

Advent Review,

AND SABBATH HERALD.

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

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

ABOVE—below—where'er I gaze,
Thy guiding finger, Lord, I view,
Traced in the midnight planets' blaze,
Or glistening in the morning dew;
Whate'er is beautiful or fair,
Is but thine own reflection there.

I hear thee in the stormy wind,
That turns the ocean-wave to foam;
Nor less thy wondrous power I find,
When summer airs around me roam;
The tempest and the calm declare
Thyself,—for thou art every where.

I find thee in the noon of night,
And read thy name in every star,
That drinks its splendor from the light,
That flows from mercy's beaming car:
Thy footstool, Lord, each starry gem
Composes—not thy diadem.

And when the radiant orb of light
Hath tipped the mountain-tops with gold,
Smote with the blaze my weary sight
Shrinks from the wonders I behold:
That ray of glory bright and fair,
Is but thy living shadow there.

Thine is the silent noon of night,
The twilight eve—the dewy morn;
Whate'er is beautiful and bright,
Thine hands have fashioned to adorn:
Thy glory walks in every sphere,
And all things whisper, "God is here!"

Anon.

MISCELLANEOUS EXTRACTS ON HELL.

[In last week's REVIEW, we gave an article from the *Independent*, in which the writer said, that we needed to hear again the voice of an Edwards, Bellamy, Taylor, &c., on this subject. The reader will find below specimens from some of them.—Ed.]

In Sermons, Vol. iv, p. 287, and onward, Pres. Edwards says:

"The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. This rejoicing will be the fruit of an *amiable disposition*, and a perfect holiness and conformity to Christ. At the Judgment you may be ready to fly to some godly friend, but you will see them unconcerned for you, with joy ascending to meet their Lord, and not the less joyful for the horror in which they see you. When they hear you groan and gnash your teeth, these things will not move them to pity you. After your godly parents shall have seen you lie in hell millions of ages, in torment day and night, they will not begin to pity you then; they will praise God that his justice appears in the eternity of your misery."

Pages 260-1. "But to help your conception, imagine yourselves to be cast into a fiery oven, all

of a glowing heat, or into the midst of a glowing brick-kiln, or a great furnace; imagine also that your body were to be there for a quarter of an hour, full of fire, as full within and without as a bright coal of fire, all the while full of quick sense, how long would that quarter of an hour seem to you? If it were measured by a glass, how long would the glass seem to be running? But what would be the effect on your soul, if you must endure the torment twenty-four hours? O then how would your heart sink if you knew you must endure it forever and ever! That after millions of ages your torment would be no nearer an end than when it began. But your torment in hell will be immensely greater than this illustration represents!!"

The above is a specimen of five sermons from him on this subject. "Professor Finny," says Blain, "slanders God far worse by saying that the torment will eternally increase!"

Newton's Works, V. vi, London edition, 1787. "Imagine such a state of misery you may, but you can never seriously believe it, nor reconcile it to God and goodness."

Blain says, "Catholics may keep ignorant enough still to believe in their purgatory. But a great reason of this continued belief is, that their hell is almost infinitely better than the Protestant hell; as their popes and priests can pray all out of it; while from the Protestant hell, divines say the Almighty himself can deliver none!"

Dr. J. Watts was a more reasonable man, and says in his work on the "World to Come," p. 161, "Nor do I think we ought usually, when we speak concerning creatures, to affirm positively that their existence shall be equal to the blessed God, especially with regard to the duration of their punishment. * * * If the blessed God should at any time, in consistence with his perfections, release those wretched creatures from their acute pains in hell, either with a design of the utter destruction of their being, by annihilation; or to put them into some world upon a new foot of trial, I think I ought joyfully to accept this appointment of God, and add my joys and praises to all the songs of the heavenly world, in the day of such a glorious release of those prisoners."

On p. 191 he says, "Dr. Thomas Burnet published a treatise in Latin, against the eternity of punishment; and in it advised ministers, whatsoever they concluded, whether the nature of punishment was eternal or not, that they ought to use the 'common doctrine' in their preaching; especially as those sinners of a lower rank would 'run headlong into vice,' and could only be restrained by 'fear of punishment.'" And Dr. B. further adds to the clergy, that "If any should translate these sentiments into English, I shall think he does it with an evil design, and to a bad purpose." Would that men would write all their wicked doctrines in Latin, and preach the truth to those whom they style sinners of a lower rank.

How true it is, as Mr. Blain remarks, "The heathen reason better. In Siam a priest came to our missionary and asked how long his God tormented men in a future state; and when he replied, 'Forever,' he answered, 'Our god torments the worst of men only one thousand years, so we will not have your American God here in Siam!' Death not life, p. 116.

A few more horrors of this doctrine may be

found in Dr. Beecher's "Conflict of Ages," pp. 190, 191. "Who can describe the gloom of him who looks on such a prospect? How dark to him appears the history of man! He looks with pity on the children that pass him in the streets. The more violent manifestations of this depravity seem to be the unfoldings of a corrupt nature, given to them by God, before any knowledge, choice or consent of their own. Mercy now seems to be no mercy, and he who once delighted to speak of the love of Christ, is obliged to close his lips in silence, for the original wrong of giving man such a nature, seems so great that no subsequent acts can atone for the deed. In this state of mind he who once delighted to pray, kneels and rises again, because he cannot sincerely worship the only God he sees. His distress is not on his own account. He feels that God has redeemed and regenerated him; but this gives him no relief. He feels as if he could not be bribed by the offer of all the honors of the universe, to pretend to worship or praise a God whose character he cannot defend. Never before has he felt so deeply a longing after a God of a spotless character. Never has he so deeply felt that the whole light and joy of the universe are in him, and that when his character is darkened, all worlds are filled with gloom. * * * In contrast with this it would be appropriate to place the experience of one who retains all the radical facts as to human depravity, and the system that grows out of it, but passes from the deep gloom of the last experience, into the sunshine of divine glory, by discovering a mode in which these facts can be so adjusted as to harmonize with the principles of honor and right in God."

If Dr. Beecher has discovered a mode of adjustment to harmonize such a doctrine with principles of honor and right in God, others have been less fortunate; one at least, in the person of Rev. A. Barnes. See *Practical Sermons*, pp. 123-125. "That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from its God, and virtue, and heaven; that any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that since God can save men, and will save a part, he has not purposed to save all; that, in a word, God, who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this—full of sinners and sufferers—and that when the atonement had been made, he did not save all the race, and put an end to sin and woe forever;— * * * I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewn with the dead and the dying; and why men must suffer to all eternity. I have never seen a particle of light thrown on these subjects that have given a moment's ease to my tortured mind, nor have I an explanation to offer, a thought to suggest, which would be a relief to you. I trust others, as they profess to do, understand this better than I,

and that they have not the anguish of spirit which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever—when I look upon friends, and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God alone can save them, and yet he does not do it—I am struck dumb—it is all dark, dark, dark to my soul, and I cannot disguise it."

J. Blain says: "A pious minister lately told me this fact in his experience. 'The first I ever heard of a God, was by my mother's telling me, when two years old, that there was a God, and if I was bad he would burn me forever in such a fire as I saw on the hearth. My reply was, If God does so he is a bad man.' He added, 'I grew up an infidel, till I heard the doctrine of immortality through Christ alone.'"

The sad fact is, that under this doctrine of "immortal-soul-ism," children grow up with a horror of their Maker, and think as little of him and the future as possible!

Prof. Finney says, "It agitates our hearts as storms do the mighty ocean; and if any are strangers to such difficulties, they are to be pitied for ignorance, or a want of sympathy, which seems to be among the first elements of our social nature." It also led Prof. Stuart to remark the soul-chilling sentence, "Perhaps God may, in mercy, extinguish our social susceptibilities in heaven!" Edwards, it seems, did not think so.

Such doctrine as this dishonors God. Satan, though he delights in sorrow, does not torment "creatures of his own creating and preserving"—Truly unto the froward, God shows himself froward, and to the pure he is pure.

But it must not be forgotten that the men who traffic in such merchandise as the above, are the D. D's., Presidents of Theology, "the great men of the earth, the merchants of Babylon, that great harlot, who has corrupted the whole earth with her fornication; and while we cannot help lamenting the miseries and agonies which this heresy has caused its own preachers and leaders, who, like Mr. Barnes, have written commentaries in its defense; how must the heart feel for thousands upon thousands of illiterate and simple creatures, who still look up to such men as their oracles, and seem to think of them: "These be the gods, O Israel, which led thee out of the land of Egypt." These are the blind guides who strain out a gnat and swallow a camel. And the mass of the people and professors of religion love to have it so, and breathe out nothing but contempt and wrath upon the messengers of the Lord, who would present the truth in its purity and loveliness. Shall not the land mourn for this? Behold the day is at hand that shall bring a "howling among the shepherds, and a wailing shall be heard among the principal of the flock, for the Lord will spoil their pasture, and the shepherds shall find no way of escape!"

