

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."

VOL. XV.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 16, 1860.

NO. 13.

THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.

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

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL,
and STEPHEN PIERCE, } Corresponding
Editors.

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

All communications, orders and remittances for
the REVIEW AND HERALD should be addressed to URIAH
SMITH, Battle Creek, Mich.

THE DAY OF THE LORD.

Its Length, Nature, etc.

BY J. H. WAGGONER.

An effort has been made to sustain the Age to Come by first assuming that the day of the Lord is identical with the 1000 years of Rev. xx, and then quoting Zech. xiv to show a series of events transpiring on the earth "in that day," or during the 1000 years. But the Scriptures clearly show that the day of the Lord is longer than 1000 years, commencing before, and terminating after, that period. Peter does not give the length of that day, as has been inferred from 2 Pet. iii. In verses 8, 9, he refers solely to the faithfulness of God, and that his long suffering withholds the execution of his judgments on the scoffers; yet this is no evidence of slackness, as his promise is as sure 1000 years hence as if fulfilled to-day. With man haste is necessary to the performance of his promise, as his life is but a hand-breadth; but not so with God who is from everlasting to everlasting.

The day of the Lord commences before the advent. It has been shown that the voice of God shakes heaven and earth before the Saviour comes. Pages 25, 26. And Isa. xiii, 13 shows that they are shaken in that day. "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." And verses 6, 9, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and to destroy the sinners thereof out of it." The great battle is in that day. Eze. xiii, 5; Rev. xvi, 14. It is called the day of the Lord's anger, the day of his wrath, &c.; and as in the seven last plagues "is filled up the wrath of God" [Rev. xv, 1], and the battle of that day occurs under the seventh plague, and the heavens and earth are shaken in that day previous to the advent, it appears that that day commences with the pouring out of the plagues, at the termination of "the day of salvation." We have no more warrant to infer from 2 Pet. iii, that that day is just 1000 years long, than we have to infer that "the day of salvation" is of that length, and that day has already existed nearly two thousand years.

Again, should we admit that the saints reign on the earth during the 1000 years of Rev. xx, 4-6, the earth could not pass away or be melted till after the close of that time, for it is not melted till the judgment is executed on the resurrected wicked. But the wicked are not raised till the thousand years are finished; and Peter says that

the heavens and earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men: and that in the day of the Lord the heavens shall pass away with a great noise, and the elements melt with fervent heat. Thus we find that the resurrection of the wicked, the execution of the judgment, and the passing away of the heavens and earth, all take place in the day of the Lord, and after the termination of the 1000 years. Therefore, again, the day of the Lord and the 1000 years of Rev. xx, cannot be identical.

The descriptions of the day of the Lord as given in the Scriptures, and of the Age to Come as given by its exponents, are so different, that the reading of the texts should convince any one of their error. We will here copy a few scriptures on the subject, and would suggest to the reader to substitute the Age to Come for the day of the Lord, in these texts, and the difference between the Age to Come of the Bible, and that of J. Marsh's book will be quickly perceived.

Isa. xiii, 6, 9-13, "Howl ye; for the day of the Lord [Age to Come] is at hand; it shall come as a destruction from the Almighty. Behold the day of the Lord [or Age to Come] cometh, *cruel both with wrath and fierce anger, TO LAY THE LAND DESOLATE,*" &c.

Jer. xlvi, 10. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country, by the river Euphrates." See Rev. xvi, 12-21.

Eze. xiii, 4, 5. "O Israel, thy prophets are like the foxes in the desert. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Also to verse 16.

Chap. xxx, 2, 3. "Thus saith the Lord God: Howl ye. Woe worth the day. For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen."

Joel i, 15. "Alas for the day! for the day of the Lord [or Age to Come] is at hand, and as a destruction from the Almighty shall it come."

Chap. ii, 1, 2, 11. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness. . . . And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord [or Age to Come] is great, and VERY TERRIBLE: and WHO CAN ABIDE IT." See verse 31.

Amos v, 18-20. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord [Age to Come] is darkness and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall and a serpent bit him. Shall not the day of the Lord [Age to Come] be darkness and not light; even very dark, and no brightness in it?"

Obad. 15, 16. "For the day of the Lord [Age to Come] is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall

the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

Zeph. i, 7, 8, 14-18. "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. . . . The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. *That day is a day [or age] of wrath, a day of trouble and distress, A DAY OF WASTENESS AND DESOLATION, a day of darkness and gloominess, a day of clouds and thick darkness.* A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Compare Jer. xxv, 15-33. See also Isa. ii, 10-12; xxxiv, 1-10; 1 Thess. v, 2, 3; 2 Pet. iii, 10, 11; Rev. xvi; compare Joel iii, 9-14; Rev. xiv, 14-20; xix, 11-21.

This divine description is as different from the modern theory of that age as wrath is from mercy, and darkness from light. In the Scriptures it is never called, as the present age is, the accepted time, or day of salvation, wherein God calls to repentance, and offers mercy to sinners. This scripture outline should be sufficient to open the eyes of those who are following false applications of prophecy concerning the day of the Lord, or great day of God's wrath, now commonly termed the Age to Come.

THE DAY OF THE LORD IS THE DAY OF JUDGMENT.—On this point we have no controversy with those who teach the Age to Come and future probation. They hold that the saints will judge the world in the future age, and so do we; but we differ with them very much on the nature and circumstances of the judgment. Their view is presented in the following extract from D. P. Hall on "the object of the present dispensation." He says:

"It is to gather out a peculiar people, a select and well-disciplined company to become Christ's associates in dispensing judgment and bestowing mercies upon the nations of earth. . . . The same is presented to the Corinthians by the apostle Paul, when he would shame them for referring their difficulties to an infidel tribunal. 'Do ye not know,' said he, 'that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?' 1 Cor. vi, 2, 3."

There are two points in the passage here quoted which show the fallacy of the view above presented. 1. The saints shall judge angels. We read of certain angels that sinned, that are "reserved unto judgment." 2 Pet. ii, 4. But we have not the remotest idea that they will be on probation

in the Age to Come, or that "bestowing mercies" is a part of the judgment work. We presume all will allow that these are the only angels that the saints will judge. 2. The judgment referred to is distinct from any judgment in matters of "this life;" which would not be the case if they were to dispense judgment and bestow mercies on mortal probationers. "This life" is not peculiar to any dispensation, but expresses the mortal life which all of Adam's posterity enjoy in common. This judgment, then, can only refer to the process by which is determined the punishment of *fallen angels and the wicked world*, whose period of probation having expired, nothing but the judgment and its final execution awaits them. This view is fully sustained by Jude 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of THE GREAT DAY."

We have said that we have no controversy in regard to the time wherein the saints will judge the world. We all agree that it will be in the future age—the age next subsequent to the present. But we deny that they will sit in judgment on nations then living on probation, or that mercy will be connected with this judgment, any farther than it is recognized in the *degrees of punishment*. Matt. x, 15; Luke x, 12-14.* The Scriptures do not sustain the assumption of our opponents. The expressions quoted from the prophets relative to that day do not admit it. But one question remains to consider, whether the saints remain in heaven during the judgment of that day, or return to earth at its commencement. As it is represented to be "a day of wrath," and never a day of mercy, so it is "a day of *wasteness and desolation*;" and as the Lord comes with his saints to execute the judgment at the termination of the 1000 years, the conclusion is unavoidable that the saints continue in heaven during the 1000 years, leaving the earth desolate that length of time. And those whom Satan gathers to battle during that period, are not those who have submitted to Christ, and been constituted loyal subjects of his kingdom (as we must conclude from the writers on the Age to Come), but the wicked nations raised from the dead. It has been urged that they are already deceived, and therefore the expression of his deceiving them will not apply: but that is to say that they who have been deceived can be deceived no more! We consider that there is opportunity there for the greatest deception that has ever been practised. Many of them died in the full belief that they were naturally immortal, and as time cannot be counted by the dead, when they awake, and behold the Son of God arranging his glorious kingdom, and the city prepared for the reception of the saints on earth, to them it will appear as if they had but passed the *transition* which they believed death to be. All of them have denied the word of God on some points, and they may be easily led to think it may fail them, and to believe they may take possession of the

* The saints judge the world and angels. By Rev. xx, 4, we learn that they sit on thrones of judgment; i. e., they reign during the judgment. As there are degrees of punishment it is evident that the determination of punishment is the work of the saints, and of course every mitigating circumstance must be considered. Thus, by a comparison of scriptures we understand that they are kings, priests, and judges, at the same time.

The idea of the work or office of a priest is generally drawn from that of the priests of the Jewish age, rather than from the definition of the word, or its use in the New Testament. Peter compares our worship, which is altogether unlike that of the Jews, to the work of the Jewish priests; in like manner a service in the future, unlike either, may be compared to the same. The word, *priest*, does not necessarily imply a mediator or intercessor. The Greek is *hierous*, which is rendered by both Robinson and Greenfield, "one who performs the sacred rites." This, of course, might embrace a work of mediation or intercession, but neither of the above named lexicographers incorporates such a work in their definitions; as that is a specific work, while the definitions are general.

