

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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URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
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From the Christian Freeman,

ACCEPTABLE WORSHIP.

BY WILLIAM H. BURLEIGH.

Not worthiest is his worship who afar
Retired from crowds, in meditation deep
Passes his days beyond the maddening sweep
Of stormy passions and the angry jar
Of clashing interests, that naught may mar
His inward peace, though all his hours are given
To prayer and penitence and dreams of heaven—
Nor his whose set responses loudest are
In the full temple, when the many kneel
To utter forms the spirit does not feel—
For not in words, though breathed from tongues of flame,
Is the full heart of love revealed the best:
Nor in the unuttered thoughts, that fill the breast
With quiet, and the bounding pulses tame.

Action—untiring, earnest, bold and free.
Its impulse, Love—its object, Truth and Right—
By holy zeal sustained—by heavenly light
Directed ever, though thick darkness be
Over the earth, the men no longer see
The soul's great birthright—action, such as this,
Is holiest worship—and a purer bliss
Attends the offering, than the devotee
Of forms can know. Words, offspring of the brain—
High-sounding, yet not heart-born, are in vain—
The heart turns loathing, from them that hath known
The baptist, of the Spirit—turns to find
Its joy in noise—deeming thus His mind
Hath Christ, our head and great exemplar shown.

Wouldst thou, then, offer, with a willing mind,
A sacrifice acceptable to Him
Before whose throne adoring seraphim
Bend with veiled faces?—Labor for thy kind—
Uphold the feeble and direct the blind—
Reclaim the wandering—the lost restore—
And bid the erring go and sin no more—
Live for humanity, and thou shalt find
Peace which the selfish heart can never know,
Joys that from holy action only, flow.
Be bold for truth—though all the world despise—
Be strong in right—though all the world oppose—
Be free in love—though all men are thy foes—
And God will smile upon thy sacrifice!

CONDITIONS OF SALVATION. No. 4.

BY M. E. S.

We have noticed faith as the first condition of salvation. We can, after a moment's consideration, readily understand why this is necessarily the first requirement. Persons are induced to action in one of two ways; either by the power of force or by the power of motive. God never makes use of the former in the work of redemption; but leaving man a free moral agent, governed by his own volitions, he says, "Whosoever will, let him take of the water of life freely." Yet, understanding he will not act without being impelled by force or motive, he sets before him "exceeding great and precious promises," that by motive power he may be influenced to perform the conditions required in order to their attainment. First, however, he must believe those

promises are true before he will be induced to seek them; that verily "God is, and is a rewarder of them that diligently seek him." Thus we see faith consistently and necessarily stands first in the plan of salvation.

We would now ask for the conditions upon which these promises are based, in order to ascertain the next condition of salvation. We have seen that the promises embrace eternal life. Ezekiel tells us, [chap. xviii, 4,] "The soul that sinneth it shall die," hence the class of sinners are excluded from them. But what is sin? [Our inquiries must be minute in order to ascertain our own position regarding the promises.] John says, [1 John iii, 4,] "Sin is the transgression of the law." What law is here referred to? We have but two distinct laws given in Sacred Writ, and indeed one of these sprang from the other, since it was the ministration of it; and was known as the law of commandments contained in ordinances. This law consisted of types and shadows prefiguring the work of redemption to be accomplished by Christ, and was nailed to his cross when he suffered as the great antitype of the sacrifices contained in this ceremonial law. Eph. ii, 15. This law, therefore, having been done away at the death of Christ, could not convict Gentiles of sin, since "where no law is, there is no transgression." Rom. iv, 15.

But of the other law, the law of God or Ten Commandments, none will admit that any part save the fourth was typical. Since the remaining nine were the embodiments of as many great principles, the transgression of which would be considered sin in all ages of the world. But why call the fourth commandment a type? We understand that shadows to be of any service must continue until they reach their substances. Thus the typical law was in force until the appearing of Christ, "who being come an High Priest of good things to come," which were shadowed forth by that law, himself, Jesus, took that law out of the way. Since the shadows in him and his ministration had reached their substances, and were consequently no longer necessary in the plan of redemption. Does the Sabbath of the Lord prefigure anything of the work of Christ, which work was instituted for the express purpose of bringing back the human race from their fallen state to that of primeval innocence and bliss? We answer, The Sabbath commandment says nothing of the work of Christ, nothing of sin or redemption, but points directly back to a work consummated prior to the fall of man, and says, "Remember" &c., because the Lord rested on the first seventh day of time, he sanctified it, i. e., set it apart, and hence all succeeding seventh days, must necessarily be sanctified time. Now how could God consistently ordain a type of man's redemption before man had fallen? He could not. The Sabbath claims priority of institution over all the other commandments, and must be as binding.

But suppose it was a type, prefiguring as some maintain, the heavenly rest. We have before remarked that a shadow cannot be of use, except as it continues until it reaches its substance. Thus in tracing the shadow of a tree for the purpose of finding the tree itself, the shadow must continue until it reaches the object that casts it, otherwise it were unavailing. But in the substance under consideration, the shadow that extends over the space of four thousand years, suddenly ceases: we pass over a distance of nearly two thousand years and then ushers in the great antitype alone, its type

having long since ceased. How could we in such a case know with any certainty that the shadow which pretends to be such, at all prefigures that for which it is claimed? how many intervening objects might not such a shadow belong to?

Were the Sabbath a type, why should it be excluded from the christian dispensation? Is it because Christians have no interest in its antitype, the eternal Sabbath being designed only for Jews? This idea would darken the future too much for those who hold the above position, yet we think it consistent with their views. Then let us agreeably with God's word, discard the notion of the Sabbath of the fourth commandment's being a type, and leave it to fill the place designed for it by the Lord of the Sabbath.

Now since nothing but types and shadows were taken away by the death of Christ, we conclude that the perpetuity of the entire law remained unchanged at that time. We will now turn for a few moments to James ii, 10-13. "For he that said, [margin, that law which said,] Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Now "where no law is, there is no transgression," for "sin is not imputed when there is no law." Hence the law here spoken of, must have been binding: James taught that it was the rule by which his brethren should be judged. "So speak ye, and so do, as they that shall be judged by the law of liberty" What law was here meant? What one contained the commandments cited? They are the sixth and seventh commandments of the decalogue, the very law that some believe was done away twenty-eight years previous to the time in which this epistle was written.

We have seen that the class of transgressors are excluded from the promises. Let us inquire, Whom does this class comprise? Paul represents the law as speaking, [Rom. iii, 19,] and it is evident it will effect none who are not under it. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." We see here, to be under the law, is to be under its condemnation; and that Paul pronounces the whole world guilty. Thus also verse 23. "For all have sinned and come short of the glory of God." We are now led to conclude that the whole human family are excluded from receiving the promises. Just here the earnest inquiry arises, Is there no hope, no remedy? and man cries out, as did the jailor to Paul and Silas, "What must I do to be saved?" or the convicted on the day of Pentecost, "Men and brethren what shall we do?" They already believed and now Peter tells them, [Acts ii, 38,] "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," &c.

Then repentance is here made the next or second condition of salvation. Is repentance elsewhere taught by inspiration to be necessary? Hear the Saviour discourse: [Luke xiii, 1-4,] "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay; but except ye repent, ye shall all likewise perish." Also verse 5, "Except ye repent, ye shall all likewise perish."

What are we to understand by this term? It is evidently not of itself sorrow or remorse for sin, since those whom Peter addressed were already *pricked in the heart*. Macknight renders it, *reform* in these and in all parallel passages. We believe there is but one true repentance, and that is produced by grief on account of sin. See 2 Cor. vii, 20. "For godly sorrow worketh repentance to salvation," &c. [Notice, the repentance is separate from the sorrow and produced by it. The Bible nowhere tells us how much sorrow we must have; but it is certain we must have enough to produce reformation, which as we have observed is the second condition; repentance would be the natural consequence of sorrow and regret for any given course of action.] The apostle also declares, "The goodness of God leadeth thee to repentance." One led to act by the influence of motive, will only act while that motive possesses power. Thus persons who repent while simply under the influence of fear, will, when the fear is no longer felt, relapse into former habits. We have here one reason of so large a number who openly profess Christ in our popular exciting revivals so soon returning to former sinfulness.