EDWIN C. STILES.

Portland, Me.

SOME REMARKABLE FACTS.

It is a remarkable fact that at the time of the rise of the "two-horned beast," in the Revolutionary war with Great Britain, the sun and moon were supernaturally darkened, the first great sign for the last days.

The U. S. declared themselves free and independent July 4th, 1776. The sun and moon were darkened May 19th, 1780. Wm. Miller was born Feb. 15th, 1782. The treaty of peace took place 1783.

Wm. Miller commenced his public lectures in the autumn of 1831. And soon after this the second great sign took place in the heavens, "The falling of the stars," Nov. 13th, 1833. And the powers of the earth were shaken 1848.

The Lord has been preparing the way for scenes connected with his people at the going down of the political sun in the western horizon. The time cannot be long at the most, when he that is to come will come and will not tarry.

J. B. FRISBIE.

Weak grace is often associated with strong fear.

THE ADVERSARY OF SOULS.

WE cut from one of our secular exchanges the following:

THE DEVIL AN IMAGINARY BEING.—Rev. Dr. Bushnell, a distinguished orthodox preacher in Hartford, Ct., repudiates the old idea of the personality of the Devil. In Dr. Bushnell's book, entitled, "Nature and the Supernatural," he says:

"Satan, or the Devil, taken in the singular, is not the name of any particular person, it is a personation merely of temptation, or impersonal evil, the name is one taken up by imagination to designate or embody, in a conception the mind can most easily wield, the all, or total, of bad minds and powers."

How are we to know from Scripture whether God and angels are real persons or not? How are we to be assured that the Almighty is not simply the first great Cause, a blind Influence or Power instead of a person? How but, from the fact that the Bible always speaks of God and angels as persons, and imputes to them the acts of living agents? It is true that the adversary of souls is not brought forward so prominently as are other persons in Scripture narrative, for he was not the subject upon which the inspired writers employed their pens. But whenever he is introduced it is as a spirit, a being—speaking, acting, working.

In the Old Testament we find laws against witchcraft and sorcery, and the intercourse with familiar spirits; in the New, narratives of possessions of devils, which, on account of attendant circumstances, can by no possibility be regarded as diseases. In the Epistles are allusions to fallen angels who kept not their first estate, but left their own habitation and were cast down to hell. The Bible is chiefly a record of events here on earth. The history of events in heaven, from the creation of the first angel to the creation of the first man, has never been written. Had we such a record, doubtless there would be a full account of the manner and cause of the fall of celestial spirits. As it is, there are here and there allusions to these mighty events, introduced only when needful to throw light upon some doctrine or event in the scheme of man's redemption. But these allusions, whatever obscurity surrounds them, are clear in this particular; namely, that there is an adversary of souls who is a person. And as in the case of a company of men wandering in the wilderness, none are in so great danger of beasts of prey as they who believe there are no such seeking to devour them; so we may be sure none are in such hazard of that adversary of souls as they who deny his existence. But we curtail our remarks here for the purpose of introducing to our readers an extract from a sermon by Charles Kingsley, author of *Alton Locke*. The subject is the miracle of our Lord in casting out the legion of devils.—*Chris. Mess.*

There is a notion got abroad that it is only a figure of speech to talk of evil spirits, that all the Bible means by them are certain bad habits, or bad qualities or diseases. There are many who will say when they read this story, "This poor man was only a madman. It was the fashion of the old Jews when a man was mad to say that he was possessed by evil spirits. All they meant was that the man's own spirit was in an evil diseased state, or that his brain and mind were out of order."

When I hear such language—and it is very common—I cannot help thinking how pleased the Devil will be to hear people talk in that way. How can people help him better than by saying that there is no Devil? A thief would be very glad to hear you say, "There are no such things as thieves; it is an old superstition, so I may leave my house open at night without danger;" and I believe, my friends, from the very bottom of my heart, that this new-fangled disbelief in evil spirits is put into men's hearts by the evil spirits themselves. As it was once said, "The Devil had tried every plan to catch men's souls, and now, as the last and most cunning trick of all, he

is shamming dead." These may seem homely words, but the homeliest words are very often the deepest. I advise you all to think seriously on them.

But it is impossible surely to read this story without seeing that the Bible considers evil spirits as distinct persons, just as much as each one of us is a person, and that the Lord spoke to them and treated them as persons. "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" And again, "If thou cast us out, suffer us to go into the herd of swine!" What can show more plainly that there were some persons in that poor man besides himself, his own spirit, his own person? and that he knew it, and Jesus knew it too? and that he spoke to these spirits, these persons, who possessed that man, and not to the man himself? No doubt there was a terrible confusion in the poor madman's mind about these evil spirits, who were tormenting him, making him miserable, foul and savage, in mind and body—a terrible confusion! We find when Jesus asked him his name, he answered, "Legion," that is an army, a multitude, "for we are many," he says. Again, one gospel tells us that he says, "What have I to do with thee, Jesus, thou Son of God?" While in another gospel we are told that he said, "What have we to do with thee?" He seems not to have been able to distinguish between his own spirit and these spirits who possessed him. They put the furious and despairing thoughts into his heart; they spoke through his mouth; they made a slave and a puppet of him. But though he could not distinguish between his own soul and the devils who were in it, Christ could and Christ did.

The man says to him, or rather the devils make the man say to him, "If thou cast us out, suffer us to go into the herd of swine, and drive us not out into the deep." What did Christ answer him? Christ did not answer him as our so-called wise men in these days would: "My good man, this is all delusion, and a fancy of your own, about your having evil spirits in you—more persons than one in you—for you are wrong in saying we of yourself. You ought to say, 'I,' as every one else does; and as for spirits going out of you, or going into a herd of swine, or anything else, that is all a superstition and a fancy. There is nothing to come out of you, there is nothing in you except yourself. All the evil in you is your own, the disease of your own brain, and the violent passions of your own heart. Your brain must be cured by medicine, and your violent passions tamed down by care and kindness, and then you will get rid of this foolish notion that you have evil spirits in you, and calling yourself a multitude, as if you had other persons in you besides yourself."

Any one who spoke in this manner now-a-days, would be thought very reasonable and very kind. Why did not our Lord speak so to this man, for there was no outward difference between this man's conduct and that of many violent mad people who we see continually in our land? We read that this man possessed with devils would wear no clothes; that he had extraordinary strength; that he would not keep company with other men, but abode day and night in the tombs, exceedingly fierce, crying and cutting himself with stones, trying in blind rage, which he could not explain to himself, to hurt himself and all who came near him. And above all he had this notion that evil spirits had got possession of him. Now every one of these habits and fancies you may see in many raging maniacs at this day.

But did the Lord treat this man as we treat such maniacs in these days? He took the man at his word, and more; the man could not distinguish clearly between himself and the evil spirits, but our Lord did. When the devils besought him, saying, "If thou cast us out, suffer us to go into the herd of swine," our Lord answers, "Go;" and "when they were cast out they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

It was as if our Lord had meant to say to the bystanders—ay, and to us, and to all people in all

times and in all countries—"This poor possessed maniac's notion was a true one. There were other persons in him besides himself, tormenting him, body and soul; and behold I can drive these out of him, and send them into something else, and leave the man uninjured, himself, and only himself, again in an instant, without any need of long educating to cure him of his bad habits." It will be but reasonable, then, for us to take this story of the man possessed by devils as written for our example, as an instance of what might, and perhaps what would, happen to any one of us, were it not for God's mercy.

St. Peter tells us to be "sober and watchful, because the Devil goes about like a roaring lion, seeking whom he may devour;" and when we look at the world around, we may surely see that that stands as true now as it did in St. Peter's time. Why, again, did St. James tell us to resist the Devil if the Devil be not near us to resist? Why did St. Paul take for granted, as he did, that Christian men were of course not ignorant of Satan's devices, if it be quite a proof of enlightenment and superior knowledge to be ignorant of his devices—if any dread, any thought, even, about evil spirits, be beneath the attention of reasonable men?

My friends, I say fairly, once for all, that that common notion, that there are no men now possessed by evil spirits, and that all those stories of the Devil's power over men, are only worn out superstitions, has come from this, that men do not like to retain God in their knowledge, and therefore as a necessary consequence, do not like to retain the Devil in their knowledge, because they would be very glad to believe in nothing but what they can see, and taste, and handle; and therefore the thought of unseen evil spirits, or good spirits either, is a painful thing to them. First, they do not really believe in angels, ministering spirits, sent out to minister to the heirs of salvation; then they begin not to believe in evil spirits. The Bible plainly describes their vast numbers; but these people are wiser than the Bible, and only talk of one—of the Devil, as if there were not, as the text tells us, legions and armies of devils.

