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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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HYMN OF TRUST.

My God, I would not doubt
Thy wisdom or thy grace,
Although the clouds may sometimes veil
The brightness of thy face.

I would not dread the hand
That doth my life control,
Even if the instruments are sharp
That search and try the soul.

I would not shrink to yield
The treasure or the friend,
That in thy plenitude of love,
Thou didst vouchsafe to lend.

I would not e'er forsake
The strength that cannot fail,
A poor, blind wanderer of the dust,
An atom on the gale.

I would not plant my hope
Where all things change and die;
But, anchored on thy word of truth,
Look upward to the sky. [Sigourney.]

PLAIN TRUTHS.

CHRISTIANS derive their ideas of Truth from two sources. *First*: Scripture—*Second*: Tradition. Truth may be obtained by *either* of these means, just as water may be obtained from the spring where it bubbles up in its freshness—or from the aqueduct along which it is carried to our doors. Scripture is the *fountain*—Tradition is the *aqueduct*—both have water—both *should* have equally good water, as it is from one source. But while the spring is always good, the aqueduct sometimes becomes defiled. So Scripture is *always true*, and Tradition is *sometimes true*, also, but not always. Scripture is the perfect standard, and Tradition is right as far as it agrees with Scripture, and no farther.

Most men get their faith below the fountain—so it becomes sometimes somewhat impure—hence it appears various in form—or in taste and color, and the only way to tell whose bucket has *pure* water in it, is to go at once, and compare it with the *fountain*. And even then men will sometimes contend that though the water *looks* like that in the fountain, yet it could not have come from there, or some one else would have known it before—and then the only way to convince them is to go to the fountain head, and trace the stream directly down, and thus show not only that the Scripture teaches certain doctrines, but also that the Church for ages past have believed them, and rejoiced in them. To do this work fully would require volumes: It has been done to some extent by various persons, particularly in a work entitled "*The Voice of the Church*," and I shall now do it very briefly in these few pages. I shall first advance such propositions

as seem to be true: I shall then sustain them by the Word of God, and shall finally, where it seems needed, quote from noted and well-known writers, showing that they held the same opinions. Among other things, I find in the Scriptures the following

PLAIN TRUTHS.

I. *This world was originally created by God very good, with all that it contained.*

PROOF. Gen. i, 31. And God saw everything that he had made, and behold it was very good. Ps. civ, 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Eccl. iii, 11. He hath made everything beautiful in his time. Job xxxviii, 4-7. Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?

II. *The world and its creatures were in consequence of man's transgression subjected to the curse, and to a state of sorrow and vanity.*

PROOF. Gen. iii, 17-19. Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return. Eccl. i, 2-8. Vanity of vanities saith the Preacher, all is vanity. . . . All things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. Eccl. ii, 17, 22, 23. Therefore I hated life, because the work that is wrought under the sun is grievous unto me; for all is vanity and vexation of spirit. For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun? For all his days are sorrow, and his travail grief; yea, his heart taketh not rest in the night. This also is vanity. Rom. viii, 22, 23. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but we ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

III. *There is yet to be a very glorious condition of affairs on earth, when sin shall cease, and sorrow shall have an end, and the glory of God shall be revealed.*

PROOF. Num. xiv, 21. But as truly as I live, all the earth shall be filled with the glory of the Lord. Ps. lxxii, 18, 19. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen. Isa. xi, 9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xl, 5. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Isa. lv, 12, 13. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir tree, and instead of the briar, shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

IV. *This world will never be converted to God by the preaching of the gospel before the coming of Jesus Christ; but will continue perverse and un-*

godly, persecuting the people of God till Christ shall come again the second time.

PROOF. 2 Tim. iii, 1, 12, 13. This know also that in the last days perilous times shall come.—Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse, and worse, deceiving and being deceived. 2 Pet. iii, 3. There shall come in the last days scoffers walking after their own lusts. Matt. xiii, 24-30, 36-43. Didst thou not sow good seed in thy field? from whence then hath it tares? Wilt thou then that we go and gather them up? Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn. He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world, [age,] and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world, [age,] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

PROOF FROM THE FAITH OF THE CHURCH.

Hermas says, This world is as the winter to the righteous men, because they are not known, but dwell among sinners; but the world to come is as summer to them.

Justin Martyr, A. D. 150, said, The princes of this world . . . will not cease from killing and persecuting those that call on the name of Christ, till he shall come again, and destroy them all, and render to every man according to his deserts.

Tertullian says, Truth wonders not at her own condition. She knows that she is a sojourner upon earth; that she must find enemies among strangers; that her origin, her home, her hopes, her dignities are placed in heaven.

Said *Chrysostom*, The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. Attend with care to what is said. He said not when it hath been believed by all men, but when it hath been preached to all. For this cause he also said, 'for a witness' to the nations, to show that he doth not wait for all men to believe, and then for him to come; since that phrase, 'for a witness' hath this meaning—for accusation, for reproof, for condemnation of them that have not believed.

Calvin on Matt. xxiv, 30, says, There is no reason why any person should expect the conversion of the world, for at length, [when it will be too late and will yield them no advantage,] they shall look on him whom they have pierced.

Luther, on John x, 11-16, says, Some in explaining this passage say, that before the latter days all the world shall become Christians. This is a falsehood forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore of this delusion.

Said *Zuingli*, We cannot make a heaven upon earth,—and Christ has taught us that we must let the tares grow up along with the wheat.

David Pareus, 1590, said, It is a thing never to be looked for, that the whole earth shall become Christian; since the enemies of the church, together with anti-Christ, shall not cease but at the last coming of Christ.

John Knox, A. D. 1550, speaks of Christ's coming "To reform the face of the whole earth, which never was, nor yet shall be, till that righteous King and Judge appears for the restoration of all things."

Dr. A. Clarke says, Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment when the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God—righteousness alone shall dwell in them.—*Notes on Rev. xx. 2.*

Matthew Henry says, As long as the world stands there will still be in it such a mixture as we now see there is of good and bad. We long to see all wheat and no tares in God's field; all corn and no chaff in God's floor; but it will not be till the time of ingathering, till the winnowing-day comes; both must grow together until the harvest. There is no remedy but that wicked people will do wickedly; and such people there are and will be in the world till the end of time.

Increase Sather says, And when we pray, 'Thy will be done on earth as it is in heaven,' we pray for the day of judgment; for then, and not till then, will the will of God be done on earth as it is in heaven.

Cotton Mather says, For when our Lord shall come, he will find the world almost void of true and living faith, [especially of faith in his coming,] and when he shall descend with his angels, what else will he find almost, but the whole church, as it were, a dead carcass, miserably putrefied with the spirit, and manners, and endearments of this world. . . . They indulge themselves in a vain dream, not to say, insane, who think, pray, and hope, contrary to the whole sacred Scripture and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom. They who expect the rest promised for the Church of God, to be found anywhere but in the new earth, and they who expect any happy times for the Church in a world that hath death and sin in it, these do err, not knowing the Scriptures nor the kingdom of God.

Whitefield says, As it was formerly, so it is now, and so it will be to the end of time; he that is born after the flesh, the natural man, does and will persecute him that is born after the Spirit, the regenerate man. Notwithstanding some may live in more peaceful times of the Church than others, yet all Christians in all ages will suffer persecution. The enmity of the serpent, . . . will continue to rage and show itself in a greater or less degree to the end of time.

V. *This world is destined to be melted and purified by fire, which shall consume the works of man.*

Proof. Deut. xxxii, 22. For a fire is kindled in mine anger, and it shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. Isa. lxiv, 1, 2. O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! Mal. iv, 1. For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. 2 Pet. iii, 7, 10-12. But the heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.

PROOF FROM THE FAITH OF THE CHURCH.

Cotton Mather says, But this word of God is in my mind like burning fire shut up in my bones;

nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, a sorceress condemned to the flames, yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an earnest voice, the dissolution, renewal, and purification of the world by fire.

Dr. A. Clarke thus remarks, The present earth, though destined to be burned up, will not be destroyed, but renewed, and refined, and purged from all moral and material imperfections, and made the endless abode of happy spirits. But this state is certainly to be expected after the day of judgment.

VI. *This globe is to be restored, renewed, or regenerated, and made glorious by the power of God.*

Proof. Isa. xxxv, 1, 2. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

Isa. lxv, 17-19. For, behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

Matt. xix, 28. Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Isa. li, 16. I have covered thee in the shadow of my hands, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

Isa. lxvi, 22. For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

Acts iii, 19, 21. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Heb. ii, 5. For unto the angels hath he not put in subjection the world, [okumene, habitable earth] to come, whereof we speak. 2 Pet. iii. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Rev. xxi, 1, 5. 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. . . . And he that sat upon the throne said, Behold I make all things new.