We are now led to inquire into the nature of Bible repentance or reformation. What rule governs it? Evidently none other than that rule or law by the transgression of which man has forfeited his claim to the promises. Thus David says, [Ps. xix, 7.] "The law of the Lord is perfect *converting the soul*. This law, the same that man has broken, will, if obeyed, convert or reform the soul, and the part that has been transgressed must govern the reform. Thus a thief may keep all ten of the commandments, save the eighth which says "Thou shalt not steal;" but while he persists in breaking that, he is not a reformed man. That alone will convict him of sin, and only that can become the rule of his reformation. Suppose this thief was at first transgressing all the commandments, and should return to the observance of all save the eighth, is he then perfectly reformed? is he not a sinner, a thief still? The same principle will apply as well to any other commandment. Suppose now he recognizes the binding nature of all the commandments, but not fully understanding them, is still not *perfectly* keeping all! has he now a repentance that needeth never to be repented of, i. e., a reformation that can be extended no further, since he has become perfectly obedient? Jas. ii, 10 says, "Whosoever shall keep the whole law, and yet offend in *one point*, he is *guilty of all*." How so James? Is a man just as depraved, who keeps all the commandments save one, and that, it may be partially, as another who is in the habitual violation of them all? This is certainly not the idea, since the Scriptures recognize degrees of wickedness. Compare Matt. xii, 45; xxiii, 15 and 2 Pet. ii, 20. What then shall we understand the Apostle to teach? Simply this: justification by the deeds of the law, is based on perfect and entire obedience, and the penalty of anything short of this is death. Since anything less than absolute obedience is *sin*, and "the soul that *sinneth* it shall die." The penalty can be no more for the transgression of the entire law. Capital punishment illustrates this idea. A man in the State of Illinois is punishable with death for the murder of one individual, while should he kill ten, instead of being sentenced to ten deaths in consequence, he can receive no greater penalty than for the murder of one.

We can now, I think, understand the nature of repentance as brought to view in the Bible. It is no partial reformation; but the repentance to salvation produced by godly sorrow, is that which is not to be repented of. 2 Cor. vii, 20. "For godly sorrow worketh repentance to salvation, not to be repented of." It is becoming "dead to sin." Romans. Now a person is not dead while he retains the last remains of life. But it may be replied One certainly repents if he embraces and observes what he at the time supposes to be all God's requirements, although in reality, he be ignorantly in the habitual violation of some part of the divine law. We would ask if God expresses his requirements in such a manner as to justify this conclusion? If so, why talk of a repentance that needeth

not to be repented of? and why did not James say he that offends *knowingly* in one point is guilty of all? Jehovah has in his plan made no allowance for ignorance. His requirements are all expressed positively, absolutely. It may be asked then, what will be the destiny of our forefathers, who lived and died in the habitual violation of the fourth commandment. We would answer, They are in the hands of the Lord, and "shall not the Judge of all the earth do right?" but from certain expressions in Holy Writ, we conclude that they will not be judged by the light we have. Thus Paul declared, "I was alive without the law once" (i. e. the knowledge of the law,) if alive it must have been because sin was not imputed, and with it condemnation; "but," (says he) "when the commandment came, sin revived and I died." As soon as Paul understood that he had been breaking the law, he realized that death, the penalty of the law rested upon him. Then, although he had as he thought, perhaps repented before, he now finds he had not the repentance required, since he is obliged to repent still further. And had he eventually been justified by it, his justification would manifestly have been out of the plan of salvation laid down by inspiration. It is evident that condemnation results from rejecting light. See John iii, 19.

Dear brethren and sisters, shall we apply the foregoing? When we were observing the first day of the week for the Sabbath of the Lord instead of that required by the fourth commandment, were we perfectly obedient to God's requirements, and hence had no further need of reformation? Again, when we supposed we were keeping that commandment, but instead, except twice in the year observed a part of two days, did we then have a repentance which admitted no reform, because it was perfect? We may endeavor to justify ourselves on the plea of ignorance and conscientiousness; but could not some who keep the first day, especially those (and such there are) who admit the perpetuity of the law, and suppose they are keeping the fourth commandment, claim justification on the same ground? Nothing can make a repentance which is not perfect Bible repentance, as we have already seen. But a word to the wise is sufficient.

BRIEF REPLY

To a Discourse by Eld. Penfield, Presiding Elder of Grand Rapids District, preached in Wright, Mich., March, 1858.

TEXT. Phil. i. 21. "For me to live, is Christ; and to die is gain."

Eld. P. said it would be gain to Paul to die, and for his immortal soul to go to heaven and be with Christ.

Answer. Paul was in a strait betwixt two, (life or death on the one hand,) having a desire to depart (by translation) and to be with Christ, on the other hand. But to live or die was gain to Christ's cause.

The Eld. went on to state that infidelity was always nearly the same from Voltaire down to the present time. Thus representing us to be infidels for not believing the soul immortal.

Ans. We know that "immortal soul" is not once found in the Bible; and if believing all that is in the Bible, and no more makes us infidels, we plead guilty to the charge. But were Sir Isaac and Bishop Newton, Milton, Archbishops Whately and Tillison infidels for not believing the same?

The rich man and Lazarus were then brought to prove that the dead are conscious in hell and heaven; i. e., their immortal souls. Then he made the statement that this was literal history, and could not be shown to be a parable.

Ans. If this is a literal history, it fails to prove that the immortal souls of these men were in heaven or hell, or that they had immortal souls. The thing to be proved was wanting, and taken for granted or assumed. Suppose we should admit that they were deathless spirits. Would the Eld. be ready to admit that they had eyes, tongue and other bodily organs? that literal fire could burn, or literal water cool? We think he would not, knowing his creed. Suppose further, that we admit, as the Catechisms claim, that the "immortal soul is

immaterial, and made out of *nothing*," and then sing it to be

"God's immortal breath;"

Going to heaven and hell at death, as taught by his books; then we will let father Wesley preach to him a little on *immateriality*. "For what is immaterial fire? The same as immaterial water or earth. Both the one and the other is *absolute nonsense*, a contradiction in terms. Either therefore we must affirm it to be material, or we deny its existence.—*Sermons*, Vol. II, p. 150. I will apply Wesley's reasoning to the *immaterial* soul, and deny its existence and consider it "absolute nonsense."

Luke xvi, 19, &c., is a parable, 1st. Because it stands connected with a number of parables in the same discourse, beginning with Luke xv, and ending with chap. xvi. 2d. "For without a parable spake he not unto" that class of hearers addressed in this discourse. 3d. Where has Moses warned of a future hell of torments in his writings? See Deut. xxxii, 22-26. Nowhere.

It is not my work at present to show what it does mean, neither is it necessary as far as any argument against us is concerned.

Moses and Elias were next called up with the claim that it was their immortal souls which were on the Mount. He said that Moses was not raised, and that Elias was John the Baptist.

Ans. We will let his commentator, Dr. Clarke, answer, hoping he will acknowledge his authority. ["Matt. xvii, 3. Moses and Elias."] Elijah came from heaven in the same body which he had upon earth, for he was translated, and did not see death. 2 Kings ii, 11. And the body of Moses was probably raised again, as a pledge of the resurrection." We will say, as far as the argument is concerned, that, it was not necessary that either Moses or Elias should have been there at all, as it was a VISION. Verse 9. "Tell the vision," &c.

The Eld. said the thief on the cross went to paradise that day, and said the grave was not paradise.

Ans. 1. We believe that paradise is the third heaven. 2 Cor. xii, 1-4. 2. This is no proof that the thief had an immortal soul. 3. He did not request to be remembered by Jesus until he came into his kingdom; and he has not come into his kingdom yet. 2 Tim. iv, 1. 4. By reading this reply of Jesus as an interrogative answer, "To-day, shalt thou be with me?" &c., the implied response is, No. This will agree with both Matt. xxvii, 44; Mark xv 32, who say that both thieves reviled him. If one thief was penitent, there is no evidence that he went to heaven that day. To-day, in the text, is the same as the day *when* he comes into his kingdom.

5. If the thief's soul went to paradise that day, it must have gone there alive; for he was not dead. This was the reason they broke his legs.

6. Three days after, Jesus said he had not yet ascended. John xx, 17.

Eld. P. Absent from the body and present with the Lord. He said this was his immortal soul that went to heaven.

Ans. 1. How did the elder know that it was his immortal soul that went to heaven? O, this was the inference.

2. What body, house or tabernacle had Paul reference to? If it be said the earthly body (which admits of a doubt) then the *we* and *our* must be the souls in this body. But how many souls has each body? 2 Cor. v, 1.

3. When does the Apostle expect to be clothed upon with his house from heaven? Ans., [verse 4,] When "mortality is swallowed up of life," which does not take place until the resurrection of the dead, [2 Cor. xv, 53, 54,] which is the clearest evidence that Paul did not expect his crown of life; until Christ comes. Col. iii, 4; 2 Tim. iv, 6-8.

Eld. P. They tell us that immortal soul cannot be found in the Bible. Well, what of that? They tell us that deathless spirit cannot be found in the Bible. What of that? Suppose we cannot. God is a Spirit, a deathless Spirit; so man has a deathless spirit.

Ans. A great deal of that. This is the reason that thousands of Bible believers are not believing it, because the Bible does not teach it. Are we in-

fidels for this? Beasts have spirits. Eccl. iii, 21. Are they deathless too, because God's Spirit is deathless, the only source of immortality? 1 Tim. vi, 16.

Eld. P. If man has no soul then he dies as the brute.

Ans. Eccl. iii, 19. "As the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no preëminence above a beast." We believe that man has a preëminence in the resurrection, but not in his death; and that man is all soul, instead of having no soul.

Eld. P. He thought 5000 years was a long time for good Abel to be kept out of heaven.

Ans. We want the Elder to think that poor Cain has been kept out of an awful hell all this time, with many others. Don't forget that.

The Elder next referred to Abraham, Isaac, and Jacob. "For he is not the God of the dead, but of the living; for all live unto him."