Then they get rid of that one devil in their real desire to believe in as few spirits as possible. I am afraid many of them have gone on to the next step, and got rid of the one God out of their thoughts and their belief. I said I am afraid; I should have said, I know that they have done so, and that thousands in this day, who began by saying evil spirits only mean certain diseases and bad habits in men, have ended by saying, "God only means certain good habits in man. God is no more a person than the evil spirits are persons." I warn you of all this, my friends, because if you go to live in large towns, as many of you will, you will hear talk enough of this sort before your hairs are gray, put cleverly and eloquently enough; for a wise man said, "The Devil does not send fools on his errands." I pray God that if you ever do hear doctrines of that kind, some of my words may rise in your mind, and help to show you the evil path down which they may lead.

From the Congregational Herald.

THE BIBLE ARGUMENT.

We sometimes meet, in a secular paper, with some theological or Biblical comment, so clear, free, terse, and racy as to be better worth transferring to our pages than long arguments on the same point, from professedly religious publications. Thus a correspondent of the *N. Y. Tribune* recently reviews a speech of Gov. Brown, now U. S. Senator from Mississippi, made at Jackson, in that State, after the following pithy and conclusive fashion.

"The divine origin of slavery, continues the learned Senator, 'is proven by the Bible. In no line of that blessed book is Slavery reprobated; in many places it is directly sanctioned. *The angel of the Lord, we are told, captured Hagar, and took her home to her mistress.*' This attempt to convert the angel of the Lord into a slave-catcher will excite in some readers a smile,

and in others a shudder. I shall only say of it that so far as the slave catchers of our day have come under my observation they have not by any means resembled angels of the Lord. But I regret the learned senator did not see fit to pursue a little further the history of Hagar, the Egyptian concubine of Abraham. He would have found in succeeding chapters of the same book of Genesis from which he quotes that Hagar and her son were set free; that they were succored by the angel of the Lord, who did not send him back to bondage; that "unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward unto the east country"—unlike some of our modern patriarchs, who continue such offspring in bondage. He would find also that Ishmael and his descendants—the descendants of the Egyptian bondmaid Hagar—continued free from that time to this, while within a few succeeding generations all the other posterity of the patriarch was reduced to Slavery in Egypt, out of which they escaped * * * * with divine aid and encouragement, while their masters, so far from receiving assistance from the angel of the Lord in recapturing their runaway property, had in each household the first born son slain by the angel of the Lord as a punishment for trying to prevent that property from getting away, and finally, while pursuing the fugitives for the purpose of recapturing them, were overwhelmed by the Lord and drowned in the Red Sea.

The Scriptural advocates for Slavery, somehow, strangely overlook the history of the Israelites in Egypt. They maintain a rigid silence about Moses, who (led) "away three million pieces of property" (?) including six hundred thousand field hands, the whole worth, if prices at that day bore any comparison to prices now, not less than a thousand millions of our money. They do not stand up, as they should do, for the Egyptians thus outrageously despoiled of their property and deprived of the blessings of the divinely ordained institution. It is to be hoped that governor Brown, when next he airs his ideas on slavery, will favor the world with that rectification of their place in history which is due to Pharaoh and the Egyptians from the enlightened pro-slavery theology of our day."

NARROWER—STILL NARROWER!—The narrow limit of the longest life is every day becoming narrower still. The story is told of an Italian state prisoner, who after some weeks' confinement became suddenly aware that his apartment was becoming smaller. He watched, and saw with horror, that a moveable iron wall was gradually encroaching on the space, and that as the movement came on, it must soon crush him to death, and he could calculate it to a day. But you have not that advantage. John Foster yet more appropriately resembles our time to a sealed reservoir, from which issues daily a certain small quantity of water, and when the reservoir is exhausted, we must perish of thirst; but we have no means of sounding it to ascertain how much it originally contained, nor whether there be enough remaining even for to-morrow.

THE Christian is not called to calculate his resources, and count the means of success. His one concern is to know that his cause is the cause of God—and that he himself has no aim but his Master's glory. Doubtless, he has an inquiry to make, but it has reference only to his motives; the Christian looks upon his heart—not upon his arm: he regards right—not strength. And the question once settled his path is clear. It is for him to go boldly forward, though the world and all its armies should withstand his progress; in the firm persuasion that God himself will fight against the opposers.—*Life of Luther.*

FAITH IN GOD.—Have faith in God. Faith will be staggered even by loose stones in the way, if we look manward; if we look Godward, faith will not be staggered by inaccessible mountains stretching across and obstructing apparently our

onward progress. "Go forward," is the voice from heaven; and faith obeying, finds the mountains before us as flat as plains. "God with us," is the watchword of our warfare, the secret of our strength, and the security of our triumph. "If thou canst believe, all things are possible to him that believeth." How strong faith is when we are just fresh from the fountain of redeeming love! A good conscience, and then faith will do all things, for it is in its very nature such as to let God work all; we may say that it is most active when it is most passive and that it wearies least when it does most work.

THE PULPIT AND THE MASSES.—The New York *Christian Intelligencer* asks if the pulpit of this day reaches the masses of the people, and fears it does not. We quote:

Upon luxurious couches, surrounded by gilding and carvery, on a pleasant Sunday, when not too hot or cold, too wet or dry, a gaily-dressed multitude listen sleepily, first to the soft music behind them, and then to the musical voice before them; and when the hour-and-a-half is spent, the rustling silks move out to the sound of the organ, and the pulpit remains a cold, unmeaning piece of mummery. Outside, the multitude rush by unheeding and unheeded. There is no pulpit for them. Vice and misery, in ten thousand forms, are rioting, and stifling, and destroying; cruelty and oppression are rampant amid our churches, and the groans of the victims mingled with the church-bells. Does the pulpit reach the masses? That is something for us to answer as Christians. For if it does not the masses will reach and overturn the pulpit.

The Sabbath is from God.

SOME men speak as if the Sabbath were merely a human institution—as if man gave it to man. What man gave it? by what authority? and when? Who were the good men who gave a boon so great to their fellows; and why has history lost their names. If it could be proved that man made himself, then would there be some likelihood of his having also made the Sabbath, and much else besides; for there is abundant corroborative evidence that he who made man made also man's world, and man's Sabbath.

When we are told that in the beginning God rested on the seventh day, and blessed it, and set it apart, and when we find traces of it in the oldest historical records of the world, down to the giving of the law on Sinai; when we can trace it from that day to this; when we find voices from the works answering to voices from the word of God, and all corresponding to the facts of our every day experience; and when, in the face of all this evidence, we are met by nothing but vague assertions and rambling statements, we cannot resist the conclusion that the Sabbath is from God.

The Sabbath was made for man, as a Sabbath; not as a day of labor, but as a day of rest. So soon as it ceases to be, Sabbath ceases to be. Turned to any other purpose than that for which He that made it designed it, it is no longer made by Him for man; it is no longer fit for man nor good for man.

* * * * * The Law written on the two tables of stone is also written on our nature. In the keeping it, as individuals, and as families and as a nation, there is a great reward. God not only blessed the day, but he blesses them that hallow it. Let each of us, therefore, as he would see God in peace, keep holy the Sabbath day, according to the commandment. This we cannot do in any assembly other than "the great congregation." It is not by going in crowds to hear sounds, or see sights, that we can hallow the Sabbath day. It is not thus we can worship "the God of nature" and bring him glory. And when God gets no glory, man gets no good. Our true good and God's highest glory are one.—*Chelsea Tracts, "The Sabbath," by Thomas Alexander.*

He who lives in daily fellowship with God, has little to fear or long for.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, OCTOBER 13, 1869.

CHRIST OUR PASSOVER.

"For even Christ our passover is sacrificed for us." 1 Cor. v, 7. What was the dignity of the sacrifice that was offered for our race? Was it human or divine? Says the Scripture, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Jno. iii, 16. Again: "But when the fullness of the time was come, God sent forth his Son," &c. Gal. iv, 4. "So Christ was once offered to bear the sins of many." Heb. ix, 28. We need not quote more testimony to show that it was no less a being than the Son of God who gave himself to reconcile man to his Father, and bring back a revolted province into allegiance to its Maker.

Did Christ exist before his mission to this earth? He did. "In the beginning was the Word, and the Word was with God, and the Word was God." Jno. i, 1. "And Jesus said unto them, Verily I say unto you, Before Abraham was, I am." Id. viii, 58. And he speaks of the glory which he had with the Father before the world was. Id. xvii, 5.

