

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

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### Walk in the Light.

WALK in the light! so shalt thou know,  
That fellowship of Love,  
His spirit only can bestow,  
Who reigns in light above.

Walk in the light! and thou shalt own,  
Thy darkness passed away,  
Because that light hath on thee shone,  
In which is perfect day.

Walk in the light! and e'en the tomb,  
No fearful shade shall wear;  
Glory shall chase away its gloom,  
For Christ hath conquered there.

Walk in the light! and thine shall be,  
A path, though thorny, bright:  
For God, by grace, shall dwell in thee,  
And God himself is light.—Selected.

### IS THE SOUL IMMORTAL?

An Examination of the Scripture Testimony Concerning Man's Present Condition and his Future Reward or Punishment.

BY J. N. LOUGHBOROUGH.

It cannot be made to appear a matter of consistency, that man should not understand the end for which he is placed in this world. In other words man should know what he is to do if he would do right, what is to be the benefit if he does do right, and what the great loss if he does not do right. An examination of man's true condition, and a presentation of the Scripture testimony on the point, we conclude will be a matter of interest to the candid and inquiring. We are aware, however, in approaching this subject, that we are in a field of investigation where a multitude of opinions exist among those who have attempted to give us their views. The cause for this difference is obvious, and we trust will be made manifest in the following pages.

Many have derived their present views from early teaching, and have drawn their conclusions in accordance with that of their predecessors, supposing the sentiments advanced by them must be right, and would stand.

In pursuing this subject our inquiry should not be, "What have others believed in regard to this point," but the solemn inquiry should be before us continually, "What is truth?" In the midst of conflicting views we must take the Bible alone as a sure detector, as that which will discover unto us the truth.

Suppose a candid inquirer, desirous of knowing the way of righteousness and truth, goes forth to find the way, not understanding, perhaps, the true source from which it is to be derived. On meeting his neighbor A., he says: I have been dwelling on the structure and organization of the human body, (truly man is a wonder) and as I have looked at the wonderful inventions which the

mind of man has produced, I see he aspires to raise himself above his present position; can you tell me what his final destiny is to be?

A. Well, I have made up my mind that there is nothing beyond this life, and that the way is to make the best of this life, and enjoy the good things of the world, for death is an eternal sleep. This is a chilling reply, and our inquiring friend meditates upon all the miseries and disappointments attendant to a life in this world, and then replies in his own mind, "This cannot be," but still the truth alone he wishes to know. While the inquirer stands meditating upon these matters, B. joins the company, and warns him of the danger of leaving the Divine record, and declares to him, with positiveness, that what has been filling his ears is not the truth, for, says he, man is possessed of a principle called *soul*, or *spirit*, which is immortal, and must live after the body is dead; and so far is death from being an eternal sleep that it is the "gate to endless joys." Death is that which is finally to unhouse this *spirit*, that it may fly away to its own native realm, where it may enjoy the society of angels and kindred spirits. We drag out a miserable existence here, but death liberates us from all these toils, and introduces all men to a state of perfect bliss. God is a being of love and mercy, and in order fully to manifest those attributes, he will ultimately save all his creatures. While the idea is ringing in the mind of our inquiring friend, of the great mercy and love that would be manifest in the salvation of all men, C. joins the company, and says: Your meditation on a life of unrestrained pleasure and gratification, with the comforts of earth, and finally, when you are fit for its joys no more, a deliverance from all its cares and toils into the eternal felicity of heaven, is groundless. I wish you to remember that God has other attributes besides love; he is a God of justice, and cannot look upon sin with the least degree of allowance. God has a law, and sin is the transgression of that law, and in executing judgment, justice will be the attribute made manifest. If we wish to obtain eternal felicity we must confess our transgressions of that law to Jesus, who has died that he might be a propitiation for our sins; he was raised again from the dead for our justification, and is at the right hand of God, there offering his blood as a satisfaction of the claims of the law on all those who confess and forsake their sins.

The matter appears to our friend more consistent than the position of the first and second. But he inquires, "What will be our position, should we neglect to comply with the requirements laid down, and finally be found transgressors of the law of God?"

C. You were told the truth by B. on one point; namely, that man is possessed of a principle which must live eternally. The Bible says, "The wages of sin is death," which means they will eternally suffer pain in a lake of fire and brimstone. There they will writhe in torments, and fill the air with their blaspheming and wailing.

B. replies. Does not John say, [Rev. v. 13.] at a certain point of time in his vision, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Here it seems all created intelligences are praising God. Must it not be, when that point of time comes, that all men are happy, and that by some

means those *immortal spirits* you spoke of have then escaped from hell? Does not the position you have presented represent God as an unjust being, to torment his creatures eternally for a finite act?

At this point a fourth wishes them to take heed to his advice, and search well the Sacred Book, which will give us man's true condition, and at once harmonize the contradictions of A., and discover the untruthfulness of the sensual position of B., and show that God is not an unjust being, as represented by the position of C.

Dear reader, the positions of these first three are before the minds of the people, and in accordance with them the great mass are forming their conclusions in regard to religion. Satan, through his agents, (Thomas Paine and others,) has attempted to destroy the Bible, but still it stands firm. The great lines of prophecy there laid down, which have and are receiving their literal accomplishment, inspire faith in the minds of those who desire to believe. A host of spirits, professing to come from heaven, flock around us, which testify that the position of the second, above named, is truth; for they tell us that man in the future state progresses until he arrives to the highest state of happiness, and that finally all will be perfectly happy. A proud and populous Church, with their College-learned ministry, assert with all graveness that sinners must live in *eternal conscious misery*, and thus strive to carry out the position of C. The only reason assigned is, the soul is immortal.

With those who claim this position our dispute shall not be that their arguments are not logical, but that the basis from which their arguments are derived is a false one. If we stood with them, firm on their premises, we could not perhaps doubt their conclusions. If man had an immortal soul it would be perfectly natural to suppose that soul would live after the body was dead, and if it lived after the body was dead, that it was either in happiness or misery.

And in attempting to harmonize this position with scripture, we most certainly should arrive at the conclusion of the Universalist, reasoning as follows: If the soul, or man proper, be spiritual, and of a nature contrary to matter, it cannot be gratified or rewarded with matter, but must be rewarded in a spiritual state with spiritual things. Therefore the testimony, [Prov. xi. 31.] "The righteous shall be recompensed in the earth, much more the wicked and sinner," cannot refer to the final reward of the soul, but must be in reference to this life. And furthermore, theology at the present time informs us that man is not to exist here after this life. Then, if men are recompensed in this life, it must be for the righteous or unrighteous acts performed here. And, as a consistent individual, we should admit that after this life they would stand on an equal footing. And as John saw every creature in the universe praising God, we should conclude that at that point of time all were happy. But if the basis of this argument is false, of course our reasoning, being never so just, must lead to a false conclusion.

If in solving a problem in multiplication I state that twice 2 are 8, it is a falsehood, and although there may be no defect in the multiplications afterwards made, the result of my work will be false. So, if it is not true that man has an immortal soul man cannot have eternal misery, neither can all men enjoy eternal bliss, unless God is pleased to give them immortality.

The Bible does not once testify that the soul is

immortal, neither does it speak of immortal spirits. The word immortal is found in the Bible only once, and is then applied to God. [1 Tim. i, 17.] "Now unto the King eternal, immortal, invisible, the only wise God." By the frequency with which we hear the expression used in prayers, hymns and exhortations, we might suppose the Bible was filled with it.

The position that man has an immortal soul, has been urged in times past, ministers hardly thinking that it needed proof, as Bishop Tillotson, in his sermon, printed in 1774, admits, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible.

Holmes, a Methodist writer, in a work called Pure Gold, page 68, speaking of the immortality of the soul, says, "For what we know of this important truth, we are not so exclusively indebted to a written revelation, as for our information on some other vital elements of religious faith."

And when arguments have been presented in favor of the immortality of the soul, they are mostly those that arise from a wrong principle of interpretation. If words in the Bible are allowed to mean the same as when used in any other book, the doctrine of the immortality of the soul cannot be harmonized with the Bible. When the Bible states, "The wages of sin is death," the immortal-soul theory says, No, it is eternal life; that is, eternal conscious misery. If immortal in the Bible be allowed the meaning given it by Webster, ("Exempt from death; having life or being that shall never end,") then it cannot be applied to the soul; for, "The soul that sinneth it shall die;" Eze. xviii, 4. Either the soul is not immortal or death does not mean here as defined by Webster: Die—"To cease to live; to expire; to debase; to perish." Death in this text is made to mean eternal torments.

