING EVENTS.

Who has not stood on the margin of some whirlpool, and noticed how gradually objects revolve in the outer circles, but increase their speed as they near the center, until after a few rapid whirls they plunge down into the vortex? Or, if not seen, who cannot imagine this? How securely float the occupants of some stately ship, as it enters the verge of the Norwegian Maelstrom! how leisurely it circles around the outer disk; but when it nears the center how its speed is momentarily increased, until it makes the fatal plunge, and becomes a wreck! So it is often with events in this world's history. Slowly the primary causes operate; gradually results ripen; but as they near their crises, they seemingly thicken, until the result suddenly bursts upon our startled vision.

This is true in events of ordinary history. Take our own American revolution: the causes that produced it were slowly culminating for a long period, and becoming more and more significant, until at length the train was suddenly fired.

The world as a whole shows a similar rapidity of events as it nears its final catastrophe. The last hundred years, has witnessed more marked occurrences in the world's history, a greater progress in the arts and sciences, multiplication of discoveries materially affecting man's interests, than there have been in any previous ten.

A century ago, and the independence of this nation was hardly thought of: only about two millions of people of European descent, inhabited these shores, and they had not penetrated west of the Alleghanies; there was not an independent state on this western continent; there was not a railroad in existence; only a few canals had been dug, and none west of the Atlantic; America had but few post routes, or regular modes of conveyance. Travel was performed mostly on horseback, all transmission of intelligence was slow and tedious and it was a week's journey from Boston to New York; the whole west was an unbroken wilderness, where roamed savage beasts—and more savage men; not a heathen or Mohammedan country was open to Protestant missions; there were no societies organized for the extension of the gospel, or for the circulation of the Bible, or religious books or tracts; and the press itself was an imperfect instrument and little used. And yet the world itself had existed nearly sixty centuries, growing old with slow and tardy footsteps.

Another century only has been added to the number of the past, and what a change! The thirteen British colonies, that hugged the Atlantic coast, have expanded into more than thirty sovereign states bordering on two oceans, extending from the lakes to the gulf, and comprising thirty millions of people; independent states also occupy all the southern part of this continent; the savage tribes have disappeared from an extent of land more than 1000 miles in breadth, and where the smoke of their wigwams curled among the trees, are now populous cities, thriving villages and cultivated fields; where their canoes glided on our inland streams, the sails of a nation's commerce now whiten; fire and steam have been made subservient to man, and propel vessels at his will; the broad Atlantic, which could be crossed only by months of tedious sail, is now an ocean ferry; millions of bushels of grain are annually raised and floated from regions 1000 miles west of the then civilized settlements, through canals dug hundreds of miles across the then wilderness; the iron railway has extended its briarean arms many thousands of miles in extent, linking together all parts of this and other countries, annihilating distance: and the steam propelled cars traverse back and forth upon them swifter than a weaver's shuttle; journeys are now performed in days, that then occupied months, and, in hours, that then required days; the electric flash now instantaneously transmits intelligence over thousands of miles of telegraphic wires, which unite all parts of this land and of other lands, and which will soon put, in instantaneous communication with each other, the opposite and distant shores of the Atlantic; the tide of emigration has rolled on and on, in successive waves, over the Alleghanies, across the prairies of the west, across the Mississippi, across the plains beyond, and over the Rocky mountains, until arrested by the shores of the Pacific, where it has created independent states in what was a waste wilderness within the remembrance of those who have not yet reached middle age; in eastern Asia, southern Africa,

distant Australia, and the isles of the sea, the English race and tongue have found their way and established empire; the whole heathen, and Mohammedan world have been made accessible to the preached word; lands which were unknown have been explored, and those which were uninhabited, covered with the habitations of men; societies, for sending the living preacher into all countries, for accompanying them with the sacred Oracles rendered into unnumbered dialects, and for otherwise ameliorating the condition of man, have been greatly multiplied, and their agencies widely extended; the press has increased its efficiency a thousand fold, and brought the word of God within the reach of the most humble; discoveries in science and the arts have kept pace with the spread of empire, and facilities for international communication; and, without any hyperbole, more progress has been made by the generation now living, than by any ten generations that ever preceded.

Event, also, has followed event with increasing rapidity. To go back only a very short period, what wonderful changes have transpired! The discovery of gold in California, caused such a rush of emigration there, that a full fledged sovereignty sprang into existence in less than half a score of years. A like discovery in Australia, peopled those shores with equal rapidity. Napoleon was dethroned by the monarchs of Europe, imprisoned to die on a rock in the ocean, and his name disinherited in France; but within a quarter of century the house of the Bourbon and that of Orleans, were driven into exile, by successive revolutions, and another Napoleon reinstated on the throne. In the apparently peaceful possession of India, the British rule was suddenly periled by the revolt of a hundred thousand armed Sepoys, and wide spread disaffection among the populace; and almost as suddenly were the disaffected provinces re-conquered and the British rule re-established over the millions of India. The crescent has so waned under the remonstrances of Christian diplomacy, as to submissively permit equal rights to all religions,—where before it was death to renounce the dogmas of the false prophet, and it retains political power in Europe only by the sufferance of other nations, and because they are disagreed respecting the disposal of the "sick man's" effects. China and Japan, which were impenetrable by those of other lands, and hermetically sealed against the admission of the gospel, have opened their doors, removed the interdiction, and become accessible to men of every race and creed.

