

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

URIAH SMITH, Resident Editor.

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

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

From the Sabbath Recorder.
THE SLEEP OF DEATH.

BY S. BOUTON.

"Till the heavens be no more they shall not awake, nor be raised out of their sleep."—Job.

They slumber on; over their dreamless bed,
Through countless years, the sun has risen and set;
Ages have passed since love's last tear was shed
Upon their mossy tombs; they slumber yet:
Till the exploding heavens shall pass away;
Till the bright sun his azure path forsake;
Till God shall wrap the dim, expiring day
In pall of darkness, they shall not awake.

Unnumbered millions have been laid to sleep,
With loved ones, o'er whose graves they often wept;
Their children born a little while to weep,
Now slumber where the parents long have slept:
While o'er a dark and desolated world,
The troubled waves of sin and sorrow break;
While Death with his terrific flag unfurled,
Marches in triumph—they shall not awake.

But in the hastening future, Faith desires
A glimmering dawn advancing on the night:
Ere long the "Son of Righteousness" shall rise;
And all his glories burst upon the sight!
And when the archangel's voice—the trump of God,
With awful peal, the universe shall shake,
That powerful voice shall pierce the dark abode
Of slumbering millions; and they shall awake.

Victory over the Beast.

THAT there is a glorious and most triumphant victory for the remnant "over the beast, and over his image, and over the number of his name," to be realized and enjoyed a little distance in the future, we think the word of the Lord plainly teaches.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. xv, 2.

This company we believe to be the same as described in the previous chapter, verse 3. "And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."

That a very severe conflict, a trying struggle lies between us and this blessed victory, we doubt not. Respecting this, however, there is some difference of opinion at present. Some supposing that the martyrdom of all the living saints will be accomplished by the image of the beast, before the Saviour comes, and that they will remain dead three days and a half, and that they will then awake in a mortal state, and subsequently be changed to immortality.

Others are firm in the belief that those who en-

dure unto the end, will not suffer death, but will live and "remain" unto the coming of the Son of man. To this position we are driven, by the evidences gathered from the Scriptures on this point.

Speaking of the two-horned beast, John says, "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. xiii, 15.

So far as we have been able to learn, this is the leading text from which the conclusion is drawn that the saints will all be put to death; and we may remark by far the most plausible, to our mind. Some months since, I conversed freely with one of the strongest advocates of this view, and I was unable to see the least show of any plausibility in its favor, setting aside this text.

But this vanishes at once, before Wakefield's translation of this verse, furnished us in the *Review*, No. 17. Let us read it again. It may steady the pace of those in difficulty on this point. We think it should.

"And he was allowed to give breath to this image of the beast, that this image of the beast might give orders to execute death on those who will not worship the image of the beast."

As was remarked in the *Review* to which we call your attention, so we say, "Now unless we suppose that every wicked power will be permitted to put into execution every decree of vengeance which it may see fit to issue against the people of God, the text can furnish no ground for the above conclusion."

Again, if the position of the death of all the saints be tenable, we would ask in what sense do the remnant church obtain the victory over the beast, and over his image, that the people of God did not over the first beast, the Papal Church, and over Paganism? Under those cruel and crushing powers, millions inspired by the hope of a "better resurrection," and of a martyr's crown, cheerfully laid down their lives, rather than to yield their religion and have deliverance from their sufferings. Truly with christian fortitude, were they obedient to the injunction, "Be thou faithful unto death."

Mark the language expressing the power of the Papacy over the Church of God; and he shall "wear out the saints of the Most High." Dan. vii, 25. "And it was given unto him to make war with the saints, and to overcome them." Rev. xiii, 7. How did he overcome them? Certainly not by compelling them to bow to his mandates, and worship him. He overcame them in that he had power to take their life; to hush their voice in death.

Now we conclude that victory over the beast, and over his image, and over his mark, and over the number of his name, will consist not only in keeping all the Commandments of God, contrary to the mandates of the beast, but will also secure to us a triumphant victory over his wicked decree to take from us our life.

Says the Apostle, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed." With our view of this subject, there is no necessity for correcting the Apostle in this mystery as some do; for says one who advocates the opposite view, Paul meant we should not all be asleep when Christ comes.

We can see no necessity for dislocating one joint of the Apostle's teaching on this subject. And if

not, with him we conclude that some will be *alive* and remain, to be caught up to meet the Lord in the air. "Wherefore, comfort one another with these words." 1 Thess. iv, 13-18.

A. S. HUTCHINS.
Monterey, Mich., March 19th, 1858.

Not Under the Law, but Under Grace.

BRO. SMITH: The position taken by H. L. Hastings in a letter to a Sabbath-keeping friend of mine, together with a multitude of others, who are waiting for the Son of God from heaven, but reject the Third Message, induced me to pen the accompanying lines for publication in the *Review*, if you think it will subserve the glory of our dear Redeemer, who has "loved us and given himself for us," and the good of our fellow men.

Yours waiting for the everlasting kingdom to be set up under the whole heaven.

A. THAYER.
Buckland, Mass., March 9th, 1858.

CHRISTIANS "not under Law, but under grace." Rom. vi, 14. Do they then *transgress* Law, because they "are not under Law, but under grace?" By no means. Rom. vi, 15. He who says, I will sin because I am "not under Law, but under grace," is not a christian; for "If any man have not the Spirit of Christ, he is none of his;" [Rom. viii, 9:] and he was "without sin, though tempted in all points." Many seem to infer that those scriptures which represent christians as *freed* or *justified* from Law; also teach that obligation to *obey* Law, has ceased; that the Law is "dead," "nailed to the cross," "taken out of the way," &c.; than which a more unscriptural and destructive idea could not obtain.

"The Law is not made for a righteous man, but for the lawless and disobedient," &c. 1 Tim. i, 9. It has no claims upon a righteous man; he is not *under* Law, and if his righteousness is predicated on his own personal obedience, he is not "under grace." But the case with christians is otherwise. They are righteous men. They have suffered in Him "who loved them, and gave himself for them," all which the Law required. They "have been put to death by the Law, in the body of Christ." Rom. vii, 4. (Macknight's translation.) He has "tasted death for every man." Heb. ii, 9. His blood has atoned for the sins of the whole world. 1 John ii, 2. Having suffered "death," the "wages" and only penalty of the Law, he justifies all who *accept* salvation, as his free gift, purchased by his death. Their "old man is crucified with him." Rom. vi, 6. They are "buried with him by baptism into death;" [Rom. vi, 2, 3:] and "baptized into his death." Thus they have *died* in their substitute. "The wages of sin is *death*." (Nothing more.) "He that is *dead* is freed (or justified, margin,) from sin." Rom. vi, 7. The "end of the Law" is its penalty, death. Christ has become the "end of the Law for righteousness (or justification) to every one that believeth," by suffering death, the penalty of the Law, and imputing his death to all who *accept* salvation as offered in his gospel. Now the believer becomes a "righteous man," for whom the Law was not made, and over whom, it has "no dominion." "He is not under Law, but under grace." The Law had dominion over him while he lived; but he is now *dead*, in the body of

Christ. His old man was crucified with Christ. But if he sin because he is not under Law, but under grace," that very act transfers him from "grace" to "Law." Jesus has neither sold nor given indulgences to sin, so that, the believer may now sin with impunity; for "when a righteous man turneth from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die." Eze. xviii, 26. "The soul that sinneth it shall die." Verse 4. "He that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him." 1 John ii, 4.

Thus we see he is not under grace, but under Law; for all liars shall have their part in the lake of fire, [Rev. xxi, 8,] which is the end of the Law. He that said, "Thou shalt not kill," said also, "Remember the Sabbath day to keep it holy," and "the seventh day is the Sabbath of the Lord thy God." Nor has he ever nailed that precept to the cross, so as to secure the transgressor from its penalty, death. "The law of commandments contained in ordinances," which Jesus abolished, [Eph. ii, 15,] and the "hand writing of ordinances that was against us, and contrary to us," which he "blotted out," [Col. ii, 14,] are synonymous with the "carnal ordinances," (rites, or ceremonies, margin,) of Heb. ix, 10. "Ordinances concerning the flesh," (Macknight's trans.) "Fleshly ordinances," (Whiting's trans.) which were imposed on them (only) until the time of reformation.

These "fleshly ordinances," "carnal ordinances," &c., were never intended to be imposed upon us, or gentle believers; nor upon the Jews after the "time of reformation." The consultation of the apostles, recorded in Acts xv, related to the same "law of commandments contained in ordinances," and "hand-writing of ordinances that was against us," and required us to "abstain from meats offered to idols, and from blood, and from things strangled," &c. See verses 1, and 29.

