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"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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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Battle Creek, Mich.

"STAND UP FOR JESUS."

BY GEO. DUFFIELD, JR.

"Stand, therefore, having your loins girt about with truth,
and having on the breastplate of righteousness." St. Paul
to the Ephesians

"Tell them to stand up for Jesus!" Dying words of Dud-
ley A. Tyng.

Stand up! stand up for Jesus!
Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss;
From victory unto victory,
His army shall he lead;
Till every foe is vanquished,
And Christ is Lord indeed!

Stand up! stand up for Jesus!
The solemn watchword bear;
If while ye sleep, he suffers
Away with shame and fear!
Where'er ye meet with evil,
Within you or without;
Charge for the God of battle,
And put the foe to rout.

Stand up! stand up for Jesus!
The trumpet call obey;
Forth to the mighty conflict,
In this his glorious day;
"YE THAT ARE MEN" now serve him,
Against unnumbered foes;
Your courage rise with danger,
And strength to strength oppose!

Stand up! stand up for Jesus!
Stand in his strength alone.
The arm of flesh will fail you;
Ye dare not trust your own;
Put on the gospel armor,
Each piece put on with prayer;
Where duty calls, or danger,
Be never wanting there.

Stand up! stand up for Jesus!
Each soldier to his post!
Close up the broken column,
And shout through all the host!
Make good the loss so heavy,
In those that still remain,
And prove to all around you,
That death itself is gain!

THE chief things proven by him who professes to
be perfect, are ignorance of himself, 1 John i, 8,
and ignorance of God, Job xl, 5, 6.

Many reverse the Scripture rule 1 Cor. xiv, 20,
and are in understanding children, in malice men.

THE KEY TO HEAVEN.—Sometimes, perhaps
thou hearest another Christian pray with much
freedom and fluency, while thou canst hardly get
out a few broken words. Hence, thou art ready to
accuse thyself and to admire him; as if the gilding
of the key made it open the door the better.—
Gurnall.

PHILOSOPHY vs. BIBLE TRUTH.

Prof. Schuyler, principal of the Seneca County
Academy, Ohio, has just published a pamphlet, en-
titled "The human Soul; its nature and future ex-
istence."

The effort is to prove the immateriality of the
soul, and thus to establish its immortality. The
pamphlet contains only 42 pages and up to the
29th page, no scripture argument is introduced.
Only about nine pages are occupied with scripture
arguments and the remainder is an effort at answer-
ing objections. The whole body of the work is a
mere display of human wisdom and vain reason-
ings in philosophy and science falsely so called.
Being conscious no doubt that the scripture argu-
ments in favor of the soul's immortality were exceed-
ingly weak, he dare not venture on that foundation,
and so with immaterial wings, he soars away into
the airy regions of nothingness; and straightway
from behind a mystical cloud issue sounds which
betoken only the presence of a man of learning.
There are, in the work, many dark sayings against
a simple truth of the Bible, that man is now wholly
mortal, but is a probationer for immortality.

"The soul that sinneth it shall die." Eze. xviii,
4. That which is immortal is exempt from death,
hence the soul cannot be immortal. If it be said
that 'soul' in this text refers only to the body, we
reply that it must refer to the responsible agent, be-
fore which is placed life and death. It refers to that
which is conscious and has the power of choice.
"the soul that sinneth" is to receive the penalty.
Is the body alone the actor in transgression? or
will divine justice kill the body alone for the sin of
the soul and body united? But it is said the death
spoken of is a "spiritual death." To this we reply
that spiritual death is a state of sin which is the
crime and not the penalty. God does not pro-
nounce the crime as the penalty of itself, saying to
the wicked man, because you have become a sinner,
I pronounce you in a state of sin. No no. But
"the soul that sinneth, (is in a state of sin or spiritual-
ly dead) it shall die."

"Shall die," in the text is the penalty of sin or
spiritual death, but those already dead spiritually
cannot afterwards die spiritually, except they first
be resurrected from that death, which the wicked
have no promise of, and hence the death threatened
the sinner is literal death or extinction of life. Phi-
losophical reasoning can never overthrow this con-
clusion. It commends itself to the common sense
of all, and will be acknowledged by those whose
judgements have not been warped by that first ser-
mon which satan preached, namely, "Ye shall not
surely die."

But if all men naturally possess immortal souls,
then verily immortality would come through Ad-
am, whereas the Bible teaches that it is through
Christ alone, [2 Tim, 1, 10] and the apostle ex-
horts men to seek for immortality, [Rom. ii, 7],
which he would not do if men have it already in pos-
session.

The tree of immortality is guarded with the flaming
sword, and none of the family of Adam can partake
of it until their time of probation has expired; there-
fore no man has immortality in this life; and the
devil is a liar from the beginning.

To establish any proposition by scripture, the very
language of the proposition, or its equivalent, must
be in the proof texts, or else it is all inference, and

we know that many admitted heresies are proved
by inferences.

The proposition is, the soul is immaterial and
hence immortal; but neither this language nor its
equivalent is found in any text of scripture quoted
by our author. It is no wonder then that his ap-
pel is to philosophy. Men in their right minds
will always lay the greatest stress upon what they
consider their best arguments, and as the burden of
our author's argument is in philosophy, it is fair to
conclude that in his judgment, this is the only safe
course to pursue. Indeed, so much is acknowl-
edged in his preface. He says, "Some may, per-
haps, think that to demonstrate the immortality of
the human soul, it is not necessary, first, to demon-
strate its immateriality, I have, however, pursued
that course of reasoning which appears the most
conclusive to my own mind."

I am not surprised that the Professor should take
this course, after reading our books, and seeing as he
must, if not blind, that the plain Bible testimony is
against him; but I am astonished that he should
strive to establish his proposition by philosophy after
having his philosophy blown to the winds, as it was
in a public discussion on the question, Has man an
immortal soul? His course is strange, but

"It is a serious fact, when men are driven
From Bible ground, the only standard given,
That then, whatever arguments they find,
Drawn from whatever source, whatever their kind,
Provided, for their side they seem to tell,
To all appearance, suit them just as well."

That the reader may judge of the character of
the arguments the Professor used in the discussion,
we give below a list of some of the words and phra-
ses used in the pamphlet, which is very nearly a ver-
batim copy of his written argument in the discus-
sion. The words Philosophy, Philosophize, Philo-
sophic, Philosopher, Philosophical, occur 51 times.
The words Material, Materialist, Materialists, Mate-
rialistic, Materialism; Immaterial, Immateriality, oc-
cur 58 times. Empiricism, 8 times. Skepticism, 10
times. Idealism, 12 times. Fatalism, 4 times.
Realism, 4 times. Phenomena, 16 times. Dog-
matism, twice. Phrenology and Phrenological, 6
times. Many other uncommon words and phrases
are used more or less, such as Gaseous, Malleability,
Ductility, Elasticity, Extension, Impenetrability,
Mysticism, Science, Geology, Institutions, Concep-
tions, Alkaline-base &c. &c.

Among the authors quoted, Pythagoras, Socrates,
Plato, Cicero, Seneca, Aristotle and M. Victor
Cousin, of France, are conspicuous. Such arguments
may appear conclusive to one that is already wedded
to the immortal soul theory, but to another, the on-
ly impression made is that the author is a scholar
in philosophy. But this is no argument in favor
of the correctness of his religious opinions, but is
rather against them, especially when he gives phi-
losophy the prominence in giving a reason for his
faith in what he calls one of the fundamentals of
Christianity.

There would be no need of so much philosophical
reasoning, if immortal-soulism was plainly revealed
in the Bible; and if it is not plainly revealed, why
does this author charge *Atheism* upon us for not
believing it.

What we might say against using worldly wis-
dom and philosophy in matters of religion and truth
would perhaps be of little value, but what God has
said, all men should agree is the truth. The follow-

ing is what we presented in the discussion as an offset against philosophy.

"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. i, 20.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God." 1 Cor. iii, 18, 19.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii, 8.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith." 1 Tim. vi, 20.

The Apostles, all except Paul, were unlearned men; and he did not have any use for his philosophy after he was converted. One sermon by the unlearned Peter, converted more to Christ and truth than the learned Paul could have converted in an age, if he had used the words of man's wisdom. He might have converted many to himself—the belief that he was a smart, learned, wise and scientific man, but the truth of God does not lie in that direction. But how did Paul preach?

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. ii, 1, 4, 13.

The Holy Ghost has ever taught with words adapted to the capacity of the simple, the childlike, and humble, however unlearned they may be. The language of the Spirit of God is so simple that the worldly wise and high minded cannot comprehend it till they come down. It is foolishness to them. The channel of truth is low and easily found by the lowly; but the high-minded are almost sure to overlook it and pass on in the broad road to death. Says the apostle "Hath not God chosen the poor of this world &c.?" James ii, 5. And Paul says "Not many wise men after the flesh, not many mighty, not many noble are called."

