

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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THE WITNESS.

"THE FAITHFUL AND TRUE WITNESS"

FAITHFUL and true! oh, awful thought,
That every deed in secret wrought,
Each sinful feeling, angry word,
The faithful Witness shall record.

Unknown to men, some motive base
Our fairest actions may deface,
But nought escape His piercing eye—
Faithful and true he cannot lie.

Amid a thousand fancies vain,
How few false memory can retain,
But nought except His boundless grace,
His faithful record can efface.

But yet to loving hearts and meek,
Those words in tones of comfort speak,
The hidden life that shrinks from view,
One faithful Witness has and true.

The open sin the world may see,
He knows the contrite agony,
Though tempered oft, we often fall,
He knows our love, for He knows all.

The loving labor done for Him
May grow in failing memory dim,
But still each cup of water given,
One faithful Witness has in heaven.

Thou knowest me, Lord, by sin defiled,
Yet hoping to be called thy child,
Yet trusting, clinging to the cross,
And counting all things else but loss.

Oh! by the blood shed there for me,
May I among thy ransomed be;
Then seated on thy judgment throne,
Bear witness that I am thine own.—Sel.

NEW AND ENORMOUS ARGUMENTS FOR SUNDAY-KEEPING.

No class of people would be more glad than ourselves to join the prevailing custom, and unite in practice with many whom we esteem in keeping the first-day of the week as the Sabbath of the Lord, could it be made to appear that the fourth commandment of that Law which God has given us by which to regulate our lives and develop our characters, would be satisfied with such a service at our hands. It is not from any pleasure we take in being at variance with our fellow-men, that we cannot thus unite with them. Harmony and union are at all times more pleasant and desirable; but we cannot for the sake of these, or for popularity, or convenience, or the friendship of the world, or the esteem of friends, violate our own consciences, or the just and established rules of interpretation. And in saying that we would willingly return to Sunday-keeping, would the Law permit it, we do not say that that Law, however much its requirements may lead us to differ in practice from those

around us, is not our delight, or that we do not esteem it holy, just and good. We do. With the Psalmist we can call the Law our delight, and the Sabbath, with the Prophet, the holy of the Lord, and honorable. Ps. cxix; Isa. lviii, 13. Its principles and its requirements we trust it is the unwavering purpose of every saint to follow, though they should lead him to the block, the halter, or the stake.

Much is said for First-day observance, many are the well measured hymns that go up devoutly in its favor, which would be most convincing proof, all that could possibly be required, were they not pure and unqualified assumptions. Many are the articles also that are written in the same spirit for its support; and it is painful to witness the devious turnings, and flimsy reasons behind which men seek to entrench themselves in extenuation of their practice.

The object of these remarks is an article in the *Advent Herald* of the 5th inst., on this subject. Some of its correspondents after quoting Ex. xx, 9, 10, put home this plain question: "Now we keep the first day of the week in the place of the seventh day. Please inform us when this change from the seventh day of the week to the first day of the week took place, and by whose authority." The *Herald* commences its reply by attempting to throw an air of indefiniteness over the fourth commandment, and thus rob it, as it seems to us, of its essential principles. It says:

"The 'seventh day' in the texts referred to, is the seventh that follows six days of labor without any direction as to the place in the week where the weekly cycle should commence."

A portion of this statement is partially true. It is true that the seventh day mentioned in the commandment is the seventh that follows six days of labor; but much more than this is true, as we shall endeavor to show. For, (1) any day and every day is the seventh in reference to the preceding six; and if this be the whole intent of the commandment, then every day of the week, in the light of that commandment, is the Sabbath; but, (2) the commandment cites us back to the creation for the institution of the Sabbath, and mentions two great eternal and immutable facts connected therewith; namely, God's resting upon the seventh day, and then blessing and setting apart for man that same day; and as Sabbath means rest, and the Sabbath-day means the Rest-day, it inevitably follows that the Sabbath day is the day of the week on which God rested, and the very day which he blest. But God did not rest upon every day of the week; he did not bless every day of the week; and therefore the conclusion that every day of the week may be the Sabbath, cannot stand. Consequently the position of the *Herald* overthrows the main pillars by which the Sabbath institution is sustained, by allowing six days of the week to be the Rest-day, on which God did not rest. It destroys its sanctity, by allowing six days of the week to be the Sabbath, which God did not sanctify nor bless. It destroys its principles of commemoration; for resting upon either of the first six days of the week, will not fitly commemorate a rest which took place on the seventh. It admits that the weekly cycle had its origin in the six days of labor and one of rest, that composed the first week of time; [See *Herald* of May 24th, 1856;] and yet it says that the commandment gives no direction as to the place in the week where the weekly cycle should commence,

when it expressly declares to us that we should rest upon the seventh day of each week, for the very reason that God rested upon the seventh and last day of the first week of time, set it apart for man, and there placed his blessing.

The question arises further, Suppose God had wished to point out definitely the seventh day of the week, and confine the Sabbath inseparably to that, what language should he have used? For if we take the position that the commandment requires one day in seven and no day in particular, we must show how its language will admit of such a construction; and in doing this, we must show how it should have read, had a particular day been meant. What language therefore should have been employed, again we ask, to point out the seventh day? By thinking upon this point a moment we shall see that the utmost stretch of the English language has been called into requisition, to render the commandment plain, definite, and unequivocal. If the language employed, and the facts connected with the institution, do not confine it exclusively and immovably to the seventh day of the week, nothing else could.

Again the *Herald* says, "But the commandment is not made to individuals, but to the whole community; and as the keeping of different days by different persons would lead to confusion, and would not be a compliance with the command, it is necessary that all should observe one and the same day in all places."

Are we to understand by this that we are not individually held by the commandment, and that it would not be the duty of an individual to adhere strictly to its requirements, though the whole community besides should disregard them? No one can take this position. Then how does it follow that the observance of different days by different persons, would not be a compliance with the command, according to the exegesis which the *Herald* itself has laid down? It cannot be shown. The *Herald* must explain further on this point.

It is also claimed by the article in question, 1st, That on the seventh day previous to the withholding of the manna, [Ex. xvi.] the children of Israel took a long journey which they could not have done had it been the Sabbath. But here the proof is utterly lacking. Days are spoken of in Ex. xvi, as the sixth and seventh in reference to their position in the week, and without any regard to the falling of the manna, or the journeying of Israel. 2d, That the Lord commanded them to keep the Sabbath in commemoration of their deliverance from Egypt. Deut. v, 15. But we read in chap. xxiv, 17, 18, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee from thence; therefore I command thee to do this thing." Now are we to suppose that the command not to pervert judgment &c., owes its existence to the fact of Israel's deliverance from Egypt? that they might have done so, and been guiltless had not that event occurred in their history, or that it is binding upon none who were not included in that redemption? Of course not. But as an additional motive to their observing this injunction, they are referred to their bondage in Egypt, where they were exposed to the same evil, and their deliverance therefrom. So with the Sabbath: God had delivered them from their Egyptian taskmasters, and brought them out

where they could have liberty to sacrifice unto him, and keep his statutes; and this fact is held out as an additional motive to their obedience. But this rehearsal of Moses [Deut. v, 15] was forty years after the Lord had proclaimed from the trembling summit of Sinai, the original command, and the reasons on which it is based, citing us back for them to the creation of the world. They were not therefore commanded to keep the Sabbath as a memorial of their deliverance from Egypt. But the *Herald* says, "they were, and also to commemorate the rest of God after creating the world." Look then at the events commemorated: the first is a day of rest, after six of labor; the other is a mighty rush on the fourteenth of the first month from the land of Egypt: events so similar and so nearly allied to each other in their nature that one memorial will answer for both!! But we will here inquire if the Bible will admit of two memorials of the same event, or suffer one memorial to be commemorative of two events. God gave the children of Israel a memorial of their deliverance from Egypt, in the passover. This is plainly declared to be a memorial, and its office described. Ex. xii. The broken body and spilt blood of our Lord, are kept in remembrance by the institution of the last supper; and his glorious resurrection by the ordinance of baptism. These are sufficient. There is beauty and harmony in them; but there is no fitness, as any one can see in wresting the Sabbath from its proper office and connecting it with events like these. The *Herald* has the Sabbath, (instituted remember before the fall,) typical of our future rest, (a most gloomy institution it must have been to Adam,) and a memorial at the same time of creation, and then for a while a memorial of Israel's redemption from Egypt, and finally, it still being commemorative of creation and typical of our future rest, it becomes a memorial of the resurrection!