The beauty of Divine Revelation has been shut away from the minds of the common people, by their being taught, and supposing that the Bible does not mean what it says, or that the sense of the scripture writers is not contained in the scriptures themselves, but that they are mystical and have a hidden meaning. If this be a fact, we inquire, How shall we arrive at just conceptions of that word and its true interpretation? Oh, says one of the proud professors of our day, you go to Rev. Mr. A., Doctor of Divinity, he will enlighten your mind in regard to the matter. The second says, A. will not inform you aright; you must go to one of our Divines, and so all direct our attention in a different direction for an understanding of the word. They disagree among themselves, and thus are produced upward of 600 different sentiments of the present time. This grows out of the principle that the Bible does not mean what it says, but means something which is not conveyed to our minds by the literal reading of the text. If the position be true that the student of the Bible must first have a thorough knowledge of the theology taught in the College, before he can understand that book, then it would seem to the inquiring mind that the Bible, after all, was not the revelation of God's will, as it does not convey the idea of the author, but his meaning is to be found by the learning of the schools. If the Bible is the revelation of God's will to man, then his will is found in the book, and the book means what it says. We admit that figures are there used, and explained, but must claim that a plain statement should be understood the same as when made in any other book. We can form no just conceptions of God's character as revealed in the word, if this be not the truth of the matter. If God had revealed his will in such a manner that man cannot understand it, and then pronounced in that word condemnation and death to those who did not obey his will, we should at once conclude that he manifested none of the character the word represents him as possessing.

If the Bible is not a literal book, then we need another book, proceeding from the author of the Bible, explaining the revelation we now have, that we may have the will of God. If the Bible is the revealed will of God, there are no essentials in

it, but it is profitable, and is written for our learning. Says the prophet, "Things which are revealed belong unto us and our children forever."

The injunction of our Saviour is, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me, that ye might have life." John v, 39-40. What necessity of their coming to him, that they might have life, if they were already possessed of an immortal soul, and thus could not avoid living eternally? If they would come to him they might have life; the inference is, if they did not come they would not have life. "In them ye think ye have eternal life. Their idea might be, perhaps, that as they were natural descendants of Abraham, they should be partakers of all the benefits of the saints of God, and the blessings of his everlasting kingdom. And Christ, as recorded in another place, plainly rebuked them for holding such a sentiment, and tells them, greatly to their disquietude, "Ye are of your father, the Devil." He gives them to understand that their thoughts are wrong; that life is vested in him, and if they would obtain life they must come to him.

In Matt. xix we have an account of one who became interested in the great subject of eternal life, and came running to Jesus and says, "Good Master, what good thing shall I do that I may have eternal life?" "If thou wilt enter into life keep the commandments." This person seemed to feel the want of something which he did not possess: eternal life; and to obtain it something must be done. He must keep the law of the Lord, the commandments, for sin was the transgression of the law, and the wages of sin is death, the opposite of eternal life, and to obtain life he must come to Christ, (for the pardon of his sins,) and keep the commandments. But the advocate of the immortal soul theory is under the necessity of calling life in this text happiness. To suit them it would read, "If thou wouldst enter happiness keep the commandments. Happiness, it is true, will be enjoyed by them, but their reward is life." Thus, we perceive, their sentiments are not only not stated in the Bible, but they will not harmonize with the Bible. How often we bear professing Christians, in their prayers, asking God to "save deathless spirits from death," and then, fearing it would not be strong enough, they have it, "the death that never dies." How different their exhortations from that of Paul, [Rom. ii, 7,] to seek, by patient continuance in well-doing, for glory, honor, immortality. If we already possessed an immortal soul, it would seem inconsistent to exhort us to seek for immortality. 1 Tim. vi, 12, "Fight the good fight of faith, lay hold on eternal life." Verse 14. "Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall shew, who is the blessed and only Potentate, the King of Kings and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto." If God only hath immortality, what folly to talk about immortal souls, and all men having immortality.

Says the objector, "You believe the angels in Heaven are immortal don't you, and that the Bible represents them as undying? Yes. How then can it be that God only hath immortality, if angels are in possession of it? We answer, If you claim that angels sprung into existence in possession of this attribute, and that they have not received it from God, then you have a difficulty of your own making to harmonize; that is, how can it be that God only hath immortality if angels have it too. We wish to abide by the testimony of the word, "who only hath immortality." God is the great source of life and immortality. If any being ever has received or shall receive immortality, they must receive it from Him; and it is in His power to give or withhold it. Well, say you, He created angels immortal. That assertion, though often made, lacks proof. We understand that they were not created immortal, but incorrupt; they might in that state attain to immortality by obedience, without corruption, or by disobeying become subject to corruption. Well, say you, prove

that. 2 Pet. ii, 4. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Angels have sinned. What is to be done? They will be punished. How? "The wages of sin is death. But, say you, they can't die, because they are immortal. That is reasoning too much in a circle. We claim, then, that the angels above referred to, at least, can die, and therefore they are not immortal. But, say you, some are immortal now? Yes. How is that? Jude, verse 6, will explain, "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." From this we may learn who are to die: those who kept not their first estate. Was there a second estate for angels, the reception of which depended on keeping the first? Yes, and some must have proved faithful, and received it, or the text would not specify so definitely those "who kept not their first estate." Those who kept their first estate are, without doubt, now immortal, while those who sinned are subject to the vengeance of God, and must receive the wages of their sin, death.

But, say you, Christ is immortal. "He ever liveth to make intercession for us." If you claim that he was immortal prior to his mission on earth, he must have received that immortality from the Father, for he proceeded from the Father. "These things saith the Amen, 'The faithful and true Witness,' the beginning of the Creation of God." Rev. iii, 14. But had he been immortal when created, how could he have died? We do not wish to be understood that he was mortal, but that like angels, (only he stood in a higher sphere) he was incorrupt, and had it not been the plan of God that he should suffer "the just for the unjust," doubtless his existence in glory would have been eternal. He is now immortal, "a quickening, life-giving, spirit." But he became such by a resurrection from the dead.

Paul, in 2 Tim. i, 10, testifies concerning Christ, "who hath abolished death, and hath brought life and immortality to light, through the Gospel." How can it be said that life and immortality are brought to light through the gospel, if Adam and all his posterity have immortal souls. Why, says the objector, the gospel brought to light the fact that we have immortal souls. Prior to Christ's advent, death was looked upon as a state of darkness, and many of the writers of the Old Testament scriptures speak in a dark manner about the state of the dead; but Christ, through the gospel, has made it clear and plain that we have immortal souls. Is this your idea of the text? Why claim that Christ brought the doctrine of the immortality of the soul to light? It existed long before his first advent, but not with Scripture writers. But to understand how life and immortality are brought to light through the gospel, we will look at a gospel sermon on the subject. 1 Cor. xv, 1-4. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures."

Here Paul has stated the great facts of the gospel, which had then been fulfilled. This is the foundation work, from which certain benefits are to be derived by the obedient. He proceeds, verse 12, "Now if Christ be preached that he rose from the dead, how, say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." The first benefit he speaks of is the resurrection, and Christ's resurrection is claimed as a pledge of the resurrection of the saints. "But now is Christ risen from the dead, and become the first fruits of them that slept." The first fruit is always a sample of the harvest, and like the harvest; so if you get a description of either you may know the na-

ture of the other. The condition of those in the harvest is described, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. Verse 52, "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Here we learn that the harvest (resurrection) is the time when the saints receive immortality. Now, as we have the facts before us, we inquire, what about immortality is brought to light through the gospel sermon above alluded to? Every candid individual most certainly would answer that it is a boon to be received at the resurrection.

1 Tim., vi, 19. "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Then eternal life is to be laid hold of "in the time to come." According to Paul's testimony to his Corinthian brethren, the resurrection is the time when "this mortal must put on immortality." This is the time when "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Then those who have laid up a good foundation, (kept the commandments,) will lay hold on eternal life.

The theories of the present time teach us that at death the souls of all men go immediately to heaven, and are judged; those found worthy of heaven are permitted to remain, while the souls of the wicked are thrust down to hell, there to be tormented with fire and brimstone, and receive their punishment. At the time of Christ's second advent, the souls of the righteous, which have been happy in heaven, receiving their reward perhaps hundreds of years, are called together; then the souls of the wicked, which have been wailing in torments perhaps the same length of time, are summoned to appear before God. The several bodies which were tenanted by these souls while living here, are then raised from the dead, the souls are united with them, and again they stand before God. For what? We are informed the day has come that God appointed in which to judge the world, and these souls must there stand and receive their awful doom, or the welcome which will be given them to enter into the joy of their Lord.

What necessity is there of judging these persons at the resurrection, if judgment was passed upon them at death, and they have been receiving their reward or punishment for thousands of years? Can it be that an all wise being has made an oversight, and that they are judged again to detect errors that may have been made in the first sentence? Who would dare claim such a position?

But, we inquire, do the Scriptures state that men are judged at death? Paul testifies, [Acts xvii, 31.] "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Do not the Scriptures state, says one, that "It is appointed unto men once to die, but after this the judgment?" Would not this show that men were judged at death? If we were positive that this text applied to the first death, or the death men die in Adam, it would fail to prove that the men were judged while they were dead. It does not say they are judged as soon as they die, but after that point; how long after it does not state. We shall claim it is at the period of the resurrection; for there is where the Bible locates it. If the position were true that the wicked are judged at death, how can it be said, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished?" If they are judged at death, then we have been in the judgment since the first man died, and there would be no propriety in the Apo-

stle's pointing to a judgment day in the future; for men are being judged all the time. Paul "reasoned of righteousness, temperance, and a judgment to come."