The worldly, rich man, is esteemed by those who travel in the broad road; so is the philosopher, and the man of science; but none of these recommend a man to God.

O that men would humble themselves in the sight of the Lord, then would they see that immortality comes through Christ alone, and if it is not sought for, never will be obtained, either in this world or that which is to come.

M. E. CORNELL.

Green Spring, Ohio March 18th.

Swearing an Oath, or Vowing.

THERE are different kinds of oaths mentioned in the Bible: sacred, profane, and rash oaths.

I. Judicial oaths allowable and never prohibited either in the Old or New Testament. Ex. xx, 16. Thou shalt not bear false witness against thy neighbor. Rom. xiii, 9. God says he will be a swift witness against false swearers. Mal. iii, 5. The law is made for perjured persons, (having sworn falsely.) 1 Tim. i, 9, 10. Where is it said, we shall not bear true witness under oath against our neighbor? Joshua vi, 26. And Joshua adjured (swore) them, &c. 1 Sam. xiv, 24. Saul had adjured (sworn) the people. Matt. xxvi, 63, 64. The high priest said unto Jesus, I adjure (swear) thee by the living God, &c. Jesus said unto him, Thou hast said. Here Jesus answered under oath to the high priest.

Ex. xxii, 7-13. The parties shall come before the judges. . . . Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good. Paul refers to this oath-taking. Heb. vi, 16. For men verily swear by the greater: and an oath for con-

firmation is to them an end of all strife. To swear: "Solemnly to call on God to witness." Union Bible Dictionary. Jer. iv, 2. And thou shalt swear, The Lord liveth. Jer. xii, 16. Swear by my name.

Isa. lxxv, 16. He that sweareth in the earth shall swear by the God of truth. This is in the gospel dispensation, after the call of the Gentiles, and rejection of the Jews. Verse 12. Deut. vi, 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

The nature of an oath. The making an appeal to the Supreme Being, and calling him to witness and record, constitutes the spirit and essence of an oath. "It is no matter in what form this appeal is made."

Bishop Hopkins says: "We find St. Paul himself more than once attesting the truth of those grave and weighty matters which he delivered in his epistles, by calling God to witness, which is the very form and nature of an oath. See 2 Cor. i, 23. I call God for a record (or witness) upon my soul, that, to spare you, I came not as yet unto Corinth." Dr. Clarke's note on this is, "A more solemn and more awful form of oath, was never presented, nor taken by man, than this: no kissing of the book, holding up the hand, nor laying hand on the Bible, can add either solemnity or weight to such an oath! It is as awful and as binding as anything can be; and him who would break this, no obligation can bind." See other similar expressions of Paul's. Rom. i, 9; Rom. ix, 1; 2 Cor. xi, 31; Gal. i, 20; Phil. i, 8; 1 Thess. ii, 5.

II. What kind of oaths did Christ and James refer to, when one says, "Swear not at all," and the other says, "Neither by any other oath." Matt. v, 34; James v, 12.

1. Christ referred to a class of oaths that were to be "performed," or something to be done, more than simply stating facts, as in judicial oaths.

2. He refers to a class of oaths which are never used in any court of justice; as, by the heavens, by the earth, by Jerusalem, and by my head, &c.

3. He refers to communication, or common conversation, in which such language is often used.

4. The very class of texts that the Saviour refers to, clearly shows what kind of oaths he intended to prohibit. This we will briefly examine.

Num. xxx, 2. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do (perform) according to all that proceedeth out of his mouth. This is the swearing, or oath, that has a bond in it to be performed, but not judicial oaths. This was then allowed by Moses, but is prohibited by Christ. This was the same kind of oath that the forty men bound themselves with, that they would not eat or drink till they had killed Paul. See Acts xxiii, 21. Such kinds of rash oaths were permitted once, but are now prohibited. Deut. xxiii, 22, 23. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

Ps. lxxvi, 13, 14. I will go into thy house with burnt offerings; I will pay thee my vows, which my lips have uttered and my mouth hath spoken, when I was in trouble.

Ecd. v, 2, 4. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God. . . . When thou vowest a vow unto God, defer not to pay it.

Vow—Promise to God; as they appeal to God to witness their sincerity, &c. Webster.

Oath—To take an oath is solemnly to call on God to witness or take notice of what we affirm.—Brown.

A solemn affirmation or declaration, made with an appeal to God for the truth of what we affirm. Webster.

Swear—To affirm or utter a solemn declaration with an appeal to God for the truth of what is affirmed. Webster.

Thus we see that a vow, oath, or to swear to God, are nearly the same.

To this permission of Moses the Pharisees added their traditions. As in Matt. xxiii, 16-22. Woe unto you, ye blind guides, which say, Whosoever

shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple he is a debtor! Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, is bound. Margin. Ye fools and blind, for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Now we can plainly see that Christ refers to that kind of swearing that required a bond to be performed, which cannot refer to judicial oaths.

We can now answer the question, we think, satisfactorily to all as to what the Saviour meant by the sentence, "Swear not at all; neither by heaven," &c.; namely, all that kind of swearing permitted by Moses or the traditions of the Pharisees, also false swearing which they were guilty of by this kind of swearing.

To illustrate my meaning further I will refer to Dr. A. Clarke's Com. Matt. v, 37. "The Jews were notoriously guilty of common swearing, for which our Lord particularly reprehends them, and warns his disciples against. . . . One of the holiest of their precepts relative to swearing was this: Be not much in oaths; although one should swear concerning things that are true: for in much swearing it is impossible not to profane." See Lightfoot's Works, Vol. II, p. 149.

They did not pretend to forbid ALL common swearing, but only what they termed MUCH. A Jew might swear, but he must not be too abundant in the practice. Against such permission our Lord opposes his "Swear not at all."

Again. "Our Lord's command, Swear not at all, can never relate to an oath in a civil cause, taken according to the definition above given. Profane and common swearing, with all light, irreverent oaths and imprecations, &c., are certainly intended by our blessed Lord."

The subject is so clear to my mind that it does not admit of a doubt. By looking at the matter carefully, with the connections and references, bearing in mind the many expressions of Paul which amount to the most solemn oaths, it seems that it must be plain to all.

III. James' testimony. James v, 8-13. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

This swearing stands connected with brethren who have their patience tried like Job's. Job ii, 9. His wife said to him, "Dost thou still retain thine integrity? CURSE God and die." If it be thought that there can be no danger of the remnant's cursing and swearing like Peter, we will say that such has already happened. And with this agree Jas. iii, 2, 9, 10, 13. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Speaking of the tongue, he says, Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. This corresponds with, "let your yea, be yea; and your nay, nay." If this is not James' meaning, it will be hard to tell what he

does mean from the connection. That James does not mean judicial oaths, may be plainly seen by the expressions, by heaven, by the earth, "neither by any other oath" of this class or kind; for it is not the practice to swear witnesses by heaven, by the earth, nor any other oath of this kind.

J. B. FRISBIE.

Closet Prayer.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Matt. vi, 6. These are the words, this is the advice of the best friend you ever had. How did he show his love for men? By leaving a blissful heaven, for a world of sin and sorrow; the bosom of his Father, for a cross of agony and shame; a crown of glory, for a crown of thorns; the songs of angels, for the silence of the tomb. Yes! He knew the value of the soul of man whether man knows it or not: we learn the value which he puts upon it, by the costly price which he paid for its redemption: for "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ," 1 Peter i, 18, 19. It was love to the soul that made the Son of God a man of sorrows; fastened him to the cross; laid him in the grave! And love to the soul led him to give the counsel, "Enter into thy closet and pray."

Do you say "I have no closet; I have no room which I can call my own; into which I can retire whenever I please; and where I can be as long as I please? Well! you are probably not more unfavorably situated in this respect than many of our Lord's disciples were; and certainly not more so than their Master was, who said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Matt. viii, 20. He came not only to suffer for us as an atoning sacrifice for sin, but to leave us "an example, that we should follow in his steps." 1 Peter ii, 21. He has left us an example of secret prayer; an example exactly suited to the circumstances of those who cannot command a room of their own. He made a mountain his place of private prayer. Mark vi, 46. Wherever we can be alone with God, wherever we can pray to him—whether it be on the sea-shore, in the field, the shop, the bed-room—there we may have a closet.

