

# Advent Review,

## AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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### THE REVIEW AND HERALD

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#### ANGELIC GUARDS.

*Fear not; for they that be with us are more than they that  
be with them.* 2 Kings, vi, 8-23.

The Syrian host at midnight hour  
Came softly o'er the field,  
And round the city placed their power,  
Of chariot, horse and shield;  
And silently the cohort waits,  
Till morning dawns, before the gates.

And why has Syria's monarch sent  
His chosen army down,  
At midnight hour to spread the tent  
Before a peaceful town?  
That martial host their way have trod,  
To bind in chains one man of God.

A wall of spears, in thick array,  
Around the town arose;  
The citizens unguarded lay,  
In innocent repose,  
Nor knew till morn dispelled the gloom  
And shone on helm, and shield and plume.

Myriads of lances in that hour,  
Gleamed in the prophet's eye;  
That eye beheld a greater power,  
An army in the sky.  
Elisha stood the approaching shock,  
Firm and unmoved as Zion's Rock.

Not so that morn the youthful saint,  
That stood before the seer;  
His faith was weak, his heart was faint,  
His soul was filled with fear;  
"O, who, my master, can withstand  
The might of this surrounding band!"

"To us a stronger power is given  
Than Syria's monarch boasts;  
Our troop is marshaled in the heaven,  
Our head the Lord of hosts.  
Unseal, O God, the servant's eye,  
To see our heavenly panoply."

Chariots and horses rushing came,  
And filled the mountain's brow.  
The youth beheld the host of flame,  
And trusts and triumphs now;  
"O, who may brave Jehovah's ire,  
Who comes with horse and wheels of fire!"

The Syrian spears, like forest wood,  
The prophet of the Lord  
Incluse. Serene Elisha stood,  
And conquered with a word;  
"With darkness, Lord, the people smite;"  
And all that host were lost in night.

He led them like a feeble flock,  
Within Samaria's walls;  
And there to Israel's God and Rock,  
Again the prophet calls;  
"Unseal their eyes;" and all that band  
Beheld their power in Israel's hand.

Dismissed in peace, the Syrian king  
Laid spear and helmet down,  
And owned that 'neath Jehovah's wing  
Was sheltered Israel's crown;  
And knew that horse, and shield, and sword,  
Were things of nought before the Lord.

The hosts of earth, the gates of hell,  
Mount Zion's peace oppose;  
Celestial armies, marshaled well,  
The church of God incluse;  
And earth and hell are feeble things,  
In presence of the King of kings.

[Chris. Intl.]

#### Outward Influence, and Inward Desire.

*Outward Influence.* Where are you going?

*Inward Desire.* I'm going home.

O. I. What home, and where?

I. D. To the holy city in the heavens.

O. I. Are you not fanciful?

I. D. Not in the least. In my Father's house  
are many mansions.

O. I. But look around upon the fields and for-  
ests, the hills and valleys, the towns and cities, and  
villages, pleasant cottages, rural scenes, orchards  
and gardens, and stores of produce.

I. D. I see them all. They are light as air com-  
pared with the city in the skies. Thither I tend.

O. I. But here are homes, look how neat.

I. D. No matter; I'm going home. These homes  
you speak of are full of sorrow, mine is free from  
pain, from tears. O, I'll go home.

O. I. But you will come to poverty in this way.

I. D. I cannot be poor with such an inheritance  
in the skies, such a Father.

O. I. Home? How do you know it is your  
home?

I. D. I see it by faith; I travel to it; I long for  
it; I cannot doubt it; God is my Father; I'm a  
fellow heir with Christ. O, I must go home.

O. I. You will be a stranger there.

I. D. O no, for Christ is my friend. He will be-  
friend me there, he will wipe away my tears, he will  
make me feel at home there. I must go.

O. I. But you will not be of any consequence  
there, you will not be noticed among so many.

I. D. Yes, Christ cares for the sparrows, and will  
care for me. There is no depressing caste there, no  
pride. Christ is not proud, there at home.

O. I. But the distance is great, and the dangers  
many; you may fail after all, and lose your labor.

I. D. If I fail it will be in a good cause. I can-  
not despair, I will hope on, travel on towards my  
home. To him that knocketh it shall be opened.

O. I. Well, at any rate, don't say so much about it.  
What will the world think? I should be ashamed.

I. D. Christ will be ashamed of me if I am  
ashamed of him; and how can I be ashamed of  
Christ, and his home in the skies, all glorious like  
the sun? Are you ashamed of noon? Do you  
blush when the day dawns? Away with false shame!  
Be ashamed of sin! No! nothing shall stay me  
from going home.

O. I. But then they will be strangers to you  
there.

I. D. O no, no. There will be the prophets and  
apostles, the saints and martyrs, from Abel down to  
the end; and the lovely Saviour will be there to  
introduce me, if necessary; but we shall know as  
we are known. There are no formal, unmeaning-  
rites in the city, my home. O Saviour, admit me  
to that glorious home. Do not disappoint me.

O. I. See now, your faith is not very strong after  
all; you have doubts. What is the use of going  
on?

I. D. He that putteth his hand to the plough and  
looketh back, is not fit for the kingdom of heaven.  
I must persevere, must endure to the end. O I  
must go home, must conquer or die.

O. I. See your neighbors laying up wealth for  
old age, while you trifle away your time and mon-  
ey for religious objects, for something out of sight.

I. D. Not out of sight. O, no. Faith grasps it  
all; reaches forward to my home in the skies. Do  
not trouble me. Begone, trifler. Thy company is  
unprofitable. Thy influence only impedes my pro-  
gress. I am bound for the city, my home.

J. CLARKE.

#### "Blessed is he that waiteth"

And cometh to the thousand three hundred and  
five and thirty days." Dan. xii, 12.

"Blessed is he that waiteth." Why? Because  
of the light, and truth, and grace then made mani-  
fest: because of the unsealing of the books of  
prophecy, so long hidden to the eye of faith, and  
the light thus thrown around the sacred text, caus-  
ing the book to shine forth in divine splendor: be-  
cause then the course of events would unravel the  
hidden meaning, until it should shine forth so clear-  
ly, that he who runs may read. Blessed, because  
then in the time of the end, a people should arise  
to honor God's holy word, by strict conformity to  
the law of God, and the faith of Jesus: a people  
fearing God and eschewing evil, holding not only  
the form but the power of godliness.

Oh blessed day! Oh day of awful import!  
grand and fearful day! The day of the Lord at  
hand! Almost we hear the rolling of his chariot  
wheels. Get ready! get ready! get ready! ye  
guests invited to the marriage supper. You have  
waited and come to the thousand three hundred  
and five and thirty days. You have come to the  
time of the end. Blessed are ye, thrice blessed if  
ye have on the wedding garment. Oh listen to  
the echo from eternity: *Get ready!!!*

Blessed, why? Because of the blessings, the gifts  
then to be restored to the church, the latter rain.  
Then shall the church shine forth as the sun, being  
divorced from earth and earthly things, separate  
from the world, a pure and holy people.

Blessed, because at that period the call would go  
forth to the people of God to come out of Babylon,  
from their long captivity and iron bondage to  
despotic and blasphemous Rome. Then their bond-  
age ends: the time appointed for their captivity  
wholly expires and they are free: free from the  
galling yoke of the oppressor. Blessed freedom.

Blessed day! No more shall the enemy triumph:  
no more shall the dying groan of the faithful mar-  
tyr be heard waited upon the winds: no more shall  
Satan wage successful war upon the saints: no  
more shall they groan long years in damp dungeons  
and gloomy cells; no more expire upon the rack or  
in the flames. No, no, victory will now be their  
cry, even though keen trials may overtake them,  
and fierce threats may fall from enemies' lips, and  
dangers may impend; and victory will crown their  
struggle, for the word of the Lord is sure.

"Blessed is he that waiteth:" because no enemy  
shall triumph over them any more. No, Satan's  
last effort shall not prosper. Victory, victory over  
the beast and over his image: this shall be their  
song. No fears shall move them, no trials overthrow  
them, for strong is the Lord who has redeemed  
them. They shall stand upon the sea of glass,  
having harps in their hands.