Ans. This question arose on the subject of the resurrection, and not the intermediate state; and Paul in Rom. iv, 17, speaking of Abraham says: "God who quickeneth the dead, and calleth those things which be not as though they were?" If they are alive they must be raised.

Eld. P. said the wicked are not annihilated; for matter cannot be annihilated.

Ans. Who pretends that it can? But if souls are "immaterial, and made of nothing" according to the Elder's books, there cannot be anything to be annihilated; for it is nothing to commence with. But we would respectfully inquire of the Elder if the same Cause that produced matter out of nothing, has not the power to resolve it into nonentity again?

Eld. P. said eternal and everlasting were the same original words. Matt. xxv, 46. He knew this, for he could read Greek some.

Ans. This we believe, that they both denote endless duration. For "everlasting punishment," which is "everlasting destruction," [2 Thess. i, 9,] will be as long as everlasting life for the righteous. Death and destruction is the punishment; and everlasting death, not life in misery, is everlasting punishment.

Eld. P. quoted Jude 7: "Suffering eternal fire."

Ans. 2 Pet. ii, 6. Sodom &c., were turned to ashes for an example to all those who should live ungodly. What can this example be good for, unless the wicked shall be burned to ashes in the day of Judgment? 2 Pet. iii, 7; Mal. iv, 1-4. The eternal fire that burned up Sodom was the elements of electricity or lightning. See Josephus. In order to keep them tormented for ever, he had them sinning for ever.

Eld. P. If man had no immortal soul, he said there could be no conversions: he might as well preach to his horse.

Ans. We think it might be as well unless he sheds more light than he did in that sermon, and one on the Trinity some years since.

Eld. P. said if God was a corporeal being, and had eyes, he might become blind; if he had ears, he might become deaf, or might sicken and die.

Ans. We thought we might as well have any kind of a God as to have, according to the Elder's creed, an "immaterial God without body or parts," which is exactly no God at all. See 1st Article of his faith. Also hymn 103. He quoted some poetry of Dr. Young's, and said Christ comes quickly at death to give rewards. Quoted poetry on the death of Bishop McKendry,

"He comes to waft my spirit home,
All is well, &c."

He said, If to be struck out of existence instantly was the punishment, it would be no punishment at all.

I have not endeavored to give the exact words of the speaker, but the ideas. Many hard assertions which he made are not worth noticing. His attempts at proofs, we have endeavored to state as plain as possible, and briefly answer.

J. B. FRISBIE.

I CONSIDER that man as having attained the end of preaching, who constrains his hearers to forget everything else except the way in which he is personally affected by the great and interesting truths brought before him.—*Innes.*

Historical Sketches on the Immortality of the Soul.

THERE is but one Scripture that can be produced in proof of man's immortality. That may be found Gen. iii, 4. "Ye shall not surely die; . . . ye shall be as gods," &c.

But necromancy did exist among the idolatrous heathens even in the days of Moses, as Deut. xviii, 9-14, will show. Necromancy is a profession to consult with the departed spirits of the dead. By this we can see that this doctrine was very ancient, and must have had its origin from the Devil; not from God, as it was "an abomination" to him.

The earliest history of which we can get authentic accounts informs us that

"PYTHAGORAS was in Egypt, and from thence went to Babylon. His stay there, Jamblicus tells us, was twelve years: and that, in his converse with the Magians, he learned from them arithmetic, music, and the knowledge of divine things, and the sacred mysteries pertaining thereto. But the most important doctrine which he brought home from thence was the *immortality of the soul*; for it is generally agreed among the ancients, that he was the first of all the Greeks that taught it. And this, I take it for certain, he had from Zoroaster; for as I have before shown, it was his doctrine, and he is the ancientest of any whom we have upon record of all the heathen nations that taught it." Prid. Con., Vol. I, p. 205.

SOCRATES. "The demon of Socrates, from the Greek word which signifies something of a divine nature, conceived as a secret voice, a sign, or such an inspiration as diviners are supposed to have had. It is well known what his prognostications had been long before, upon the unfortunate expedition to Sicily. He attributed it to his demon, and declared it to be the inspiration of that spirit. Socrates, the last day of his life, explained to his friends all the arguments for believing the *soul immortal*, and refuted all the objections against it, which are very nearly the same as are made at this day. The philosopher here sets forth these great truths, which a constant tradition, though very much obscured by fiction and fable, had always preserved among the pagans; the last judgment of the righteous and wicked; the eternal punishment to which great criminals are condemned; a place of peace and joy without end for the souls that retain their purity and innocence, or which, during this life, have expiated their offences by repentance and satisfaction; and an *intermediate* state, in which they purify themselves, for a certain time, for less considerable crimes, that have not been atoned for during this life. (Catholic purgatory.) . . . But as the *soul is immortal*, it has no other means of being freed from its evils, nor any safety for it, but in becoming very good and very wise; for it carries nothing away with it, but its good or bad deeds, its virtues or vices, which are commonly the consequences of the education it has received, and the causes of eternal happiness or misery. But for those who have passed through life with peculiar sanctity of manners, delivered from their base earthly abodes as from a prison, they are received on high in a pure region which they inhabit; and as philosophy has sufficiently purified them, they live *without their bodies* through all eternity. I can never persuade Crito, that Socrates is he who converses with you, and disposes the several parts of his discourse; for he always imagines that I am what he is about to see dead in a little while. He confounds me with my carcass," &c. Rollins History, Vol. II, pp. 304, 322-324.

PLATO. Josephus to the Greeks on hades says: "You believe that the *soul* is created, and yet is made *immortal* by God, according to the doctrine of Plato."

"They that die in time of peace, by some distemper or other, since their souls are already condemned to the grave, together with their bodies; for what man of virtue is there who does not know that those souls which are severed from their fleshly bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons, and propitious heroes, and show themselves as such to their posterity af-

terwards, while upon those souls that wear away in and with their distempered bodies, come to a subterranean night, dissolve them to *nothing*." Wars, Book VI, Chap. i, Sec. 5.

"ORIGEN was at the head of this speculative tribe. This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religions, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it. Its first promoters argued from that known doctrine of the Platonic school, which also was adopted by Origen and his disciples, that the divine nature was diffused through all human souls. Mosheim, Vol. I, p. 88.

PAUSANIAS. "Chaldean and Indian magi have been the first who asserted the immortality of the soul." Herodotus, p. 111.

LARCHER. "It is indeed known that the immortality of the soul was not known to the Jews, but by the commerce which they had with the Assyrians during the time of their captivity." Ib.

DR. CAMPBELL says: "Before the captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent." Preface to his Translation.

MOSES. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and MAN became a living soul." Gen. ii, 7.

WATSON. "The body, formed out of preëxistent matter, the earth, and a living soul, breathed into the body by inspiration of God. . . . That was the rational spirit itself, which, by a law of its Creator, was incapable of death, even after the body had fallen under that penalty. In spirituality, and consequently, *immateriality*, this image of God in man, then, in the first existence, consists. Nor is it any valid objection to say, that immateriality not peculiar to the soul of man, for we have reason to believe that the inferior animals of the earth are actuated by an immaterial principle. But the tenet of the soul's descent appears to have most countenance from the language of Scripture. . . . The philosophical difficulties which have presented themselves to this opinion appear chiefly to have arisen from supposing that consciousness is an essential attribute of spirit; and that the soul is *naturally immortal*; the former of which cannot be proved, while the latter is contradicted by Scripture, which makes our immortality a gift dependent on the will of the Giver." Institutes, p. 252.

M. E. CHURCH. "How did God make man?

His body out of the dust; his soul out of *nothing*." S. S. Book for children, by the M. E. C.

BENSON. The soul is "the spiritual and *immaterial* part of you; it will still survive in all its vigor, while its tabernacle lies in ruins." Benson's Commentary, Matt. x, 28.

WESLEY. "For what is immaterial fire? The same as immaterial water, or earth! Both the one and the other is *absolute nonsense*; a contradiction in terms. Either therefore we must affirm it to be material, or we deny its existence." Wesley's Sermons, Vol. II, p. 150.

LUTHER LEE. "An immaterial substance therefore can have no surface, and that which has no surface can never be brought into contact with that which has." Luther Lee, p. 62.

BUCK. "The rational soul is simple, uncompounded, and *immaterial*, not composed of matter and form." Theological Dictionary, Art., Soul.

SPIRITUALISTS. "Ques. What do spirits propose to accomplish by these new manifestations?"

"Ans. To unite mankind, and convince skeptical minds of the *immortality* of the soul." W. Channing.

"Ques. What good can result from these manifestations?"

"I will answer it. It is to draw mankind together in harmony, and convince skeptics of the *immortality* of the soul." J. C. Calhoun.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, APR. 8. 1858.

SYNOPSIS OF THE PRESENT TRUTH, No. 21.

THE JUDGMENT! (CONTINUED.)

PETER in his first epistle [chap. iv, 4-6] speaks of a certain class "who shall give account to Him that is ready to judge the quick (living) and dead. For for this cause," he continues, "was the gospel preached also to them that are dead, that they might be judged according to (Gr., *kata*, in the same manner as) men in the flesh, but live according to God in the Spirit." This testimony is important. It furnishes positive proof that some are judged while they are dead, and others while they are living; and that consequently a Judgment passes upon the human race, before the resurrection. And the next verse shows us the chronology of this work: it is when "the end of all things is at hand."