All allow that the judgment referred to will be during the 1000 years; but it is when their "reign on the earth" is yet prospective. Rev. v, 9, 13. On this reign see remarks on objection, p. 45.

"beloved city." How dreadful to think that the deceived will remain deceived, and confident in their opposition to God and his word, till the fires of destruction envelop them! We may imagine their unavailing regrets for their folly and their obstinacy. But he that believeth not the record which God hath given hath made him a liar, which is surely enough to sink any one to perdition. Then will the earth be made new; "the purchased possession" be redeemed; and the saints possess the kingdom "under the whole heaven."

In connection with these positive proofs concerning the day of the Lord we will notice the view of our opponents on Zech. xiv. We do not enter upon an exposition of this chapter, for the reason that we do not sufficiently understand the nature of the antitypical feast of tabernacles. We hold that it is no disparagement to our view that we are not able to fully explain every passage of scripture. It is enough if we give positive testimonies in favor of the doctrine; for the word of the Lord being yea and amen (not yea and nay), we need not fear that an obscure passage will contradict a plain one. Though we may not be able to give a full exposition of every text in the prophecies claimed in support of the doctrine of the millennium, yet we may feel the strongest assurance that they will not contradict the plain declarations we have quoted on that subject. So any number of disputed passages will not unsettle the testimony of the direct proofs we have given concerning the day of the Lord. And it will appear plain that our opponents have no ground for their assumptions on Zech. xiv, by the following points:

(1) We have shown that the day of the Lord is more than 1000 years in length: and the events of verse 4 are evidently at the close of that day, after the 1000 years, and not at the beginning as claimed by our opponents. Their claim being founded on the supposed identity of the day of the Lord and the 1000 years.

(2) At the time referred to, "there shall be no more utter destruction" [verse 11], which shows that there has been an *utter destruction* in the past. This is contrary to the view of our opponents relative to the Age to Come.

(3) We have shown the fallacy of their views on the re-institution of the types: hence, the feast of tabernacles is antitypical, whereas the arguments of the advocates of the Age to Come are on the supposition that it is the same as the former observance under the Levitical law; and therefore their view is erroneous.

NO PROBATION AFTER THE COMING OF CHRIST.

The proper method of investigating scripture subjects is to first notice the explicit declarations relative to them, and next ascertain what bearing the great leading doctrines of the Bible have on them, and let minor objections be an after consideration. And any objection to be valid must involve a contradiction between the doctrine objected to and plain declarations, or between it and other doctrines settled beyond a doubt. If an objection is based on a particular passage of scripture, and the objector fails to show the sense of that scripture, he does not show that any objection really exists.

When I speak of settling the main points, and removing objections, I do not mean that all must necessarily be convinced; that is altogether too much to expect. Some people will not be convinced of their errors. We have noticed with regret the disposition of some to cling to *their construction* of some portion of prophecy, which they themselves cannot fully explain, and apply it to favor their views of the Age to Come, regardless of plain texts opposing, or of the bearing of great leading truths on the subject. I have endeavored in the briefest possible manner to show that

1. The clearest and most definite prophecies point to the coming of Christ as the time of the destruction of all his enemies.

2. The prophecies of Daniel and John, given in symbols agreeing with the declarations of the

other prophets, clearly show that all the nations of the earth will be "dashed in pieces" at that time.

3. The New Covenant mediation is in the present dispensation, and in the present only; hence its blessings can only be secured by obtaining an interest in them in this dispensation.

4. The Old Covenant did not and could not of itself secure the favor or grace of God to those with whom it was made; and of course their descendants can claim nothing under it.

5. The New Covenant holds out no hope of special blessings to the Jews, but its promises extend to all alike, through faith, and will be fully realized in the new earth.

6. There is no promise of the restoration or re-building of "Jerusalem which now is."

7. The kingly priesthood of Christ is entirely in the present dispensation.

8. The great work of subduing the enemies of Christ, claimed for the Age to Come, will be accomplished before the second advent.

From these and other considerations we conclude there will be no probation after Christ comes.

Besides those who are tenacious of *their constructions* of the prophecies, regardless of the facts and principles which preclude the possibility of such construction being correct, there are others who are honestly striving for the truth, but have also imbibed erroneous views of the prophecies. And as we claim no infallibility for ourselves—nothing but an earnest desire to know the truth—we are liable to be found in this position. We discover that students of the Bible have arrived at far different conclusions on the same subjects, and we are led to conclude that on one side or the other there has been a wrong starting point; wrong premises have been laid; or an unjust process of reasoning adopted. Thus we see the importance of having something by which to test our views and the justness of our conclusions. And if there were no general principles, plain and well-defined, no definite facts or declarations on which we can and must agree, we could scarcely expect to come to the "full assurance of faith," any further than assurance is founded on confidence in our own imperfect judgments. We trust that in these pages our positions have been sustained by declarations of sacred writ, sufficiently plain and clear to satisfy the faithful lovers of God's truth. To silence cavils we do not pretend. God's word itself does not aim at this. He who is infinite in his resources could doubtless have accomplished such a purpose had he designed it, and made every truth as plain and undeniable as the shining of the sun at mid-day; but then faith would have been precluded. God would not have been honored in the belief of a truth so given. So we feel clear before God when we have presented proofs sufficient to convince those who love God and tremble at his word.

The principles that remain to be considered in their relation to each other, and bearing directly on the point in question, are more general than any that have been considered. They are the bases of all revelation, and all the purposes of God towards man; the foundations on which the superstructures of both testaments are erected. These all-controlling principles are

"THE LAW AND THE GOSPEL."

The truths relative to these great fundamental principles are stated in plain terms; and there can be but little chance for an issue in regard to either premise or conclusion. We argue that all the unconverted (all who are not justified by faith) will be cut off at Christ's coming, and the consequent impossibility of subsequent probation from

THE UNIVERSALITY OF THE LAW.—This truth is so easy of demonstration, yes, so evident of itself, that we feel that we have a right to use the words of the apostle to every Bible believer: "We write no other things unto you than what ye read or acknowledge." The universality of the law we urge: (1.) on the acknowledged *supremacy of God*; and (2.) on the authority of plain dec-

larations of scripture. To deny it is to deny both the scripture and God's sovereignty.

Rom. iii, 19: "Now we know that whatsoever things the law saith, it saith to them who are under the law; THAT EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD."

God is supreme—"his kingdom ruleth over all;" his law is binding on all, and all are amenable to him as the one "Law-giver." Not only so, but all are transgressors of his law. The scriptures are very plain on this subject, yet it is virtually denied by some to sustain their theories, who assert that the heathen have not now a sufficient opportunity to obtain salvation. And that there is an absolute necessity for a new system of probation under more favorable circumstances to be established in the future, to give them a more reasonable chance for life, and thus to vindicate the justice of God! Monstrous as this appears in the light of God's revealed plan of salvation, I have heard it publicly advanced by a teacher of the Age to Come.*

Every one possessed of the Spirit of the gospel must entertain feelings of pity for the heathen, as for all others under the dark and blighting influences of sin. The apostle felt for them, and was willing to lay down his life for the privilege of laying the offer of life before them; but having the mind of Christ, he "knew what was in man," and faithfully described his natural state. See Rom. i, 18-32; iii, 9, 19.

Missionaries, and all who have dwelt in heathen lands, and authentic history, assure us that wickedness of the most abominable kinds, and to an awful extent, prevails and has ever prevailed among the heathen. Of a truth it is said, "The dark places of the earth are full of the habitations of cruelty." We are informed by those who have resided among them, that their ignorance of right is not so great as their hatred of right. Those who claim another probation for them attribute their wickedness to their blindness and ignorance; whereas the Scriptures attribute their blindness to their wickedness. Rom. i, 28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." See also verses 22-26; compare Isa. xxix, 13, 14; Rom. xi, 7-10, 20; 2 Thess. ii, 11, 12. Of the very best of the heathen, their sages and philosophers, Melancthon observed, "I admit that there were found in Socrates, Xenocrates, and Zeno, constancy, temperance, chastity. Those shadows of virtue existed in impure minds, and sprang from self-love; and therefore ought they to be regarded not as genuine virtues, but as vices." Of this expression the celebrated historian D'Aubigné says: "This may seem a harsh judgment, but only when Melancthon's meaning is misapprehended. No man felt more disposed than he was to own that the Pagans had virtues worthy of human esteem; but he maintained that great truth, that the supreme law given by God to all his creatures is, that they should love him above all things. Now, should man in doing God's commands, act from love to himself, not from love to God, could God ever approve of his thus daring to substitute himself in the room of his Infinite Majesty? And would there not be vice in an act involving express rebellion against the supreme God?"