The various systems of Paganism are losing their hold on the confidence of their devotees—though infidelity is too often the substitute. The last thirty years have witnessed the change of an island of savages, into a Christian kingdom of civilized men. The political power of Romanism has waned, until it, like the Turk exists only by sufferance; any turn of the wheel may demolish it utterly; and how far its ecclesiastical organization may be affected by changes in its political, human prescience cannot determine. The last ten years has witnessed the rise of demonology, the multiplication of converts to it by millions, as claimed by its votaries, and its marvelous spread throughout christendom. Infidelity, irreligion of every kind, and vice in every form, stalk over the earth uncontrolled and almost unrebuked. * * * * *

All these things betoken that we are in that age of the world which is nearing its consummation; that as the more swiftly circling waves are those which are nearer the vortex, and as the rapidity of their whirl is augmented by their nearing the final plunge, so are the swiftly circling events of time, the sudden and multiplied changes in the world's diplomacy, the running to and fro of multitudes and increase of knowledge, unmistakable monitions that God will shortly overturn, and overturn, and overturn, until He comes whose right it is; when the kingdom shall be given to Him. —*Advent Herald*.

2 THESS. II, 1-11.—NEW TRANSLATION.

"But we beseech you, brethren, (1) concerning the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not quickly (2) shaken in your mind, nor alarmed, neither by (3) spirit, nor by word, nor by letter, as from us, as that the day of the Lord is present. Let do one deceive you in any way: for that shall not be, unless there come the (4) apostasy first, and there be revealed the man of sin, the son of perdition,

who opposeth and uplifteth himself against every one called God or an object of worship; so that he in the temple of God, as God sitteth, (5) showing himself forth that he is God. Remember ye not when I was with you I told you these things? And now ye know what withholdeth, that he may be revealed in his own time. For the (6) mystery is already working in lawlessness, until only he, who withholdeth for the present, be taken out of the way: and then shall be revealed the lawless one, whom the Lord shall consume with the breath of his mouth, and shall destroy with the appearing of his coming: even him whose coming is (7) according to the energy of Satan, with all (8) power and signs and wonders of falsehood, and with all deceitfulness of unrighteousness in those who are (9) perishing; because they accepted not the love of the truth, that they might be saved; and therefore shall God (10) send them an energy of delusion that they may believe (11) the falsehood.

"*Translators' notes on the above.*—(1) Murdock—In regard to the coming. (2) Bloomfield—Shaken from the hitherto settled persuasion of your mind. (3) Great majority of expositors. Some pretended revelation, or spiritual utterance within the church. (4) Religious prevarication or rebellion. (5) Robinson—To show forth, to set forth, to declare himself God. (6) The mystery of lawlessness; lawlessness as a hidden mystery or hidden heaven. See note j p. 54. (7.) Murdock—The coming of that [evil one] is the working of Satan. (8) Hendrick—Power and false signs and prodigies. Beason—False miracles, signs and won. of falsehood. Peile—Might, even in false attestations and wonders. (9) Peile—Are in the way to perish. (10) Pelagius—Permit to come an energy of delusion. (11) Scholefield—*The lie*, viz., of the apostasy. Revisor—Possibly the characteristic lie of antichrist, v. 4. in which the satanic promise in the garden (Gen. iii.) may be considered as finding its last and highest, but still appropriate fulfillment. See note on page 58."

The apostasy was future in Paul's day, but is not in ours. That man of sin, the Papacy, of which Paul spake, and which Daniel and John saw in vision, has been clearly shown in these last days as described by them. See Dan. vii, 8, 24, 25; viii, 9-12; xi, 36-38; Rev. xiii, 1-10. It has rebelled against the King of kings, its words have been against the Most High; its thoughts to change his laws, its acts to wear out his saints. Dan. vii, 25.

It has shown itself to be the lawless one, by suppressing that precept which forbade the making and worshiping of images; and then, as though the suppression had completely annulled that precept, it proceeded boldly to make those images, and teach the children of men to worship them. But the man of sin stopped not here. After laying his unholy hands on God's holy law, he would fain have its author put out of the way. This he might not do—he could not destroy the author—so he breaks the signet, tears off the royal title, thereby leaving the subjects free to worship a god of their own choosing, providing they would worship a god. And then, as though that were not enough, he would make God a liar. Moved by Satan, he reiterated that fearful lie, the falsehood which brought misery and death upon the happy dwellers in Eden's garden.

God, by the mouth of Ezekiel, said, The soul that sinneth, it shall die. Eze. xviii, 4, 20. "Nay," says antichrist, "you cannot die, for you are already immortal."