But in what sense was the Word, God? In the same sense that he and his Father are one. Jno. x, 30. We have still to enquire in what sense this is? Does it mean that they are one in person? We answer, No; for Christ uses the same expression and in the same sense when he prays for his disciples that *they* may be one. "That they may all be one," says he, "as thou Father art in me, and I in thee. That they all may be one, as we are one." Jno. xvii, 21, 22. Christ could not certainly mean that all believers in him should be consolidated into one huge and massive person! The oneness then does not refer to identity of body, but only to that unity of Spirit which the apostles everywhere exhort the brethren to maintain. "Keep the unity of the Spirit in the bond of peace," "Be perfectly joined together in the same mind," "Fulfill ye my joy that ye be likeminded, having the same love, being of one accord, of one mind," are exhortations of the apostle, in perfect keeping with the prayer of Christ that his disciples might all be one. Just so with Jesus and his Father: they are one in Spirit, one in purpose, and one in action; but not identical in body and person. This view, and this only, is consistent with the scripture which represents Christ as a created being, ["the beginning of the creation of God," Rev. iii, 14], and that large class of texts which speak of Christ as distinct from the Father, in as plain terms as language can employ, and declare him to be subordinate to him, sent forth by him, dying to reconcile the world to him, &c., declarations utterly at variance with the popular idea of a triune God.

And this Word, this divine Son of God, was made flesh. "And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Jno. i, 14. "But we see Jesus who was made a little lower than the angels for the suffering of death;" i. e., for the purpose of suffering death in carrying out the great plan of salvation. A question may here arise concerning the immortality of Christ previous to his incarnation. How could he have been immortal, it may be asked, and yet die? And from the fact that he did die, some have been led to the conclusion that he was not previously immortal. But we cannot believe that he was lacking in any divine attribute previous to his mission to this world. Immortality is exemption from death. That Christ was in such a condition when enjoying that glory which he had before the world was, we have no doubt. But we must remember that the maker of law can suspend law; and though the possessor of inherent life, he could, if he chose lay down that life; though the possessor of immortality, strictly speaking, he could, if so disposed, lay aside that attribute for the suffering of death; he could take on him our nature; and this, the Bible assures us he did. "For verily he took not on him the nature of angels, but he took on him the seed [i. e., the nature of the seed] of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and

faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii, 16, 17.

In Jesus, the Saviour of men, we behold, then, a perfect humanity. It was necessary that he should take upon him this nature, that man in his present state might imitate and assimilate himself to a perfect pattern adapted to his condition. And we behold him following man down into the dark prison house of the grave, but bursting the bonds of death and opening a way whereby all who would believe in him might be brought back again with an everlasting salvation. And yet, while here on earth in the condition, and with the nature, of the seed of Abraham, while passing his life of toil and privation, while expiring upon the cross, he was no less the Son of God, no less the divine personage, than he was when enjoying that glory which he had with the Father antecedent to the world's creation; no less than he is now while pleading his blood before the Father, in the repentant sinner's behalf; no less than he will be, when in a little from this, he shall be seen coming in the clouds of heaven with the glory of the Father, and with all his holy angels.

It is simply this: The Son of God is still the Son of God in whatever condition he may be. He was made flesh and came down to earth and died for men. The term God is sometimes applied to him, as in Isa. ix, 6; Tit. ii, 13. God was in him reconciling the world unto himself. 2 Cor. v, 17. And to all else we have only to say in the language of the apostle: "And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii, 16.

EASTERN TOUR.

SABBATH and first-day, Sept. 17th and 18th, we were with our old friends at Dartmouth, Mass. It was so very stormy that our brethren from Fairhaven did not come up to this meeting. We had not met with them for six years, and were much disappointed in not seeing them. There is quite an interest in old Dartmouth, and we were told that there would have been quite a gathering of the people, had the weather been favorable. Our meetings were very small, but very good. Three decided to keep the Sabbath. If faithful they will have a good influence on others. Bro. Collins' death is being sanctified to the good of the church there.

The very heavy rains the past week prevented many of the friends in Maine from attending the conference at Topsham, so that our meeting there was also small, on the Sabbath. It was, however, very interesting and profitable. There has been a scattering influence in some places in Maine, which has also existed in some other places in the East. Some have been led to take positions which have destroyed their influence at present, and thrown them into trials. Certain exercises have been encouraged which amounted only to a cry of danger! without defining the danger. Why Maine should be so cursed with every grade of fanaticism is a mystery, but so it is. The Devil doubtless has his reasons for sending every form of scattering influence to Maine. It may be he sees a host of honest souls in this State ready to receive the truth when it shall be proclaimed under a right influence, and hopes, by keeping up his mode of operations, to discourage those who have the message in its purity, from entering this unfortunate field of labor.

The few brethren in Maine are poor, but liberal. The Topsham meeting raised \$32.50 for missionary purposes. At the same proportion, the Conferences in Vermont, New York and Michigan, would raise from one to three thousand dollars each. It may be that this is one reason why Maine is so cursed with those who help them down hill. The brethren pay them well for their services. We advised the brethren to be cautious who they received as the Lord's messengers, and to hold on to their means until they knew they were giving it where it would do good, and be in readiness to sustain efficient labor in Maine. A great and glorious work will yet be done in this State.

First-day we moved our meetings to Agricultural hall, 125 feet by 50, to which hundreds of the villagers from Topsham and Brunswick collected, and preserved perfect order, and gave strictest attention. Here we were reminded of past years of trial and poverty.

After breaking down in health in preaching the Advent faith, we were driven to work on the Rail-Road in the towns of Topsham and Brunswick, and afterwards to chop cord-wood at a hard chance. For four months in 1848 we passed to and fro with narrow axe upon our shoulder, over the same street where hundreds crowded to our lectures the 25th. It was from Topsham, Me., that we started out to attend the first conference of believers in the third message in Ct. in the Spring of 1848. We borrowed five dollars, and a sister in Mass. gave us five more, so that when we left the boat at Middletown we had fifty cts. left. All we possessed on earth was in a small trunk and on our persons, and it was not worth ten dollars. What we wore as an over-coat, was a sack coat we had worn in the woods, and where economy could not darn, it used patches as near the color of the original as possible, still several shades were very apparent. We will not particularize any further, but add that we thank God for that experience, as it learned us to feel for the poor messengers, and pity the one who has too much minister or too little disposition to work, to labor with his hands when he has nothing else to do.

Bro. Smith, hope you and the printer will succeed in reading this. The cars are bearing us over the road twenty-five miles per hour, as we write.

Between Portland and Boston, in good health and spirits, with hope of life through Christ.

J. W.

VARIOUS TESTIMONIES RESPECTING THE WALDENSES.

Of their origin we have some facts of interest from various authors. Thus Benedict says: "The word [Waldenses] simply signifies *valleys*—inhabitants of valleys—and no more. It happened that the inhabitants of the valleys of the Pyrenees did not profess the Catholic faith; it fell out also that the inhabitants of the valleys about the Alps did not embrace it; it happened, moreover, in the ninth century, that one Valdo, a friend and counsellor of Berengarius, and a man of eminence, who had many followers, did not approve of the Papal discipline and doctrine; and it came to pass about a hundred and thirty years after, that a rich merchant of Lyons, who was called Valdis, or Waldo, openly disavowed the Roman Catholic religion, supported many to teach the doctrines believed in the valleys, and became the instrument of the conversion of great numbers;—all these people were called Waldenses. . . . Because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also, and called Inzabbati, or Insabbatists. . . . Their enemies confirm their great antiquity. Reinerius Saccho, an inquisitor, and one of their most implacable enemies, who lived only eighty years after Waldo, admits that the Waldenses flourished five hundred years before that preacher. Gretzer, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief that the Toulousians, and Albigenes condemned in the years 1177-1178, were no other than the Waldenses.—*History of the Baptist Denomination*. pp. 21, 22.

Benedict says also: "We have already observed from Claudius Seyssel, the popish archbishop, that one Leo was charged with originating the Waldensian heresy in the valleys, in the days of Constantine the Great. When those severe measures emanated from the emperor Honorius against re-baptizers, the Baptists left the seat of opulence and power, and sought retreats in the country, and in the valleys of Piedmont; which last place in particular became their retreat from imperial oppression."

Again he says: "Theodore Belvedre, a popish monk, says that the heresy had always been in the valleys. In the preface to the French Bible, the translators say, that they (the Valdenses) have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the same by the apostles; having in fair MSS. preserved the entire Bible in their native tongue from generation to generation." Id. p. 33.