It may be asked how those in their graves can be judged. We answer, It is from the books of record which are kept of all men's actions. We read in Dan. vii, 10, that the Judgment was set, and the books were opened. And again, [Rev. xx, 21.] the books were opened and the dead were judged out of those things written in the books. A variety of texts also inform us that every man shall be rewarded according to his works. See Matt. xvi, 17; Rom. ii, 6; 2 Cor. v, 10; Rev. ii, 23; xxii, 12. From this testimony we learn that a record is kept of the acts of all men, and from that record their reward is given them according to their desert. There is no judgment in this sense of the term, independent of these books of record. But "the time is come," says Peter, "that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

We now inquire, What event must be pointed out by this testimony? The answer is, *The closing ministration of the Sanctuary!* The work of cleansing the earthly Sanctuary was a work of judgment. The high priest went into the most holy place, bearing the breast plate of judgment, on which were the names of the twelve tribes of the children of Israel, to make an atonement for the holy Sanctuary and for all the people of the congregation. Ex. xxviii, 15-30; Lev. xvi, 33. And whosoever did not afflict his soul upon that day of atonement, was to be cut off from among his people. Chap. xxiii, 29.

This could only prefigure one solemn fact, namely, the great time of judgment and decision that should pass upon the human race in the closing work of the heavenly Sanctuary. In the type, the cleansing of the Sanctuary was atoning for, and removing, sins. In the antitype it is blotting them out. "Repent ye therefore," says Peter, "and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts iii, 19. When is this? Ans. When he is about to send Jesus Christ. Verse 20.

In the type a round of service was repeated and completed every year. In the antitype it is accomplished once for all. When the last act of cleansing is accomplished, the plan of salvation is ended—the result is told! From that decision there is no appeal; for there is thenceforth no more offering for sin. Heb. x, 18. Then the decree goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. All cases are then decided; judgment has passed upon the human race! And the chronology of this decision is also revealed to us in the verse following, where the Saviour continues after pronouncing the above sentence, "And behold I come quickly, and my reward is with me."

In the type atonement was made for the people of Israel as a body. Now it has to do with individuals;

for as individuals we must stand condemned or acquitted at the judgment-seat of Christ. It is but a just conclusion therefore that the lives of the children of God, not only those who are living, but all who have ever lived, whose names are written in the Lamb's book of life, will during the closing of the Sanctuary service, pass in final review before that great tribunal. It is thus that judgment begins at the house of God. It is thus that the patriarchs, prophets, apostles, and all the people of God, stand in their lot. The merits of that blood which was shed on Calvary looked back as well as forward, and reached transgressions under the first covenant, as well as those committed since that time. Heb. ix, 15.

We now understand the import of that angel's message who proclaimed on land and sea, The hour of his Judgment is come. With his message it did come. The proclamation ceased, and our High Priest entered upon his last office for the salvation of men.

That there is a Judgment after Christ comes is evident. The time allotted to it is one thousand years. But this can have no connection with the saints who enter upon their reward previous to that time, as we have already shown. Who then are the subjects of this Judgment? We answer, The wicked. Our Lord told Peter, and through him the twelve apostles, that in the regeneration, when he should sit upon the throne of his glory, they also should sit upon twelve thrones judging the twelve tribes of Israel. Matt. xix, 28. This must refer to the wicked of the tribes of Israel; for the righteous are then entered upon the fruition of their hope. But the tribes of Israel are not alone concerned in this matter. Paul writes to his Corinthian brethren, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. vi, 2, 3. The reference here must of course be to the wicked of the world and to the fallen angels who are reserved to judgment. Jude 6. And this judgment of the wicked passes upon them while they are yet in their graves; for we read in Rev. xx, that those who have part in the first resurrection live and reign with Christ a thousand years; and it is during this thousand years, while they are reigning with Christ that they are judging the wicked, as we learn from Matt. xix, 28. Rev. xx, 4, also says that judgment was given (committed) unto them. After the thousand years are ended, the wicked are raised, come up around the camp of the saints, and the judgment which during that time had been allotted to them is executed upon them.

In the Judgment that is now passing in the heavenly Sanctuary, since it has to do with transgressions under the first testament, the natural order would be that the cases of the dead should first come up, and the living last. Thirteen years and over have now elapsed since the work commenced. In the very nature of the case it must soon be finished. The interests of a perishing world now center there. All have an interest there; for the cases of each personally and singly must come up and be forever decided.

Brethren, we are satisfied that this is the great subject for this time. The Judgment! The Judgment! Would that a voice might continually remind us that its solemn council is now in session, and its unalterable decisions passing upon our race. Reader, how does your case stand? Have you an interest in the Advocate who is pleading the cases of his children before his Father? Are you aware of a charge that yet stands against you unrepented of and unforgiven? Pass not over this subject lightly. Eternity is bound up in it. An endless and glorious life, or an eternal death, hang upon the issue. May the Lord help us to feel over it, and feeling to act—so act that our sins may be blotted from the book of his remembrance, and our names, though unworthy, still stand in the golden characters of the book of life.

(To be Continued.)

A SUGGESTION

In Tent Meetings. We suggest that the brethren in different parts of the field take the subject into close examination and see if we have not had too many Tents in the field, so that some of them, at

least, have not been well manned. When people are invited to a Tent-meeting their expectations are raised and if the effort be a feeble one, there is a disappointment, and generally in such cases more harm than good is accomplished.

We therefore suggest that no more Tents be in the field than can be well manned, and well sustained. Tents thus moving out in this western field are sure of accomplishing a great work. Is it not too late to talk about working on the farm part of the time, and going as a preacher with a tent the rest of the time? Should not every Tent company be free from worldly care and embarrassment? Brethren, think of these things, and may the Lord direct his people.

J. W.

CAUSE IN THE WEST.

We still feel deeply interested for the cause in the West, partly because of its misfortunes in consequence of the treacherous part acted by some who have turned its enemies, and the unfaithfulness of some who have moved West, and partly, because it is a field of successful labor. The Lord is evidently moving on the hearts of the people in the West, and if his people hope for success they should move in concert with their Lord.

We have no less interest in the salvation of souls in the East and should we yield to our own feelings, would prefer to labor in good old New England. But having labored all the way from Maine to Iowa, we are prepared to decide in our own mind where labor will accomplish most at present. We feel anxious that much labor at present should be bestowed upon Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa and Minnesota, only because we believe this to be the will of God, and will prove the salvation of most precious souls.

Says Bro. M. Hull, of Iowa, "Brethren, cannot we have a Tent in Iowa? I do think this State is the best field in the West. I am certain that two good humble men with a Tent in this State can do much good for the cause of truth. Will the brethren act upon it immediately?"

Could one of our brethren who has had experience in holding Tent-meetings join Bro. Hull in Iowa with one of our Tents, we might hope for great success. But it would require from three to five hundred dollars to sustain such an enterprise in a manner to accomplish the most good.

Where are the brethren who are ready with their hundreds, their fifties, their twenty-fives, or their tens? Where? Satan seems to have the control of the purses of the church, with very few exceptions. Repeated disappointments are saddening and discouraging our preachers. They have generally moved out expecting to be sustained by their brethren in their arduous work; but their brethren have often failed to do their duty. They have looked on apparently unmoved, and have seen one after another of our preachers break down in health through over labor, and deprivation for want of means, while they have continued to hug their earthly treasures to their hearts. Disappointment has been the sad lot of our preachers, and now several of them are much sunken down under poverty, broken down health and discouragement. We suggest to our preaching brethren that it might be best to avoid taking responsibilities which the church should bear. Let the brethren feel the responsibilities which justly rest upon them. Spare your strength and health. When the church furnishes Tents, Tent-masters, and help enough and means to sustain the enterprise, then you "Preach the word." God does not require you to enfeeble your constitution in over labor in that which is not your calling.

Should the Church freely hand out to sustain the cause the amount of the annual taxes on their property, there would be in the Lord's treasury double the amount wanted to sustain the cause in all its departments. Were Jesus on earth, would he not say to this people as a body, Ye hypocrites! for ye profess to believe in my soon coming, that ye are having

the last message, and that all is on the altar, while your covetous works deny your profession? Let those who have any knowledge of the state of the cause answer this question, and reflect seriously upon it.

The Lord is preparing the hearts of the people to hear and receive the truth; yet our books remain in the Office, because the Church does not purchase them and circulate them, and some of our preachers remain at home, because they are not sustained in the work. Will not the people of God arise, and sacrifice a little of this world's goods to carry forward the work of God? Will they do it now? or must the cause suffer on? Says Bro. M. Hull, March 22d, "I have just closed a meeting at Decatur City, (Iowa.) and notwithstanding the dragon spirit was manifested, thirty-five bold soldiers enlisted in the army of Commandment keepers, who are rejoicing in the belief of the Third Message, and are striving to obtain the tried gold. May God help them to stand. I could have sold more than \$200 worth of publications in the past three months if I had had them."