Martin Luther, the great reformer, seeing the corruptions of the Romish church, came out of her, or allowed himself to be disowned. In his defense he says, "I permit the pope to make articles of faith for himself and his faithful; such as, the pope is emperor of the world, king of heaven, God upon earth, and that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals." "His argument against the mass, purgatory, and prayer to the saints, was to deny the immortality of the soul;" he maintained that all that had been said about it was invented by antichrist to make the pope's pot boil. From "Audlin's life of Luther."

O that papacy had the finishing of the dark picture! My heart sickens, while the truth is pressed upon me, that Protestant christendom is leavened with the same corrupt leaven.

The principles instilled into the very heart of Protestantism, while yet in swaddling bands, carefully nurtured in the bosom of the mother church, without strength to break away from paternal or maternal re-

straint, these principles or doctrines, became as it were a part of its being. It needed more than mortal energy to eradicate them. Some, they, the Protestants, considered obviously the doctrines of Satan. But other some, had such a beautiful web over them, that Satan's foot and finger-prints were hidden from their view. But to the law and the testimony: if they speak not according to this word it is because there is no light in them. The word says, "Sin is the transgression of the law." 1 John iii, 4; and "The wages of sin is death." Rom. vi, 23. What is death? The extinction of life; mortality. Webster. But what say nearly all the religionists of the present day? Man is an immortal being, hence cannot die. God breathed a part of himself into man—a part of God cannot die. Satan told Eve she would be as God, and now through the Papacy he makes her children believe they are as God, having an undying nature. And now, in these last days, God permits an energy of delusion to come upon those who would not accept the love of the truth; they accept the delusion, and believe THE FALSEHOOD, and their fate is sure. This strong delusion has been manifested in the spiritual manifestations of this time. The professed object of the mission of spirits is to convince the world of the natural immortality of the soul. Bishop Tillotson says "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." The Talmudists say "it needed a revelation from God to make it believed that the soul is immortal." Yes, that revelation is yet wanting and wanted; so Satan commissions his servants to bring it, and professed believers of God take it from them. O that the honest ones might discover the source of this doctrine before they are drawn by it into the fatal snare of Spiritualism. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry &c. 1 Tim. iv, 13. So did the Catholics,—so do free love Spiritualists now.

Truly these last days are perilous, for some having the form of godliness, creep into houses and lead away silly women laden with sins, led away with divers lusts. And they resist the truth as Jannes and Jambres resisted Moses. Aided by Satan, Spiritualists perform miracles, causing many to think the spirits are from God. See 2 Tim. iii, 1-9. But as the magicians' deception came to an end, and they and the deceived were destroyed, so will it be with those who are content to be deceived by Satan in these last days. What says the word? "Sin is the transgression of the law." What law? Says Paul, I had not known sin but by the law; for I had not known lust, except the law had said, thou shalt not covet. Rom. vii, 7. What law is this found in? Why in the law of ten commandments—the law of God. The law of what God? for there be gods many. 1 Cor. viii, 5. We examine the law to see if there be a distinctive title by which we may determine. Yes here it is. Here is the royal signature: "The Lord thy God, the maker of heaven and earth." That is plain enough; for none but the living God made heaven and earth and all therein. This God truly is a great God. Let us not dare to transgress even the least of his commands, for certainly he who made, can utterly destroy.

Let us see. Somewhere in close proximity to the seal, we see a command something on this wise: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy stranger that is within thy gates." That is reasonable—isn't it neighbor Pope? Nay verily! There is no such command for me—I have changed it—it now reads, "Remember the Sunday to keep it holy. In it thou shalt not do any work; for on the first day of the week Christ rose from the dead." O I see you are the one we read of who would think to change laws—we dare not parley with you.

Brother Protestant, how understandest thou the law to read? O, the same as neighbor Pope in regard to the Sabbath. The first day of the week is the Sabbath now, because Christ rose on that day. O brother, how dare you transgress the law of God? "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey?" Rom. vi, 16. "When-

ever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshiped which is obeyed in preference to the other." Do not pattern after THE LAWLESS ONE, but make haste to obey every precept of God's holy law, that you may escape the dreadful fate of those who worship the beast, or Papacy. See Rev. xiv, 9-11. As for me, I mean to obey the command which contains the seal of the living God. M.

"Sweet are the Uses of Adversity."

THE following will be the better appreciated by concealing the author's name:

"And, as the longer you keep the canary bird in a darkened cage, the sweeter it will sing, so the more severe the discipline of the good man's experience, the sweeter the songs of his spirit-life. The gold that is refined in hottest furnace comes out the brightest, and the character moulded by intensest heat will exhibit the most wonderful excellencies. God's children are like stars, that shines brightest in the darkest night; like torches that are the better for beating; like grapes, that come not to the proof till they come to the press; like trees, that drive down their roots farther and grasp the earth tighter, by reason of the storm; like vines, that grow the better for bleeding; like gold, that looks the better for scouring; like glow worms, that shine best in the dark; like juniper, that smell sweetest in the fire; like the pomander, which becomes more fragrant for chafing; like the palm tree, which proves the better for pressing; like the camomile, which spreads the more as you tread upon it.