President Edwards says that some of the popish writers themselves own that that people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says the heresy of the Wal-

denses is the oldest heresy in the world. It is supposed that this people first betook themselves to this desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions which were before Constantine the Great, and thus the woman fled into the wilderness from the face of the serpent. Rev. xii, 6, 14. And the people being settled there, their prosperity continued there from age to age afterwards; and being, as it were, by natural walls as well as God's grace separated from the rest of the world, never partook of the overflowing corruption.—*Hist. Redemption*, pp. 293, 294. (Cited by Benedict, *Hist. Bap. Dem.*)

Jortin writes thus: A. D. 601. "In the seventh century, Christianity was propagated in China by the Nestorians; and the Waldenses, who abhorred the Papal usurpations, are supposed to have settled themselves in the valleys of Piedmont. Monks flourished prodigiously, and the monks and popes were in the firmest union."—*Ecol. Hist. Vol. ii, Sect. xxxviii.*

Waddington quotes the following from a popish writer respecting them: Rainer Saccho, a Dominican says of the Waldenses: "There is no sect so dangerous as the Leonists, for three reasons: first, it is the most ancient,—some say it is as old as Sylvester, [pope in Constantine's time,] others as the apostles themselves. Secondly, it is very generally disseminated: there is no country where it has not gained some footing. Thirdly, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing respecting God which is not good."—*Hist. of the Church, Chap. xxii, Sect. i.*

Of their doctrines and their worship Jones bears the following testimony: "Because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also, and called 'Inzabbatati or Insabbathists.'"—*Church History, Chap. v, Sect. i.*

Again he says: "Louis XII, king of France, being informed by the enemies of the Waldenses, inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sarbonne, who was confessor to his majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Romish church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God. The king having heard the report of his commissioners, said with an oath that they were better men than himself or his people."—*Id. Chap. v, Section iv.*

It may not be generally known that the entire body of the Waldenses about two centuries ago were compelled to leave their country, yet such was the case. Benedict says that "In 1686, by a most oppressive edict of Victor Amodeus, Duke of Savoy, the total extirpation of the Waldenses from the valleys of Piedmont was effected, and after incredible hardship and sufferings, the whole body of this people were compelled to leave their native homes in a state of great destitution and misery. Multitudes of them died on the road, and the remnant sought shelter in Switzerland and other Protestant countries."—*Hist. Bap. Denomination*, p. 41.

Of those now called Waldenses Mr. Benedict says: "Abundant testimony was produced to show that the company who returned and settled in the valleys of Piedmont in 1689, three years after the expulsion of the whole fraternity, and from whom the present race of Waldenses descended, fought their way back sword in hand, were guilty of acts of the most revolting barbarity and outrage, and pursued in all respects a course entirely different from the ancient Waldenses."—*Id.* p. 41.

J. N. A.

SATAN cannot do what he will, God restrains him; but he wickedly does all he may, when God permits him: God's kindness hinders Satan's wickedness.

CHRIST'S SOON COMING.

[THE following is a letter from an aged Elder in the Wesleyan Methodist Connection, to Bro. Byington, and his reply to the same.—ED.]

DEAR SIR: It is a great consolation to me to know that I am still remembered by those with whom I have held sweet counsel in days past and gone. My health is failing very fast, and has been very poor for some time, though it still allows me the blessed privilege of attending religious service, which I esteem very much.

I received your request by the hand of C——. The first question you wished me to answer is, "Do not the signs of the times tell us that the Saviour is soon coming?"

The doctrine of Christ's second coming I firmly believe. It is one of the fundamental doctrines of the gospel of Christ. If there be any difference between you and me, relative to Christ's second coming, it is in the period of time. You say, "Is soon coming." This term is an indefinite one; it may be longer or shorter. To illustrate: Suppose a man gives me his note, promising soon to pay me ten dollars. What day in the week, what week in the month, what month in the year, is the note collectible?

Bro. Byington, please tell me when soon is, then I can answer that question.

Second question. "Are the church and the world to be warned of it by God's faithful servants, as they were warned of his first coming by John the Baptist?"

The church and the world have been warned of Christ's second coming by God's faithful servants ever since his first advent. Peter said, "The end of all things is at hand." John the Baptist preached the Saviour that had made his first advent, and was then standing among them. John saw him walking, and said, "Behold the Lamb of God that taketh away the sin of the world." John preached repentance, and baptized unto repentance.

Third question. "Will not those who oppose the work be found fighting against God?"

I say, Yes, if there be any found who oppose the doctrine of his second coming, they are fighting against God.

Fourth question. "And when they shall say, Peace and safety, will not sudden destruction come upon them, and they shall not escape?"

Your last question is from the pen of the apostle Paul. My answer is from the lips of Christ: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. Behold I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not."

Now permit me to ask a few questions.

First. Does not death close our probationary state, and fix our eternal doom?

Second. Do not the signs tell us that [our] probationary state is fast hastening to a close? The calculation is that sixty die every minute.

Third. Is it not the duty of God's faithful ministers to urge the necessity of preparing to meet death in peace, as the prophets and the apostles did in their day? The prophet said, "Set thy house in order, for thou shalt die and not live." Peter said, "It is appointed unto man once to die, and after this the Judgment."

Fourth. Will not those who neglect to improve the probationary state be found fighting against God?

Yours in the bonds of the gospel of Christ.

EDWARD GOULD.

Morley, St. Law. Co., Aug. 28th, 1859.

REPLY.

BRO. GOULD: I did intend to answer your letter immediately, but other labors have prevented. You wish me to tell what I mean by Christ's soon coming, or what soon is. After all our Saviour had done to convince the Jews of his mission, they would ask a sign, or wish him to tell them more plainly. He would then say to them, "He that hath ears to hear, let him hear." I will refer you to the words of Christ found in Matt. xxiv, 33: "So likewise ye, when ye shall see all these things, know that it (his coming again, which was the question he was answering) is near even at the doors." He had been giving the signs that would

precede that event, and tells them, When ye see these signs, know it is near. He uses the term *ye* in the same sense that Paul does *we*, when he says "We shall not all sleep," [1 Cor. xv, 51,] meaning the church that will be alive at his coming. Now this generation sees the signs long foretold by our Lord, and therefore I think it scriptural to say his soon coming, though I have your illustration of the "note" to convince me otherwise. You say the church and the world have been warned of his second coming, ever since his first advent. The church have had it in prophecy that he would come again, but they could not be warned of his soon coming before they had the signs immediately preceding that event. Paul tells the church in his day, that the day of the Lord is not at hand, but there must come a falling away first. 2 Thess. ii, 2, 3. We must not so explain Peter's words where he says the end of all things is at hand, as to contradict Paul where he says it is not at hand. Peter as well as Paul said many things in prophecy, that would more particularly apply to the church which would see the signs of Christ's coming, though to some extent they would benefit the church in preceding ages. You say John preached a Saviour that had come, and said "Behold the Lamb of God." John had preached three years before he could say Behold the Lamb of God. Read the first chapter of John, commencing at the 19th verse. He says, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as saith the prophet Esaias." Here he quotes a prophecy to prove his mission, and he labored three years in this message before he knew Jesus as the Son of God. He says, I knew him not, but he that sent me to baptize with water, the same said to me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. John did not live to see the miracles of Christ, otherwise he would not have sent to inform him of them.

Now from all this we learn that John had to walk out by faith and preach a soon coming Saviour, trusting in the word of prophecy, aided by the Spirit by which holy men wrote. A vast difference in walking by faith and walking by sight. In answer to what you say to the third question, I would say the unbelieving Jews did not deny the coming of the Messiah, but would not believe that John was sent to warn them of his soon coming. This was their condemnation. Many will now say, we believe in Christ's second coming, but not as you preach it. With them there is no definite work in this matter. But we have a definite warning of our Lord's second coming in Rev. xiv, where the Son of man is seen sitting on the white cloud, where we are telling the church to look for him, and not in the desert or secret chamber; and immediately preceding in this chapter we have the voices of three angels (symbols of faithful ministers) giving the church and the world a definite warning, bringing to view the judgment hour, and warning against the worship of the beast and his image. Here is repentance for the professed church, and then something definite as to duty: "Here are they that keep the commandments of God and the faith of Jesus."

In answer to your four questions I would say, Yes; and also add that Christ's faithful servants will now say we have the signs of his coming before us, and will tell his faithful saints to lift up their heads and look up, for their redemption draws nigh.

Yours in hope of immortality at the appearing of Jesus.

JOHN BYINGTON.

Ceresco, Mich., Oct. 3d, 1859.

MEETINGS IN N. Y.

BRO. SMITH: The 11th inst. I attended Bro. Taylor's meetings in Chateaugay, and was much pleased and encouraged in seeing a goodly number of friends disposed to candidly investigate the truth, and to remember those that labor among them. I was here induced to trust in God, and felt that God was moving on the hearts of such as will deem it a pleasure to sacrifice for the truth.