Bro. John Walker of Victoria, Daviess Co., Missouri, writes, "Bro. Hull of Iowa was over here and delivered five discourses. It has created great excitement and reading to see if these things are so." This brother sends for books, which we send, also the REVIEW.

Language will not express the anguish of spirit we feel as we pen these lines. We look over the vast harvest-field in the West, where in almost every school district may be found two or three, or perhaps a score or two who are ready to receive the truth; and the body of those to whom God has committed the last message, and who are responsible for its spread, is stupid, worldly, covetous, and almost inactive.

Dear brethren, we warn you to arouse, and act for God and the truth while you may. Jesus will soon spue the lukewarm out of his mouth. Your only hope is to awake and act now. You who have repeatedly and in the most solemn manner been warned of your danger, how much longer will Jesus bear with you? Do you not see in yourselves evidence that Jesus is leaving you? spuing you out of his mouth? Be not deceived. You have no reason to suppose that this act of our Lord will be marked by any outward sign, or judgment from him. No, he will leave those who do not heed his counsel. They will fall into a careless, unfeeling state, and imagine their condition quite good. This is the condition of most of those who profess the last message. We solemnly fear that but few will escape the snare of the enemy.

What more can God do for this people? The threatenings of his word have been plainly set before them by his servants. The last message has been sounded in their ears. The rebuking testimony from Jesus to the Laodiceans has come home to their hearts, condemning their love of this world, and their distance from God. He has, as it were, talked to them face to face. O what can he do to draw this people in from the world, near the bleeding side of Jesus? Despair this moment rushes over us! Our only hope is that the Lord will call out from this people those who have a mind to work, who will in truth and honesty consecrate themselves and all they have to his cause, and will leave the body to their idols. Solemn thought! In this way the lukewarm will be spued out of his mouth.

J. W.

Meetings at Stony Creek, Mich.

We arrived in this place the very day that Bro. Bates left, and continued our meetings for five successive days, much to our own encouragement, and we believe to the good of souls. A deep solemnity pervaded the meetings, and freedom was given to talk out the "great things of God's law" which seemed to fall upon good ground. Several decided to walk in the truth. One, Eld. Fisher, Baptist minister, who had heard the reasons of our faith for the first time from Bro. Bates, seemed to take a decided stand upon all the truth as far as he had heard.

Bro. Lawrence was made glad by seeing his wife and daughter come to a final decision, to cast in their lot with the remnant. Some in the church in that vicinity are evidently rising and beginning to hunger and thirst after righteousness; but Oh, how painful it was to see others who had professed the Sabbath for years, and had enjoyed great privileges in the truth, pass through all our interesting social meetings without once bearing testimony in favor of the truth. While others wept or rejoiced they seemed but little affected, and we could not resist the conviction that they were being spued out of the mouth of the faithful and true Witness. Oh, what a solemn moment! Some are heeding the counsel of Jesus, and making that "extra effort" to overcome, and others are drawing back to perdition.

O, ye professed children of God, do take warning! Do any of you feel more and more indifferent and stupid? then be alarmed. Jesus has been a long time shut out. Beware lest your case be as described in Cant. v. 6. "I opened to my beloved: but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer."

The fatal moment has arrived, and it is now life or death. The decision that we now make is for eternity. We are sailors on the Ship Zion; and shall we stop to rest and take our ease in the midst of these perils? We are soldiers in the army of the remnant; and shall we sleep at our post in the heat of battle, before the victory is won? If we do we shall be reported and discharged; and when the victory is won we shall not be there.

A separation is taking place; the line is being drawn between those who really serve God, and those who serve him not; and this distinction becomes more and more apparent every day. O, how it does encourage me to meet with those who are engaged in the cause; who seem to be in earnest about obtaining salvation.

I would say to such, Go on, persevere and cease not to wrestle and pray till you sup with Jesus. And O, I would say as did Ruth of old, "Entreat me not to leave thee, or to turn from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

M. E. CORNELL.

Battle Creek, April 1st, 1858

WILL SERVE THE LORD.

"AND if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; . . . but as for me and my house we will serve the Lord." Joshua xxiv, 15.

Joshua had formed a character to himself remarkable for intrepidity and firmness, independence and truth. He had breasted the fury of popular tumult, had stood almost alone when threatened with death, was firm in his fidelity to God when the multitude bade stone him and his companion (Caleb) with stones, because they persisted in giving a truthful report of the land. Num. xiv, 10. Joshua and Caleb alone of that generation lived to enter Canaan. All the congregation from twenty years old and upwards, were left in the wilderness, [Num. xiv, 26-39,] while these two faithful ones still survived, because that they were firm in the cause of God and truth, when all the people were opposed. When truth was unpopular and odd, then Joshua dared to be singular, dared to be odd. Fearless of man he stood forth the champion of down-trodden truth, the advocate of right.

That was the very time to act with decision; the very time to win from God the approving smile, the time to stand up and prove his devotion to God and his cause, the golden opportunity, and he was disposed to improve it, and in so doing he won a place in the record of truth, side by side with prophets and apostles, and will be embalmed in the memory of the saints when time shall have passed away.

But had Joshua waited for others to serve the

Lord, even though disposed to do his will, how different would have been his destiny; had he waited for the church to rise, had he said to himself, I can do nothing alone, only Caleb and myself, what can we do against three million of people? I will wait and see how Moses comes out, and if he wins I shall stand by him, or if he falls I will keep on the popular side with the winning party.

Or he might have minced the matter a little, and might have taken a middle course, or by his silence have avoided the execrations of the multitude, and thus have drawn down the curse of God. But no! The occasion called for decisive testimony, and he gave it. The people needed a rebuke and he administered it. The truth was trodden under foot, he rescued it. He stood the advocate of God, whose goodness and liberality were undervalued, whose grace was abused, whose love was slighted.

But the trait most prominent in the character of Joshua, is his adherence to truth in times when he stood almost alone; when all combined to draw him away from God; when his friends and associates were opposed.

Now if any one in this day of darkness is disposed to wait for the church to rise; if any have the idea that all must rise or no one can; if any are waiting for a tide to bear them up, to waft them onward; if any are laboring under the impression that by and by all will rise, and I will wait my time; let such an one contemplate the history and character of Joshua, reflect upon the manner in which his character was developed, and the means by which his eminence was reached, until he can say, Let others do as they may, I will serve the Lord.

J. CLARKE.

FAITH AND FEELING

ARE two distinct and separate things, Faith is an exercise of the mind, while feeling is a state or condition of the mind. A person may feel well and very happy who has no faith, while the possessor of faith is often called to pass through many dark hours, many trials, and inward sorrow and anguish.

Good and happy feelings may result from outward circumstances, as success in life, the smile of love and friendship, pleasant scenery, the cheerful home circle, congenial pursuits, the smile of fortune, or advancement in fame or learning, or apparent usefulness, and all without a grain of faith.

Faith is an exercise of the renewed mind, and it is called forth by reason of doubt or uncertainty, and appears most beautiful and lovely when exhibited during times of trial.

Thus when Job had lost all earthly treasures at a blow, when in addition to these trials, his body was writhing in agony, and to crown all, God withdrew himself from him, then was the very time for Job to manifest his faith, and so he did: his wife advises him to curse God and die. He answers, Thou speakest as one of the foolish women speakest. What! shall we receive good at the hand of the Lord, and shall we not receive evil?

Here is the difference: Job exercised faith and acted accordingly, even in time of darkness and trial, while his wife was governed by her feelings. She might have been exemplary in prosperity, happy in times of plenty, but not possessing faith, and being under the control of feelings, the trial was too heavy, and she rebelled against God, and counselled her husband to curse God. But Job was controlled by a higher principle. Faith unlocked to him a future reward. By faith he viewed the heavenly inheritance, and grasped for enduring riches; with such a faith what was pain or poverty to him.

As a reward for his faith so tried and tested, Job's prosperity returned. God was pleased with his faith because it stood the test of adversity. God honored Job because he was not under the influence of mere feeling, was not driven about by the winds of adversity and trial, but was governed by the law of God. Having faith he exercised it. When tossed upon the sea of trouble, when in darkness and doubt and uncertainty, God was his rock, his fortress and his tower of strength.

J. CLARKE.

"SPEAK GENTLY TO THE ERRING."

SPEAK gently to the erring—
Ye know not all the power
With which the dark temptation came
In some unguarded hour:
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came
And sadly thus they fell!

Speak gently to the erring—
Oh! do not thou forget,
However darkly stained by sin,
He is thy brother yet.
Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path
Thou hast in weakness trod.

Speak kindly to the erring—
For is it not enough
That innocence and peace are gone,
Without thy censure rough?
It surely is a weary lot
That sin-crushed heart to bear;
And they who share a happier fate
Their chidings well may spare.

Speak kindly to the erring—
Thou yet may'st lead them back,
With holy words, and tones of love,
From misery's thorny track:
Forget not thou hast often sinned,
And sinful yet must be;
Deal kindly with the erring one,
As God hath dealt with thee.

[Frederick George Lee.]

To Our Enemies.