A minister of the Gospel, "whose praise is in all the churches," was once spending the night at a large inn. "It is my custom," said he to the mistress of the inn, "wherever I am, to have family worship. I am now going to have it with my wife, and I shall be glad if you, and as many of your servants as can come in, will join us." "I shall be very happy," was the reply; "and all the servants, shall come in." Accordingly, she gave her directions to this effect; and all the servants, waiters, chambermaids, ostlers, and postillions, attended. The minister before he prayed, expounded a portion of Scripture; and at the close of his exposition, with much affectionate and earnest solemnity, exhorted his hearers to pray for the Holy Spirit. About a year after, he was traveling the same road. As he drew near the inn, he was accosted by a post-boy, "Sir, do you remember me?" "No, my friend, I cannot say that I do." "Well, sir, I recollect you. You were here some time ago, and had us all into your room in the house, and explained a chapter in the Bible, and prayed for us. And when you were explaining the chapter, you told us, if we had not been accustomed to pray, to begin at once, and to pray, 'Lord give me thy Holy Spirit. Lord convert my soul.' I thought much of those words, and was determined to follow your advice. But then I was at a loss for a place in which I could be alone to pray the Lord to give me his Spirit. At last I thought of the stable; and I used to take the key, and lock myself in, and kneel down, and pray that the Lord would convert my soul. And I bless God, I have reason to believe that he has heard and answered my prayers; that he has given me his Spirit, and converted my soul." This shows the truth of the old saying, that, "where there is a will, there is a way." The God of grace had given the poor post-

boy the will to pray, and he found a closet in a stable. Remember, that wherever *you* are, there God is.

Those who neglect secret prayer, are in the most awful condition in which any can be on this side of eternity. A prayerless state is a graceless state. To live without prayer, is to live without God. But can you do without God? Can you do without his blessing, without his favor, without his grace, without his guidance, without his guardianship? And will he not "be inquired of for these things?" We have a very clear direction, and very strong encouragement in the divine promise; "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." Matt. vii, 7. But if we do not ask, we have no right to expect that we shall receive; if we do not seek, we must not wonder if we never find; if we do not knock at the door of mercy now, we may knock too late hereafter, and receive only the answer, "Verily, I say unto you, I know you not."

Is it not a rich mercy, an unspeakable privilege, that we are permitted at all times, and under all circumstances, to approach, and to hold converse with the God of heaven and earth; to "cast all" our "care upon him," in the delightful assurance that "he careth for us;" in everything by prayer and supplication, with thanksgiving, to let our requests be made known unto him? Phil. iv, 6. See how the servants of God, in the days of old, realized this, their blessed privilege. Jacob was "greatly afraid and distressed," when he heard that his brother Esau was coming to meet him, as he had every reason to believe, with the thoughts and the feelings of a bitter and revengeful enemy. Encumbered with a train of women, children, servants and cattle, he knew, that as far as human strength and human means were concerned, he was no match for Esau and his four hundred armed warriors. But he knew also, that "in the Lord Jehovah is everlasting strength;" he knew that "man's extremity was God's opportunity;" that there are no dangers, from which the Lord cannot rescue; no enemies, from which he cannot deliver. Accordingly, he went into the closet; not that he had any room at hand, in which he could shut himself up for the purpose of prayer to God; the bare earth was his floor; the broad canopy of heaven was his roof; he had sent his family over the brook; "Jacob was left alone;" (Gen. xxxii, 24.) and there he wrestled and prevailed. The psalmist pursued the same course, and met with the same success. "In my distress I called upon the Lord, and he heard my voice." Psa. xviii, 6. And how many can, from their own experience, bear a like testimony!

Do not think it enough that you pray in the sanctuary. It is, indeed, "good to be there." Many a true Christian has there been filled with joy unspeakable. Every true Christian loves the habitation of the Lord's house, and the place where his honor dwelleth. But the sanctuary does not render the closet unnecessary. This "ought you to do, and not to leave the other undone." If the closet is unfrequented, if secret prayer is neglected, you will be like Samson when his hair was shorn, and his strength gone; you will be an easy prey to your spiritual enemies. If you would not be entangled in the snares, by which you are on every side surrounded, in a world which "lieth in wickedness;" if you would not yield to the temptations to which you are continually exposed; if you would "fight the good fight" against sin, Satan, and the world, "not as one that beateth the air; if you would so "run the race that is set before you," as to win and to wear the "incorruptible crown;" it is in secret prayer that you must especially seek the needful supplies of strength.

But perhaps you say, "I find nothing so difficult as secret prayer. When I attempt it, my heart is so cold, my thoughts are so prone to wander, that I am discouraged, and obliged to give it up, hoping that I shall be in a better frame at another time." Oh! beware of this: when you are thus induced to give it up, you are just affording the great enemy of your soul the advantage over you, which he so earnestly desires and seeks. It is his great aim to keep you from private prayer. If he can accomplish this, he accomplishes all.

No wonder, therefore, that when you enter your closet you find him there, ready to fill your mind with vain, and wandering, and worldly thoughts. No wonder that you are tempted to leave the closet at this time, hoping to enter it in a better frame at another. Say, when the thought rises in your mind, "this is the suggestion of my great enemy." Be not "ignorant of his devices." Listen not to his pernicious counsels. Call earnestly upon God to give you his Holy Spirit, and to strengthen you against the insidious attacks of the tempter. Let your watch-word be, PERSEVERANCE. Let your resolution be that of Jacob the successful wrestler, "I will not let thee go except thou bless me."—*Sel.*

Growth of the Great West.

JUDGE Meekin, of Minnesota, in a recent speech on the subject of Mail service between the head waters of lake Superior and the Pacific ocean, stated some remarkable facts in relation to the wonderful growth of the west. He said, that in 1816, the first effort in good faith was made to navigate the lakes. In 1841 their commerce reached an aggregate of sixty-five millions of dollars. In 1856 it swelled to the enormous sum of six hundred and eight millions. Cities in the meantime arose on their shores like magic, vieing in population and business with others that had been growing for centuries. Buffalo, Chicago, Milwaukee, Cleveland, Detroit, and others are classed among the cities and commercial centres of the world. In a speech delivered in New York more than twenty years ago, Mr. Webster, in alluding to this subject, said: "These great lakes, stretching away many thousands of miles, not in a straight line, but with turns and deflections, as if designed to reach, by water communication, the greater number of important points through a region of vast extent, cannot but arrest the attention of any one who looks upon the map. They lie connected but variously placed, and interspersed as if with studied variety of form and direction over that part of the country. They were made for man and admirably adapted for his use and convenience." "Looking," says he, "over our whole country, comprehending in our survey the Atlantic coast, with its thick population, its advanced agriculture, its extended commerce, its manufactures and mechanic arts, its varieties of communication, its wealth and its general improvements; and looking then into the interior, to the immense tracts of fresh, fertile, and cheap lands, bounded by so many lakes, and watered by so many magnificent streams, let me ask if such a map was ever before presented to the eye of any statesman as a theatre for the exercise of his wisdom and patriotism? And let me ask, too, if any man is fit to act a part on such a theatre who does not comprehend the whole of it within the scope of his policy and embrace it all as his country!"—*Sel.*

Acquaintance with God.

CERTAINLY the greatest, the noblest pleasure of intelligent creatures must result from their acquaintance with the blessed God, and with their own souls. And oh, how divinely pleasant and entertaining it is to look into our own souls, when we can find all our powers and passions united and engaged in pursuit after God, our whole soul longing and passionately breathing after a conformity to him, and the full enjoyment of him! Verily, no hours pass away with so much divine pleasure, as those that are spent in communicating with God and our own hearts. How sweet is a spirit of devotion, of seriousness and solemnity; a spirit of gospel simplicity, love, and tenderness! Oh, how desirable and profitable is a spirit of holy watchfulness and godly jealousy over ourselves; when our souls are afraid of nothing so much as that we shall grieve and offend the blessed God, whom at such times we apprehend, or at least hope, to be a father and friend; whom we then love and long to please, rather than to be happy ourselves, or at least we delight to derive our happiness from pleasing and glorifying him. Surely this is a pious temper, worthy of the highest ambition and closest pursuit of intelligent creatures. Oh, how vastly superior is the pleasure, peace, and satisfaction derived from these divine frames, to that which we sometimes seek in things impertinent and trifling!—*Sel.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, APRIL 7, 1859.

RUMORS of a European war are rife. Indications are thickening that that time is upon us which the prophet saw, when, looking into the dim future, he exclaimed, "The nations were angry." What follows? "And thy wrath is come," is the next utterance of the prophetic word. Rev. xi. 18. We know from the chart of our voyage that it will close in perils. We know from the sure word of prophecy that trouble awaits the world—distress of nations with perplexity. The prophetic command has gone forth, "Prepare war, wake up the mighty men!" Are we seeking that righteousness and meekness which will procure for us a hiding place in the avenging day? We might do this with more heart and zeal, some may say, if affairs were not at present quiet—if the storm was already bursting. But do you not see it gathering? Do you not behold its thickening gloom? Do you not hear its distant mutterings? Is the dread stillness that just precedes its awful fury the time for sloth and stupor? Must we wait till the tornado breaks upon us ere we commence the work of preparation? A prudent man foreseeth the evil, says the proverb, and hideth himself. Now is the time to work. Would that we could echo through all the land the divine and imperative warning, "Seek ye the Lord all ye meek of the earth!"