If the day of death is the day of judgment, then the Lord preserves the lives of the wicked, for they are reserved (kept in store—Webster,) to the day of judgment. If the Bible taught that men were judged at death, then we should be compelled to admit that they went immediately to their reward or punishment; for the time of judgment is the time the saints are rewarded. See Rev. xi, 15. "The seventh angel sounded;" voices were heard declaring, among other things, the testimony of verse 18: "And thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." According to Luke xiv, 13-14, they are not rewarded until the resurrection. "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." And, as we have already quoted, the wicked are reserved to the day of judgment to be punished. Job says, [Chap. xxi, 29, 30,] "The wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath." They are brought forth from their graves.

But, says one, these texts you have been quoting all apply to the body; you do not believe the soul is without reward from death to the resurrection, do you? Most certainly: you would not admit that any part of the body was conscious, but claim that it is the immortal soul. We do not find the testimony that man is possessed of any such principle that can exist separate from the body, and that is not dependent on a connection with the body for its existence.

Says the objector, I think the strong desire we have in us for life, and which leads us to manifest so much care in preserving our lives, proves the soul to be immortal. No desire springs up in the heart of man but what can be gratified with that which it reaches out for; in other words, no desire would be placed there that could not be gratified. It would represent the author of our existence as imperfect if this were not the case.

In reply, we admit it to be a fact, that there is implanted in man a strong desire for life; but we do not suppose this to be evidence that we already have immortality stamped upon us, but it would rather seem to show to our mind that we have not obtained it as yet. The objector states that there is no desire implanted in man but what can be satisfied by something in nature. Why not state, that cannot be satisfied by what he already possesses? A person is not very apt to manifest a very strong desire for what they already possess. All men desire happiness, but does this prove that all men are perfectly happy? Not at all, but rather that they are not happy. But can all men be happy? If they will take heed to the means God has appointed to secure happiness. Merely the desire will not secure to them happiness, but they must put forth an effort, and use the means in their power to ameliorate their condition. Many desire riches, but it does not necessarily follow that all are rich, or that all will be rich; yet riches are in the world, and can be obtained by them if they rightly lay themselves out for the work. So with the desire men have for life, and the great care they manifest to shun danger; instead of proving that they are immortal, it proves that they are mortal and exposed to danger; one object of this desire being implanted in them is that they may be cautious and protect their own life, which "is even a vapor, that appeareth for a little time, and then vanisheth away." James iv, 14. Men desire to live eternally, and they can if they put forth an effort and employ the means God has appointed to secure eternal life. "If thou wilt enter into life keep the commandments." We conclude this strong desire for life is implanted in us to encourage us to move out and improve the means set before us to secure eternal life. In this drowsy world of temptation, God had not only held out

before us the promises of the glories of that blessed state of those who will have life eternal, (they will see no sorrow, pain, sickness, or death,) but within us he has placed that strong desire for life, which should cause us to flee the corruptions which are in the world, and cleave close to him and his word, that we may secure life.

The Apostle represents the christian as living "in hope of eternal life, which God, that cannot lie, promised before the world began." Titus i, 2. Hope—"A desire of some good, accompanied with at least a slight expectation of obtaining it, or a belief that it is obtainable."—Webster. While eternal life remains a matter of promise, we do not possess it, and when we come in possession of it we need no longer hope for it. "What a man seeth, why doth ye yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii, 24, 25. How long shall we wait for it? We conclude, till the judgment and the resurrection, the time of which God hath appointed. And Job says, "All the days of my appointed time will I wait, till my change come." This change is from mortal to immortality at the resurrection. No, says one, this is his dissolution he refers to, when he should change this mortal state for a higher state, and his spirit free should fly away and dwell with angels. If this be the case, then the day of man's death is appointed, but the scriptures reveal no such idea. We will let Job's testimony answer the case as to what he refers. "If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. And where is now my hope? as for my hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." Job xvii, 13-16.

But, says the objector, does not Solomon say, [Ecc. xii, 7,] "Then shall the dust return to the earth as it was; and the spirit shall return unto God, who gave it?" Does not this text show that there is a spirit which exists after the body is dead? If so, may it not be the immortal soul, of which we have been speaking?

If it be claimed that this text proves the existence of the spirit after the body is dead; we reply, it cannot be shown by the language of the text before us whether that spirit is conscious or unconscious, happy or miserable, separated from the body. If we should admit that it proved the existence of the spirit, it simply states that that "spirit returns to God, who gave it." The text speaks of the spirit God gave in a familiar manner, as though all would understand perfectly well what was referred to. We conclude there must be testimony in the divine record of man's creation, that will enlighten our minds as respects the spirit God gave. If it is some spirit which has been given since that time, it cannot be any part of man, and thus cannot be an immortal soul. Before passing to give an exposition of this text, we shall examine the scripture account of man's creation, to discern whether God did endow man with an immortal soul.

The first mention made of man in the Bible is in the account of the labor of the sixth day, Gen. i, 26, "And God said, let us make man in our image, after our likeness; and let them have dominion, &c." Verse 27, "So God created man in his own image, in the image of God created he him; male and female created he them." What is meant by saying God created man in his own image? According to the faith of the Church, it cannot be that literally man was made in the form of God; for the Discipline states, "There is but one living and true God, without body or parts," and some say without passions. If this be the case, then man's being in the image of God, must have some other explanation, than that his form was like God. It has been claimed that this was a moral image; that is, man was formed with a character like God; and as God is immortal, man, to be like him morally, must also be immortal. Moral pertains to character. Although the word states, God pronounced all his work very good, yet man, as we shall show, was left to form his own character.

But in carrying out this matter we wish to inquire further in regard to man's creation. Gen. ii, 7 states, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a *living soul*." If the image of God referred to in chapter first is a moral image, then the dust of the ground was in the *moral image* of God. Man was in the image of God before the breath of life was breathed into him; afterwards he is called a *living soul*. We see at once that this image of God in which man is formed cannot be a moral image; for it would involve the absurdity that inanimate matter possessed a character like God. If it be a fact that man was made literally in the image of God, we have been taught wrong in regard to the nature of that God.

[To be Continued.]

## THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, SEPT. 4, 1855.

### At Home.

WE reached home the 30th ult., having been absent from the Office eleven weeks. One great object of this visit—the restoration of health—is partially obtained. Too many hours of most wearing care in the Office when at home, and too frequent, and too lengthy speaking when from home, for several years, brought us near the grave; but with a proper amount of care and toil with the blessing of God, we hope to enjoy a comfortable state of health. Our remaining energies are most solemnly dedicated to the precious cause of truth. The thought that we should be compelled to leave the work has been most heart-rending.

On this late tour we have had the privilege of presenting Bible truth to many at the several Tent-meetings, and the pleasure of mingling with the pure in heart, in social and family worship. How cheering to worn pilgrims is the welcome home with those of like precious faith! How refreshing are the fervent supplications which go up to God from kindred spirits when bowed around the altar of prayer for their success. We feel indeed unworthy of the sympathy and care of the many dear friends with whom we have recently met. God grant that they and we may so pursue our pilgrimage as finally to meet with the 144,000 on Mount Zion.

### Visit to Maine.

AFTER leaving the friends at Topsham, we visited our parents at the old home farm in Palmyra. At the age of about seventy years, they have a good share of physical and mental strength. They are established in the fundamental principles of the Advent faith; such as, The personal Advent of Christ; the Kingdom of God on the renewed earth; and the two resurrections: one at the beginning and the other at the close of the seventh millennium. They are also convinced that divine testimony is on the side of the Sabbath. They desire to see a more fertile soil, and to spend the rest of their days in a milder climate, free from the cares of the old farm home, where they have toiled forty-five years, that they may be free to investigate more fully and obey Bible truth. God grant that this may be their lot in this world, and the inheritance of the saints their portion in the world to come.

Our visit with parents and friends was most pleasant. There in the very room where we heard the voice of prayer the first nineteen years of our life, we bowed to pray with parents and child, around that family altar that had stood more than forty years. There as we looked back over the long years of boyhood, when blest with praying parents, and the visits of good old-fashioned, plain, spiritual preachers—men of God—we could judge of their worth. But few children prize such blessings as they should. But some in riper years, after feeling the chills of a cold, prayerless world, when years of care roll on rapidly, can look back, and estimate their real value.

Sabbath, Aug. 11th, we met with the church in Hartland. Here we found quite a number holding fast the truth. We were blest in meeting with them, and we trust they were refreshed and profited. First-day afternoon, we spoke to a good congregation at East Pittsfield. In this place about a dozen souls embraced the Sabbath last Winter.

There is a chance to do good in Maine. Not, perhaps, where the message of truth has been given; but there are many places in that State where the people were thoroughly aroused on the Advent question, and many believed, which should be entered. Tents should go in such places, we think, rather than over the old ground where the people have decided as to the message. We think many of the Timeists in Maine can now be reached. Brn. in Maine are inquiring after Bro. Barr. It is thought that he, or some other brother, can labor to good advantage in that State, mostly in new places, this Fall and the coming Winter, and that he should have a quantity of Tracts from the Tract Fund to assist on such a mission.