"Blessed is he that waiteth:" because they shall  
be alive and remain at the coming of the Lord:  
they will rise to meet the Lord, be changed in a  
moment, in the twinkling of an eye: no death, no

worm shall feast upon them, for they shall be as Elijah, as Enoch, translated from the earth. Death, the monster, shall be disappointed of his accustomed prey.

Who then will stay in Babylon, the city of confusion, where God's law is ignored, his name blasphemed, where his saints have suffered persecution, and his Sabbath been trampled under foot, where the cry is "Depart from us for we desire not the knowledge of thy law: where the precept of men is put above the word of God? Come out of her ye saints, ye people of God, for Babylon is fallen never to rise again.

In vain her painted walls: within is pollution. Come out of her, people of God, lest ye be partakers of her plagues. Flee, flee from the city of confusion. JOSEPH CLARKE.

SELECTIONS.

DUTY TO OBEY ONLY RIGHTEOUS LAWS.

Disobedience to the laws of men, becomes duty when they require anything contrary to the Laws of God.

BIBLE TESTIMONY.

"We ought to obey God rather than men." Acts v. 29; Ex. i, 15-10; 1 Sam. xiv, 44, 45; xvii, 17; Esth. iii 1-3; v, 9; Dan. iii, 15-18; vi, 7-10; Acts iv, 18-20. Obedience to civil rulers in such cases is sinful. Proof. 2 Kings xvii, 7, 8, 19; 1 Kings xii, 28-30.

TESTIMONY OF MEN.

MILTON SAYS:

"Since, therefore the law is chiefly right reason if we are bound to obey a magistrate as a minister of God, by the very same reason and the very same law, we ought to resist a tyrant, and minister of the Devil."

BLACKSTONE SAYS:

"If any human law shall allow or require to commit crime, we are bound to transgress that human law, or else we must offend both the natural and divine."

COKE SAYS:

"What the Parliament doth shall be holden for naught, whenever it shall enact that which is contrary to the rights of nature."

LUTHER SAYS:

"Unjust violence is, by no means the ordinance of God, and therefore can bind no one in conscience and right, to obey, whether the command comes from Pope, Emperor, king or master."

HAMPDEN SAYS:

"The essence of all law is justice. What is not justice is not law; and what is not law, ought not to be obeyed."

CICERO SAYS:

"Those who have made pernicious and unjust decrees, have made anything rather than laws."

When the Waldenses were commanded to obey the church of Rome, they replied that:

"In what regarded their religious worship they could obey no commands which interfered with the Laws of God."

The Congressional Committee of 1830 Report:

"The framers of the constitution recognized the eternal principle, that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth: we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate."

The Constitution of Pennsylvania is equally explicit it says:

"No human authority can, in any case whatever, control or interfere with the rights of conscience."

LORENZO DOW SAYS:

"Human governments, have no right to interfere by assuming a power to tolerate man to pay his devotion to his God. For before any human government existed in the world, there was a compact between man and his Maker, which cannot be altered

by any human laws. Therefore, all laws ought to be made in conformity to this preëxisting compact; otherwise they do mischief by making encroachments upon the rights of conscience, and cause confusion in society by creating broils and animosities, consequently all denominations of religion should be protected in the peaceable enjoyment of their rights. And universal rights of conscience ought to be established in every land, agreeable to the Creator's Law, primarily established by Him. Moral duties are the result of 'moral Law,' which is the divine prerogative alone; and man hath no right to invade the moral duty of another, for this is the right of the divine government. No man, therefore nor set of men, have a right to infringe upon or bind the conscience of another."—Dow's Journal, pp. 423, 467.

DR. ADAM CLARKE SAYS:

"Render to Cæsar the things which are Cæsar's is a maxim of Jesus Christ; but when Cæsar arrogates to himself the things that are the Lord's, then, and in such cases, his authority is to be resisted."—Comment on Dan. iii, 17.

IS THE SOUL IMMORTAL?

BIBLE TESTIMONY.

"The blessed and only Potentate, the King of kings, and Lord of Lords; who ONLY HATH IMMORTALITY." 1 Tim. iv, 16.

"To them who by patient continuance in well-doing, SEEK for glory, honor and IMMORTALITY." Rom. ii, 7.

"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.

The soul can be cut off, die and go into the grave; hence it CANNOT BE IMMORTAL. Proof. Gen. xii, 12, 13; xvii, 14; Num. xv, 30, 31; Josh. x, 28-31; xi, 11; Job vii, 15; xxxiii, 18-22, 28, 30; Ps. vii, 1, 2; xxx, 3; xxxiii, 19; xlix, 12-15; lxxviii, 50; lxxxix, 48; cxvi, 8; cxix, 25; Isa. x, 17, 18; Jer. xviii, 20; Eze. xiii, 19; xviii, 4, 20, 27; Rev. xvi, 3.

From the Review & Herald we take the following:

"The word 'soul,' or rather the Hebrew and Greek from which it is translated, occurs in the word of God eight hundred and seventy-three times—seven hundred and sixty-eight times in the Old Testament, and one hundred and five times in the New. Also the word rendered 'spirit,' occurs in both Testaments eight hundred and twenty-seven times—four hundred and forty-two in the Old Testament, and three hundred and eighty-five in the New. Their aggregate use is seventeen hundred times. But notwithstanding the Bible speaks to us eight hundred and seventy-three times of the soul, it never once calls it an 'immortal soul,' and though it tells us eight hundred and twenty-seven times of the spirit, it never once tells us of a 'deathless spirit.'"

TESTIMONY OF THE APOCRYPHIA.

"Now therefore, why inquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?" 2 Esdras vii, 15.

"For God created man to be immortal, and made him to be an image of his own eternity; nevertheless through envy of the devil came death into the world; and they that do hold of his side do find it." Wisdom of Solomon ii, 23.

"Who shall praise the most high in the grave, instead of them that live and give thanks? Thanksgiving perisheth from the dead, as from one that is not; the living and sound in heart shall praise the Lord. For all things cannot be in men, because the son of man is not immortal." Ecclesiasticus xvii, 27-30.

TESTIMONY OF MEN.

The following extracts are made from what are supposed to be the only genuine writings of those termed "Apostolic Fathers."

CLEMENT, A. D. 96. "But what can mortal man do? Or what strength is there in him that is made out of dust?" Ep. chap. xvii.

IGNATIUS, A. D. 107. "Breaking one and the same bread, which is the medicine of immortality; our antidote that we should not die, but live

forever in Christ Jesus." Ep. to Ephesians, chap. iv.

POLYCARP, A. D. 108. "I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs, and in the cup of Christ, unto the resurrection of eternal life, both of soul and body," &c. See Eusebius' History.

IRENÆUS. "Life is not from ourselves, nor from our nature, but it is given or bestowed according to the grace of God; and therefore he who preserves this gift of life, and returns thanks to him who bestows it, he shall receive length of days forever and ever. But he who rejects it, and proves unthankful to his Maker for creating him, and will not know him who bestows it, he deprives himself of the gift of duration to all eternity."

JESUS MARTIR, who was born A. D. 89, and suffered death for Christ A. D. 163, says:

"Should you happen upon some who are called Christians indeed, and yet are far from holding these sentiments, but even dare to assail the God of Abraham, Isaac and Jacob with blasphemy, and say, THERE IS NO RESURRECTION OF THE DEAD; BUT INSTANTLY WHEN THEY DIE, ARE RECEIVED UP INTO HEAVEN. DO NOT COUNT THESE AMONG CHRISTIANS.

EUSEBIUS, in his Ecclesiastical History, speaks of a class of people existing in the third century, in Arabia, that denied the natural immortality of the soul."

"These," writes Eusebius, "asserted that the human soul as long as the present state of the world existed, perished at death, and died with the body, but that it would be raised again with the body at the time of the resurrection."

WILLIAM TYNDALE, the translator, writing to More, says:

"In putting departed souls in heaven, hell and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers denying that, did put that the souls did ever live. And the Pope joineith the spiritual doctrine of Christ, and the fleshly doctrine of philosophers, together—things so contrary that they cannot agree. . . . And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the scriptures to establish it. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Sir THOMAS MORE asked:

"What shall he care, how long he live in sin that believeth Luther, that he shall after this life feel neither good nor evil in body nor soul, until the day of doom?"

To which TYNDALE replied:

"Christ and his apostles taught no other, but warned to look for Christ's coming again every hour, which coming again, because ye believe will never be, therefore have ye feigned that other merchandize."