PROOF FROM THE FAITH OF THE CHURCH.

Methodius, bishop of Tyre, A. D. 270 says, It is to be expected that at the conflagration, the creation shall suffer a vehement commotion, as if it were about to die; whereby it shall be renovated, and not perish; to the end that we, then also renovated, may dwell in the renewed world free from sorrow. Thus it is said in Ps. civ, 'Thou wilt send forth thy Spirit, and they shall be created, and Thou wilt renew the face of the earth.' For seeing that after this world there shall be an earth, of necessity there must be inhabitants; and these shall die no more, but be as angels, irreversibly in an incorruptible state, doing all most excellent things.

Said *Jerome*, God will make new heavens and a new earth, not other heavens and another earth, but the former ones changed into better.

Said *Gregory the Great*, Others are not to be created, but these same renewed. Eccl. iii, 14. They will pass as to their present figure or appearance, but as to their substance, they will remain forever.

The Council of Nice, A. D. 325, says, We expect

new heavens and a new earth, according to the Holy Scriptures, at the appearing of the great God and our Saviour Jesus Christ. And then, as Daniel says, 'The saints of the Most High shall take the kingdom,' and there shall be a pure earth, holy, a land of the living, and not of the dead, which David foreseeing by the eye of faith, said, 'I believe to see the goodness of the Lord in the land of the living,' the land of the meek and humble. Christ says, 'Blessed are the meek, for they shall inherit the earth,' and the prophet says, 'the feet of the meek and humble shall tread upon it.'

Cyril, bishop of Jerusalem, A. D. 350, says, Adam received the doom, 'cursed be the ground; thorns also and thistles shall it bring forth unto thee.'

. . . . For this cause Jesus wears the thorns that he might cancel the doom; for this cause also was he buried in the earth, that the cursed earth might receive, instead of the curse the blessing. Our Lord Jesus Christ then comes from thence with glory, at the end of this world in the last day. For this world shall have an end, and this created world shall be made new; for since corruption, and theft, and adultery, and every sort of sins have been poured forth over the earth, and blood has been mingled with blood in the world, therefore that this wondrous dwelling-place may not remain filled with iniquity, this world shall pass away, that that fairer world may be made manifest.

Said *Augustine* bishop of Hippo, A. D. 390, By the change of things the world will not entirely perish or be annihilated. Its form or external appearance, will be changed, but not its substance. The figure of this world will pass away by the general conflagration. The qualities of the corruptible elements of which our world is composed, which were proportioned to our corruptible bodies, will be entirely destroyed by fire; and the substance of those elements will acquire new qualities which will be suitable to our immortal bodies, and thus the world by being more perfect, will be proportioned to the then improved state of the human body.

Says the martyr *John Bradford*, writing from his dungeon, A. D. 1550, Now every creature travaileth and groaneth with us; but we being restored, they also shall be restored: there shall be new heavens, new earth, and all things new.

John Calvin says, I expect with Paul a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travailing. . . . strictly speaking, Christ will come, not for the destruction of the world, but for the purposes of salvation.

Says *Dr. Thos. Goodwin*, A. D. 1650, God doth take the same world that was Adams, and make it new and glorious. . . . Read the prophets and you shall find promises of strange and wonderful things, of glorious times, and that here upon earth.

Says *Milton*,

The world shall burn, and from her ashes spring,
New Heaven and earth, wherein the just shall dwell;
And after all their tribulations long
See golden days fruitful of golden deeds.

Says *Baxter*, I believe there will be a new heaven and earth, on which will dwell righteousness.

Says *Bunyan*, None ever saw this world as it was in its first creation but Adam and his wife, neither will any see it until the manifestation of the children of God; that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Says *Doddridge*, Let this illustrious day come, even with all its horrors. We shall go from the ruins of a dissolving world, to the new heavens and new earth, wherein righteousness forever dwells.

Says *Charles Wesley* on Isa. lxv, 17:

Come, Divine effectual power,
Fallen nature to restore;
Wait we for Thy presence here,
Long to see Thy throne appear:
Bid the new creation rise,
Bring us back our Paradise.

Now our universe create,
Fair beyond its first estate,
When Thine eyes with pleasure viewed,
When Thy lips pronounced it good;
Ruined now by sin and curse,
Speak it fairer than at first.

(To be Continued.)

A Prayerless Christian.

"A PRAYERLESS Christian!" These words are contradictory. I do not understand what they mean. I can as easily conceive of a perfect harp without strings, or a flowing fountain without water, or a sun without light, or a living man without a soul, as a Christian without prayer. Doubtless many *professed* Christians live without prayer.

A Christian without a closet! and who does not pray to his heavenly Father, who seeth in secret! A Christian parent without a family altar! O! do not dream of such a thing; speak not such contradictions. Why, a prayerless parent robs his children of a pious example—robs his own soul of the mercies of God, and robs his Divine Master of the homage of his heart and the obedience of his life. And can a robber be a Christian?

"But do not real Christians sometimes neglect prayer for a season?" I fear they do. This is the reason of the weakness of their faith—the dullness of their religious feelings—the irregularity of their lives. This neglect of prayer among real Christians is the cause of so many "backsliding in heart," and falling frequently into scandalous sins. I must think that David was neglecting prayer when he indulged in that horrible course of sin which stained his religious character. Peter neglected to "watch and pray," and fell into the "snare of the Devil." To attempt to live at all without prayer, is awfully dangerous. A *desire* to live without prayer, is a convincing evidence that you are either now backsliding, or are not a Christian. In such a desire is the entering in of the enemy. Harbor not the desire then, for one moment; but seek to know what it is to "continue instant in prayer."

Pious reader, I wish to add the following observations to the foregoing extract, for your consideration:

"I have no time to attend to private prayer, family devotions, or the weekly prayer-meetings." No time! what, then, becomes of your time? No time to attend to the various duties of prayer, and yet time enough to jest and joke whole hours together! You find time to labor for the "meat that perisheth;" can you find no time to labor for the "meat that endureth to eternal life?" You have time to visit your friends and neighbors, and receive visits from them; have you no time to visit your closet for prayer, nor the weekly prayer-meeting? You spend time in talking politics; have you no time for communing with your heavenly Father in daily supplication? Consider this. Are you really sincere when you say, "I have no time for prayer?" If you are sincere, may a merciful God have pity on you; for you are in fearful danger of losing your soul. If you are not sincere, but only seek an excuse to quiet conscience, and hide your great inconsistency, let me kindly ask you, how dare you utter a deliberate falsehood on so solemn a matter? Look at the unreasonableness of the plea. For what does God allow you time? Certainly not that you should waste it in idleness. If you *will* you can find time to pray. "Redeem your time;" then you can have leisure to attend to all the duties of prayer. "Gather up the fragments" of your passing hours, and you need never complain for want of time. But if you cannot do otherwise, let company—let the world—let every earthly concern go, rather than rob your soul, and your Redeemer, of time enough to pray.

"But my mind wanders so, I cannot collect my thoughts to pray." Is it possible? Do you think so little on the importance of prayer—the value of your soul—the duty you owe to God, and the necessity of holiness—as not to be able to collect your thoughts on these great concerns? For your soul's sake, awake from your deadly slumber, and beseech God to enable you to feel more deeply concerned; then you can *fix* your anxious heart and wakeful mind on "the one thing needful." Remember, we begin to be Christians when we begin to pray; and we continue to be Christians only so long as we lead a prayerful life. "*Pray or perish*," is the doctrine of the Bible. *Pray or backslide*, is the testimony of universal experience. Better, infinitely better, suffer martyrdom than cease praying.

"But I have been so unfaithful." This is much to be lamented. But how will you remedy the

evil? You confess your sinful neglect; now forsake the same, and God, who is "faithful and just, will forgive you, and cleanse you from all this unrighteousness." You never can heal the breach now between your soul and God by continuing your neglect of prayer. Be assured of this; and go penitently to Christ—*go now*, delay may prove your ruin.

