

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

URIAH SMITH, Resident Editor.

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

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WORK ON.

Work thou thy work while it is day,
With patient heart, the right to aid,
And leave the wrong to Him who said,
"Vengeance is mine: I will repay."

Work, though the time seem sad and slow,
Good moveth onward silently;
We know that better things shall be,
But how or when we cannot know.

What if the task pass human strength?
What if the way be dark and drear?
Each labors in his proper sphere,
And all complete the work at length.

What if thou canst not see the end?
Press on in firm and fearless mood,
And doubt not that all acted good
To some result of good must tend.

A Dark Picture.

"WHERE are the nine?" Ten lepers were cleansed of their loathsome disease, and one only returned to give praise to God. This seemed to grieve the Saviour, and with manifest feeling he inquired for the nine. So he may still inquire after those who have found peace in him, or have received at his hand some special favor. How few of them return to praise God!

Of all the brotherhood, not more than one out of nine are zealous to honor Christ and his gospel. The nine accept the blessing, are very glad that they have a hope, but do but little to commend Jesus to the world, or to make his church an honor to his name. There may be more than ten in a hundred who love the cause more than themselves, but the number is far too small. It is a shame that so many who bear the name of Christ give a false testimony of his merits and the power of religion. They have been blessed in a thousand ways by christianity, temporally and spiritually, physically, socially, intellectually and morally; but they do very little in return for these favors. They act as if it was their policy to take and not to give, receive but not impart.

Though indebted so much to christianity, it is certain that if Christ had no more ardent friends than they are, the church, and the very name of christianity would perish from the earth. They are lukewarm. Every idea of religion which is gathered from their lives is false, and serves to depreciate its importance, and encourage men to neglect it. They make it second to temporal interests, and neglect it altogether when not perfectly convenient to do the duties required. They make no sacrifices, bestow their funds grudgingly, and feel little personal responsibility for the progress, reputation, or stability of the cause which has conferred upon them unspeakable blessings.

They are exacting of the church and pastor, ready to find fault, but slow to encourage and assist; desire to be nursed, petted, and left to do no hard service, fight no battles, make no sacrifices. What will be the doom of these fruitless professors! How can they stand in the day that tries men's souls? They are withered branches, paralyzed members of the body, without spiritual life. If they are not revived, if Christ does not become to them life and love, they will be cast out like salt without savor, which is good for nothing but to be trodden under foot. When Christ shall ask, "Where are the nine?" Where are those who have sought and obtained forgiveness at my hand? Where are their labors of love? Where those promises of faithfulness and effort to honor their Lord and save souls? What can they answer? Many of these will meet the doom of the slothful servant, who hid his lord's money in the earth.

What shall be done for the "nine"? Is there no way by which they can be reclaimed? Must they live at this poor dying rate? Must they disgrace religion, and weaken the power of the gospel in the world? Christ is grieved by their ingratitude. He calls after them with painful solicitude, "Where are the nine?" Will they not return and give praise to God? Why will they do this wicked thing, and risk their eternal all?—*Morning Star.*

"WITH AUTHORITY."

CHRISTIANITY speaks with divine authority, allowing no contradiction or appeal, and demanding the assent of all men to its claims, as the only true religion. The christian cannot say to his friend—his intelligent, well-read friend—You have *your* opinion, I have mine. We are thus on a level. As a gentleman, I can no more question your belief than you can mine. I cannot say to you, Believe the gospel, or you are lost. But can we conceive of Paul's thus dealing with educated unbelievers? Allowing the apostle and the preacher to be lost in the gentleman and the philosopher. No: he does not so discuss christianity, as if men might lawfully take different sides respecting its divine and exclusive character. He knows that the gospel of Christ is the only true religious system, and, whether among the rude Lycaonians, the refined Corinthians, or the inquisitive, philisophic Athenians, he is ever the same uncompromising preacher of christianity, ready always with meekness to listen to honest questionings, and to give good reasons for his faith, yet intolerant to every other system—not in the spirit of a bigot, but of one who knew whereof he affirms, and who so loves Christ and his fellow-men, that he cannot yield an inch of that gospel which honors the one and saves the other. The gospel is from heaven: believe it and be saved; reject it and be lost.

It is evident that this honest, straight-forward course must over-ride some of the current courses of worldly gentlemanliness, and subject him who pursues it to the charge of uncharitableness, narrow-mindedness, and even vulgarity. It may lose for him his literary and fashionable friends. He must suffer the offense of the cross. No doubt Paul, educated as he was, sometimes felt keenly at this very point. But this is a part of the minister's trial, and if he have not courage to stand it, he is unfit for his post. He cannot expect to persuade men to believe in Christ, certainly not to convince opposers.

"An obscure man rose up to address the French Convention. At the close of his oration, Mirabeau, the giant of genius of the Revolution, turned around

to his neighbor, and eagerly asked, Who is that? The other wondered at Mirabeau's curiosity. Whereupon the latter said, That man will yet act a great part; and asked to explain himself, added, He speaks as one who believes every word he says!"

Just so with the preacher. Would he make others believe, he must be in earnest—often terribly in earnest—from a deep conviction of the truth of the gospel—of its being the only way of salvation. Any mixture of false gentlemanliness, which savors of doubt, takes off the edge of his discourse, and his hearers will go away feeling that, after all, it is an open question whether christianity be divine. Do ministers, as much as they should, practice this divine intolerance—this gentle, intelligent, yet earnest intolerance, which lays hold of sinners, to pull them out of the fire, the real fire of God's righteous indignation? Does not Satan artfully insinuate into society, especially cultivated society, false rules of propriety and politeness, to make earnestness in religion disreputable, and quiet men in sin?—*Walchman and Reflector.*

Holy Feeling.

To myself the most effectual church is that in which I see the signs of christiau affection in those around me, in which warm hearts are beating on every side, in which a deep stillness speaks of the absorbed soul, in which I recognize fellow-beings, who in common life have impressed me with their piety. One look from a beaming countenance, one tone in singing from a deeply moved heart, perhaps aids me more than the sermon. When nothing is said, I feel it to be good to be among the devout; and I wonder not that the Quakers in some of their still meetings, profess to hold the most intimate union, not only with God, but with each other. It is not with the voice only that man communicates with man. Nothing is so eloquent as the deep silence of a crowd. A sigh, a low breathing, sometimes pours into us our neighbor's soul more than a volume of words. There is a communication more subtle than freemasonry between those that feel alike. How contagious is holy feeling! On the other hand, how freezing, how palsyng, is the gathering of the multitude who feel nothing, who come to God's house without reverence, without love, who gaze around on each other as if they were assembled at a show, whose restlessness keeps up a slightly disturbing sound, whose countenance reveals no collectedness, but a frivolous or absent mind! The very sanctity of the place makes this indifference more chilling. One of the coldest spots on earth is a church without devotion. What is it to me that a costly temple is set apart, by never so many rites, for God's service; that priests, who trace their lineage to the apostles, have consecrated it, if I find it thronged with the worldly and undevout? This is no church to me. I go to meet, not human bodies, but souls; and if I find them in an upper room, like that where the first disciples met, or in a shed, or in a street, there I find a church; there is the true altar, the sweet incense, the accepted priest. These all I find in sanctified souls.—*Channing.*

Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content.

EVERY promise in God's Book which refers to spiritual things, is yours, if you are Christ's.

"OUR RULE OF LIFE."

REJOINDER BY E. MILLER, JR.

BRO. SMITH.—The Review containing your review of my discourse at Battle Creek is received, both Nos. Thank you. I was highly gratified with your manifest effort at kindness and fairness in the first part of your article, and trust that your apparent forgetfulness of these principles farther on was not intentional. I should have been very happy could I have felt on reading your review through, that the readers of the Review had my position before them; but not so. I am compelled to claim a small space in your paper to make needful corrections.

The first point you notice, is my position that "from Adam to Moses there was no general law." Your version of which is, "The ground taken is actually this, that God created a race of beings and forgot to give them a law, and thus placed them entirely beyond his reach or control; that they were at liberty to go on just as they pleased, and God could not call them to account, because he had no law for them to obey; that he could not punish them however flagitious their acts might be, because they committed no sin against him; for sin is not imputed when there is no law. Thus God is audaciously represented as a weak and impotent being, who either could not or did not exercise any control over his subjects; and thus his character and government are directly libeled." [Note 1.]