### The Office.

WE are happy to say that the Brethren in Michigan cheerfully take upon themselves the responsibilities of the Review Office. They will probably move it to that State this Fall. Brethren in Vermont are willing and ready to do the same, but regard Michigan to be more the center of the future field of labor, and are willing that the Press should be established in that State. The Review will probably be issued weekly after the Press shall be established at Battle Creek, Michigan. It will be our duty and privilege to be freed from the Office at present, at least. God has raised up others who are better able to conduct the Review, and bear these burdens than we are.

### Going West.

MANY of our Eastern Brethren think of moving West. We would say that the West is a wide and promising field for those of experience, who wish to do good in spreading the truth. The advancement of the cause of truth should be the great object with all believers. A good brother in Vermont, when speaking of going West, said that he should not wish his brethren who might go from the East to settle by him, but to settle 40 miles apart, and in each place raise the standard of truth, and make a home for the traveling servants of God.

With such views and feelings, we would say to those dear brethren in the East who think of going West, Go in the name of the Lord, and may your endeavors to raise the standard of truth in the great West be blest of the Lord.

### Meetings in Saratoga Co., N. Y.

In company with Bro. Sperry, I have just returned from West Milton, where we held meetings on Sabbath and First-day, Aug. 11th and 12th, and 18th and 19th.

The meetings held on the 11th inst. we trust were of profit to those present, though we had but few to speak to, as we did not arrive there in time to circulate the appointment extensively. On the 12th we held one meeting in a meeting-house at Rock City. A goodly number were present, and we had a free time in presenting the subject of the Sabbath.

On the 18th and 19th our meetings were held in a retired and beautiful grove. Here we felt the Spirit of God rest down upon us freely, and enjoyed much of its presence while proclaiming the glorious truths of the last solemn message of mercy. On First-day quite a number were present to hear. They listened with deep interest to three discourses, and there was not the least disposition on the part of any one to disturb us or the congregation. Some came to this meeting from Greenfield (an adjoining town) among whom was one friend who is a believer in the Advent faith. This friend evidently came to hear, and so urgent was the request for us to go the next day to Greenfield, and hold a meeting, that we felt compelled to do so.

At this place we found four friends who still continue to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Our interview with them was sweet and encouraging. We held an evening meeting there. Several of the friends were present, and listened with interest to the word spoken. As the meeting closed and we took the parting hand, and witnessed the falling tear, we felt grateful to God for this privilege with the friends in this place. May the Spirit of God guide into all truth, and save them with the redeemed. A. S. HITCHINS.

Panton, Vt., August 24, 1855.

### TENT MEETINGS.

Since our last communication, published in the Review of August 7, we have been holding meetings in Springfield, Mass., Berlin and Middletown, Ct.

Our meetings in Berlin continued over two Sabbaths. The weather was very favorable, so that both First-days quite a number came to hear, and some appeared anxious to know the truth. At our first meeting a colored preacher from Upper Canada attended, and added his testimony in favor of a closer walk with God. He is lecturing in the State of Connecticut, to obtain means to ameliorate the condition of our oppressed countrymen, escaped from the slave power of our boasted land of freedom, who have found a refuge from their cruel bondage in the British dominions. When about to leave he declared himself fully settled in the belief of the Sabbath of the Lord our God, and said he should teach it. He was supplied with a few such hooks as he desired, and said he should pass through Rochester, N. Y., on his way to Canada, and call at the office for the Review. Thank the Lord, that he is qualifying teachers who have influence with this class of our fellow men who are now free; and have the privilege to keep the weekly Sabbath of the Bible when they hear it taught.

At our second meeting in B. a young man came out fully decided to keep the Lord's Sabbath, and walk in all the ordinances of the Lord's home, blameless. Some others were also deeply interested, and came for books, to still further enlighten their minds on our position. In accordance with the command of the great head of the church, three were baptized, henceforth to walk in newness of life.

In answer to prayer the Lord healed the sick, strengthened and refreshed the living members of the church, and encouraged us to still labor on for the salvation of precious souls. All praise to his holy name.

On the 17th inst. we pitched our tent in the city of Middletown, on the Connecticut river, and held meetings on Sabbath and First-day, 18th and 19th. How perceptible the difference between a city congregation and one in the "highways and hedges." The first so much more prejudiced against the truths connected with the doctrines of the second advent than the latter.

The parable of the three invitations to the great supper, in Luke xiv. 16-24, given by our Lord, answering to, and in agreement with, the three angels' messages in Rev. xiv. 6-12, makes this all clear; viz., the third and last invitation answering to the third angel's message, is to be proclaimed in the highways and hedges; the preceding invitation, answering to the second angel's message, in connection with a cry at midnight, having already been given in the streets and lanes of the city, that is in the midst of the professed organized churches, where God's people were to be found. But before the third invitation closes, the loud cry of the third angel's message will gather God's people from every section of the wide-spread harvest field, that his house may be filled.

We would not be understood by the above that all our hearers were prejudiced against our position, for some we learn are much troubled about keeping the Lord's Sabbath, and walking in all the ordinances of the Lord, blameless. We have hope that they will now decide to keep all the commandments of the Lord. The Church have kindly cared for our wants, and aided us much by their efforts to sustain and carry forward the meetings. Bro. and Sr. Belden opened their house to entertain the Brethren for two successive meetings in B. Bro. and Sr. Chamberlain, of Middletown, opened their doors for all the lovers of truth. In our praying seasons we have heard their thanks and praise to God for aiding, strengthening and greatly blessing them in the performance of their respective duties, and how glad they were to have the people of God come in with them, and partake of what their homes afforded.

This we have also noticed in the several places where we have held tent meetings this season. The message is God's. It is his last work! It would be marvelous indeed if he did not bless his self-sacrifice.

The people, who were endeavoring to carry out the work he has laid out before them. He has, and still does, and will, bless all who willingly work to promote his cause. There are two other places in Connecticut to which we are invited to give the message, by men not with us in the truth. We go, believing that God will also bless them for opening a door for their neighbors to hear and judge for themselves.

JOSEPH BATES.

Middletown, Ct., August 21, 1855. E. L. BARR.

#### Communication from Bro. Cottrell.

DEAR BRO. WHITE:—The Lord is opening the way for the spread of the truth in this vicinity. Last First-day there was a discourse delivered to a large congregation at the Disciples' house in Clarence, on the subject of the seals, trumpets, and vials of the book of Revelation. The speaker took the position that the seals have all been opened, the trumpets all sounded, and that we are living under the sixth vial, when the nations will be gathered to the battle of the great day of God Almighty; that the prophetic history contained in the twelfth and thirteenth chapters was all in the past, and that the place that we occupy is in the sixteenth chapter, where it is said, Behold, I come as a thief. This coming of the Lord, he thought, might mean his coming in his providences, in the fulfillment of these predicted judgments upon the nations, and he thought *all Europe* would be involved in war. And though the wrath of God upon the nations was to be filled up, completed, finished, in these seven vials, yet he seemed to see no danger this side of the Atlantic. It seemed that he had forgotten that Jeremiah had said that all the kingdoms of the world that are upon the face of the earth, should drink of the wine cup of the wrath of God. Chap. xxv. For all that he said, his hearers might think that "this wicked, ambitious, idolatrous, Sabbath-breaking and slave-holding nation" (to use the words of K. D. Nettleton,) might escape.

As to the coming of the Lord, it might be soon or it might be many years in the future. He trusted that he and his brethren were prepared for that event now, or would be, whenever it shall come. And though he fully believed that we were under the sixth vial, yet he was very careful not to excite the fears of his audience. Said he, "I am not an alarmist." He knew not whether Christ would come literally and reign, or we should have a thousand years *spiritual* reign.

Now, I have not a word to say against this man; he is a stranger in this place, and he may be one that loves our Lord Jesus Christ in sincerity. Perhaps he is seeking for the truth as for hidden treasure. But this I am confident of, that he is not one that the Lord has called forth by the prophet Joel to preach to the people that the battle of the day of the Lord is immediately impending. He is too fearful of alarming the people. The Lord says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble." Why, what is the matter? "For the day of the Lord cometh; it is nigh at hand." When my friend gets this commission he will not so careful not to alarm the people.

The Lord is over-ruling all things for the good of his people, and for the spread of the third message. The subject of the prophecies is being agitated; the spirit of inquiry is in the minds of the lovers of truth, and it will not be satisfied with anything but the truth. It will not be hard to convince the candid that this government has something to do in the fulfillment of the prophecies that relate to the last days. That the vials of wrath containing the seven *last* plagues are the wrath *without mixture* threatened by the third angel; and consequently not one of them can be poured out till Mercy has ceased to plead, and probation is ended.

Oh, Lord! speed on the message, and seal thy servants before the day of wrath shall come—before the four winds are loosed, and the great day of his wrath is come, when none will be able to stand but those that have the sign of the living God in their foreheads.

R. F. COTTRELL.

Mill Grove, N. Y., Aug. 28th, 1855.