The "rites," "ceremonies," or "ordinances of the flesh" &c., were typical and imposed during the legal dispensation only, foreshadowing the great antitypical sacrifice, in which, they received their fulfillment; hence they, together with the days in which they were observed, were of no further utility, and are said to be "abolished," "nailed to the cross," &c. But had the Law written by the finger of God upon tables of stone been "nailed to the cross," no sinner could ever have been led to Christ; no Holy Ghost would have been needed to "convince the world of sin;" "for by the Law is the knowledge of sin;" and no one would ever have "known sin, but by the Law." Rom. vii, 7. What Law? The Law of Ten Commandments, "written by the finger of God," as is proved by the connection, "I had not known lust except the Law had said, Thou shalt not covet." Hence if the Decalogue was nailed to the cross, Paul could never have seen Christ, "as one born out of due time;" nay, Jesus would have died in vain, for he came "not to call the righteous, but sinners to repentance," (for "the whole need not a physician, but they that are sick,") "and by the Law is the knowledge of sin." "God sent forth his Son to redeem them that were under the Law." Gal. iv, 4, 5. But if the Law is "abolished" or "nailed to the cross," there are none to redeem; none "kept under the Law, shut up to the faith which should afterwards be revealed." Gal. iii, 23. Faith is not "revealed" until the sinner turns to the Lord; then the blinding "vail" of unbelief "is taken away." Not only has Jesus "died in vain" if "righteousness come by the Law," [Gal. iii, 21,] but also if he nailed the Law to his cross; "for without the Law sin was dead," "there is no transgression," consequently no transgressor. He came to save sinners; but there were none to be saved!!

The scriptural view, however, is too glorious to be looked over with impunity. Jesus came not to "abolish" "one jot or tittle" of the Law or the prophets." "I am not come to subvert the Law, but to ratify." Matt. v, 17. (Campbell's trans.) "Till heaven and earth pass away, one jot or one point will by no means pass away from the Law, till all shall come to pass." (Whiting's trans.) "Whoever, therefore, shall violate, or teach oth-

ers to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven." Matt. v, 19. (Campbell's trans.) "But the ministration of death, written and engraven in stones," although so "glorious" "that the children of Israel could not steadfastly behold the face of Moses," for the reflection of its glory, from his countenance; still, had no glory in this respect, by reason of the excelling glory of the ministration of the Spirit. Hence, not only "the glory of Moses' countenance," is said to be "done away;" but the glory of the legal dispensation is eclipsed by the exceeding glory of the "Spirit ministration;" as the glory of the stars is eclipsed by the superior glory of the rising sun. 2 Cor. iii, 6-11. The Apostle alludes to the new covenant in the 6th verse, evidently the one promised in Jer. xxxi, 31-34. "After those days saith the Lord, I will put my Laws in their inward parts, and will write it in their hearts," &c. Paul shows, [Heb. viii, 10,] that this is fulfilled under the new testament (or covenant) dispensation.

"Nothing" was "made perfect" by the "blood of bulls and goats, and the ashes of an heifer," for it was not possible that they "should take away sins." Heb. x, 4. But Jesus has, "put away sin by the sacrifice of himself." Heb. ix, 26. He has taken "away the first" will, "that he may establish the second," or ratify the Law by putting "it in the mind, and writing it on the heart." Heb. x, 9-17. Those who are "sanctified" by the "one offering" of Christ, [Heb. x, 14,] instead of transgressing any precept or "teaching men to do so," and thus forfeiting all "esteem in the reign of heaven," have the principles of the Law written "in their hearts;" they also "show the work of the Law written in their hearts," not by claiming to be "under grace" and disobeying Law; but "by doing the things contained in the Law." Rom. ii, 14, 15.

But the Saviour's precept is also written on their hearts. "When ye have done all that is commanded you, say, we are unprofitable servants; we have done that which was our duty to do." Luke xvii, 10. They also feel conscious that "righteousness does not come by the Law;" that all their obedience is due to Christ, who has bought them by his blood. His love constraining them to obey; nothing is further from their thoughts than the idea of obtaining justification by works. They are not their own; they are "bought with a price;" love and gratitude constrain obedience. "This is the love of God that ye keep his Commandments; and they are not grievous." And may I not be justified by the foregoing scriptures, and legitimate deductions therefrom, in saying, This is hatred to God that we break his Commandments, and "seek to be justified by Christ, making Christ the minister of sin?"

The argument of the Apostle in Galatians, and elsewhere, is not against obeying any precept of the Decalogue; but against seeking justification by works of Law. Gal. ii, 16, 21; also iii, 10, 11. It was not because they abstained from profanity, theft, adultery, murder, covetousness, idolatry; or because they remembered the Sabbath day to keep it holy; that the Apostle was "afraid of them, lest he had bestowed upon them labor in vain;" but because they "observed days, months, times and years," connected with typical services; thus, virtually, rejecting Christ as the "one offering," by which we "are perfected," foreshadowed in those services. A. THAYER.

Duckland, Mass., March 9th, 1852.

SELECTIONS.

It is Too Late.

BY REV. DR. HUMPHREY.

On the day that Louis Philippe abdicated the throne of France in favor of his grandson, the Dutchess of Orleans, mother of the infant Prince, entered the Chamber of Deputies, leading him by the hand, that as the heir apparent he might be proclaimed King of the French, by the representatives of that great nation, in the room of the repudiated monarch. It was an awful moment, big not only with the destinies of the reigning family, but

of thirty-five millions of people. All eyes were fixed upon Odillon Barrot as he rose slowly from his seat, ascended the tribune, and moved that the young Count of Paris, then and there present, be proclaimed King, in the room of his grandfather. Every sound was hushed. Men held their breath. It was as if the heart of an empire had ceased to beat. The question was about to be put, when a single voice from the gallery broke the silence—"It is too late!"

Never did a more thrilling and potent exclamation burst from mortal lips. It smote the ear of the Dutchess as the death-knell of her house. Great confusion ensued, and she was glad to escape with her son through one of the back doors of the Chamber. It was too late. Had the motion in favor of the heir apparent been made a day, or even a few hours earlier, it might have prevailed. But the time was gone by. *It was too late!* The throne was irrecoverably lost. This is but a single example among a thousand of delay. Many a throne has in like manner been lost.

But our purpose is not to dilate upon examples like these. Those ominous words in the French Chamber, "It is too late," apply to losses continually incurred, which are infinitely greater than those of any dethroned or expectant monarch. The value of a thousand earthly kingdoms bears no proportion to the worth of the human soul. For the soul, there is a day of grace, and there is a day of final retribution. While mercy pleads and waits, the sinner may repent and be saved; but by and by, perhaps the next hour, "it will be too late." On this point the Bible abounds with examples and illustrations, which were "written for our learning on whom the ends of the world are come." One of the most striking of these is in the twelfth chapter of Hebrews. "Looking diligently," warns the Apostle, "lest any man fail of the grace of God; lest there be any fornicator or profane person, as Esau, who, for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears." "It was too late." And as it was too late for Esau, so would it soon be for them, if they continued to "reject the great salvation." To the same purpose is that awful communication in the first chapter of Proverbs. We have room for only a part of it. "Because I have called and ye refused. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me. They would none of my counsel, they despised all my reproof. Therefore shall they eat the fruit of their own ways, they shall be filled with their own devices." They might have hearkened, they might have been saved, but now "it was too late." They had heard and slighted the last call of mercy, and nothing remained to them but "a certain fearful looking for of wrath and fiery indignation."

We often hear it said, that while life lasts it is never too late for a sinner to repent, and in one sense it is true. If he would truly repent and believe on the Lord Jesus Christ, in the last mortal hour, he would be saved. But will he? How small, have we reason to fear, is the number of such? The day of grace may close even before the wicked man dies; it certainly does where the unpardonable sin is committed, and who can tell how long before? Be it a few years, or but a few days, "it is then too late." And if the Saviour were to speak by an audible voice from heaven in a thousand dying chambers, who can tell in how many of them he would say, "These all might have been saved, but it is too late. When I called, they refused, and now there is no place of repentance." The rich voluptuary, who had a little before spurned Lazarus from his presence, would have given all his banquets, and purple, and fine linen, for "a drop of water to cool his tongue," but "it was too late." The horrors of a guilty conscience drove Judas back to the temple with his thirty pieces of silver, crying, "I have betrayed the innocent blood," but "it was too late." The Saviour had said, Good were it for that man if he had never been born, and he went away in black despair and hanged himself. Voltaire, and Thomas Paine, and other blasphemers

would, some, or all of them, have given kingdoms in their last hours for the Christian's hope, but "it was too late." They had treasured up wrath against "the day of wrath, and the revelation of the righteous judgment of God." How many such, according to the most authentic testimony, have gone shuddering and shrieking out of the world, to meet their final doom?

The king of the Sandwich Islands, who promised the missionaries that in five years he would break off from his debaucheries and attend to their instructions, died in less than two; and what hope could they have of him? He had fixed his time, but before it half expired, he was in eternity. "It was too late." And so it will be with all impenitent hearers of the gospel who put off their preparation to a "more convenient season," and do not live to see it. They will bewail their stupid procrastination when it is too late. The young Duke of Bordeaux lost only a temporary crown. They will lose that "crown of glory that fadeth not away."

Reader, reader, whosoever thou art, yet in thy sins, there is no time to be lost. The arrows of death are flying thick. The young, as well as the old, are falling. If thou dost not repent, a voice from the other world, *It is too late! TOO LATE! TOO LATE!* will ere long seal thine everlasting doom.
[N. Y. Evangelist.]

John Knox a Sabbatarian.

[This celebrated reformer, says the *Am. Encyclopedia*, was the "chief promoter of the Reformation in Scotland." Knox has been styled "the intrepid Reformer," and he possessed such zeal, that Queen Mary of England declared she "feared his prayers more than an Army of twenty thousand men." He died 1572, and Banatyne sums up his character as follows: "The light of Scotland, the comfort of the church within the same, the mirror of godliness, and pattern and example to all true ministers in purity of life, soundness of doctrine, in boldness in reproving wickedness; one that cared not for the favor of men how great soever they were." The following valuable extract shows him to have been a Sabbath-keeper, which we reprint from No. 20, Vol. VII, of *REVIEW*.]