It is recorded of Tyndale that having once escaped the cruel hands of his enemies, and entertaining nothing but the tenderest charity towards them, he said to them: "Take away my goods, take away my good name, yet so long as Christ dwelleth in my heart, so long I shall love you not a whit the less." This is the spirit we like to see; and all in whose hearts Christ dwells will not be slow to show it forth. That selfish sensitiveness in regard to our own rights, our own honor, and our own property, which so often reigns in unsanctified hearts, melts away before the spirit of genuine christianity.

THE CHURCH TAKES THE LEAD IN SLAVERY. In a "Tract for the Times," by Henry T. Cheever, we find the following facts which it would be well to remember.

"In the year 1833, the Presbytery of Chillicothe, Ohio, adopted a strong paper, reprobating the system of slavery, and setting forth its intrinsic, inherent, and inexcusable wrongs. A copy was sent to the Stated Clerk of the Synod of Mississippi, embracing at that time the States of Mississippi, Louisiana, and South Alabama. At the meeting of the Synod in the Fall of 1834, at Port Gibson, in the church of which Rev. Zebulon Butler, D.D., was then and still is the pastor, Rev. James Smiley preached the opening sermon, in which he argued the righteousness of slavery from the Bible. . . . This was the beginning of Bible slavery in this country. The year after, Mr. Smiley amplified his sermon into a book, now famous as 'Smiley on Slavery.' . . . To Dr. Smiley belongs the honor, or dishonor, of first endorsing and defending Slavery from the Bible. Rev. Dr. Fuller, an eminent Baptist clergyman, then of Charleston, South Carolina, next followed; then Dr. William Winans, of the Methodist Church; then, and not till then, politicians chimed in, and made the welkin ring with the 'God-ward side' of slavery."

Although this defense of Slavery was at first strongly condemned by the churches generally, yet it reveals to us the fact that the attempted justification of Slavery by the Bible, originated in the church; and this the church South have now generally adopted. We find in this enough to justify the remark of Albert Barnes, that "there is no power out of the church that could sustain slavery an hour, if it were not sustained in it."

Every one of these (the great moral laws announced at Sinai), says Tappan, "utters a universal and necessary moral truth. Duty as here presented is not arbitrary but rational. Logic, p. 241.

GURNEY ON THE SABBATH.

From a small work on the Sabbath, by J. Gurney, an English author, the American edition being edited by Prof. Stuart of Andover (Mass.) Theol. Seminary we make the following extract. Although Mr. Gurney observed Sunday and taught men so, he says some good things relative to the Sabbath, previous to the time when he finds it necessary to make a change. In all such cases, we believe in gathering the good into vessels and casting the bad away. On the distinction between moral and ceremonial laws, Mr. Gurney says:

"Nothing can be more palpable than the distinction maintained in the Scriptures between the ten commandments (those delivered from mount Sinai) and the civil and ceremonial institutions of the Mosaic code. The former were laws as old as the world itself, applicable to all men, and essential to the maintenance of a true theology and of a righteous life. The latter, though mixed up with much that was moral (or derived from these laws,) were intended for the national welfare and adapted exclusively to the peculiar religious circumstances of the Hebrews. Accordingly the former were pronounced by Jehovah himself during a visible and awful display of his glory; whereas the latter were communicated to the people only through the intervention of a human law-giver.* On the same ground, while the civil part of the law of Moses, was committed to the magistrate, and the ceremonial part to the priest; each was steadfastly maintained as important for its particular purposes. It was the moral part of that law—it was the ten commandments both in their principles and in their details, on which the preachers of righteousness ever delighted to dwell. These were the constant theme of the rebukes, the entreaties and the exhortations of the prophets.

"In taking this view of the subject, it seems impossible to separate the fourth commandment from those which precede and follow it. It was delivered with the same solemnity as its fellows, and was written on the table of the covenant by the same finger. It is, moreover, important to observe that it fitly concludes the first table of the covenant, and as fitly introduces the second. The first table relates to the worship of the true God. It proclaims his unity and the sanctity of his name, and forbids all idolatry. How could it be better concluded than by the law of the Sabbath, which renders the worship of God practicable, by breaking the train of our temporal pursuits, and by setting apart one day in seven for this express purpose.

"So also the strength of the second table which unfolds the moral obligations of man to man, will ever be found to lie in the remembrance of the Creator of the universe; because on his will alone are these obligations founded. Now the Sabbath was the appointed means of perpetually reminding man that he is himself a creature, and that God is his Creator, and Sovereign.

"It was a current saying among the talmudists that, 'he that denies the Sabbath, is like to him who denies the whole law.' Rabbi Levi of Barcelona says, that 'the object of the Sabbath to the Israelites, was that, having no other business, they might fasten on their minds that the world had a beginning, which is the authority that draws after it all the foundations of the law.'

"Accordingly we find that while most of the ceremonial law was instituted by Moses, *perspectively*, that is, with a view to its being put into practice after the Israelites had settled in the land of Canaan, the Sabbath was strictly observed even during their journey in the wilderness." pp. 33-35.

* He should have said, mediator. Moses was not a law-giver.

REPORT FROM INDIANA.

On Fifth-day, 17th inst., I left Bro. Hull to finish up our meetings in Marshall Co. and went to North Liberty, St. Joseph Co. I found Bro. Harvey strong

in the faith, and in daily expectation of the arrival of Bro. Loughborough. I commenced holding meetings in the school-house on Sabbath evening, and continued every evening for a week. There had been so many lectures given there by different brethren at different times, that the prospect was a dull one; but the attendance was good, and I hope good may result. One more fully resolved to keep the Sabbath, and others are thoroughly convinced, and I have hope of some of them. Bro. Harvey is doing all that he can to place the truth before his friends and acquaintances in that section of the country, but in North Liberty the prejudice and opposition is strong. The M. E. minister attended one evening, and, I was told, expressed a desire to hear all the lectures but his appointments forbade. After Bro. Loughborough was there about a year ago, the church voted to close the meeting-house against preachers of our views; and it appeared singular to see the members of the same church sit from one and a half to two hours on the rude, uncomfortable seats of the old school-house, to hear what they would not allow to be preached in their house. Whether they feared these doctrines would harm their church building more than their church members, I cannot tell.

On First-day, 20th, I went about six miles north and held one meeting. There was a strong desire to hear, in that neighborhood. On the 21st, Bro. Hull arrived, reporting success as good as we anticipated in Marshall Co. It was deemed advisable for him to go into the north neighborhood, while I continued in Liberty. When I last heard from him he was having the school-house crowded with anxious listeners.

By request I came to La Porte last Sixth-day. The church were in a dull, lukewarm state; but the testimony of the Word was gladly received, and all appear to feel cheered and encouraged.

Spiritualism has a strong hold in this place, and the truth, of course, will be unpopular. There was once quite an interest amongst the foreigners, especially the Swedes, on the Third Angel's Message; but the sound went forth, and the Lutherans from other places rallied and built a house of worship in their midst, to oppose it. Who can tell the consequences of their blind zeal?

We, as a people, must be more determined and persevering in our efforts to build up the truth and oppose error. Our opponents often present examples of faithfulness and zeal to accomplish the purposes of the enemy that we should do well to consider. "Who is a faithful and wise steward?" May the Lord enable us to "give all diligence" that we "may be partakers with them who through faith and patience inherit the promises." J. H. W.

La Porte, Ind., March 28th.

FORESIGHT AND PERSEVERANCE OF THE DEVIL.

UNBELIEF is the parent of sin. Had not the word of God been doubted, sin would not have entered the world. But doubt entered first, and was followed by transgression. Hence, in order that fallen man may be benefited by the gospel of salvation, and restored to the favor of God, first of all things, faith is necessary, and obedience follows as a natural consequence. There can be no acceptable obedience without belief, "for without faith it is impossible to please God."

Our faith must have a controlling influence upon our actions; and therefore it is vastly better to believe the truth than to believe the opposite of the truth which is a lie. Hence the idea that it matters not what one believes if he is only sincere, is a great mistake, and will prove fatal to thousands who choose to believe a lie rather than to obey the truth. Jesus prayed for his disciples, "Sanctify them through thy truth; thy word is truth." Those that receive not "the love of the truth," are left "to believe a lie;" and the consequence is condemnation. That they all might be damned who believed not the truth, but had pleasure in unrighteousness. Jno. xvii, 17; 2 Thess. ii, 9-12.

Satan knew that he could not introduce sin into

the world while faith in the word of God remained unshaken. Hence he first whispers a doubt: Yea, hath God said, Ye shall not eat of every tree of the garden? He then comes out boldly and contradicts the word of the Lord, saying, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."

This is the first discourse on the immortality of the soul. Like many an orthodox sermon, it has three grand divisions. 1. *Ye shall not die.* That is, you are immortal and cannot die. This doubtless was the idea conveyed. 2. There are more gods than one. 3. Man may become a god. *Ye shall be as gods.* By disobedience you may obtain desirable knowledge and be as gods.