Do you not believe in the necessity of a plan toward God, and faith in our Lord and Saviour Jesus Christ, in order that we may be saved from sin and its awful consequences? We do: and do you hate us for this? Do you believe that without holiness no man can see the Lord? We do: and do you hate us for this? Do you believe it to be right to obey the Lord in all things, and to keep all his commandments? We do: is this one cause of your hatred? If with the assisting grace of God, we try to love him with all our hearts, and love our neighbor as ourselves, knowing that Jesus tells us the truth when he says, (with regard to these principles,) "on these two hang all the law and the prophets," do we act right? and do you hate us for it? The apostle James has told us, that with regard to the law, "if we offend in one point we are guilty of all." Because we dislike to offend our God in this matter, do you hate us? We are confident "that yet a little while, and he that shall come, will come and will not tarry," and we wish to get ready to meet our God in peace; we believe, too, that when he does come, we should be able to say with joy, "Lo this is our God, we have waited for him." Do you hate us on this account? Do you hate us because we believe we are wholly dependant upon him who has said, "I am the resurrection and the life," for immortality beyond the grave? We have been in the world long enough to be heartily sick of its sins and follies, and now we desire a better country, that is, an heavenly; wherefore God is not ashamed to be called our God, for he has prepared for us a city. We believe that before we enter the heavenly city, we must as a church, possess more of the pure and undefiled religion of the gospel than is found in the popular churches. Don't hate us for this! If for these things you hate us, and feel disposed to point at us the finger of scorn, and delight in your position, which is the seat of the scoffer, then scoff on, shut up your churches against those who have the last message of mercy to a dying world—reject and despise God's holy law, trample upon his Sabbaths, in a word, gird on your armor, get ready all your weapons of war, and with the dragon for your leader, with all your might, fight against those who keep the Commandments of God and the Testimony of Jesus, but remember, that if we love the Lord, no weapon formed against us shall prosper. The battle is not against us, but with the Lord of hosts. Can you measure arms with him? On whose side think you, will turn the victory?

Pendleton, Ohio.

W. S. FOOTE.

LETTERS.

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

From Bro. Whitenack.

BRO. SMITH: The *Review* to me is a welcome visitor, as I am alone in my weakness, having to contend with spiritual wickedness in high places. I am surrounded with so-called revivals, and thought fool-

ish and wicked for not joining with them to get my family and friends converted; but by the Grace of God none of these move me from the Third Angel's Message. My sympathy is with the remnant. I do hope to share an interest in their prayers, for the times are perilous, and we are beset on every side to leave the narrow way and walk in the ways of sinners that are breaking God's holy law. They sit in Moses' seat. "Whatsoever they bid you observe that observe and do, but do not ye after their works for they say and do not." All of them, even the Catholics, teach that sin is the transgression of the law; but they break the Sabbath and teach others to do so. I heard one preach last week that told his hearers if they broke God's law ignorantly they were nevertheless guilty, and must suffer its penalty. I rose up to speak in vindication of the law, but he closed his meeting, not giving me the privilege. The Lord pity the blind leaders of the blind, is my prayer. When I think what God has done for me I tremble in view of the responsibility resting upon me. Pray for me.

In hope of eternal life.

J. WHITENACK,

Painted Post, N. Y., March 22d, 1858.

From Bro. Hardesty.

BRO. SMITH: For the first time I would drop a few lines for the *Review*, and for the encouragement of the saints of God. We are getting along here pretty well, about as strong (numerically) as when you last heard from us by other brethren, and I think making some growth in the grace and the knowledge of the present truth.

We have very strong opposition from our enemies, especially among the sects, but the Lord is more than a match for any or all of them, and we, in his strength, may and will overcome, and finally stand on mount Zion with the 144,000, and sing the song of Moses and the Lamb for ever and ever.

It is some five months since I cast in my lot among the Sabbath-keepers of this place, and I have no reason as yet to regret it, but find the present truth like pure gold, the more you rub it, the brighter it shines. I preached among the Methodists some eighteen years, but am very glad my eyes were opened in time to see that I was in Babylon, and hear the cry, "Come out of her my people."

In Ohio, the field is opening for the harvest, but the laborers are few. Let us pray dear brethren, that the Lord may send more laborers into his field. There is much to be done, and perhaps but little time to do it in. We are living in very solemn times, and it behooves us to be up and doing with our might.

E. G. HARDESTY.

P. S. I would just say that I have quit the use of tobacco, after having used it about twenty-five years.

E. G. H.

Gilboa, Ohio, March 19th, 1858.

From Bro. Cady.

BRO. SMITH: In the month of June last, I had the privilege of hearing on the subject of the Third Angel's Message, in connection with the Sabbath, at the tent-meeting held in Mackford, by Brn. Hart, Everts, and Loughborough. When the truth was first presented to my mind, I was enabled to see its force in a measure; but it was not until about three weeks after the meeting closed that the beauty of the present truth shone in upon my mind. I bless the Lord for his mercy in inclining my feet unto his testimonies. I can truly say, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The judgments of the Lord are true, and righteous altogether. Moreover by them is thy servant warned; and in keeping of them there is great reward." I feel like heeding the testimony of the faithful and true Witness, and opening my heart to the blessed Jesus. I want to be clothed with the righteousness of Christ that I may be prepared to enter the glorious kingdom which is soon to come.

There are but three Sabbath-keepers in this place. We do not have any meetings at present, but hope for better times to come. We feel very anxious that some of the lecturing brethren may come to this place and hold meetings with us. There are some who seem to be interested in the truth. May the great Head of the church give us his Spirit to direct us all in the way of duty, and through grace enable us to overcome at last, is my fervent prayer.

Your unworthy brother.

P. H. CADY

Poyssippi, Wis., March 19th, 1858.

From Bro. Edwards.

DEAR BRETHREN AND SISTERS: Being at Gilboa on business when Brn. Holt and Cornell were there

with the tent, I stopped to hear them a little while. When I had heard one discourse I wanted to hear another, and so I stopped and heard two discourses. Then I had to leave for home, but I took the Bible Student's Assistant with me, and went to the Bible alone for the truth. There I found the ten commandments which I had been taught were done away. When I found that the word of God could not be altered or changed, then I saw where I stood. I had, as I thought been traveling the road to heaven for eighteen years in the "Disciple church," with as good a conscience as Paul had when he was going to Damascus to persecute the "Disciple brethren," I thank God that I have seen the light as well as Paul. After I was convinced that it was my duty to keep the Sabbath, I made it known to my church, and they told me that they could not fellowship me if I would violate the first day of the week. Then I thought I had thrown myself out of a home. I wept and mourned, but at last the Lord made me to feel that I had a home in heaven.

O brethren, what a comfort I found in God's word. I now found that there was a work for me to do. I called all my family together one Sabbath morning, and told them that Christ was the head of the church, and man was the head of the family, and I wanted them to obey me. I told them that it was the Sabbath, and they must not do any work in it. They all looked sad, and my wife wept, and thought strange that I had changed my faith. I then commenced to preach to the people, and now through the blessing of God, eight heads of families have received the light, and are now meeting with me on the Sabbath. We are persecuted, but thank the Lord we are willing to bear persecution for Christ's sake.

Since then, in answer to prayer, my wife has been brought to see and obey the truth. Before I received the truth I was taught that the gifts, and even the Holy Ghost ceased with the apostles; but since I have examined the Bible for myself, I find the promise yet remains in the church, and I thank God that I have felt its power and effect. Sometimes I think I will not try to talk the truth to others any more, but the harvest is ripe and laborers few, and I must do what I can. When God's Spirit strives with me, I feel like obeying its directions. May God help me so to do.

Yours in Christ.

S. E. EDWARDS.

Shunk, Ohio March 22nd, 1858.

Extracts from Letters.

BRO. A. PRESTON writes from Ceresco, Mich., March 22nd, 1858: "We are thankful that Brn. Frisbie and Waggoner ever came to this place. The work is still onward. The little church are trying to keep all the Commandments of God and the Faith of Jesus. Last Sabbath we had a blessed meeting. The Spirit of the Lord was present with us, and we had a melting time. There was not a dry eye in the house. The Lord brought in a neighbor and converted her from the error of her ways. She has been made to rejoice in the love of God, and we were made to rejoice with her. The work is still moving. I think that this place is getting ripe for the truth of God."

BRO. I. SANBORN writes from Jefferson Wis., March 16th, 1858: "I have been absent from home twelve days, in which time I spoke eight times to large and attentive congregations at Hoosier Grove. At the last meeting but one, two came out decided to keep the commandments of God. A number of others seem to be convinced of the truth. O that this last message may be made the power of God unto their salvation. From there I went to Spring Grove, and spoke three times to the same congregation that I had three weeks ago. At the last meeting, six arose, one after another and told the people that they had made up their minds to obey the truth if the Lord would help them. A number of others like Felix of old said, 'Go thy way for this time, and when I have a convenient season I will call for thee.' O Lord help them to see that to-day is the day of salvation."

OBITUARY.

FELL asleep in Jesus in Lancaster, Mass., March 9th, 1858, of consumption, sister Jane Beaty, aged 22 years.