"There is a flower, when trampled on,
Doth still more richly bloom,
And even to its bitterest foe
Gives forth its sweet perfume.
The rose that's crushed and shattered,
Doth on the breeze bestow
A fairer scent that further goes,
E'en for the cruel blow."

Letters.

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

From Bro. Mongan.

BRO. SMITH: For the first time I endeavor to let my dear brethren and sisters know what great things the Lord has done for me, notwithstanding my great unworthiness.

I have been heretofore a Roman Catholic, much established in that corrupt and superstitious doctrine. I do truly feel to praise my heavenly Father for his loving kindness in permitting me to hear this last message of mercy, and also those fearful warnings against the worshiping of the beast. Now I can plainly discern the position wherein I stood, and the danger that surrounded me on every side. I was involved in, and held fast by, strong delusions, deceptions and traditions, groping my way in darkness in the midst of danger, but nevertheless the Lord delivered me. I cried unto the Lord and he heard my supplication. He extended his holy arm to my assistance; he stretched forth a Father's loving hand and finally severed the strong cords that bound me, and brought me up out of the pit of miry clay, and set my feet upon a rock. And I believe he has washed my sins away, not through the priests or pope, but through the merits of his only begotten Son, in whom he is well pleased. Yes, praise God, he applied the atoning blood, and it proved sufficient to wash away my guilt. And I do not guess at it by any means. I know it. I know when God opened the flood-gates of heaven and poured me down a blessing. I know when I first rejoiced in a Saviour's love. O what joy, what love, what peace, unspeakable and full of glory! How thick and dark the veil that tradition had woven over my vision! But thank God, who tore it away! Then I could see free salvation, and go unto the Lord penitent, with a contrite heart, and obtain forgiveness of sins through the merits of a Saviour's blood, and have nothing to pay subsequently.

I do truly rejoice in the present truth. I behold the light of it. Truly it is a lamp unto my feet, and a light unto my path. O what a contrast to compare it to Roman Catholic traditions, such as Sunday-keeping, purgatory, invocation of saints, prayers for the dead, and a host of other simple notions, which I do not deem

it consistent to weary you with. I apprehend that all my connections are Catholics. Consequently I can plainly perceive their imminent danger from the coming storm, but they will not listen to me nor to God's warning voice, I fear, until great Babylon comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Brethren and sisters, I do thank the Lord that I am on his side, and that I hold no allegiance or connection with Babylon the great, the mother of harlots, the abomination of the earth. But nevertheless I have many conflicts, and also many trials and afflictions to encounter. My Catholic friends have risen up in opposition to me, and not only Catholics, but Protestants also. Still I am determined by the grace of God to fight my way through, fearless of reproach and regardless of consequences. I do hereby acknowledge that I do love the people of God, and feel to sympathize and participate with them in all their afflictions. O let it be mainly and chiefly our object to glorify God amid the adverse winds and currents of temptation. Let us be faithful, cheerful and submissive, pressing forward, reaching forth, bearing manfully, wisely and courageously, ever standing at our post of duty. Although at times trials may press heavily, still look up. Doubt not the goodness of God; he will surely carry us through. All his promises are sure. I feel truly that I am a pilgrim and a stranger wandering here. Pray for me that I may not get weary in well doing. May I be active in the service of God, and always prove a faithful servant.

There are about twenty-five of us here who keep the Sabbath, and are trying to live to the honor and glory of God. It is about fourteen months since I commenced, in my feeble way, to keep all the commandments of God. I delight to do his will. I feel willing to deny self, sacrifice any thing, or do any thing, that God requires, that I may have eternal life.

Yours, by the grace of God, trying to overcome and be one of the hundred and forty-four thousand that will stand redeemed on mount Zion, to sing the song of Moses and the Lamb.

PATRICK MONGAN.

Mackford, Wis., Aug., 1859.

From Bro. Chaffee.

BRO. SMITH: I would say that my trust is in the Lord, and I am trying to live in obedience to his requirements; but the longer I live in this world, the more I see the need of having the Spirit of my blessed Saviour. I need a great deal of the grace of God to live and exhibit the spirit of Christ, and keep myself unspotted from the world. My heart says, Praise the Lord for his goodness towards unworthy me, when I realize what I have been and what I have done, and how much he has done for me. The nearer I live to God, the more I enjoy, and the more I want to be moulded into the image of Christ. O I want to get into that place where I shall abide in God, and have his word abide in me, and then I may ask what I will and it shall be done.

My heart is made to cry out when I see the coldness of the professors of Christ here in this place. My prayer is that the Spirit of God may operate upon their hearts, that they may see themselves in the light of God's truth, and repent of their stupidity and coldness, and once more feel that they have a charge to keep and a God to glorify. God says, Son, give me thy heart. O how many have given their hearts to God and run well for a season, but grown weary in well-doing, and taken back the gift that they had laid upon the altar. My prayer is that pure and undefiled religion may be once more revived in this place, and that there may be a people here whose God is the Lord. I would exhort those who have hung their harps upon the willows, to take them down, and tune them once more to Zion's songs. I want to say to the watchmen who stand upon the walls, Cry aloud and spare not: lift up your voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.