It must be confessed that all whose minds have not been renewed by grace through faith (which, of course, includes the heathen), are considered carnally minded. But "the carnal mind is enmity against God, for it is not subject to the law of God." This justifies the sentence that "to be carnally minded is death." To the same intent, and of the same general application are the words of Paul in Gal. v, 19-21. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,

hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." These are placed in opposition to the fruits of the Spirit; and as surely as the fruits or graces of the Spirit abound where the Spirit dwells, and the Spirit cannot dwell where these are not, so do those prevail in all flesh, where the flesh with its affections and lusts is not crucified, or subdued by the grace of God. Not that all have outwardly committed all these crimes, but they inhere in the carnal mind, and are very often more restrained by circumstances than by the will. That which is perfectly subject to the law of God is perfect in love, for "love is the fulfilling of the law." But that which is enmity against God, and not subject to his law, is complete in hatred to God, and a transgressor of his holy law in every respect. That all are by nature the children of wrath, and have carnal minds, will not be denied; and therefore all who are not justified by faith and made at peace with God through Christ, are in the deplorable condition described by the apostle.

Perhaps none would claim exceptions to general declarations of this kind. Yet should they do so, we find scripture declarations sufficiently particular to meet every objection. Having noticed the testimony respecting the world of mankind, we next hear it said of the classes, "We have before proved both Jews and Gentiles that they are all under sin." Rom. iii, 9. Then of the individuals "it is written: There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." Rom. iii, 10-18.

The following plain statements lead to our conclusions on this point:—

"The wages of sin is death." Rom. vi, 23.

"All have sinned." Chap. iii, 23.

Therefore all are under condemnation to death. Verse 19.

These truths need neither confirmation or comment; if any would deny them we have only to say, "Who art thou that repliest against God?" But they might as well deny the statements at once as to deny the conclusions to which they unavoidably lead. As surely as these scripture statements are true, so surely are they fatal to the position we call in question. They would be a sufficient vindication of the justice of God should he at this instant destroy them all from the face of the earth. And they must and will be so destroyed when the judgments of God fall on a guilty world. See 2 Thess. i, 8; Ps. ii, 8, 9; Eze. xxx, 3; Joel iii, 9-13.

Having thus shown the universality of the law of God and the extent of the condemnation incurred by man, it only remains to examine

THE MEANS AND CONDITIONS OF THE GOSPEL.—The means by which we receive justification, remission of sins, and eternal life, are the death and mediation of Jesus Christ; and the conditions on which we receive them are "repentance towards God," whose law has been transgressed, and "faith towards our Lord Jesus Christ," who redeems us from the curse of the law. Acts xx, 21. His death was necessary, because "without shedding of blood is no remission" [Heb. ix, 22; Lev. xvii, 11-14]; his mediation is necessary to present that blood to his Father and make intercession for us. And we further find that the manner and place of making the atonement are definitely revealed in the plan. In manner it is conformable to the example given in the type; its place is the heavenly sanctuary. Heb. viii, 1-5; ix, 23, 24. I have before quoted the scriptures to show that this is a unit work; that Christ himself is the only offering ac-

ceptable to God in the sinner's behalf; that his blood is offered but once; that his intercession is in but one place; that there is but one mediator; and that he resigns his mediatorial office before his coming. The important question then arises, What is required of the sinner, in order that he may have an interest in the work of the Saviour, and be able to "stand in the battle in the day of the Lord," and escape those plagues which are coming on the earth when "the wrath of the Lamb" is manifested against the ungodly? A few quotations from the word will show this.

John iii, 16. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish."

Luke xiii, 3. "Except ye repent ye shall all likewise perish."

Heb. xii, 14. "Follow peace with all men, and holiness, without which no man can see the Lord."

Rom. viii, 9. "Now if any man have not the Spirit of Christ he is none of his."

1 Cor. xvi, 22. "If any man love not the Lord Jesus Christ, let him be an accursed creature."

Gal. iii, 23. "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

1 Pet. iv, 18. "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

The promise is only to those in whose characters are developed faith, repentance, holiness, spiritual mindedness, who are pure in heart and righteous, at the coming of Christ. Such will be redeemed and have the glorious boon of immortality or eternal life conferred on them "when Christ who is our life shall appear." What of those who are not holy? They must surely perish, for they are even now under condemnation according to the scriptures we have quoted. And there is no middle ground between them that are saved and them that perish. Said the Saviour: "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Matt. xii, 30. There is no neutral ground. It is either gathering or scattering; righteous or wicked; life or death. Not the bare absence of inveterate or openly avowed hatred, but active, perfect love is required. Not merely abstinence from great out-breaking sins, but holiness of heart, and walking in the Spirit.

I ask all, and entreat them to answer in the fear of God, and in humble reverence for his word, is there any medium between those "under the law," and those "under grace?" There cannot be; for as "all have sinned," all are originally under the law; and none can be brought from under the law except by being placed under grace, or redeemed from the curse of the law by Christ. If they could, the cross of Christ would be of no effect. There can be no ground between condemnation and justification. All who are not justified necessarily remain condemned; and those who are not condemned are only freed therefrom by being justified. If there will be a class who will escape the judgments of God without availing themselves of the benefits of the gospel of Christ, then the gospel is local and limited in its application.

To those who yet claim that it is necessary for God to place the Jews and heathen on a new probation in order to vindicate his justice, I would ask, Has not the present generation of Jews and heathens as good opportunities to know God's will as the past generations have had? If so (and indeed it has better), has God been unjust to past generations? And if a new probation is necessary for these, would it not be equally necessary that those be raised from the dead and put on a new probation also? We should rather think that they who thus teach are charging God foolishly. Such vain reasonings and inferences will not settle so great a subject. Three things will be required of them: to show by plain Bible declarations, (1) that future probation is a scripture truth; (2) the means and conditions on which it will be based; and (3) the class or classes who will then and there be placed on probation. Di-

*These are the words of Mr. Curry, used in his argument for the Age to Come, in Ingham Co., Mich., in the winter of 1855-6. A new system of probation is nothing less than another gospel. The language of D. P. Hall, previously noticed, tends to the same conclusion.

rect proof on each of these points to sustain that theory is altogether lacking.

A letter written a few years since by J. M. Stephenson on this subject contains the following remarks:

"As for your quotations I can make no issue. I believe every one, when placed just where the Bible places them, namely, in the Jewish and Christian dispensations; but they prove nothing either for or against probation in the Age to Come, because they have no reference whatever to that dispensation. To prove that probation, in the present dispensation, will close when Christ comes, and to prove that there will be no probation in the future age, are very different things."

The above may, with propriety, be called a play upon words. We have never thought it necessary to prove that "probation in the present dispensation will close when Christ comes," for it is universally admitted that the dispensation itself closes at that time; and of course probation in this dispensation could not possibly continue after the dispensation terminated. One truth is undeniable, to wit: that all are on probation in this dispensation; and that the probation of all ceases before Christ comes is evident from the proofs adduced that all are under condemnation, or "subject to the judgment of God" [Rom. iii, 29, margin], and I have never yet heard of any method by which condemned probationers of this age may be shoved over and given a new and different probation in another age. Reason, justice, and scripture all show that they will be held to account under the claims of the present age, in which they are already under condemnation. The judgment of all classes is clearly revealed, and the time given in Rom. ii, 12-16. Any system to give them another probation in another age would do violence to revealed principles.

Again Mr. S. said in the same letter:

"God's mode of saving men may change without change in principle. It was not the same in the Jewish dispensation it is in the Christian."

In these quotations it will be noticed there is an acknowledgment that probation terminates with this dispensation, though he thinks it will be renewed in another; and that the mode of salvation would be different from that of this age. But the latter declaration, in this connection is somewhat ambiguous; for, if by the "mode of saving men" he merely refers to positive institutions, his statement does not reach the case as will be shown; but if by it he would embrace the plan of salvation, he is in error. This plan has never changed. It has ever been the same, though there have been different methods of illustrating and enforcing its saving truths on the minds of his people. Each shadow of the Jewish age was equivalent to a promise; and these promises are now in process of fulfillment, and the work will be finished when the sanctuary is cleansed, prior to Christ's coming* and not one declaration of the word of God can be produced to show that its conditions will apply to any in a future age.

A reference to a change of "mode" and a change of dispensation is of no avail, as there was no termination of probation at the close of that age, nor did the judgment then set upon the transgressors of that age, as will be the case at the close of this. Hence, there is no analogy; it is reasoning from unlike to unlike. The question is not properly in regard to a change of types, memorials, or positive institutions, but to the duration of the gospel system on which all these depend for their existence.

Positive institutions are only relative in importance; those of the Jewish dispensation looked forward to the work of Christ in his death and mediation [Heb. viii, 1-5], and without this they would have been of no importance whatever. The positive institutions of this age refer to the same things. But here again we note a difference; those of the Jewish age all looked beyond that in-

*This of course refers to the work of intercession and atonement. The blessing of the people by the High Priest, and putting to death the transgressors, are fulfilled at his coming. Heb. ix, 28; 2 Thess. i, 7, 8.

to the present age, while those of the present do not look into the future. The close of this age is the last link in the chain. All past dispensations have been clearly connected, but there is no connecting link between this and any future time of probation. As this departs, the judgment of the great day of God's wrath opens before us. The Saviour's work in the heavenly sanctuary will then be finished: he has entered heaven once as a priest after the order of Melchisedec: when he leaves that station the saints will be sealed with the seal of the living God, and the filthy and the unjust will be so still.