Now this is very far from the ground taken; about as midnight to noon. The position which I took did not represent God as weak, as forgetting to give man a law, or as placing them beyond his reach. In the first place, it entirely overlooks the fact that God having created the pair from whom the race was to spring, did give them a law by which a character was to be formed. In the second place it overlooks the fact that God did reveal himself to that pair so that his character was well understood during the time in question; both of which your speaker kept in view. Now that law being transgressed, the judgment seat, sentence passed upon the offenders, and made inevitably subject to death; it is most evident that that plan of action cannot give eternal life to man; a new plan must be introduced. God was at liberty to introduce that plan immediately, or to defer it for a season, as in his wisdom seemed best; and if a portion of the race were left without any proffered plan of redemption from that death to which by their constitutions they were subject, no injustice was done them: they were blessed—blessed beyond all that justice demanded in having life at all. That this was the condition of men I must still insist Rom. v. 13, 14, clearly shows. "For until the law," i. e., up to the time of the law, "sin was in the world, but sin is not imputed when there is no law. Nevertheless," i. e., regarding this truth, that sin is not imputed when there is no law, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." To sin after the similitude of Adam's transgression is to disobey positive law; thus from Adam to Moses they did not do. Here then is the Apostle's statement in other words: Sin was prevalent before the law, but there not being law, sin was not imputed; still death reigned, although they had not violated positive precept. See Murdock's translation of verse 13. "For until the law, sin, although it was in the world, was not accounted sin, because there was no law." [Note 2.]

But how could any of their acts be called sin, or they be accounted wicked if there was no law? Consider then that God's character was well understood. That to reverence God is right; that it is right to respect the life and property of each other; right to respect virtue and refrain from licentiousness; right in regard truth; right to respect the character of others, and that their opposites are wrong, is readily admitted by all—they are almost axioms. For a race of men to depart from these obvious principles of right and practice the opposite—habituate themselves to the wrong, subjects them justly to the charge of being corrupt and wicked, although God has not in form enacted law so as to make them liable to future judgment. Admit this, and you readily find yourself in harmony with Paul. [Note 3.]

As concerns your arguments from 1 Cor. xv. 22, if from Adam to Moses they were in Christ, then they must all be raised on the strength of that declaration, otherwise it did not reach them. [Note 4.]

Your next effort is to establish what I denied; viz, that the Bible speaks of the "ten commandments," as the law of God, and the balance of the law as the law of Moses; or, of the first as the moral, and the other as the ceremonial, law. Pres. Edwards' opinion may have weight with such as have not learned to "cease from man, whose breath is in his nostrils;" but it is of no moment to me. You quote Neh. ix. 13, "And gaverest them right judgments, and true laws, and good statutes," &c., and from Eze. xx. 24, 25, "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live," and reason that the first referred to the ten commandments, and the latter to the ceremonial law. Without stopping to show what the not good laws were, it is sufficient here to show from Rom. vii. 1-14, that that law from which we are released as Christians, is holy, just, good and spiritual. [Note 5.]

Again you quote Ps. xix. 7, "The law of the Lord is perfect," &c., and Heb. vii. 18, "A annulling of the commandment going before for the weakness and unprofitableness thereof," and ask, "Would inspiration denominate a law in one place perfect, and in another weak and unprofitable?" That is perfect which fills its place, and accomplishes the end for which it was appointed. In

that sense the law was perfect; but as Paul reasons in Heb. vii. in reference to perfecting or finishing the plan of redemption, bringing immortality—giving eternal life, it made nothing perfect—it was weak and unprofitable. [Note 6.]

Again you quote Ps. cxi, "All his commandments are sure. They stand fast for ever and ever," and refer to Heb. ix. 10, and other passages, and say, "Eld. Miller here tries to make a point on the use of the term forever; as the term is applied to some ordinances which were to last only to the death of Christ, he asserts that it signifies no longer duration when applied to the ten commandments. But he knows better than to give this word the same limitation in every instance." Quoting Dr. Clarke's definition, you further say, "When applied therefore to the moral law, which is in its very nature unchangeable and eternal, it cannot be limited; but when applied to the ceremonial law, it can only signify that time during which it was to exist. Doubtless Eld. M. is pleased to use the word in this very sense when he is discussing the life and death theme. For him to use it therefore when applied to the law as he will not when applied to other things, betrays a great want of fairness in the investigation of this question." Here and onward I fail to discover the action of either the kindness or fairness of which I spoke above. You represent me as unfair because you suppose that I do as you do in discussing other questions.

The only point that I made on the term forever, was to show, by showing its frequent application to ordinances that confessedly reached only to Christ, that its application to the Sabbath could not prove its perpetual obligation. The term having no positive signification any more than our adjectives good and bad, it can never prove the duration of anything. I am not aware that I use it differently in discussing any question. But your argument on Ps. cxi. David emphatically speaks of "all his commandments," you infer that he means only ten of them. Starting on this altogether unjustifiable inference, you reason that the ten are of perpetual obligation, because David said, "They stand fast for ever and ever;" but when shown that the term forever does not prove their perpetuity, you say it means endless here, because the ten commandments are in their nature unchangeable. Thus you reason in a circle. They are perpetual because they stand fast forever. Forever means eternal because they are in their nature perpetual. Again your assuming that the ten commandments which you call the "moral law," are in their nature unchangeable, or of perpetual obligation, is begging the question, a convenient way doubtless to dispose of an opponent, but not always satisfactory. [Note 7.]

This brings me to your second paper, and here I certainly find you very far from a fair reviewer, or opponent. I am misrepresented throughout. I notice that you did not attempt to disprove one of my positions referred to, except by some far off reasoning at the end. This is not strange; for that a writing has reference to those to whom it is addressed, is a truth so obvious that it is never to be expected that one who has so much knowledge of language as yourself, should ever attempt to disprove it. Also that the epistles being addressed to Christians, and the only portion of it thus addressed, it is there we learn Christian duty, is too clear to admit of a doubt, except where theory, bigotry, or false teaching bias the mind.

But some of your statements must be corrected. Your second paragraph represents me as finding the first books of the Bible historical, and not particularly concerning us, "so far as regards instruction how to regulate our lives. Therefore he slashed of these, and threw them away. Thus the first division was effected." This contains two charges against me which are not true. 1st. It charges me with throwing away the historical books of the Bible. I do not do so. I cherish sacred history as the only reliable history we have. 2d. It charges me with throwing this away because it does not instruct us how to live. This is certainly a grave charge. Who would ever think of going [there] to learn Christian obligation?

In your third paragraph after stating some things that I taught, you say, "Thus the Old Testament was divided and thrown away. But doubtless being instinctively admonished that he had done violence to the word of truth, he endeavored to palliate his position by admitting that the Old Testament nevertheless contains some good things. Poor subterfuge! That would indeed be a strange book that did not contain some good things. Doubtless the Koran, or Book of Mormon, could claim a good title to as much credit as this." Alas! Alas! Did Bro. Smith write this? Well, is it fair? is it kind? is it courteous? is it gentlemanly? is it Christian like? is it truthful? I find it extremely difficult to conceive that the most inattentive of my hearers could have understood me as throwing away the Old Testament. No, Bro. Smith assumes that I do this, simply because I taught what the merest tyro in language would perceive at the first reading, were he not befogged by Protestant teaching. Now suppose my position to be true, and we do not learn Christian duty either from the historical, poetical, or prophetic parts of the Old Testament, does it follow that they are worthless? Those who think so, must be very narrow in their conceptions of the value of the Scriptures. [Note 8.]

Further on you say, "His language is that all the law of every kind, ten commandments and all, went by the board at the death of Christ." Now this is not my language. I think no one ever heard me utter it. My language was, that the "entire law, ten commandments and all, went by the board together." There is quite a difference between saying that all law of every kind, and

the entire law (from Mt. Sinai) went together. [Note 9.] Again I notice you try to make Paul say that the righteousness of Christ is imputed to believers. Paul don't and won't say it. [Note 10.]

All of your supposed difficulties about the plan of redemption, the cross and repentance, vanish at once if we reflect that man always owes allegiance to God; and that the law of one dispensation reaches down to the introduction of another. Hence, when Peter said, Repent, they were to repent of having disobeyed God. True, to obey God then necessitated a somewhat different course of conduct than it did previously; but authorized teachers were instructing them what to do.

I would say more here, as I think you might be instructed relative to the plan of redemption; but I would claim as little space as possible in your column with this rejoinder.

A hearing thus far justice to the truth demands, and doubtless your sense of fair play will readily grant the space.

Yours respectfully,

E. MILLER, JR.

Remarks—

NOTE 1. The reader will readily remember that in the Review alluded to, [No 8.] we first stated Eld. Miller's position briefly, using nearly as possible his own words, and then proceeded to explain what, in our view, was the true intent and result of his theory. No point of what was represented as "his position," has he denied; but he has proceeded to offer his strictures upon the succeeding remarks, as though they were represented as expressions of his own—a misapprehension on his part. His position and our commentary thereon have been laid before a body of candid readers; and if an effort was made to draw unjust conclusions from the premises taken, they have of course detected it, and he has suffered no loss. Thus far then he need not have given himself any uneasiness. But if the deductions are legitimate, and he yet denies them, then while still clinging to the main trunk, he is only endeavoring to lop off the branches of his own tree.