The *Herald* further says, (and we begin to conceive now to the enormous arguments intimated in our heading,) "He (Christ) knew that the day of his resurrection would be commemorated by his followers as their Sabbath, unless he instructed them to the contrary; but he gave them no such instructions!" This peevish argument then stands thus: "The Lord knew we should keep the day of his resurrection; and if he did not want us to do it, he might have told us better! The Lord knew that a monster man of sin would arise upon earth, and lay violent hands upon his Law; but he did not see fit to prevent his development."

But the reader must hear another strain still further down the murky regions of folly and absurdity: "If these things were not done on the day which he designed should be the Sabbath of his church, then [he] rescinded the command to work six days; for they could not work six on the week in which three thousand were attending meeting on Sunday and keeping Sabbath the next Saturday; but the command to rest one synchronized with that to work six, and hence the change in the day, if not by his appointment, was by his providence and with his sanction."

Reader, did you ever before meet with anything like this? We never did. We confess to its novelty. It is something new in the line of argument. But let us analyze it a little.

Because the day of Pentecost came upon Sunday, and the disciples spent the day in preaching, and three thousand were added to the church, therefore that day must have been the Sabbath, unless the command to work six days and rest one, had been rescinded; for they could not work six days in that week, if they attended meeting on Sunday, and then kept the Sabbath the next Saturday. Therefore, how can it be doubted! Sunday must have been the Sabbath! The disciples held a meeting upon Sunday; and as the next seventh day could not be kept without violating the divine command to work on that week six days, how could the Jewish Sabbath be kept any longer! Who can suppose that it would survive an array of circumstances like these! What matters it if the great God did utter with his own voice, and then with his own finger engrave upon the tables of stone, an express edict fixing the Sabbath to a certain day!—what matters this, since by so special a "provi-

dence," another day is designated for this christian age! And then Christ met with his disciples on a certain First-day, and upbraided them with their unbelief; [Mark xvi, 14;] and again after eight days, which is an indefinite expression meaning just a week! he met with them once more; [John xx, 26;] and again he met them as they were out fishing; [chap. xxi;] and upon the Thursday when he ascended, he had another interview with them, having been seen of them forty days; [Acts i,] but as these last facts are generally overlooked by First-day sticklers, we will not urge them to a disagreeable degree;—but to return, how can it be supposed that the seventh-day Sabbath could stand against such an opposing array of divinely sanctioned circumstances as these! *Proh pudor!* that men laying claim to common capacity, should put forth such reasons on a subject so clear and so momentous as the Sabbath of the Lord.

So then, it seems, a meeting cannot be properly holden all day upon a week-day, unless the command to work six days and rest one has been rescinded. We cannot help wondering at the blindness of the poor Jews anciently, who held so many holy convocations in which they did no manner of servile work, besides the Sabbaths of the Lord. Lev. xxiii. But probably the plea of ignorance could be urged in palliation of their course, as they did not know that they were breaking thereby the fourth commandment; and the age in which they lived contained no such embodiments of wisdom, as have in these modern days arisen to dazzle the world into total blindness.

But how shall we designate such arguments as we are here reviewing? Their enormity consists in their littleness. They are profound for their weakness. They would look well saddled with the old political adage,

"The mountain in labor gave birth to a mouse!"

This review, as others have been before it, may be characterized as being "perfectly savage." If so, we can say that its ferocity is only such as enters into the "righteous indignation" which the defenders of the truth are sometimes permitted to exercise. Its savageness may be like that contained in the Saviour's words, when he cried out, "Wo unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;" [Matt. xxiii, 13;] or when he said again, "In vain do they worship me, teaching for doctrines the commandments of men;" [chap. xv, 9;] or the same that actuated Elijah, when he bade the infatuated prophets of Baal send up a louder howl to their dumb god, for perhaps he was gone a journey, or was engaged. 1 Kings xviii.

It may be an infirmity in us—and if so the reader will readily pardon it—but we never feel like handling this traditionary pet of Sunday-keeping with gloved hands. The divinity of the Bible is the object of our worship; the Laws of the Bible demand our implicit obedience; but we have as yet heard no voice from all the Scriptures repealing the declaration which was uttered from Sinai. We have seen no edict removing from God's holy Rest-day the blessing and the sanctity with which it was consecrated in the beginning. We have seen no arm raised by the appointment of God, to strike down those divine barriers which were given to guard the Sabbath, and thus render secular and profane, what was once set apart to a holy and sacred use; and until we find some such record in the word of God, we cannot mistake our duty.

EDITOR.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

(Continued.)

But it is claimed that the manifestations of Spiritualism answer to Paul's description of the gifts of the Spirit in the gospel church, in 1 Cor. xii, and Eph. iv. But this is contradicted by the plain sense and reading of the Scriptures. Says Paul, "Now there are diversities of gifts, *but the same Spirit.*" With Spiritualists the order is entirely different; each gift claims a *diversity of spirits.*

One medium will call on a score of spirits in one evening; and healing mediums, in some cases, call on a number of spirits at once, to unite their strength and increase the power of healing. A careful reading of 1 Cor. xii, 4-12, will satisfy any one on this point.

1 Tim. iv, 1, we think has reference to this work. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

In the latter times. Equivalent to the last days. In our brief comparison of the prophecies of Daniel and John, it was shown that the facts concerning the kingdoms of earth, proved that we are now in the last days; that the signs of the Saviour's coming have been fulfilled, and that it is now time to look and prepare for that event. As the deliverance of God's people draws near, the truth is resisted as it was in the days of Moses, by sorcerers, enchanters, necromancers, &c., who pretend to reveal secrets and foretell events by consulting the dead. This is "an abomination to the Lord." Isaiah says, "If they speak not according to this word, it is because there is no light in them." That they contradict the word, and fulfill the prophecy of the Saviour respecting false christi, is evident from their teachings respecting the nature, person, and character, of Christ. They profess to be christi, but to which of them will the scripture facts concerning Christ apply? which of them has fulfilled the prophecies concerning the Messiah? which of them has ascended to the right hand of the throne of the majesty in the heavens to intercede for sinners? To which of them has the Lord said, "Sit thou at my right hand till I make thy foes thy footstool?" To which of them, dear reader, would you entrust your soul's salvation? But enough of this. The united presumption, arrogance, and blasphemy of such teachers and teachings, is sickening. Yet there are professed believers of the Bible, and professed ministers of the gospel who uphold this blasphemous work, and pretend to find in it the perfection of Christianity! This brings to notice the next sentence in the prophecy of Paul above quoted.

Some shall depart from the faith. As no person can depart from a place to which he has never been, so no one can depart from a faith that he had never professedly embraced. Then in the latter times we may expect to find some denying the truths of revelation, which they have before believed and advocated. That this is true of many of the advocates of Spiritualism, every one knows that is at all acquainted with that work. Many of the lecturers, and some of the mediums and editors, were formerly ministers of different denominations, and still prefix the title "*Rev.*" to their names; and some clergyman, still occupying their places in their respective churches, are writing and speaking in favor of the new spiritual theory. But other specifications of the prophecy fix it to a certainty. Many of various classes may renounce the truth, but those referred to in this scripture depart from the faith.

Giving heed to seducing spirits. This brings us to notice the claim continually set up that they are good spirits, doing good, &c. In order to seduce, they must have the appearance and profession of goodness. Seductive, says Webster, is "tending to lead astray; apt to mislead by flattering appearances." Flattery, is the seducer's strong hold; and this is a characteristic of the teachings of the spirits. In 2 Tim. iii, as already noticed, it is said that men shall be lovers of their own selves, boasters, proud, high-minded. Many Spiritualists love themselves so deeply, and regard themselves as so noble and elevated that they have lost all love and reverence for the Supreme Being. In their esteem the falsehood of the first great seducer is verified—"Ye shall not surely die. . . . Ye shall be as gods." (See Gen. iii, 4, 5.)

This self-sufficient feeling is manifested amongst all classes of Spiritualists, and is well expressed by a speaker at a late annual spiritual convention in the State of Michigan. The speaker, who was also an officer of the convention, in stating the wants of reforms, said:—

"What we want is men and women who can

speak and write their own thoughts without leaning on any support, not even God himself."

The "Healing of the Nations" is a standard spiritual work, written by a medium, with an introduction and appendix by N. P. Tallmadge. Speaking of the spirit, it says:

"It can from its own individual powers, comprehend the deep beauties of itself."