PRIDEAUX states that Pythagoras went from Egypt to Babylon, where he remained twelve years, and learned many important things. Of his return Prideaux says:

"But the most important doctrine which he brought home from thence, was that of 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 Zoroastres; for, as I have before shewn, it was his doctrine, and he is the ancientest of any whom we have upon record of all the heathen nations that taught it." Prideaux's Connection, Vol. i, p. 205.

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."

MILMAN SAYS:

"Even the religious Pausanias speaks of the im-

mortality of the soul as a foreign doctrine, introduced by the Chaldeans and the Magi, and embraced by some of the Greeks, particularly by Plato," and adds that Pliny in his Natural History "devotes a separate chapter to a contemptuous exposure of the idle notion of the *immortality of the soul*, as a vision of human pride, &c." History of Christianity, p. 34.

NEANDER says:

"We must however, still mention that among Christians in Arabia at that time, a party had caused a controversy, by maintaining that the souls died with the body, and that they would be raised again only at the general resurrection, at the same time with the bodies. It was an old Jewish notion that *immortality was not founded upon the nature of the soul*, but a peculiar gift of Divine grace: a representation which had been transferred from Judaism to Christianity, traces of which we find in the theory of the Gnostics about the nature of the Psychich, in the doctrine of the Clementine, and in the opinions of Justin and Tatian. Perhaps also in this district the position of which placed it in close connection with Jews, it was no *new doctrine*, but the *predominant one from ancient times*; and perhaps the influence of Origen (in whose system the doctrine of the immortality of the soul necessarily obtained a place) *first effected the change*, that this latter should obtain universal acceptance among the church teachers of that district; and that the small party, which still maintained the old opinion, should appear heretical, although the predominant opinion had previously really pronounced itself against it, [the new opinion.] Hence we may understand how the convocation of a Great Synod was considered necessary in order to allay these controversies. When they were unable to agree, Origen was invited by the Synod, and his influence prevailed upon the opposers of the doctrine of the natural immortality of the soul, to acknowledge their error, and renounce it." Neander's Hist. p. 444.

Bishop LAW, speaking of Cicero, says:

"Notwithstanding all the fine things which he had said about the immortality of the soul, or, which to him amounted to the same thing, a future state, in which point he seemed the most sanguine and positive, yet in his epistles, where he speaks his real thoughts, we find him giving it all up." &c.

Dr. GOOD says:

"If we turn from Persia, Egypt and Hindoostan, to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindoostan, derived its first polite literature, we shall find the entire subject" (of the immortality of the soul,) "left in as blank and barren a silence, as the deserts by which they are surrounded; or if touched upon, only touched upon, to betray doubt, and sometimes disbelief.

"The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; but THE FUTURE EXISTENCE IT ALLUDS TO, IS THAT OF A RESURRECTION OF THE BODY, AND NOT OF A SURVIVAL OF THE SOUL AFTER THE BODY'S DISSOLUTION!"

LELAND says:

"What that great man Cicero says of the philosophers of his time is remarkable. In that celebrated treatise where he sets himself to prove the immortality of the soul, he represents the *contrary as the prevailing opinion*; that there were crowds of opponents not the Epicureans only, but, which he could not account for, those that were the *most learned persons had that doctrine in contempt.*"

Patrick Henry.

It appears, that soon after Henry's noted case of "Tobacco and Preserves," as it was sometimes called, he heard of a case of oppression for conscience sake. The English church having been established by law in Virginia, became, as all such establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this

system of conversion, three Baptist clergymen had been indicted at Fredericksburg, for preaching the gospel of the Son of God contrary to the statute. Henry, hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all present save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar until the reading was finished, and the king's attorney concluded some remarks in the defence of the prosecution, when he arose, reached out his hand for the paper, and without more ceremony, proceeded with the following speech:

"May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for misdemeanor are charged with—what?" and, continuing in a slow, solemn, heavy tone, "preaching the gospel of God! Pausing amidst the profound silence and breathless astonishment, he slowly waved the paper three times around his head, lifting his hands and eyes to heaven, with a peculiar and impressive energy, he exclaimed, "Great God!" The exclamation—the burst of feeling from the audience—were all overpowering. Mr. Henry resumed:

"May it please your worships: in a day like this—when truth is about to burst her fetters—when mankind are about to be aroused to claim their natural and inalienable rights—when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, are about to be dissolved—at such a period, when liberty—liberty of conscience—is about to awake from her slumberings, and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners, and resumed: If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God!" Another long pause, while he again waved the indictment around his head; while a deeper impression was made on the auditory. Resuming his speech: May it please your worships: there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand—becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity, for settlements in these American wilds—for liberty—for civil and religious liberty—for liberty of conscience to worship their Creator according to their own conceptions of heaven's revealed will—from the moment they placed their feet upon the American continent, and, in the deeply imbedded forests, sought an asylum from persecution and tyranny—from that moment despotism was crushed—the fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain were all their sufferings to subjugate this New World, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men to be tried? This paper says, for preaching the gospel of the Saviour to Adam's fallen race. And in tones of thunder he exclaimed: What law have they violated? While the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and

ghastly, and he appeared unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration, 'Sheriff, discharge those men.'

The Bible.

A NATION would, indeed, be truly blessed, if it were governed by no other laws than those of this blessed book. It is so complete a system that nothing can be added to it, or taken from it; it contains everything needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to the senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table—tells him how to rule, and how to manage. It entails honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master, commands the subjects to honor, and the servants to obey; and promises the blessing and protection of the Almighty to all that walk by its rules.

It gives directions for weddings and for burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and husband to the latter. It is the first book, the best book, and the oldest book in the world.

It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction, that ever was enjoyed. It contains the best laws and the most profound mysteries that ever was penned; it brings the best tidings and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality and shows the way to glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matter in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies and confutes all error; and a book of life, that shows the way from everlasting death. It is the most compendious book in the world, the most authentic, and the most entertaining history that ever was published.

It contains the most venerable antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars; it describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the accomplished mechanic, and the most profound artist. It teaches the best rhetorician, and exercises every power of the most skillful arithmetician; puzzles the wisest anatomist, and exercises the nicest critic. It corrects the vain philosopher, and confutes the unwise astronomer. It exposes the subtle sophist, and makes diviners mad.

It is a complete code of laws a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was sealed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the school-boy's spelling-book, and the learned man's masterpiece. It contains a choice grammar for the novice, and a profound mystery for the sage. It is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the humorous, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the swift, and the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevailer. And that which crowns all, is that the Author is without partiality, and without hypocrisy. "In whom is no variability or shadow of turning."

If the Lord lead you in a rough way, it is to keep your heart humble before him.

## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, APR. 29, 1858

SYNOPSIS OF THE PRESENT TRUTH, No. 24.

## THE TEN VIRGINS.

We are now prepared for the application of the parable of the ten virgins of Matt. xxv.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not." Verses 1-12.

In the light of the facts already established, and the points already proved by our investigation thus far, the application of this portion of Scripture will not be difficult. The phrase, kingdom of heaven, is used in different places to signify different things. We believe all are agreed in the present instance in its application to the church. There are then certain events to take place in the church's history, which may be likened to some of the events of an eastern marriage. The adverb, *then*, by which the parable is introduced, shows that it is at a particular and definite time that this comparison is to be instituted. When is it? We answer, it must be after the events themselves have taken place. No comparison of course can be drawn between the ceremonies of an eastern marriage, and certain events in the history of the church, before those events come to pass. The church therefore must have come down this side of all transactions specified in the parable before the language can have its application, "Then shall the kingdom of heaven be likened," &c.

Many have condoned their ignorance of the ceremonies and proceedings of an eastern marriage. If we only know the history of an eastern marriage, they have said, we should then know how to make the application; and so they have hesitated to make any, on account of some imaginary knowledge which they did not possess. But there is no necessity for this. Our Lord has given all necessary particulars. He does not say, "Then shall the kingdom of heaven be likened to an eastern marriage," and leave us to search up the history of that ancient ceremony, and make the application for ourselves; but he specifies all the particulars to which the history of the church would bear resemblance. They are, the going forth of the virgins; the taking of oil by the wise, and the lack of it with the foolish; the tarrying of the bridegroom, and the slumbering and sleeping of the virgins; the cry at midnight; the arising of the virgins; the departure of the foolish to buy oil; the coming of the bridegroom, and the entrance of those who are ready with him to the marriage; and finally the return of the foolish virgins too late for admittance. Now it would be of no advantage to us, if we had a minute and accurate history of a thousand eastern weddings. The above are all the main particulars to which the experience of the church is to bear a resemblance; and these are all given.