"But my business is of such a nature that I cannot attend regularly to my closet and family devotions." Serious reader! if this really be the tendency of your worldly occupation, it is a snare to you, and continuance therein is a great offense against God. I advise, persuade you, hereby, to abandon such a calling at once, lest you be "weighed in the balance, and be found wanting" in the last day. Surely you have not forgotten that "you cannot serve God and mammon." "No man can serve two masters." Plead not bodily wants; "for they that fear the Lord shall want no good thing." But perhaps your avocation need not interfere with your duty in respect to private and domestic prayer; nor with the claims of the Church on your time, and attention to her ordinances. It may be that your coldness of heart, and want of spirituality, is the cause of your business seemingly interposing a barrier to your devotional habits. Your calling may be, in itself, lawful; but perhaps you are so intent on accumulating wealth, that your business governs you, and hurries you into forgetfulness of God and religion. If this be true, you lay reproach on your occupation, when you should honestly take the condemnation on yourself. Depend upon it, you will gain nothing by being a slave to your business. Besides, you deprive yourself of the peace of a pure conscience, and the joy and assurance of God's favor. Take for your motto the holy resolve of a pious mechanic: "The Lord *first*, and my customers *next*." Place the vast concerns of eternity always before the trivial affairs of time, and your business will be no hindrance to your piety. Meditate on the following portions of the Word of eternal truth: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he will give thee the desire of thine heart." "No good thing will he withhold from them that walk uprightly." To remove your anxiety and needless fear, hear the Saviour of the world: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." If the second consequence follow, then your love of the world drags you away from the hallowed closet—from the sacred altar of family prayer, and from the holy scenes of the weekly prayer-meeting: ay! drags you away from the cross of Christ to bow at the hellish shrine of mammon. Is it true? Can it be possible that I am addressing an idolater, in the person and character of a professor of the religion of Christ? "Covetousness which is idolatry," stamps upon you this heathenish character, if you are a slave to the "love of the world."

"I cannot enjoy myself in secret prayer," said an apparently sincere, but really lifeless professor, "and I cannot bear the cross in family prayer; as for the prayer-meeting, I have no delight in it." I fear this language describes the experience of a numerous class of professors, "who are at ease in Zion." Indeed, it may be that the very one who now reads this tract is in such a deplorable situation. Let me reason with you. If you dislike the duty and place of prayer, you dislike Him who enjoined this duty on you. "Why call ye Christ, 'Lord, Lord,' and do not the things he says unto you?" "If you love him you will keep his commandments."

"You cannot enjoy yourself in the closet!" This is because you do not enjoy the Lord there. And you do not enjoy the Lord there because your heart is estranged from him. The closet is the *vestibule* of heaven, where the Lord comes to give audience to, and commune with his sincere disciples. And if you dislike to meet the Lord of mercy in the closet, how can you expect to meet the judge of all men in the last day? The grand difficulty lies in the wretched state of your heart. Be persuaded, then, by an unknown friend, to "enter into thy closet, and pray to thy Father," for his forgiving love and regenerating grace; then you will know the heavenly delights of secret prayer.

Why should you shrink back from the cross of family prayer? Surely your duty and eternal welfare require you to bear it. Is it because you live so irreligiously before your family? This, likely, is the true state of the case. If so, immediately confess your fault, to them and God, and reform without delay. Erect this night the altar of domestic prayer, and the blessing and favor of an approving heaven will abide upon you. There is profit as well as pleasure in it. Try it, "for thereby good shall come unto thee."

Once more: Why is not the social prayer-meeting a delight to you? This is a great question. Let us seek for the true answer. It cannot be the nature or duties of this meeting which render it irksome and unpleasant to you. Nay, friend, the fault is in your spiritual deadness. Perhaps you go to meeting and do not "stir up your heart to take hold on the Lord in prayer." You indulge in wandering thoughts, and uncharitably sit in judgment on your zealous brethren, and forget that you must pray fervently for a blessing on yourself, before the meeting can be profitable to you, however much others may enjoy it. Is the prayer-meeting cold? Lay not the blame on others. But look to yourself, and plead for the outpouring of the Spirit. You will thus be strengthened and revived, while others will catch the electric flame of love and joy from your heart, and all will be edified. Thus "bear your own burden," and you will have no want of delight in the exercises of the prayer-meeting.

And now, Christian friend, permit me, in conclusion, to urge upon you the importance of living a life, in all things harmonious to the sentiments involved in your prayers.

When you pray to be "delivered from all evil," how inconsistent and sinful is it for you to run into all evil. Many pray, "Lord, lead me not into temptation;" then thoughtlessly rush into the "snare of the Devil." If you expect this prayer to be answered, you must avoid evil of every kind, and never venture on to the ground of the vigilant adversary of souls. Rest assured, if you do not help yourself, the Lord will not help you.

Again: It is common for many professors to pray for light and truth, and yet rarely ever read the Bible—the fountain of light and truth. Such prayer involves the obligation to "Search the Scriptures," a portion of which should be read every day. It also includes the duty of religious meditation, and an effort to improve the talents given to us. In no other way can this prayer be answered, and we "see light in the Lord's light," and know the truth which will sanctify us and make us free.

Furthermore: Many pray the Lord to convert their irreligious friends and neighbors, yet they never recommend religion to them—never warn them of their danger—never invite them to church, and never point them to the Saviour of sinners. Hence their labor in prayer is in vain.

Again: Many pray, "Lord, make me holy," &c., yet frequently indulge in unholy tempers—sinful words—vain thoughts—neglect many duties, and strive not to keep themselves pure and unspotted from the world. Reader does this meet your case? I pray you, "be not deceived; God is not mocked." To pray to be saved from all sin involves a cordial hatred of sin, a sincere desire after holiness, a faithful striving to overcome and destroy all impurity. Your prayer will, then be hindered, unless you forsake all sin—secret, social, and public. "If I regard," that is, cherish, allow, harbor, "iniquity in my heart," says the Psalmist, "The Lord will not hear me." To pray for the comfort and quickening influence of the Holy Spirit, and yet refuse to be led by him, but be led by the spirit of pride, ambition, and the spirit of the world, and grieve the good Spirit by levity and selfishness, and yield not to his heavenly promptings, is a great drawback, if not positive obstruction, to the growth of the soul in religion. In the heart of such a professor the Holy Ghost will not dwell.

Christians often ask for blessings which they do not believe, at the time, they will receive. "They receive not, because they ask amiss." This is but little short of solemn mockery. It is at least a sin of grievous magnitude; "for whatsoever is not of faith is sin." Much is lost in the enjoyment, holi-

ness, and power of the church on this very account. Rise, then, against this crippling sin, and put the monster down by a vigorous faith. Do you ask how? View your doubts as traitors and enemies of your soul; struggle courageously against them, and pray daily for, and strive to exercise, an evangelical faith in Jehovah's truth, in Christ's merits, and in the all-sufficiency of saving and supporting grace. When you pray, firmly believe the promise and patiently wait its fulfillment.

Try the three following rules for making all the duties of prayer not only profitable, but delightful:

1. *Pray frequently.* Become familiar with the duty by frequent repetition of it. Make it the religious business of life—a daily exercise. Daniel prayed "three times a day." The Psalmist, "morning, noon, and night." You have need to pray as often as they did. Indeed, the soul ought to be feasted as often as the body is fed.

2. *Pray regularly, that is, steadily.* Have your stated seasons for prayer. Irregularity will make any duty, any enterprise, any calling, irksome and repulsive. Experience teaches that regularity, which embraces constancy and perseverance will render that pleasant which was at first barren of interest, and afforded little or no pleasure.

3. And last, but not least, when you pray, seek for holiness, rather than happy feeling. Pray for purity of heart; happiness will follow as a consequence. It is selfish to pray and serve God for happy feelings. Pay, then, more attention to your faith, and the spiritual state of your heart, than to your variable emotions. Do not be struggling and praying to get rid of your trials, but pray for grace meekly and patiently to bear them. Pray to keep a pure conscience, and although "in the world you may have tribulation, yet in Christ you shall have peace." I leave you, fellow-pilgrim, by urging you to try the important experiment, remembering that the immortal destiny of your soul hangs on the momentous issue.—*Methodist Tract.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. JULY 23, 1857.

"THE LAW OF THE CHRISTIAN SABBATH."

(Continued.)

But before we proceed with our argument, let us notice how the Tract under consideration, disposes of the difficulty—a task to which it now addresses itself in the following language. We head the paragraph,

THE CHANGE OF THE SABBATH.