The "deep beauties of self" is a favorite subject of contemplation with a certain class of people. A certain character (Lucifer) is represented in the Scriptures as saying, "I will ascend above the heights of the clouds; I will be like the Most High." Isa. xiv, 14. The following extract from the report of a lecture by A. J. Davis, in New York, is but a reiteration of this boasting. The subject was, "Spiritualism as an agent of human redemption." He was reported in a spiritual paper as saying:—

"Man will control the atmosphere, produce rain, and prevent injurious storms. Then the art of using electricity and magnetism will be discovered, and applied to the improvement of soils, doubling the amount of grains, fruits, &c. A new motive power is to be, ere long, brought out, and applied to the new arrangements for traveling and navigating sea and air," &c.

That they are seducing, flattering spirits, is also fully proved by their teachings respecting Christ, making their followers believe themselves to be, not only prophets greater than those whose writings are in the scriptures, but christ of stronger powers as mediums than Jesus of Nazareth!

It is claimed that they are benevolent and good because they heal diseases. Any reflecting mind will acknowledge that this alone is not sufficient to justify the claim. The argument is no more conclusive than it would be to claim that a physician must be of a benevolent disposition because he cures his patients. His reputation as such, and beyond this his fee or reward may be the grand motive of his practice. The intent and general course of life must be considered; and so of these spirits. The general tendency of their course and teachings must be ascertained, and these being considered, we shall find that their healing power is exerted only to carry on their deceptions and work of seducing from the path of right. And we inquire, who brought diseases into the world, and seduced man to a course of action that subjected him to disease? This was the work of Satan. All diseases are parts of the process of decay, and prove man to be subject to death, which is in the power of the Devil. Heb. ii, 14. But Jesus is the life-giver; [John iii, 16; vi, 40; x, 10; 1 Cor. xv, 22; 1 John v, 11, 12; Rom. ii, 7.] When the Saviour healed a woman of a disease of long standing, he said Satan had bound her eighteen years. Luke xiii, 16. And if Satan binds the human family in bonds of affliction, it is certainly no great cause of praise to him that he should release his hold of his victim for a season the better to carry on his deceptions, and bring them under the power of the second death. Would we praise the magnanimity of the ruffian who had bound and maltreated his neighbor, because he had afterward let him go? We should rather blame him for having ill treated him. Those who urge such a claim might with equal show of reason claim that the Devil was benevolent because of the liberal offers he made to the Saviour! Luke iv, 2-8. The offers were very large, but the intention deprived them of benevolence.

These miracles of healing are often wrought through mediums who deny the Bible, reproach the idea of salvation through Christ, and blaspheme the name of God. Does the Lord, or his ministering angels, work through such? If Satan works, or ever shall work, in them that perish, and that love not the truth. [2 Thess. ii, 9, 10,] he could scarcely find more fitting subjects than many of the mediums through whom these "tests" and wonderful cures are manifested. Thus their character as "seducing spirits" is clearly proved. But there remains one important point in this prophecy to examine. By this we learn that those who give heed to these seducing spirits, also give heed to

Doctrines of Devils. This brings us to a more full consideration of the doctrines of Spiritualism, as

to their origin and ten ency. "All scripture is given by inspiration of God," and whatever is opposed to Scripture is of the adversary, the Devil. In giving proof on this point we shall give the most direct, to wit, their own writings. And if some of them be found to border on blasphemy, they will present still stronger proof of our position. But while we regret the necessity for quoting such irreverent words even to prove the fulfillment of prophecy, we assure our readers that we do not give the most blasphemous expressions that we have heard spoken, or have read in their publications. The columns of the *Truth Seeker*, published in Angola, Ind., are literally filled with the lowest and most vulgar infidelity. Its name stands, (or lately stood; we have not seen these papers in some weeks) in the *Telegraph's* list of "weekly journals devoted to Spiritualism," immediately above the *Crisis*, published in Laporte, Ind., by "Rev. Henry Weller." The *Truth Seeker* is now published professedly without an editor, one intent of which is that it gives correspondents, who may be ignorant of the facts, the idea that they all occupy the office of editors of their own writings, and is of course designed to be a popular feature. But the truth is that the matter for a paper can no more be compiled without an editor than it can be printed without a printer; it can no more edit itself than the types can set themselves, or the press work itself. Every number that we have seen, contained editorial notes and notices, generally by A. P. Bowman, who is really the editor, and sometimes by the printer, who acts as editor as occasion requires, or in the absence of Mr Bowman, who is also a lecturer. Not long since a communication was divided in two numbers and an apology offered to the writer therefor. This could not be done without agency, and was, of course, the work of the acting editor. A number of this paper published during the present year, (1857,) contains an editorial note by Mr. Bowman to a correspondent in which he speaks of his paper as follows:

"Our columns are open for a fool or a wise man; for the orthodox Devil or God, or for those who are more friendly and kind to each other than this God and Devil dare be."

The correspondent to whom this was addressed in setting forth the glories of the reform movement in "Berlin Heights, Ohio," says:

"We shall combine in one the lecture room and the ball room, and shall seek to promote integral and harmonious development."

"We have a Free Discussion Hall where the most radical and generally obnoxious sentiments are uttered with impunity. Orthodoxy, once proud and powerful, feebly totters over its grave, already dug—while Spiritualism and Infidelity stalk abroad at noon-day."

In another article by Mr. Bowman, the whole of which is reviling Christianity and the gospel system, he speaks of the hymn commencing with the words, "Come ye sinners, poor and needy," as follows:

"It is generally sung to encourage sinners, who have conscientious scruples about the justice of saddling their sins onto Christ, to induce them to trust in Christ, in the face of their conscience and better judgment."

But this publication and its correspondents, are not alone in the work of spreading infidel sentiments. To such names as Dr. Hare, and Dr. Weiss, scores might be added, prominent as Spiritualists, who are openly and professedly infidels. The extract before given from Dr. Weiss is from a lengthy article, in which he labors to show that the writings of the Old and New Testaments are but a transcript of heathen fables, and he says that spirits and mediums do not contradict his view of the Scriptures; and a correspondent of one of the New York Spiritual papers, speaking of Dr. Hare's work, claimed that he had done more to overthrow the Bible than any other man of the age.

A. J. Davis says:

"In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, the true and only Bible, it will be seen that this statement is erroneous. It gives a wrong idea both of man and law. . . . It

will be found impossible for man to transgress a law of God."

But the open and professed infidels are not alone guilty of promulgating such sentiments. Those Spiritualists who profess to believe the Bible, and amongst them clergymen, teach doctrines subversive of its most vital truths. This most clearly shows the fulfillment of the prophecy. They have, even while yet professing christianity, departed from the faith, giving heed to seducing spirits and doctrines of devils.

The course usually pursued to destroy the authority of the Bible, is first to affirm that there are essential truths that are not taught in it. These are found in the teachings of "the Spirits." When the candidate for "progression" has safely mounted this platform, and imbibed a due reverence for the spirits, they next teach that parts of the Bible are not true. By this time the reformer is prepared to believe that his reason is the test, and his wisdom the most perfect that he can find: that in reading the Bible he must discriminate between what is true and what is false. And we find invariably that that is pronounced false which is in opposition to the teachings of the spirits: of course their teachings are the sole test, and they henceforth are made to occupy the place that the word of God ought to. It is truly singular to behold those who ridicule the believer in the Bible, pronouncing him a slave, afraid to be guided by reason, &c., themselves led by the various teachings of spirits, on whose testimony they rely with implicit confidence, on points beyond the range of their observation, and concerning which they have no data from which to reason but the testimony of "seducing spirits."

In the work of overthrowing the Bible various substitutes have been offered, and new versions commenced by spirit dictation. To prove the necessity of this it is affirmed that there is an *internal or spiritual signification* to the language of the Scriptures: that they cannot be understood by the mere reading of the words. This is an abuse of God's word that, we regret to say, is countenanced and upheld by the teachings of the various denominations of Protestants. And in so teaching they as truly hide the Scriptures from the masses as the Catholic church has. If we take, for instance, a few plain words, as life, death, immortality, destruction, &c., and give them their plain, obvious meaning, the same that is given to them in other books, and in the dictionaries, "the Bible argument for Spiritualism," as it is termed, would vanish in an instant. But with it would also vanish some of the most cherished doctrines of the churches. That there are figures and symbols in the Bible, none deny, but the symbols are so explained that they are easily understood. It is also true that almost every book and writing now extant, contains figures, but that does not change the significations of the words used. If all the doctrines based upon such an abuse and perversion of the word of God were discarded or overthrown, the world would be greatly benefited thereby. And if the churches will uphold their unscriptural dogmas, merely because they are popular, when it is so evident that they are the pillars and ground of Spiritualism, they must bear their portion of the blame of this iniquitous work with the Spiritualists who have only to use the arguments furnished to their hands by professors and doctors of theology.