It is easy to perceive how a change of positive institutions has taken place in the past, in strict conformity with established principles, as they all refer to a work now being done. "Things hoped for" are symbolized in this manner, but when his intercession ceases—when the atonement is fully made, they can have no further efficacy, as no remission can be granted after that time except on the principle of granting indulgence for future sins, by pardoning the crime before it is committed.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, MICH. FIFTH-DAY, FEBRUARY 16, 1860.

OBSERVANCE OF THE SABBATH.

[THE following article derives its interest not so much from the subject matter as from the source from whence it comes. It is from the *Christian Chronicle*; and we ask the reader to notice carefully the positions taken, and then ask himself the question how long the *Chronicle* would adhere to these positions if their legitimate sequences were urged upon it. Principles are here laid down which form an insurmountable bulwark around the immutability and perpetuity of the Sabbath, and are fatal to any change in the law and the consequent introduction of Sunday as the Sabbath; yet reasoning from past observations we think we offer no harsh judgment in saying that the *Chronicle*, if pressed upon the subject, would yield these principles, and abandon these positions, rather than give up the darling Sunday. We would however that they would continue right on in the following scriptural argument in which they run so well for a season.—Ed.]

THE Sabbath is as old as creation, and its observance as old as the first man created. God worked six days in succession in completing the world which we inhabit, with the firmament that overspreads it, and when the finishing touch was given to the whole and he pronounced it all good, he rested on the seventh day and sanctified it. As Adam was made in the image of God, placed in the garden of Paradise, and opened his eyes on the beauties of a new made world as they burst on his vision from above and beneath, it was the holy Sabbath day, when all creation was one symphony of praise, and the first man solitary and alone employed every power and energy in the worship of his great Maker. The holy calm and quiet of the first Sabbath were never forgotten by him; nor failed to call forth his devout contemplations, his purest and best worship, even amid the ruins of the fall that were ever about him. On that day his sacrifices from the flock and herd were offered and holy fire descended to signify their acceptance in heaven. The patriarchs did the same through all their generations, and we challenge any theologian, with all his modern wisdom, to prove to the contrary.

As the yoke of Egyptian bondage was struck from the neck of the Israelitish nation, and they were led out into the wilderness; as there God descended upon Mount Sinai, amid the blackness of darkness and the wildest displays of awe-stricken nature, and with his own finger wrote the tables of the law for the observance of the people through all future history, we find there the Sabbath written out in the most emphatic manner and in letters never to be effaced—"Remember the Sabbath day to keep it holy; six days shalt 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, nor thy man servant, nor thy maid servant, nor thy cattle,

nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; whereupon the Lord blessed the Sabbath day and hallowed it." This commandment is from God, is a part of the moral law, and stands as imperishable as that law. The Jews observed it through all their generations and any infractions were visited with the severest penalties. When Christ came he acknowledged its divine origin, its unqualified claim on the whole time, soul and energy, and rebuked only the traditions and perversions that had worked in and taken the place of its spirit. None treated the Jewish temple with more reverence; none taught the people with more respect to the place and the day than he. He aimed only to banish what was hypocritical, secular and debasing to the soul, and turned it into one great temple of divine worship, where sacrifices, prayers, hymns of praise and holy teachings alone should be witnessed. With him the Sabbath was sacred to divine worship and deeds of benevolence. It was always lawful to do good on the Sabbath day; and what a rebuke was this to those old sainted Pharisees who with their fastings, long prayers and endless forms of worship, could yet be guilty in spirit of trampling on the whole moral law.

It is said by some that Christ often violated the law and taught his disciples to do the same. But there can be no greater mistake than declarations of this sort. As he was accused of this he declared in reply that he came not to destroy, but to fulfill it; and that one jot or tittle should never fail. The ceremonial law should cease, the traditions and perversions of the moral law should come to an end, but the moral law itself embracing Sinai's code should never be abolished. He came to fulfill, that is to illustrate its true meaning in his whole life and teachings, and to show to the world that that law which binds together the moral universe, is as permanent as the throne of God. Fix your eye on Christ, and see how he lived from first to last; hear his sublime words on the mount, and elsewhere as he spoke to the people, and hear you may read the true meaning of that law which Christ came not to destroy, but to fulfill.

BOOKS! BOOKS!!

We are constantly publishing, and re-publishing Pamphlets and Tracts for circulation in the wide field. And while this work is increasing upon our hands, we feel thankful to God and his faithful stewards for the facilities so cheerfully furnished in the publishing department.

Great care has been taken in preparing our works for the press. They are printed upon the strictest plan of economy, so that they can be furnished at low prices. But we are very much dependent on the church of God scattered abroad for their circulation. What do you say, brethren and sisters? Shall the Steam Press keep moving? Do you want to send the present truth—soul-stirring Bible truth—to your relatives, friends and acquaintances everywhere? The Press and the Post Office department are at your service. Send your orders, and the amount of our published prices, and the truth shall be sent to them. Venture out, brethren and sisters, and cast bread upon the waters.

But we depend very much upon our active preachers to circulate our works. They, with their own hearts warm with the truth, proclaim it in the ears of the people, arrest their attention, and kindle in them a strong desire to read and learn more and more. That is just the time to present before them our publications.

We have never recommended a broadcast circulation of our works free. Neither do we recommend advertising them as free to those who have no money. But we do say that all our preachers, especially those in new fields, should be placed in circumstances so as to be able to hand out tracts to those who give evidence that they want them, and are not able to pay for them. Our Missionary fund has assisted some to spread the truth in new fields, and can more. We would say to our poor preachers, Lay not down the armor! Let your wants be known to the Missionary Board! They will help you, according to their judgment, as long as there are funds in the treasury. And the best way you can be helped from the treasury is to have the

amount sent to you in books from this Office at 40 per cent discount from published prices.

We wish here to recommend to our preachers, who are all colporteurs, as the cheapest and best way to get books from this Office, to take at least \$100 worth at a time, and have them sent as Rail Road freight. We print large editions, and have tons of books lying in this Office. A portion of them may as well be deposited in good hands in the different States, as to be lying in the Office. We say, then, let our active preachers order our books, \$100 worth at a time at least, and pay for them as fast as they sell them.

Or if churches, or individuals will send the cash with orders, we will send them books at 40 per cent discount from published prices. They can then help our preachers by letting them take them at cost. We say to our money men, Here is a chance to put out your money at better interest in the end than at six, seven, or ten per cent. The cause of Bible truth! The cause of the soon coming Saviour! The salvation of the poor perishing sinner! This is a noble cause. It is urgent, and calls on you for help. The bank of heaven never failed, and never will. We recommend to you, as the safest deposit, to put a few hundred dollars into publications at 40 per cent discount from published prices. There should be a deposit in each of the New England States, in New York, Penn., Ohio, Ind., Mich. Ills., Wis., Iowa and Minnesota. In some of these States there should be two or three. This arrangement would help preachers, help the Office, and help much to more widely disseminate Bible truth. Railroad freight is cheaper than postage, so save the difference to help your preachers. For instance, we send the History of the Sabbath by mail for \$10 per 100, as freight where \$100 worth of books is ordered, and cash with order, for \$6 per 100. The postage would be \$1; freight probably from five to twenty-five cents on 100 copies, according to the distance. Said Jesus, "Gather up the fragments that remain, that nothing be lost." This declaration was certainly designed to teach economy.

Some seem to fear if they get our books on their hands, that they cannot sell them all. We would say to such that we will take off their hands at any time, any amount of any kind of our books, and give them others in return, or pay them the money at what they are worth at this Office.

We say that the Steam Press should keep moving. Brethren and sisters, this will depend upon your faithfulness in circulating our publications. To those who are not visited by preachers with an assortment of books, we would say, You can get them through the mail, post-paid, at our published prices. It would be an advantage to the Office to send all our books through the mail, but we act for the general good, and say, Let them go out of this Office in large boxes, at lowest rates, and let the truth blaze abroad. J. W.

QUESTION.

HAVE you paid for those Books you ordered us to send to you, wishing us to wait a little while for our pay? Some have not. We find on our books sums due from 6 cents up to \$15; some of these sums have been standing four years. Well, pay up, and don't ask to be trusted for so small an amount again. Send the money with the order. This will save charging, and save the Office from losing much. We presume all mean to pay; but some forget, some backslide before they get ready to pay, and so it goes.

Therefore, we wish to have it understood that no small orders for books, to be sent by mail, will be filled unless the money comes with the order. J. W.

"CONDENSED" MORAL LAW.