A CORRESPONDENT of the London *Notes and Queries* says, the only words used in English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's day. The former of these expressions was used by our Saxon ancestors, with all other Teutonic nations. The latter was adopted from the Christian form of Southern Europe. Sunday in Italian still retains the Hebrew name of *Sabbato*. The word for Sunday, in Russian, means resurrection; "identifying the day, as the Southern nations do, though more significantly, with the great triumph of the Christian faith." D'Israeli, in his Commentary on the Life of Charles I, fixes the reign of Elizabeth, and the year 1554, as the period when Sunday was first called Sabbath day, (*dies Sabbati*.) He says:

"It was in the reign of Elizabeth, during the unsettled state of the national religion, that a sect arose among these Reformers of the reformed, who were known by the name of *Sabbatarians*." Also that "John Knox, the great Reformer of Scotland, was the true father of this new doctrine in England, although Knox was the bosom friend of Calvin." Vol. II, c, 16, p. 353.

Calvin was opposed, as were indeed Luther, and other great Reformers of that day, to Knox's views of Sunday. Calvin himself was behind some of the present day professors, if a tradition at Geneva is true, "that when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green. At this day, and in that place, continues D'Israeli, a Calvinist preacher after his sermon will take his seat at the card table." This question is so much involved with the death of Charles I, and the rise of the Commonwealth, that D'Israeli has treated of it very largely in the fifteenth and sixteenth chapters of his second Volume, and with great erudition, judgment and taste.

We copy the following from Archdeacon Blackburn's "Historical View of the Controversy Concerning an Intermediate State," printed in London 1772, p. 40:

"In the year 1567, the Churches of Geneva, Berne, and Basil, with other Reformed Churches of Germany and France, sent to the whole Church of Scotland the sum of the Confession of their Faith, desiring to know, if they, the Scots, agreed in uniformity of doctrine, alledging, that the Church of Scotland was dissonant in some articles from them." To this the Church of Scotland, with Knox at their head, answered, 'That they agreed in all points with those Churches, and differed in nothing from them, albeit in the keeping of some festival days, their Church assented not, for only the Sabbath was kept in Scotland.'

Phenomena in Missouri.

THE editor of the Cape Girardeau (Mo.) *Eagle* makes the following statements:

Our devil is a medium, and by holding a pen loosely in his hand, it will, involuntarily on his part, write answers to questions; turning his eyes from the paper, he knows not what is written till he examines. Though sometimes correct in his replies, he frequently makes mistakes. But he made our little writing table perform some most wonderful feats a few nights since. It went anywhere about our sanctum, that it might be directed. It traveled about with a boy on the top of it, and when required to careen and slide him off, it did so, notwithstanding a youth of considerable strength tried to hold him on.

The table was told to shake hands with a certain man; it went to the place where he was standing, and diagonally held up one of its legs. It was required to get into the lap of another, when it approached him and placed one leg on his knee. Now, these are facts, which several of our best citizens can testify to, and who are still incredulous with regard to its spiritual origin. We do not know what motive power caused the table to move about as it did. The youth could not have been in collusion with any other person, and that, to us, renders the whole thing so much the more mysterious. The youth inquired the name of the spirit, and to his utmost surprise wrote down the name of his father, who had died many years ago.—*Spirit. Age.*

The "Jerks" Revived.

THE Livingston County *News* of the 16th says: "We learn that at Avoca, Ills., the Methodists are having a religious excitement. At meetings of this kind we believe it is customary for the attendants to have what is termed 'the power.' But at this place the wonder has assumed a different shape; members of the audience are suddenly seized with violent spasms causing them to jump up and tumble down, writhe and twist and tumble about generally like 'a parched pea.' Our informant says, a man passing the streets one day, feeling the influence coming upon him, fastened his arms about a post to keep from being taken up or thrown down, and had it not been that the ground was frozen, the post would have been thus miraculously pulled up. Those thus affected cling to their seats in the vain attempt to keep themselves within bounds, but the more they exert themselves to keep quiet, the more they are jerked and strung about."

Another account says:

"From fifty to a hundred were jerking at the same time. Their hands, shoulders, feet and heads would be violently thrown into the most grotesque and apparently frightful shapes. The women's bonnets would fly off, their hair become disheveled, and in some instances snap like a whip. In some instances it attacked unbelievers, and unconverted men who tried to resist it, by folding their arms and wrapping them tightly around their bodies, but in spite of themselves, their shoulders, first one and then the other, would be jerked back, till they lost all control of themselves."—*Spiritual Age.*

THE most splendid talents, and the most mighty eloquence, and the most devoted diligence, will be utterly inefficient, except the unction be brought down from heaven by frequent and fervent supplication.—*Bridges.*

OBEEDIENCE.—God allows many things to remain mysterious, partly, I believe, that he may in this way test the obedience of our minds; for he requires obedience of mind from us, as much as he does obedience in action.

THE way of error and sin is *always down hill*, and once in motion, who can tell when and where it will stop! You trifle with the Sabbath to-day; to-morrow you profane it. To-day you take a glass to gratify a friend; to-morrow you may take one to gratify yourself. You now endure bad company; you will soon choose it; so true is it. "They proceed from evil to evil."

REVERENCE.—"I wish," said Robert Hall, speaking of a lady who was wont to talk of the Supreme Being with great familiarity, "I wish I knew how to cure that lady of her bad habit. I have often tried, but as yet in vain. It is a great mistake to affect this kind of familiarity with the King of kings, and speak of Him as though he were a next door neighbor, from the pretence of love." To this he adds, quoting an old divine—"Nothing but ignorance can be guilty of this boldness; there is no divinity but in a humble fear, no philosophy but shows itself in a silent admiration."

SLEEP.—The unwisest of all economies is time saved from necessary sleep, for it begets a nervous irritability which masters the body and destroys the mind. When a man becomes sleepless, the intellect is in danger. A restored lunatic of superior mental endowments, said: "The first symptom of insanity, in my own case, was a want of sleep; and from the time I began to sleep soundly, my recovery was sure."

What Family Government Is.

It is not to watch children with a suspicious eye; to frown at their merry outbursts of innocent hilarity; to suppress their joyful laughter, and to mould them into melancholy little models of octogenarian gravity.

And when they have been in fault, it is not to punish them simply on account of the personal injury that you have chanced to suffer in consequence of their fault; while disobedience, unattended by inconvenience to yourself passes without rebuke.

Nor is it to overwhelm the little culprit with a flood of angry words, to stun him with a deafening noise; to call him by hard names which do not express misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or declare with passionate vehemence that he is the worst child in the place and destined to the gallows.

But it is to watch anxiously for the first rising of sin, and to repress it in time; to counteract the earliest workings of selfishness, to teach an implicit and unquestionable obedience to the parent, as the best preparation for a future allegiance to the requirements of a civil magistrate, and to the Laws of heaven.

It is to punish a fault because it is a fault, because it is sinful and contrary to the Commandments of God, without reference to whether it may or not have been productive of immediate injury to the parent.

It is to reprove with calmness and composure and not angrily with irritation; in a few words, fitly spoken, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend, and can remember to perform; to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of Him who gave you authority; who will reward your strict fidelity with such blessings as he has bestowed on Abraham, or punish your neglect with such curses as he visited Eli.

MEEKNESS is a grace which JESUS CHRIST alone inculcated, and which no ancient philosopher seems to have understood or recommended.—*Buckminster.*

THE darkest and most embarrassing trials are sometimes the only means by which men can be brought to give up their own self-dependence, and trust in the Lord with all their hearts.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
 BATTLE CREEK FIFTH-DAY, APR. 1. 1858.

SYNOPSIS OF THE PRESENT TRUTH, No. 20.

THE JUDGMENT!

We beseech the reader to approach this subject with that seriousness which its importance demands. From early and general teaching we have been taught to look forward to a day of judgment, a brief period when a general and indiscriminate multitude of all who have ever lived, would be gathered before the bar of their Judge, to hear from his lips the decision of their characters, and receive from his hands the reward of their deeds. It is not the design of these remarks to detract in any degree from the solemnity which we have been wont in our minds to attach to this event. And we trust that it will have no such effect upon any, but rather move them to new and earnest efforts in the work of preparation, as we proceed to show that its unalterable decisions are already passing upon the human race! A moment's consideration of the events connected with the close of this dispensation will reveal to us the fact that the line of distinction between the righteous and the wicked must be drawn before our Saviour makes his appearance; and that consequently the work of investigating the characters of mankind, and determining to which class they respectively belong, whether to the righteous or the wicked, must take place ere probation closes.

There are plainly brought to view in the Scriptures two resurrections, first, of the righteous, second, of the wicked. "The dead in Christ," says Paul, "shall rise first." 1 Thess. iv, 16. Again, it was shown John that a certain class would be raised to reign with Christ, and that a thousand years thereafter the "rest of the dead" should come upon the breadth of the earth, compass the camp of the saints, and be destroyed by fire. Rev. xx. He tells us moreover that the living righteous at the coming of Christ will be changed to immortality in the twinkling of an eye, and caught up to meet the Lord. 1 Cor. xv, 51-54. In each of these cases, if previous to the time of their resurrection or change, there has been no investigation of the characters of the sleeping or living multitudes, how is it determined who are "the dead in Christ," who among the living crowds that throng the earth, are worthy of immortality, and who should be abandoned to the dreary, hopeless slumber of a thousand years?