But these pretended versions of the Scriptures thus far have been abortive attempts to pervert and destroy the testimony of the word on points of vital importance, or else a mere display of high-sounding, unmeaning words. As an instance of the perversion of language, see the following from the "Healing of the Nations":

"All are outcasts from heaven as light and love are cast out of Jehovah."

That sinful, rebellious man, who by transgression of the law of God is treasuring up to himself "wrath against the day of wrath and revelation of the righteous judgment of God" is an outcast from heaven in the same sense and manner that love is an emanation from the God of love, is really absurd. No one could harbor the idea for an instant that had a particle of faith in the holy Scriptures.

J. H. W.

(To be Continued.)

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, DEC. 17. 1857.

SYNOPSIS OF THE PRESENT TRUTH. No. 6.

B. C. 677.

Babylon 139 years.

B. C. 538.

Medo-Persia 207 years.

B. C. 331.

Greece 170 Yrs.

B. C. 161



A. D. 31.

Rome, to its divided state 644 years.

A. D. 483.



THE FEET OF IRON AND CLAY.

HAVING shown that the legs of iron of Dan. ii, and the little horn of chap. viii, symbolized Rome, the fourth great empire of the world; and having traced that power down to the commencement of the christian era, it only remains that we notice some further specifications of the prophecy which have their application since that time.

Said the Prophet, [Dan. ii 40.] "And the fourth kingdom shall be strong as iron . . . and as iron that breaketh in pieces and subdueth all these, shall it break in pieces and bruise." This is a fit emblem only of the Roman power, "the invincible fortitude, hardness, and force of which," says Scott, "perhaps were never equalled. By wars and conquests the Romans bore down all opposition, and reduced almost every kingdom or state in the known world into some kind or degree of dependence."

But the Prophet continues: "And whereas thou

sawest the feet and toes part of potter's clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken."

"The kingdom shall be divided."

In considering this item of the prophecy, we are brought once more to the symbols of the seventh chapter, in which the fourth kingdom is set forth by a great and nameless beast dreadful and terrible, and strong exceedingly, which had great iron teeth, which devoured and brake in pieces, and stamped the residue with its feet; and it had ten horns. Verse 7. The ten horns are declared plainly in verse 24, to be ten kings which should arise out of this kingdom. Here we have the same divided state of the empire as is signified by the ten toes of the image. This is now the subject of our consideration: Did ten kingdoms arise out of the Roman empire, as contemplated by the prophecy? We answer, There did; and cite the reader for proof to the records of history:

It is well known that Rome fell beneath an overwhelming irruption of Barbarians from the north. They were fierce and warlike tribes, given to rapine and plunder. The wealth of the provinces of the south presented an alluring bait for their avarice; and the effeminacy of the people brought on by a long course of corruption and luxury, rendered them an easy prey to their unimpaired valor. Being given to pillage, and led on from place to place, by the hope of spoil and the love of plunder, and warring frequently upon each other, it is difficult, to assign them at first for any considerable period, a fixed location. Suffice it to say that between the years 350 which is marked by the establishment of the great Gothic Kingdom, and 483, when the Roman empire was in its last stages of decline, they had appropriated to themselves the territory of Europe; and from them have descended the people that at present inhabit it. But the nations engaged in this work of invasion and subversion, were ten, according to the prophecy, and are enumerated by Marchiaval, Bishop Lloyd, and Dr. Hales,* as follows:

1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7 The Burgundians. 8. The Heruli and Rugii, or Thuringi. 9. The Anglo-Saxons, and 10. The Lombards.†

Concerning these kingdoms, Scott remarks, "They are indeed reckoned up in different ways by different writers, according to the date assigned to their enumeration; but in general it is clear that they were nearly the same with the principal kingdoms in Europe at this day; excepting some of the more northern regions, and those possessed by the Turks. It is however certain that the Roman empire was divided into ten kingdoms: and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."

The question may here arise in some mind, how it happens, since Rome conquered the world, that the ten horns are confined to Europe, and embrace none of their conquests in Africa or Asia. The following from Dr. Nelson,‡ will clear this part of the subject of all difficulty:

* Litch's Prophetic Expositions. Vol. i, p. 82.

† We have not space to give the testimony we would like in regard to the rise of these nations, and their inroads into the Roman empire. The reader is referred to the Encyclopedia Americana, and Gibbon's Decline and Fall of the Roman Empire.

‡ Cause and Cure of Infidelity, Am. Tract Society's Edition, p. 364.



"The learned of the earth have praised one of their own number, for one particular trait of character belonging to him in full measure. They have said that Sir Isaac Newton would not indulge in wild speculations and vain conjecture. It is stated that in all his astronomical and philosophical researches, every doctrine which he advanced was built on fact, and that further than this he would not proceed. He seems to have preserved this feature of his mind while writing on prophecy. I never understood one fact concerning the ten horns of the fourth beast, until I read and closely noticed a passage of this philosopher's writing, concerning that beast. I knew that the Roman empire was divided, and that ten kingdoms had existed in Europe as fragments, or horns of that beast; but I did not know why eastern countries, over which the Roman sceptre had extended, were not included. I knew that in Europe, for twelve hundred years, ten horns had been visible, but if Asia should be taken into the reckoning, the number of horns must be extended. The astronomer saw clearly enough why the kingdoms of Europe alone were to constitute the body and the horns of the beast. His words we will transcribe, for the sake of those who may wish to understand plainly this interesting part of history.

"All the four beasts are still alive, though the dominion of the three first be taken away. This corresponds with the declaration of the twelfth verse that although their dominion was gone, they had their lives prolonged for a season and a time. The nations of Chaldea and Assyria are still the first beast; those of Media and Persia are still the second beast; those of Macedonia, Greece, Thraee, Asia Minor, Syria, and Egypt, are still the third; and those of Europe on this side are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side of the river Euphrates and the body of the fourth beast to the nations on this side Greece, we are to look for all the four heads of the third beast among the nations on this side the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side of Greece, and therefore, at the breaking of the Greek empire into four kingdoms, we include no part of the Chaldeans, Medes, and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire seated at Constantinople among the horns of the fourth beast, because it belonged to the body of the third."—Sir Isaac Newton.

"This is plain as the astronomer's doctrine of gravitation. I pity the man who does not read; and I pity the man who hastily reads his Bible, but is too ignorant to enjoy the wonderful picture so plainly delineated in these few verses."

This part of the prophecy completes the image. From the starting point given us by the Prophet, we have come down past the head of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, until by these last revolutions the weakened state of the empire as set forth by the clay of the feet, and its division as signified by the toes, were fully accomplished; and the image stands complete before us. The words of the Prophet now come home with stirring power. "In the days of these kings shall the God of heaven set up a kingdom." The next event in this chain of prophecy, is the crushing blow of the Stone cut out without hand, which descends upon the feet of this great image of earthly kingdoms, and dashes it in pieces. Like a statue in solemn anticipation of its doom, it has been for long years awaiting this event. We are persuaded that it is not far in the future.

Another question may here arise which perhaps demands a passing notice. In the days of these kings, the God of heaven was to set up a kingdom. We turn our eyes to Europe at the present day, and behold a variety of kingdoms, petty sovereignties, and dependencies. The question has been asked, Where are the ten kingdoms? Have they passed away? or has the time passed in which the fifth kingdom should have been set up? In reply to this we quote again from Nelson:§

§ Cause and Cure, pp. 374, 375.

"Some have asked how it could be said that ten kingdoms have existed to represent ten horns, in a part of the earth once under the dominion of Rome when so many changes have been constantly going on in Europe, and when so many of them have been at times, as it were, consolidated into one. We may reply at any time to such an inquiry very fairly, that the ten horns have been there; that making a kingdom tributary does not take away its existence. If there should have been at times, eleven, twelve or more horns there for half a century or longer, this does not make it untrue that ten were there. Such inquiries as have been made, and such objections as have been urged, seem to many, unworthy of answer; but if a puerile cavil should appear weighty and important in the view of the unthinking, or the uninformed, for his sake it needs an answer. Let us then pass briefly through an illustration which may aid us in understanding each other.