YESTERDAY I heard a man complaining of some that say we must keep the commandments. Said he, Christ fulfilled those old commandments and we have nothing to do with them. I remarked that I understood that the ceremonial law of the former dispensation terminated at the death of Christ; but that the moral law remained in full force, and appealed to him if it were not so, specifying the code that says, Thou shalt not kill, Thou shalt not commit adultery, and Thou shalt not steal. He replied that he believed that Christ did not abolish the moral law, but that he "condensed it

down," so that if we do by others as we would that they should do by us, it is all that is required of us.

It would be really amusing were it not that men are trifling with the law of God and their own lives, to witness the many silly inventions and contemptuous quibblings by which they seek to evade the authority and force of the fourth commandment. They admit the force of the other nine precepts of the decalogue; hence all their efforts to modify this law have reference solely to the Sabbath. To get rid of this, one would have the law abolished, another relaxed, another amended, another expanded and another condensed.

In Isa. xlii, 21, is a prophecy that is generally admitted to refer to Christ. It says, "He will magnify the law and make it honorable." It would be difficult to understand how magnifying the law would make any less of it. Yet I have heard people say that Christ magnified the law, made it honorable and abolished it. But it seems that all the change that has been made in the law, either by magnifying or condensing affects only the fourth commandment, leaving the other nine precisely as they were before.

A certain minister who has formerly held that the Sabbath was abolished by Christ, has recently renounced that view, admitting that Christ confirmed or ratified every one of the ten commandments. And besides this he says that Christ *magnified* the law so that every day is the Sabbath. Thus he makes no difference between days and remains a no-Sabbath man still.

If men would be honest with themselves before God, they might easily see that the introduction of the new covenant affected the fourth commandment just as much as it did the other nine, and no more. But the ministers of these last days "have caused many to stumble at the law;" and God's word to them will soon be fulfilled, "Therefore have I made you contemptible and base before all the people, according as ye have not kept my ways, but have been *partial in the law.*" R. F. C.

CONFERENCE AT ORION, MICH.

OUR conference in this place, which has just closed, has been a season of interest, and we trust of profit to the brethren and sisters assembled. We hope it will also be saving in its influence on some of the many who listened with candor to the discourses given during the conference.

Quite a number of the brethren and sisters assembled from Lapeer, Shelby, and other places in the vicinity. Here we met with two brethren who had been reading the *Review* for a few months past, and had almost made up their minds to obey the truth. We hope they will step out, in the strength of the Lord, on the truths they have become interested in. We were glad to see at the conference Bro. Sanborn, of North Branch, a Baptist preacher who has lately taken a stand on the Lord's commandments.

Some sixty brethren and sisters assembled, and they, like the people of old who built the walls of Jerusalem, seemed to "have a mind to work." Our social meeting on the Sabbath was good. We had good liberty in preaching the word. Most of our meetings were held in Enterprise Hall, where from three to four hundred citizens sat on seats as rude as our tent seats and listened with attention to the truth. We expect some will take a stand on the truth as the result of this meeting.

Action was taken at this conference in relation to sustaining the Mich. tent the coming season. The conference voted that the churches in Shelby, Orion, Lapeer, North Branch, and East Thetford, would raise \$150 to be used in sustaining the tent in Northern Michigan the coming season. These churches also invite the brethren in their vicinities to join with them in this enterprise. Vigorous efforts are being made by the committee appointed to raise this means. This action, it was desired, should be considered by the General Conference. J. N. LOUGHBOROUGH.

Owasso, Mich., Feb. 1st, 1860.

MEETINGS IN NEW ENGLAND.

DEAR BRO. SMITH: I have been greatly encouraged since I left home. I have been absent now eight Sabbaths, and visited many churches, and found an increase of interest in general.

The first Sabbath after leaving home I met Bro. Bourdeau at Roxbury, Vt., where several have embraced the truth since the conference last fall. Much interest is still manifest in that place. We expect to hold more meetings there on our return. We next visited the church in Jamaica, Vt., and found that the church had passed through much affliction, which weighed them down. Some trials had also discouraged some; but the Lord blessed and the church was strengthened.

We next visited Buckland, and Ashfield, Mass., where we remained over two Sabbaths. Found the brethren and sisters engaged in the work, and some out of their families have lately been converted and become praying souls. Four out of one family followed the Lord in baptism. The Lord is blessing the child in this place as the fruit of their interest in this work. They meet once a week to braid hats for the benefit of the cause; besides which, the children have a book of their own, containing their weekly donations on the systematic benevolence. Four of these children were baptized last fall, and the work is going on and prejudice is giving way. We had invitations from those not in the truth to hold meetings in their neighborhood, to which we complied only one evening, as our arrangements led us onward. The interest in this place is increasing.

From Ashfield we went to Kensington, Ct., where we rejoiced to see the progress made since the conference last fall, and hope and trust that the brethren will continue to grow in grace until they bear much fruit. We had so many invitations from different places to labor that we would have been glad to remain in that section for some time. After the first Sabbath in this place Bro. Bourdeau went to Hampton and remained over the second Sabbath, after which, I joined him at Hampton, where was a good interest to hear from those out of the truth. From several neighborhoods we were urged to go and hold meetings. We had meetings with good effect until duty called us to our appointments in other places.

Our meeting in Dartmouth increased in interest from its commencement to its close. Those who had opposed the truth came in and melted under the same. They took all the books we had and wished for more. The brethren expressed their surprise at the interest. It appears that brethren in different places have had hardly faith enough for themselves; but may the Lord increase their faith so that they can have some for others. This truth is of the Lord and will bear away the victory. We are thankful for the new acquaintance formed with the brethren in Dartmouth and Fair Haven. But as our time was limited, and the interest was so great in our last place, we concluded to return to Hampton, where we now are, and find some have come out on the truth, and more are interested. Upon both Sabbath and first-day we had good congregations. The evening after the Sabbath we met with the brethren and had a profitable time in attending the ordinances of the Lord's house, which the church had not enjoyed for some years, and some never. Some had kept but few Sabbaths. They were blessed and strengthened. Others tell me that they shall keep the Sabbath. I want to say for the encouragement of brethren scattered abroad that the interest is increasing in the East. And I hope the brethren in New England will wake up more and more to the work, and look less to their trials and more to Jesus, who is the author and finisher of our faith. May the Lord help us to put on the whole armor and press the battle to the gate.

C. W. SPERRY.
D. T. BOURDEAU.

Hampton, Ct., Jan. 1860.

P. S. Since writing the above we have had two more meetings, at the close of which ten or twelve arose and expressed their decision in favor of the truth, and their desires to walk in the same. Several came forward and subscribed for the *Review*. Also urgent invitations were given for more meetings in other parts of the town; and we are sorry that we are under the necessity of leaving to meet our next appointment.

C. W. S.

SABBATH-SCHOOLS.

A REQUEST.

DEAR BROTHER: I want to ask a few questions in regard to the best mode of conducting Sabbath-

schools. If it would not be too much trouble, please publish in the *Review* a synopsis of the most approved mode for conducting a Sabbath-school. It would not only be a help to those about to commence schools, but it would doubtless be a means of producing harmony of action in this direction. We desire to start a school in our place, where the children have been going to four different schools: their parents have been as different in their belief as Presbyterians are from Universalists. Now I think, as most of us read the *Review* something of this sort appearing in the paper in which they all delight, would make it comparatively an easy matter to go forward.

Yours for concentration of action.

JESSE DORCAS.

Tipton, Iowa.

REMARKS.—As Bro. D. has made this request, and as I have an interest in Sabbath Schools and Bible classes, I will briefly give my opinion. Hope that others who feel an interest in the Sabbath School enterprise will speak on this point too. As for myself, I don't pretend to understand the best method of conducting exercises of this character, but of course follow the best plan we have found out as yet. Perhaps it will be as well to state our manner of conducting the Sabbath School at Battle Creek as anything else that we could offer on this point.

We have a School here which numbers about fifty members in all—some forty scholars, seven teachers, and a superintendent. We meet after the forenoon meeting at half past eleven, and continue the School one hour. The exercises are commenced by singing some piece in which all can unite, and then follows a prayer, during which, of course, every member of the school kneels. On arising from prayer the teachers immediately commence hearing the classes recite their lesson, which is usually some six or eight verses of the Bible. These are committed to memory, and repeated in order by each scholar in the class—that is, the first scholar repeats a verse, his neighbor the next, and the other the next, and so on: or sometimes we let each scholar repeat the whole lesson, just as thought best. Then the teacher begins to ask questions on what they have recited, taking each verse in order as they come. And the scholars also ask questions if they choose, and after this manner the lesson is disposed of. We will suppose now that about three quarters of an hour have passed off in the school. Next the superintendent announces a change in the exercises, the teachers and scholars all suspend their communications, while he gives out the following lesson, and proceeds to make remarks upon the one already recited. In this way the minds of the whole school travel over the lesson pretty thoroughly. Here is a good chance also to exhort, encourage and interest the School which most certainly should be done. Perhaps some teacher wants to make a remark to the scholars, now is the time to do it; or some one wants light on a passage of scripture, and if there is any in the house he now gets it. By this time it is half past twelve and the hour is up. A hymn is now sung from the Youth's Collection of hymns, or the larger book—we use both—and the exercises conclude.