"But here the objector may say, If the law of the Sabbath is to be strictly adhered to, let us observe the seventh day. It may be replied, Let us settle first principles, and understand what is the Sabbath law. Is it not this, that a certain portion of time, say a seventh, shall be separated from common to sacred uses, and consecrated to religious worship? Whether that day shall be the sixth, or the seventh, or the first, is a mere matter of external and positive appointment, which does not enter into the essence of the Sabbath at all. The institution may remain intact, though the day be varied. Hence the command is, 'Remember'—not the seventh—but 'the Sabbath day, to keep it holy.' Now let us imagine that, in the history of revolving ages, new manifestations of the divine character are made to the sons of men, manifestations that exceed in glory that which the Sabbath was first appointed to commemorate; there would be no invasion of its essence, but an enhancing of its importance, were it to be constituted the memorial of these sublimer manifestations.

"And this is what we affirm has actually been done. In that work of redemption, which was completed when our Lord arose from the dead, the character of God was displayed with a luster which threw the glories of creation into the shade. It was the grand manifestation of God's moral attributes; the creation of 'new heavens and a new earth.' The Sabbath was henceforth to be the memorial of both, and now, most prominently, of the last and greatest. The first day of the week that witnessed the completed redemption, thus became more appropriate than the seventh, and it was meet also that, in accordance with this, the sacred institute should receive a new name, and be called the Lord's day.' But while these changes took place in what might be called the externals and accidents of the day of holy rest, it was still,

in its essence, the Sabbath that had existed for four thousand years. It was, like the ark of God, changing its place from the tabernacle of David to the temple of Solomon, the chosen symbol, as from the beginning, of God's presence and blessing. The ark was still the ark, although it changed its place; and the Sabbath is still the Sabbath, although it has changed its day."

In the invitation to "settle first principles and understand what is the Sabbath law," we heartily join. But when it is asserted that all it requires is, "a certain portion of time, say a seventh;" that the day is a "mere matter of external or positive appointment, which does not enter into the essence of the Sabbath at all;" that "the institution may remain intact, though the day be varied;" and that the "command is to remember *not the seventh*" &c., we are obliged to take a stand of unqualified opposition to the position taken. If the fourth commandment does not according to every law of language, command the seventh day, and the seventh day only, to be kept holy, it means nothing. But since it has been called in question, let us examine its phraseology.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord thy God" &c.

God has here told us to keep the Sabbath, and he has told us what day of the week the Sabbath day is, namely, the seventh. Now in what respect would it have been different, if he had simply said, Remember the seventh day to keep it holy? None at all. We marvel that any one should ever have imagined a distinction. We are required to keep the Sabbath day, or the day of the Sabbath, or rest; God tells us that this is the seventh day of the week; therefore we are required to keep the seventh day of the week. It is assuming indeed a singular attitude to reason like this: God, to be sure says that the seventh day is the Sabbath; but as the direct command only says, Remember the Sabbath, &c., therefore we may remember and keep any day we please.

But what if we did find the expression, Remember the seventh day, &c? The same rule of interpretation which would make so positive an expression as "the Sabbath day, [mark the definite article,] mean any day in the week, would also clothe such expressions as "the seventh day," in the same uncertainty; so that did the expression really occur, the writer would allow it to make not a whit of difference in his conclusions. We find him then engaged in the very questionable effort of endeavoring to raise an argument upon a distinction which does not exist, and which even if it did exist, would immediately be set aside by the same mode of reasoning as is actually used on other points. We are sorry to find on a subject of such importance as the Sabbath, anything which has so much the semblance of the merest quibbling.

"The day," says the Tract, "does not enter into the essence of the Sabbath at all." The day, we contend, is itself the essence of the Sabbath institution, without which it would not exist. By the fourth commandment we are referred for the origin of the Sabbath to the creation. Let us turn to the record. We learn that God, having created the world and all things therein in six days, rested upon the seventh day. This became a great fact. Then after he had rested, God blessed the seventh day, and sanctified it or set it apart for religious use, because that in it he had rested. Such is the record, as plain and simple as need be. Thus the Sabbath was made; and the Saviour responds four thousand years afterwards, that it was made for man.

God says as recorded in Ex. xx, that he blessed the Sabbath day. There is no record of his blessing any day except the seventh day at the beginning. But it was the Sabbath day when he blessed it. Let this forever settle the fact therefore that the Sabbath has existed from the beginning. This is also proved by another consideration. Sabbath means rest. The Sabbath of the Lord is the rest-day of the Lord; and ever since God rested upon the seventh day from the works of creation, his rest-day has of course existed;

and it will, of course, exist as long as it shall remain a fact that he then rested.

From these considerations it must be evident to all, and we hardly see how any other idea could arise, that the Sabbath is a definite and particular day. God rested upon a particular day of the week, and only one. The day upon which he rested, he blessed. He did not bless every day in the week, or one day in seven and no day in particular, but a particular day; and the day which he blessed we are commanded to rest upon. Thus we see that the day of the Sabbath is not a mere "accident and external," which may be varied at pleasure, without affecting the institution; for we can no more render it vague and uncertain than we can roll back the tide of time six thousand years, and undo the works of creation.

On this point we need not dwell: it will be seen by all. Let it be remembered that the Sabbath is a blest and sanctified day; and that man by resting cannot make and sanctify a Sabbath: even God's resting on the seventh day did not render it holy; but he imparted his blessing to it afterwards by a separate and special act; and thus it was set apart for man. God has never sanctified any other day; and he has never removed the sanctity from this.

THE SABBATH A MEMORIAL.

Having shown that the Sabbath is immovably fixed to a particular day of the week, it will be seen at once how futile it is to talk of its being changed to the first day. But the arguments for First-day keeping, besides standing in direct opposition to this great principle, are, also, we think, extremely defective in many other respects.

Says the Tract, "Now let us imagine that in the history of revolving ages, new manifestations of the divine character, are made to the sons of men, manifestations that exceed in glory that which the Sabbath was first appointed to commemorate; there would be no invasion of its essence, but an enhancing of its importance, were it to be constituted the memorial of these sublimer manifestations.

As an imaginary scene this may do. But before we conclude that it can actually be so, let us look at another great principle, which must be universally acknowledged, having a direct bearing upon this point. It is this: An institution which is a memorial of any event having to do with time, must be kept on the same day of the week or year, [according as the memorial is designed to be weekly or yearly,] as that on which the event took place. No one, in his right mind would think of celebrating the Declaration of Independence, in December, nor the Landing of the Pilgrims, in July. So we find that the Passover could not be kept but on the fourteenth day of the first month, except in cases of absolute necessity, when it was permitted to be observed on the fourteenth day of the second month. Neither can the rest of God after the six days work of creation, be commemorated on any other day of the week than the seventh or last, the day on which it occurred. Such is the universal law of memorials.

Up to the days of Christ the seventh day was confessedly kept as the Sabbath. It is also acknowledged that it was then a memorial of creation. Indeed the only reason assigned in the Sabbath commandment for the institution, is to keep in remembrance the Creator, by celebrating his rest, and through that his work. Now suppose that in the days of the Saviour, as "imagined" above, new manifestations of the divine character are made to men, if these require to be commemorated by the observance of a day of rest, and that day coincides with the Sabbath, it may perhaps become the memorial of two events; but if they require another day, we see that it can have no connection whatever with the Sabbath; for we should then find ourselves celebrating another event than the creation, keeping another day than the Sabbath, and for another reason. Such is the conclusions to which we are held by the fact that the Sabbath is a memorial.

CREATION AND REDEMPTION.

"It would enhance its importance," says the Tract,

"should it be constituted a memorial of these sublimer manifestations." By this we are led to inquire, By whom could it be constituted such a memorial? Who has authority to deal thus with the Sabbath? Surely no one but its great Author, the Lord Jehovah, who first made it and afterwards proclaimed it from amidst the thunders of Sinai. Of course should he thus constitute it a memorial of a second order of events, and plainly reveal to us the fact, it would be ours to bow to his arrangement without question or complaint. *But has he done it?* We answer, No, and shall have occasion to repeat it hereafter.

"This," says the writer, "is what we affirm has actually been done;" that is, that there have been manifestations exceeding in glory those which the Sabbath was first designed to commemorate. Reference is here made to the work of redemption. But we inquire, Who may decide in this matter? Is it for man, who as Pollok says, has but a speck of the universe to examine, and as it were but an hour to do it in; is it for man earth-born and short-sighted as he is, to set himself up as umpire to decide between the merits of creation and redemption—works which are both infinitely beyond his comprehension? If God has revealed that one surpasses in glory the other, well; if not, let man forever hold his peace upon this question. We appeal to the sacred oracles, and they are silent! Then let not man presume to determine what the Holy Ghost has not seen fit to reveal.

REDEMPTION.