"Here, happy creature! fair, angelic Eve!
Partake thou also, happy though thou art,
Happier thou may'st be; worthier canst not be;
Taste this, and be henceforth among the gods,
Thyself a goddess, not to earth confined,
But sometimes in the air, as we, sometimes
Ascend to heaven, by merit thine, and see
What life the gods live there, and such live thou."

This grand plan of the enemy, laid in the garden, has been followed out with the most unconquerable perseverance. The grand fundamental idea is that man is immortal—that he cannot die. And though death entered into the world, and men saw the awful sentence, Dust thou art, and unto dust shalt thou return, verified before their eyes, yet Satan was not long in persuading the heathen philosophers that the man proper did not die, that man had an immortal soul that went to be with the gods when separated from the body by what is called death, and that those that distinguished themselves in this life—the mighty emperors and heroes—were deified, or became gods. And, as a consequence, these human gods were worshipped under the title of demons. Hence, what is called "doctrines of devils," in 1 Tim. iv. 1, is more properly rendered by Macknight, "doctrines concerning demons," and by Wakefield, "doctrines about dead men." Thus Satan stuck to his text, *Ye shall not die, but be as gods.* He knew that if men believed this, they must disbelieve the word of God, Dying thou shalt die. They could no longer believe man was of the dust and turned to dust again; but when the body fell, the man himself—the little god that had dwelt in the flesh—migrated to fairer climes, the elysian fields, or the spirit-land that we hear so much about at the present day. Thus what was called death, by the Author of life, was only an emigration—a thing not to be dreaded as expressive of God's abhorrence of sin, and the penalty of transgression against his holy law. So the heathen were blinded and made to believe Satan's lie in preference to God's truth.

But it is objected that the Jews, as well as heathen nations, held the doctrine of the immortality of the soul. To this we reply, that the question is not what professed Jews or Christians have believed upon the subject, but what do their oracles teach? If we follow the faith and practice of apostate Jews, we may have other gods besides the one only living and true God, set forth in their Scriptures. If the belief of Jews in the immortality of the soul is to be taken as proof of the doctrine, their frequent idolatries may be taken as a proof of a plurality of gods. Why refer to false professors of religion, and those that the Lord Jesus called hypocrites, to prove one point of faith, and reject their testimony in other things? To leave the Scriptures that God gave the Jews, and talk about what the Jews believed, is like quoting the faith of the Roman Catholic church for christian doctrine, instead of the New Testament.

Satan has always been persevering in his efforts to make men believe his lie, and the Jews were always too ready to receive the fables of the heathens with whom they came in contact. 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 insensi-

bly slid into their use of terms, and adopted some of their ideas on such subjects as those on which *their oracles were silent.*"

This, and many other testimonies that might be cited, will show how Jews obtained this doctrine. Satan has done his best to make all men believe it; for he has a grand, ultimate design in view. His plan has ever been to cause men to reject the word of God. That word has lived, and there have always been a few that have believed it. It seems that Satan foresaw that copies of the Bible would abound in the last days, and has been, from the beginning, pursuing a regular plan of operations to increase his temptations as light increases, so that the last generation of men, by a belief of his first lie, may be prepared to reject all the increasing light of divine truth, and come out boldly, and totally reject the word of God. Like a cunning gamester, he has concealed his "hand," professing that his doctrine is the doctrine of the Bible, thus preparing the way to play off his "last card," and make men openly reject that very Bible that they have claimed as teaching the prime article of their faith—the immortality of the soul.

This last card, by which Satan intends to "sweep the board," is Spiritualism. After getting his favorite doctrine into the creeds of all the churches, and generally admitted by those outside of the churches, he opens, as it were, a new plan of operation, and, in the character of an angel of light, proposes "to draw mankind together in harmony, and convince skeptics of the immortality of the soul." A skeptic, in Satan's vocabulary, is one who believes the Bible means what it says, on the subjects of death and immortality. The number of these, though few, was increasing at the time when spirit manifestations arose. The Advent doctrine and the unscriptural theories by which it was opposed, had awakened a spirit of inquiry in honest minds concerning what the Bible taught on these momentous subjects, and the result was, that Bible students were receiving God's truth, and rejecting Satan's lie. Therefore, though the mass of men believed the lie, something must be done to head this *skepticism*, which was opposing itself against his most ancient and favorite doctrine. R. F. C.

(To be Continued)

CONSCIENCE.

It is not uncommon to hear conscience spoken of at the present time, as approving of a course which we think the word of God condemns. It is also frequently spoken of as some enerring or infallible faculty or power of the mind, which always keeps a close and untiring watch over all our actions, and never allows us to move wrong without a timely reproof or admonition. Hence it is not an easy matter to convince those entertaining such a high respect for their consciences, of any wrong practice, except they first feel the smittings of this monitor.

I have, says one, a monitor within my breast, which approves when I do right, and disapproves when I do wrong; and as I feel no condemnation for pursuing this or that course, therefore it cannot be wrong.

But we apprehend that, with many, the difficulty lies here: they do not consider that our conscience is dependent upon our education, and that it may be quick and active, or stupid and inactive. The man who desires to enjoy the approbation of his divine Master, will find his conscience approving when he does what he has been made to believe is right, and disapproving when doing that which he was educated to believe is wrong. Hence if his education has been right, his conscience will naturally lead him in the right direction, and so vice versa.

Says Covell, "A conscience well informed, and possessed of sensibility, is the best security for virtue, and the most awful avenger of wicked deeds; an ill-informed conscience is the most powerful instrument of mischief."

"The rule of conscience is the will of God, so far as it is made known to us, either by the light of nature, or by that of revelation. With respect to the knowledge of this rule, conscience is said to be rightly informed, or mistaken; firm, or wavering, or scrupulous, &c. With respect to the conformity of our

actions to this rule when known, conscience is said to be good or evil. In a moral view, it is of the greatest importance that the understanding be well informed, in order to render the judgment or verdict of conscience a safe directory of conduct, and a proper source of satisfaction."

Says another writer, speaking of conscience, "It may be weakened, perverted, stupefied, defiled, and hardened, in various ways; and its decisions are more or less clear, just, and imperative, according to the degree of improvement in the understanding and heart, and especially according to the degree in which its purity and sensitiveness have been preserved and cultivated."

I have often been surprised while conversing with our First-day friends on the claims of the fourth commandment, to find so many of them apparently perfectly contented with the observance of the First-day Sabbath, simply because they do not feel the reprovings of conscience. Now we ask, Is this a safe course to pursue? Here is the word of God blazing before us, "The seventh day is the Sabbath of the Lord thy God." But conscience says the first day is the Sabbath, and you will be safe to keep it.

This course reminds us of the Apostle's question respecting the unbelieving Jews [Rom. iii. 3, 4,] "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."

But let us come to the word of God, and see if we can find license there for holding conscience as an infallible guide.

"Thy word the choicest rules imparts,
To keep the conscience clean."

Says Paul, "I have lived in all good conscience before God until this day." Acts xxiii. 1. See also chap. xxiv. 16; Rom. ix. 1; 2 Cor. iv. 2; 1 Tim. i. 5, 19; iii. 9; 1 Pet. iii. 16. In these quotations the Apostle speaks of a conscience void of offense toward God and toward men. Also of a "good" conscience, and a "pure" conscience, &c. And well would it be if conscience were always kept thus.

But this is not so, for we hear the same Apostle speaking in Titus i. 15, of a defiled conscience. Says Cruden on this text, the conscience becomes defiled "when it is blinded and perverted, so that it cannot judge of its own actions. This evil conscience is sometimes quiet, sometimes stirring and troubled. It accuseth when it should excuse, and excuseth when it should accuse. The conscience also even of the best, is now and then erroneous and doubtful."

Again, we read of an "evil" conscience, [Heb. x. 22.] and again of a class in the last days, "speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. iv. 2. A seared conscience we understand to be, "quite extinct and cut off, or utterly hardened, which has lost all sense of feeling."

From the facts thus far gathered from the word of God on this subject, the conclusion is undeniable that conscience is by no means a safe guide at all times.

We would say then to all desirous of a conscience "void of offense toward God, and toward men," earnestly and perseveringly seek for the light and truth from the word of God, educate and regulate conscience by the Bible, and not the Bible by conscience. Be sure that it is kept *good*, and *pure*, and then act in accordance with your sober and honest convictions of duty. Otherwise the conscience that would lead one to do right to-day, may become defiled and seared and excuse him for doing wrong in the future.

In further demonstrating this fact, we shall perhaps be allowed to insert here the Indian's figure bearing on this point. He said that conscience might be represented by a three-cornered instrument in the breast, having sharp points, and capable of a revolution. The first time one does wrong a revolution is produced, which scrapes and hurts severely; and so on, the revolution continuing with each succeeding wrong. But said he, some men's conscience has turned over so many times that the corners are rounded and smooth, so that he is not hurt though it revolve again and again.

Is not this actually a solemn fact with some at the present time? Has not conscience often urged them forward to duties which they have continued to neglect, till they suppose it is a good conscience that justifies them in their disobedience? "EXAMINE YOURSELVES." A. S. HUTCHINS.