NOTE 2. The most summary way in which a man can dispose of himself is to contradict his own assertions. We here find the admission that God did give the first pair a law by which a character was to be formed; that he did so reveal himself to them that his character was well understood during the time in question. Now how does God reveal his character to men? By giving them a transcript of it, which he has done in the ten commandments. His character must of course be revealed by the introduction of some standard of right. No one will deny that the commandment from God, Be ye holy, for I am holy, has always been binding upon men. Suppose these words were given by him as a command to Adam and Eve in Eden, as we do not know but they were; the inquiry would instantly come up, How are we to be holy? What acts are we to perform, from what are we to refrain? An answer to these inquiries is the introduction of law. The first pair were to form a character; but law is necessary to develop it. This is admitted. Now how extensive must that law be? It must extend to every act which affects character; in other words it must relate to every moral act, and form as it were a complete circle around the man, guarding him upon every side. If it is any less than this it is not perfect; and God does not require men to develop a holy character by an imperfect standard.

The writer speaks of a portion of the race being left without any proffered plan of redemption, &c. But the Bible does not recognize any such portion. What means that promise made even in the garden that the woman's seed should bruise the serpent's head? and what signified those offerings which we behold just this side the gates of paradise? Simply this: when man had fallen, a plan of salvation was immediately devised and made known to him, whereby he might again, though long ages should first intervene, enter a Paradise more glorious than that from which he had fallen. There would of course be no alteration of the standard by which they were to develop character; the law must still exist which would regulate all their moral actions; the same degree of moral rectitude would still be required on the part of man; though now means had entered whereby he might when he should transgress, obtain forgiveness. All will admit that this must be so, unless we take the unheard-of position, to which in fact we are led by the theory under review, that immediately upon the fall man's probation ceased, and that from Adam to Moses eternal destruction was

their only destiny. Thus we are brought again to the same conclusion which we felt called upon to denounce, as it justly deserved, in our first review. For if God, for a short space even, abandoned to utter and hopeless ruin a race of beings which he had created and endowed with moral and preceptive faculties, it shows that he was either forgetful or careless of their condition and destiny, or weak and impotent as regards any means for their recovery and salvation; and as we then contended, so we must still contend that by such a view as this, his character and government are directly libeled. Of Rom. v, 13, we shall have occasion to speak hereafter.

NOTE 3. It is always unfortunate for a man to attempt to shoulder more than he is able to carry. The reader will at once perceive that Eld. M. in this division of his subject has undertaken a very difficult task; namely, to show the existence of a knowledge of right and wrong, and at the same time an absence of a standard by which these qualities are made manifest; or in other words, to prop up side by side and cherish alive for 2500 years two principles of which the existence of the one is the immediate destruction of the other. "Consider then," says he, "that the character of God was well understood." To this admission every one is driven who professes belief in the Bible. Here we are all in agreement. The question then turns upon this point: what means had God taken to have his character well understood by mankind? How did men know that it was right to respect the life and property of each other, to respect virtue, to regard truth, and respect character? Indeed, what was it that showed virtue to be virtue, and gave pre-eminence to truth? That the points here mentioned are right, we grant is readily admitted by all; but how have they come to be admitted? We answer that all men who have ever known these principles to be correct in all past time, and all who know them to be right to-day, including Eld. Miller himself, have derived their knowledge from the moral law of God, the ten commandments. This may seem to be a broad assertion, but we think it will bear the closest test of truth. For a person to contend that he knows certain principles to be morally right or wrong independent of God's standard of moral government, is like a man's turning his back upon the sun and exclaiming that he has no need of his light; that God has given him eyes which he can use, and see, without looking at him!

The principles of all ten of the commandments were known during the time in question. This is manifest by a reference to the following quotations: Gen. xxxv, 1-4; Lev. xviii, 3, 21; Gen. viii, 10; xxix, 27; ix, 21-25; iv, 23, 24; xx. Therefore some were found to be righteous before God, and others sinners. In case of the flood we read that the wickedness of man was great in the earth. And he said to Noah, These only have I found righteous (or a doer of right) before me in this generation. And of the Sodomites it is said, "But the men of Sodom were wicked and sinners before the Lord exceedingly." Gen. xiii, 13. And again, "Their sin is very grievous." Chap. xviii, 20. And Peter speaks of their unlawful deeds. 2 Pet. ii, 3. The Bible defines sin to be transgression of the law; and we find sin recognized all along from creation downward; and one would infer that it was imputed (?) too, in case, at least, of the antediluvians and Sodomites; but the Apostle tells us that sin is not imputed when there is no law; [Rom. v, 13;] and we cannot therefore accept a translation which declares positively that sin was not imputed, when we have two examples, at least, where it was terribly so, and when the original Greek does not require, nor even warrant, such a rendering.

NOTE 4. Does not the first "all" in 1 Cor. xv, 22, embrace every human being, regardless of age, character or condition? None will be found so reckless as to deny it. Then what warrant have we for arbitrarily asserting that the same word, in the very next, and that an antithetical, sentence, means only a small portion of the human race? Neither are we to overlook the force of the correlative words, "as," and "so." But what is the meaning of the expressions, "in Adam," and "in Christ?" We conceive it to be simply this: that as by means of Adam's transgression death came into the world, and all pass under his dominion, so by means of Christ

who has broken the bars of death, the race shall be brought back to consciousness once more; the good to receive their reward, and the wicked their final doom. In the sense of the text, then, those who are "in Christ," are as numerous as these who are "in Adam."

NOTE 5. When a person presents good reasons for a certain belief, and on those reasons we base our faith, we are not putting our trust in the person who presents them. We repel so unjust an insinuation. The reference to Rom. vii, to prove that we are released from the law, is very unfortunate. Paul there says not one word about our being free from the law. In the illustration there introduced, some people seem determined to have it read that the law is dead; but it says no such thing.

NOTE 6. The nature of that perfection of which the Psalmist speaks as an attribute of the law of the Lord, is shown from the fact that it converts the soul.

NOTE 7. The terms forever, and forever and ever, are of course to be taken in their obvious and unlimited sense, unless there is something to forbid such an application. And when nothing intervenes to limit their duration, they stand as proof that the objects to which they are applied will be eternal. For instance, if a person should ask us how long the fifth universal kingdom, the inheritance of the saints, would endure, we should reply that it would never end, and refer him for proof to Dan. vii, 18: "But the saints of the Most High shall take the kingdom, and possess the kingdom, forever, even forever and ever." But, says he, these terms do not always denote unending duration, and therefore are no proof. We answer that they are proof until he shall show, either from the nature of the kingdom, or from revelation, that its existence is limited.

So with the commandments. "They stand fast forever and ever," and we apprehend that this very expression is proof of their perpetuity, until it shall be shown that they are to be limited; but nothing ever has been or can be shown touching the moral law of God, showing that it should ever cease to be binding. On the contrary we have shown its existence from Adam down, and Christ declared that till heaven and earth pass it should not pass away in one jot or tittle. It is therefore a violation of just rules of argumentation to dispose of Ps. cxi, 7, 8, by simply saying that as the terms are sometimes limited they prove nothing in this case. We venture to affirm that no trouble would have existed on the point with any, did not the fourth commandment of that code of laws read, "Remember the Sabbath day to keep it holy."

NOTE 8. We really see no reason here for Eld. M.'s holding up his hands in such holy horror, unless it be at his own position. The only conclusion which we, or any who heard it, could draw from the discourse in question, was that a pocket edition of the few epistles would answer every purpose for the christian, and that the rest of the Bible was not for him. If this is not the idea he intended to convey, he was unfortunate in the use of language; or if he now wishes to retract in any degree his position, we can say, well, to this. Granted that the Bible has reference to those to whom it is addressed! It is not on this point that we join issue with him. But to whom is the Bible addressed? As a whole, it is a revelation to men. If we may so speak, it is God's letter to a fallen race. We are to learn from every part of it concerning the plan of redemption, and our consequent duty. And we do find in the early pages of revelation an account or God's proclaiming with his own voice in the ears of the people, the constitution of his moral government, the ten commandments, and writing them on two tables of stone. Here is a rule of life for every child of God, whether he lives in an age when such are called Jews, or in a time when they are called Christians. We are referred by the Saviour and the apostles to this code as our rule of conduct.