We believe these particulars are now all worked out in our history, and that the time has come for the application. If we mistake not, it is as follows:

The virgins took their lamps. Thy word, says the

Psalmist, is a lamp unto my feet. But a lamp is useless without oil. So the word of God would be but darkness to our path, unless we had faith in the same. The wise virgins took both their lamps and oil in their vessels with their lamps.

They went out to meet the bridegroom. Roused by the increasing light on the prophecies which showed the end of all things at hand, the people of God in 1843 and previous, went forth to proclaim and prepare for the coming of the Lord from heaven.

While the bridegroom tarried, they all slumbered and slept. After 1843 passed, there was a seeming tarry. That year, according to Bible reckoning, extended to the spring of 1844. Before that time passed it was confidently believed that the Lord would come. The cause of that mistake we have already explained, and need not repeat. As the time went by, darkness settled upon the prophecies, and drowsiness upon the people.

And at midnight there was a cry made, Behold, the bridegroom cometh. Midway between this and the tenth day of the seventh month, light came which showed the ending of the 2300 days in the autumn of 1844, instead of the year 1843. Then indeed there was a cry made, as had never been heard before, Behold, the bridegroom cometh.

Then all those virgins arose and trimmed their lamps. No better description could be given of the movement that then took place in the Advent body. All who were so fortunate as to have a personal experience in that work can testify to this. They can also bear witness to the course of the foolish virgins while the cry was going forth. Perhaps the terms, provident and careless, would better express the force of the original words in this instance, than wise and foolish. The provident took oil in their vessels with their lamps; the careless neglected this. Their faith in the word of God was weak, and their understanding darkened as to its fulfillment; and they sought of their brethren such assistance as it was not their province to confer.

And while they went to buy the bridegroom came, and they that were ready went in with him to the marriage. The proclamation was, that on the tenth day of the seventh month, the Lord would come. The day came. The 2300 days ended; and what then? The Lord did not appear in the clouds of heaven as was expected; but he did change his position in the Sanctuary from the holy to the most holy place. Did this move answer to the coming of the bridegroom in the parable? We answer, Yes; for mark, it is not the coming of the Lord to the earth that is referred to, but only his going in to the marriage; and it has already been shown that the marriage takes place before the Lord comes. It is at the change of his ministration in the Sanctuary that one like the Son of man is brought by his angelic attendants near before the Ancient of Days, as seen by Daniel. He appears there to receive a kingdom, power and glory; and this reception of the kingdom, constitutes, as already shown, the marriage of the Lamb. At the appointed time therefore the Bridegroom went in to the marriage; and the cry, Behold the Bridegroom cometh, referring as it did only to this event, was no false alarm. No other event can be pointed to, as the going in of the Bridegroom to the marriage, except the change of ministration in the heavenly Sanctuary. Let this be remembered. Then he who takes the position that Christ has not yet gone in to the marriage, must admit that he has not yet changed his position in the heavenly Sanctuary; and that consequently its cleansing is not now going on. But to admit this, is to demolish the main and central pillar of present truth, and precipitate the whole structure to irrecoverable ruin. Being satisfied that there is no other place for Christ to go in to the marriage, except when he changed his ministration at the end of the 2300 days, we are to remember in connection with this, another fact, namely, that it is *when* the Bridegroom goes in to the marriage, and not a score or so of years afterwards, that

The door is shut. What event can be pointed out by this language? This we must determine in the

light of the facts already established. What the marriage of the Lamb is, we know; what the going in of the Bridegroom to the marriage is, we know; and when this took place, we also know. But when he goes in, the door is shut. What is this? Says Christ to the Philadelphia church, [Rev. iii, 7,] speaking of himself, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." He then tells them in the next verse, that he has set before them an open door. But he shutteth as well as openeth. And from the significant connection of this transaction with the phrase, "He that hath the key of David," that is, the power to take the throne and government of David, we conclude that it has some connection with that event. The assumption of David's throne is the marriage of the Lamb. He that hath the key of David openeth and no man shutteth, and shutteth and no man openeth. When the bridegroom went in to the marriage, the door was shut. At the same time says he to the church of Philadelphia, I have set before thee an open door. From this it is evident that when the door, or when one door, is shut, another is opened. Now if the door that is shut, is, as some have called it, the door of mercy; that is, if there is no more mercy for the human race after it is closed, what is that door which is opened? We understand that by the open and shut doors is simply brought to view the change of ministration in the Sanctuary. The ministration in the first apartment was finished and closed: Christ entered within the veil and the ministration of the most holy opened. But how does this affect the condition of the human race? Much every way; for a consistent faith in Christ involves the necessity of an understanding of his position and of his work; here therefore a restriction must be made. Light enough has been given us in the Word to trace our Saviour through all his characters as Prophet, Priest and King, and we must keep our eye fixed upon him. He says, "I am the way, the truth and the life;" and unless we heed the light which reveals to us his position and work, he witnesses against us when he says, "Ye will not come to me, that ye might have life." To come to him therefore at the present time, and to exercise an effective faith in him, we must have an understanding of his present position. We come to him therefore as our great High Priest, performing his last and special work, pleading his blood before the mercy-seat, beneath which reposes God's righteous law, a violation of which has made his sacrifice and mediation necessary; and as the scene is thus presented before us, we see the necessity of keeping that law in all its requirements. Those who therefore, with the present light on this subject, shall attempt to find in Christ a Saviour, while living in violation of that holy law, or shall seek him as minister in the first apartment of the Sanctuary, will find that he has withdrawn himself from them, and knows them not. *That door is shut.*

But while Christ exercises the office of Priest, he is a mediator between God and man, and those who will come unto him may avail themselves of his mediation. He is Priest in the second apartment as well as the first. If we confess our sins, he is yet "faithful and just to forgive us our sins." But as surely as Babylon is fallen, and evil men and seducers are waxing worse and worse, and all are being drawn into the absorbing whirlpool of spiritualism, so surely his Spirit and sympathy is withdrawn from them as a body. Some may here call us bigoted and exclusive; but they may as well say the same of the whole plan of salvation, because it contains prescribed conditions with which men must comply, or they can never be saved.

It has been claimed by some that the doors of both apartments of the heavenly Sanctuary are now open. This is simply to adopt the absurdity that a ministration is carried on in both apartments at the same time; for the expressions, open, and shut door, as applied to either apartment of the heavenly Sanctuary, must mean simply that the ministration of that apartment is either going on or is finished. The go-

ing in of the Bridegroom to the marriage, can be located nowhere else but at the change of the ministration in the Sanctuary; and the door that was shut when he went in to the marriage, can only be the door of the first apartment, the ministration of which then and there closed.

Again, some have inquired, Can any of those who have been wise virgins be lost? Can any of the foolish be saved? and what of those who were once included in neither class? The only difficulty that can arise here is from allowing the virgins to represent individuals instead of a class. Representing, as we think they do, the latter, we see that an individual may, without difficulty, though belonging at one time to one class, at another, help compose the other.

Let us, brethren, who have by faith followed the Bridegroom in to the marriage, see to it that our loins are girt about, and our lights burning, and that we are like unto men who wait for their lord when he will return from the wedding.

(To be Continued.)

#### A WISE STEWARD.

**BROTHER** — keeps a few hundred dollars by him in gold, or where he can get it to use, when it is needed. He has many applications to let it out for large interest, but will not let it. Since the "hard times" not a few, and some of them brethren, have tried their best to hire this brother's means to help them out of worldly embarrassments; but they have failed. Steady to his purpose, this brother has kept on the Lord's altar that which he devoutly placed thereon. He has, therefore, had his fives, and tens, ready to hand to the messengers who have called at his door, and besides, having placed about seven hundred dollars in the Office building, and presses, and type, he has been ready during the "hard times" to lend to the Office five hundred more.