"The work of redemption," says the quotation above, "was completed when our Lord arose from the dead." What! Redemption completed? What is the work of redemption? The work which Christ accomplishes for our salvation. Is that completed? Are the saints redeemed? Are their hosts yet marshaled on the banks of deliverance? Is Christ's work finished? Is he not yet pleading his blood in our behalf in the heavenly Sanctuary? And will not his ministration continue till this dispensation closes and probation ends? Then the work of redemption is not completed; and he who is keeping a Sabbath to commemorate it is endeavoring to hold in remembrance a work which is not yet accomplished!

NEW HEAVENS AND NEW EARTH.

This, it is said, was "the creation of a new heaven and a new earth." The Sabbath, (rest) is a memorial of creation. But the new Sabbath is instituted on the plea of redemption, which is erroneously thought to be finished before it is. This, therefore, to give a semblance of consistency and analogy to the view, is called the creation of the new heavens and new earth which God has promised. Let us bestow a thought upon this, as a thought only will be sufficient to show us the absurdity of spiritualizing away the glorious and substantial promises which God has given us in his word. Concerning the new heavens and new earth, Peter says, [2 Pet. iii.] that "the world that then was (before the flood) being overflowed with water perished; but the heavens and the earth which are now, (of course this literal earth and the heavens which surround it,) by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But he says that when this present earth shall be melted with fervent heat, and the works therein burned up, "we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The only promise of this kind, to be found when Peter wrote, was in Isa. lxxv. 17. What kind of an earth will this new one be? Literal and of course like the present, from the dissolution of which it rises; only it will be filled with righteousness and glory instead of wickedness and misery, and be restored to more than its Eden beauty.

From this interpretation of the prophecy by Peter, we can at once see the enormity of the error of calling it a spiritual creation of new heavens and earth at the first advent of the Saviour. We can only wonder that any who profess any acquaintance with the Scriptures should suffer their minds to be-

come so blinded, and their judgment so perverted, as thus to apply it, even if it was necessary to sustain a cherished theory.

Having now got the heavens and the earth created anew, that is, spiritually, and being thus furnished with a second creation to be commemorated as well as the first, the writer says, "The Sabbath was henceforth to be the memorial of both." To this there are two objections: First, the new Sabbath being placed upon the first day of the week, forbids its being a memorial of the creation in the beginning; as that requires the seventh day. Second, repudiating the idea of a spiritual creation, a course which the Scriptures sustain us in, we find that the new creation of the heavens and the earth had not then taken place; so that there was no creation of this kind to commemorate; and no necessity consequently existed for "re-constituting" the Sabbath for this purpose. Even if the assertion should be true when the heavens and earth shall have been re-created, it could not be true then, as this had not then taken place; it cannot be true now, for the same reason.

"The first day of the week thus became," continues the writer, "more appropriate than the seventh." This is an assertion that has often been made by many, and we inquire again, as we have frequently done, and been left unanswered, how it is that they know that that day is more appropriate than the seventh? Where is this revealed? If a writer upon a religious subject wishes to excite in our minds anything but contempt for the position he occupies, and his manner of defending it, let him show us the Scripture for his support. Human assertions are poor currency among students of the Word, which only pass at a ruinous discount. We conclude then they are used only for want of something better—the present case being no exception.

"And it was meet," our reasoner goes on to say, "that the sacred institute should receive a new name, and be called the Lord's day." We here renew our demand for the Scripture proof, renewing at the same time the declaration that Sunday is never called the Lord's day on the pages of inspiration. The instance cannot be found; and we shall be satisfied with nothing less. The authority of the priest may be sufficient for some, and his word foreclose all investigation; but he must not expect that all will be ready to receive unquestioned, with closed eyes and open mouth, every theological drug which he may be disposed to tender.

The expression, Lord's day, occurs, it is true, in Rev. i, 10; but not a word is there said by which we can determine what day is meant. Is there any passage which tells us what day the Lord's day is? There is. It reads as follows: "Therefore the Son of man is Lord also of the Sabbath"—not Sunday. Mark ii, 28.

(To be Continued.)

THE CAUSE.

Those who have labored in the cause of present truth for ten years, can thank God and take courage, as they compare the present with the past. Ten years ago we published the first number of the little sheet called *Present Truth*. Then Sabbath-keepers who were looking for the Second coming of Christ, numbered about one hundred. We sent the first number of the *Present Truth* to all that we could hope would read it, and took them to the Post Office in a carpet bag. The few believers were generally poor, and but three among them who publicly taught the truth, and two of them could not give themselves wholly to the work for want of means. Without publications, these penniless men went forth trusting in God. And as they now look back over these ten years of toil, battle, and great spiritual blessings, they are led to exclaim, What hath God wrought!

Now we number several thousands. The weekly *Review* is freely sustained, with a circulation of near two thousand, and present prospects give hope of a wide circulation. We have six Tents in the field, and men enough to man them, when rightly marshaled, some of them doing a great work. There is

also wealth in the ranks of Sabbath-keepers, alas! too much for the spiritual welfare of some of the most wealthy. But, thank God, there are some who have put themselves and what they have on the altar of God, a consuming sacrifice. Our ministers, editors and printers will find enough to do, and a convenient support while they preach, write and print the truth, and the whole truth.

True we have been scourged a little by false brethren, but what a blessing to the cause. This has had a tendency to draw out a plain, independent testimony which God approbates, and has taught his people a practical lesson, to trust in God—not in man. Those who went out from us are now scattered and silent. O, may this prove an everlasting blessing to the cause, a warning to others not to murmur against the work of God or those whom God employs in his work. The honest among them are all coming along with the remnant. How precious to meet, and weep with those precious souls who now see clearly their past lack of judgment, and where the work of the Lord is. These past trials have already resulted in good, in uniting the hearts of God's people, and a great increase of confidence in the work of God, and in his humble servants. The way now seems prepared, as never before for the cause of truth to move forward.

In the State of Michigan alone, at least one hundred souls have embraced the Lord's Sabbath since the first of June. Brethren in other States are having good success. And will not the fact that God is signally blessing his people, and giving success to his truth, in the hands of his servants, cheer all, and arouse all to action? God grant that it may. There are those among us, east and west, who have talent, and experience in the work of God, and those who have means who should at once push out from the shore, who should give their whole energies to the work. Some are too cautious, while others run before they are sent. God first requires consecration, then a venturing out by faith, with what evidence he pleases to give. "We walk by faith not by sight." The Lord is moving on the hearts of his servants push out into the wide harvest field. God grant that preachers and people may keep pace with his opening providence, that his work be not hindered and marred. Onward! onward, brethren! The Lord is our shield and strength.

"Jesus says he will be with us to the end;
For He has been with us—still is with us,
And He's promised to be with us, to the end."

J. W.

LIVE YOUR PRAYERS.

SOME time since an article appeared in the *Review*, in which was a very good suggestion to a young minister, concerning one of his labored discourses, in these words: "Pray that sermon." Perhaps it would be a suggestion no less useful should we say, *live that prayer*. It is certainly important that we pray aright, and no less so that we live as we pray.

We should pray as our Lord has taught us, and if our life corresponds with our prayer, it will be well. While we pray, Thy kingdom come, we should be hastening to that day, loving Christ's appearing and preparing for it; and not show by our works that we desire him to remain away. While we pray, Thy will be done, we should strive with all our powers to do his will. While we pray, Give us our daily bread, we should labor to provide things honest in the sight of all men. While we pray, Abandon us not to temptation, we should not voluntarily go into temptation.

It is in vain to pray, Take away the love of the world, while we grasp the world with all our powers. In vain to pray, Strip us of pride, while we will not so much as strip ourselves of those outward signs of pride which are a true index of the heart. In vain do we pray, Increase our faith, while we will not walk out upon, and bring into active exercise, the faith we already have. It will not benefit us to pray for the spread of the truth, unless we use the means within our power for the accomplishment of this object.

The reader can carry out the subject by applying to every position offered in the rule: *Live that prayer*.

R. F. C.

THE ADVENT REVIEW AND
SABBATH HERALD.
AN ACROSTIC.

OUR PAPER—it comes with its message of love,
Untiring in zeal, may its march onward prove,
Right valiant for truth, as forward it goes,

Prepared every error in love to expose,
And thus, as it heralds salvation abroad,
Preaching, faith in our Saviour, and service to God,
Each week may it scatter broadcast the good seed,
Refreshing each soul who its columns may read.

E. L. B.

Caledonia, Mich., July 10th, 1857.

EARTHLY JOYS.