But M. says that the Old Testament is addressed to the Jews, and therefore exclusively confined to them; and the xvth psalm has been adduced as an example, as showing principles which were correct with that people, but which are to have no weight with christians. Let us extend this principle to the New Testament. We refer at once to the

epistles. Proceeding with the application of the above principle, we find ourselves arguing as follows: "The epistle of Paul the Apostle to the Romans." It appears that this epistle is addressed to the Romans; we are Americans; therefore there can be nothing in that book which particularly concerns us. We find further, epistles to the Corinthians, the Galatians, the Ephesians, Philippians, Colossians, and Thessalonians; but as they are none of them Americans, we conclude that we cannot look there for light. We find three epistles addressed to individuals, and surely they cannot concern us; another addressed to the Hebrews; but we are not Hebrews. James writes to the twelve tribes scattered abroad, Peter to the strangers scattered throughout Pontus, &c; but we are not those strangers. Passing over John's epistles, two of which are addressed to individuals, and Jude, we find lastly that the Revelation is written to the seven churches in Asia, and therefore is not for us.

We have now pursued the same course with the New Testament which Eld. Miller does with the Old; and we find that by so-doing, we, poor Americans! have scarcely a scrap of anything left to which we can lay claim, as nearly all is directly addressed to somebody else. But he gets over all this by saying that the epistles are addressed to the Romans, Corinthians, &c., as christians; that we are christians as well as they, and therefore we, in common with them, are concerned in that portion of scripture. This is right. But surely justice demands that we be allowed to apply the same principle to the Old Testament. Let us try it. There were certain precepts, exhortations and admonitions given to the Jews. Who were the Jews? The people of God of that dispensation. Who are christians? The people of God of this dispensation. Therefore whatever instructions in morality were given to the former, they concern the latter. Hence we see that if M. will only apply the same rule to the Old Testament, which he holds to be of vital importance in the New, all his narrow and contracted limitations and distinctions, are at once leveled with the ground. True, the Bible concerns those to whom it is addressed; but it is not addressed and confined to, in its teachings of morality, any people as a nationality.

NOTE 9. A very singular distinction is here attempted. Mark our author's position. It is that there was no law which held mankind amenable till Moses. After the promulgation from Sinai, therefore, we are to understand that that was the only standing code in existence. (We speak of course of divine laws.) Now when this all went by the board, as M. says it did, as it was the only law in existence, pray tell us what there was left! What other "kind" of law was there that still remained to hold mankind in restraint? If there was no law before Sinai, and if the law there promulgated was the only one in force during its existence, when this all went by the board was there any kind of law left? Certainly not; and the world found itself once more, as it was before Moses, without law.

NOTE 10. We are astonished at this assertion. In reply it will be sufficient to refer to a few such passages as the following: Rom. i, 17; iii, 22; 1 Cor. i, 30; 2 Cor. v, 21; Phil. iii, 9; Titus ii, 14; 2 Pet. i, 1.

CONCLUSION. The charge of misrepresentation we did not think to escape. So convenient a dodge we may expect will be used by every holder of distorted views, when such views are held up before them in all their naked deformity. But our readers have now before them an article from Eld. M.'s own pen. From this there can be no appeal. How much he has bettered his position, or how essentially different he has made it from our first report, all can judge for themselves. We have remarked, upon some points which seemed to demand notice, and as briefly as appeared consistent; and we trust that no one, through whatever goggles of prejudice he may look, will be able to distort these lines into even the appearance of either unfairness or misrepresentation. We do not deny but that we might be "instructed relative to the plan of redemption;" but we must suggest that our instruction could not come from a man who denies the force of a great portion of scripture, and perverts (we do not say willfully) much of the remainder. We will on-

ly add here, Woe unto that man to whom Christ is not made "wisdom and righteousness, and sanctification and redemption!"—Ed.

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. MARCH 5, 1857.

REVELATION XVIII—XXI.

We will briefly examine these chapters, and notice the order of events set forth in them.

Chapter xviii opens with the announcement that Babylon is fallen, and is become the habitation of devils, the hold of foul spirits, and the cage of every unclean and hateful bird. We believe this is being fulfilled in this age of moral darkness and spiritual deception, and that very soon the call will go forth in great power, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Thus Babylon's plagues (described in Chap. xvi,) are shown to be in the future. The remaining portion of Chap. xviii, is descriptive of the results produced by the pouring out of the plagues.

Chapter xix, introduces the second coming of Christ. Verse 7 mentions the marriage of the Lamb, which takes place prior to his coming; for when he comes for his waiting people, it is on his return from the wedding. Luke xii, 36. The marriage of the Lamb is the reception of the throne of David, or the throne of the fifth kingdom. Dan. vii, 13, 14. Therefore when Christ comes, "he hath on his vesture and on his thigh a name written, King of kings and Lord of lords." Next is mentioned the great slaughter and the supper of the great God. The beast, the kings of the earth, and the false prophet, are destroyed. Certainly there could be but a remnant left. What becomes of these? "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Then the chapter closes with the destruction of all wicked men at the second coming of Jesus Christ.

Chapter xx brings to view the two resurrections, with 1000 years between them, and the final destruction of all the resurrected wicked by the second death at the close of the 1000 years. What next? Answer:—

Chapter xxi opens with the very next things in order, which are, a new heaven and a new earth, which appear after the 1000 years. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

Some have supposed that there would be no sea in the new earth, and refer to Rev. xxi, 1, as proof. They also conclude that Christ's reign from sea to sea, must be on the old earth during the 1000 years. But Whiting's translation of this text gives, we think, the correct idea:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and the sea was no more."

The first heaven, earth and sea pass away together. And when the new heaven and earth appear, why may not a new sea also appear? Then may be fulfilled Ps. lxxii, 8, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

This is on the entire new earth, when none but immortal saints inherit it. After spreading out before us the new earth, the prophecy introduces

THE HOLY CITY.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

"And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people,

and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Verses 2-4.

What is this city? One thing is certain, it is in the immortal state, on the new earth, where there is neither death, sorrow, tears, crying nor pain.

Another thing is also certain, that if this city be the church, as some suppose, then the saints must go up to God into heaven, in order to come "down from God out of heaven." This remark is made for the benefit of our Age-to-Come friends, who assert that this city is the church, yet deny the plain and important truth that the saints go up to God into heaven at Christ's second coming. Do tell us, friends, how the saints can come down from God out of heaven, if they never go up there. Do you teach that the Jerusalem spoken of by Paul, [Gal. iv, 26,] "which is above," and the "mother of us all," is not in heaven? That it is above only in rank? You do. Then when the Holy City comes down from God out of heaven, is it only coming down in rank?!! Is the church of Jesus Christ to be abased in the immortal state?!! Impossible!!

We object to making the Holy City a figure of the church for the following reasons:—

1. The description and definite dimensions of the Holy City cannot with the least degree of propriety be applied to the church, while they well apply to a literal structure, to be located upon the new earth, called the Holy City, New Jerusalem. Read the following description of the Holy City, as applying to the church; and as you read, mark well the senseless absurdities this view makes of plainly revealed literal facts.

"And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying Come hither, I will shew thee the bride, the Lamb's wife."

"And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, [the church,] descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and [the church] had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

"On the east [side of the church] three gates; on the north, three gates; on the south, three gates; and on the west, three gates."

"And the wall of the city [the church] had twelve foundations, and in them the names of the twelve apostles of the Lamb."

"And he that talked with me had a golden reed to measure the city, [the church,] and the gates thereof, and the wall thereof."

"And the city [the church] lieth four square, and the length [of the church] is as large as the breadth; and he measured the city, [the church,] with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it, [of the church,] are equal."

"And he measured the wall thereof, [of the church,] an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

"And the building of the wall of it [the church] was of jasper; and the city [the church] was pure gold, like unto clear glass."

"And the foundations of the wall of the city, [the church,] were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire, the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoberus; the eleventh, a jacinth; the twelfth, and amethyst."

"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city [the church] was pure gold, as it were, transparent glass." Rev. xxi, 9-21.

We now inquire, What man in his sober senses can read these minute descriptions of the Holy City, and believe them to be figures representing the redeemed of the Lord? Those who listen to a gospel more of mist and moon-shine, than of eternal realities, may regard them as figures, though it be beyond their power to apply them; but we will not charge the God of the Bible with representing the redeemed saints by descriptions and measurement which can in no wise represent them. Should any man undertake to describe a vast assembly by the dimensions and minute descriptions of a building, he would be regarded at once as a shattered man.

2. Another objection to making the Holy City represent the church, is, that in Chap. xx, 9, it is called "the camp of the saints," the "beloved city." Here the City is one thing and the saints another.