#### Communication from Bro. Curry.

DEAR BROTHER WHITE:—I have been shaping my business for the last year, since I saw the light on the Sabbath of the Lord, to devote my time to the work of preaching the word. I have been hindered some by the ill health of my family. I now am in the field, and hope to be until the Lord finishes his last work of mercy to a fallen world. I have just been to Windsor, to visit for the first time the little flock who came into the faith last winter, under the faithful labors of our beloved brother, J. B. Frisbie. At the time they received the truth they had only a very few discourses, yet they are fully established on the Sabbath, and most of them are clear on the Life and death, yet they have not heard, as yet, a discourse on that subject. I found them steadfast, having the unity of the spirit in the bonds of peace. They are all intelligent believers, and well prepared to give a reason of their hope. The brushings that they have passed through, some of which have been noticed in the *Review*, have only fortified them on the rock of truth, and convinced the candid part of community that they have the truth of God for their foundation.

I gave them a discourse on Baptism, touching the design and importance of that institution. They saw the force of the truth, and four of them obeyed the Lord in baptism; others will doubtless follow their example soon. We had a joyful time in obeying the Lord, in attending to this institution of his word. The brethren journeyed with me on my way some miles on Monday morning, to the Grand River's bank, where, after singing and prayer they put on the Lord Jesus Christ by baptism. They returned rejoicing, while I went on my way to carry the word of life to others. May the Lord preserve us all unto life eternal.

MANNING CURRY.

Delhi, Mich., Aug. 21, 1855.

#### The General Conflagration.

We are informed, in the Sacred Oracles, that a period is approaching, when "the elements shall melt with fervent heat, and the earth, and the works that are therein, shall be burned up. Science has ascertained certain facts in the constitution of nature, which lead us to form some conception of the *manner* in which this awful catastrophe may probably be effected, and also of the ease with which it may be accomplished, when the destined period shall have arrived. It was formerly stated that the atmosphere, or the air we breathe, is a compound substance, composed of two very different and opposite principles, termed *oxygen* and *nitrogen*. The oxygen, which forms about a fifth part of the atmosphere, is now ascertained to be the principle of flame; a lighted taper, immersed in this gas, burns with a brilliancy too great for the eye to bear, and even a rod of iron or steel is made to blaze under its energy.

The modern infidel, like the scoffers of old, scouts the idea of the dissolution of the world, and of the restitution of the universe. "because all things continue as they were from the beginning of the creation; not knowing the Scriptures, nor the power of God;" and not considering the principles and facts in the system of nature, which indicate the possibility of such an event. But, from the fact now stated, we may learn how easily this effect may be accomplished, even in conformity with those laws which now operate in the constitution of our globe. For should the Creator issue forth his almighty fiat—"Let the nitrogen of the atmosphere be completely separated from the oxygen, and let the oxygen exert its native energies wherever it extends;"—from what we know of its nature we are warranted to conclude that instantly a universal conflagration would commence throughout all the kingdoms of nature—not only wood, coals, sulphur, bitumen, and other combustible substances, but even the hardest rocks and stones, and all the metals, fossils, and minerals, and water itself, which is a compound of two inflammable substances, would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe, and change its present aspect into that of a new world:—at the same time all the other laws of nature might still operate as they have hitherto done since the creation of the world.

I do not mean positively to assert that this is the agent which the Almighty will certainly employ for accomplishing this terrible catastrophe, (though we think it highly probable,) since Infinite Power is

possessed of numerous resources, for accomplishing its objects, which lie beyond the sphere of our knowledge and comprehension. But I have brought forward this fact to show with what infinite ease this event may be accomplished, when Almighty Power is interposed. By means of the knowledge we have acquired of the constitution of the atmosphere, and by the aid of chymical apparatus, we can perform experiments on a *small scale*, similar in kind, though infinitely inferior in degree, to the awful event under consideration. And, therefore, we can easily conceive that He who formed the expansive atmosphere which surrounds us, and who knows the native energy of its constituent principles, may, by a simple volition, make that invisible fluid, in a few moments, the cause of the destruction of the present constitution of our world, and, at the same time, the means of its subsequent renovation. For, as fire does not annihilate, but only changes, the forms of matter, this globe on which we now tread, and which bears the marks of ruin and disruption in several parts of its structure, may come forth from the flames of the general conflagration, purified from all its physical evils, adorned with new beauties and sublimities, and rendered a fit habitation for pure intelligences, either of our own species or of another order. For, though the "heavens," or the atmosphere, "shall be dissolved, and the elements melt with fervent heat;" "yet," says the Apostle Peter, "we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." Whether, after being thus renovated, it shall be allotted as the residence of the redeemed inhabitants of our world is beyond our province at present to determine. But if not, it will, in all probability, be allotted as the abode of other rational beings, who may be transported from other regions, to contemplate a new province of the divine empire, or who may be immediately created for the purpose of taking possession of this renovated world. For we have reason to believe that the energies of creating power will be continually exerted, in replenishing the boundless universe, throughout all the ages of infinite duration, and that no substances or worlds which God has created will ever be suffered to fall into annihilation—at least that the original atoms of matter will never be destroyed, whatever new forms they may assume, and however varied the combinations into which they may enter.

[Thos. Dick, LL. D.]

#### A Preliminary Inquisition.

Whether a dream or an imaginative reverie, it is not important to determine, but methought I stood in a large church structure, crowded with anxious spectators, eagerly intent, as it would seem, on some solemn procedure which was about to commence. Two personages of commanding appearance occupied a raised platform, one of whom, as I soon learned, was the representative of the World, and the other, with angelic countenance, the representative of the great Head of the Church. After a breathless silence of some minutes, the latter arose, and addressing the assembled congregation, said, "Ye who are here congregated have all publicly professed discipleship to my Divine Master; and as he who stands by my side has put in a claim to the service and allegiance of some here present, I have been commissioned to test his claim according to the rule of righteousness. All, therefore, will prepare for the investigation which is to follow." Each one, in his order, was then called by name, and after close scrutiny a verdict was pronounced, and agreeably to this the individual took his position on the right or left of the platform, as belonging to Christ or the world. A specimen only of these examinations can be given, and yet they may answer for the whole.

A. B. was called up. Had been a professor for ten years, and the father of a large family; did not believe that paternal influence should be used to constrain children to read the Bible, learn the catechism, and attend church; children should be permitted to exercise their own liberty in such matters; was accustomed, however, to require strict attention in them to their worldly duties; had never established family prayer, because it was not convenient, and had known some who were very strict in such matters, while they were no better than they should be; did not think he should be questioned as to his attention to secret prayer, as that was nobody's business but his own; his motive for becoming a member of the Church was because he considered himself as good a Christian as any around him.

"I claim this man," said the world's representative; and, as there was no objection, he was placed on the left side.

C. D. was then called. He had been a professor from youth; was a merchant, in fair business; made it a point to attend Church once on the Sabbath, and

considered it right to rest or take recreation in the afternoon; thought that too much religion unfitted a man for worldly occupation; had never been guilty of any great sin; he did, indeed, get his letters from the post-office on a Sabbath, as they might contain some important information; had sometimes travelled on a Sabbath, when the claims of business seemed to require; did not make it a practice to read newspapers on that day, but would occasionally do it on the arrival of a foreign mail; thought himself bound to attend to business strictly, that he might provide for his family; would take advantage in making a bargain, as it was the way of business men, and was considered as an evidence of shrewdness.

"I claim him," said the world's representative. "The claim is admitted; let him take the left hand."

E. F. was summoned. Had been a professor for forty years; was not sixty years old; had, by industry and business tact, accumulated a large fortune; wished to leave his children in independent circumstances; denied that he was prodigal, although his position required him to live handsomely and make as much show as his rich neighbors; did not give much to religious objects, as he did not think he was bound to give the fruit of his labors to others; had not much opinion of missionary and such like societies, and thought it foolish to expend so much money upon them; paid his pew rent regularly, and thought that was all that should be required of him.

"I claim him," said the world's representative; "pass to the next."

G. H. was a very old man, and rich withal; considered himself a pattern of prudence; had never expended a farthing unnecessarily even on himself; had no family to provide for; was chiefly occupied in finding out investments for his money; by care and economy had struggled from a poor boyhood to a rich manhood; never gave anything in charity, but intended to leave his money for benevolent objects.

"I claim him," said the world's representative; the claim admitted.

L. J. was called. Was the mother of a family; devoted herself to her children, in introducing them into the best society; had no opinion of puritanical preciseness; indulged her children in all innocent amusements, such as parties, dancing, operas, and the theatres—could see no harm in it; had had her own pleasure in her younger days, and was not averse to occasional participation still; considered her hope of heaven as good as any of her neighbors.

"I claim her," said the world's representative; claim admitted.

K. L. was called forward. Was devoted to literary pursuits; his life had been without a blemish; avoided time-consuming amusements; listened to a sermon with pleasure, when it was logical and eloquent; believed in the Christian religion; was chiefly anxious to secure literary fame; sometimes felt envious of the successes of others; acknowledged that literature had more charms for him than religion.

Claimed by the world's representative, and claim admitted.

M. N., O. P., Q. R., and others of the same class, were called forward, when it appeared that they were men and women against whose outward conduct nothing could be alleged; they attended church with considerable punctuality, and were thrifty in the management of their secular concerns; but, on close examination, it appeared that their notions of religion were only superficial, and that they had no conception of a religion which consisted in a holy and daily walk with God. These seemed much surprised when they were adjudged to belong to the world.