THE joys of earth are fleeting,
They momentary stay,
And leave a sting behind them,
Time ne'er can wear away.

Yea, many have been blindly
Deceived and led astray,
In hopes of worldly riches,
Which soon, alas! decay.

Honor and wealth and pleasure,
How oft by us are sought,
While we neglect that treasure
Which Christ for us hath bought.

He suffered in the garden,
Upon the cross he died,
That he might rescue sinners
From death's overwhelming tide.

Then may we e'er remember
Such condescending love,
And seek alone that honor
Which cometh from above.

Then will our joys be lasting,
A treasure we shall gain,
Far brighter than earth's glory,
Forever to remain.

D. J. FAIRBIE.

Battle Creek, Mich., July, 1857.

Immortality of the Soul a Fable.

THE immortality of the soul is not taught in the Bible; but it is a very ancient doctrine. It is asserted that man shall not die. "God said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: ye shall be as gods." Gen. iii. 3-5.

This teaching of the old serpent compares well with the doctrine of Spiritualism, as taught by Judge Edmonds and Dr. Dexter. "But as the spirit arrives at that state it occupies when thrown off from the Godhead, it then is invested with certain attributes of which no spirit here can give you any knowledge. The soul then, as you have learned, is a part of the God himself, it is not an arbitrary creation—the soul is a God of itself; for it possesses the power of generating thought, &c. God, in his connection with matter has evolved it from nothing, is continually speeding it to its development. I do not believe, strictly speaking, that this kind of teaching is the most profitable kind for your minds, for say what I might, there would be a mystery still surrounding the subject which cannot be unfolded until your spirits see the dawns of that eternity."—*Spiritualism*, Vol II. p. 314.

If we are sure of the origin of the doctrine in the text, we may be equally sure of the other, as the sentiment of the one is contained in the other most exactly.

We will next quote from R. P. Wilson's Lectures on Spiritual Science, pp. 43, 45, where he denies the resurrection of the material bodies as unphilosophical, and undertakes to tell of what the spiritual bodies are composed.

"The old material idea, that man's immortality depends upon the resurrection of the physical form, subsequent to its decomposition, is opposed, not only to human desire truly educated, but is philosophically impossible."

Not only to show that this immortal soul doctrine is serpentine, but infidelity, we will quote from Thomas Paine's Age of Reason, pp. 182, 185.

"The doctrine he (Paul) sets out to prove by argument, is the resurrection of the same body; and he

advocates this as an evidence of immortality. But all other arguments apart, the consciousness of existence is the only conceivable idea we can have of another life, and the continuance of that consciousness is immortality. Thought is capable of becoming immortal, and it is the only production of man that has that capacity."

Then Paine introduces the butterfly argument that is so common, and calls Paul's reasoning [1 Cor. xy] a doubtful jargon. So much for Paine.

The immortality of the soul was the doctrine of heathen philosophers as taught by Socrates, who said when about to die, "I shall go to the felicities of the blessed: you will not bury Socrates, I shall go to the gods."

Plato taught that the soul was immortal, and that the divine nature was diffused through all souls, which imparted a kind of divinity to them, making them immortal.

We now make an extract from Buck's Theological Dictionary, on the word soul, to give the popular idea as held by most Protestant churches.

"Soul, that vital, immaterial, active substance, or principle in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described in its operations, than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. The rational soul is simple, uncomposed and immaterial, not composed of matter, and form."

If a man blessed with much of the sublime, should set down to see how well he could describe a nothing, I think he could not do much better than the immaterial, non-existent soul has been described above. It starts on nothing and ends on nothing. Yet it is held out for effect by those marvelous persons, that those who do not believe that the immaterial nothing soul is something, when they define it to be nothing themselves, are no-soulists.

But this shows that they do not understand the subject as well as they should. For not believing the soul immortal, is not believing but a man has a soul such as the Bible reveals.

We believe that man has a soul, but not an immortal soul, because the Bible never says that the soul is immortal. It is only the spelling-books that say, "The soul is immortal, and it will never die." The spelling-book makers, it appears then, know more than ever God revealed in his word; for the Bible says, "The soul that sinneth it shall die." Eze. xviii, 4, 20.

The Methodist Episcopal hymn book also, appears to know more than the Bible does about this subject.

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

The same hymn ends,

"Assured if I my trust betray,
I shall forever die."

How can a never-dying soul forever die? Again,

"His sovereign power our bodies made;
Our souls are his immortal breath;
And when his creatures sinned he bled,
To save us from eternal death."

Here the immortal soul of man was God's immortal breath, and so a part of God, and then God died and bled to save his immortal breath from eternal death.

We are called upon to believe such unscriptural, contradictory, immaterial theology, or be branded with infidelity.

Now the Bible reveals no such immortal thing in man. The Devil defines it to be electricity, and a mystery that cannot be explained to man here; and popular theology, if anything can be learned by words, defines it to be a substance, immaterial, uncomposed, not composed of matter or form, occupying no space, so that a thousand can just as well occupy the same space at the same time, and not crowd each other. Believe it who can.

J. B. FAIRBIE.

You have cause to tremble, if the Bible appears a common-place book.

The Perfect Mirror.

OUR Saviour used comparisons, when he wished to enforce obedience, or to teach any important doctrine. So did Paul and other apostles; and by a careful examination of the Scriptures it will be seen that there are many beautiful ideas presented by metaphoric language, that otherwise must have remained buried up, and it has well been said that an illustration that may be given in five minutes, is many times worth a discourse of two hours in length. Then if our Saviour used comparisons, and the truth can be presented clearer, why may not we use them?

While reflecting upon the Christian's journey, and the language of the Bible, I have compared a Christian to a man that has been riding all day after a spirited team over a muddy road. As he stops towards night, he enters a large room, at the farther end of which hangs a large mirror; and as he approaches it he discovers that he is covered with mud from head to foot. He stops in dismay, well knowing that he is not in a condition to be ushered into the company of those that are awaiting him. He cannot go back; for that is impossible, as he has come a long distance, and the time is drawing near for him to be ushered into, it may be, the presence of the king. What shall he do? Perhaps it is the first time that he ever beheld a perfect mirror. He soon, however, resolves what to do. Accordingly he begins to rub off the mud. As he nears the mirror he gets a better view of himself, and he is thus enabled to make better progress.

So with the Christian. While he is yet a sinner, and without hope in Christ, he is traveling the miry road of life. Suddenly, however, he comes to a full stop. His attention is arrested by the perfect law of liberty. Ps. xix, 7; James ii, 12. He beholds himself a sinner, condemned before God; "for by the law is the knowledge of sin." Rom. iii, 19, 20. And sooner or later he must stand to be judged, knowing that the conclusion of the whole matter, is to fear God and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. xii, 13, 14.

What shall he do? There is no escape; for his condemnation is just. Soon however he decides what to do. Salvation is held out to him through faith in the Messiah. He accepts the offer. Then he hears the Apostle saying, "But he ye *doers* of the word, and not *hearers* only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." Jas. i, 23, 24.

The man then has found that the law is the perfect mirror, and that its great reflector is the Spirit [2 Cor. ii, 3] which he receives by the hearing of faith. Gal. iii, 2. He also learns by the scripture already quoted from James that if he does not obey he is like the man that after beholding his face in the glass, goes his way and forgetteth what manner of person he is; therefore he is enabled to comprehend what James means when he says, "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his doing." Margin. Jas. i, 25. Yea, he learns from day to day, by experience, that "the law of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right, rejoicing the heart, the commandments of the Lord are pure, enlightening the eyes. The fear of the Lord is clean, enduring forever, the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honey comb. Moreover by them is thy servant warned! and in keeping of them there is great reward." Ps. xix, 7-11.

But on the other hand he learns that if he departs from the commandments of the Lord, he is as the

man, that after he had looked in the mirror and found that he was covered with mud, turns away from the mirror and forgets what manner of person he was. If the Christian continues to walk in the path of duty, increasing light will shine on his pathway until the day dawn, and the day-star arise in his heart; and thus he is enabled better to put away his sins.

J. F. CASE.

LETTERS.

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

From Sister Thurston.

BRO. SMITH: Pardon me while I bear testimony to the present truth, through your most worthy organ of religious instruction and encouragement. My husband has taken your paper for many years, and prized it next to his Bible.

How often, the Lord only knows, has its humble teaching reproved my own unfaithfulness. I have had line upon line until my heart had well nigh become an adamant. Reluctantly I accompanied my devoted companion to the Tent-meeting at Mackford; trembling the while, lest I should be obliged to yield to former convictions on the Sabbath question. Truly the evidences presented by Bro. Loughborough, were so irresistibly convincing, that a still small voice beseechingly whispered, "Choose ye this day whom ye will serve."