Truly we are living in perilous times, but the service of the Lord is still delightful. I love to be where I can praise God as David did of old, and have my heart filled to overflowing with his love. And while there is such a fullness in Jesus, and it is free for all, why do not all enjoy it? O I fear that too many

among us love too well to follow the fashions and customs of the world, to mingle with the world, and therefore they do not keep themselves unspotted from the world, and Christ cannot dwell in the hearts of such. Again, instead of going to meeting, they had rather stay at home and read newspapers, stories and novels, or visit the neighbors, on the Sabbath. O, Christian friends, if you want to enjoy the fullness that there is in Jesus, you must keep yourselves unspotted from the world, lay aside every weight and the sin that doth so easily beset you, and run patiently the whole of the Christian race.

Remember the great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, might, mind and strength, and thy neighbor as thyself. If we have not the Spirit of Christ we are none of his.

Yours searching after truth, and in hope of full redemption through the blood of Christ.

I. S. CHAFFEE.

Ordino, Wis.

From Bro. Chase.

BRO. SMITH: Our little company of nine in Fairhaven are still striving to hold on our way, and I think making some effort to arise with the last message of mercy. I feel more than formerly that when I pray in secret, I must get hold of the strong arm of God before I leave the place, or the effort is a lost one. I must prevail or perish. Read Gen. xxxii, 24-30. Jacob was alone, and wrestled until the break of day. "And the angel said, Let me go, for the day breaketh. And he said, I will not except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with man, and hast prevailed. And he blessed him there."

When thus engaged in secret it is often suggested to my mind to stop, but if I continue to press my petition I do at length prevail, and find the blessing. O let each brother and sister press their suit, and say with Jacob, in the Lord's strength, "I will not let thee go except thou bless me." The Lord will hear the earnest, pressing call, and will bless. Thus we shall gain the title of Israel, and be overcomers and possess all the great blessings promised in the word of God.

I am much pleased with the proposition of Bro. White, in reference to the importance of State conferences. The word is, Exhort one another, and so much the more as ye see the day approaching; but it has not been so with us in the east. We used to have camp-meetings often in the first angel's message, and make great efforts to go and carry as many as we could, and some of the poorest were freely helped to go to meeting by those stewards who had horses and money. I do think think the cause in the east has suffered much by not having more meetings. I believe God will bless his own appointed means. "So much the more as ye see the day approaching." Not only more meetings, and protracted longer, but exhorting one another more and more.

We are scattered and some of us poor, and must be helped to go, but the testimony of Christ through the apostle must and will be heeded. If we do not heed it, others will be raised up that will obey it. We shall have to make more effort and more sacrifice to do it, but God will bless his obedient people, and they will wax stronger and stronger. Praise the Lord, O my soul! I feel the fire burning while I try to write. O Lord, make us all living, acting members of thy one body to move as members of a perfect man. The time draws near when every one shall be delivered that is written in the book.

O brethren and sisters, let us not be weary in well doing, for in due season we shall reap if we faint not.

Yours looking for the blessed hope.

DAVID CHASE.

Fairhaven, Mass.

From Bro. Carthy.

BRO. SMITH: I am willing to be counted among that poor and, at present, despised company, "who keep the commandments of God and the faith of Jesus." I have written to you before for books, which I then wanted for argument's sake. They have opened my

eyes more fully to see the truth and beauty of the word of God.

I have been dissatisfied for the last two or three years with the doctrines which have been taught by those who profess to understand the word of God, of the natural immortality of man, the conversion of the world, the immateriality of God, and the institution of the first day of the week for the Sabbath. All these I condemned as spurious, but at the same time I felt a greater condemnation resting upon myself for trying to convince others of the fallacy of such doctrines, while I was myself rebelling against God and breaking his holy commandments. I felt more deeply the necessity of coming out from the world while attending a Methodist revival at Little Prairie last winter, but it seemed hard for me to come out all alone and take such a different course from the rest. How I wished that the truth might be preached there that I might embrace it; but it could not be so then, and I knew that procrastination was dangerous, for I could see that according to the prophecy of Daniel and the revelation given to John, that the door of mercy would soon be shut. I was at last, by the mercy of God constrained to yield, and now feel to praise the Lord, although others may revile me.

The ministers and members of the M. E. church appeared very lamb-like at first; but as soon as I began to give my views on the Scriptures, their speech was as that of a dragon. They told me that I must not mention such strange things to the young converts until their minds were settled, or they might become infidels. But I knew that the truth would not make them infidels. My heart longed for them to know the truth, and I found one friend who had ears to hear, and a mind to understand. O what joy it gave me to see that by degrees the true meaning of the word was understood by him. The anxiety that I felt for a time none can tell but those who have had a like feeling for some dear friend. I looked on to see how the scale would turn, with intense interest. I was pleased to see a letter in *Review* No. 13, from him. He has sent to the Office and obtained several books treating on the different subjects of our faith, which he has read and embraced with pleasure. C. W. Olds (the individual's name) lives one mile and a half from me. We have much opposition here, and there have been several sermons preached for our particular benefit, by the ministers of the place, but they were to us as the "sounding brass and tinkling cymbal." We expect Bro. Phelps will be here this fall, and I have faith to believe that some of the honest ones will receive the truth, although there is great prejudice. My prayer is that their eyes may be opened that they may see their danger before it shall be too late; and may he help me so to live and conduct myself that whether I sleep or wake I may be the Lord's at his coming.