"Suppose some feeble people should be suffering from the almost constant invasions of numerous and ferocious enemies. Suppose a powerful and benevolent prince sends them word that he will, for a number of years—say thirty—maintain for their safety, along their frontier, ten garrisons, each to contain one hundred well armed men. Or suppose he is actuated by different designs and moved by other motives; no matter how this is, so that his word is out for the support of a given number of fortifications containing a thousand soldiers. Suppose the forts are built and remain a few years, when two of them are buried to the ground and rebuilt without delay; has there been any violation of the sovereign's word? No, there was no material interruption in the continuance of the walls of strength; furthermore, the troops, the most important part of the safeguard, are still there. Again, suppose the monarch sends and has two posts of strength demolished, but adjoining the spot where these stood, and immediately, he has other two buildings erected, more capacious and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally, suppose in addition to the ten garrisons, it could be shown that for several months during the thirty years, one more had been maintained there; that for one or two years out of the thirty, there had been there eleven instead of ten fortifications; shall we call it a defect or a failure in the original undertaking? Or shall any seeming interruption, such as has been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

"So it is, and so it has been, respecting the ten horns which were to represent ten kingdoms of Europe, once under the Roman sceptre. They have been there for twelve hundred and sixty years. If several have had their names changed according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there. If during a few years out of a thousand, there were more than ten—if some temporary power reared its head, seeming to claim a place with the rest, and soon disappeared, it has not caused the beast to have less than ten horns."

This quotation removes at once every chance for cavil, and all ground for objection. For over thirteen hundred years those kingdoms have been in Europe. In the days of these kings shall the God of heaven set up a kingdom. There are other prophecies to be noticed hereafter, which, through the development of further particulars, bring us down more definitely to our own time. But on the present point we wish to enquire, Would the Prophet thus accurately predict the existence of four great kingdoms, and be mistaken in regard to the fifth? The better judgment of every man will answer, No! As surely as four great kingdoms have successively borne rule over the earth, so surely will the God of heaven set up a fifth, which will never pass away. It will not be left to other people as these have been, but the

saints shall possess it forever and ever. As surely as the image has been developed before us, so surely will it be smitten and dashed to shivers.

With one more question, which each must answer for himself and upon his own responsibility, we leave with you, reader, this part of the subject: Are you ready for this destruction of all earthly governments? Have you an interest in the kingdom that is to be set up? Is your name enrolled among those highly privileged ones, who are to be its immortal subjects? Is your citizenship in heaven, from whence we look for the Lord and Saviour? Are you Christ's, and therefore an heir, according to the promise? Or are you, on the other hand, in that condition, that if the King should appear, to raise his people to their glorious and imperishable inheritance, you would covet, as the greatest blessing to be buried from his presence by rocks and mountains? Woful condition! Watch! lest coming suddenly he find you sleeping.

(To be Continued.)

"THE WISE SHALL UNDERSTAND."

I. WHAT SHALL THE WISE UNDERSTAND?

1. They will understand the prophecy of Daniel especially those portions which were shut up and sealed till the time of the end.

2. They will understand other prophecies that mark the events of the same period. So that when certain signs appear, they will know that the coming of the Lord is near, even at the door.

II. WHEN SHALL THE WISE UNDERSTAND?

At the time of the end. "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." What shall take place then? "Many shall be purified, made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." We are now in the time of the end. For that king that was to exalt himself, and magnify himself above every god, and speak marvelous things against the God of gods, was to persecute the saints till the time of the end. "And some of them of understanding shall fall, to try them, and to purge, and to make them white even to the time of the end." That persecution having passed, we are certainly living in the time of the end—the time when it is positively declared, "The wise shall understand." This fact will aid in answering our next question.

III. WHO ARE THE WISE?

1. They are not those who, living in the time of the end, acknowledge that they do not understand, and claim that nobody can—those who say, Christ may come to-morrow, or next year, and perhaps not in hundreds, or even thousands of years—those who reject the Advent doctrine on the ground that the prophecies cannot be understood, and claim that it is wrong to try to understand them. As certain as we are in the time of the end, the time when the wise should understand, these are not the wise. Those who understand prophecy in the time of the end must be Advent believers.

But professed Advent believers are divided into a number of large parties and little factions, and individuals who stand almost entirely alone, each claiming to understand, and yet understanding scarcely anything alike. Now those that really do understand prophecy will understand it alike; and, of course, they will be gathered to unity of faith. But the different views of those who profess the Advent faith form a perfect Babel. To suppose that the Lord will come and claim all these as the wise, is preposterously absurd. He might as well have gathered the nominal churches, without sending forth the Advent messages. The history of Advent believers might be compared to a flock of wild geese, which having started for a warmer climate, all agreed upon the course, have become divided and scattered, and are flying in every possible direction. Up to 1844 they were all united in their course. Since then a large portion have been dividing, and scattering, and though all profess to be bound to their proper destination, yet they disagree in the points of compass; mostly

agreeing, however, that they were altogether mistaken in the waymarks by which, on setting out, they laid their course. But blessed be the Lord! a few kept on their original course, and have not denied their faith, and to them many of the bewildered, suspecting the sagacity of their leaders who were turning their backs to the Sun of righteousness, have been, and are gathering. But who are the wise?

2. They are not those individuals and small factions that stand by themselves, understanding the prophecies differently from everybody else. It is reasonable to look for more than one, or one hundred persons that God will account wise. It is time that the wise were being gathered to unity of faith. Consequently these isolated individuals and factions, that say the Lord is at hand, even at the door, and yet they alone have the truth, are not so wise as they imagine. They may be, and perhaps are, wise in their own conceit, but there is more hope of a fool than of such. The wise will understand, and understand alike, and, since the Lord is at hand, they must be gathering together.

3. They are not the wise who aid in sending two messages of a chain of prophecy, and then, rather than receive and proclaim the third message in the same chain, turn and give up all they had done as a mistake, still claiming to be in the Advent faith, but giving up and denying the fulfillment of every prophecy or sign that made them such. They are the wise that follow down the line of prophecy, and when the first and second of the Advent messages are fulfilled, proceed to the third. Such a company there is; and in that storm where others lost their compass and got bewildered, they pursued their original course, still acknowledging and steering by the land-marks in the past.

"They've looked astern, and many a toil
The Lord has brought them through;
They're looking now ahead, and Lo!
The land appears in view."

4. The wicked are not the wise; for the two classes are put in contrast in the text. "None of the wicked shall understand; but the wise shall understand." The wicked are transgressors of the Commandments of God; the wise must be commandment-keepers. The Scriptures testify to this. The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his Commandments. The fulfillment of the third Advent message is developing a people of whom it will be said, "Here are they that keep the commandments of God." They hold to the ten Commandments of God, as originally given, without the abolition or change of any one of them. Not many wise men after the flesh will join this company; not many mighty, not many noble. But true wisdom consists in obeying God; and such as obey him will have an understanding of the truth. The pathway of the just is as the shining light, that shineth more and more unto the perfect day. But the way of the wicked is as darkness; they know not at what they stumble.

Perhaps some will say, this writer is wise in his own esteem. I hope it is not so. I have nothing whereof to boast. But through the grace of God I have been enabled to learn that we are in the time of the end, and that at this time, the wise are to understand. And by the light of prophecy I have found the company that have not lost their compass; and I want to go with them. And the object of this writing is to assist others to find where the company of the wise are gathering. For just so certain as it is that the wise will understand the truth concerning the present time, so surely will they come together into unity of faith. And since the righteous are the only ones that God esteems wise, I would humbly endeavor to turn some to righteousness; for in the resurrection, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

R. F. C.

Have you learned to know you are ignorant? This is God's way of making wise; he bids you ask wisdom, and promises to give.

CHASTISEMENT.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

I SAW a tender parent, kind and true,
Chastise his child, the idol of his heart;
I saw the tear of sorrow in his eye,
'Twas not his pleasure thus to cause the smart;
The child he loved, transgressed his just commands,
Parental kindness drew the chastening rod;
'Tis love that prompts the father thus to strive
To lead his child to virtue and to God.

I saw a poor, afflicted child of God,
Through devious wilds he sped his lonely way,
Affliction's cup full oft his lips had pressed,
And bitter grief had long beset his way;
His heart began to sink beneath the load,
Too heavy seemed to him the chastening rod,
And as his faith began to fail, he cried,
Alas! I am forsaken of my God.

Thy Father ne'er doth willingly afflict,
Look up, desponding, tried and tempted one,
'Tis for thy profit that he doth chastise,
O trust, and humbly say, thy will be done.
Remember that the hottest fire will make
The gold more pure, sooner consume the dross;
'Tis that thou may'st his holiness partake,
That thou must suffer here, must bear the cross.

Forsake thee! no, he never can forsake
Those who with humble faith on him rely;
For thee, poor soul, his precious blood was spilt,
And thou art as the apple of his eye:
O trust, thy name is graven on his hands,
Thou art the object of his special care;
When thou art purified, made white and tried,
Thou shalt with him abide in mansions fair.