S. T. was the next in order. She seemed much abashed and downcast; feared she had no religion; was daily examining her heart by the word of God, and could see little but her own defects. She very frequently besought God in her closet to reveal his Son in her, and although she thought she loved Christ, yet she was grieved that she did not love him as she ought; she still hoped, however, that he would not leave her to perish, for he was the only Almighty Friend she wished to appeal to.

"Enough," said Christ's representative, "I put in a claim for this humble woman," and the world's representative had not a word to say.

U. V. was a man of bright countenance. He said he had nothing to say in his own behalf, except this; that he had fled to Christ as his life, his strength and his righteousness, and that it was his pleasure to serve him with the fullest purpose of his heart.

The world's representative had no claim to put in here.

W. X. and Y. Z. were found also to be professors, who lived consistently, worked the works of righteousness, lived lives of prayer, set not their affection on earth but on heaven, and were claimed as the true property of God.

Here I awoke from my reverie, and thought seri-

ously on the last great day of accounts.—*Presbyterian.*

#### Eloquent Extract.

THE brightness of the brightest names, pales and wanes before the radiance which shines from the person of Christ. The scenes at the tomb of Lazarus, at the gate of Nain, in the happy family at Bethany, in the "upper room" where he instituted the feast which should for ever consecrate his memory, and bequeathed to his disciples the legacy of his love; the scene in the garden of Gethsemane, on the summit of Calvary, and at the sepulchre; the sweet remembrance of the patience with which he bore wrong, the gentleness with which he rebuked it, and the love with which he forgave it; the thousand acts of benign condescension by which he well earned for himself from self-righteous pride, and censorious hypocrisy, the name of the "friend of publicans and sinners;" these, and a hundred things more, which crowd those concise memorials of love and sorrow with such prodigality of beauty, and of pathos, will still continue to charm and attract the soul of humanity, and on these the highest genius, as well as the humblest mediocrity, will love to dwell.

These things lisp infancy loves to hear on its mother's knee, and over them age, with gray locks, bends in devoutest reverence. No, before the infidel can prevent the influence of these compositions, he must get rid of the gospels themselves, or he must supplant them by fictions yet more wonderful! Ah! what bitter irony has involuntarily escaped me! But if the last be impossible, at least the gospels must cease to exist before infidelity can succeed.

Yes, before infidels can prevent men from thinking as they have ever done of Christ, they must blot out the gentle words with which in the presence of austere hypocrisy, the Saviour welcomed that timid guilt that could only express its silent love in an agony of tears; they must blot the words addressed to the dying penitent, who, softened by the majestic patience of the mighty sufferer, detected at least the monarch under the veil of sorrow, and cast an imploring glance to be "remembered by him when he came into his kingdom;" they must blot out the scene in which the demons sat listening at his feet, and "in their right mind;" they must blot out the remembrance of the tears which he shed at the grave of Lazarus—not surely for him whom he was about to raise, but in pure sympathy with the sorrows of humanity—for the myriads of desolate mourners, who could not, with Mary, fly to him and say, "Lord, if thou hadst been here, my mother, brother, sister had not died!" they must blot out the record of those miracles which charm us, not only as the proof of his mission, and guarantees of the truth of his doctrine, but as they illustrate the benevolence of his character, and are types of the spiritual cures his gospel can yet perform; they must blot out the scenes of the sepulchre, where love and veneration lingered and saw what was never seen before, but shall henceforth be seen at the end of time—the tomb itself irradiated with angelic forms, and bright with the presence of him "who brought life and immortality to light;" they must blot out the scene where deep and grateful love wept so passionately, and found him unbidden at her side, type of ten thousand times ten thousand, who have "sought the grave to weep there," and found joy and consolation in him, "who, though unseen, they loved;" they must blot out the discourses in which he took leave of his disciples, the majestic accents of which have filled so many departing souls with patience and with triumph; they must blot out the yet sublimer words in which he declares himself "the resurrection and the life"—words which have led so many millions more to breathe out their spirits with child-like trust and to believe, as the gate of death closed behind them that they would see him who is invested with the "keys of the invisible world," who opens and no man shuts, and shuts and no man opens, letting in through the portals which lead to immortality the radiance of the skies; they must destroy these and a thousand other such things, before they can prevent him having the pre-eminence who loved, because he loved us, to call himself the "Son of Man," though angels call him the "Son of God."

It is vain to tell men it is an *illusion*. If it be an illusion, every variety of experiment proves it to be inveterate, and it will not be dissipated by a million of Strausses, Newmans! *Probatum est*. At his feet, guilty humanity, of diverse races and nations, for eighteen hundred years, has come to pour forth in faith and love its sorrows, and finds there "the peace which the world can neither give nor take away." Myriads of aching heads and weary hearts have found, and will find repose there, and have invested him with veneration, love and gratitude, which will never, never be paid to any other name than His.

[*Defense of Eclipse of Faith.*]

#### Nothing Lost by Prayer.

WE know not the secret history of this world's mightiest transactions and its proudest monuments; but from the little that we know, we can affirm that the men who have prospered best are the men who have taken time to pray. It was to prayer that Henry IV. of France ascribed his crown, and Gustavus owed his victories. The father of the modern fine arts was wont, before he began any new composition, to invoke his inspiration who in other days taught Aholiab; and the Goliath of English literature felt that he had studied successfully when he had prayed earnestly. And what Michael Angelo and Milton and Johnson found so hopeful to their mighty genius cannot hinder us. You have read in our own history of that hero who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and like a swooping falcon he had vanished from their view. The broken buckle would have left him on the field a dismounted and inglorious prisoner. The timely delay sent him safely back to his huzzaing comrades. There is in daily life the same luckless precipitancy and the same profitable delay. The man who, from his prayerless waking, hounces off into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not marvel if, in his hottest haste, or most hazardous leap, he be left inglorious in the dust; and though it may occasion some little delay beforehand, his neighbor is wiser who sets all in order before the march begins.

A CHRISTIAN'S CREDENTIALS.—What are they? Not the blossoms of a fair profession, but the ripe and mellow fruit of God-like actions. Cornelius' prayers and alms came up as a memorial before God—not his prayers alone, nor his alms alone, but his prayers and alms. Beautiful conjunction. Piety towards God, and an active charity towards all mankind; the twin personifications of vital, saving piety. Salvation is of grace, not of merit, not of works lest any man should boast. But faith, without works, is dead. It is like an index, without a book; like hands, without a clock; like sails, without a ship; like a tree with nothing but dry and withered branches. Professed disciple of Christ, to prove thy discipleship genuine, thou must surround thyself with widows, whom thou hast comforted—with orphans, whom thou hast succored—with the ignorant, whom thou hast instructed—with the wandering, whom thou hast reclaimed—with the hungry, whom thou hast fed—with the naked, whom thou hast clothed—with the sick, whom thou hast visited. *These are thy trophies!*

#### How to Interpret the Bible.

"THE grand rule of interpreting, or explaining the Bible, is, to let the Bible mean as it says. It is a revelation from God, designed for the use of all classes of people. It would be an impeachment of the divine wisdom, to suppose the meaning of any part of it to be so dark and obscure, as not to be adapted to answer the end for which the Holy Spirit dictated it to the inspired penman. Timothy, from a child, had known the holy Scriptures; and why should it be supposed that other young persons should not be able to know them as well as he? To ascertain what any passage says, consider what the words mean, according to their common acceptation, and according to their usage elsewhere in the Scriptures; if they have more meanings than one, consider their connection and subject of discourse; and then conclude that the plainest and most obvious sense of the words, when used in such a connection and on such a subject, is most likely to be the true sense in the passage before you."

#### "Feeling for the Pillars."

WHEN Luther was at Coburg he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed this arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them. And because they cannot touch them, they stand trembling, and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus Luther illustrated the faith of his own soul, and wished to inspire others with the same strong confidence in God.

## My Bible.

Holy Bible! precious volume!  
Thou art ever dear to me;  
Sweets I glean from every column,  
What can be compared to thee?

In the hour of keenest sorrow,  
Oft thou'st whispered peace to me;  
Joy I from thy pages borrow,  
When no human help I see

Thou in health hast been my portion,  
In distress sustained me;  
In my moments of devotion,  
How I love to dwell on thee!

When the flowers of earth are fading,  
While her pleasures from me flee,  
Or, by friends I am forsaken,  
Consolation flows from thee.

For thou tell'st of ceaseless pleasures,  
Fadless flowers in store for me;  
Endless joys—enduring treasures,  
If I'll be advised by thee.

Richest of all earthly treasures.  
Book of truth—thou art to me;  
Thou afford'st the sweetest pleasures,  
Nought can be compared with thee!

(Selected.)

## COMMUNICATIONS.

From Bro. Meacham.

DEAR BROTHER:—Nothing rejoices me so much as to hear from the "little flock" scattered abroad; to hear of their joys, their sorrows, their happy deliverance, and the advancement they are making in the cause of Christ. Brethren, press on. Soon you will lay off your armor and receive the laurels from your Captain, in honor of the victories won, and the achievements you have made in the battles of the Lord. Be on the alert, let not the enemy take the advantage, waive every argument that is not according to the statute book, the Bible. Errors of the grossest kind will gradually creep in and sap the foundation, if it were possible, of our holy religion, and the mystery has already begun to work. Beware. "He that thinketh he standeth take heed lest he fall."