This is our manner of conducting the Sabbath School in Battle Creek. Whether it is the best or not we don't decide, but we can say this much, that our school, while following this plan, has thrived steadily with no perceptible abatement of interest. All of us—old and young—take great satisfaction in the Sabbath School at Battle Creek. We think it is an excellent means of grace to help the youth, an institution of God's own appointment.

When we first organized, three years ago, we used Bro. Cottrell's Lessons, and have gone through the book twice. We would by all means recommend to every Sabbath School to begin with that book. It was written especially for Sabbath Schools, and as far as my opinion goes it is just the book for the purpose for which it was intended. Some, we understand, are using the "Bible Student's Assistant," and "Concordance to Scripture Subjects," as text-books in the Sabbath School, but we think it would be much better to use the "Bible Class" in their place, and let these occupy their proper place as books of reference.

The manner in which we employed the "Bible

Class" was this: the lesson was recited to the several teachers, they bringing in Bible to correspond and amplifying as they thought best. Then the superintendent occupied ten or fifteen minutes in asking general questions on the lesson, talked some to the school, etc. He also heard each scholar and teacher recite a short verse of scripture. This they learned where they pleased, and as hardly any two would have the same text, we used to have a great variety of Bible, and it greatly added to the interest of our school.

A few words further and I close. I am glad that an interest is awakening in respect to the Sabbath-school. Brethren and sisters, it is a profitable and pleasant exercise. Here is a broad avenue where good may be done. Here is a chance to mould the tender heart, and accomplish everlasting good. "Just as the twig is bent the tree is inclined." If children are taught to think and act right when they are small, they will continue to do so afterwards. And how much good can be accomplished in the Sabbath-school, eternity alone will tell. We know that judicious training will save the young from sin now, and God's word assures us, from hell hereafter. I most earnestly hope that every one will feel called upon to work with all their might while the day lasts. If you can get half a dozen or more children together, organize, have your Sabbath-school regular, then you will do good, and when the Master comes, you will get your pay a thousand fold. Don't neglect to inform, to admonish, and to instruct the children. If Jesus Christ blessed them when on earth, he will bless them now, and bless those also who try to make themselves a blessing to the young.

The Lord help us all to work while the day lasts.

GEO. W. AMADON.

Battle Creek, Mich.

THE TEMPEST STILLED.

THE wild winds burst o'er Judah's hill,
Far pealed the raging billow;
The fires of heaven flashed wrathfully—
As Jesus pressed his pillow.

The light, frail bark was rudely tossed
From surge to dark surge leaping,
The sails were torn and oars were lost,
Yet Jesus still lay sleeping.

When o'er that bark the loud waves roar'd,
And blasts went howling round her;
Those Hebrews roused their slumbering Lord,—
Lord save us or we founder!

He spoke, Ye troubled winds be still,
The chafed winds sank reposing,
As wild herds rest on Judah's hill,
When calm day light is closing.

And turning to those startled men,
Who watched the wave's subsiding;
He spoke in mournful accents then,
These words of righteous chiding.

O ye who thus fear wreck and death
As if by heaven forsaken,
How is it that ye have no faith?
Or faith so quickly shaken?

Oh when those doubters saw with dread,
The wondrous scene before them;
Their limbs waxed faint, their courage fled,
Strange awe came creeping o'er them.

This, this, they cried is Judah's Lord!
And power divine arrays him!
For lo he doth but speak the word,
And winds and waves obey him.

HUMAN INTERPOLATION.

Two days since I heard a zealous teacher discoursing on the text "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord;" and to avoid the conclusion that the sentence will ever be literally executed upon the wicked, he said, "It does not read shall be death but 'is death.'" Shall be death is "human interpolation." He then went on to tell us what "death" was. Adam died that death the very moment he partook of the forbidden fruit [no interpolation here], he was banished from the presence of God who no more conversed with him in the "cool of the day." Now my Bible reads that this was the very time in which God came and spake to him, after he had eaten the forbidden fruit;

and it also reads that Adam lived some nine hundred years and then died. That he became the subject of death the day he ate I believe.

Again let us try this "human interpolation" on other texts. "To us a child is born," said the prophet some seven hundred years before the event took place. Read Isaiah, chap. liii and believe it to be "human interpolation" to refer it to the future and what sense would it make? Had Christ already come? Had he been numbered with the transgressors? Had he made his grave with the wicked and rich in his death? How easy to put darkness for light and light for darkness. Deeply is my heart pained as I see the people listen to such teaching as the truth of God.

Again we were told it was death to holiness and godliness here and would finally result in death to happiness and glory hereafter, which was the second death. But not dead yet; they live on in eternal misery; for said he, Would you be honest and investigate the Scriptures you would find more proof for the continuance of the misery of the wicked than you can for the happiness of the righteous. Those who did not believe it were branded as atheists.

Said the preacher, You take from underneath God's glorious throne one of the foundation stones and may as well take the rest. I had some secret thoughts about our glorious union being cemented by the blood of the slave; but it is a faint comparison to the throne of God being built on the miseries of the damned.

But why should I repeat the fabulous teaching of the day? I bless God that I have the Bible to read. I bless his holy name that I ever listened to the third angel's message. How true it is that those that have listened to it see a glorious light shine out upon all the Bible, while all others with whom I am conversant call it a dark book.

Again I thank the Lord that we have the *Review*. It comes a welcome messenger; but I often wish I could hear through its columns from dear brethren and sisters whom I know to be more capable of writing than myself. My apology is, I seldom meet with those to whom I can speak out the feelings of my heart. Pardon me then for speaking through the *Review*, should I speak oftner than some others. I rejoice to hear that we may expect the labors of Bro. Andrews and Loughborough in N. Y. May they come in the name and spirit of the Master we will constantly pray; and that we may be co-workers with them in sustaining them is also my desire.

May God speed on his work and his kingdom.

CORNELIA RICE.

Folsomdale, N. Y.

PRINCIPLE AND FEELING.

A PRINCIPLE is a rule and when applied to morals, means a rule of action. A person who lives without any fixed rules of life, as the libertine, the gambler, the drunkard &c., we call unprincipled persons because their passions (feelings) sway them. Such persons have no fixed rules. Their desires and natural feelings of heart impel them on to crime. Not so with the man of principle. He with fixed rules of action keeps the warm impulses (feelings) of his nature in subjection. He tries his feelings by the ten perfect rules of life, and when they do not agree with these rules, he hushes these servants into silence.

Fire is said to be a good servant but a hard master; so it is with feeling; when kept in subjection it is to the well disciplined mind what fire is to the steam engine; a stimulant, a powerful agent for good. But when feelings rule they are like the flames which envelope the handiwork of man, and consume his treasures, leaving distress and desolation in their train.

A man of principle may not always have as much feeling as is requisite to a well balanced character; yet if he perseveres in the cultivation of all the rules of life laid down in the Old and New Testaments, his feelings will eventually come up to the point required; for the faith of Jesus is an infallible guide to perfection; and perfection has its foundation in principle; and pure principles do when thoroughly carried out as surely beget right feelings, as does the sun cause the day.

Feelings are indispensable to practical godliness;

but this distinction must be kept in mind, that feeling be in subjection to principle, not principle swayed by feeling.

In the church of Christ are individuals who have various degrees of these qualities. To illustrate: A. is a person of warm feelings, but his principles need to be strengthened in order that he may be prepared to resist the temptations which are sure to overtake him; while on the other hand B. is a person of well established principles, but rather cold in his feelings. Now if A. and B. could but see their true positions, they would see that they are to be a mutual help to each other in the path of life. A.'s warmth of feeling should invigorate the cold nature of B. while at the same time A. should be strengthened by the vigorous manly piety and sound principles of his brother B.

Such being the true state of the case how very painful it is to see A. and B. wrangling, just because their characters are not equally balanced. A. accuses B. of want of feeling, while B. accuses A. of want of principle; thus the true object of the brotherhood is prostrated and Satan rejoices in having his own way.

Why brethren, we are differently constituted. There is a great variety of character among us, and God does not require that B. should be of the same height and weight of A., but be of the same mind in Christ; build up each the other. Peculiarities of character are not to be leveled by cutting B. down to the level of A., but by bringing these peculiar traits under the great law of love, and thus uniting the different members into one body.

JOS. CLARKE.

LETTERS.

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

From Sister Whitney.

BRO. SMITH: As the *Review* comes to us from week to week as welcome as water to a thirsty soul, we look eagerly into the department of correspondence; for there we feel that we are personally addressed; and when we hear from one who is struggling on alone, or with some members of their family, our sympathies are all awakened and we feel a strong desire, and raise a fervent prayer to Him who hears us when we pray, that it may be with that family, as well as ours, as it was with Noah's, that the entire family may be saved. Then various queries arise in my mind respecting that ancient and renowned family.