S. M. SWAN.

Orwell, O., Nov. 14th, 1857.

A CONVERSATION.

Modern Spiritualist. Do you believe that God is a jealous being?

Lover of Truth. Yes, I do.

M. S. I cannot believe so. I think too highly of God for that.

L. T. Your mistake lies in the meaning you attach to the word "jealous." This word is now commonly used in a bad sense; but it was not always so used; it implied watchful care. To illustrate: F. has a choice field of grain, exposed to the inroads of unruly cattle; his mind is exercised with an emotion of jealousy, lest his labor should be lost, and he keeps a constant guard while danger is at hand; but when danger is removed he is at ease: so God is jealous for his name and law, in a good, not in a bad sense, and his readiness to pardon the rebel is full proof that he is not subject to any bad passion.

M. S. But do you hold that God would be so cruel as to punish man to all eternity for sins committed in this short life?

L. T. God has no pleasure in the death of the sinner; it is the sin he hates. Sin brings its own penalty. The laws of God are immutable, and wo to the man or angel who breaks them; for the penalty is sure as the offense. The wicked rebel falls under the penalty in accordance with natural laws, just as he who throws himself into the water, will drown unless succor is at hand. God beholds all pain with sorrow, and his warnings, and exhortations, entreaties and threatenings, his invitations and offers of reward, all proclaim his benevolence. He could not be capable of giving or receiving happiness, without order, and order cannot exist where there is no law, and law would be null without a penalty.

M. S. Do you think there is such a place as hell?

L. T. What God has said I believe. "The wicked shall be turned into hell;" also a "lake of fire" is spoken of. As to the locality, the universe is not wanting a place; the earth we tread is supposed to be a mass of liquid fire, covered with a crust a few miles in thickness. Volcanoes are but the chimneys, and earthquakes the heavings of the mighty mass; and a word from Jehovah would ignite the whole. Christ compares the wicked to chaff of the threshing-floor, also to fuel which is burned up; they are said to be like wax before the flame, and as the fat of lambs to consume away, as ashes, &c. I think, however, that efforts to avoid punishment, are more prof-

itable to us now, than vain speculations as to the mode, duration, place, &c. If a family of children were threatened with punishment for disobedience, it would be lamentable truly, to see them taking counsel together in regard to what kind of penalty they should suffer; better obey at once, and thus end the matter. God is just, not cruel.

M. S. I can't believe the Bible wholly inspired, truth.

L. T. Will you please to show me the sieve you use, and where you draw the line?

M. S. That would be difficult; still I assure you that Spiritualists accept what truth there is in the Bible.

L. T. I see you have taken the first steps, and as you advance you will become more and more bold, until with most of like faith, you will class the Bible with the fabulous myths of the ancients.

M. S. But the spirits do good works, heal the sick, the lame, the deaf, &c., and I am under great obligations to them for aid and comfort rendered when in want, and distress, even when my kindred, members of the Methodist church, too, turned their backs upon me. Then in my need, these Spiritualists, though strangers, acted as brethren; this is proof enough for me.

L. T. You look to men for a test of truth, and while you do so, you will ever run into error. "Cursed be he that trusteth in man." Should not a people seek unto their God? You have partly lost your faith in God, and have recourse to men, and familiar spirits. The word of God points out these errors, and gives us a way of escape, but if you reject a part, and put a part on a false foundation, you may be sure God will frown upon you.

M. S. You have not met my question. Can such kind people as these be in the wrong?

L. T. Satan, to gain his ends, assumes the garb of an angel of light, and this is his last effort to counterfeit the works and attributes of God, even to "show that he is God;" and it seems that greater manifestations will yet appear. Satan's masterpiece is yet to come. "Wo to the inhabitants of the earth and of the sea, for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Trust not to appearances, try the spirits by the word of God.

M. S. I do not wish to be deceived. I have nothing here to live for. If I lose eternal life, all is lost.

L. T. Look to God alone, through Christ. Men are fallible, blind leaders of the blind. You have been looking too low. Read the Word with prayer to escape Satan's snares. Fashionable error, and customary crime, are a gilded pill, while truth, though homely and rough in garb, is truth still.

M. S. I will investigate the matter, and would like to converse with you again at the first opportunity.

J. CLARKE.

Lay up Treasure in Heaven.

THE present hard times for money, and the failing of banks, and their connecting circumstances are causing men's hearts to fail for fear, and for looking after those things which are coming on the earth; and it is a solemn thought; for it may be a precursor to the time of trouble spoken of by Daniel the prophet, "And there shall be a time of trouble such as never was since there was a nation, even to that same time."

The present condition of affairs is a striking fulfillment of the prediction of the apostle James. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

While I have witnessed of late the howling of rich men, and the miseries that have already come upon them, and the fear, which like an incubus, has stolen over them, I am admonished that the Judge standeth before the door, and of the importance of laying up a

treasure in heaven. Says the word of God, Sell that ye have, and give alms: provide yourselves bags that wax not old, a treasure in the heavens that fail-eth not, where no thief approacheth, neither moth corrupteth. Luke xii. 33. From this scripture there may be several reasons deduced why we should lay up treasure in heaven.

1. Because it faileth not. The treasures of earth often fail, and through a sudden change of the times become good for nothing; but there is a bank in heaven that will never fail; whether the winds blow high or low, in the midst of prosperity or adversity, it fails not.

2. We should lay up a treasure in heaven because no thief approacheth. It is very evident for the last few years, that crime in all its various forms, has greatly increased, and it can be said with propriety, that there is no place in which earthly treasure can be deposited but what thieves will break through and steal. No thief will ever gain the treasure which is laid up in heaven, or that which God has prepared for them that love him. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Rev. xii. 14, 15.

3. Another reason why we should lay up treasure in heaven, is, because it is the only way to secure eternal life. That way is made plain by the apostle Paul in speaking of the righteous judgment of God, who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life. There are two distinct classes of thieves, and robbers, that have rendered themselves very conspicuous in these last days: one class steals and robs a man of his earthly possessions, the other class are those who teach that the righteous receive their reward at death, thus virtually robbing God of his power, and the Son of God of the crowning glory of redemption. Says the prophet, Will a man rob God? yet ye have robbed me. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Mal. iii. 8, 9. Says Christ, Verily, verily, I say unto you, he that entereth not by the door, into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. John x. 1.

I would say to the scattered remnant, who keep the Commandments of God and the Faith of Jesus, double your diligence in well-doing, lay up a treasure in heaven, and may it be an individual work. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. Zeph. i. 14. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. Let us take heed to the counsel of the faithful and true Witness. 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. That we may on the examination of the guests be found having on the wedding garment, is my prayer.

FRANCIS GOULD.

Randolph, Vt., Nov. 22d, 1857.

LETTERS.

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

From Sister Ginley.

DEAR BRETHREN AND SISTERS: Realizing in some little degree the benefit derived from hearing through the *Review* from fellow-travelers to Mount Zion, of the trials and difficulties they meet with in the way, of their present prospects, of what our Lord has done for them, and of the blessed hope that buoyoys their spirits up, I desire to throw in my testimony on the Lord's side, knowing that it is through the blood of the Lamb and the word of our testimony that we are to overcome.

The path we are striving to travel is rugged and thorny, as well as strait and narrow, and there are difficulties all along the way; and were it not for the

glorious prospect before us, and the blessed promises. We should faint by the way. Some have to wade through affliction's fiery furnace, it is true; but all these light afflictions work out for us a far more exceeding and eternal weight of glory, and are not worthy to be compared with the joys that await the faithful. I think, on the whole, that we ought not to stop to think and talk of trials, but thank God and take courage that things are as well with us as they are. that we have any disposition to keep the Commandments of God and the Faith of Jesus, and to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. There is every inducement for us to strive to be faithful, that a kind Saviour can give, and nothing but death, eternal death, if we turn back, and all we have to fear is our own sinful hearts. At least this is the case with me, and often am I led to exclaim, "the heart is deceitful above above all things, and desperately wicked; who can know it!" But my prayer is that I may see my heart as Jesus sees it, and that he will purify and make it a fit place for the indwelling of his Holy Spirit.

I know that Jesus is soon coming, but I must have a realizing sense of this fact; for I feel that every act of mine ought to be in reference to this one thing, and it seems strange how any one that believes in the soon coming of Christ, can hold on to their possessions, be so careful about a little of this world's goods, and so fearful they shall do more than their part. If we could realize that the earth is the Lord's and the fullness thereof, and we his stewards, some of us would act very differently. If I know my heart, I desire to have all that I have and am consecrated to the Lord, and give myself a living and willing sacrifice—only and acceptable, which is my most reasonable service.