I am doing what I can to convince professors of religion of the truths of the Bible; but I meet with many objections; viz., "that these cardinal positions have for the last fourteen years been as familiar as my right hand; they are stale and worn thread-bare, and exploded; and I have scattered the whole organization, to the satisfaction of many of its votaries, to the winds, so as to prostrate it, as never to revive again, and have come to the conclusion that it is a cardinal and destructive error."

It is no wonder that the truth does not spread more rapidly, when ministers make such assertions as the above. May the Lord pity them and bring them to the light!

Yours in Christian bonds. E. O. MEACHAM.  
Carroll Co., Ill., Aug. 6th, 1855.

From Sister Lawton.

DEAR BRO. WHITE:—It is fifteen months since I embraced the Sabbath and commenced its observance with the Lord's dear people. The love I feel for the remnant, and for the cause, has prompted me to write; and if I can speak a word of sympathy or encouragement to cheer the hearts of the saints I shall feel that it has not been in vain.

Never did I desire more than at present, to be a laborer in the vineyard of the Lord, and to do my utmost to help forward his cause. When I look abroad upon the world, I behold the fields already ripe for the harvest. The harvest is great and the laborers few. O how we should pray the Lord of the harvest to send forth laborers into his harvest! We may not all be messengers, yet we can and ought to labor to sustain those who are, not only by our fervent, effectual prayers, but with the means which God has placed in our hands. It should be given freely and cheerfully. We should rejoice that we have it to bestow. We who are looking for the speedy coming of the Saviour, cannot do otherwise. To be consistent with our faith, our property, our friends and all must be upon the altar. Our lives must be in conformity to the word of God. We should not conform to this wicked world by indulging in any thing needless. I like Bro. Cottrell's views on dress in No. 3. Let us lay aside all pride and pray fervently that we may be a holy people, zealous of good works.

The way is strait and narrow; and none but the pure in heart can stand before the Son of man. I have felt of late that God was about to pour the latter rain upon his people that they may be better prepared to help forward the cause. Praise God, the work is his, and he will carry it on.

The Lord was with his dear servants while holding a Tent-meeting in this place. Although the light shone in a dark place, where prejudice is strong, yet, thank the Lord, there are some who comprehend it; and through more labor bestowed, other jewels may be brought out, we have reason to hope. May the Lord hasten the time when the truth will be more fully set before this people.

To the dear saints I would say, Lift up your heads; for your redemption is near. We are pilgrims and strangers in this world, but the Saviour has said, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Then let us breast the storm: it will not be long: we shall soon get home and be forever with the Lord. My longing heart says, Come Lord Jesus, come quickly.

Yours longing for immortality.  
CORNELIA LAWTON.  
Herkimer Co., N. Y., Aug. 26th, 1855.

## SELECTIONS.

ON AFFLICTION AND REPENTANCE.—Nothing can render affliction so heavy as the load of sin; and ye therefore be fitted for afflictions, be sure to get the burden of your sins laid aside, and then what afflictions soever you meet with, will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson, thou art beaten that thou mayest be better.

The Lord useth his flail of tribulation to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

A returning penitent, though formerly bad as the worst of men, may by grace become as good as the best.

Your intentions of repentance, and the neglect of that soul-saving duty, will rise up in judgment against you.

Repentance carries with it a *Divine rhetoric*, and persuades Christ to forgive multitudes of sins committed against him.

Say not to thyself, to-morrow I will repent; for it is thy duty to do it daily.

To be truly sensible for sin, is to sorrow for *displeasing* of God: to be afflicted, that he is displeased by us more than he is displeased with us.—*Bunyan*

FIGHT NOT FLIGHT.—The Apostle says, We must not go out of the world, but overcome it. The monk and nun say, Leave the world, or it will overcome you. The Apostle says, "Fight manfully the good fight of faith;" the monk and nun say, Your only safety is in flight. This surely is not fighting but flying. He only is "a good soldier" who keeps his post on the field of battle, bravely encounters the enemy, "contends even unto blood," if need be, "striving against sin," and knowing that God is with him, reaches forth unto the crown with the shout of expiring victory.

THE TRIAL OF OUR FAITH WORKETH PATIENCE.—Never was there a man of deep piety, who has not been brought into extremities—who has not been put into the fire—who has not been taught to say, *Though he slay me, yet will I trust in Him.*—*Cecil*.

If our faith were not tried, it would be valueless. The thought that if we are without chastisements, we have no claim to be called sons, should cheer our hearts under the most discouraging circumstances. Also the thought that God's most distinguished servants have been reduced to the greatest extremities should give us all patience and resignation, amid trials and discouragements.

A SEVERE TRUTH.—A Western paper gives a short speech uttered by a young lady, as follows: "When I go to the theatre, I am very careless of my dress, as the audience are too attentive to the play to observe my wardrobe; but when I go to church, I am very particular in my outward appearance, as most people go there to see how their neighbors dress and deport themselves."

GOD IN ALL.—That we may always be kept from a complaining spirit about what is, let us endeavor to see God's hand in all events; and that we may not be anxious as to what *shall be*, let us endeavor to see all events in God's hands. Then, if we are rich, we shall have God in all; and if poor, we shall have all in God.

WHO IS RICH?—"When I was young, an old gentleman asked me, 'When is a person rich enough?' I replied, 'When he has a thousand pounds.' 'No.' 'When he has ten thousand?' I asked, 'No.' 'A

hundred thousand?' 'No.' 'When then?' 'When he has a little more than he has got, and that is never.'" So it too often is. If we once allow the beginnings of a covetous spirit, our desires will always keep in advance of our possessions. He only is truly rich who is truly contented.

## One Good Word Every Day.

A good word is one which does some one good; it may be a word of teaching, a word of warning, or a word of comfort; always a word of truth and love. Speak one such word at least every day.

Our days are few at best; certainly no one of them should pass by without an opening of the lips for God. Who can tell the effects of a single sentence, uttered with faith and prayer. It may reach to thousands; it may reach into eternity. As wave moves wave in the ocean, so one word of grace may reach from mind to mind, and thus be producing effects long after the tongue which uttered it shall have turned to dust. Never despair of being useful so long as you have the gift of speech. If you can say nothing else, you may at least repeat some text of Scripture: this may save a soul. That child, that servant, that visitor, that stranger, may praise God in heaven for the truth heard from you. "Let your speech be seasoned with salt." Keep the heart full, and you will have something to say. "Out of the abundance of the heart the mouth speaketh." Every day the ungodly are uttering fatal words, kindling bad passions, and destroying souls. Every day, therefore, all Christians should be saying something for Christ. Many a time, through grace, a single saying has been blessed to the awakening of a soul. Pray for help to devise and utter such things every day of your life, as may lead those who hear you to faith in your Redeemer.

## Let Him do to me as Seemeth Good unto Him.

During the conspiracy of Absalom, David was forced to fly from his palace, and from the holy city. The procession was a sad one: it consisted of his chief friends and defenders, and seems to have been accompanied by multitudes of the inhabitants; for "all the country wept with a loud voice, and all the people passed over." 2 Sam 15: 23.

Up to this time, Zadok the priest and the Levites had accompanied David, bearing the ark of the covenant, the sacred emblem of God's presence. But now the humbled king appears to be struck with the unseemliness of carrying about the ark; as though God could not protect it, or as if he could not restore them to their rights. He therefore said to Zadok, "Carry back the ark of God into the city. If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it and his habitation; but if he thus say, I have no delight in thee—behold, here am I, let him do to me as seemeth good unto him." That is, if God determines to continue my chastisement, and to extend this chastisement yet further—if he sees fit to add new pain, fear, and ignominy—if he banish me from my throne and bring down my grey hairs with sorrow, here am I. He is a Sovereign; let him be honored, though I be abased. His will be done!

How affecting is the scene which follows. "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up."

Here is a lesson of holy submission for us in every affliction. Only let us be convinced that God does it; and if there is grace in us we must at length submit. "I was dumb—I opened not my mouth, because thou didst it." This humbling and resigning ourselves into the righteous hand of God, is one great end of our chastisement. Are we afflicted? let us learn this lesson—hard for nature, but made easy by grace. Let us evermore say, "Let Him do to me as seemeth good unto Him."

## The Glory to be Revealed.

Dr. Arnold very strikingly remarks, "Men forget what they were in their youth, or at best only partially remember it: it is hard, even for those whose memory is strongest and most lively, to put themselves exactly into the same positions in which they stood as boys: they can scarcely fancy that there was once a time when they cared so much for pleasures and troubles which now seem so trifling. And it may be, that if we rise hereafter to angel's stature; if wisdom be ours, such as now we dream not of; if being counted worthy to know God as he is, the poorness of all created pleasures shall be revealed to us, flashing upon our glorified spirits like light—it may be that we shall then feel it as hard to fancy how we could have cared for what we now deem

most important; how twenty years, more or less, taken from this span of our earthly life; how being parted for a few years more or less, from those friends with whom we are bound for ever—how this could have seen the importance to beings born for immortality quite reasonable to suppose that the interests of the hereafter will hereafter appear to us just as insignificant as we ought rather to say ten thousand times more than the interests of our boyish years can seem to us now."