Now there are scores of brethren among us who hold more property than this brother, who have placed their means in lands, or have put it out at interest. They cannot sell to advantage these times, neither can they call in their money. Preachers labor with them, but they cannot even pay their traveling expenses, to say nothing of their clothes, and their family expenses at home. Satan has arranged matters for these unfaithful servants to suit him, and now exults as the cause of Christ bleeds. It is our solemn conviction that no brother, who is worth two or three thousand dollars, should suffer himself in a position where he cannot put his hand on one or two hundred dollars at any time. J. W.

#### QUESTIONS.

A SERIES of questions has been proposed by Bro. Bishop, of Corning, N. Y., for our consideration, to which Bro. Pierce, of Vt., has replied. We present this week the two following on

##### DAVID'S THRONE, AND THE DESOLATION OF THE EARTH.

**BRO. SMITH:** I wish to submit a few questions for yourself or some of the numerous writers of the *Review* to answer.

1. If David's throne is in heaven, where is the passage in either the Old or the New Testament that gives us the information?

2. If the earth will be void or desolate 1000 years, from the first resurrection to the second, what nations would be deceived, should the Devil not be bound, shut up, and sealed? J. B.

**REPLY.** 1. This information is not obtained from any one passage of Scripture alone, but from several taken together. We learn from Acts ii, 29, 30, that God had sworn with an oath to David, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; i. e., David's throne. And as Jesus himself says, My kingdom is not of this world, we conclude his throne would not be where his kingdom is not. But the most reasonable conclusion is, it will be where his native, present and ultimate residence is. And as the first man Adam is

of the earth earthy, and as the second man Adam is the Lord from heaven, [1 Cor. xv, 47, compared with verses 21, 22.] we must reasonably conclude his kingdom will be where his residence is, and his throne in the capital of his kingdom, which will be the New Jerusalem. Rev. xxi, 1-3, compared with Zech. xiv, 8-11.

2. All the nations of the earth would doubtless be deceived by Satan if he were not bound. It has been our opinion for years that the chain with which Satan is to be bound will not be a literal one; because if the earth be desolate there will be no need of it. The circumstances of the case, if there be no living inhabitants, will be as effectual a chain to prevent Satan from deceiving the nations, as if he were bound by a real or literal chain. And that the earth will be desolate is evident from many scriptures. Isa. xiii, 9, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it." Isa. vi, 11, "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant; and the houses without man; and the land be utterly desolate." Isa. xxiv, 1, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down." Verse 3, "The land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word." Verse 22, "And they shall be gathered together as prisoners are gathered in the pit; (margin, dungeon;) and shall be shut up in the prison and after many days they shall be visited. (Margin, or found wanting.) This pit, or as the margin has it, dungeon, or prison, in which they are shut up, we have every reason to believe, is the grave. And the time they will be visited, or found wanting, is the second resurrection. For those who attain to the first resurrection will not be wanting, but complete and perfect, wanting nothing. And the many days are the 1000 years between the two resurrections.

As more positive, clear and explicit evidence, Zeph. i, 2, 3 is introduced. "I will utterly consume all things from off the land, saith the Lord; I will consume man and beast. I will consume the fowls of heaven, and the fishes of the sea, and the stumbling blocks with the wicked. And I will cut off man from off the land, saith the Lord. Again, the last clause of verse 18, "But the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all that dwell in the land." The destruction of the fishes in verse 3 corresponds with the consequence of the second of the seven last plagues. "Every living soul died in the sea." Rev. xvi, 3. And as a consequence of this fact, the whole class of water-fowls must necessarily perish; as their means of sustenance is gone.

Jeremiah xxv, 32-33, is also strong testimony on this point, though less definite. "Thus saith the Lord of hosts, behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried, they shall be dung upon the ground." We can conceive of no good reason why these are not lamented, gathered, or buried, unless it is because there are none left alive to perform these kind offices.

Again, chap. iv, 23-27, gives us a more particular description of things as they will appear after man is utterly destroyed. "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. . . . I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

It is not claimed, that the above scriptures prove that every species of living creatures will be utterly destroyed from the whole earth; this is not necessary to our purpose. But it is claimed that they prove

the utter destruction of man; and by comparing the above with Isa. xxxiv, we think it is easy to determine very nearly what species of animals at that time will remain alive. The expression, man and beast, in scripture, generally applies to man in the broadest sense, and to such beasts as are domesticated, or useful to man. For instance, as in Jer. xxxvi, 29. Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land and cause to cease from thence man and beast. We do not expect it is possible for an invading army to cut off every species of wild beasts and reptiles, nor the fowls of heaven, but man and such beasts as are usually considered to be spoils to an army of conquest. Again, also as in Eze. xxix, 8. Therefore, thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee. We understand the same classes or kinds of beasts are cut off in this case as in the other. By an examination of Isa. xxxiv, 11-15, and chap. xiii, 21, 22, we learn there will be left alive but the most ferocious, dolesome, revolting and horrible kinds of beasts, birds and reptiles.

It is not difficult to know when earth's desolation will be brought about, as the destruction of man and beast, when applied to the whole earth, is usually in immediate connection with such expressions as the following: The day of the Lord. Isa. xiii, 9. The indignation of the Lord upon all nations. Chap. xxxiv, 2. The day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. Verse 8. The cities thereof were broken down at the presence of the Lord, and by his fierce anger. Jer. iv, 26. The great day of the Lord. Zeph. i, 14. A day of wrath, a day of trouble, a day of wasteness and desolation. Zeph. i, 15. Although it must of necessity be a day of wrath as soon as Jesus has done pleading for man, for two reasons; first, because man has no longer an Intercessor, and, second, because all mankind will, at that time, be the most extremely wicked; all but christians being either possessed with familiar spirits, or their adherents; [Rev. xvi, 14:] still the result of man's destruction, at that time, must be a matter of distinguished benevolence on the part of God as taken in connection with the idea of succeeding generations, when we consider without this there must naturally be a race of mortals doomed forever to a hopeless fatality, without any Mediator, without any chance for successful probation, or reasonable hope of eternal life.

We learn from the above there will be a chain of events to bring about the destruction of the human race, the most of which are recorded and more definitely described in Rev. xvi, which will effectually prevent Satan from deceiving the nations till the 1000 years are fulfilled. After having the weight of the sins of all God's people put upon his devoted head, by the Son of God at the close of his ministration; and after having taken a vigorous part in exterminating the living wicked, and there being then no more that he can do to injure the fallen race, he must necessarily be not only shut up, but sealed up from any more of his former active employ, of deceiving the nations, to a continuous series of dismal reflections upon his past course and present condition; as well as the most gloomy anticipations of the fearful doom that awaits him, and also every other dreadful conclusion of which the imagination can conceive. To one so watchful in doing all the possible harm he can to the human race, as he has always done, we should suppose it would be the most irksome bondage and imprisonment, by the condition of things to be shut up for 1000 years from the possibility of doing any more harm to that race upon which he had preyed during the ages of the world with such dreadful success. But now the saints being all in heaven, and the wicked all in their graves, effectually prevents any further prosecution of this deception until the cause of this bondage and imprisonment shall be removed by the second resurrection. S. P.

When carnal politics creep in, spirituality soon runs out; a violent politician and a spiritual christian are opposite characters.

## THE LORD'S PRAYER.

BEAUTIFULLY PARAPHRASED INTO AN ACROSTIC.