Our beloved sister embraced the present truth about six years since, and for a time lived a consistent Christian; but after a while she became lukewarm, and finally so discouraged that she gave up her hope, feeling it was a reproach to the cause to profess what she did not possess, but never losing her regard for the Sabbath of the Lord.

She continued thus until last Fall, when she came

to this place about the time of the conference held here, when she formed the resolution that she would once more strive to live a christian life. The work of repentance was commenced anew. We heard her confessions, saw her tears, and felt the witness of the Spirit that she was owned and blest of God, while we heard her praise him for his long-suffering and tender compassion towards her. Since that time she has been striving to overcome.

She has been a sufferer for years, and had a great dread of death; but as her prospect of eternal life brightened, this was all taken away, so that she entered the valley and shadow of death fearing no evil. The blessed hope sustained her, and she assured us all was well, hoped to sleep but a little while, and then come forth clothed in immortality.

"Sleep, dear sister, kind and tender,
To friendship true;
While with feeling hearts we render
This tribute due."

M. L. P.

SELECTIONS.

(From the SABBATH RECORDER.)

The Present Sabbath Agitation—Plain Talk.

It is known to most of our readers, that there has been for some time past considerable extra exertion to promote and enforce the more general observance of the first day of the week, commonly called Sunday, and by many called the Christian Sabbath. This movement was sustained by a meeting of one hundred clergymen at the Spingler Institute, and has since been followed up by the preaching of one hundred sermons, and by divers meetings, resolutions, publications, &c., in behalf of the measure. These gentlemen, in setting forth and claiming the religious observance of Sunday as part and parcel of the revealed law and requirement of the Bible, either directly or indirectly, or by implication, are guilty of misrepresentation. It is not credible to suppose that these men, so highly educated and extensively read as many of them are, can be so ignorant of the truth on this question. The conclusion can scarcely be resisted, that many of them knowingly acquiesce in the promulgation of a known error.

These men, when the claims of the Bible Sabbath, the seventh day of the week, are urged upon their attention, dispose of them rather unceremoniously by calling the seventh day the *Jewish Sabbath*.

The seventh day of the week is the Jewish Sabbath just as much as, and no more than, the Bible account of the creation is a Jewish record—as the books of Moses are Jewish books. 'Tis the Jewish Sabbath just as much as, and no more than—Moses, Joshua and Samuel were Jewish prophets and lawgivers—as David was the Jewish Psalmist—as Isaiah, Jeremiah and the other ancient prophets were Jewish prophets—as Jesus Christ was the Jewish Saviour, and the twelve apostles were Jewish apostles. In short, the seventh day of the week is the Jewish Sabbath just as much as the Scriptures of the Old and New Testament are the Jewish Bible, or as Jehovah or the God revealed in the Bible is the Jewish God. The seventh-day Sabbath is part and parcel of the Bible. Its institution, observance, perpetuation and handing down to the present time is a memorial and monument of the creation and giving of the divine law, which the whole Christian world should tenaciously hold on to as a most precious testimony to the reality of the divine record. The strong tendency of the times is for all these things to loose their hold upon the memory and consideration of the world, and to be merged, obscured and forgotten in the general inundation of material progress, prosperity and change. Let Christians beware that they do not aid this materialistic and atheistic tendency. Sunday observance, on the other hand, is a memorial or monument of the ancient heathen or pagan worship of the sun. It prevailed long before the Christian era. It was brought into the Christian church by the pagan converts. There is not a scrap of a text in the Bible to point out or support it as a Christian Sabbath. Some twenty-five or thirty years since, there was an effort similar to the present to promote and enforce the observance of Sunday. At that time there was a reward offered through the New York papers of five hundred dollars for a single precept in the Bible in favor of the observance of the first day of the week as a Sabbath—five hundred dollars for a single instance where Christ or the apostles called the first day of the week a Sabbath, and five hundred dollars for a single example of their ever having observed the first day of the week as a Sabbath. No one ever came forward to claim the reward, and the agitation in favor of Sunday observance was soon after in a great measure discontinued.

Follow after holiness, it will repay your pursuit.

Wide Relations of the Sabbath.

In an admirable discourse by President Hopkins, on "The Importance of the Sabbath to the purity and perpetuity of free institutions," he says:

"The Sabbath is not, as many seem to suppose, an institution slightly connected with the other arrangements of God. It may seem so at first, but trace its connections and you will find it inseparably blending with all the arrangements of God for the elevation and well-being of man. Its law of rest is enstamped even upon the physical organization of all beings capable of labor, whether of body or of mind, and in its simplicity and variety of adaptation, like the air, the light, and the water, it bears the evident impress of the hand of God. How simple, and yet, while it meets the wants of the exhausted animal, how evidently was it 'made for man' in all conditions and in all his relations.

"How perfectly is it adapted to the laboring man in his toil, to the young man in his temptations, to the business man in his perplexities, to the scholar in his exhausting process of thought, and to the statesman as bearing the burdens of public life! How is it adapted to families, consecrating home, and giving opportunity for family instruction; how to communities, as the individuals composing them are related at once to each other and to God, and as needing opportunity both for private and public devotion! How does it blend the social and religious nature of man and fit him for a social heaven! How is it related to the Bible, as a book requiring study, and time to study! How does it connect man with the past, by constantly reminding him of that great event which it commemorates; how with the future, by its glimpses and foretastes of that heaven which it typifies! Kept as God commanded, it would improve the individual man, physically, intellectually, morally. In his social relations, it would secure purity and harmony; in his civil relations, security and freedom. It would unite man, and all men to God. Surely, whatever he may intend, he who fights against the Sabbath, fights against the best interests of his race, and against God himself."

The Slandered.

A venerable old man says, "Let the slanderer take comfort—it is only at fruit-trees that thieves throw stones."

The old man was right. Who ever saw thieves throw stones at the birch, maple, or elm tree? The more fruit the tree bears, and the richer it is, the more it is likely to attract the attention of the thief.

No man that tries to do his duty to his fellows, and endeavors to live to bear the fruits of true religion in his daily conduct, can for a moment suppose that he will pass along through life without being slandered more or less. Such a man will of necessity have some enemies; and these enemies will try in every way to injure him, and, among others, they will not be slow in stirring up the polluted waters of defamation and slander.

A man who has no enemies is merely a milk-and-water nothing. We would not give three figs for such a man.

He who is anything, who makes a mark in the world, who does good, will have enemies; and, if he have them, he will be sure to be slandered.

What is Said of Us.

THE *London Freeman*, the able organ of the English Baptists, in summing up the events of the past year has the following severe remarks on republican America. Who will say they are not true?

"The election of Mr. Buchanan was a great triumph of the worst of causes; of slavery and slaveholders over Christianity and Christian churches; and it was gained by the defection of the great Quaker State, Pennsylvania, from the principles of its founder! America is the most degraded, at present, morally and religiously, of all free and Protestant countries. It is the reproach of Evangelical Christendom. Her slaveholders defy both God and man, and the freemen of the free States sacrifice their own political freedom and the personal rights of the negro, to a low and noisy political party! The United States are to us a greater grief than Heathendom and Popery, for the names of Christianity and Protestantism, of civil and religious liberty, are blasphemed through them. Oh, that the free States may burst their fetters, get rid of the accursed thing, and join the mother country in heading the march of christianity and civilization!"—*Sel.*

PACKING THOUGHT—"Do not assume that, because you have something important to communicate, it is necessary to write a long article. A tremendous

thought may be packed into a small compass—made as solid as a cannon ball, and, like that projectile, cut down all before it. Short articles are generally more effective, find more readers, and are more widely copied than long ones. *Pack your thoughts close together*, and though your article may be brief, it will have weight, and be more likely to make an impression.

"Ye who write for this busy age," says a late writer, "speak quick; use short sentences, never stop the reader with a long ambiguous word, but let the stream of thought flow right on, and men will drink it like water."—*Sel.*

Love to Christ

Not only the flowers unfold their petals to receive the light—the heart of man also has a power of expansion. It is love which opens it and expands it, so that the rays of the spiritual sun may penetrate and illumine it. The christian, in the work of self-examination, need not direct his attention to many points; it is included in the daily question—How is it with my love to Christ? That love to him is of great importance, we must confess, since he, in truth, requires of us an affection for his own person, such as no one else ever claimed. O thou must be more than father and mother, than brother and sister, else how couldst thou, the lowliest among the children of men, lay claim to such superabundant love? Since I have believed in thy word, all my desire has been to love thee. I will not cease to love thee, until thou art dearer to me than father, mother, and brother! If they deny thee, if they revile thee—what is so dreadful as to see one's father and mother reviled at our side—but more than when they reproach father and mother, shall thy reproaches, thy wrongs go to my heart.—*Tholuck.*

Precious Promises.

THERE is not a promise more true, or more encouraging to the christian, than that proclaimed by Paul to the church at Rome—"All things work together for good to them that love God." Not a single event, whether apparently propitious or adverse—no calamity, no sickness, no affliction, but shall work—and they shall all work together—for the good of that man or woman who loves God.