How forcibly, how reprovably, that simple injunction, "Follow me," sank into the deep recesses of my heart. Will my long-neglected Saviour give me henceforth apostolic faith and submission? Though my neighbors may call me a Jewess, and my friends think me deluded, I mean in the strength of Israel's God to search for light, as for hid treasures, also to walk therein, that I stumble not, neither become a block of offense in the way of him with whom I journey through life, hoping, hand in hand, to meet our dear Saviour in triumph.

R. M. THURSTON.

Marquette, Wis.

From Sister Nichols.

BRO. SMITH: I wish to say that I am still striving to keep God's Commandments and the Faith of Jesus. I praise the Lord that I ever embraced the Sabbath. I believed from what little light I had that the Lord was coming in 1844, and it caused me to examine my own heart to see if I was prepared for that solemn scene. I saw that I was a sinner in the sight of God, and endeavored to give my heart to him, and prepare for his coming.

I heard the Second Angel's Message and believed it, and when I embraced the Third Angel's Message in 1853, all was clear. I believe we are now living in the day of atonement, and that solemn scenes are just before us. I want to overcome and get the victory over every temptation, that I may be pure and spotless when Jesus comes.

For nearly two years past I have not seen a Sabbath-keeper, except my children, and one neighbor who kept two Sabbaths, and have heard nothing of the state of the church until this Spring, when I received the *Review*. How cheering it was to hear from those dear people with whom I had enjoyed so much of the presence of God.

I have not lived up to the light of the Third Angel's Message as I should, and consequently have not enjoyed as much of the Spirit of God as if I had done my duty. Last Winter I was strongly impressed upon my mind that I must arise and awake out of sleep, and gird on the whole armor of God. It seemed to me that the Message was soon to go with power. I have tried to be more faithful in my family and with my neighbors, and I have many times been greatly blessed in so doing. I want to get humble and open the door of my heart and let the Saviour in; that I may sup with him and he with me. I never felt my own weakness and unworthiness as much as since I lived in this place; but I try to do what God requires, and leave the event with him. None of the messages have ever been preached in this place that I know of. Ten or twelve that I have convers-

ed with are anxious to hear and want some of the messengers to come here and hold meetings. A Methodist minister preaches here once in two weeks. Yesterday he said in his discourse that the Advent ministers could not get any converts unless they went to places where the people did not understand their Bibles; but if they went where they did understand them, and had good common sense, they would not get any converts. I thank the Lord that the Sabbath-keepers take their Bibles for their guide, and do not teach for doctrines the commandments of men. O that the ministers, as well as people, would heed the warning message, and keep God's commandments while Jesus lingers in the heavenly Sanctuary, that they may escape the seven last plagues which will soon be poured upon those who refuse to humble themselves and keep God's holy Law.

Should these lines meet the eyes of any who have given up the Sabbath, I would say to such that when I embraced the Sabbath I counted the cost, and saw that it would take all to win the prize. Why have you given it up? Did you let the Third Angel's Message have its sanctifying effect upon your heart? Did you have that sweet communion with God that you could feel his approving smiles from day to day? Be not deceived; unless you return you lose eternal life. What will your comfortable houses and large estates avail you, if you have not made a right use of them, in the solemn scenes that are just before you? I hope that none have had a rougher way to travel than I have had; but I have ever found the grace of God sufficient. When our eye is firmly fixed upon the prize, we do not notice so much the obstacles that are in our path.

Dear brethren and sisters, be faithful a little longer, and victory will be yours. Pray for us that we may go through to the kingdom. O how cheering it would be to meet in the prayer-meeting with you, and also to hear some one present the truth. I have been trying to wait patiently God's time, and I believe that time has come when there will be an ear to hear and a heart to feel.

Yours in hope of eternal life.

SAMIRA NICHOLS.

Onondaga, Mich., July 6th, 1857.

From Sister Hough.

DEAR BRETHREN AND SISTERS: When Brn. Holt and Cornell came here they found us in a lukewarm state; but they came laden with many precious truths. It was cheering to the soul, and I can say their preaching was not in vain; for it has put new courage in my heart to travel on. I think there are many more that can say the same. My prayer is that we all may arise and come up to the help of the Lord against the mighty. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and anoint thine eyes with eye-salve, that thou mayest see. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him and he with me."

O brethren and sisters, let us clear away the rubbish from the door of our hearts, and let the Saviour in; for he is knocking for the last time. O what a solemn thought. Since we have tried to open the door of our hearts we can truly say it is good for us to be at the house of prayer, it is good for us to wait on the Lord. It is my meat and drink to do my Master's will. Our Saviour says, Return unto me and I will return unto you, and heal all your backslidings. O what precious promises God has left for his children in these last days. Are they not worth living for? I think they are. I am willing for one to forsake all for my God; for when all our friends forsake us, God will protect us.

It is nearly three years since my companion and myself commenced keeping the Lord's Sabbath, and we can truly say we are not sorry. I think it is the best of all the seven. As I read God's word it shows me that our Saviour's work is almost done, and the seven last plagues will be poured out on this ungodly world; and who shall be able to stand? Those

that have clean hands and a pure heart. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. O may we have our work done and well done. May we have our lamps trimmed and burning, that when our Saviour comes we can look up and say, "This is our God, we have waited for him;" he has come to wipe away with his soft hand the last tear from our eyes, and take his exiles home. Do not let us be discouraged; for we are just in sight of the prize. Those that hold out faithful to the end will obtain it. Wake up brother, wake up sister, and let us put on the whole armor of God, for now is the time. Let us call on him while it is to-day for we have no promise of to-morrow. It is my prayer that I may be one of that number that will stand on Mt. Zion.

"Farewell, farewell, to all below,
My Jesus calls and I must go;
I launch my boat upon the sea,
This land is not the land for me."

ELSIE HOUGH.

Rochester, Mich., July 8th, 1857.

From Bro. North.

BRO. SMITH: Your little sheet is a welcome messenger. I esteem it above all other papers combined. I still remain a believer in the movements of 1843-4, and I am with you in all the present truths. But I feel that there is much for me to overcome to be like the pattern. I want to heed the true Witness and buy gold tried in the fire, and white raiment that I may be clothed, and anoint my eyes that I may see myself as the Lord sees me. O that the Lord would help me to repent of my lukewarmness that the Saviour may come in and sup with me and I with him. By the help of the Lord I will strive in my feeble way to gain that inheritance that is prepared for the people of God: an everlasting possession that is undefiled, and that fadeth not away—the kingdom under the whole heavens. O what riches! what riches! I praise the Lord for truth! How important it is in this time of peril to understand the position we occupy.

"We want the truth on every point,
We want it too to practice by;
Do thou, O Lord, our eyes anoint
With a fresh unction from on high."

I am aware that the great day of the Lord is near, that it hasteth greatly. I want to be prepared to enter in at the door of the sheep-fold, which is by the way of the commandments of God and the Faith of Jesus.

Dear brother, be not weary in well doing. The Lord will reward you for your labors of love.

Yours in the blessed hope.

JOSEPH NORTH.

Middletown, Ct., July 5th, 1857.

Extracts from Letters.

Sister Jane Demarest writes from Clarkson, N. Y., June 28th, 1857: "My mind has not been clear as to what the gold that we are commanded to buy is. Some think it is love, but to me it appears more likely that it is faith that works by love and purifies the heart; for without faith it is impossible to please God. If we keep the Commandments of God and have not the Faith of Jesus, it will avail us nothing. Is not the white raiment the righteousness of the saints? as Abraham believed God and it was accounted to him for righteousness; and to keep our eye single to the glory of God the eye-salve? for if our eye be single our whole body will be full of light. I desire some one to write on this all-important subject, in order that we may understand our true position. I am desirous to know the truth and obey it."

Bro. J. S. Wager writes from Orangeport, N. Y.: "It cheers my poor heart from time to time to see the *Review* so full of communications from the little flock of God. It makes my heart rejoice to know that the message is rising. I believe it will soon go with a loud voice."

THE REVIEW AND HERALD.

BATTLE CREEK. FIFTH-DAY, JULY 28, 1857

TENT MEETING
AT BATTLE CREEK.

PROVIDENCE permitting, there will be a Tent Meeting at Battle Creek, July 25th and 26th.

Evening Lectures will probably commence in the Tent early in the week, and continue as long as may be thought best. Bro. Ingraham, Hutchins and Sperry are expected at this meeting.