OUR Lord and King, who reign'st enthroned on high,  
 FATHER of light mysterious Deity!  
 WHO art the great I AM, the last, the first,  
 ART righteous, holy, merciful and just.  
 IN realms of glory, scenes where angels sing.  
 HEAVEN is the dwelling place of God our King,  
 HALLOWED thy name, which dost all names transcend,  
 BE thou adored, our great Almighty Friend,  
 THY glory shines beyond creation's space,  
 NAMED in the book of justice and of grace.  
 THY kingdom towers beyond the starry skies;  
 KINGDOM satanic falls, but thine shall rise.  
 COME let thine empire, O thou Holy One,  
 THY great and everlasting will be done!  
 WILL God make known his will, his power display?  
 BE it the work of mortals to obey.  
 DONE is the great, the wondrous work of love,  
 ON Calvary's cross he died, but reigns above,  
 EARTH bears the record in thy holy word,  
 AS heaven adores thy love, let earth, O Lord;  
 IT shines transcendent in th' eternal skies,  
 IS praised in heaven—for man the Saviour dies.  
 IN songs immortal angels laud his name  
 HEAVEN shouts with joy, and saints his love proclaim,  
 GIVE us, O Lord, our food, nor cease to give  
 US that food upon which our souls may live!  
 THIS be our boon to-day, and days to come,  
 DAY without end in our eternal home:  
 OUR needy souls supply from day to day.  
 DAILY assist and aid us when we pray.  
 BREAD though we ask, yet Lord thy blessing lend,  
 AND make us grateful when thy gifts descend,  
 FORGIVE our sins, which in destruction place  
 US the vile rebels of a rebel race;  
 OUR follies, faults and trespasses forgive,  
 DEBTS which we ne'er can pay, or thou receive;  
 AS we, O Lord, our neighbor's faults o'erlook,  
 WE beg thou'dst blot ours from thy memory's book.  
 FORGIVE our enemies, extend thy grace  
 OUR souls to save, e'en Adam's guilty race.  
 DEBTS too to thee in gratitude and love,  
 AND in that duty paid by saints above,  
 LEAD us from sin and in thy mercy raise  
 US from the tempter and his hellish ways,  
 NOT in our own, but in His name who bled,  
 INTO thine ear we pour our every need.  
 TEMPTATION'S fatal charms help us to shun,  
 BUT may we conquer through thy conquering Soul  
 DELIVER us from all which can annoy  
 US in this world, and may our souls destroy.  
 FROM all calamities which men betide,  
 EVIL and death, O turn our feet aside;  
 FOR we are mortal worms, and cleave to clay;  
 THINE 'tis to rule, and mortals' to obey.  
 IS not thy mercy, Lord forever free?  
 THE whole creation knows no God but thee.  
 KINGDOM and empire in thy presence fall  
 THE King eternal reigns the King of all.  
 POWER is with thee—to thee be glory given,  
 AND be thy name adored by earth and heaven,  
 THE praise of saints and angels is thine own;  
 GLORY to thee, the everlasting One,  
 FOREVER be thy hallowed name adored;  
 AMEN! Hosannah! blessed be the Lord!—*Sol.*

## CONDITIONS OF SALVATION. No. 5.

BY M. E. S.

THE question now arises. After having been brought back to an intelligent observance of the entire law of God, does man stand acquitted? Can he take that law, and presenting himself before his Judge, prove his justification from present obedience? Suppose he should never transgress it again, would he be justified in such a case? Do our civil laws acquit on this principle? Suppose one were brought before a magistrate with the charge of murder, and he should show he had killed no one for years, and was at present a peaceable citizen; yet it were clearly proved he had committed murder at some former time; would his present or future obedience release him from the penalty of that law which he had previously broken?

It certainly would not. Again, suppose a person, after buying articles for a long time on trust, should read the admonition of Paul, "Owe no man anything," and should begin to pay as he purchased, would present promptness cancel past indebtedness? Do you think any creditor would be satisfied with such a course? and "shall mortal man be more just than God?" No. Jehovah does not permit one to break his law for a part of his life, and then justify him for keeping it the remainder; but he requires perfect obedience through the entire life. "The soul that sinneth (though it be but once) it shall die." A law once broken can never in itself justify any individual. Perfect obedience being required every moment, one could not by becoming obedient atone for any past transgression. We have already seen that "all have sinned," and "therefore by the deeds of the law there shall no flesh be justified in his sight." Romans. Thus the law becomes powerless to save, since it pronounces on all, condemnation; "and the

commandment which was ordained to life, (had man kept it,) he now finds to be unto death." The law, being perfect, [Ps.] must be immutable; and God at the same time being just, the penalty of the law must be inflicted.

Where then is hope for man! There was none, but God in his infinite wisdom devised a plan whereby the sinner might yet hope for salvation. Yes, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. v. 8. The Judge accepted a substitute in our behalf. The penalty for our transgressions Christ came and suffered, and now the Father can "be just, and the justifier of him which believeth in Jesus." Chap. iii, 26. Wondrous condescension! that would yield a darling, well-beloved Son, the highest of all his creatures, to give eternal life to a race which had recklessly forfeited it by sin and rebellion. And O, the inconceivable love of him who left the bliss and glory of heaven to become "a man of sorrows and acquainted with grief," and voluntarily "humbled himself and became obedient unto death, even the death of the cross."

"Oh, for this love, let rocks and hills  
 Their lasting silence break!"

Give me, Father, grace, more grace to walk in the foot-steps of that suffering life, to possess more of the sweet Spirit of him who was "meek and lowly in heart!"

We would now ask, Are the merits of his atoning blood to be applied to the whole human family unconditionally? Paul did not say that God might justify all, but only "him which believeth in Jesus." The commission, [Mark xvi, 16.] says, "He that believeth not shall be damned." We have seen also that Jesus says, [Luke xiii,] "Except ye repent ye shall all likewise perish," hence the death of Jesus cannot be imputed to all indiscriminately. We have seen that repentance cannot remit sins. Does faith secure pardon? If so, all who possess it must be free from sin. But James ii, 19, says, "the devils believe and tremble," and [verse 20,] "faith without works (works result from repentance) is dead."

A thing that is dead can accomplish nothing, and works cannot now help faith since as we have noticed man is past being justified by the deeds of the law. What then can effect the forgiveness of sin? Paul tells us, [Heb. ix, 22,] "Without shedding of blood there is no remission." Not "the blood of bulls and goats," however, which he declares should not take away sins; but we are sanctified through the offering of the body of Jesus Christ. Heb. x, 10. Since man has nothing to offer for past transgressions, it becomes necessary that the death of Christ should be imputed before he can be acquitted. And now the Apostle further teaches, [Rom. viii, 1,] "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," (i. e., those who are in and continue in him.) How do we get into Christ? Are we any where taught that we believe or repent into him? We find no such expressions, but says Gal. iii, 27, "For as many of you as have been baptized into Christ have put on Christ." Also I Cor. xii, 13, "For by one Spirit we are all baptized into one body." If then we get into Christ through baptism we could not have been in him previously, (and hence must have been under condemnation, taking the converse of Rom. viii, 1, which would read, There is therefore condemnation to all which are not in Christ Jesus.) Can we see consistency in this arrangement? Why does baptism instead of faith or repentance make us Christ's? Says Paul, [Rom. vi, 3-6,] "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

We here learn that by being baptized into the likeness of the death and burial of Christ, his death is imputed to us. While he suffered the reality of death, we are only required to pass through its likeness, or figure. Oh, what an easy way to die, to suffer the penalty for transgression. We have only its emblem, while Jesus drank the bitterness of the cup. "Bleeding Jesus! Blessed Saviour!" (Paul uses the terms, buried, and planted, instead of baptized, which sufficiently explains the mode of that ordinance. Nothing is buried or planted without being immersed or entirely covered up.)

We can now understand why baptism is the third condition of salvation, the last step in the plan of God which can bring us back to favor with him. This brings us into Christ when he can impute his righteousness to us, and take our unrighteousness upon himself. Remember Christ lived a sinless life, as we

have before remarked, he kept all his Father's commandments. Had he not, he could not have a perfect righteousness to impute to us; and the plan of redemption would have proved a failure. He must not only take our sins upon himself and make a sacrifice for them which he did when he bled upon the tree; but he must have a perfectly obedient life to impute to us. Glory to his name! we've a Saviour that is all-sufficient, that "is able also to save them to the uttermost that come unto God by him."

## "Be Diligent."

THAT ye may be found of him in peace, without spot and blameless." 2 Pet. iii, 14.

The importance of the moments in which we live, should certainly lead us to a faithful improvement of them all. We have a great work to do, and the sun of our probation will quickly set. The harvest will pass, and the summer end, and with these the last mercy-drops for the sinner. Unless we are diligent, we shall be found not having our work done, and consequently unprepared to stand. Where is there one that would be willing to be thus found when the Lord Jesus shall be revealed from heaven with his mighty angels? Who, without a preparation, can bear the burning glory of that day? Can such stand beneath the gaze of him whose eyes are as a flame of fire, which will search his children through and through? O, brethren and sisters, what a preparation we need for this solemn event! Nothing, save clean hands and a pure heart, will make us secure in that day. We must be "without spot and blameless." But how are we to attain to this? Certainly not by making a slight effort now and then, and at other times resting inactive and unconcerned. But we must put forth a mighty effort, and that continually. We must be "diligent." Every nerve should be strung to action, and we should take hold of this work as though our all depended upon our course; for indeed it does. Eternal life is at stake. By diligence, we may obtain it, but if we slacken our hands, lay down our watch, and cease to strive, all is lost!