The 13th I went to Dickinson, where I held meetings last spring. The next day I visited several French Protestants in that place, who made me a good reception, and seemed desirous to become acquainted with the truths we advocate. These friends have had to sacrifice a great deal to embrace Protestantism; and

some of them do not see the importance of changing their views on the Sabbath. I remained with them two days, and tried to make them understand that men should live "by every word that proceedeth out of the mouth of God," and that true Protestantism enters its protest against all that exceeds the prescriptions of the word of God.

I believe there are a few in Dickinson who are convinced that we may be Christians and keep the seventh day Sabbath, and who will not readily credit all that may be said against us.

Last Sabbath Bro. Lawrence and myself held meetings in Constable, and spoke with good freedom on the subject of man's nature and his future destiny. Sister Jewell, who embraced the Sabbath when the truth was presented in Constable last spring, attended these meetings and was baptized, and the Lord's blessing rested upon her and upon the brethren and sisters present.

Dear brother, I firmly believe that we have the truth, and that the truth will finally triumph; but I feel that I can do nothing without the aid of God's Spirit. I have realized of late that we are living in a trying time. A great conflict is just before us, and who shall stand? Who shall be willing to gird on the whole armor, and struggle earnestly for life? I am determined to be in earnest, that I may be sustained by God's free Spirit.

DANIEL T. BOURDEAU.

Norfolk, Sept. 20th, 1859.

OVERCOMING SIN.

How fiercely does the conflict rage within,
While striving to subdue some cherished sin;
What shall be done? The idol is most dear,
And often is the victim vanquished here.

Though trivial it may seem, sin's poisonous dart
Will sting the conscience and will wound the heart,
Destroy the peace and condemnation bring,
And drive us from the shelter of His wing.

In view of this, who dare a sin commit?
Our cherished idols we must all submit;
As one small leak the largest ship will sink,
So one dear sin, will lead to ruin's brink.

While love for sin in any form remains,
Though not committed, we are still in chains;
Sins must be broken off by righteousness,
And then will God deliver, own and bless.

No condemnation then—all peace within,
Untrammelled freedom from the love of sin;
O blessed freedom! nought can then control,
The heavenward flight and rapture of the soul.

MRS. R. SMITH.

West Wilton, N. H.

ADVERSITY.

WHEN the blackbirds first appear in spring at the north, they are of a glossy black, they sing then freely and much, and are lively and pleasant and musical; but in the fall they migrate to the rice-fields of the south, where they become fleshy, and change to a brownish color, and their voices degenerate to a sort of croak, which is very disagreeable. The winter restores their peculiar voice and tone and color, but their weight is less.

So it often happens that the toils and hardships of the poor, are the means of bringing out the finest traits of character, and of developing the moral and mental powers, and then when wealth succeeds, they degenerate in all these things, and sink down in stupid and servile service of mammon.

The mind is a wonderful piece of machinery; and God the creator and author of the mind, is a being who labors; and he has so constituted the mind and body, that proper labor and exercise are necessary to the development of both, and he has also arranged the material world, that our present circumstances make it necessary for man to labor, in order to exist. Thus our powers are called forth by the existing order of things, in arduous labor, and in proportion as mankind become luxurious, in such proportion is the call increased for more constant and arduous labors.

The human mind is so constituted, that as its powers are called forth and brought into use, it increases its strength, and develops its hidden resources. God has been liberal in his gifts to man, and has endowed him with many excellent capabilities; but unless they are

brought into exercise, unless they have free play, they lie dormant; and often, no doubt, is re-enacted the burying in the earth of the talents which God has bestowed freely and liberally.

Thus the very evils most dreaded by man, often prove to him the means of advancing his best interests, and the winds of adversity, often prove in the end the prosperous gales which waft him to the most desirable haven; while prosperity and wealth very often stupify the moral and mental powers, and strike down the finest flowers of genius. I do not say this is always so, but this is the tendency of ease, voluptuousness and pleasure, and these are the usual concomitants of wealth and prosperity.

God has ever selected his peculiar people, his prophets and followers, from the middle and poorer classes, (true, there are some noble exceptions), as if he considered these more tractable and hopeful than those who are hardened by mammon-worship, or dissipated by voluptuousness, or enervated by ease and sloth. The poor man is healthier and stronger, (other things being equal), physically, mentally and morally, than he would be did not necessity constantly call forth the most continued and zealous efforts for self-preservation, thus leaving him less time for idle conversation, and useless and formal conventionalities, empty as the passing wind, and leaving the mind vacant, and a prey to Satan's snares.

Adversity has the best of uses. Christ was made perfect through sufferings. All God's people have passed through trials; many through fiery trials. Who knows now by experience the trials of the martyrs, who were tortured in every possible manner?

Shall we complain now of want, or privations, or opposition? Can we expect our way to be strewn with flowers, while ancient prophets and patriarchs suffered every evil which the malice of cruel men could invent? No; let no one complain or murmur; it is a crime to murmur against God. Let us read the fearful doom of those who murmured in the wilderness, and were cut down by raging pestilence, and stung by serpents. They murmured because their food was light, and probably they wanted to lay up property for future use. God showed to them how he viewed murmuring and distrust. It is probable they thought, What shall we do for food when the manna fails? as if God could not be trusted. Sorrow and adversity and woe have their uses. But when they come, let us say, "Father not my will but thine be done."

J. CLARKE.

A FASHIONABLE CHURCH.

ONE hundred dollars a Sunday, says the New York *Observer*, is about the expense of a fashionable church in Boston, as we learn from a recent paragraph in the *Boston Transcript*. In New York the expense is not far from five times that sum. We will figure up the expenditures of one church in this city, the affairs of which we happen to be somewhat acquainted with.

The church, parsonage, library, &c., cost in round numbers, \$200,000; the annual interest of which sum, at 7 per cent, is \$14,000.

The pastor's salary is \$4,000; that of his assistant is \$500.

The presents annually given to the pastor, we believe, do not average less than 500; presents to his assistant, say, \$5.

The singing, with the salary of the organist, repairs of the organ, and wages of the blower, costs very nearly 1,000.

The cost of cleaning, including the salary of the sexton, will average about \$100 a year.

The annual depreciation in value of building and its contents, by use and time, may be computed at \$1,000.

The cost therefore for maintaining the church for one year, is \$22,505, which is equal to \$432.76 per Sunday.

Forty smart mechanics, working steadily all the year, earn about as much as it costs to support this church.

For \$22,505 a year, two thousand children could be kept under instruction in good schools. It would maintain a college of five hundred students in the highest efficiency.

It would support twenty-two country churches, or eight city churches, in a liberal manner.

However, we must add, that there are not more than ten churches in the city conducted upon anything like the scale of the one to which we refer, though there are three which probably exceed it.

BRO. SMITH: I send you the above account of "a fashionable church." I recollect once hearing a merchant of a little village in Central New York say that on one occasion when he was in New York after goods, he put up with a friend over Sunday. As they were going to meeting, says his friend to the merchant, Are you going to wear that over-coat that you have on? If you do you will get no seat; no attention will be paid to you. This same merchant was of the opinion that if Christ were to come now the churches would reject him just as the Jews did at his first advent. We can all form an opinion for ourselves. We have a rule by which we may know them. Says Christ, Ye shall know them by their fruits. Matt. vii, 16. Out of the abundance of the heart the mouth speaketh. Matt. xii, 34.

Said a Methodist class-leader, not long since, "This Advent preaching is worse than Roman Catholic preaching." Says another, "We cannot know the time, for as a snare shall it come on all the world. And Paul says that it will come as 'a thief in the night.'" Yes, and he also says, "And they shall not escape." But Paul says also to his brethren, "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light." I desire to be one of Paul's true brethren.

But I would say one word about such fashionable churches. When we take into the account the confusion in these fashionable churches, can we not conclude that they are branches of Babylon? And will not her pride one day be humbled, when God will bring down her high looks? For God knoweth the proud afar off. Do such assemblies as these humble themselves as little children, that they may be greatest in the kingdom of heaven? Do they not exalt themselves? and will they not be abased? "for whosoever exalteth himself shall be abased." Luke xiv, 11. The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. Isa. ii, 11, 12. The mighty man as well as the mean man shall be brought low, or humbled. Isa. v, 15.

For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them, neither root nor branch." Mal. iv, 1.

From Paul's second epistle to Timothy [chap. iii, 1-5], we might conclude that the churches would become corrupt; for Paul is describing a class that profess to be Christians. They have the form of godliness, but they are fallen; for while they have the form of godliness, they deny the power thereof. They have become proud, high-minded, lovers of pleasure more than lovers of God. This, Paul said, would be in the last days.