Your unworthy sister striving to overcome.

JANE GINLEY.

Bozette, Mich., Nov. 28th, 1857.

From Bro. Dodge.

BRO. SMITH: When I take the *Review* into my hands to read, I can scarcely lay it down until I have read it through. How cheering it is to me and my family to read the soul-stirring truths it contains, and the comforting letters from brethren and sisters, and hear them by letter testify to the goodness of God to them even in their loneliness. It gives us new courage, and we all feel to acknowledge the goodness of God to us; for he has done great things for us.

Our troubles and trials here are nothing to be compared to the never-ending joy that awaits us, and I feel that come what will, I will press my way through and hold out to the end, by the grace of God. I can truly say and sing, "Farwell all earthly treasure." Jesus is my treasure, heaven is my home. I long for the day when Jesus will come to redeem his people. I often feel as though I could truly say, Come Lord Jesus, come and reign. I know we read, "It is a fearful thing to fall into the hands of the living God;" it must be to the unprepared; but to those that look up and see Jesus when he comes, and can say with a pure heart, Lo, this is our God, we have waited for him, to such it will be a pleasure to be in the hands of God, for he is our heavenly Father.

I sincerely believe that we do not let our light shine as we ought; we are too apt to keep back part of the price. I feel that if I do not let my light shine it will grow dim; and I am resolved by God's grace assisting me, to work as a day-laborer in the vineyard of the Lord. I want to be made free from sin. I must have the wedding garment on. I hope to meet all the dear saints on the new earth, and for this I will strive. We must avoid pride and selfishness.

Yours in Christian love.

H. W. DODGE.

Stoddard, N. H., Nov. 30th, 1857.

From Bro. & Sr. Lanphear.

BRO. SMITH: We are glad to hear of the prosperity of the *Review and Herald*, and it is with pleasure, and we trust with profit, that we peruse its pages

of truth from week to week. May the Lord prosper the cause in which you are engaged, in sending forth light on the subject of the Sabbath, and the near approach of the blessed Saviour, our Redeemer, who died to redeem us from sin, rose again for our justification, ascended to heaven to prepare a place for his redeemed ones; and who now is in the heavenly Sanctuary, making intercession for sinners, and finishing up his last work of mercy for dying men. Soon he will leave the Sanctuary, and no longer plead the sinner's cause; probation will cease, and he that is filthy will be filthy still. The wicked will call for the rocks and mountains to fall on them and hide them from the presence of the Lord; but they must receive their final doom and be punished with an everlasting destruction from his presence, and from the glory of his power. But to those who are looking for and loving his appearing, will he appear the second time without sin unto salvation. May the glad day hasten on when we shall see Jesus coming in the clouds of heaven to gather his ransomed ones home. Then we shall behold his face, rise to meet him in the air, and so ever be with the Lord. Holy and blessed thought!

Yours hoping for immortality.

A., & H. LANPHEAR.

Nile, N. Y., Nov., 1857.

From Sister Woodruff.

BRO SMITH: I have been thinking much about the holy City. O how holy, how beautiful, and how wonderful! Far more glorious than man can realize. What manner of persons then ought we to be in all holy conversation and godliness, in order to be prepared to dwell with a holy God in the holy city! Who does not want to overcome, to do his commandments, that they may have right to the tree of life, and may enter in through its pearly gates. I for one have much to overcome. The way is a strait way, and I see it is narrowing up, it is cast up high above this world, but I mean to be one, the Lord helping me, to walk in this way, though strait and narrow. The way is not too strait; we cannot be conformed to this world, and be transformed. Rom. xii, 2. We cannot serve God and mammon, we cannot come out of Babylon and be in Babylon, be separate from the world and still unite with the world, go hand in hand with them, talk, act and dress like the world, all at the same time. Wherefore come out from among them, and be ye separate, saith the Lord. 2 Cor. vi, 17, 18. What a blessed promise in verse 18. We must crucify self, lay aside all pride. We need to examine our lives very closely. Are not many changes of apparel, and extra trimmings, pride? Is it not like Babylon? Is it not a sign of the last days? Read Isa. iii, 22. It is not a small thing to know our own hearts. The enemy is trying many ways to deceive the people of God. It is very necessary that we watch, and keep our eye fixed upon the work, lest the enemy overcome us, or divert our minds, and ere we are aware we find ourselves far from the strait and narrow path. The Lord has said it will take all to buy the field. I think there is more implied in these words than we have, perhaps, realized. We are living in a solemn time, the period of Judgment. I want to confess all my sins that they may be blotted out, and that I may be found of him in peace, without spot and blameless.

Yours striving to overcome.

HARRIET WOODRUFF.

Palermo, N. Y., Dec. 4th, 1857.

Extracts from Letters.

BRO. I. Gardner writes from Vergennes, Mich., Dec. 5th, 1857: "Bro. SMITH: I am still striving for the kingdom, still trying to hold fast that no man take my crown. Truly it is a trying time, a day of deception, a day of darkness. The love of many is waxed cold, darkness is covering the earth and gross darkness the people. The devil is come down in great wrath because he knows that he has but a short time: but in the midst of all this I am not discouraged. Why? for Jesus says, 'Look up.' Why look up?

Because our redemption is near. Glory be to God for his word, and for the light of present truth that shines upon my pathway. I feel more than ever to press my way on towards the mark for the prize of the high calling of God in Christ Jesus. We have come out before the world, and profess to keep all the Commandments of God and the Testimony of Jesus; the law and the gospel. It is a perfect work, and will prepare a people to enter in through the gates into the city of God."

Bro. J. Dorcas writes, Dec. 3d, 1857: "Bro. SMITH: I am at this time at work, doing what I can for the spread of present truth. I find that it is up hill to the Mt. Zion, but I have no disposition to turn back. Sometimes my heart burns within me when I contemplate the greatness and glory of the soon coming kingdom of our God and of his Christ. I long to see the signs of this glorious event accumulate, and do not feel that we have anything to fear."

Men do not Reason on Religion.

THE great mass of the world do not reason on religion. They are governed more by feeling and prejudice than they are by arguments and convictions of truth. You may prove a doctrine logically and sustain it by an appeal to the word of God, but if it is not in accordance with the pre-conceived opinions and prejudices of those who hear your argument and proof, little or no impression is made. Men will not be convinced against their feelings and prejudices. And this is one reason why there is so much error in the world, on the subject of religion. As Christ said of men in his day, "that they would not come to him that they might have life," so it may be said now, that they will not receive his instructions that they may know the truth.

There is not that obscurity about the teachings of the Scriptures, and difficulty in understanding the doctrines of Christianity, that men imagine. The great difficulty lies in the depravity of the human heart, and in the power of that prejudice which governs human belief. If men would reason on the subject of religion, infallible as human reason is, and receive the plain and honest teaching of God's word, there would not be that diversity of opinions and creeds that are now to be found in the world. We have no very exalted opinion of the infallibility of human reason, but there is a clearness in Revelation in reference to the great doctrines of salvation that all may see. Yet men who are governed by their prejudices will not see, and if they do, they will not believe what is plainly revealed. We have heard them assert that they would not believe certain doctrines which they would not deny were taught in the Bible. And this is a species of infidelity which is wide spread in our day. It is the result of following human prejudices. They become so strong that they refuse to yield to the authority of Divine truth.—*Sol.*

Golden Thoughts.

I NEVER yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God has chosen the vine—a low plant that creeps upon the helpful wall: of all beasts the soft and patient lamb: of all fowls the mild and guileless dove. When God appeared to Moses it was not in the lofty cedar, nor the spreading palm, but in a bush, an humble, slender, abject bush. As if he would by these selections check the arrogance of man. Nothing produceth love like humility; nothing hate, like pride.—*Feltham.*

THE WORD WITHIN.—Let it be your care to hide the Word in your hearts, and get the teachings of the Spirit; that, whatever changes of Providence be upon the world, you may have the light and comfort of the Scriptures to direct and cheer your souls. Sanctification is the writing of God's law in your hearts; and what is written there is secure and safe. The word within you is more secure, sweet and effectual, than the word without you. Jerome saith of Nepotianus, that by long and assiduous meditation of the Scriptures, his breast has at last become the library of Christ. O, that the breast of every Christian were so too!—*Quarles.*

HOMEWARD BOUND. 10s & 7s.

ALLEGRO. FINE D. C.