I feel intensely while I think on this subject. I know the people of God have been often warned. Repeated testimony from heaven has been given, and yet by many, it is passed wholly unheeded. Such remain stupid and careless, and do not seem at all in earnest to put away sin, and perfect holiness in the fear of God. And the thought that they may not be found of Christ in peace, appears to move them but little. How long will it be thus? O that such would feel, and be led to action while the Saviour's bowels of compassion are moved for them.

Can we expect to realize the hope of the christian, to be made welcome to the tree of life, and partakers of the joy of heaven, and to sit with Jesus on his throne, if we are unwilling to comply with the requirements of the word of God? What! sit down on the throne with Jesus, who humbled himself, and became obedient unto death, even the death of the cross, without suffering any for his sake? Can those who are unwilling to give all, yea, honor, wealth, friends, self, and all, expect a reward so rich? Rather it seems to me, when all is laid upon the altar, our life with the rest, that it is indeed a wonder of mercy for God to accept so poor an offering. Yet for the sake of his dear Son, he will. Praise his holy name. Yea, my heart says praise the Lord.

"The soul of the diligent shall be made fat." Prov. xii, 4. We cannot expect much of the grace of God while indolent, careless and unfaithful. God calls for laborers (not idlers) in his vineyard. Especially now in the close of the day of probation, while we are "looking for and hastening unto the coming of the day of God," should we "give diligence" to make our "calling and election sure." The Lord cannot verify his promises unto us, and give us the help that we must have to overcome, unless we are faithful to fulfill on our part.

The truth we prize so highly has been brought to us at a sacrifice. It can be carried to others in no other way. A covenant must be made with God by sacrifice. But will it be done grudgingly, or of necessity? Certainly not by those whose hearts are in the work, for "God loveth a cheerful giver." Such will not only give cheerfully, but liberally.

Can it be that any of the love that dwelt in the bosom of the Father when he gave his Son, or of the Son when he laid down his life for sinners, dwells in the hearts of his professed people, who refuse to give of their substance to forward the truth to perishing souls? Will a christian grasp unyieldingly his possession, or count it a great sacrifice to give a few dollars made of the shining dust of the earth, to save souls? Let those who feel thus, stop a moment and reflect on the sacrifice of the Son of God, who left the bosom of the Father, and the glory of heaven and came here and led a life of suffering, then yielded it up on the cross for us! Should not the cheek of

such an one mantle with shame, as we draw this contrast? Is it too much, brethren and sisters, to give all for Jesus' sake? Can you not make a transfer of your means to heaven, where it will be safe? Do you not want to provide for yourselves bags that wax not old, a treasure in the heavens which faileth not? O be diligent in this respect, lest you be found wanting, having no inheritance in the "land whither thou goest up to possess it." Get "the earnest" of the kingdom which is about to open, and its beauties unfold before the people of God, and this earth will cease to attract you as it now does. Buy the "gold tried in the fire," and the treasures of the world will look, compared with that, like the veriest dross.

Many of us live and talk the truth as though it was fiction, and not a reality. This not does affect sinners and lead them to tremble. In the world, fiction is presented as truth, and it takes a deep hold. Its effects may be seen. If we would get the truth deep in our hearts, then live it, (which we must do if we go to mount Zion) and show our faith by our works. It would tell powerfully for the cause of God. O, then let us go about this work, and begin now. The faithful and true Witness has declared because we are lukewarm he will spue us out of his mouth. Before we are aware, perhaps, this may be done. We know not how long God will bear with his people, who do not heed the injunction, "be zealous and repent." But one thing is certain, we cannot begin too soon, nor be too much in earnest. In view of this, is it not needful for us to be "diligent," that we may be found of him in peace. E. M. HUTCHINS.

### LETTERS.

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

From Bro. Hardy.

BRO. SMITH: Through the instrumentality of Bro. Frisbie, last Summer, I was led to see a beauty in what is termed present truth, especially the commandments of God. After being connected with the Free Will Baptists a number of years, I was led to cast my lot with the Sabbath-keepers in Caledonia; and I have never regretted that step. Last Sabbath we enjoyed the sweet, melting Spirit of the Lord. Our hearts were made glad; and we were enabled to "read our title clear to mansions in the skies."

In conversation with my former pastor, he takes the ground that there might have been a change in the Sabbath at the resurrection, as there are two sabbaths in the original Greek, together. He says, Matt. xxviii, 1, reads in the Greek Testament, "In the end of the Sabbath as it began to dawn towards the first of the Sabbath, came Mary. &c.," day being put in by the translators, and Sabbath taking the place of week. He says it is the same in all the gospels, and John xx, 19. Information on this subject is my apology for intruding this on a stranger, yet made near by the blood of Christ.

Yours in hopes of the kingdom.

WM. J. HARDY.

Cuba, Kent Co., Mich.

NOTE. In reference to the Greek of Matt. xxviii, 1, we append the following remarks from an article we had occasion to write on this subject in Review No. 21 Vol. viii:

Robinson in his Greek Lexicon of the New Testament gives the following as a second definition of *sabbaton*: "2. Meton. a sabbath, put for the interval from sabbath to sabbath; hence a *se'nnight* a week." One of the definitions which Greenfield also gives to this word, is "a period of seven days; a week," whether in the singular or plural.

An instance of its use in this sense is found in Luke xviii, 12, where the proud Pharisee, in his self-righteousness, exclaimed, "I fast twice in the week," (*neestuso dis tou sabbatou*) will any one say that *sabbatou* here means one day only, and that the old Pharisee fasted twice on the Sabbath?

The word in this sense, according to Robinson, occurs elsewhere "only after numerals marking the days of the week;" and in proof of this, he cites us to those very texts which some have of late been using in trying to make people believe that the term, Sabbath, is applied by Scripture to the first day of the week; namely, Matt. xviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1, 19; Acts xx, 7; 1 Cor. xvi, 2.

In view of these facts let us look more particularly at Matt. xxviii, 1. *Opse de sabbatou*, but in the end of the Sabbath (or week, the seventh day, or Sabbath, being the last day of the week.) *tee epi-phoostousee*, as it began to dawn, *eis*, towards, *mian* the first, (the numeral, marking the day of the week, according to Robinson.) *sabbatou*, of the week.

Concerning the numeral *mian*, we would remark that it cannot agree with *sabbaton* understood, as would necessarily be the case if it meant one (Sabbath) of a new series of Sabbaths then introduced

as the writer above quoted contends; for *mian* is of the feminine gender, and *sabbaton* is neuter. There is no word with which, in this case, it can agree, except *heemeran*, day, understood, as is given in the margin of the Greek Testament. With *mian*, therefore, agreeing with day understood, and *sabbaton* denoting the week, the case clearly stands thus: "As it began to dawn towards the first (day) of the week." Hence any one can see that it is not possible, without doing violence to the sacred text, to give to such passages as Matt. xxviii, 1, a rendering essentially different from that of the common version.

From Bro. Corey.

BRO. SMITH: I wish to say that the church here in Caledonia is rising above the little trials we have had. There has been a spirit of confession, and a breaking down before the Lord. I feel that the Lord is with us of a truth. We are trying to keep all his commandments, and to heed the message to the Laodiceans. Praise the Lord that Bro. Frisbie was ever directed to come this way, and that I ever heard the Third Angel's Message. My heart burns within me when I think of the glorious truths that now are shining forth from the sacred pages. O, precious Bible! thou art mine. I am thankful that I have learned the time that we are living in. I am waiting for the appearing of my blessed Saviour. The day of his coming hasteth greatly. I want to be ready for it and have an inheritance in the land that was promised to Abraham. May the Lord grant that this may be.

Yours striving to overcome.

ANDREW J. COREY.

Gaines, Mich., Apr. 16th, 1858.

### Extracts from Letters.

Sr. M. Capin writes from Clarkson, N. Y., Apr. 11, 1858: "I have felt that it was good to be afflicted, and can say with the Psalmist, 'He knoweth our frame: he remembereth that we are dust. As for man, his days are as grass: as a flower of the field so he flourisheth; but the mercy of the Lord is from everlasting to everlasting upon them that fear him. To such as keep his covenant, and to those that remember his commandments to do them.'"