One fact will here be apparent to every mind. It is that after the righteous dead are raised, the living saints changed and caught up to meet the Lord in the air, there exists no necessity for any further judgment in their case, unless it be admitted that there may possibly have been some mistake in the matter, and the holy garb of immortality been bestowed upon some unworthy object from whom it must be torn again, or that some unsanctified character has been called from his dusty bed, whose only portion should have been the second resurrection and the second death. To suppose, we say, a judgment on the righteous after it has been decided who are righteous, and they have been raised, is to admit the possibility of a mistake in the matter. But from casting such an imputation on the divine government, we at least, must be excused.

There are some texts supposed to prove a general and promiscuous judgment, which perhaps are entitled to a passing notice. Space will not permit an extended discussion of them; but there are certain general principles in accordance with which they may all be harmonized.

1. Whenever we read of men's receiving their desert according to the deeds done in the body, the testimony presupposes a judgment upon their characters previous to that time, and an allotment to them of rewards and punishments. Such texts as 2 Cor v, 10, therefore furnish no aid to the popular theory.

2. Whenever a text speaks of all nations' being

gathered before their Judge, it must be shown that the expression includes all who have ever lived, before it can be urged in support of a general and indiscriminate Judgment; for the expression, all nations, or its equivalent, is sometimes applied to those simply who will be alive on the earth when Christ comes. See Matt. xxiv, 30: "Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Yet the wicked dead have no participation in this scene; for we are assured in Rev. xx, that they do not live till a thousand years subsequent to that event. Since therefore the expression, "all nations," may be limited to those living on the earth at any one time, such texts as Matt. xxv, 31, 32, are easily explainable.

3. If the Judgment is anywhere spoken of simply as occurring after any specified point, for instance, death, that expression alone is altogether too indefinite to determine its chronology. If we would understand the definite time of its occurrence, we must find other texts that tell us how long after the specified event, it takes place. Paul tells us in Heb. ix, 27, that it is appointed unto men once to die, and after death the Judgment. This is usually supposed to prove that an individual is judged immediately at death. But when we look at the declarations of the Scriptures of a Judgment located near the second coming of the Saviour, we cannot admit that a Judgment has previously been passed upon mankind at death, unless we admit that the first Judgment was liable to mistakes, making a second necessary to correct the errors of the first—an absurdity from which we washed our hands in the first part of this article.

Seeing that no Judgment takes place at death, and Paul simply tells us in Heb. ix, 27, that after death is the Judgment, consistency compels us to let other texts come in, and tell us how long after death the event occurs. Its chronology and character we will now consider.

(To be Continued.)

DO YOUR OWN BUSINESS.

PAUL SAYS SO IN 1 THESS. IV, 11.

In God's plan of saving men he employs different agencies. The Holy Spirit has a part to act. It reprove, it comforts. Holy angels act a part. They are ministering spirits. They watch over the saints. They take the deepest interest in the salvation of men. Joy runs through the whole heavenly host at the repentance of even one sinner. They move on the hearts of the children of men. Especially do they impress the saints with a sense of right and wrong. The Bible points out general duty, and reprove sins into which men in general are liable to fall; while the Holy Spirit and the ministration of good angels follow them in all the walks of life, to lead them in all the particulars of a holy life in the sight of God.

Ah! how often is that tender Spirit, and those pure, lovely beings who care for the saints, grieved with their worldly spirit and wayward course.

But there is another agency employed in the great work of man's salvation which we wish here to notice, which is the minister of the gospel. His duty is to preach the word, to teach faithfully the plain declarations of the word of God. He must set forth pure principles, and enforce them with the word. "Reprove, rebuke, exhort, with all long suffering and doctrine." Let the doctrine of the Lord appear in every reproof, every rebuke, every exhortation.

What an exalted position is that of a minister of Jesus. While the Holy Spirit moves in silence, and pure angels hover unseen to do their work of love, to the minister is given the utterance of the word of God. Fallen man stands forth in Christ's stead and beseeches the people to be reconciled to God.

Having done his duty, the minister should leave souls to the care of good angels and the Holy Spirit, whose work it is to lead them along in all the particulars of a Christian life, and give them an experience in the things of the Lord. The minister should

always be present with the scattered flock to instruct them in all the particulars of their duty, therefore the Lord has provided other agencies to care for the flock, after the minister has done his duty.

Ministers of Jesus, "preach the word." Point souls to the closet as the place to commune with God, and to secure the influence of the Spirit and the watchcare of good angels. Point them to the narrow path to mount Zion, and to our mighty Saviour who is able to save all who come to him, then leave them to obtain a living experience, and to form characters for heaven, while you go on your way to proclaim salvation to others. Should you enter into all the particulars of the duty of your brethren, you would be sure to get in the way of ministering angels, and take their work out of their hands. And the effect would be, that the church would look to you instead of the Lord, and they would be destitute of an experience of their own. They would depend on the judgment of feeble men, and confusion and discord would follow.

There has been a fault with some of our dear brethren. They have entered into little matters of dress, and manners, and duty, what was right and what was wrong, in things where the Scriptures do not directly bear, and have mixed this small mint and anise and cummin up with the weighty matters of the last message. This course has given license to a fault-finding spirit, and needless trials among brethren. It has called out a class which we must be allowed to designate as church-tinkers. Many honest souls are willing to do their whole duty cheerfully, but they hardly dare move for fear of a reproof from some one of these, whose business it is to watch for others faults, and enter at once on the work of repairing what they think is wrong in their brethren. But very few can be found but what in their opinion need some tinkering to make them just right. We would say to such in the language of the Apostle, "Do your own business." Get out of the way of the work of the Lord. Humble yourselves beneath the mighty hand of God, and let other people's duties alone. What right have you to bind another's conscience. Now don't think we mean somebody else. We mean you who have been meddling with the faults of your brethren, and harping upon them continually. Break down before God, and find a humble place, then attend to your own salvation.

Some have taken advantage of the plain testimony to the Laodiceans, and have been ready to tell their brethren what they must do in order for Jesus to come in, while their own hearts have been far from God, and destitute of love. Set the example, get the door of your own unfeeling heart open, and get filled with the love of Jesus, then you will be able to help your brethren.

Some may think that these remarks are calculated to cause some to throw off restraint, and to act independent. Well, if the fear of man restrains them, if they are governed by the fear of their brethren, instead of the fear of God, it is time that a change took place. Don't be frightened. Let go of the reins. Let your brethren have a chance to look to God for their duty, and let God have a chance to do his own work.

It is proper that we state here that these remarks are designed to benefit a few "busy-bodies," by showing them their foolish course; also to benefit the brethren generally, by putting them on their guard not to be brought into bondage by them, should they persist in their work of distraction. Thank the Lord that these evils are mostly overcome among brethren in Michigan, and we hope the burden will be lifted from the oppressed in Central N. Y. and some other places.

There are those whose duty it is to watch for souls, who cannot be free from their blood unless they cry out against the sins of this age, and faithfully warn God's people to flee from idolatry, pride, covetousness, &c. But let them "Preach the word, . . . reprove, rebuke, exhort with all long suffering and doctrine." Patiently, yet boldly, must they hold forth the doc-

trine of the Lord, which in itself is the most powerful reproof possible, of those sins. Let the ministers of Jesus take their places in the church, do their work, leaving room for the Holy Spirit and good angels to do theirs; and let those on whom God has laid no other burden than to learn, and try to save their own souls, seek to "do their own business," and keep their places in the church of God. J. W.

GOING TO HEAVEN.

MANY in these times are talking of going to heaven, and some undoubtedly will soon be caught up "to meet the Lord in the air, and so ever be with the Lord." By this we are not going to teach the doctrine of going to heaven at death; but the Scriptures clearly represent that the saints will go to heaven at the coming of the Lord. Said Jesus to Peter [John xiii, 36.] "Whither I go thou canst not follow me now, but thou shalt follow me afterward." Here is the plain testimony of Jesus, that Peter should at some future time follow him to heaven. The testimony of chap. xiv, 1, shows how and when this shall be. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; (take you with me, Campbell's Translation;) that where I am there ye may be also."

As the time has nearly arrived when Jesus is to return from preparing the "Father's house," this hope of going to heaven brightens up before us. Those who are living godly in Christ Jesus, if faithful to the end will soon be "caught up to meet the Lord in the air, and so forever be with the Lord."

Of those who profess to be looking for deliverance from earth to heaven, we should expect works that will be a proper index to their faith. As the church is "the light of the world," and as the world get their light by seeing the "good works" of the saints, so they will most effectually get their light on a preparation to go to heaven by seeing a company act as though they expected in a short time to go thither.

But says one, what shall I do to live out my faith on this point? The "Word is a lamp" to your feet and it points out a tangible work of preparation to go to heaven; and one that you can take hold of as understandingly as you would prepare to go on a journey to England. A slave, whose master had just died, was told by the minister that his master had gone to heaven. The slave said he thought not, "cause always when massa go a journey he get ready, and I haint hear him say anything about goin to heaven." Although this is the testimony of a poor negro, it is fully illustrative of the manner in which the world look on the church to see if they really act as if they believed what they profess. It is all in vain for a man to say with his lips that he is going where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

when his actions show to all that his affections are fully engrossed with the cares of earth.