J. P. KELLOGG,
C. SMITH,
J. R. LEWIS,
D. R. PALMER,
C. S. GLOVER.

Tent
Committee.

Tent Meeting in Ills.

PROVIDENCE permitting, we will commence Tent meetings in Genesee Grove, Whiteside Co. Ills. July 25th, and continue as long as may be thought best.

This meeting will be about ten miles north of Round Grove.

J. N. LOUGHBOROUGH,
E. EVERTS,
J. HART.

P. S. Bro. who wish Tent meetings in Ills., Wis., or Iowa may send in requests to us at Round Grove Ills.

J. N. L.
E. E.
J. H.

Meeting House in Battle Creek.

We need a plain, comfortable house of worship very much, and shall doubtless have it completed this season. Our present place of worship is too small for our regular Sabbath congregation, which forbids extending invitations to our brethren in other towns and counties, to come and meet with us. The brethren in this place are generally poor, but ready to do their duty in the cause, at home or abroad.

We are credibly informed that Bro. Loughborough has to meet a report in Wisconsin that Sabbath-keepers are building a meeting-house in Battle Creek, at the cost of \$3000. This the disaffected ones use as evidence that we are becoming like the churches. Poor souls. Somebody made up the story, and they love to report it. Now the truth is, that the brethren have only talked of building a place of worship, and have had no higher hopes than (by the aid of free-will offerings of brethren in the State) to erect a plain house which might cost \$500. Such a house we need, we must have it, and have no doubts but it will be completed this Fall.

J. W.

See Here.

God says, "Remember the Sabbath-day to keep it holy." "The seventh day is the Sabbath of the Lord." But the advocates of the seventh-part-of-time theory think differently. They would have the commandment of God read, Remember a Sabbath-day, &c. A seventh day is the Sabbath. They do not understand the term Sabbath-day, to refer to any particular day, but to any day you please—a seventh part of time.

But did Christ so understand it when teaching his disciples in regard to their flight out of Jerusalem. If he did, then the term, "a seventh part of time," may be used in Matt. xxiv, 20, instead of "the Sabbath-day." We will try it.

But pray ye that your flight be not in the winter, neither on a seventh part of time. If such a prayer had

been answered, then they never could have left Jerusalem, and would have perished in its destruction. It would have been a prayer for their own destruction. What will our seventh-part-of-time men do with this?

J. W.

TENT MEETING IN COLON MICH.

We commenced our meetings in Colon St. Joseph Co., on the 26th of June, and continued them over July 12th. One evening the weather was too cold and wet to meet in the Tent, but the Baptist House was opened for our use.

First a strong prejudice was excited against us, as was very generally reported and believed that we were Mormons; but after a few meetings this was removed, and a feeling favorable to the truth succeeded.

On Sabbath, July 4th, a number of the believers from Burlington, about twenty miles distant, were with us, and remained till after the second discourse on First-day, anxious to meet again in the Tent, and hear more on those truths which have so rejoiced their hearts.

There were nineteen public lectures given at Colon, beside the Sabbath meetings, and beside four evenings occupied in the discussion of "Modern Spiritualism." A Mr. Hobart, who claims to have been one of the first converts to Spiritualism in this state, and who is a kind of evangelist and Missionary of that faith, has had, as we were informed, a standing challenge to all the ministers of that section of country. At the close of a discourse on Spiritualism we were challenged to discuss the following resolution:

"Resolved. That modern Spiritualism is sustained by the Bible."

Two evenings were occupied on each side. Though we accepted the challenge with some reluctance, as it is a manner of proceeding to which we are somewhat averse, we feel assured that good has resulted from it, as many who were before undecided in regard to the nature of that delusion, were fully satisfied by hearing the evidences presented for and against it. On three of the four evenings, the Tent could not contain the people; some were informed, coming as far as ten miles.

The expression was very general that we had the truth, and especially in regard to the Sabbath; and but little opposition was manifested. The interest was good to the close. Four were baptized. How many have determined to keep the commandments we cannot tell, though from twenty to thirty expressed their determination. Amongst them were several members of the Baptist Church, who showed their adherence to the principles avowed by that denomination, by rejecting the Sabbath of tradition for the Sabbath of the Bible. Others who before made no profession, are now rejoicing in the "blessed hope." May the Lord help them to overcome, and obtain the reward. Rev. iii, 21.

Many procured books, expressing a desire to investigate further. Some who heard but part of the lectures we hope may be led by these to embrace the truth.

J. H. WAGGONER.

JOSEPH BATES.

Hillsdale, July 14th, 1857.

On the Re-building of Jerusalem.

DEAR SIR: I want to know whether the restoration and rebuilding of Jerusalem could be completed before the 20th year of Artaxerxes the king, as Ezra's commission was in the 7th year to restore, and Nehemiah asks for authority in the 20th year of the reign of the king to go forth to build Jerusalem, which is 13 years after? As it is a clue to the seventy weeks, will not the difference in the beginning, make the same difference in the conclusion?

I. WALLACE.

Washington, D. C.

Ans.—The work Ezra was commissioned to do was not completed till the 20th year of Artaxerxes; but it was commenced in the 7th. Nehemiah did not ask for authority to complete, but for permission to go up and finish what Ezra had begun. As the 70 weeks were to date

from the issuing of the decree for the accomplishment of the work, and not from the completion of the work, it follows that the period during which the work was being done, can have no effect on the ending of the 70 weeks. And that it did not affect their ending, is demonstrated by the epoch of the crucifixion, which was in the midst of the last one of the 70 weeks, according to the prediction, reckoning from the date of the decree given to Ezra.

[Ad. Herald.]

Baltimore—Sunday Laws.

THE Grand Jury of Baltimore, grieved by the rowdism which disgraces this city, proposes to enforce a strict Sunday law on all classes of citizens. The press, a few papers excepted, lauds this resolve in the usual and stereotyped terms befitting such occasions. None, however, has one word to say against the injustice of forcing Sabbath-keepers to submit to the despotic will of the majority, and keep two Sabbaths a week. The many Jews of this city should not only not submit to that unjust and oppressive measure, but protest loudly and emphatically against it. Are we in a free country, or are we not? Are the constitution and laws a guarantee against oppression and injustice, or are they merely a dead letter, the milk-cow of lawyers? If the city fathers are unable to manage their affairs without doing a grievous wrong to their fellow citizens, let them resign, and let better men be elected. If the city fathers are not aware of the fact, that among those who disturb the peace of the city, there is no Jew, let them know it in plain and bold language. It is all right to be no demagogue, no office-hunter and no public crier; but it is not right to be imposed upon, and bear it with lamb-like meekness. Liberty must be guarded by vigilance, and injustice must be repulsed by sound argument.—*Israelite*.

Plain Truths.

This is the title of a Tract by H. L. Hastings, 49 Arcade, Rochester, N. Y. Price, 5 cts. single, \$3, per 100. We give a good slice of the Tract in this No. We have a few copies and shall get more if wanted.

J. W.

BOOKS.

MILLER'S Nineteen Lectures, and Litch's two volumes of Prophetic Expositions will be sent by mail, and postage paid for \$1.00.

These are old Advent works, containing a great amount of truth; also some things which time and the light of present truth, have shown to be incorrect.

The "Sanctuary and 2300 days" by J. N. Andrews, not all sold. We were happy to find several hundred copies of this excellent work in New England not sold, which will supply calls till we can republish it.

Also we have collected a few hundred copies of "Refutation of the claims of Sunday-keeping," &c.

English Bibles. We have a few copies, and intend to get a large quantity soon, which we can send by mail, at the risk of purchasers, postage paid, for from \$1.00 to \$3.00. Particulars hereafter.

Review Bound in Board. Vols. 2, 3, 4, 5 and 6, in one Book, \$3.00. Vols. 7, 8 and 9, in one Book, \$2.00.

Charts.

We have recently received from Bro. Otis Nichols of Dorchester, Mass., the Publisher, a dozen Charts which we will send by mail without rollers, or by express with rollers for \$2.00.

JAMES WHITE.

The P. O. Address of M. E. Cornell is no longer Fremont, Ohio.

BOOKS SENT—W. Morse, M. T., G. D. Watson, Wis. L. P. Steere, N. Y., C. A. Osgood, C. W., M. L. Willard, N. Y., L. Chandler, Vt., Geo. T. Collins, N. Y., E. M. Jackman, N. H., S. Howland, Me., A. J. Rawlius, M. T.

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

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