Said a Methodist minister to me once, "We are living in just such times now." Then I said to him, You have one sign that we are living in the last days. And does not Paul in this instance describe the state of many professors of religion? Are not many of the religionists of this day proud, heady, high-minded, lovers of pleasure (the fashions and amusements of the world) more than the lovers of God; having a form of godliness, but denying the power thereof? How little faith in many professors of religion! Some disbelieve in miracles, even those performed by Christ. How is Babylon fallen! Paul speaks of them to Timothy as ever learning, and never able to come to the knowledge of the truth. Paul says, From such turn away. Obey Paul and live. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Obey and live. Disobey and die. This has been the language of God in all ages of the world; and it is his language to-day. Says Jesus, "If thou wilt enter into life, keep the commandments." For blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

H. C. CRUMB.

DeRuyter, N. Y.

HEAVEN.

HEAVEN, we suppose, is a place: in other words, there is a locality called heaven. Our very natures ask for some region—city—building, as our home, and our own; and our Saviour's words most clearly point to such an abode; particularly his prayer for those who should believe on his name—"That they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." "Be with me where I am,"—it is where he went with his glorified humanity—to prepare a place for his disciples. Here we have it in language which perfectly meets the case, and comes right home to our heart. "In my Father's house are many mansions; I go to prepare a place for you." That place is heaven, certainly a heavenly place, because Christ prepares it; and especially because Christ is there, and fills it with his glory.

There will be this Infinite Presence, and also this grand negation—no sin there; "nothing that defileth, or worketh abomination, or maketh a lie." Whoever enter there, enter in a state of perfect and confirmed holiness;—all that can taint or disturb left behind. This consciousness of an eternal parting with sin, that a deforming stain nor a painful thrill can ever reach them more,—this standing up in heaven, erect and emancipate finally from the base and galling chain,—is enough to fill the soul's whole capacity with the most vivid and joyous emotions. Sin away, all evil away; rest perpetual and eternal,—such remaineth to the people of God"—rest—a great word this in the compass of its blessedness, greater than we now can know; not torpid, indulgent ease, but the incapacity of weariness; the absence of assailing temptation, of the beating storms of adversity, of the heaving blasts of passion—none of these,—but the calm, the peace, the rest of the soul. Rest, refreshment, renewing vigor amidst the ceaseless activities of service. There will be these in that world. The idea of activity—service there, is as strongly set forth in the Bible, as the idea of rest. They rest not day nor night, but serve and worship God continually. Yet heaven is a rest: and these two qualities, at once a rest and a service, make it, as one alone could not make it, heaven. It is no extravagance to imagine that the privilege of service, the opportunity of doing good,—of kindly offices, of communicating happiness, will not be wanting in heaven. Society, companionship, then, is another boon and privilege we discover, as we look through the gates into the city;—society without selfishness. Distinctions unquestionably there will be—gradations and ranks in the heavenly economy; one star differing from another star in glory. And yet no ambition, no envy,—all dwelling in harmony,—all rejoicing in any honor or privilege attained by others; this distinction or honor, "like the perfumes worn on the person, becomes more sensible and grateful to others who stand near, than to the wearer himself." All will be shedding abroad the perfume of benignant affections wherever they go. There will be also the particulars of society, the recognition of friends. And will it not be something to recognize friends in such a scene, and clad in such habiliments,—something to come together, converse together, live together, with hearts all wedded as one by the pervading glow of holy love?

There will not only be the growth of affection, but, we conceive, the growth of knowledge also. We do not undertake to say that knowledge of every kind will come without effort. We may reasonably hope it will not be so; for such an arrangement must be taking away one blessed source of satisfaction, one salient spring of joy, found in the privilege of acquiring knowledge. The powers then possessed will doubtless be admirable for this service; the mind exalted, the heart made pure, the body glorified, and all adapted to the work; the appetite eager and sharp, and the greatest subjects pressing on the attention. Every inquisitive mind that goes from this world, where he saw through a glass darkly, to heaven, has a great many subjects laid by, laid over for the higher powers and the better opportunities of that state. And we may suppose they will there be the first on his docket of inquiry. Those hard-twisted, Gordian knots, he here could do nothing at all with; these he will notice, if notice he can, even there. Whatever has tried him, overtaken him, and brought him to a stand in this world, he goes there,

we may suppose, with a sort of passion to master and to know. And when those higher powers and clearer lights let him into the solution, it cannot be otherwise than that his soul will feel the exultant thrill through all its emotional capacities. How many facts about Christ, for example, we have a desire to know. We can ask the questions; but earth is no place for the answer. How many deep things pertaining to the great scheme of redemption. How many wonderful things pertaining to the works of God and the worlds of immensity—the laws of his physical, as well as his moral universe—these all are beyond and above us. And all sense will abide as a study and a scrutiny for that other and that higher state. And can we there come to them, and master them, and fill our souls with them, without a heavenly satisfaction? Especially when we consider, that they all help to reveal God, the grandeur of his being, the harmony of his attributes, the ineffable glories of his essence. Can we study them, and be enlarged by them in our conceptions, without also being enlarged and exalted in our own blessedness?

Thus far we have been treating of the manifestation of God through his truth and works. We advance now to more direct matters—to heaven as the place of the immediate manifestation of the glory of the Godhead. It is no circular knowledge we now refer to; no matter of remote inference; but of direct vision. There are in the Bible some remarkable expressions, such as, "We shall see him as he is," "Shall see face to face." Here we cannot and live. There we shall and live for ever. The "face" is where all the attributes and affections concenter, and beam forth as from an unclouded sun—called by Peter "Excellent Glory,"—literally, the magnificent glory. The backside of this, the reflex and half-eclipsed stroke of it, we are told, turned Moses into a fountain of radiance, glowing too intensely for his countrymen to bear the unveiled sight of him. What a glory it shall be, when instead of the rétreating backside, the near and open face shall be seen. Can you bear it? Yes; then and there. Can you imagine the effect? It will be to make you like him,—bringing you at once into a resemblance and vital union:—pervading you and flooding you with glory. It is this which refines and elevates the character, and which will make you, if there, a very partaker—putting you in possession of the Divine holiness; and what is more wonderful still, making you a partaker—putting you in possession of the Divine nature. And this fact must open upon you the flood-gates of the Divine blessedness. The glory of God becomes your glory; the rest of God, your rest; the joy of God, your joy. The mandate was, the step and the stride now is,—to enter into the joy of your Lord;—to take the possession; to let it surround and fill you; and how strangely it will ravish you;—and the joy shall grow "unspeakable and full of glory;" and love shall wake up all its intensest ardor, and praise call into service all her sweetest strains.

There will be in heaven worship, doubtless, in its gentlest song, and its loudest and universal acclaim—all the harmonies of its sound; the involved and exciting mysteries of music; the powers of its eloquence and its expression exhausted on that work of praise, when the redeemed shall cry: "Worthy is the Lamb that was slain, to receive power, and riches and wisdom and strength, and honor and glory and blessing;" then the sublime response, the thundering chorus from innumerable voices shall be heard: "Blessing and honor and glory and power, be unto Him that sitteth upon the throne and the Lamb for ever." How great a matter it will be, to be found at length in heaven. How amazing! "Then to grace how great a debtor!"

Have you a hope of heaven,—expecting to be there? And how is it with you? Are you captivated with the love of this world,—carried away with its fascinations? buried up in its cares, covered and defiled with its sweat and its dust? It is not right, not fitting? Beware, or you come short. See to it that you do not,—that yours is a heavenly spirit, a heavenly life. Then the end will be heavenly, unspeakably glorious.—*Independent.*

If you renounce all for Christ, you must expect to be counted a fool: and if you do not, you cannot be called a Christian: "Except a man deny himself he cannot be my disciple."

Letters.

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

From Sister Olmstead.

BRO. SMITH: I feel like giving in my testimony with those scattered ones who are keeping the commandments of God and the faith of Jesus. I feel to praise the Lord for a willing mind to hear the truth and to do his will.

I have kept the Sabbath about two months, and in so doing have met with persecution, and I expect to meet more; for the apostle says in 2 Tim. iii, 12, "Yea, all that will live godly in Christ Jesus shall suffer persecution," &c. So in the world we must expect tribulation. But if we look at the sufferings of Jesus for us, we shall not think of murmuring or complaining on account of our light afflictions here, which are but for a moment. When we consider how he was treated when upon earth, and that it was for our sake, O who would not be willing to suffer with him? Who would count any sacrifice too dear for his sake who has done so much for us?

For one I can say, Let me have my portion with the poor despised Nazarene; let me share his reproach and his sufferings, if I may but share his glory.