If an individual should tell us that he was going in a few days to make a final remove to England, we should expect all his movements would correspond with what he said, and his works would show that his testimony was true. If on the other hand we saw from his talk and acts that all his interests were here, and he was laying plans as though he was long going to reside here, we should soon lose all confidence in his declarations of such a move. If persons were really determined to take up a residence in England, every move they made would point in that direction. Their conversation and acts would daily show that their interest was not here, but in England. When others might strive to exalt this land, their conversation would all be for England. They would be disposing of their inheritance here, and substituting for it one in England, or else lay up the avails of it there. Their spare moments would be spent in the study of the laws and customs of England, for they would wish to know how to conduct themselves as good citizens when they should commence their residence there.

A simple testimony to others, that we expect to go to heaven is not all that is required of us; but there is a getting ready marked out in the word of God, which if we obey, will preach louder than the testimony of our lips. When Christ comes he will find a company prepared to say, "This is our God, we have waited for him." Waiting, implies a readiness. The man going to England, referred to above, could not be said to be waiting to go, if his business bere crowded him, and kept him in a hurry and commotion up to the hour the ship was to start. Neither is one in this world, who launches out into the cares of earth, increasing his inheritance, and permitting his affections, unrestrained, to settle on the world, of that company whose "loins are to be girded about, and their lights burning: and they themselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately." Luke xii, 35, 36. But before they can do this their hands must be freed from the snares that have held them, and they stand free from, not overcharged with, the cares of this life.

In Luke xii, 34, 35, we see just how they are brought to this position, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "Sell that ye have (see testimony for the church No. 4.) and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Who can doubt, after reading this testimony in Luke, that this is one of the preparatory steps to go to heaven? As we said before, those who take a journey send their effects before them. And this (allow the homely expression) is the means God has devised by which the saints may transfer their treasure from earth to heaven. What! says one, I can't get my money into heaven! No, we don't want it there; but a chance is offered here for you to make such an investment of your money, that if you live faithful, it will draw, (to compare infinite things with finite,) more than 10,000 per cent from the bank of heaven. It is done on the principle of investing our means in the cause of God, and taking the pledges of heaven as security. "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again." Prov. xix, 17. Some have supposed that this all referred to this life. We do not doubt but those who have spent their means to advance the cause of God, will be supplied here from his hand; but this paying, then fully we understand is yet future. They are exhorted as they enter upon this work, to provide themselves "bags which wax not old, a treasure in heaven that faileth not." We are to so use what God has committed to our trust, that we shall make friends with it, that shall receive us into everlasting habitations when we fail. See Luke xvi, 9.

But a preparation to go to heaven does not by any means consist simply in a right use of the means God may have committed to our trust as stewards, but there must be an earnest endeavor to form a character that will grace the courts of heaven. A study and practice of the laws of heaven is just as necessary to prepare us to be good citizens there, as a study of English laws and customs is, to prepare us to be respected citizens of England. May we be found with every piece of the armor girded on, and waiting.

J. N. LOUGHBOROUGH.

Battle Creek, Mich., March, 1858.

REPORT OF MEETINGS.

BRO. SMITH: For some weeks past, our meetings with the different churches have been very interesting and encouraging. I think the brethren and sisters have a mind to work for the Lord. They seem to realize at least in some measure, that we have but a few moments left to labor for perishing souls, that the gospel day is just gone. O, that we may all realize these solemn and startling facts as we should! February 13th and 14th, we were at Burr Oak. On the Sabbath, several brethren and sisters from Colon

were with us. We enjoyed freedom while speaking of the blessed hope, and in presenting the purifying and saving truths of the gospel. And the warm, spirited exhortations poured forth from the hearts of those striving for eternal life, added greatly to the interest of the meeting.

The evening following the Sabbath we held a meeting at the school-house, and also on First-day. But few attended these meetings, and there was evidently but little interest to hear the evidences of our position. From what we heard, the community generally in that section were floating upon the tide of Universalism, Spiritualism and so-called reformations. And it is said that some claim that the temporal millennium has begun there. May the Lord save the few honest lovers of truth in this place, and they be brought to share in the reward of the righteous, when the King of glory shall come.

From this place we went to Colon, where we spent nine days with the church. With the blessing of the Lord, I had strength to preach six times while here, besides attending prayer meetings. About twenty are keeping the Bible Sabbath here, all of whom commenced since the tent was pitched there last season. Several of the brethren and sisters were members of the Baptist church, when the message of the Third Angel reached them. Brother and sister Shell-hous had been connected with that denomination about fifty years. And as it was difficult for the Baptists to find any occasion against this brother and sister, except as in the case of Daniel. [Dan. vi, 6,] it be found concerning the law of their God, brother S. proposed to the church that it should be recorded upon their church-book, that fellowship was withdrawn from father Shell-hous, for keeping the commandments of God. We call to mind our visit and meetings with this church with lively satisfaction. One more sister, while there, resolved to leave the Baptists, and go with the commandment-keepers. In our last meeting we followed the example of our perfect Pattern, Jobn xiii, after which we partook of the emblems of the broken body and shed blood of the adorable Redeemer.

From here we went to Burlington, where we found about twenty trying to keep the Commandments of God and the Faith of Jesus. Here we met several brethren from a distance, some for the first time. Our meetings on the Sabbath were spiritual and refreshing. We remained here five days and had five meetings. While here, the ordinances of the Lord's house were attended to for the first time in this church. We were happy to find our brethren and sisters so well united in this place, and pressing forward to Mt. Zion. Brother Phillips joined us at Burr Oak, and continued with us, aiding us by his prayers and exhortations till the close of the meetings on the Sabbath.

On visiting and conversing with the brethren and sisters in these churches, who have been in the message of the Third Angel but a few months, we were rejoiced to find them so strong in the truth, and striving to overcome. They have gained victories that some who have been in the truth much longer, are strangers to. Fathers and mothers of grey hairs laid aside that unclean and filthy weed, tobacco. They feel that its use is needless and sinful. How could they regard it otherwise?

One sister who had indulged in its use many years, was prevented from attending the good conference at Battle Creek last Fall, thinking she could not be deprived of her pipe long enough to go, and of course she would not carry it with her. But she is now hoping to have a chance to meet with God's people in conference, as she is living in the enjoyment of a good, clean and sweet victory over its use. We pity some young men, who have not yet found strength of purpose to free themselves from this sinful and disagreeable habit.

Can such receive this portion of John's letter as addressed to them? "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John ii, 14. Inasmuch as God requires his people to possess holy hearts, and to be pure and lovely in their practices and habits, "dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21. A. S. HURCHINS.

Allegan, Mich., March 16th, 1858.

THE EXAMPLE OF CHRIST.

AND is the gospel peace and love?
Such let our conversation be:
The serpent blended with the dove,
Wisdom and meek simplicity.

Whene'er the angry passions rise,
And tempt our thought and tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life.

Ah! how benevolent and kind,
How mild and ready to forgive;
Be this the temper of our mind,
And these the rules by which we live.

To do his heavenly Father's will
Was his employment and delight,
Humanity and holy zeal
Shone through his life, divinely bright.

But ah! how blind and weak we are;
How frail, how apt to turn aside!
Lord, we depend upon thy care,
And ask thy Spirit for our guide.

Thy fair example may we trace
To teach us what we ought to be,
Make us by thy transforming grace,
Dear Saviour, daily more like thee.—*Steele.*

Sound Speech

THAT cannot be condemned. Titus ii, 8. Let your speech be always with grace seasoned with salt. Col. iv, 6. Hold fast the form of sound words. 2 Tim. i, 13. The words of the pure are pleasant words. Prov. xv, 26. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. Eccl. x, 12. The Preacher sought to find out acceptable words. Eccl. xii, 10. Only let your conversation be as it becometh the gospel of Christ. Phil. i, 27. Be thou an example of the believers in word, in conversation, &c. 1 Tim. iv, 12. "What manner of persons ought ye to be in all holy conversation and godliness. 2 Pet. iii, 11. As he which hath called you is holy, so be ye holy in all manner of conversation. 1 Pet. i, 15. And to him that ordereth his conversation aright will I show the salvation of God. Ps. i, 23.

Those who are conversant with the literature of the present day, as developed in most of the political and partisan newspapers of our land, must be painfully conscious of the low state of the public taste, which can be fed with the scurrilous language, the ribald jests, and epithets, the false representations, and abuse, and slanderous assertions, which abound in these journals. Coarse, harsh, malicious, satirical and vulgar, as many of these panderers to the public taste seem to be, the great evil and danger lies in the fact, that the public mind is entirely callous, and even insensible to the true state of things, and even the more moral part of community are able to relish whole pages of nonsense, and fiction, and abuse, such as would have put to the blush many a heathen.

Reared amid such influences as these, and surrounded on all sides by those whose delight it is to drink in the full draught from the cup thus filled from impure fountains, it is exceedingly difficult (for me at least) to overcome the bias thus given to the mind, and I judge from phrases and expressions that appear from time to time, that the heaven is at work in other minds as well as my own. Even the vocabulary of the saints is infected.

Here is an important point, to order our conversation aright. All rough, harsh words, all that tend to provoke, to chafe the opposer, all bitter words that rankle in the bosom, it would be Christ-like to avoid.

The more we look at this subject, taking the Bible as our standard, the more clearly do we see the evil effects of a departure from the rules laid down by Christ and the apostles in regard to this subject. I will not say that this is the greatest evil, but one of the outbreathing sins of the age, and all the more dangerous, because so common.