Query. 1. Did all the family believe the word of the Lord, or were they only saved by obedience to the father? 2. If Noah had refused to build the ark through unbelief or obstinacy, could his wife and children have built it and saved themselves, when God has ordained that wives shall be subject unto their husbands in everything? If not, is there not an awful, a fearful responsibility resting upon the husband and father?

When I hear from those who have numbers around them of like precious faith, so that they can assemble together and exhort one another as they see the day approaching, I feel a hope springing up in my soul that the light will shine and some will see their error and hear the last message, though as yet they put it far away.

It is about six months since I finished counting the cost of hearing the "sayings of Christ and doing them not;" and I testify that the "work of righteousness is peace" in the midst of war, and calmness on "tumult's wheel;" and I trust the "effect shall be quietness and assurance for ever."

I thank God that four of six children feel that it is their duty to keep all God's commandments, and are striving to turn their feet into his testimonies. We feel that we have a little church in our house, but we do feel much the need of instruction from the messengers. God has graciously sent a few this way to encourage and instruct us in our own home, and we have felt that it was indeed a blessing to us, and have believed that the Lord would return it a hundred fold into their bosoms. God grant they may come unto us again, especially Bro. Taylor, if he feels that this is God's order, I am sure he will make an effort to come. If it is not God's will we cheerfully resign it all. The truth shines clearer every day, and my attachment to it grows stronger. I feel that it would be easier to part with life here than to yield my right to the tree of

life in the city of God. My soul is full of glory. O, I long to see Jesus, that I may be like him. God bless all the dear ones who love him, and keep his commandments is the prayer of your humble sister in Christ.

S. WHITNEY.

Extracts from Letters.

BRO. H. C. WHITNEY writes from Knoxville, Iowa, Jan. 30th, 1860: "Last Sabbath eve and also on the Sabbath we had a good meeting, and surely the Lord was with us. It astonishes me to see the brethren so united in the bonds of love to God and love one towards another. When I think that only a few months ago we were all in Babylon, these truths make my heart glad; and may the Lord speed on the good work. I thank the Lord for sparing me to hear the present truth."

BRO. J. BAKER writes from Cass, Ohio: "I still feel like contending for the faith once delivered to the saints. We have opposition, but it only adds wings to my faith and confirms me more and more in the third angel's message. I believe that the message of the third angel, as it is now published to a sinful world, will arouse the different sects to indignation. The advent doctrine has been called an emanation from the dark infernal regions of hell, by a minister of the M. E. Church, for the reason that they have had in progress a protracted meeting for the last eight days, and it seems to be a perfect failure; and they charge the fault all on a few adventists who live near their meeting house. I feel like striving with all my powers to get ready for the Lord when he shall descend with the trump of God, to awake the sleeping saints. I want to be found entire, wanting nothing."

BRO. H. NICOLA writes from Richmond, Iowa: "For about sixteen months I have been trying to keep the Sabbath of the Lord our God, but having had no experience in the former advent movement, it has taken considerable investigation on my part to see the harmony of the three messages. I now feel that what is done must be done quickly. I am truly thankful to God that it has ever been my lot to be permitted to learn these precious truths."

BRO. E. M. DAVIS writes from Ionia, Mich.: "Since writing to you last, making inquiries concerning books, &c., I am rejoiced to say, I have commenced keeping God's commandments. I feel to thank him that I had the light of the present truth brought to my view. The word of God appears to me as never before. I now search it with pleasure, finding therein no contradictions as in time past. How I love to read the book of Revelation, and especially that part of it speaking of the glorious coming of our Lord! I now see the three angels' messages in the present and past movements of the advent brethren."

BRO. B. F. ROBBINS writes from Wellsville, N. Y., sending three new subscribers, and saying, "The cause is prospering in this section. The Lord be praised. Amen."

BRO. S. A. STREET writes from West Windsor, Mich.: "The little church here are still striving to overcome. My prayer is that we may get the victory and be permitted at last to sit down with Christ in his kingdom."

Sister Margaret Willey writes from Delta, Ohio: "I was a Disciple for 27 years, and thought that I understood the Scriptures. I did not know that I was disobeying one of God's commandments. After hearing several lectures in the tent, in the town of Delta Ohio, and after a careful and serious examination of the Scriptures I was convinced of the truthfulness of the message. Since that time I have been striving to keep the commandments of God and the faith of Jesus."

BRO. J. AYERS writes from Brooklyn, L. I.: "Through the great goodness of the Lord I am still in the land of the living. O how good the Lord has been to me. He has taken care of me and mine under circumstances of trial and temptation, fully known only to him who knoweth all things; and I desire to testify to these things to the glory of his holy name. I am fully satisfied that we are living in the last days

and O how good the Lord has been to show us the truths belonging thereto. I understand it to be of the utmost importance that we all, as the remnant of the Lord's people, make diligent and faithful use of these truths by seeking to experience their sanctifying effect upon our own hearts and lives, and also diffusing their light and saving influence to the perishing around us."

BRO. J. B. WEBSTER writes from Yattan, Iowa: "I would say to the Advent brethren, that for about seventeen years I have been trying to prepare myself for that glorious change which all the faithful are looking for at the coming of our living Head, and would ask an interest in their prayers that I may be fully able to stand ready and prepared when the Saviour shall come to wipe away all tears from his servants' eyes."

Sister C. Van Gorder writes from Portage, Ohio, to the sisters: "DEAR SISTERS: As I have been meditating upon our present lukewarm state, I feel led to address you. Doubtless you are looking forward to the spring conference for great spiritual strength, as I heard a sister say of the conference last fall, now at this conference I want to get right into the work."

"Dear sisters, do not wait for the next conference to get into the work, but if you are not now in the work, engage now, and when conference comes, we shall be already in the work. May the Lord bless you, sisters, and may you take hold of this work in earnest. The work is before us, and shall we stand idle and expect to share in the reward? No, let this be our motto, 'Work while the day lasts.' John ix, 4. Shall we seek for ease while others are burdened? No; let us share in the burden, and thank the Lord that we are counted worthy."

"Dear sisters, I would say once more, Take hold of this work as for eternal life. 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."

OBITUARY.

FELL asleep in Jesus on the 29th of Jan. 1860, sister Sarah Phelps, aged 83 years and 11 months. This aged sister had been for many years a humble and devoted follower of the dear Saviour. She has been an example of piety and industry. A large circle of relatives mourn her departure, yet not as those without hope. They have every reason to believe that she died in the full assurance of a living faith and hope. I conversed with her some ten months ago, and she said she had no desire to live, but longed to rest from care and pain, which had been her lot through life. She has lived long as an example of patience, to instruct her children, her grand-children, and her great-grand-children in the way of eternal life.

The funeral was attended on the 31st ult. at the house of her son-in-law, Moses Kenyon, (where she died), at New Libson, Wis. Remarks from 1 Thess. iv, 13, 14; and truly if this text could be applied to any one it could to her.

T. M. STEWARD.

Gently, so peacefully worn life is waning,
Long weary years hath the sufferer seen;
Murmur not now as life's light is fading,
Rest—let her rest where no storms intervene.

Sweetly she breathes out her soul to her Saviour;
Calmly she sleeps now, life's warfare all past:
Jesus beholds her, he'll guard her deep slumber,
Till all his dear children come home from the dust.

In him we can safely, confidently leave hear,
And up to the conflict with zeal, faith and love,
Till, gaining the plaudit of, Well done, thou faithful—
We'll meet again there, in the mansions above.

M. B. S.

DIED of consumption in Monroe, Green Co. Wis., Jan. 18, 1860, sister Ann, wife of Julius Austin, aged 44 years. She bore her last sickness of several months with patience and resignation.

She professed religion many years ago, and embraced the present truth at the tent-meeting in this place one year ago last July. She was a firm believer in the commandments of God and faith of Jesus, and his soon coming. She said the day before she died that she was willing to live or die, and all was well. Bro. Ingraham preached from Job xiv, 14. "If a man die shall he live again?" Her family and friends deeply feel their loss, but we hope they will heed the admonitions and exhortations they have heard from her lips, and get ready to meet her in the resurrection morning when the saints shall come forth clothed with a glorious immortality to die no more for ever.

JOHN LINDSEY.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 16, 1860.

New Work.

"A BOOK FOR EVERYBODY. *The Kingdom of God: An Examination of the Prophecies Relative to the Time and Manner of its Establishment: or a Refutation of the Doctrine called, The Age to Come.* By J. H. Waggoner."

This is the title of a Book of 172 pages, just issued. The Book is all that the title professes. Everybody should read it. Let no one imagine that this Book is merely a dry refutation of what is termed, The Age to Come. It is a clear and spirited presentation of important truth relative to the kingdom, the time and manner of its establishment, in contrast with the foggy notions of the Future Age. It is just what every brother and sister should read, although they may never meet the doctrine called Age to Come, as the book presents the truth of the establishment of the kingdom of God in a clear light. Price post-paid 15 cts.