3. Abraham in viewing the promised, eternal inheritance, looked for a literal City.

"By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went."

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a City which hath foundations, whose builder and maker is God." Heb. xi, 8-10.

"But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a City." Verse 16.

"For here have we no continuing city, but we seek one to come." Chap. xiii, 14.

To say that this city of foundations which God hath prepared, which is to come, and is contrasted with cities in this world, is the church, makes the Apostle's testimony unmeaning and of none effect.

4. The saints are represented in the scriptures as children, while the city is called their mother, and the bride of Christ.

"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 25, 26.

"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called." Isa. liv, 5.

The apostle Paul, by inspiration of God, applies the prophecy of Isaiah referred to above, to the New Jerusalem. Gal. iv. He first says, "For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two covenants; (testaments, margin;) the one from the mount Sinai which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Verses 22-26.

An allegory is "a figurative discourse, implying more than is literally expressed." The Apostle has in this chapter applied the figures of the allegory which he introduces. Abraham's two wives represent the two Jerusalems; Agar, the bond-woman, represents Old Jerusalem, or, as Paul says, "is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children," while Sarah, the free-woman, represents the New Jerusalem above, which is free. His two sons represent the natural seed of Abraham, and the children of God. Ishmael, the son of the bond-woman, represents the children of Old Jerusalem, who are in bond-

days with their mother; while Isaac represents the children of the New Jerusalem, the children of promise. Paul continues: "But Jerusalem which is above is free, which is the mother of us all. For it is written, [in Isa. liv,] Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise." Verses 26-28. Here Paul applies the prophecy to the New Jerusalem.

It will be seen that the church is represented as the children, and not the mother, or the bride, in this great family, while the New Jerusalem is called the mother. Christ is the "everlasting Father" of his people. Isa. ix, 6. When the marriage of the Lamb shall be consummated, and Jesus "returns from the wedding," [Luke xii, 36,] to the joy of the waiting ones, and raises from the dead, and changes to immortality, all the children of promise, they will follow their Lord up to the Father's house of many mansions. John xiii, 33-38; xiv, 1-3. Then the whole family of God in earth and heaven, Father, mother and children, will be gathered together in one.

5. The marriage of the Lamb takes place before his second coming and the resurrection of the just, therefore the church cannot be the Lamb's wife.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding, that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to set down to meat, and will come forth and serve them." Luke xii, 35-37.

This return from the wedding represents the second advent of Jesus Christ; therefore the marriage of the Lamb takes place before his coming. Then when he comes and gathers all his redeemed children home to the New Jerusalem, he "will make them to sit down to meat, [marriage supper,] and will come forth and serve them." Hence it is written, "Blessed are they which are called to the marriage supper of the Lamb." Rev. xix, 9. Therefore the children of God are not the bride, but the guests.

There are two things, or events, which the scriptures of the Old and New Testaments, illustrate, by the marriage covenant. They are, first, the union of the people of God in all ages with their Lord; and second, Christ's reception of the throne of David in the New Jerusalem above.

There is a class of scriptures in the Old, as well as the New Testament, designed to set forth the union of God's people with their Lord, in which marriage is introduced as an illustration of that union. This union has existed for nearly 6000 years, and those texts which illustrate it by marriage, do not apply to the marriage of the Lamb at the end, any more than to Louis Napoleon ascending to the throne of France.

John iii, 29. "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."

Here John uses the figure of the bridegroom and bride to illustrate the relation of Christ and those who came to his baptism. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride, is not true. No one believes that the event called the marriage of the Lamb, took place more than 1800 years since.

It is true that Paul says, [2 Cor. xi, 2,] "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." But we would inquire Did the "marriage of the Lamb" take place in Corinth? And could it be said in Paul's day, "Let us be glad and rejoice, and give honor to him; for the

marriage of the Lamb is come, and his wife hath made herself ready?" Or did Paul only wish to represent by marriage the union which he had effected through the gospel between Christ and the church at Corinth? Judge ye.

It is also true that Paul says, [Eph. v, 23,] "For the husband is the head of the wife, even as Christ is the head of the church." But please turn to Eph. v, and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken; for that is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. Husbands, love your wives." Verse 25. It is indeed, an excellent subject; but has nothing to do in determining who the bride would be in the great marriage, down in connection with the end.

The marriage of the Lamb is one event, to occur at one particular time, and that time is just prior to his second coming; for when he comes, he returns from the wedding. It is Christ's reception of the throne of the fifth kingdom in the New Jerusalem above.

The throne of the fifth universal kingdom will be in the New Jerusalem, the capital of that kingdom; hence when Christ is united to that throne, he receives the City as the capital of that kingdom; therefore in the marriage of the Lamb, the Holy City is represented as the bride.

Christ receives the title and office of King, and receives the throne and the capital of the fifth kingdom, which is called the marriage of the Lamb, before his second coming to destroy his enemies, and raise from the dead and change to immortality the subjects of the kingdom. To this agrees the word of the Lord, as we will now show.

Ps. ii, 7-9. "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

That this text refers to Christ, and the time of his reception of the throne, there can be no doubt. Mark well: Christ asks for and receives the territory of the fifth kingdom before the nations are dashed in pieces by the plagues and the second advent.

Dan. vii, 13, 14. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The "one like the Son of man," is understood to be the Lord Jesus Christ. The "Ancient of days," God the Father.

When Christ ascended to the Father to be a priest, he was attended by angels. "A cloud received him out of their sight." When he approaches the Ancient of days to receive the kingdom, it is "with the clouds of heaven," he is attended by angels; and when he returns from the wedding, and appears the second time, he comes with the "clouds of heaven" or with "all the holy angels with him."

But when does "one like the Son of man" come to the Ancient of days to receive the kingdom? Is it at Christ's second advent to earth? No, unless it can be shown that God the Father is now located on the earth! Then, was not this text fulfilled at the ascension of Christ? No, because,

1. Christ ascended to heaven, not then to receive the kingdom, but first to be clad in priestly garments, for more than 1800 years, before he should change them for royal robes.

2. The position which the text holds in the prophetic chain of Dan. vii, forbids its application to the ascension of Christ. In that chain are what we shall call six great links. 1. The lion, representing Babylon. 2. The bear, Medo-Persia. 3. The leopard, Grecia. 4. The fourth beast, Rome. 5. The fourth beast with three horns plucked up by the little horn, Papal Rome. 6. The Son of man approaching the Ancient of days to receive the kingdom. As the fifth link represents the period of Papal dominion, reaching from A. D. 538 to 1798, the scenes connected with the reception of the kingdom, represented by the sixth link of the prophetic chain, must occur some time between 1798 and the second coming of Christ.

We know of no event to which we may apply Dan. vii, 13, 14, (which speaks of the Son's approaching the Father to receive the kingdom,) but to Christ's entering the Most Holy of the heavenly Sanctuary, at the termination of the 2300 days.

That the marriage takes place before the second advent, is evident from Christ's admonition to the waiting ones: "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding." Luke xii, 35, 36.

Again, when Jesus appears the second time, with power and great glory, he has "on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix, 16. Therefore he is King before he comes. This is in harmony with Dan. vii, 14: "And there was given him dominion, and glory, and a kingdom," &c. With this glory which he receives of the Father, he comes to raise the dead, change the living saints, and to destroy those who are left of the plagues.

This also agrees with Dan. ii, 44: "And in the days of these kings shall the God of heaven set up a kingdom," &c. Christ will receive the throne and capital, and the "heathen for his inheritance, and the uttermost parts of the earth for his possession," before the kings of the earth are dashed in pieces, hence it is said, "In the days of these kings," &c.

HOW INCONSISTENT

Are those who deny the literality of the Holy City, of Rev. xxi, with all its minute descriptions and measurement, and at the same time will have it that many of the indefinite prophecies of the Old Testament teach the building up of a literal city, in what they call the future age!

Isa. lx, is regarded by them as a literal description of facts, in the future age. Well, read verse 7: "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee." Also verse 16: "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."

We leave with such the good old rule of scripture interpretation as follows: "All scripture should be literally interpreted, unless there be good reasons why it should be tropically or figuratively understood." J. W.

THE MICHIGAN TENT.

I wish to ask the Tent Committee and the church if it is not time to take into consideration the subject of tent operations for the coming Spring. In New York they are already acting. The experience of last season teaches that early action is necessary to the efficiency of tent labor. Although our hearts are made to rejoice over the success of the tent last Summer in some places, we feel assured that prudent management *in season* would have been the means of saving time, as the tent was in part employed where the same work could have been effected without it. In many places little can be done to introduce the truth without it, and it becomes us to make arrangements accordingly. Much can be done now to prepare for the coming season, as well as it could be done in May or June. Shall it be done? Speak out, brethren. This is no private enterprise. We are all interested in it. Let us "be zealous," and show our interest. J. H. W.