How very pure the language used by the Saviour. He very rarely used satire, and when he did, how very free from harshness. We who have heard the pleading of lawyers before the courts, and have become accustomed to their merciless, pitiless harangues, we who have from youth imbibed the coarse eloquence of stump speakers, have great need of divine illumination, and to be purged of all that offends a pure and holy God.

Let us by diligent study of the purest, loftiest, healthiest speaker, even of the meek and lowly Jesus, learn to use sound speech which cannot be condemned.

J. CLARKE.

Many are Called, but Few are Chosen.

THESE are the words of him that "spake as never man spake;" and O, how full of exhortation, and

warning, to those who are called, that they "strive to enter in at the strait gate"—that they "give all diligence to make their calling and election sure"—that they keep all the commandments of God, and all the sayings of Jesus, so that they may be likened unto a wise man who built his house upon a rock. None should come to the conclusion, that because there are but few chosen, there is no use for them to try; there is use to try. And for this cause (that there be but few saved, or chosen) you should try all the more, that peradventure you may be among the chosen ones. Certainly those that try the hardest to do the will of God, and to overcome, will be the most likely to be the chosen of God.

Again, says Jesus, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which when it was full, they drew to the shore, and sat down and gathered the good into vessels, but cast the bad away. Here is the same doctrine taught as in the words, "Many are called, but few are chosen." We see what kind of fish they cast away, it was the bad. But the good they gathered into vessels. Now if we would be gathered into vessels, or be chosen, we must be good; we must be faithful in all things, we must fast, the fast that God has chosen. See Isa. lviii, 6-11.

We must add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in us and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For says the Apostle, "if ye do these things ye shall never fall," (or, ye shall be chosen.)

Again, says James, "Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him? We are here taught who the chosen are. They are the poor, who are rich in faith. "And he lifted up his eyes on his disciples and said, Blessed are ye poor; for yours is the kingdom of God." "But God hath chosen the foolish things (or men) of the world to confound the wise; (men of the world); and God hath chosen the weak things (or men) of the world to confound the things (or men) which are mighty," &c. 1 Cor. i, 27. It depends altogether on the faithfulness of those that are called, whether they be numbered with the chosen or not.

Those that are in the war, with the Lamb, are called, chosen, and faithful. Rev. xvii, 14. We seldom see a man become rich in this world without much faithfulness, energy and perseverance, without much watchfulness, care and anxiety; yea, without improving all his time and means to the best advantage to accomplish his purposes. It does appear to me that if we would make as great an effort for the true riches, (the gold tried in the fire, &c.) as many (and some Sabbath-keepers) make to obtain a corruptible treasure, we should certainly be of them that are chosen.

O brethren and sisters, will we not awake and arouse, and gird on the whole armor, and fight manfully and faithfully in this last mighty and glorious conflict, that we may wear the victor's crown, and receive palms in our hands. I feel like saying for one, I will. My prayer is that the writer and the reader may be chosen. E. GOODWIN.

Orwaga, N. Y., March 20th, 1858.

LETTERS.

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

From Bro. Treadwell.

BRO. SMITH: I feel a deep interest in the truths advocated through the *Review*, especially those that point out the duty of the church at the present time. I feel thankful for the admonitions I have received from faithful brethren who have not feared nor shunned to declare the whole counsel of God. My heart beats in unison with yours in trying to advance those truths upon which the destiny of the church is pending, and I rejoice for the evidence we have that the cause of truth is rising. The Lord has set his hand the second time to recover the remnant of his people; and who is he that may turn it back? But brethren and sisters, we have a work to do individually, that we cannot do one for another, neither can God consistently do it for us. The great work that should engage our attention at this time is to heed the counsel of the faithful and true Witness.

Perhaps we have for years believed this testimony applied to Sabbath-keeping Adventists; but how has it affected our lives? Has it produced that deep, heart-felt repentance for our errors and wrongs that has brought us to consecrate ourselves a living sacrifice to God? If it has not, we have great reason to fear that the design of the testimony is not accom-

plished. That repentance that does not produce a change in our lives and purposes is to my mind of little use. But says one who wishes to excuse himself from coming up immediately to the help of the Lord, I do not think the time has fully come to heed this message: as we have been several years back-sliding from God it will require time to return. I consider this a deception of the enemy to still keep us in our lukewarm state, and by thus doing hinder the work of God.

Real labor is required at some one's hands, and upon whom does this labor devolve? Surely not wholly upon God's ministers, although they may have the oversight of the work. There is a part for each one of us to perform in this work in order to have it move on harmoniously. God's messengers may preach the truth, but it is for us to practice as well as they, or it will be like water spilt upon the ground. But says another, It is an individual work to heed this message; the work is between God and our own souls. This is true. Repenting of, and confessing our own sins is a work no other one can do for us; but the idea that we have no right to exhort one another to diligence and faithfulness in seeking for the gold, &c., I understand to be an unscriptural idea; for we are commanded to exhort one another, and so much the more as we see the day approaching. Now if in exhortation we ourselves are led by the Spirit of God we shall be led to point out the most imminent dangers to which the church or individuals may be exposed, whether it be lukewarmness, worldly-mindedness, covetousness, or any other sin. The Apostle commands to exhort, admonish and reprove with all long suffering and doctrine, and I think we need no better evidence that a brother or sister is rich and increased in goods than to see them in a position where they are not willing to be admonished at proper times, and with a right Spirit.

But I am satisfied the church is rising, and though the conflict may be severe it will not be long. Satan well knows his time is short, and no marvel that he brings in his last reserve to oppose the work of God. Be faithful, brethren and sisters, and be sure to gain the evidence for yourselves that your ways please God. Lean not upon any mortal arm, for it will be too weak to save you in the trying time of which the prophet says, "Though Noah, Job or Daniel were in the land he could save neither son nor daughter, but deliver his own soul by his own righteousness."

Though there may be a mighty shaking not one grain of wheat will fall to the ground. If we have hold by faith of the arm of Jesus he will sustain us, while every false hope or sandy foundation will fail. I praise God that there is a spirit that accompanies the message to the Laodiceans that does something for the receiver of the testimony. Yes, it kills him to self and the world, and fills him with joy unspeakable.

Yours in hope. WM. TREADWELL.
Gilbert's Mills, N. Y., March 16th, 1858.

From Bro. Weeks.

BRO. JAMES WHITE: Myself and Mrs. Weeks have been unitedly trying to keep God's law for several weeks past, and have been unitedly blest in so doing. Although surrounded by persecutors and scoffers, both in the church and out of the church, yet Mrs. Weeks has been a Sabbath-keeper some six or eight months, and myself nearly as many weeks. We are neither of us members of any church organization, nor do we wish to be, although we have letters of recommendation. We are constrained to regard creeds and isms as but the Babylonish garment—the love of the world as the wedge of gold hidden in the tents of Zion, which will soon bring down the wrath of God upon our churches. We are the only family in this region that regard the fourth command as not being Jewish, but of universal application, binding on man wherever he may be; yet we have reason to believe that the truth is beginning to find its way through every refuge of lies, and would soon be potent to the pulling down of the strong holds of Satan, could we have the *Review*, accompanied by some standard Sabbath and Advent publications, to aid in its propagation and more general diffusion. The truth has indeed been potent in my case. Reared amid strong sectarian prejudices, taught to believe in and practice the observance of the first day of the week as the Sabbath, I regarded Commandment-keepers as rabid sectarians, willfully adhering to a Jewish institution, merely for the sake of notoriety; but thanks to God, the mists of Popish darkness are breaking away and light bursts in bringing peace, joy, patience, self-denial, love unbounded, an earnest longing for immortality and the appearing of our Lord Jesus Christ.

We have a copy of the Sabbath and Advent Miscellany, History of the Sabbath, Roman Catholic Catechism, Spurgeon on the Atonement, and your work

entitled, *The Signs of the Times*, which I consider just the work for this age of spiritual delusion and universal apathy among professed christians. I have relatives among the more conspicuous Spiritual he-lievers acting as mediums, &c., who are completely deceived by Satan's malicious arts. We wish to send a copy to these friends, but having only one copy we cannot spare it as it is needed here, doing its work of enlightenment. Had we the means at command I should have forwarded it to you ere this, but having lost nearly all of our goods in coming to this place we are comparatively destitute of even the necessaries of life. We have some means back in Wisconsin, but the money pressure has been so severe that we cannot procure enough to make us comfortable, consequently we are at the present time poor in this world's goods, yet rich in prospect of eternal life.

I have thus made known to you our situation, temporarily and spiritually, and our desires for aid in spreading the truth; therefore, if you believe that giving to the poor is but lending to the Lord, please send the *Review*, and a copy of the *Signs of the Times*, resting assured that they will be thankfully received, and that we shall endeavor to pay therefor as soon as our circumstances will permit.

There are those here with whom we unite in the prayer-circle, who give evidence that they are true Christians; but they are ignorant, comparatively speaking. Some of them are evidently beginning to have some faint conception of the truth, and are anxiously inquiring and investigating. May the spirit of research ultimately lead to the adoption of the truth from the love of it—to the putting on the whole armor of God, that we may be able to stand and have a part in the first resurrection, over which the second death hath no power.

Yours in hope of eternal life.

J. V. WEEKS.

Olivia, Nebraska, March 5th, 1858.

NOTE.—We send the *Review* cheerfully, but cannot send the *Signs of the Times*, as the first edition is exhausted, and we cannot republish the work at present for want of means. We send a package of small tracts, worth fifty cents. Who wants to pay for them? We shall not turn away such calls, which are very common these times. It will be a pleasure to those who have means, and have the truth in their hearts, to meet the expense. We want the aid of such now.