1. Out on an ocean all boundless we ride, We're homeward bound, homeward bound Far from the safe, quiet harbor we're rode,
Tossed on the waves of a rough restless tide, We're &c., Seeking our Father's celestial abode,
Promise of which on us each he bestowed, We're &c.

2. Wildly the storm sweeps us on as it roars We're homeward bound, homeward bound. Steady, O pilot! stand firm at the wheel.
Look! yonder lie the bright heavenly shores, We're &c. Steady! we soon shall outweather the gale.

3. Into the harbor of heaven now we glide, We're home at last, home at last, Glory to God! all our dangers are o'er,
Softly we drift on its bright silver tide, We're home at last, home at last, We stand secure on the glorified shore,
Glory to God, we shall shout evermore, We're home at last, home at last.

THE REVIEW AND HERALD

BATTLE CREEK, MICH. DEC. 17, 1857.

HOMEWARD BOUND.—This beautiful piece of music was sent us by Bro. J. G. Whipple. Who can sing it without reviving his hope or renewing his courage? We trust that we are indeed homeward bound, and that the time will soon come when "Glory to God! we shall shout evermore, We're home at last, home at last."

To those who love to hear of the prosperity of their fellow-travelers to Mount Zion, we can say that the indications of a few meetings past, in this church have been especially encouraging. We hope to be able to correct our "dead reckoning," and report progress from time to time. Remember the church and the work in Battle Creek.

It has been the observation of the world hitherto that every church that has arisen by coming out and taking a stand upon new truth, has manifested more holiness in life and more zeal and energy in their cause in their early days than at later periods. The standard, high in the beginning, has been gradually lowered, till a dead formality has succeeded to the life and power with which they commenced. This must not be so with us. But more life, more zeal, more consecration, more holiness of heart, a higher stand, a closer walk with God, must be our motto henceforth, till we sit down with our conquering king upon the throne of victory.

We recently saw a question addressed to E. Burnham through the *Crisis*, asking him if he believed the true Sanctuary, of which Christ is minister, is the land of Canaan. The view of a Sanctuary and priesthood in heaven he not long since stigmatized through the same paper, as "too silly" to be noticed; "tom-fooling," &c., &c. We feel somewhat interested in his answer to the above question. Where is it?

Let your Light Shine.

A correspondent says, "The church in this place have been invited by other denominations to join with them in prayer and conference meeting; but they are opposed to having present truth advocated. They say that there is not interest enough among their own members to keep up the weekly prayer-meetings, so they want our church to come over and help wake up an interest among them. Some have been from our church; but my mind is not settled as to its being right. Will some one tell me through the *Review* what is right?"

Said the Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" Matt. v. 16. This is the duty of all Christians, as far as circumstances will admit, and they have ability. When people shut their ears and their hearts to the truth, it is better to leave them than to disturb and to pain them with the sound of truth. "Let them alone." For brethren to meet with, and try to worship God with such, and keep silent on the present truth, we think would be wronging their own souls and dishonoring the God of truth. Would it not be like putting a light under a bushel, or under a bed? True, it may not be duty in all places and at all times to introduce unpopular Bible truth; but, certainly, brethren should not engage in the worship of God with those who hold popular errors, and bind them so that they cannot give a free expression of plain Bible truths. J. W.

The Faith of Jesus.

A BROTHER in Vermont inquires as follows: "Can the definition that Paul gives to the word *faith* in Heb. xi. 1,

be given to "the faith of Jesus," in Rev. xiv. 12, and be correct?"

We are confident that the word *faith* in these two passages does not have the same signification. In Rev. xiv. 12, we read, "Here are they that keep the Commandments of God and the Faith of Jesus." Both Commandments and Faith are to be kept, observed, obeyed. But Paul in Heb. xi. 1, says, "Now faith is the substance of things hoped for, the evidence of things not seen." If faith, in both texts, means the same, then we may understand Rev. xiv. 12, as follows: Here are they that keep the Commandments of God, and the substance of things hoped for, and the evidence of things not seen. J. W.

Our Conversation.

On this subject, repeated admonitions are found in the Bible. At times we feel in some degree the force of them, and the necessity of having our conversation in heaven, from whence we look for the Saviour. But at other times we neglect to watch our words, we indulge in light and trifling conversation, and as the result of so doing we find ourselves destitute of the Spirit of God, in a very great measure. We resolve, and re-resolve, but do not gain the desired victory.

But why not? Certainly not because the Lord is not ready to impart his grace to assist us in this effort. Certainly not because it is not pleasing to him that we obtain a complete and lasting victory over wrong words. But if we examine our efforts in this work, we shall undoubtedly find they have been too weak. We shall discover a lack of perseverance. David asks at one time, "What shall be given unto thee? or what shall be done unto thee, thou false tongue?" Ps. cxx. 3. In Psalm xxxix. he says, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."

Again says David, "I am purposed that my mouth shall not transgress." This strikes me as a purpose worthy to be adopted by all the remnant.

Says James, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Now as we all desire to be found, not with a *vain*, but a *pure*, religion, when the Saviour appeareth, let us each bridle our tongue, ever beating in mind the blessed promise, "To him that ordereth his conversation aright will I shew the salvation of God." A. S. HUTCHINS.

Parma, Mich.

Maine Conference.

THERE was a good gathering of the friends of the cause of truth, while many were absent that we should have been glad to see at this conference. A lack of strait forward, gospel discipline in cases of wrongs, has produced a withering effect upon the cause, which suffers much in this part of the State. It was distressing to witness the interest manifested to hear by those not in the truth, while the way seemed to be hedged up by the sad state of things in the church. We have sorrowed much because these things were so, and because that our efforts at this meeting did not have that salutary effect upon the church here as in other States; yet we hope the effort is not lost, and believe the honest ones will now show themselves by faithfully confessing their own faults, and cutting loose from every ungodly connection with the world, that has always proved a curse to vital godliness. O that all might realize the awful threatening that is out against the lukewarm, and zealously repent. The cause is destined to rise in Maine, and when it does, those that rise with it will not rise with those dead weights that have so long been a hindrance to the cause. We feel

deeply for those that love the truth, and pity those that do not. O for grace, wisdom and courage to live out the truth acceptably to God in this trying hour.

There was a hearty concurrence in the decision of the other conferences to make the tent operation one in New England, and not sectional. It was also decided to hold another conference at Topsham in two weeks.

This conference is now past, and we feel glad of the privilege of saying to the dear suffering saints in Maine that God's hand is evidently set to the work to bring up his people here. His arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear. The searching Spirit of truth brought out those deep, heartfelt confessions of faults that we have heard elsewhere. The backslidden were reclaimed, the weak were strengthened, and the strong grew stronger, while two daughters of Bro. Brown of Litchfield made up their minds to keep the commandments and go with the saints to the kingdom. May God bless and keep them and all of his dear saints from all evil.

From the interest manifested to hear on the subject of present truth at Canaan, Phippsburgh, (a new place,) and at Topsham, we are shut up to the conclusion that the gathering Spirit of the Lord is out after honest souls in Maine, and only waits for the church to rid itself of the rubbish, when it will bring to the knowledge of the truth all such as can be reached and benefited by the same. O brethren, arise and improve this last solemn moment, and secure for yourselves the great gift of eternal life.

E. L. BARR.

Portland, Me., Nov. 25th, 1857.

APPOINTMENTS.

PROVIDENCE permitting, we will meet with the Brethren at Otsego, Sabbath and First-day, Dec. 19th, 20th; at Hillsdale the 26th, 27th; at Monterey, Jan. 2d, 3d.

The appointment at Monterey is put one week later in consequence of the Conference at Hillsdale.

JAMES WHITE.

J. N. LOUGHBOROUGH.

Conference in Hillsdale.

Loan willing, there will be a Conference in Hillsdale in the house of worship, commencing sixth day, Dec. 25th, at 2 o'clock P. M., and holding over First-day.

Several brethren in the ministry may be expected at this meeting. J. H. WAGGONER.

Business Items.

Ruth Judd:—The books are now sent to your brother as you ordered, Oct. 4th. Please excuse the delay.

Harriet Town:—When did you send to this Office the money from which you have not heard?

S. A. Hastings:—The paper is sent as you desired.

J. P. Hammond:—The paper has been regularly sent to Harriet G. Dana, (the name given us,) since the commencement of the present Vol. Have we the correct name?

Saml. Treat:—We send books again.

E. L. Derby:—We send you the first five Nos. of Vol. X. There was no paper published Nov. 5th, on account of Conference as noticed in the last No. of Vol. X. The books we send as you direct.

Receipts.

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

FOR REVIEW AND HERALD.

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