HOME IN HEAVEN.

Mourning Zion is my home,
Fair Salem's happy ground;
'Tis there my dearest Friend has gone
And thither I am bound.

My journey I've begun,
And hope to reach the place,
Through dangers we march boldly on,
And run the heavenly race.

With some poor pilgrims here,
Bound heavenward we march;
To Zion we are drawing near,
With melody of heart.

My journey I've begun,
And tedious too, withal;
I hope ere long to join the song
Within mount Zion's wall.—*Sol.*

Sabbath.

SABBATH, in the Hebrew language, signifies rest, and is the seventh day of the week—in commemoration of God's resting on the seventh day, &c. Under the Christian dispensation, the Sabbath is changed from the seventh to the first day of the week, &c. Pliny bears witness of the first day of the week being kept as a festival in honor of the resurrection of Christ.

It must be confessed that there is no law in the New Testament concerning the first day. However, it may be observed that it is not so much the precise time that is universally binding, as that one day out of seven is to be regarded, as it is impossible, says Dr. Doddridge, certainly to determine which is the seventh day from creation; and as in consequence of the spherical form of the earth, and the absurdity of the scheme which supposes it one great plain, the change of place will necessarily occasion some alteration, in the time of the beginning and ending of any day in question, it being always at the same time somewhere, sun-rising and sun-setting, noon and midnight. It seems very unreasonable to lay such a stress upon the particular day as some do.

It seems abundantly sufficient that there be six days of labor and on one of religious rest, which there will be upon the Christian and the Jewish scheme. It is lasting as to its duration. The abolition of it would be unreasonable, unscriptural. Ex. xxxi, 13. Sunday, or the Lord's day, a solemn festival observed by Christians on the first day of every week in memory of our Saviour's resurrection. The ancient Saxons called it by this name, because upon it they worshiped the sun. But although it was in the primitive times indifferently called the Lord's day or Sunday, yet it was NEVER denominated the Sabbath; a name constantly appropriate to Saturday, or the seventh day, both by sacred and ecclesiastical writers. *Buck's Theological Dictionary.*

We sum up this testimony as follows:

1. The Sabbath is the seventh day of the week.
2. It is altered from the seventh to the first day of the week.
3. It is then confessed that there is no law in the New Testament concerning the first day.
4. It is impossible to determine which is the seventh day from creation, as the world is round.
5. It was altered from the seventh to the first when no one could possibly tell whether it was the seventh or not.
6. It was lasting in its duration, its abolition would be unreasonable, unscriptural.
7. Sunday was a solemn festival observed on the first day in honor of the resurrection of Christ.
8. It was the day the heathens worshiped the sun.
9. It was NEVER denominated the Sabbath in primitive times.
10. Has not much learning made some men mad, or are they drunk with the wine of Babylon?

J. B. FRISBIE.

Conference in Connecticut.

BRO. SMITH: I wish to lay before the readers of the *Review* a brief report of the Conference in this place, which commenced Sabbath eve, Feb. 13th, and

continued over First-day. This will probably prove to be the most profitable Conference to the church ever held in this State.

There were not so many from a distance as probably would have been, had the traveling been good. We found the church united, and the solemn message to the Laodiceans doing a work for them that has never been done before. God's searching Spirit was with us on Sabbath morn, and presided over the meeting during the day. We had much freedom and help from the Lord in preaching from Joshua iii, 5. The church saw their deplorable condition, and the great work before them, and had a mind to work. The hard hearts were made to feel, and the stubborn wills to bow. Deep, thorough, heart-felt confessions of faults followed. Unfaithful to God, unfaithful to the church, unfaithful at home, unfaithful abroad.

Parents' hearts were filled with sorrow as they were made to see the perilous and almost hopeless condition of their children, caused by their unfaithfulness. Under a powerful manifestation of the Spirit, this short testimony was given in a solemn and powerful manner, as near as I now recollect, "Parents, take your children from those Babylonish schools." Then came up the claims of the second commandment, "Thou shalt not make unto thee any graven image, or any likeness of any thing in the heavens above, or in the earth beneath," &c. But the apology has been, We do not bow down and worship them. O my dear brethren, I tremble when I think how far we have been from the Commandments of God and the Faith of Jesus. Turn and read Isa. ii, 12, 16. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: and upon all the ships of Tarshish, and upon all pleasant pictures." Margin, pictures of desire.

May the Lord help you, my dear brethren, to clear your dwellings, or I fear you will not get them insured so that no plague will come nigh them. O think of the lovers of pleasure, think of the vast amount of money paid out at the present day for pleasant pictures. In the bitterness of my soul I cry, "wretched, miserable, poor, blind and naked." Dark despair would seize at once upon my poor soul, and hope die, were it not for that beacon light, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." O Lord, give us a zeal that is according to knowledge, is my prayer.

On First-day, it seemed good to us and to the Holy Ghost to give Bro. Wm. H. Graham the place vacated in the church by the death of our dear Bro. Chamberlain. After the transaction of some other church business, the great work of preparing for the latter rain was resumed, while the presence of the Lord was manifest among us at times in a solemn and awful manner. The church was much strengthened, and returned to their homes determined by the grace of God to make straight paths for their feet, realizing that it is now life or death, be faithful in all things henceforth and live, or remain in our lukewarm condition, and be cast off as detestable.

Now, dear brethren and sisters, let me say in conclusion, that we have reached the point where we are spared a little while, if we bring forth fruit well; if not, we are cut off, we are lost, forever lost. Now is our last chance. Die to sin, repent of every sin, confess and forsake every fault, return to God with all your heart, consecrate your entire all to his service, live out the truth everywhere faithfully, and thereby become partakers of Christ's sufferings, and then when his glory is revealed, be glad with exceeding joy. E. L. BARR.

Kensington, Ct., Feb. 18th, 1857.

COMMUNICATIONS.

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

From Bro. Seaman.

BRO. SMITH: I did not know but you would be interested to hear that the Lord is at work for the church in this immediate vicinity. Since the Boston conference the work has gone gradually on in the hearts of the brethren and sisters here, and since the

labors of Bro. Hutchins and Sperry, an interest has been aroused in this town that is cheering.

Bro. D. Daniels has been here of late and the Lord was with him in the presentation of the truth. Two have decided to stand in the gap and be called repairers of the breach, and get rid of the mark of the beast. Others are interested. If we keep humble the Lord will work. It is the last message.

One of the individuals referred to had been in the first message, but knew nothing of the third. The children feel also, which indicates that prayers which have been offered have found a hearing in the heavenly Sanctuary. Our meetings are solemn and interesting. E. R. SEAMAN.

Lacon, Mass., Feb. 17th, 1857.

From Bro. Boyd.

DEAR BRETHREN AND SISTERS: Jesus calls, and although we are now poor, we can be rich, have the tried gold, the white raiment, and be made kings and priests to God, overcome and sit down with him in his throne, as he overcame and is set down with his Father in his throne. Fellow Christian, will you refuse to relinquish the pleasure and vanities of this sin-cursed earth, which are so soon to be destroyed, or will you exchange them for an enduring substance, for the tried gold, the white raiment, the palm, the crown, and all the glories that are to be found in the Paradise of God? Are not the joys that are set before us enough to arouse the dormant, to wake up the lukewarm, encourage and strengthen the weak and disheartened, and to cause all to be zealous and repent?

Jesus has been gone these eighteen hundred years to prepare a place for his disciples. He will soon come again and receive them unto himself, that where he is they may be also. He now offers us salvation without money and without price; yea, more, even to hire us to open our hearts and let him in. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. We can now exchange our poverty for riches that will endure when the pleasures, the fashions, the wealth, and the glories of this world shall have passed a way.

For one, I desire the true riches that will not fade, while I behold them, and feel that the religion of Jesus Christ is worth striving for, worth suffering for, a religion that will sustain its possessor in the trying hour of affliction. I think that I have felt some of its influences for a few months past. Although my outward circumstances are far from enviable, yet while suffering much from ill health, I have felt to leave all with Him who doeth all things well, and trusted I should soon be where pain and sorrow will be known no more.

O that the call of the true Witness may be heard and heeded in the church from center to circumference, and a deep and heart-felt reform follow. I hope to share richly in this blessing, and be cleansed from every sin and secret fault; and should I live, that the rest of my life may be faithfully spent in the service of God, is the prayer of your unworthy brother. H. S. BOYD.

Lyme, N. H., Feb. 3d, 1857.