Yours truly.

WM. CARTHY.

Little Prairie, Wis., Sept., 1859.

From Sister Whitney.

BRO. SMITH: You will wonder perhaps that I should address you so familiarly, being an entire stranger to you, only as I have become acquainted with you through two or three copies of the "*Herald*," left here a few months since by Bro. Lawrence of Bangor.

In perusing the "*Herald*," together with some pamphlets published at your Office, a light has shone upon my mind, which, in the language of Milton, "beams darkness visible," and I feel inclined to open my eyes, though, at times, I must confess, I feel an apprehension that if I do, I am in danger of embracing false doctrines, as there so many false things in these last days that it has come to be with me almost the first idea when anything new makes its appearance; and were it not that I have proved old and long-received persons, opinions and doctrines false, I should not be so well prepared to obey the injunction, "Prove all things," or so careful to "hold fast that which is good."

Remembering that the Saviour says that "every scribe that is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old," it has occurred to my mind, while I have been examining your doctrine, and proving it by the test of God's word, that the "words" which "are closed up and sealed until the time of the end, are the new things,

while the Sabbath of the Lord and the saints' inheritance in the earth are the old.

As the result of my investigation of these subjects, I am *fully convinced* that God has never changed the the fourth commandment, or authorized men to do it, and having long professed to be governed by the word of the Lord, I dare not any longer confer with flesh and blood, but have to-day commenced, under rather discouraging circumstances, to remember the Sabbath-day.

I am alone in the community, in a family of eleven persons, all members of churches—one Catholic, two Methodist, and eight (including myself) Congregationalist. The Lord only knows what will be the *immediate* or *final* result of this step, but I "walk by faith and not by sight." The Lord has brought me hitherto, by a way unknown, and I have proved him a safe guide, and am willing to be passive in his hands as to results; but as to duty, my cry unto him is, What wilt thou have me to do? I feel that I have given *all* for Christ, but O how frail I am! Who is sufficient for these things?

This subject was first presented to my mind two years ago, but the difficulties of the way caused me to turn aside from it and go with the multitude, throwing a veil over my eyes lest the light should shine too clear, but I thank God that he has enabled me to submit to his will, if I am not deceived.

Enclosed I send a dollar for the "*Herald*," for I feel the need of instruction, of counsel and encouragement.

Asking an interest in your prayers, and praying that God will crown your labor in the Lord with success, I am respectfully yours.

SYBIL WHITNEY.

Malone, N. Y., Aug. 1859.

Extracts from Letters.

Sister M. L. Priest writes from Lancaster, Mass., Sept. 10th: "I am still trying to pursue the narrow way that leads to life, but my progress is so slow that at times I am almost discouraged. Not that I feel like giving up the truth, O no! but I believe Jesus wants such followers as will be living witnesses, that can be known and read of all men. Such will be valiant for the truth; they will endure hardness as good soldiers; when trials arise they will fight their way through, and they will do them good; when severe temptations beset their pathway, so that they are in great heaviness, they will flee into the name of the Lord, and find it a strong tower, a sure retreat; they will honor Jesus by believing that he is able and willing to make a way for their escape. But alas! this is not the way with us at all times; but when fiery trials are permitted to come which reveal hidden forms of selfishness and sin, we are oftentimes disheartened, and begin to give place to the enemy, by doubting whether we are the Lord's or not. The very means the Lord takes to purify and fit us for usefulness here, and for a better world, are the most odious to us. O I am sorry it is so with me. It seems to me I never saw so much in myself to abhor, as I have of late. Truly there is no good thing in me, and yet I hope on. It is no worthiness of mine that gives me hope; but the long-suffering and tender mercy of our God and the merits of his dear Son.

"I am fully satisfied, and have been for a long time, that these are perilous times. No means will be left untried by our great foe to destroy us; but I believe it is our privilege to go through and have an abundant entrance into the kingdom. I know we ought to be awake. I have been stirred up to-day while reading the *Review*, to put forth more of an effort to be a daily living Christian. O I sigh to be free—free from sin. O this vile nature, this deceitful heart! How I wish it was entirely in subjection by grace! It must be soon, or I fear it will be forever too late. How it would rejoice my heart to see the work prospering here in the east, as it does in some places in the west."

Sister S. E. A. Bognes writes from Camden, Me., Sept. 15th: "I feel very lonely at times, and miss the society of the people of God. But I look forward with sweet anticipation to the time when the saints shall meet in one general assembly to part no more. I hope I shall be among them, unworthy as I am.

"While a pilgrim here I in sadness roam,
I will think of the shining band,
And the many joys I shall share with them,
In the home of the promised land."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 29, 1869

THE Report from Brn. Cornell and Hull, now in Knoxville, Iowa, is yet encouraging. The interest was still increasing when they last wrote. From two to four hundred persons had expressed by rising in meeting their conviction that the seventh day is and always was the only weekly Sabbath. Their last two letters have brought us 55 new subscribers for the REVIEW.