WILL YOU BE A PILGRIM?

Will you come in with the pilgrims, though a remnant they may be.
And know the blessed privilege of gospel liberty?
Will you take the name of Christ, and be redeemed by sovereign grace,
And find in him from every storm a sure, safe hiding-place?

Will you part with earth's delusive joys, with all its vain delights,
And "bear the consecrated cross," to have the Christian's rights?
They have a right to call on God; and he's vouchsafed his aid,
The ancients said, We'll trust in thee, nor ever be dismayed.

They said 'tis nothing Lord, with thee, with many or with few,
To put a mighty host to flight, and all our foes subdue.
Will you go against the multitude, in his own strength and name?
He fought their battles and he's still unchangeably the same.

Their hope's an anchor to the soul, both sure and steadfast too,
And buoys their spirits up in all the conflicts they go through.
Will you have this hope to cheer you, to an unfading crown—
A crown that far outshines this world, with all its grand renown?

They've no abiding city here, but look for one to come,
A glorious city all illumed to be their final home.
O will you suffer sorrow here, and have a home in heaven,
A kingdom that will shortly be, to all the faithful given?

Mrs. R. SMITH.

West Wilton, N. H.

Our Mother.

Most of the professing Christians of our day have much to say about our *Father*, while our Mother is not known among them, or if known, is not appreciated as a mother ought to be. But who is our Mother? some will ask. Let us examine the Scriptures and learn. It is admitted by all that Christ is the *Father* of his people. Those who will be saved are counted as the seed, or children of Christ. "A seed shall serve him, it shall be accounted to the Lord for a generation." Ps. xxii, 30. "His seed also will I make to endure forever, and his throne as the days of heaven." Ps. lxxxix, 29. Here the righteous, or those who will be saved, are meant, for they are to endure forever. Who does not see the propriety of calling the faithful his seed, or his children? Seeing then that we are counted as the children of our Lord Jesus Christ, if the simile is a good one we must have a mother also. And if we are legitimate children, our mother will be the wife of our Lord. But who is the wife of our Lord? See Rev. xxi, 9, for an answer. "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the New Jerusalem." This is sufficient here to show who the wife is.

Let us now see if we are the children of the New Jerusalem. Paul, speaking of the Jerusalem that now is, says that she is in bondage with her children. "But Jerusalem which is above is free, which is the mother of us all," and then he quotes Isa. liv, 1, to prove it. By reading the remainder of the chapter, we find that the New Jerusalem is the subject of the prophecy. Compare verse 5 with Rev. xxi, 9; also verses 11, 12 with Rev. xxi, 18, 19. The gathering of the nations is also mentioned. Compare verse 15 with Rev. xx, 7-9. "This is the heritage of the servants of the Lord." Abraham, Isaac and Jacob were the acknowledged servants of the Lord. This then is their heritage. But they looked for a city whose maker and builder is God, and he hath prepared for them a city. See Heb. xi. We learn also [Isa. liv, 5] that the maker and builder of the city is also her husband. This city is also called Zion. Heb. xii, 22; Isa. lx, 14. "And they shall call thee, The city of the Lord, the Zion of the Holy One of Israel."

Having now found that we are, or shall be, the children of both our Lord Jesus Christ and the New Jerusalem, let us inquire if we are yet born unto her: if we are now being "dandled upon her knees,"

or are now being comforted "as one whom his mother comforteth." It is well known that the marriage of the Lamb is to immediately precede the second advent of Jesus, and immediately after the advent, the saints eat the marriage supper. Now Christ is ministering before the ark, consequently the marriage is not yet consummated. If Zion's children are born before the marriage takes place, they will be *illegitimate*, consequently it is plain that they will not be born until afterwards.

It is evident from reading Isa. lxvi, that Zion's children will not be born until after the voice of the Lord is heard roaring from on high, [compare verse 6 with Joel iii, 16; Amos i, 2; Jer. xxv, 30; Isa. xlii, 13] which evidently does not take place till the day of recompense to his enemies; which will be at his second coming, when Zion's children will be manifested, for the earth will cast out the people of God now hid away in her pits and vaults. Then will "a nation be born at once," for the earth shall cast out her dead, and the dead in Christ shall rise first, awakened by the sound of the trumpet, or the voice of God roaring out of Zion. Then, and not till then shall we be "dandled upon her knees," and nourished by the tree of life in the midst of Zion. Then the new birth is the resurrection or the change to immortality. As Christ is the first-born from the dead, we shall expect to see in him one who has been born again, as a specimen of Zion's children, and of what we shall be. We see him like the wind, appearing suddenly, and disappearing in an instant; so will all be who are born from above; and we, not being in that state yet, it follows that we have not been born again. Though not born, yet we may have been *begotten* by our Lord Jesus Christ, through the gospel; not by hearing the word preached, but by believing and obeying, manifesting our faith in Christ by our actions. The first action which shows our faith in a risen Saviour, is baptism; then having put off the old man with his deeds, and put on the new man, we have a prospect of rising in the first resurrection.

To those who are ready to cry out because we believe that a man is not regenerated till the resurrection, we will say that we would not undervalue the importance of *conversion*, or the necessity of putting off the *old man*, but let us not denominate this change of feelings the new birth. It is a popular doctrine, and one well calculated to lull the world to sleep, that the Jews will be gathered into the land of Palestine before the Saviour comes. With such, Israel and the Jews are one and the same. Let us see how long they are to be given up to be despised and cast off. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel: whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." Micah v, 2, 3.

We learn from Isa. lxvi, that Zion is "she which travaileth," consequently they will be given up until the resurrection, when they will be redeemed from the hand of him that was stronger than he, by being redeemed from the grave, where they are kept until Zion brings forth her children, when the remnant shall join the resurrected dead, and together go to Zion. May your name, kind reader, be among those dear children who will rejoice in the lap of our mother, Zion. E. B. SAUNDERS.

Letters.

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

From Sister Steward.

DEAR BRETHREN AND SISTERS: I have often been admonished and encouraged by reading your communications, and feeling willing to cast in my mite towards the support of this most interesting part of our interesting paper, I try, for the first time to write to you. I feel a union with the people of God. Do we not all belong to one family—our mother the New Jerusalem, our Father, God, our elder brother, Jesus? And what a perfect family we'll all make at last, when we get home. I re-

joice that God requires us to be perfect; that eventually our dear, blessed family shall bear no "spot or wrinkle, or any such thing." Glorious thought! I feel that God's requirements are all, not only just but reasonable and merciful, and I am glad that we may and can "yield ourselves servants to obey" him; that there is One so great and good to whom we may give ourselves, all our cares and enjoyments, our all, and feel that he will take care of us, and that he knows just how to use us where we can do most for his blessed cause. Yes, thank the Lord that to-day I feel that I can submit my all to him, and cling to him as a little child does to an earthly parent, while passing through dangers and darkness. But I long for more, even perfection. God help me to attain to it. My mind has been dwelling upon the promises of God. How vast they are! No wonder that Peter called them "exceeding great and precious promises" too, and Paul declared he counted all things but loss &c., that he might win Christ. And can not we, dear brethren and sisters, count all earthly possessions and enjoyments but loss, that we may secure Jesus and a home in his everlasting kingdom, with immortality and eternal life? What a promise! exceeding great and precious! How our minds run out and our hearts swell in trying to reach its extent. It is inconceivable; and then it is a life of happiness, a life of holiness and love—love running and returning from heart to heart. Not a discordant or unholy thought or feeling will be in all the countless multitudes of the redeemed. And can it be this state is attainable by poor fellow mortals, even ourselves? Oh it is of the wonderful condescension of God! And how can it be our hearts are not always overflowing with love and thankfulness to him who has done, is doing and has promised to do so much for us? Bless his holy name, he knows we are but dust, and so his mercy and love is with us day after day.

We find the churches here, at Adario, and Mackford, in a prospering condition. I think the Holy Spirit makes his abode with many dear brethren and sisters in these places. May they be kept by the power of God through faith unto salvation. I believe God has a people in this State; but my heart is pained while I remember many whom I have loved in the truth, now far away in the Age-to-come. Oh can not such see that a doctrine that bears such "fruit," that leads to coldness and death, (spiritual,) cannot be accepted of God? Even admitted it were truth, in what does it concern you? can it lead you to a closer walk with God? does it cleanse from any sin? do you feel after dwelling upon it, better fitted to lead dying souls to Jesus? "Ye shall know them by their fruits." Do remember "now is the accepted time: behold now is the day of salvation;" not after the change of dispensations and the Saviour has left the mediatorial seat.