J. W.

Several order papers containing Bro. Waggoner's articles entitled, "Promises to Israel." We wish here to say that these excellent articles are in the good work noticed above. Send for it.

J. W.

A Good Example.

THE church in this place, acting on the plan of systematic benevolence, send \$1.00 to pay for a copy of the *Review and Herald*, to be sent to Elvira Arnold, Thompson, Jo Daviess Co., Ills.

By order of the church at Green Vale.

A. S. GILLET.

NOTE.—Let every church follow this example. The *Review* will be sent to all such at half price. It is a common thing for wealthy brethren to send in a list of names for the *Review* free. We are always glad to see the names; but it is wrong for wealthy churches to ask for the *Review* to the poor among them free. Brethren, search out your poor, and take them off the free list, if they are on that list. Also send the names of all who would read the *Review* with profit, accompanied with the money at half price.

J. W.

Meetings in West Monroe. N. Y.

BRO. SMITH: I spent Sabbath and first-day, Jan. 21st and 22d, with the brethren at West Monroe, according to appointment. Owing to some delay the notice of my coming did not reach them in season for them to make arrangements for a general meeting, yet a goodly number of brethren and sisters from Roosevelt and Parish were present on the Sabbath, and we had an interesting and profitable meeting. I remained with them about eight days and gave eight lectures, generally to large and interested congregations. The church, although young in experience in present truth, are firmly grounded in the commandments of God and becoming more and more interested in the evidences of our Lord's near return to give immortality to all his saints.

A number in the community admit the claims of the Sabbath, who have not yet commenced to keep it. Others are investigating. May the Lord help them to understand and obey the whole truth. Among those who have become interested in the truth is a young man formerly from Baden, in Germany, who was educated a Catholic, but is now rejoicing in all the light of present truth; also a mother and her son and daughter, formerly from Berne, in Switzerland, educated in the doctrines of the Reformation as taught by Zwingle. The mother (an elderly lady) walked six miles on Sabbath morning to attend the meeting.

Thus the truth is gathering from different classes and different nations, and uniting them in the one faith, and enabling them to rejoice together in hope of soon standing together with the 144000 on mount Zion with the Lamb. I should have remained longer in that vicinity, but the feeble health of my family made it necessary for me to return to them. I intend to visit them ere long if circumstances permit.

F. WHEELER.

Hubbardsville, N. Y., Feb. 3d, 1860.

The Molokaners of Russia.

A MISSIONARY in Russia, Mr. Roth, states that the Molokaners of Russia number many thousand families, and that they are eminent for piety, biblical knowledge, and for suffering in the cause of Christ from the persecution of the Russian government. The missionary speaks thus of a conversation with an aged member of this sect: "You may imagine my surprise when after some general remarks on religious topics, he addressed me as follows: I 'should feel greatly obliged if you will give me your opinion, whether we Molokaners are right in thinking that the coming of the Lord Jesus cannot be now far distant.'"—*Christian News, Glasgow, Scotland, June 5th. 1848. Ad. Herald, July 15th, 1848.*

APPOINTMENTS.

PROVIDENCE permitting I will hold meetings where Bro. Lindsay of Olcott N. Y., may arrange, Feb. 25th and 26th. At Mansville March 3d and 4th, and 10th and 11th. At Roxbury, Vt. March 18th and 19th. There are several intermediate places at which I intend to call in this route, but can make no appointments. My object in going east is the preparation of a Sabbath History, and I am obliged to make other arrangements subservient to this.

J. N. ANDREWS.

Business Department.

Business Notes.

H. C. Whitney: An exposition of Isaiah lxx, 20 will be found in the pamphlet, "Saints' Inheritance," pp. 67-70. We send you a paper containing the same.

L. M. Guilford: We are now publishing a new edition of the *Three Angels* of Rev. xiv. When finished we will send to the person named. The rest of the order we fill now.

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.

B F Robbins, F Wheeler, L L Loomis, H R Lighten, C E Harris, A Ross, C C Hanes, M M Elmondorph, S I Kimble, M L Priest, V Palfray, J Barrows, L Maxson, W Haskins, C C Collins, C R Jones, Lucinda Locke, M Hull, W L McNitt, A Caldwell, C W Sperry, G P Wilson, R H Brown, S Whitney, S Ross, L M Jones, L S Howard, Jos Bates, J Newton, J Sawyer, John Elliot, H C Elliot, Wm Dawson, Wm Wood, D W Johnston, R Loveland, E Wick, A S Gillet, J Hebner, S Philo, L Huber, S Robinson, J A Wilcox, Thos W Potter, C Cross, S Howland, M E Cornell, H Bingham, N S Raymond, S D Stevens, L M Guilford, C M Hemingway, A Coventry, E B Saunders, T M Steward, A C Bourdeau & M B Czechowski, A G Phelps, C A Ingalls, F A Shaw, Wm Havirland, E C Ranney, L Maxson, W Harris, Mrs J Smith, L Lyman, L W Sims, M B Czechowski, R Barnhill, C Andrews, B Will, Geo Wright, J A Hayden, Z Swearingen, S Brown.

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 D Hall 2,00,xvi,1. D B Webber 1,00,xvi,1. G N Whitney 1,00,xvi,18. A Kimble 1,00,xvi,1. S Collins 1,00,xvi,1. M H Collins 0,50,xvi,1. J T Ashley 1,00,xvi,1. C Whitaker 1,00,xvi,18. C E Badger 0,25,xvi,1. C Webster 0,50,xvi,18. R Weeks 0,25,xvi,1. S Clapp 0,25,xvi,1. P Phillips 1,00,xvi,1. A Ross 1,00,xvii,1. E Wilcox 2,00,xviii,1. Wm Treadwell, 1,00,xvi,1. M T Ross 1,00,xv,1. R Clarke 1,00,xv,19. E Clark 1,00,xiv,21. L Drake 1,00,xvi,14. S Foster 2,00,xii,1. C W Sperry (for J B Sperry) 0,50,xiv,22. L Locke 1,00,xvi,1. D P Williams 5,00,xv,14. R H Brown 1,00,xvi,1. J L Palfray 1,00,xvi,6. L Priest 1,00,xvi,1. H R Lighten 1,00,xvi,12. A friend (for G C) 0,50,xvi,14. D McNitt 1,00,xvi,14. Wm G Watson 1,00,xvi,14. F Morehouse 1,00,xvii,1. Chas R Jones 1,00,xvi,8. J Sawyer 1,00,xvi,7. S Ross (for C Ross) 0,75,xvii,1. W Haskins 1,00,xvii,1. C C Collins 1,00,xvi,1. M A Kent 1,00,xvi,1. I N Van Gorder 4,00,xviii,19. I N Van Gorder (for G W Van Gorder) 1,00,xvi,1. C Cross 1,00,xv,7. S D Stevens 1,00,xiii,14. Wm Dawson 1,75,xvii,1. Wm Wood 0,45,xvi,1. D W Johnston 0,25,xv,17. A Benedict 0,50,xvi,13. E Brown 0,50,xvi,13. W J Graham 0,50,xvi,13. J S Belnap 0,50,xvi,13. S D Parks 0,50,xvi,13. Dr C Joslin 0,50,xvi,13. H C Jewel 0,50,xvi,13. S T Chamberlain 0,25,xvi,1. Ch. in Greenville (s b) (for E Arnold) 1,00,xvii,13. J H Wick 3,00,xv,16. R Loveland (1,00 each for P Shafer, Mrs A Franklin & L Cole) 3,00 each to xvii,13. H Bingham 2,00,xviii,1. A D Thomas 2,00,xvi,13. R G Curtis 1,00,xv,1. C Andrews 2,00,xviii,1. Wm Barker 1,00,xvi,13. C A Ingalls 1,00,xvi,1. Wm Havirland 1,00,xv,20. L Lyman 1,00,xvi,13.

FOR REVIEW TO POOR.—M L Priest \$1,18.

FOR MISSIONARY PURPOSES.—C C Collins \$0,44. C Raymond \$0,50. N S Raymond \$1. M C M A \$4. Mrs J Smith (s b) \$1.

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-horned Beast. 148 pp. Price 15 cents.

The Atonement—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.

The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c.

The Saints' 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 Sinners' Fate pp. 32, price 5c. *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 Filio 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—Judson's Letter on Dress—Mark of the Beast.—Price \$1 per 100.

EIGHT PAGE TRACTS. *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, 75 cts.

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. 489 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.

The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cent. *Future Punishment.* By H. H. Dobney. Price 75.

Pauline Theology. An argument on Future Punishment in Paul's fourteen epistles. Price 15 cents.

Tracts of 24 pages. Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; New Heavens and Earth; Ancient Landmarks Price 5 cents.

These Publications will be sent by Mail, post-paid at their respective prices One-third discount by the quantity of not less than \$5 worth. In this case, postage added when sent by Mail. All orders to insure attention, must be accompanied with the cash, unless special arrangements be made. Give your Name, Post Office, County and State, distinctly. Address URIAH SMITH, Battle Creek, Mich