Conferences in Michigan.

WE fear that we shall not be able to go through with the conferences at Lapeer, North Plains, Wright and Monterey, without help, and have urged Bro. Loughborough to join us at Lapeer, and follow on to the other appointments. No doubt, all in the vicinity of these conferences are pleased with this arrangement. We have just received a line from Bro. Loughborough at this Post Office (Topsham, Me.), from which we copy the following:

"If you think it proper, and think the brethren North can pay the extra expense of my going, I shall probably be ready to meet you at Lapeer. All my purse amounts to \$15. On this I must live while I spend a few weeks in Parkville. Unless I should receive something, I shall have no means with which to get to Lapeer, unless I borrow. I mention these matters to you, for you to counsel me upon. I want to labor mostly in new fields this winter; but if I do, it will be without the hope of receiving much. Cannot some plan be devised to sustain messengers in new fields?"

We take a liberty with this letter which we hope will not grieve our brother Loughborough. We wish the plain facts in the case to be known. Now if the brethren in Northern Michigan wish the labors of brother Loughborough, they will please inform him at Battle Creek of the fact, and send him means to meet home and traveling expenses.

If the brethren in the vicinity of North Plains wish a conference to hold over Sabbath and for several days, the conferences at Wright and Monterey can be put forward a week, and give room. Let them write to the Office if they wish a change made, and, also, secure the labors of Bro. Loughborough. J. W.

Conference in Ulysses, Pa.

THIS meeting has just closed. Near a hundred brethren and sisters were present, and we had an interesting season. Bro. E. L. Barr was with us, and his testimonies in favor of Bible truth were refreshing and strengthening. Bro. B. F. Robbins of Friendship, also met with us, and preached on the subject of entire consecration, to the edification of the church. The cause is onward in this region. Bro. Barr will labor for a while here. May God bless his labors to the salvation of souls.

I give below an account of our business meeting, which was held this morning, Sept. 18. R. F. C.

BUSINESS PROCEEDINGS.

Bro. Nathan Fuller was chosen chairman, and R. F. Cottrell, secretary. The following resolutions were unanimously adopted.

Resolved, that we approve of the plan of Systematic Benevolence, as recommended by the Battle Creek Conference, and that we act upon the plan, for the advancement of the cause of truth.

Resolved, that we co-operate with the brethren in New York, in the tent enterprise the ensuing season.

NATHAN FULLER, Chairman.
R. F. COTTRELL, Secretary.

New Work.

I HAVE just published a small work on the order of the church of God. It will be a help to those who wish to become better acquainted with our discipline, the Bible. Price, single copy, five cents, or \$3.00 a hundred. Without covers, three cents a copy, or \$2.00 a hundred, in all cases post-paid. Those whom I may visit shortly, I will supply personally. Others can order by mail from the Review Office. J. B. FRISBIE.

APPOINTMENTS.

Conferences in Iowa.

PROVIDENCE permitting, we will meet with the churches of eastern Iowa, in conference, as follows:

At Dayton or Richmond, Washington Co. (where the brethren may appoint), commencing Friday Oct. 7th, at 2 o'clock, P. M., and continuing over Sabbath and first-day.

At Mt. Vernon, Lynn Co., commencing Friday Oct. 14th, at 2 o'clock, P. M., and continuing three days.

We desire to see all the brethren and sisters in that part of the state at one or the other of these meetings. It is desired also that Brn. Graham, Brinkerhoof and D. W. Hull should attend with us if possible.

M. E. CORNELL.

M. HULL.

Providence permitting I will meet in conference with the church at Catlin, Chemung Co., N. Y., commencing sixth-day, Oct. 14th, at 6 o'clock P. M., and continuing over Sabbath and first-day. It is desired that there should be a general gathering of the brethren and sisters in that vicinity. F. WHEELER.

Providence permitting, there will be a Conference at Deerfield, Steele Co., Minnesota, to commence Oct. 14, 1869, at 2 o'clock P. M., and hold over Sabbath and first-day, and as much longer as thought proper.

Another Conference will be held at Bro. Moses W. Porter's, five miles north of Mantorville, Dodge Co., Minnesota, commencing Oct. 21st, at 2 o'clock P. M., and continuing over Sabbath and first-day.

I hope our friends will come together praying that success may attend our efforts to spread the truth in Minnesota. WM. S. INGRAHAM.

Providence permitting, we will meet with the brethren in General Conferences as follows:

Washington, N. H.,	Oct.	1, 2.
Roxbury, Vt.,	"	8, 9.
Berkshire, "	"	15, 16.
Buck's Bridge, N. Y.,	"	19.
Mannsville, "	"	22, 23.
Brookfield, (Bro. Abbey's) N. Y.,	"	29, 30.
Lapeer, Mich.,	Nov.	5, 6.
North Plains, "	"	8-10.
Wright, "	"	12, 13.
Monterey, "	"	19, 20.