From Bro. Smith.

BRO. SMITH: The evidence that we as a people are in the Laodicean state of the church is very clear to my mind; and for one I feel heartily to repent of my lukewarm state, and indifference in the cause of the Lord. I feel that I want the white raiment that I may be clothed, and eye-salve that I can see. O that the Lord would help me truly to repent, and work a deeper work of grace in my heart. For one I feel to lay all on the altar of the Lord, myself and all I have, and serve God with my whole heart.

Dear brethren and sisters, let us return to the Lord with our whole heart, and take hold of the work in good earnest. The Lord will be with us and fight our battles for us. O who would not be willing to give all for heaven! Will any of the Sabbath-keepers refuse to buy gold tried in the fire, and white raiment that he may be clothed. I feel that it will be

the case with many, that they will refuse to make a full sacrifice, and will be spued out of the Lord's mouth. O ye lingering ones, take heed to the plain truths which are being brought out. You that have hearts that can feel for the desolation of Zion, and eyes to see and ears to hear what the Lord says to the church, awake, arise and let us go forth in the strength of the Lord of hosts to fight the battles of the Lord.

O ye servants of the living God, awake and sound the alarm, blow the trumpet in Zion, and let all the land tremble, for the day of the Lord is at hand. May the Lord help you to lay the plain truths on the hearts of the people. I feel to bless God for the plain truths which are being brought out; notwithstanding they are cutting, it is just what we need at this time. Thank God for it. I love the truth, for it sanctifies us and fits us for his holy kingdom.

Yours in hope of eternal life.

GEO. SMITH.

La Porte, Feb. 17th, 1857.

From Sister Carpenter.

BRO. SMITH: I had hoped ere this to be able to say that some at least in this place had embraced the truth. We had a tent-meeting here last Summer. The truth was faithfully presented by Brn. Buck and Hutchins, and a vast amount of prejudice was removed from some minds; but none have come out and made it manifest by their works, that they have respect unto *all* the commandments of God.

Professed Christians here have been putting forth extra efforts, having preaching and conference meetings nearly every day or evening, or both, for weeks in succession, and prayer meetings after the same manner, but there is no revival. Some acknowledge that something is the matter, but do not seem to see that it is because that they themselves are rejecting the plain truths of God's word. Many are crying peace and safety, and I fear will continue to do so, till sudden destruction comes upon them. I have had the *Review* more than two years, and I am thankful to God and to my brethren for the light I have received. I have endeavored to have others read them, and the tracts, too, as I have several excellent tracts, which ought deeply to concern all in these last days of peril.

I am glad to hear from those of like precious faith, and to hear that the cause of truth is progressing in some places. My prayer is that God will speed on the work till his children are all brought into the unity of the faith. I have learned what it is to be sorrowful, yet always rejoicing. I am sorrowful that so many that have tasted that the Lord is good, should shut their eyes against the plain truth of the Bible. They will not receive the truth themselves, and those that would, they hinder. But I rejoice that God has a people in the earth, and watchmen upon the walls, that are striving to know what the Master saith, and to give meat in due season. I rejoice in hope of over-coming, and with all the faithful ones to sit down in the kingdom of our God, to go no more out for ever.

I need not say, pray for me, for I know the children of God pray for each other, they can no more forget each other, than the kind mother can forget her children. My daily prayer is that God would keep his people from all evil, that he would make his ministers like a flame of fire, clothe them with salvation as with a garment. Very much is depending upon their faithfulness.

Many of us are like the younger members of a family: we can do little but look on, and grieve or rejoice as the case may be; but it is accepted, if there be a willing mind, according to that we have, and not according to that we have not. I am resolved so to live that Jesus may say of me, "she hath done what she could."

Yours in hope of eternal life.

MARY F. CARPENTER.

Waterville, Vt.

From Bro. Frisbie.

BRO. SMITH: I have visited, in company with Bro. Lowree, Vergennes, Hastings and Bowne. We found most of the friends holding on firmly to

the truth, with a desire to rise with the message. We spent the most of the time in Bowne, as there had been but little labor there, as to what there had been in the other places. The Lord is at work there. We are much in hopes that some who have been halting between two opinions will take hold of the truth in good earnest. We labored early and late for the church and people there.

Most of the church made hearty confessions of faults and wrongs, which God approved by the witness of his Spirit. God works and Satan tries to hinder. But there was victory on Israel's side, and the church was much strengthened. One has fallen so far from the light, that the light has become darkness and how great that darkness. We pity the condition of the man or woman who turns from the holy commandment of the Sabbath. Better never have known the way.

There are a few in Vergennes that are holding on to the truth, and seem to be firm. We tarried one day and two nights. At Hastings we stayed four nights and three days, in which it rained most of the time. The little church are trying to live.

J. B. FRISBIE.

Extracts from Letters.

BRO. WM. LAWTON writes from West Winfield, N. Y., Feb. 16th, 1857: "The friends in this part of the land are very thankful for the *Review*. We are trying to repent, and zealously repent, that we may be fully prepared to resist all the wicked spirits by which we are surrounded. We would say to the brethren and sisters scattered abroad, remember us in your prayers, that we may have strength to overcome."

BRO. ALFRED MINER writes from Brookfield, N. Y.: "It was not until of late that I was made willing to unite myself with the despised people that are looking for the second coming of our Saviour; but I endeavored to count the cost; and though I might draw around me friends that deny the coming of our Saviour, and worldlings, yet in erecting this tower of unrighteousness, I must lose all hopes of eternal life, and all the promises which God has made to his people. But by coming out I must leave a proud church who keep not the Sabbath of the Lord, I must give up my name on earth, I must meet the disapprobation of friends and relatives; yet I retain the bright prospect of enjoying the smiles of God, and making Jesus my friend, and the hope of putting on life and immortality at the resurrection of the just."

SISTER J. A. FEELER writes from Oswego, N. Y.:—"It will take all to buy the field. May the Lord help us to take heed to the counsel of the true Witness, to endure the trials of the way, and have respect unto the recompense of reward. Many times I should be lonely, were it not for my Bible and the *Review*. In the Bible I find the promise sure to them that believe; and in my paper the light of present truth shines forth. As we have so much light and truth, let us strive to be holy, even as our Pattern."

BRO. GILES CASTLE writes from Reading, Mich.: "I wish to give in my testimony on the Lord's side. Though a stranger to you and the brethren, I trust I am not a stranger to Christ. Although I am in a lukewarm condition, yet I am very thankful that I am not left to sleep on. My prayer is to God for my poor self and my beloved brethren in Christ, that we may take unto us the whole armor of God, that we may be able to withstand in the evil day, and having done all to stand. Eph. vi, 13-18.

"I am striving to keep all the Commandments of God. I commenced last August. I then counted the cost. May I ever adorn the doctrine of God, with a well ordered life and a godly conversation, and anoint my eyes with eye-salve, that I may see.

"Yours in hope of immortality."

BRO. J. W. WEST writes from Peterboro, N. Y.:—"Bro. SMITH, I write you a few lines to inform you

and the scattered flock that I am still trying to live a life that becomes those who profess to be in the patient waiting for our Lord to return from the wedding. I still receive the *Review* as a welcome messenger, bringing intelligence from the immortal treasury; and I pray that God may abundantly bless those who have contributed their little means to send the *Review* to the poor. Dear brother, I have been much interested in reading the articles published in the *Review* on keeping the heart, &c. Suffer me to say to you, dear brethren and sisters, from experience, that keeping the heart with all diligence is the only possible way that we can overcome."

BRO. H. BOWEN writes from Liverpool, N. Y.: "It is truly cheering that there is a way provided whereby we can read each other's faith, hope and love. Dear brethren, we feel the sharp, cutting reproof to the Laodicean church. The counsel is to buy gold tried in the fire that we may be rich. Dear brethren, this counsel is not from poor, short-sighted, fallible man, but it is from the all-seeing, infallible Son of God.

"Dear brethren, my prayer is that we individually may know this infallible Counsellor, and buy of him gold tried in the fire. We have of late been refreshed in the spirit of our minds by the coming of our beloved Brn. F. Wheeler and S. W. Rhodes, who delivered to us the Third Angel's Message and its kindred truths, which we believe has had a good effect, especially on the church in this place. May the Lord reward them for their labor of love to us."

SISTER A. M. PRESTON writes from Fitz Henry, Ills.: "I esteem it a privilege to write and send in my mite for the *Review*, which is truly a welcome messenger. The cheering truths that it contains, the subject of the Sabbath, and keeping the heart, and the letters from the brethren and sisters, are food to me. I am striving to keep all the commandments, so that I may enter in through the gates into the city. I feel to take heed to the friendly admonitions I read in the paper. I have been in a lukewarm state, but I love the truth and the friends of the truth."