It is true that the afflictions and trials of the righteous are often many and grievous, while with the ungodly it is not so; they seem not in trouble like other men; but beneath the surface, beyond the reach of our vision, God assures us there is a secret history being written—angels are the historians, and in the archives of heaven are the histories. Both for a season may be tossed upon the billows of life's troubled ocean; but let each cast out his fathom-line, and the one shall soon make his sounding, while the other shall lengthen and lengthen and lengthen, finding no resting-place.

If prosperity were the test of God's love, and happiness in this world the only good, Paul's language would be inexplicable. Abraham, who is the type of every christian, being called, went out, not knowing whither he went, wandering in a strange country; but his faith taught him to look for "a city which hath foundations, whose builder and maker is God."

If God sometimes surrounds his child with darkness, it is not all dark about him. In, through the gold-fringed clouds, there comes a gleam of sunlight that sends more joy to the heart than floods of sunshine, for it is the Shekinah of God's presence, and the token of his unforgetful love. Though sometimes he may be led to say, "All these things are against me—there is no sorrow like unto my sorrow." God may take away his little "Agnes," whose baby-life had interwoven itself into the very fibres of his own being—in an hour his heart and home may be made desolate; yet when the night of sorrow has passed away, and the bitterness of grief subsided, he shall bless God for the golden chain that binds his soul to heaven. Adversity, like a strong man armed, may to-day strip him of his earthly ail; yet he will say, "The Lord lent it to me for a while, and now he has taken it to lend to another." Sickness may overtake him on his journey toward the celestial city, his eye become dimmed, his form bent, and his once stalwart frame tremble for very feebleness; yet the patient sufferer shall look up in the face of his Father and exclaim, "all things shall work together for good to them that love God." Paul closes up this whole matter, when exultingly he exclaims, "but we glory in tribulations also," knowing that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."—*Moore's Rural New Yorker.*

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. APR. 9, 1858.

Meetings in Oakland Co., Mich.

COMMENCED according to appointment on the 13th inst. in Shelby. A goodly number of the brethren from the surrounding region came together on the Sabbath, many of whom we had never seen before. We had much freedom in proclaiming the present truth to them, and hope it will not soon be out of mind. Bro. Cornell could not meet with us as we expected. He and Bro. Lawrence were protracting their meeting at Tyrone, and did not arrive until we had closed our labors.

We held three meetings on First-day and evening, in the Baptist meeting-house at Stony Creek. Among others, a Baptist minister of the place attended and became much interested in our position, and at our last meeting in Shelby on Monday evening he declared himself fully in the belief of the Sabbath of the Lord, and all the message as far as he understood it. Another person also became much interested. At the close of our meetings three were baptized. Bro. Cornell and Lawrence designed holding meetings in the vicinity over another Sabbath. JOSEPH BATES.

Ogdenburgh, N. Y., March 19th, 1858.

"Render therefore to all, their dues." ROM. XIII. 7.

During the past three or four years, in several instances, brethren have taken books from the messengers, promising to pay them in a short time, and they have heard nothing from them since. If they have forgotten it, we trust that this friendly hint, together with the reproving Spirit, may bring it to their remembrance. We would assure you dear friends, these debts are not forgiven, and will not be, until at least you manifest feeling enough in regard to it to write to us, or in some way inform us why you do not cancel so sacred an obligation. We must make our returns to the publishing office. Their repeated calls, together with the continual wants of our families, have hitherto rendered it impossible to forget these little dues.

Messengers must sacrifice their worldly interests, and wear out their very lives in ministering in spiritual things, and it is all right; we complain not; and if necessary, minister also in carnal things, even to those who are less needy than ourselves, but it would at least be some relief to hear from them. M. E. CORNELL.

From Bro. Lawrence.

BRO. SMITH: I have lately returned from a two weeks tour, mostly in Essex Co. The tears and expressions of several, evinced increasing interest in that region. I still think the truth will reach hearts in that section. In Keene, over one hundred came out for the first time to hear on the present truth, and were like the "Bereans" of old, bought books, and voted in favor of further effort. Such a "hedge" is not always found even in hill countries. I hope soon to visit that region again in company with others. My observation and experience this Winter in four counties, has confirmed me in the conviction, that more can now be done in new fields with publications, than we as a people are doing. I would like to express my conviction also, that we are now near the point, where those unwilling to suffer with the remnant, will be left to go back and be excused, if they desire it, just as many were in the two first invitations. Luke xiv. 17-24. There are a few in nearly all the churches I visited this Winter, who for months have been unwilling to help themselves in God's revealed way, and the faith and labor of the more active portion of the church in their behalf seems to be nearly over. I can but endorse as my own view, under such circumstances, the remark of Bro. A. S. Hutchins, in *Review*, No. 16. "Lord spare thy people is my prayer."

In hope, H. W. LAWRENCE.
W. Bangor, N. Y., March 8th, 1858.

Tenth Anniversary of Spiritualism.

Mr J. B. Chandler, of Concord, N. H., suggests the propriety of an appropriate observance of the thirty-first day of the present month, (March) as the "tenth anniversary of successful scientific intercourse between the inhabitants of our world and those of the spirit-realm. It will be recalled that it was on the night of the 31st of March, 1848, that the discovery was first made by the Fox family at Hydesville, N. Y., that the mysterious noises which had for some time disturbed them were produced by an intelligent cause, and could be made the medium of communication—from which, as a starting point, the whole Spiritualistic movement has proceeded. If Spiritualists desire to fix upon any commemorative occasion of the kind, this surely is an appropriate one; and we have no doubt it will be widely and joyfully observed to the future.—*Spiritual Age*.

We are about publishing a Supplement to our Hymn Book. Those who have good hymns and choice music which they wish inserted will do well to send immediately.

The third edition of the Bible Student's Assistant is exhausted, and we shall publish the fourth soon.

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, }

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 PIERCE,
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. A. Laoghead. Your money was entered on book. We receipt in this number.

E. Scarborough. We will send A. Worster's paper as you suggest. His credit will therefore reach to Vol. XIII, 18, which we so mark on book.

Chas. W. Nelson. The first number we sent you was 25, Vol. X.

W. E. Landon. We do not know why you have not received the *INSTRUCTOR*, as it has been regularly mailed to you, as far as our knowledge extends. We send again the back Nos. and hope they will come to hand.

J. Kellogg. Your paper has been sent to Lemont; we now change to Wright, Ottawa Co.

Mrs. H. Smiley. The letter was received, and the money receipted in the March No. The books we send again, together with the missing Nos. of the *Review* and *Instructor*.

M. Willey. The money was received and entered on book, but accidentally omitted in paper. We receipt in this number.

H. Barr. We find no trace of your letter, and think we have not received it.

BOOKS SENT SINCE MARCH 7th, 1858. E. Risdon, Iowa. S. Everatt, Iowa. C. S. Glover, Mich. Wm. Wise, Wis. A. J. Richmond, Mich. J. Spaulding, Vt. J. B. McGibbeney, N. Y. S. C. Perry, Mich. Wm. P. Rathbun, Wis. I. N. Pike, Vt. H. W. Lawrence, N. Y. M. Hull, Iowa. B. Landon, Mich. M. J. Owen, Mich. Wm. Chapman, Ills. D. Pratt, Ills. Jas. Harvey, Ind. M. S. Kellogg, Mich. W. Morse, M. T. Wm. James, Ohio. Jno. A. Myers, Ohio. M. J. Bartholf, Wis. C. H. Tubbs, Wis. J. L. Locke, Ind. C. Moore, Mich. W. E. Landon, Ct. A. Caldwell, Iowa. M. S. Kellogg, Mich. Jno. Walker, Mo. J. A. Wilcox, N. Y. I. Sanborn, (by express) Munroe, Wis.

Receipts.

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

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C. H. Tubbs 2.00, xiv.1. S. Rogers 0.50, x.14. J. A. Laughhead 1.00, xii.1. C. N. Russell 5.00, xiv.20. Chas. W. Nelson 1.00, xiii.24. M. Farmer 1.00, xii.21. I. S. raw 1.00, xii.21. L. D. Newton 1.00, xii.21. L. C. Waller 1.00, xii.21. P. Daily 1.00, xii.21. J. G. Wood 1.00, xii.21. G. W. Davis 1.00, xi.1. L. M. Locke, and C. C. Bodley 0.25, each (for M. Gilbert) 0.50, xii.21. C. Barker 1.00, xiii.8. W. E. Landon 1.00, xii.1. Jas. Cornell 1.00, xii.1. C. Weed 1.00, xi.1. A. Smith 1.00, xii.1. Mrs. H. Smiley 1.00, xiii.1. I. C. Snow 2.00, xiii.1. J. Breed 1.00, xii.1. D. Ford 2.00, xiv.1. N. Wells 1.00, cii.2. L. R. Willey 2.00, xiv.1. Geo. Cobb 2.00, xiii.1. R. G. Curtis 2.00, xiii.1. S. Howland 1.00, xiii.1. H. Main 2.00, xiii.1. D. Stammach 4.50, xv.1. P. Gay 2.00, xiv.1. I. C. Vaughan 2.00, xii.14. A. F. Fowler 1.00, x.19. M. A. Walters 2.00, xiv.14. J. L. Sam 1.50, xi.1.

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