We shall expect Bro. Loughborough to join us at the Lapeer Conference, and be with us at North Plains, Wright and Monterey.

Meeting at North Plains will commence in the evening of Nov. 8th. At Buck's Bridge, at 1 P. M.

JAMES WHITE.

Providence permitting, there will be an Advent Conference in the town of Willing, Allegany Co., N. Y., near Bro. Josiah Witter's, on the second Sabbath in October, to hold over first-day. We hope the brethren in Ulysses, Willettsville and Port Allegany will be present, as many as consistently can, and all others scattered abroad of the same faith. B. F. ROBBINS.

Business Department.

Business Notes

E. S. Decker: Received.

A. J. Richmond: In our report of books sent we include those only which are exclusively the property of the Office.

Letters.

UNDER this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

E. Inman, J. Bates 2, E. Sanford, A. Tuttle, D. B. Staples, A. C. Hudson, M. Slayton, J. W. 2, R. F. C., A. G. Carter, T. N. Elliott, T. M. Steward, M. Hodges, M. E. Cornell, E. Styles.

Receipts.

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

FOR REVIEW AND HERALD.

H. Keefer 1,00,xv,8. J. D. Triplet 2,25,xiii,1. A. Fenner 2,00,xvi,1. A. J. Richmond 0,30,xiv,14. E. Seiner 1,00,xv,19. A. A. 3,00,xviii,1. E. B. Saunders 1,00,xv,22. A. Hall 1,00,xv,19. Mrs. C. M. Costay 1,00,xv,19. J. A. B. Calkins 2,00,xv,1. M. Stanton 1,00,xii,23. C. Wright 1,00,xv,19. M. Slayton 1,00,xvi,1. Louisa McLellan 1,00,xvi,1. S. N. James 1,00,xvi,19. J. King 0,50,xv,19. S. Duncan 0,50,xv,19. C. H. Walters 0,50,xv,18. J. D. Hank 0,50,xv,18. F. Blinn 2,00,xvii,7. C. Lyman 1,00,xvi,19. M. D. Farnsworth 1,00,xv,1. G. N. Collins 1,00,xv,1. H. Russell 1,00,xv,1. L. Maxon 1,00,xv,19. L. A. Hackett 2,00,xvi,1. S. A. Allen 1,00,xv,14.

FOR MISSIONARY PURPOSES. Emma E. Decker (s. B.) \$1,00. Phebe Tongens (s. B.) \$1,00. D. Hildreth \$1,50.

FOR MICH. TENT. S. M. Inman (s. B.) \$1,00. Ch. in Bowne \$3,00. Ch. in Hanover \$12,00.

Books Published at this Office.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 pp., 430 Hymns, and 76 pieces of Music. Price, 60 cents---In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents---In Muslin 35 cents

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp neatly bound in Morocco or Muslin. Price 50 cents.

Bible Tracts, Two Vols. 400 pp. each. Price 50 cts. each. Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.---184 pp Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-born Beast. 148 pp. Price 5 cents

The Atonement---196 pp. Price 15 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism.---148 pp. Price 15 cents.

Man's present condition, and future reward or punishment.---196 pp. Price 15 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and Faith of Jesus.---Price 15 cents.

A Book for Everybody, on the Kingdom of God. Price 15 cents.

The Prophecy of Daniel--the Four Kingdoms--the Sanctuary and 2300 days. Price 15 cents.

The Saint's Inheritance. Price 10 cents.

Modern Spiritualism; its Nature and Tendency--an able exposure of the heresy.---Price 10 cents

The Law of God. Testimony of both Testaments relative to the law of God--its knowledge from Creation, its nature and perpetuity---Is presented. Price 10 cents.

Miscellany. Seven Tracts on the Sabbath, Second Advent, &c. Price 10 cents.

Facts for the Times. Extracts from the writings of Eminent authors, ancient and modern. Price 10 cents.

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 5 cents.

Bible Student's Assistant. A collection of proof-texts on important subjects. 36 pp. Price 5 cents.

The Celestial Railroad. Price 5 cents.

Perpetuity of the Royal Law. Price 5 cents.

Last Work of the True Church. Price 5 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath heresy. Price 5 cents.

Brief exposition of Matt xxiv. Price 5 cents.

Review of Fittio on the Sabbath Question. Price 5 cents.

Brown's Experience. Price 5 cents

The Truth Found--A short argument for the Sabbath. Price 5 cents.

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church--Both Sides--Spiritual Gifts. Price \$1 per 100.

EIGHT PAGE TRACTS. Wesley on the Law--Appeal to Men of Reason, on Immortality. Price 50 cents per 100.

These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

Home Here and Home in Heaven, with other poems This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy. Price 20 cents. In paper covers, 15 cents

Word for the Sabbath. Price 5 cents

The Chart--A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 25 cts. On rollers, post-paid, \$1,00.

Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde Gebod. Translated from the same as the German. Price 10 cents.

FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

La Grande Statue de Daniel II. et les Quatre Beles Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 480 pp 12 mo. Price \$1,25.

Works published by H. L. Hastings, for sale at this Office. The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1,00.

The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

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