Brethren in Wisconsin, look at the effects of this doctrine in our own State. How many of all who believe it have not left practical godliness and consecration to God, for a dying, theoretical religion? Few indeed, as far as I can learn. Has not this fact a voice for you? Time has been when God accepted and blessed you—your sick were raised. (Do not now tempt God by attributing the works of his Spirit to any other cause.) I recall the happy seasons we have spent together. My heart turns to you as it did then, but it is to remember that devotion has given place, I fear to a fearful extent, to theory and coldness. Is it not so? Search your own hearts, be true to yourselves and to God. Oh it pains my very soul, when I contrast those days with the present. You certainly can yourselves see the change. And may we never again around your family altars and in your prayer-meetings witness what we have in by-gone days? Arise! "arise from the dead and Christ shall give you light." Do you not see that in your present dark situation, you are not prepared in many instances to discern truth from error? Otherwise what did Paul mean when he said, "The things of the Spirit, are spiritually discerned." And why then are you so sure you have the truth? Oh do, I entreat, make one more effort. Come to Jesus, humble yourselves, submit all into his hands just as you are, and go

about doing his will, asking of him guidance, not only regarding your duty, but also his truth. He has promised wisdom to those who lack. Be persuaded to ask for his assistance, and go about getting perfected for the kingdom of God. Do have more care for yourselves and your own probation, which you admit will soon close, than for theorizing upon a probation for a race of beings no more precious than the sinners of our own land, whom you might now be instrumental in leading to a saving knowledge of Jesus. Do try to get into a position where you may use all the talents God has given you for the salvation of the many around us sinking fast, we may say, almost daily, beyond the reach of mercy. Get a religion that has a life, a present zeal and work in it; and then while you may never take of the "heathen" for followers of the Lamb, you may be sure of other stars in the crown of your rejoicing. If God has called you, it is into a vineyard, and he expects you to labor; otherwise, your places will be filled with others who will eventually take your crowns—so that the kingly and priestly office of the saints you will never fill after all. We can trust the future with our kind heavenly Father, and be assured, dear brethren, we shall with David be satisfied when we awake in his likeness. Then let us give our attention to *present truth* and *present duty*, and we shall find enough to occupy our entire hearts and time.

Dear brethren and sisters, pray for us that our "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

MYRTA E. STEWARD.

Hancock, Wis., March 21st, 1859.

From Bro. Chaffee.

BRO. SMITH: I have been attending meetings near Portage City, Wis., with Bro. Welcome and some others. There was good attendance and very good attention from the people, also a great interest for the salvation of souls. Much of the Spirit and power of God was manifest there, and many were made happy in a Saviour's love. Our labor was to get souls converted to God, so that they would love him with all the heart, and then let them take the Bible and live according to the rules therein laid down, and not on doctrines, without the grace of God in the heart. I like to see Christians that have enough religion in the heart to lead them to obey a truth when they see it. Paul says, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Now when we have once consecrated all to God, let us keep all upon the altar, and then we shall grow in grace; but remember, as soon as we take anything off the altar, we shall begin to grow cold in the service of God. Then pride will creep in and begin to manifest itself in our dress or appearance, and instead of reading the Bible, it will be the magazine, perhaps, or some novel, or painted story in the newspapers, and next will be mingling with the world, &c.

Brethren and sisters, let us examine ourselves every day, and see if we are in the faith, and that we continue in the love of God, keeping ourselves unspotted from the world. It is a very sure sign when a brother or sister's vacant seat is seen in the prayer-meeting, without a good cause, that there must be something wrong. Let us search our hearts and see if we have not let in something which has crowded out the love of God.

There is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh but after the Spirit. Let us see that we have no condemnation resting upon us. O, the blood of Christ can cleanse from all sin, and the least stains that sin has made. O that no brother or sister would rest short of this free and present salvation. O that I for one might be an Israelite indeed in whom is no guile. I feel to praise God for his goodness towards unworthy me. I have encouragement to press my way on, for grace is sufficient for us. My trust is in God. Although I walk through the valley and shadow of death I will fear no evil, for his rod and his staff they comfort me.

Yours in hope of eternal life.

I. S. CHAFFEE.

Ordino, Wis., March, 1859.

From Bro. Burdick.

BRO. SMITH: It has been about three years since I first embraced the Third Angel's Message and have tried to keep the Commandments of God and the Faith of Jesus. During this length of time I cannot say that I have lived as faithful to the cause of God as I should, being placed in a neighborhood where there was no one but myself that tried to keep the Sabbath, being deprived of the privilege of meeting with the people of God, and having my mind somewhat taken up with the things of this world, I began to grow discouraged, and lost a great deal of enjoyment, which was my privilege to possess. I remained in this position till last fall, when Bro. Fuller came into an adjoining neighborhood and held a series of meetings, and the word preached seemed to have its desired effect. I began to examine myself to see if I was fully prepared to meet the Lord. I soon found that I needed a deeper work of grace in my heart, and without it I should never be saved. I saw that I was a poor sinner in the sight of God and must be lost unless he would have mercy upon me. I began to pray and call upon the name of the Lord. I felt willing to do anything for the sake of Jesus. I felt willing to give up all, and consecrate everything that I had upon the altar. When I was willing to do this, I found that God was pleased, and felt my sins forgiven. I have been striving with all my heart from that time till the present to keep the Commandments of God and have the Faith of Jesus. In that neighborhood, since last fall and winter, ten or twelve have come out on the Lord's side and have resolved with all their hearts to walk in his commandments. Many have been the refreshing seasons I have been permitted to enjoy with them. I feel greatly encouraged, and we are resolved to go on, believing that the Lord is soon coming to gather his children, and to deliver them from the power of Satan. I feel that the conflict is almost over. Soon the last battle will be fought; then we shall take the kingdom and enter upon an everlasting reward. Oh what a blessed prospect lies just before us. Brethren, be encouraged, let us put on the armor of God and fight like valiant soldiers in the army of the Lord, and the crown will soon be ours.

Yours striving for the kingdom.

HIRAM BURDICK.

Clymer, Pa.

Extracts from Letters.

Bro. J. M. Foster writes from Allegan, Mich., March 27th, 1859: "The church here are striving to arise. We have had some conflicts with the enemy, and unruly members, but praise the Lord, he has sent deliverance in time to his chosen ones. Bro. Rhodes has been laboring with us. I feel that the trait testimony will separate the precious from the vile. I praise the Lord for the trait truths put forth by God's messengers in these last days. My desire is to live by every word of the Lord, that I may be accounted worthy to be redeemed with God's people when the Lord shall come attended with all the holy angels in the clouds of heaven."

Bro. & Sr. Mills write from Conway, Mich.: "We have lately been made to rejoice in seeing one of our neighbors turn from the first day of the week to keeping the Sabbath of the Lord. It is our earnest desire to so live that our neighbors may see by our daily walk and conversation, that we have been with Jesus and learned of him the way."

"We think if some one of the messengers would come here and give a few lectures on present truth some would embrace it."

Bro. S. A. McPherson writes from Berlin, Mich.: "Bro. SMITH: For the first time I now attempt to say a few words in favor of the *Review*, although I cannot express the satisfaction and comfort I have taken in reading it and comparing it with the word of truth."

"It has been but about one year since I embraced present truth, and I praise the Lord that I was ever led to see my lost condition, without hope in the world. By searching the word I soon found that

I must keep all the commandments of God and the faith of Jesus if I would have a right to the tree of life. And now my prayer is that I may walk in the light while we have it, lest I be left in darkness. While I read the letters from the brethren and sisters, I obtain strength and new courage to press my way on, trusting in Jesus, who is able to deliver the godly out of temptation. My determination is to apply more faithfully the eye-salve, adding to faith, virtue; to virtue, knowledge, and by his grace assisting, to stand with the children of God amidst their trials and conflicts here, that I may stand with them on mount Zion."

Sister M. A. Burnett writes from Ashfield, Mass.:

"Let us remember what is going on in the most holy place in the heavenly Sanctuary—the judgment of the living saints. O solemn thought! Is it not enough to bestir us to action. Soon every case will be decided, and he that is holy will be holy still, and he that is filthy will be filthy still. Shall we not now have untiring zeal in the cause, and be zealous and repent of our lukewarmness, and confess and forsake all our sins?"

Bro. Saml. H. Ives writes from Big Stream, N. Y.:

"As for myself, while striving to get ready for the appearing of the Lord Jesus, God has poured out some of the latter rain upon me. Thank his holy name! At first the message seemed to be confined to my own house; but, glory to God, its warning voice is now heard, and many listen with interest. I am permitted to meet with a few to reason out of the Scriptures. I have been informed that measures are being taken to obtain the M. E. Church for meetings. Pray for me that I may be sustained. I feel the necessity of heeding the counsel of the true Witness."

"O brethren, cry aloud and spare not. I feel that we have great and glorious encouragement in that we are permitted to bear the persecutions of the saints, for they that will live godly in Christ Jesus shall suffer persecution. This is strong consolation. O, we may lift up our heads and begin to rejoice, knowing that our redemption draweth nigh. I have the privilege of adding that two more have embraced the truth, and are trying to keep all the commandments."

The Test.