Sustain the Right.

We may not all with powerful blow, Be champions for the right; But all with firm, undaunted brow, May stand unshaken 'mid the flow. Of wrongs sustained by might; One word may turn the wavering scale, One willing honest hand Uphold the cause that else might fail, Although by genius planned.

DEATHS OF PAGANS AND INFIDELS.—Julius Cesar died adjusting his robes, that he might fall gracefully. Augustus died in a compliment to Livia his wife; Tiberius in dissimulation; Vespasian in a jest. The infidel Hume died with pitiful jokes about Charon and his boat; Rousseau with language of presumptuous boasting; Voltaire with mingled imprecations and supplications; Paine with shrieks of agonizing remorse.

Philip Heury said, There are two things we should beware of: that we never be ashamed of the gospel, and that we never be a shame to it.

Texts in the Memory.

MANY blessed consequences flow from having the words of Scripture in the memory. We cannot always have our Bibles in our hands; especially if our calling leads us to manual labor.

When you walk by the way, good thoughts will be promoted and evil thoughts will be shut out by some good word of God turned over in the mind. Choose your text in the morning with this view.

When you are at work, you may derive unspeakable profit and comfort from ruminating on some savory promise. It may, by the blessing of God, do you as much good as a sermon.

When you are at prayer, texts of Scripture in the memory will aid your devotion, by awakening right feelings, suggesting reasonable requests, and prompting to suitable expressions. Thus you join "the word of God and prayer."

When you retire to rest, or lie awake during the night-watches, or sit beside the sick or dying, you may taste the sweetness of many a gracious promise; and may say, "In the multitude of my thoughts within me, thy comforts delight my soul."

When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the beighted mariner.

Obey persuaded to make it a part of every day's duty, to commit to memory at least one new verse; and fail not to store up like treasures in the minds of your beloved children.

A Pillow for the Night.

To sleep well, lay these things under your head:

- 1. A precious promise out of Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience, purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the cross.

TRIALS.—The skill of a pilot is seen in a storm, the courage of a soldier in battle; so are the faith and courage of a believer proved in "a great fight of affliction."

Loving the Creature, and not the Creator.

STRANGE as sad are the unnatural, irrational exercises of human love. Men love to excess the things of earth, even when they are yet unseen, and only hoped for; and yet love not themselves, their souls, or their God. They love things without them, and things that perish in the using; and yet love not what is within them, and Him who is over all, and blessed for ever. Men value human friendship when it is directed to their persons, and not their purses—to their characters, and not to their condition; and yet they profess to love God, while they take interest only in his gifts, and are unmindful of the glorious Giver.

The promise of God is but the birth of the purpose of God.

FOREIGN NEWS.

THE WAR. OPERATIONS IN THE BALTIC.

The announcement that the Allied Fleet in the Baltic had destroyed Sweaborg, was taken out of the Hermann, but the Canada brings subsequent details, which modify the first accounts.

The following is the first dispatch on the subject from the French Admiral:

"ON BOARD THE LOURVILLE, Aug. 11, 1855.

"The bombardment of Sweaborg by the Allied squadrons has been attended with success. An immense conflagration, lasting 45 hours, has destroyed nearly all the storehouses and magazines of the Arsenal, which is a complete ruin. Various powder magazines and stores of projectiles blew up. The enemy has received a terrible blow and suffered an enormous loss. Our loss is insignificant in men and nothing whatever in material. The crews are enthusiastic.

THE CRIMEA.

The news from the Crimea is important, a great battle having been fought on the Chernaya. The British Government having received the following dispatch:

"VARNA, Aug. 16. The Russians attacked the position at Chernaya this morning at day-break in great force. The action lasted about three hours, but they were completely repulsed by the French and Sardinians."

[Second Dispatch.] "One o'clock. The Russian attack this morning was under command of Liprandi, with from 40,000 to 60,000 men. Their loss is estimated at from 4,000 to 5,000, and about 400 prisoners are taken. The loss on the side of the Allies was very small."

Pelissier telegraphs on the 16th as follows:

"For some days past rumors of an intended attack on the part of the Russians had excited our attention, and this morning at day-break they realized their intention against our lines on the Chernaya, but in spite of the movement of imposing masses which had been collected during the night, the enemy were repulsed with great vigor by the troops forming the divisions of Generals Herbillon, Canava, Fancheux, and Morris. The Sardinians placed on our right fought bravely. The Russians left a large number of dead on the field, and we made many prisoners. The Russians were in complete retreat on Mackenzie's Hill when our reserve came up, and with the aid of our brave Allies, particularly the English cavalry, the enemy received a severe blow.

Our losses, though much less numerous than those of the enemy, are not yet known. PELISSIER."

Affairs before Sevastopol were unchanged. Omer Pacha had received hasty orders to return to the Crimea instead of going to Asia.

General Simpson telegraphed on the 16th:

"General Pelissier and I have decided to open fire from the English and French batteries to-morrow morning at day-break."

St. Petersburg letters say that Gorchakoff has orders from the Emperor to sink the Russian fleet if the Malakoff falls.

The London Morning Post (Ministerial organ) says editorially: "We have reason to believe that stirring and hitherto unexpected intelligence may be looked for from the Crimea within the next few days."

To the Brethren.

As some are making inquiries almost daily in regard to the condition of the financial affairs connected with the Tent, I would take this opportunity to make a brief statement.

The cost of the Tent and wagon was \$269.25. I have since paid \$1.25 for repairs. Total expenditure, \$270.50. Of this sum there has been \$220.10 raised, which leaves a balance of \$49.15 yet to be raised. This is money that was borrowed from Bro. White, on which he is paying interest. The horse, which I have purchased, was purchased of Bro. White. There is still \$52 unpledged, on the horse. As Bro. White is in a few days to leave for the West, he will need this money which is due him.

Those who have pledged for these objects, and have not yet paid, and those who have done nothing as yet, (who intend to assist,) I trust will send their donations to the REVIEW OFFICE soon. J. N. LOUGHBROUGH.

I now design to attend the Mill Grove Tent-meeting on my way to Michigan and the West. Those brethren desiring my labors with them will please address me at Battle Creek, Mich., in season to reach me there by the 20th. JAMES WHITE.

APPOINTMENTS.

THERE will be a Conference in El do Rado, Fond du Lac Co., Wisconsin, Oct. 5th, 1855. Also in Koskonong, Jefferson Co., Wisconsin, Oct. 12th, 1855. These meetings to be continued Sabbath and First day, and longer if the cause of truth demands. General attendance of those interested in the advancement of present truth in the West is invited, as topics of vital interest will be investigated. D. P. HALL.

PROVIDENCE permitting, there will be a Tent-meeting held in Hubbardston, Mass., on the farm of Bro. Thomas Hale, Sept. 8th and 9th. JOSEPH BATES, E. L. BARR.

Middletown, Aug. 21st, 1855.

Old Works.

WM. MILLER'S NINETEEN LECTURES—A Volume of 300 pp. J. LITCH'S PROPHETIC EXPOSITION—In two Volumes of about 250 pp. each.

We have a few copies of these works for sale at a low price, and can obtain more if they should be wanted.

Business.

G. W. HOYT—The INSTRUCTOR is sent regularly to Thos. Hughes, to the place named. Your paper is also sent to Free-

mont. The letter from J. Huber, we received, containing \$3, and an order for a hymn book; but nothing was said of a dollar for N. M. Gray. As no P. O. Address was given in the letter, it was hung up till we should receive further directions. We now send the hymn book, credit N. M. Gray with \$1, and J. Huber with the balance, \$1.30, on Vols. vii, & viii.

J. STOWELL.—We credit E. Smith with the money which we now receive from him. What remains his due from last Vol. we credit on the book but not again in the paper.

D. P. HALL.—The Check is received.

The Post Office Address of M. E. Cornell for the future is JACKSON, MICH.

New Tract.

THE CELESTIAL RAIL ROAD by Nathaniel Hawthorne, which we published in the REVIEW, we now have in a Tract—price \$3 per hundred—5 cts a copy.

Books for Sale at this Office.

Hymns for those who keep the Commandments of God and the Faith of Jesus.—This is the title of our new hymn Book. It will be found a choice selection, both for the purposes of public worship, and private devotion. The music inserted will be found well adapted to the wants of those who may use this work. 352 pp. 62 1/2 cts.—postage 7 cts.

A Letter to the Disciples of the Lord.—3 cts. The Three Angels of Revelation xiv, 6-12; particularly the Third Angel's Message, and the Two-horned Beast—148 pp.—12 1/2 cts.

SABBATH TRACTS, Vol. I, Nos. 1, 2, 3 & 4—184 pp. This work presents a condensed view of the entire Sabbath question. Price 15 cts, postage 2 cts.

The Bible Class, Lessons on the Law of God and the Faith of Jesus—125 pp.—20 cts—paper covers 15 cts.

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