J. W.

From Sister Paine.

BRO. SMITH: I can truly say that the Lord is good. I have of late felt much of his Holy Spirit with me. I feel that he owns me as his child, and if I continue faithful in obedience to all his requirements I expect he will give me an abundant entrance through the pearly gates into the city of God. I am looking forward with joyful anticipation to the time when Jesus will come and take us to himself, that where he is there we may be also. I feel that the hope I have within me is like an anchor to the soul, both sure and steadfast.

I do rejoice that we are so near home. The prospect looks bright. We are nearing the haven of rest. Soon we shall be free from the power of the enemy, where he can no more tempt or annoy us. I can truly say with the poet,

"I long to be there! and the thought that 'tis near
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,
The earth robed in beauty, I long to be there."

It is about six years since I commenced trying to keep all the commandments of God, and I find as the Psalmist says, "great peace have they that love thy law." I can say I love God, and I delight to do the will of my Father which is in heaven. I feel that this world is not my home. I am traveling to a better country. I am "looking for a city that hath foundations, whose builder and maker is God," and by his grace I mean to be an overcomer, and with the blood-washed company "stand on the sea of glass, having the victory over the beast, and over his image, and over his mark." I rejoice that the light of truth ever shone upon my pathway, and that I have been enabled to receive it in the love of it. To God be all the praise.

HARRIET N. PAINE.

New Boston, Mass., March 6th, 1858.

From Bro. Edson.

DEAR BRO. SMITH: I have lately visited some of the scattered brethren in the southern part of this State, and in Penn., and can say I have enjoyed some good seasons with the brethren in some of the different places I have visited. I saw a goodly number that have lately embraced the present truth under the faithful labors of Bro. Wm. S. Ingraham—some

twenty in one place, or neighborhood. But while his efforts to give the last message of mercy to a fallen world have been owned and blessed of heaven, he himself has suffered quite a temporal loss. His horse with which he traveled to carry the message has sickened and died. It was supposed from the best evidence they could gain that the horse had been poisoned by some of our enemies. It was the decision of an eminent physician that the horse had been poisoned. The horse was eight years old, and in good condition for business, and by good judges was valued from \$125. to \$150. Is it right for Bro. Ingraham to suffer all this loss alone? I am willing to be one of fifty to give three dollars each to raise \$150, and thus help bear this my brother's burden. Does not the gospel require of us to remember those which suffer adversity or affliction, as being ourselves also in the body, and again, to bear one another's burdens, and so fulfill the law of Christ? The golden rule is, "Whatsoever ye would that men should do to you, do ye even the same to them; for this is the law and the prophets."

Those who may feel disposed to help bear this burden can send their free-will offerings to Bro. Ingraham. Address Wm. S. Ingraham, Ulysses, Potter Co., Pa.
H. Edson.
Martville, N. Y., March, 1858.

Extracts from Letters.

BRO. Z. MARSH writes from Northfield, Mass., March, 13th, 1858: "While troubles and trials are gathering around our pathway, I am still looking for more and severer trials; for the troubles that now are show plainly to my mind that the time of trouble such as never was is about to commence; for wherever in this part of the land we look, we see many new, formidable enemies rising up. Here is confusion or mixture, and the contending of many opposite religious principles, rendering it a Babel indeed. Here we see the strides of modern Spiritualism, increasing as it has not done before, and by it God and his word are continually blasphemed. But Spiritualism is not all that makes these times peculiarly perilous. There are other peculiar sentiments which have arisen and drawn away some, almost as pernicious as this. Some tell us that the converted person cannot sin, thus with conversion ending our probationary state.

"Dear brethren, these things are showing us that we are in perilous times; still we need not conclude that we have arrived to that time of trouble such as never was, but we are nearing it; and while we, or any of us, see the wolf coming, let us give the alarm that the blood of souls be not found in our garments. I am alone in this place on the Third Angel's Message, and am in my weak way trying to keep the Commandments of God, and trust that I have the Faith of Jesus. While I find that many, yea, the whole of the community about me, are striving against God's law, it is still my duty to let my faith be known by my works.

"Dear brethren, pray for me that I may hold out faithful, that so an abundant entrance may be administered to me into God's everlasting kingdom. I have not seen any Sabbath-keepers for several months, and no preachers for years. Should any come this way I should be happy to have them call."

BRO. J. R. GOODENOUGH writes, March 15th, 1858: "I have been spending the last two weeks in preaching, about twenty-five miles from Mauston. Last Sabbath there was a good attendance. Eight of them said it was the first Sabbath that they ever kept in their lives. Others are investigating the Bible, and say they will abide by its decision, and many of them are deeply interested."

BRO. A. B. PEARSALL of this place, writes: "I have thought for some time of writing a few lines for the *Review*, but a lack of confidence in myself has kept me from it. Since reading Testimony No. 4, I have had my attention directed to the goodness of God to us, in giving us the light of truth; and in view of the time in which we live, seeing that "the great decisive day is at hand," I am led to wonder at the course that men will take, still rushing on with lightning speed the downward road to destruction and ruin. And when I look around upon those that strive to keep themselves in the dark, I am led to exclaim, What will be their condition when they find to their sad disappointment that they have been rejecting the last message of mercy! I can but ask myself, what will they do in that day?

O the goodness of God in giving us the light of truth, that we may have chance for repentance. Let us remember the case of Esau. Heb. xii. 17.

"Then when I see the young among us in such a

dangerous, unsafe situation, the question comes up, Where will the young be found in that day? Those who have had during their whole youth the light of truth before them? Where will they then appear? I would come a little nearer home still, and inquire, how it will be with me in that day. Shall I be found having done his will, and prepared to stand?"

Sister E. A. Pratt writes from Naperville, Ills., March 15th, 1858: "I wish to drop a few lines to you, although I am not able to sit up in bed. I have been very ill with a disease of the brain; but I am so rejoiced that my neighbors are investigating the truth, that it gives me new courage and strength. Yes, I hope I shall not always stand alone here. There are souls here starving for the truth. They have only learned a little from the books that we have distributed among them. Almost every day some one inquires why some of our ministers do not come and preach here. I sometimes think when I hear of so many of our ministers attending conferences that some one of them might come here, for this is a new field; but I do not know others' duty."

Sister R. A. Foster writes from Trowbridge, Mich., March, 1858: "It is but little over two years since I first heard the sound of the Third Angel's Message. Praise be to God that I ever started in this good and glorious cause. What promises there are to those that keep the commandments. I want to ever be found serving God, and a witness for Jesus, him who came into this world and died that we might live. Brethren and sisters, let us lay hold on eternal life. O it looks so precious to me! Those that want the world may have it; I want eternal life in the kingdom of God.

"We have meetings here on the Sabbath, and a Sabbath-school. Four have embraced the truth as the result of our meetings. The Lord meets with us and we have freedom. O what a blessing it is that we can meet on the Sabbath and tell what the Lord has done for us in the past week."

BRO. H. A. WETHERBEE writes from Elcie, Clinton Co., Mich., March 14th, 1858: "Myself and companion desire the prayers of God's people that we be prepared to meet the Lord at his coming. We desire to see the work of God prospering, and it is my prayer that the people in this place may hear the message soon, as there are some here that are favorable to the views we hold, and desire to hear. Their school-house is open for the message. May the Lord speed the work."

Sister S. M. Inman writes, March, 1858: "It has been about three years and a half since I commenced trying to keep the Sabbath, with all the rest of the Commandments of God and the Faith of Jesus; but being surrounded by temptation on every side, as we all are, I sometimes feel afraid that I shall fail of getting ready to meet Jesus when he comes. But I can truly say that God being my helper, I will persevere and fight a little longer that I may come off conqueror and receive a crown of life. I live at a considerable distance from any Sabbath-keepers, and desire the prayers of all God's people that I may live faithful and meet them in the kingdom."

Sister M. S. Stone writes from Round Grove, Ills., March, 1858: "I feel as though I had rather be deprived of every thing this world can afford than to be deprived of eternal life. I can thank God that I do not love the riches of this world; for the Lord says it is easier for a camel to go through the eye of a needle than for the rich to enter the kingdom. O! that I might have strength from the heavenly Sanctuary to overcome all my evil propensities, and obtain an everlasting inheritance on the new earth."

HUMILITY.—At a house near Preston Castle, in England, the non-conformist ministers used to meet for mutual conference. At one of these meetings that difficult text, [Rom. viii, 19-22] was spoken from. When it came to John Bunyan's turn to speak, he only said, "The Scriptures are wiser than I;" intimating that the meaning was beyond his comprehension. Thus Luther used to say, "The meaning of this Scripture I could never find out." What a reproof to those conceited persons, who, without a tenth part of the scriptural knowledge these eminent men possessed, have assurance enough to decide, in the most dogmatical manner, on any part of the word of God.

The present gloomy night may terminate in a bright and glorious morning.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. APR. 1, 1856.

Report of Publishing Committee.

It has become our duty to report to the friends of the REVIEW the financial condition of the Office. Since May 7th, 1857, the expenses of the REVIEW have exceeded receipts about \$625.00. This sum is needed to meet demands against the Office. And besides this sum, \$1000.00 at least is now needed to go forward with the publication of the REVIEW, INSTRUCTOR, and books which should be published immediately.