Bro. D. W. Johnson writes from Gaines, Mich., Apr., 1858: "I feel to rejoice in the Third Angel's Message. Once I could not understand the Bible: now it is a plain book to me."

Bro. & Sr. Brown write from Berryton, Ills., Apr. 11th, 1858: We have had no cheering word of encouragement for nearly two years, excepting through the Review. There are none here that keep the Sabbath besides ourselves, and it is very lonely. We wish that some of the messengers would find their way to us. The people here are mostly professors, but very ignorant of the Bible. They seem to think a farm is all that is needful."

Bro. T. Hale writes from Hubbardston, Mass., April 17th, 1858: "I feel thankful that I was ever permitted to hear the truth as it is in the Third Angel's Message, and O that it may work deliverance for me, that when the latter rain shall come, I may share its blessing. I feel that it is sweet work to believe and love. It heals, delights and strengthens. May God help me to overcome, and be gathered with the righteous."

### SELECTIONS.

"The Lord and I were there."

A few years since, in one of the towns of our old Puritan New England, there was established "a morning prayer-meeting," with particular reference to a revival of religion. For some time, the meeting was well sustained; however, a few months brought a sad change, without witnessing any special interest among sinners, on the most important of all subjects, that of the salvation of the soul. If professors had in any measure their hearts warmed by meeting together, they were willing to relapse again to selfish worldliness, for every succeeding week witnessed such a falling off and gradual declension, that no doubt it was given up in the minds of many and entirely forgotten.

Not so with "one steadfast follower of our Lord;" he continued to meet in that place of prayer, and like Jacob wrestle with God, and it was indeed a Bethel to him, and he might well say, "he met God face to face."

One morning returning from this consecrated spot,

he was met by one of the brethren of the church, who said.

"Where now, brother, so early in the morning?"

"From the prayer-meeting," was the reply.

"From the prayer-meeting? I thought that was given up long ago. Why, who was there, do tell me, friend?"

"Well, I'll tell you, brother. The Lord and I were there, and are there every morning, and most precious seasons we are enjoying; we have sustained it for a long time, and it has been well sustained, and has never been given up."

The answer was so forcibly brought home to the conscience, that the next morning found this brother at his post, and from that time other members of the church followed his example, and in a few weeks that room was filled to overflowing, and the most powerful revival followed ever witnessed in that church, and also in adjoining towns.

Is it not safe always to trust God and rely upon his promises, believing he will accomplish all his pleasure in his own good time?

### The Beauty Of Cheerfulness.

A MERRY and cheerful countenance is one of the things which Jeremy Taylor said his enemies could not take away from him, and Professor Dewey remarks that there are some persons who spend their lives in this world, as they would spend them shut up in a dungeon. Everything is made gloomy and forbidding.

They go complaining from day to day, that they have so little, and are constantly anxious lest what they have should escape out of their hands. They always look upon the dark side, and can never enjoy the good. That is not religion.

Religion makes the heart cheerful, and when its large and benevolent principles are exercised, man will be happy in spite of himself.

The industrious bee does not complain that there are so many poisonous flowers and thorny branches on his road, but buzzes on, selecting his honey where he can find it, and passing quietly by the place where it is not. There is enough in this world to complain about, and find fault with, if men have the disposition to do so. We often travel on a hard and uneven road; but with a cheerful spirit, and a heart to praise God for his mercies, we may walk therein with comfort, and come to the end of our journey with peace.

### Fine Preaching.

THE curse of the age is fine preaching; it is morbid and pestilential. The want of the age is plain, intelligent preaching; preaching suggestive and illustrative; preaching absorbing all that eloquence can offer, but eloquence adapting itself (without which it ceases to be eloquence) to the wants and states of the people; availing itself of the lights of history for illustration; or of science for confirmation; or of philology for elucidation, and holding also aloft that they may reflect their rays upon the genius of christianity, and develop its superior lustre, adaptability, and power.

The attempt to say fine things in the pulpit is a solemn sin; and fine sermons (like all other finery) are very evanescent in their influence. Let the fine sermon system die out as fast as possible, useless as it is to God and man. It devolves upon a few men to show to those not gifted with so much moral courage, that there is everything to gain and nothing to lose by the adoption of a more honest system of instruction. Intelligence will ever lie away to the man able to teach.

### Where Art Thou?

HAS there never been a time, when, if God had spoken in a voice of thunder to your soul, and asked, "Where art thou?" you would have trembled at the sound, and shrunk from the appalling inquiry? If there has, thank God, that in that forbidden act, in that guilty hour, you were not cut off and taken away forever; thank God, from the bottom of your hearts, that there was One who then said, "Let it atone this time also." One who interceded for you, and we trust successfully, that you might yet be spared, to live, to repent, to believe, to the saving of your soul.—Sel.

ANGER.—It is the great duty of Christians to put off anger. It unfit for duty. A little jogging puts a clock out of frame; so a little passion the heart. A man cannot wrestle with God and wrangle with his neighbor at the same time.

"Dying comforts are for dying moments."

THE REVIEW AND HERALD. BATTLE CREEK, MICH. APR. 29, 1858.

The Winds Held. Rev. vii, 1.

To every observer of the political events of the present day, it must be evident that there is an overruling providence, or a restraining influence, which is preserving so general a quiet among the nations of the earth.

We will refer to one event in our own land. The Le-compton bill, entailing slavery upon Kansas has been defeated. But suppose it had not been defeated; suppose it had passed both houses of Congress, and Kansas been admitted as a slave State; civil war in Kansas, and perhaps not alone in Kansas, is the result which was every where predicted to hang upon that contingency.

A quieting hand seems thus to be laid on the discordant elements now working in the world, which shows us that not quite yet, has the time come for the angels to loose the winds, and discord rage in fury over the earth.

What Spiritualists expect to reap from the Revivals.

From a writer in the Spiritual Age of Apr. 10th, we take the following, which shows that Spiritualists are expecting, as the result of the great revival movement, a tremendous reaction in their favor.

"I think the spiritual waters are making a very decided movement, the result of which will be seen with much astonishment ere many months have passed.

"The great so-called revival in the churches everywhere, is but a great step, under spiritual influence, in the direction of that great end. Formerly, churches were particular to receive none within their pale but those who would give conclusive evidence of a radical and unmistakable change; but now that ceases to be a prerequisite. Let the individual only express "a desire to be religious," and they say, "Come in, and we will trust to God for your conversion afterwards."

Now this is a very significant fact. It is a desperate struggle to save a sinking vessel; but in doing so is it not plainly to be seen that they are running directly upon the rocks they desire to avoid? The lack of wisdom they have shown in thus throwing open without restriction the doors of church-fellowship, will necessarily engender a lack of respect for and confidence in the churches themselves.

for a home; and since all churches are nearly in the same position, they will be drawn to examine the claims of Spiritualism upon their confidence; and finding an unexpected and inestimable treasure, they will gladly embrace it.

To Correspondents.

B. Darling: Is not the name, The Sanctuary, applicable alike to the Sanctuary of both covenants, the old and the new? And when any declaration is made concerning the Sanctuary, which can only be fulfilled in this dispensation, must it not refer to the Sanctuary of this dispensation? We should judge your difficulty arose from taking every expression concerning the Sanctuary, as applicable to the type only and not to the antitype.

WILL Eld. M. E. Cornell spend a few days in North Liberty, on his way home. J. N. L.

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.

In behalf of the Church at Battle Creek.

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

Business Items.

- B. Darling: We rectify. J. Dudley: We mark your paper free. A. J. Corey: Your subscription commenced with No. 10, Vol. x. Your present remittance carries you to No. 10, Vol. xii. J. C. Parker: Thank you for the correction. We will continue your paper free. C. Fox: We mark your paper free. D. Baker: We mark your paper paid to xiii, 1. H. L. Richmond: H. E. Drake's paper was stopped at xii, 6. S. M. Goodwin: Where is your paper sent? Lewis Gray: We change the credit on book. D. E. Edmunds: The Instructor is sent, but not the REVIEW. Eld. J. G. Post: We send REVIEW and INSTRUCTOR free.

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