"CAN two walk together, except they be agreed?" Amos iii, 3.

Reader, I suppose thee a religious person, one that has been converted by the power of grace; one that is desirous to glorify God in life and conversation; one that has an interest in Jesus, and wants to have it made more manifest to thine own self every day; one that considers this life as a passage to a better, and would be glad of a spiritual companion to go along with thee, for "two are better than one." Give not the right hand of fellowship to any before thou hast tried him; for two cannot walk comfortably together, except they be agreed: bring him to the Law of God—the Eternal, Moral Law of God, contained in the Ten Commandments—and ask him, does he look upon that law of God as the rule of his life? If he denies it, avoid him. If he says he is not under the commanding power of it, turn away from him. But if he says that he sincerely takes it as God's revealed will to him, owning the authority thereof over his conscience and conversation, "Thus saith the Lord," breathing after universal obedience, repenting and mourning where he falls short, and fleeing by faith to Christ for all peace and pardon, take such a one for a friend and companion.—C. H. V. Bogatzky, Halle, 1746.

The Soul's Rest.

HEAVEN is the very element, and Christ is the center of every gracious soul; heaven only is the breathing place, and Christ only is the resting place; there is the place of its respiration, and here is the seat of its repose: it cannot live out of that element, and it cannot rest out of this center. It is always struggling till it gets to heaven; always roving till it comes to Christ. Return unto thy rest. O my soul, said David; Lord, let me draw no breath, out of that which I fetch from heaven; and never let me rest till I rest in thee.—Sol.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., APRIL 7, 1859.

"We must make thorough work for the kingdom of God. We must have a preparation in which there is not a single lack. We must have on an armor with no piece missing. We must have a passport, that will carry us inside the holy walls of the city above, and give us a right to the tree of life. We are like Lot fleeing from Sodom. Shall we tarry in all the plain? At our peril we do it. What should we have thought of Noah, if he had settled down outside the ark, saying, in his heart at least, I will wait and see whether or not it begins to rain before I go into the ark; I will have all my plans and arrangements going on as usual, so that if the flood does not come, they will not be interrupted. But Noah could not take such a position. He must leave all and go into the ark, before ever there was a sign of rain. We are not called upon to exercise so great faith as Noah's; for we have abundant signs of the coming flood of Jehovah's wrath; abundant signs that the last sands of time are falling; and that the Life-giver will soon appear. Let us then remember this fact, during our weekly toil, as well as in the house of worship, through the week as well as on the Sabbath, when we rise up as when we sit down, when we go out as when we come in—that we are doing up work for eternity, and it must be prompt and thorough.

The French Mission.

BRO. SMITH: For three weeks past it has been my happy lot to labor with our dear brother Lawrence; and it may be proper for me to write you further about our mission.

The 9th inst. we gave a discourse to the French Methodists in Dickinson; and at the close of our meeting they unanimously invited us to give them another lecture the next Sunday. We gladly accepted their invitation, and according to their request, we met with them the 13th inst., and spoke with good freedom on the subject of truth. Our congregation was quite large and attentive, and manifested a good spirit. Here we came in contact with Eld. La Clair, who exerted his influence against us, and with whom we had the following conversation:

Eld. L. I believe you are sincere; but you have not the truth, and the subjects you treat have a tendency to divide the church.

Ans. Is it only error that divides the professed people of God? Is it not a fact that truth divides or sifts the church, and draws a line between whole-hearted christians and those who only have a form of godliness? If so, we certainly should not be hasty in condemning those who differ from us; we should ever ask ourselves the question, Have they got the truth?

Eld. L. We are united, and the Lord blesses us. You believe the Lord's coming is right upon us; you should therefore preach to the wicked, and not to us.

Ans. We do not doubt but what the Lord has blessed you, and blesses you still; but should this prevent us from preaching you the truth? I appeal to your reason. I appeal to John Wesley, who was a man of God, and whom you consider as the founder of Methodism. What course did he take when the Lord gave him light on the doctrine of sanctification, which was so well calculated to awaken and stir up the lukewarm church with which he was associated? Was he silent? No. Did he preach this truth only to the wicked? No. He preached it to those who could be benefitted by it; he preached it to his brethren. Now don't condemn us for imitating Mr. Wesley. Be consistent when we present to our brethren the stirring truths of these last days.

We have no need to say that this interview was more agreeable to us than the one we had with Eld. L., among the French in Constable. We saw that Eld. L. was sincere, but laboring under wrong impressions in regard to those who are preparing for the coming of Christ; and we left Dickinson with the ardent desire that Eld. L. and all the honest whom he is called to teach, might understand that we are not false prophets, but lovers of truth.

Sabbath the 19th, we met with the little company of Sabbath-keepers in Constable, and were encouraged in seeing them disposed to persevere in the way of life. They begin to realize that it is through many afflictions that they must enter into the kingdom of heaven.

A certain Frenchman who embraced the truth in Constable about a fortnight ago, and who had been accustomed to use tobacco for years, on seeing the straitness of the way, resolved to give up using the filthy weed. We re-

marked that he needed courage to carry out his resolution. He replied, "A man can overcome this habit; and the Lord is willing to help those who are striving to deny themselves." And he added, "When I was a Catholic, I used to be in the habit of profaning God's holy name; but as soon as I saw the light, I decided to no more take the name of the Lord in vain; and before I was aware of it, I found myself freed from the temptation of swearing. Now the Lord can enable me to leave off using tobacco." He was consistent. He laid aside his pipe and tobacco, and the last time we saw him, he said that he was no more tempted to use the filthy weed, than he was to profane the name of the Lord. Thus we see that where there is a will there is a way; and those who truly desire to glorify God with their bodies and spirits which are his, can overcome all their evil inclinations, and the works and lusts of the flesh. We learned that most of the French Protestants of Constable were much agitated on the subject of the Sabbath, and were surprised to see that no scripture testimony could be produced in favor of Sunday-keeping.

The 20th we gave three lectures in English in the town house of Constable to quite a number of candid hearers, and sold a few English tracts. It had been noised abroad among the Americans that we were abusing and deceiving the poor Canadians; and we thought that God would be glorified if we should deliver a few discourses to our American friends. We gave in all six lectures on present truth in the town-house, and provisionally met with honest individuals whom we had known in Vermont, and who gladly received us, requesting us to teach them the truth. We also held meetings in Bangor and Westville, where we found some who had ears to hear, and seemed to relish the truth.

The more we labor in this good cause, the more we are convinced that the message will soon go with a loud cry; and while we come in contact with such as are willing to receive the truth and live it out, we tremble for ourselves, and for those who are not disposed to arise with the message, but act as though they could be saved without working for the salvation of others. Brethren, let us bestir ourselves, and see that no man take our crown.

D. T. BOURDEAU,

Mooers, N. Y., March, 1859

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APPOINTMENTS.

PROVIDENCE permitting Bro. and Sr. White will meet with the churches as follows:

Convis, April 9th and 10th.

Ceresco, " 16th and 17th.

Hillsdale, " 23d and 24th.

Monterey, May 7th and 8th.

NOTE. I design to preach at each place, on Sabbaths at 10½ A. M., and First-days at 2 P. M.

JAMES WHITE.

Business Department.

Business Notes.

A. J. Richmond: Nine cts.

The P. O. address of E. D. Cook is Kirkville, Onon. Co., N. Y.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

N. N. Lunt, S. A. McPherson, A. Worster, I. S. Chaffee, L. Pettis, A. J. Richmond, E. M. L. Corey, J. M. Porter, E. A. Kathan, J. Butler, Geo. Busk, Eld. S. Davison, J. Fisher, G. W. Edwards, J. H. W., J. L. Locke, T. J. Butler, E. D. Cook, D. Seely, G. Lowree, B. F. Curtis, R. Sawyer, J. L. Hakes, A. B. Hanner, A. W. Appleby, T. Ramsey, D. T. Bourdeau, E. Day, M. S. Avery, A. H. Lewis, N. P. Stearns, C. O. Taylor, S. N. Smith, A. Byington, J. Clarke.

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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A. A. Dodge 1.00, xiii, 1 J. M. Foster 1.00, xii, 18. M. C. Tremblay 1.00, xv, 1. J. Butler 1.00, xiii, 24. I. S. Chaffee 1.00, xiv, 5. J. B. Merritt 2.00, xiv, 20. Wm. S. Higley 2.00, xiv, 15. Jno. Wolf 1.00, xiv, 7. Amanda Davison 1.00, xiv, 1. J. L. Locke 1.00, xv, 1. S. N. Smith 2.00, xv, 1. Geo. H. Wells 1.00, xiv, 9. H. Rowe 0.50, xv, 1. A. H. Lewis (for N. Gilbert) 0.50, xiv, 20. A. H. Lewis 1.00, xiii, 14. T. Ramsey 1.00, xiv, 1. O. Oliver 2.00, xiv, 13. Mrs. A. Thurber 3.00, xvi, 1.

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