If the Bible be true, it is awfully so to the wicked. Its truths are not to be trifled with, made a jest of, held in unrighteousness of life, or coldly received. It is no objection to Christianity that its consistent professors are solemn and in earnest.

If the Bible be true, it is, to the humble, good man, delightfully so. If it has a rod laid up for the indolent, it has also manna laid up for the hungry. If it turns a dark side towards the wicked, it turns a very bright side towards the pious. Its promises are as brilliant as its threatenings are terrible. Let the people of God shout aloud for joy, for "all the promises do travail," and their "redemption draweth nigh." Let the inhabitant of this rock of truth sing—*Plum-mer*.

JUDGE NOT.—We have sometimes been beset with scandalmongers and gossip-whisperers who are everlastingly on the scent of some fancied sins and enormities, for which nobody ever cares a farthing, or finds any tangible foundation. They fatten on fancying they have found something to be fastened on persons who are before the public. They delight in raking up the past, and hang with ecstasy on the skeleton of a rumor which had the ghost of an existence years ago. They shake their heads and heave dolorous sighs of sorrow. Poor mortals! how oppressed they are; and they show how bad they feel, by running off and retailing their feelings to every body they meet. Shame! Hold that member which is set on fire of hell. Judge not. Who cares how many devils Mary Magdalene had once, if they were only cast out at last. Take men and women for what they are to-day, and for the divinity within them which promises more to-morrow. If any wrong is done, help right it, but do not run and bore any body with your blab. Heaven save us from sneaking Judases, and sin-scenting Pharisees!—*Spiritual Clarion*.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, MAR. 5, 1857.

Meetings in Allegan Co., Mich.

BRO. SMITH: Since the 3d inst. we have been holding meetings in Trowbridge, Waverly, Bloomingdale and Monterey. On our way to fill our second appointment at the Brandywine school-house in Waverly, we held two evening meetings at Trowbridge, and three more were buried with Christ in baptism.

Our series of meetings at the Brandywine school-house continued from the 5th to the 8th inst. The people were stirred up to inquire into our position, and learn more about the Bible Sabbath. Said one, "I went with my husband to your meetings, and for the first time I heard on the Advent doctrine, and expected, according to hearsay, to hear a perfect *babble*; but we never were more disappointed." Another who had strongly opposed the doctrine, said, "Why, I never understood this subject in this light before. I mean now to examine into it." Books were procured for the purpose.

At the close of the last meeting some that were troubled asked one of their leading men who had closely attended the meetings, what he thought about the subject. Said he, I have no fault to find with it whatever. But, said one or more of them, he stated so and so. No, said the man, you are mistaken, you misunderstood him. Another said, I wish he would come and hold meetings in our district, our school-house is open. Before the meeting closed seven were planted in the likeness of Christ's death. The brethren and sisters that attended from the scattered districts were encouraged and strengthened in the Lord, and expressed their determination to rise with the message.

From the 10th to the 13th, we held evening meetings at Bloomingdale. The hall appropriated for religious meetings was closed against the Second Advent doctrine. This proved a furtherance to the cause; for the doors of private houses were readily opened, so that our three meetings were held at three different houses for their accommodation. These three families became much interested with others that came to hear. The *Review* is now taken there, and they have furnished themselves with books to examine the subject. I called to take leave of Mr. B., the Post Master where we held our second meeting. Said he to a Methodist class-leader who had just called at the office from another section of the town, I wish you could have been here and heard this doctrine. Things in the Bible which I never could understand before were made plain and clear to the understanding. I wish I had, was the reply. I would like to have the man go to our district and preach to our people. I have no prejudice about these things.

From this we rode some twenty miles to attend a two days' meeting in the east part of Monterey, which commenced the 14th inst. A great portion of the church in M. attended this meeting, and were much blessed of the Lord. The Spirit of the Lord was manifest so that they could hardly wait one for the other to pour out their spirited exhortations; exhorting each other to walk in newness of life and rise with the message. At the close of the meeting five were buried with Christ by baptism in death, to walk henceforth in newness of life. The following morning we baptized two more in Trowbridge, and passed on eastward to Otsego.

The church in Otsego have recently been laboring under some discouragements with respect to receiving members who were unwilling to comply with all the requirements of the gospel. See Mark x, 11, 12; Luke xvi, 18; 1 Cor. vii, 10, 11. As this difficulty is now removed we trust they will rise with the message and live in all the light of the gospel, and heed the counsel of the true Witness.

From Otsego we passed on eastward to Silver Creek, Kalamazoo Co. We preached four times in the school-house here, closing First-day evening, 22d inst. Many of the people who came to hear listened attentively. Some admitted we had the Bible truth, and wished they had attended all the meetings. We trust that some good was accomplished in the name of the Lord.

When we left Battle Creek the last of Oct., we proposed to spend a few weeks in the western part of Mich. As we passed around the way continued to open and calls multiplied to hear our position in the various districts in Allegan, Van Buren and Kalamazoo counties, until we have spent nearly four months in almost continual labor in these openings. Notwithstanding the severe cold, snow-storms, and false teachers, we have had to encounter, our heart has been warmed and cheered by the hearty welcome of dear brethren and sisters who

have kindly welcomed us to their dwellings, and helped us on our way to bear the cheering message. "Here is the patience of the saints: here are they that keep the Commandments of God and the Faith of Jesus." We praise God that this message is taking deep root and arousing sinners to see their dangerous position, and calling out the honest-hearted to be ready to stand in the battle in the day of the Lord. **JOSIAH BARRS.**

Battle Creek, Mich., Feb. 25th. 1857.

Conference in Wolcott, Vt.

AGREEABLY to notice the brethren from different parts of the State met, and organized. Bro. S. Pierce presided. The case of elder N. A. Hollis was duly considered. It was adjudged that, after laborious exertions to reclaim and save him having proved unavailing, (he having withdrawn himself from the church while laboring with him,) he has gone out from us because he is not of us.

The subject of the use of tobacco was taken into consideration. The article published in the *Review*, Dec. 4, 1855, was read. A motion was then made to rescind the resolution then passed, and the following one was unanimously adopted:

Resolved, That the use of Tobacco is a fleshly lust, which wars against the soul; and therefore we will labor in the spirit of meekness, patiently and perseveringly to persuade each brother and sister who indulge in the use of it, to abstain from this evil.

The Conference then inquired, What does the New Testament teach in relation to the office and duties of elders?

The following report of their Committee was unanimously adopted: "From the best understanding we have of those passages of Scripture collectively considered and compared, which relate to the office and duties of elders, they teach, that there were several distinctive officers ruling in the Christian church who come under the general title of elders," and that the following report of our Committee expresses the New Testament teaching in relation to deacons:

"The Committee also report, that from a careful examination and comparison of those Scriptures in which the original word, translated deacon, is found, we have come to the conclusion that the office of deacon is a subordinate office, the duties of which relate more especially to the temporal wants of the church. Still, from the qualifications there given, they have much to do in promoting the spiritual wants of the church.

After which it seemed good and proper to set apart certain brethren as elders, and others as deacons, the Spirit witnessing in the imposing of hands and prayer, while they were set apart to their respective offices.

Resolved, That the above be published in the *Advent Review and Sabbath Herald*.

"With gratitude and thanksgiving to God would we acknowledge the beneficent aid of his Spirit, which has characterized all our endeavors to do his will, both here and at our adjourned meetings at Eden and Johnson. We bless the Lord who has worked so signally for us, and granted us such victory. To his name be all the glory.

The minutes of the above Conference were sent to Irasburg for Bro. Hutchins to prepare them for the press, and after lying there in the hands of him by whom they were sent many weeks, they were sent back to Bro. Bingham, the Secretary, who prepared them as above, and then sent them to the undersigned recently. This is the cause of the strange delay. **S. PIERCE.**

Wolcott, Vt., Oct. 26th, 1856.

MOROCCO BINDING.—Those who wish Experience and Views, Supplement, Testimony for the Church Nos. 1 & 2, bound in one neat little volume, may address E. G. White, Battle Creek, Mich.

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S. Pemberton:—Received. Thank you.

H. S. Boyd:—Accept thanks for Sermon on Slavery.

J. L. Baker:—Your money for Book Fund is receipted in No. 15.

Books SENT.—Jno. Bond, Me. E. Dunham, Me. I. N. Pike, Vt. E. Huey, N. Y. M. L. Gaston, Mich. P. S. Thurston, Wis. Chas. C. Taylor, N. Y. J. F. Case, Mich. J. H. Waggoner (by express to Hillsdale, Mich.)

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