Yours hoping for eternal life at the appearing of our Saviour.

ELIZABETH H. OLMSTEAD.

Orleans, Mich.

Extracts from Letters.

BRO. FERCIOT writes from Lovett's Grove, Ohio: "I am thankful to God that my heart still beats in unison with the third angel's message; and I can say with others of my brethren and sisters, that the good admonitions and kind rebukes received from the messengers, and likewise from my brethren, have done me good. The Message has done great things for me, whereof I am glad. But there are greater victories to gain, and more to overcome, and I need great watchfulness, that I may be perfect and entire, wanting nothing. I do not feel like giving up the struggle until the victory is mine. By looking at the past, I can see in some measure where I have been lacking, and how the tempter has been trying to overcome me in different ways; but I feel thankful to God through the Lord Jesus Christ, that I have been enabled to overcome some of my besetments and sins. We read that it is by the blood of the Lamb and the word of our testimony that we are to overcome.

"It is truly encouraging to me to read the warm-hearted testimonies from those who have had experience in the first and second messages, and to hear from so many whose hopes, desires and aims are the same. I feel willing that the world should know that I am on the Lord's side. Although many around us look on with derision, yet it cheers me to know that he that is for us is greater than all they that be against us."

BRO. C. M. HEMMINGWAY writes from Orion, Mich.: "I write to you in behalf of the brethren and sisters in Orion, to let you know how the cause of present truth prospers here. There are seventeen Sabbath-keepers who meet at this place. Our meeting yesterday (Sabbath) was a meeting long to be remembered by all present. The Lord met with us. All expressed a desire to be dead to the world and alive to Christ and his cause.

"The subject of sending an invitation to some of the messengers to come and spend two or three weeks the coming winter, was taken into consideration. It was decided that we invite Bro. M. E. Cornell to come and spend what time he may think profitable the coming winter, as he is best acquainted here, and knows the wants of the people. Will Bro. Cornell answer through the *Review*, or by letter, if he can come, and what means he may want to get here with."

NOTE.—As Bro. Cornell is now laboring in the distant field of Iowa, and will perhaps remain in that section the coming winter, the church in Orion had perhaps better extend their invitation to some other one.—*Ed.*

SIN is an expression of opposition to God, a turning of the back upon him, a treating him with contempt. How awful!

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 13, 1859.

WE give this week some testimony respecting the Waldenses. It will be of especial interest to our readers in view of the probability according to the testimony of some historians, that they were observers of the true Sabbath.

"WHICH? Mortal or Immortal?" is now ready for circulation. pp. 132, price 10 cts.

BRETHREN are frequently ordering the book on the "Kingdom of God," which was some time since advertised on the supposition that it would be immediately finished. It is however not yet completed. We presume Bro. Waggoner's situation and labors the past season have prevented his going forward with the manuscript. Brethren will therefore please not order any more of that work till it is announced as finished.

Bro. Elbridge Green of Dover, Me., calls for help for that place. He writes that the third message has never been proclaimed there. He bespeaks a visit also from some of the messengers, in behalf of the brethren in Bradford.

THERE is a call for two or three weeks' labor in Angola, Steuben Co., Ind. Books and papers have been circulated in that vicinity, and the people manifest an anxiety to hear on present truth. Some already partially acknowledge its truthfulness. By giving timely notice a messenger would be met by some one from there at Coldwater, Mich. We gather these facts from a letter from Danl. Williams of that place.

Note to Bro. White.

DEAR BRO. WHITE: I would say in reply to your article in *Review* No. 19, in regard to the conference in North Plains, Mich., that the brethren so far as I have been able to learn (and I have seen the majority of them) are very anxious that the appointment should be changed, to hold over Sabbath and longer.

By request of the brethren,

MILTON S. KELLOGG.

APPOINTMENTS.

PROVIDENCE permitting I will hold a conference in the town of Hanover, near Bro. William Carpenter's, to commence Sabbath, Oct. 29th, and hold over Sunday. Meetings on the Sabbath at half past ten A. M., and 1, P. M. On Sunday at half past ten A. M.

J. N. LOUGHBOROUGH.

PROVIDENCE permitting, Bro. J. B. Frisbie will hold meetings in Jacob Walter's neighborhood, south of Monroe, Monroe Co., Mich., commencing Oct. 20th, evening, and continuing two weeks, if thought best.

Bro. F. will be at the conference in North Plains, Nov. 8-10th, and immediately after, give a series of lectures in Orleans. The friends in Benton may expect a visit from him after the meetings in Orleans.

Bro. and Sr. Byington will meet with the church in Convis, Sabbath and first-day where the brethren may appoint, Oct. 22d and 23d.

General Meeting in Ohio.

A general meeting will be held, Providence favoring, at Lovett's Grove, Wood Co., to commence on sixth-day, Oct. 14th, and continue to the 17th. Provision will be made for the accommodation of all who will attend, and all are invited. Let every church be represented in this meeting. Important business will be considered. Those coming by R. R. from the east will stop at Perrysburg. Those from the south on the Dayton road will stop at Pecktown station, four miles west from Bro. Holt's.

We would remind both brethren and sisters that this meeting is not appointed for the purpose of visiting, eating and drinking, but to worship God, and labor in his cause. Come in the spirit of prayer, and endeavor to bring the blessing of the Lord with you.

J. H. WAGGONER.
G. W. HOLT.

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, 1859, 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:

Berkshire, Vt.	Oct.	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.

We are glad for the appointment given by Bro. White for a conference to be held in Berkshire, Vt. Brethren and sisters in this State, and Northern Y. Y., are all invited to attend. We especially invite Bro. D. T. Bourdeau, M. B. Czechowski, and C. O. Taylor to be present at this conference. It is expected that the brethren coming from a short distance will be prepared to take care of themselves in part.

In behalf of the church, A. C. BOURDEAU.

P. S. If we do not hear from Bro. White before Oct. 11th, we will meet him with a team at St. Albans' depot the day following at 10 A. M. A. C. B.

Business Department.

Business Notes

Sidney C. Perry: We do not undertake to return rejected communications, unless such a request accompanies the communication itself. The letter you refer to we do not find.

D. B. Staples: We send your queries to Bro. S. Pierce of Vt., who will doubtless give them attention.

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.

J. D. Hough, E. Pratt, C. Stowe, M. Adams, E. Styles, D. T. Evans, Jane Bodley, M. Hull 2, C. F. Worthen, E. S. Luddington, G. W. Edwards, W. W. Miller, D. E. Overfield, Wm. P. Hale, P. P. Lewis, H. S. Gurney, M. H. Brown, M. M. Nelson, I. N. VanGorder, Chas. Woodman, A. S. Hutchins, J. N. Loughborough, Jas. Harvey, M. E. S. R. Cowles, Geo. Wright, M. S. Kellogg, Eld. D. P. Curtis, Jas. Cramer.

Receipts.

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

FOR REVIEW AND HERALD.

S. Pierce, 1,00,xvi,1. Jos. Edwards 1,00,xv,20. M. A. Eaton 1,00,xvi,1. W. A. Jackson 100,xv,1. N. Pogg 0,50,xiv,1. M. M. Nelson 2,00,xvi,6. E. S. Luddington 1,00,xv,20. C. F. Worthen 1,00,xv,23.
FOR MICH. TENT.—J. P. Lewis \$0,50.
FOR MISSIONARY PURPOSES.—M. A. Eaton \$0,30.

Books and Accounts.

BOOKS SENT since Sept. 15th. D. C. Pendill, Mich., 25c. Mrs. W. D. Williams, N. Y., 30c. F. F. Mighells, N. Y., 40c. Jno. Noyes, N. H., 60c. A. J. Richmond, Mich., 65c. L. A. Kellogg, Mich., 20c. J. Wilson, Mich., 15c. M. Wolf, Ct., 10c. B. Landon, Mich., 80c. H. W. Lawrence, N. Y., 10c. J. P. Rathbun, Mich., 10c. M. Adams, Pa., 24c. D. E. Overfield, Mich., 13c. E. True, Mich., 10c. J. Whitmore, Mich., 10c. I. N. VanGorder, O., 12c. Geo. Henckler, Iowa, 40c. C. E. Hull, Iowa, \$1,00. D. P. Curtis, N. Y., \$1,00. J. Harvey, Ind., \$0,90.
SOLD ON ACCT. L. M. Locke, Ind., 30c. C. Woodman, Me., \$2,00. M. Hull, \$23,34. M. E. Cornell, \$20,24. T. M. Steward, \$1,00.

REC'D ON ACCT. I. C. Vaughan, \$1,88. M. E. Cornell, \$5,00. M. Hull, \$11,35.

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