As our Book Fund of \$1400.00 is in books, it can render assistance only as cash comes in from the sales of books. A work of 200 pages on the Signs of the Times, was commenced last fall, but was not finished for want of means. It is much needed. Bro. Waggoner has revised his "Truth Found" for publication, and there are other works, amounting in all to about 600 pages, which should be published, and will be as soon as possible if the friends of the REVIEW will do as follows:

1. All those who receive bills of what they owe, pay their indebtedness without delay.

2. All the friends of the REVIEW comply with its terms as near as possible—pay in advance—be ready for next volume—only eight weeks and it will commence.

3. All who can spare the money now, send pay for one or two years in advance, instead of six months.

Will traveling preachers, and some brother in each church, collect means in payment of the REVIEW, and forward it to the Office.

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

To Correspondents.

H. A. Wetherbee: In answer to your inquiry, "Is it right to affirm?" we reply that as yet there is a difference of opinion on the subject among the brethren. We would not venture to lay down a rule here by which to regulate another's conscience on this question; and we wish to be understood as expressing only our individual opinion; when we say that we should have no scruples in affirming or taking a judicial oath. We cannot see that Matt. v. 33-37, and Jas. v. 12, refer to oaths as now required in our courts of justice. A judicial oath we understand to be simply calling God to witness to the truth of what we affirm; and we believe that Paul involved himself in every essential feature of such an oath, in the following instances: Rom. i. 9; ix. 1; 2 Cor. i. 23; xi. 31; Gal. i. 20; Phil. i. 8.

Bro. L. McIntire of Villanova, Chant. Co. N. Y., writes to this Office stating that he has been in a state of great bodily affliction for the past three years, but that he has confidence in the prayer of faith to save the sick, and requests the church to pray for him on Apr. 5th. As he is an entire stranger to us we would request the brethren in that vicinity to visit him and labor with and for him at their discretion.

Scripture Misapplied.

A BROTHER writes to this Office as follows:

"I am glad of the opportunity that the brethren and sisters have of communicating with those of like faith through the REVIEW. It is a privilege given us in the word of God. Paul says, 'Let him that is taught in the Word communicate unto him that teacheth in all good things.' Gal. vi. 6 'But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.'" Heb. xiii. 16.

Such misapplications of scripture as the above, lead to wrong practice, a neglect of duty, is the reason why we feel it our duty to notice them. That it is the privilege of the brethren to communicate their thoughts to each other by letter or epistle, we doubt not: but to suppose that Paul refers to letter-writing in the above text, is most absurd. Gal. vi. 6 introduces two parties, first, those that are taught, second, those that teach the Word. Ministers and editors teach the Word. And it is the duty of those who are thus taught in the Word, to communicate unto those that teach, in all good things. How

shall they do this? by writing letters to their ministers and editors? Letters are indeed good things, especially when they bring good news; but even then they come short of being "all good things." A minister's wife, children, or his horse would starve on such sacrifices.

Again, what good would it do the man called of God to teach the Word, to receive a package of empty letters on his return to his family? Not a dollar in one of them! But perhaps an urgent request in each to answer them, without delay. Not a postage-stamp in one of them! So the minister uses his paper, ink and pens, spends his time answering letters, pays the postage, and his family lacks the comforts of life. Is God well pleased with this sacrifice on the part of his servants? We tell you nay. Away with such applications of scripture as the above, which misapplies the sacred duty of those who are taught in the Word. What! the Holy Spirit call letter-writing a sacrifice in Heb. xiii. 16? What! a brother writes a letter to his editor, or his minister, and the Holy Spirit call it a sacrifice? Astonishing application of God's word! But let him enclose in his letter a five dollar bill; let him send a quarter of beef, a sack of flour, a bag of meal, a cheese, a quantity of butter, in short, a little of "all good things," and then he has made a sacrifice with which God is well pleased. J. W.

We have sent out bills to delinquents to the amount of one thousand and thirty-three dollars. The receipts of this number fall short of the expenses of this number, thirty-five dollars. J. W.

APPOINTMENTS.

General Conference.

PROVIDENCE permitting, there will be a General Conference at Battle Creek, to commence May 21st, at 2 o'clock P. M. This meeting is designed for a general gathering of those who have an interest in the cause, and who wish to come to worship God, and learn their duty at this solemn crisis. We shall be happy to see brethren from other States at this Conference.

In behalf of the Church at Battle Creek.

JAMES WHITE, } Conference
J. N. LOUGHBOROUGH, } Committee.
J. B. FRISBIE, }

Conferences in New York.

BRO. WHITE and myself had designed holding some four or five conferences in the State of New York this Spring. But we would here state that our lack of means prevents our complying at present with the wishes of the brethren in this matter. J. N. LOUGHBOROUGH.

Eastern Tent Conference.

THERE will be a business meeting of the brethren in New England, in the town of Roxbury, Vt., on the 3d and 4th days of the week, the 20th and 21st days of April next.

The object of this meeting is not to call in a large promiscuous assembly of brethren and sisters, to worship in the usual manner of conferences; but to consider the tent enterprise in New England the ensuing Summer, and make arrangements for the same.

The invitation is therefore extended to the business, enterprising brethren, who take an interest in this cause, and have means to help it forward, and also to all such brethren as the respective churches of New England may appoint as delegates.

STEPHEN PERKINS,
E. L. BARR.

P. S. Brethren from the south by cars, by taking the earliest morning trains from Mass. and N. H., will reach Roxbury about six o'clock P. M., same day. Brethren from the north should also be particular and take the morning train, as it is the only train through Roxbury the same day. By this they reach Roxbury at 10 A. M. in season to commence the conference. S. P.
E. L. B.

Roxbury, March 22d, 1858.

Business Items.

J. H. Beeman. Where is your paper sent now?
The P. O. address of H. P. Gould is Proctorville, Vt.

Receipts.

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

FOR REVIEW AND HERALD.

C. Osborne 1.00, xii. 1. R. Godemark 1.00, xiii. 1. J. F. Eastman 1.00, xiii. 1. A. Lee 2.00, xiii. 1. C. Potter 2.00, xiv. 1. I. D. Cramer (2 copies) 2.00, xii. 14. M. S. Kellogg (for Mrs. L. Swartz) 0.50, xii. 18. P. Scarborough 1.00, xi. 1. A. Worster 1.00, xii. 18. L. Robert 1.00, xii. 20. C. Stevens 1.00, xii. 1. G. P. More 0.25, xiii. 6. E. A. Lovell 1.00, xii. 1. R. J. Lawrence 1.00, xii. 1. C. Copeland 1.00, xii. 20. S. A. Snyder 0.20, xii. 1. Wm. Potter 0.25, xii. 7. J. Westfall 0.25, xi. 1. E. Stone 1.00, xii. 20. L. Curtis 0.50, xiii. 10. M. E. Cramer 1.00, xii. 13. Wm. James 1.00, xii. 12. J. F. Bippus 1.50, xiii. 7.

Books for Sale at this Office.

Hymns for those who keep the Commandments of God as the Faith of Jesus. This Book contains 352 Pages, 430 Hymns, and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price 50 cents each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pages.—Price 15 cents.

The Three Angels of Rev. xiv. 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.

Bible Student's Assistant. This is the title of a work of 36 pp. It has been prepared with much care, and considerable expense, and can be had at this Office for 4,00 per 100, or if sent by mail, post paid, 6 cents a copy.

A Brief Exposition of Daniel ii, vii, viii, ix, also the 2300 Days and the Sanctuary. Price, post paid, 10 cts.

Brief exposition of Matt. xxiv. Price 6 cents.

Review of a Series of Discourses, delivered by N. Elliot, in Battle Creek, Mich., March 31st, to April 4th, 1857, on the Sabbath question. By J. H. Waggoner. Price 6 cents.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 6 cents. The same in German, 10 cents.

The Nature and Tendency of Modern Spiritualism—an able exposure of that heresy. 84 pp. 8 cents.

The Two-horned Beast of Rev. xiii, a Symbol of the United States. Price 10 cents.

The Sanctuary and 2300 days by J. N. A. Price 12½ cents.

A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath. Price, 6 cents.

The Atonement. 196 pp. 18 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. 148 pp. 12½ cents.

An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the Advent Harbinger by O. E. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young. Bound, 25 cents. Paper covers, 18 cents.

The 2300 Days and Sanctuary by "U. S." Price 5 cents.

Why Don't you Keep the Sabbath? Extracts from Catholic works. Price 5 cents.

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The Sabbath. Containing valuable articles on 2 Cor. iii Col. ii, 14-17. Who is our Lawgiver? The two hills of Matt. v. 18, Consistency, &c. Price 5 cents.

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The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cents.

Perpetuity of the Royal Law.—Price 5 cents.

Christian Experience and Views.—Price 6 cents.

Last Work of the True Church.—Price 7 cents.

Sabbath and Advent Miscellany This work is composed of seven small tracts on the Sabbath, Second Advent, &c, and presents a choice variety for those who commence to seek for Bible truth. Price 10 cents.

POEMS.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy.—Price 20 cents. In paper covers, 12½ cents.

Word for the Sabbath.—Price 6 cts.

The above named books will be sent by Mail post-paid, at their respective prices.

When not sent by mail, liberal discount on packages of not less than \$5 worth.

All orders, to insure attention, must be accompanied with the cash except they be from Agents or traveling preachers.

Address URIAH SMITH, Battle Creek, Mich.