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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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

"NOTHING BUT LEAVES."

Nothing but leaves; the Spirit grieves
Over a wasted life;
Sin committed while conscience slept,
Promises made but never kept,
Hatred, battle, and strife;
Nothing but leaves!

Nothing but leaves; no garnered sheaves,
Of life's fair, ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds—lo! tares and weeds;
We reap with toil and pain
Nothing but leaves.

Nothing but leaves; memory weaves
No veil to screen the past;
As we retrace our weary way,
Counting each lost and mis-spent day,
We find sadly at last,
Nothing but leaves.

And shall we meet the Master so,
Bearing our withered leaves?
The Saviour looks for perfect fruit—
We stand before him humble, mute;
Waiting the word he breathes—
"Nothing but leaves."

[Christian Inquirer.]

MORTAL OR IMMORTAL? WHICH?

OR, AN INQUIRY INTO THE PRESENT CONSTITUTION
AND FUTURE CONDITION OF MAN.

BY THE EDITOR.

WHATEVER we know of a future life, must come to us by direct revelation. Sternly has the grave closed its heavy portals against all the efforts of human foresight, philosophy or science, to penetrate the dark region beyond. The human mind has felt its weakness in this respect; and the noblest of its representatives, who have presumed, untaught by revelation, to inquire into man's futurity, have been obliged to confess the more than Delphic uncertainty with which alone their deepest researches have been crowned.

Says Prof. STUART: "The light of nature can

* It may be a query with some why a subject upon which so much has already been published, should be again taken up at length, in the REVIEW. The explanation we have to offer is the following: The editions of our various works on the Immortality question are as good as exhausted. Other works which we are able to bring into the market are limited to a portion only of the subject, or are too voluminous and high-priced to fit them for very general circulation. But there is a seeming necessity for something of the kind in tract form, to fill up the vacancy, and supply the demand till those more familiar with the subject, and better qualified to do it justice, (who are now engaged with the tents or otherwise) shall have opportunity to prepare such a work as is needed. This necessity is the apology for the appearance of the present essay on the subject, which is designed for limited circulation in tract form.—ED.

never scatter the darkness in question. This light has never yet sufficed to make the question clear to any portion of our benighted race, whether the soul is immortal. Cicero, incomparably the most able defender of the soul's immortality of which the heathen world can yet boast, very ingenuously confesses that after all the arguments which he had adduced in order to confirm the doctrine in question, it so fell out, that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At all other times he fell unconsciously into a state of doubt and darkness. It is notorious also that Socrates, the next most noble advocate, among the heathen, of the same doctrine, has adduced arguments to establish the never-ceasing existence of the soul, which will not bear the test of examination."

Who has not heard of the dying words of Socrates? "I am going out of the world, and you are to continue in it; but which of us has the better part is a secret to every one but God." It is further recorded of Cicero, that after recounting the various opinions of philosophers, he was obliged to say, "Which of these is true, God alone knows, and which is most probable is a very great question." And Seneca, on a review of this subject, says, "Immortality, however desirable, was rather promised than proved by these great men."*

"Reason cannot prove man to be immortal. We may devoutly enter the temple of nature, we may reverently tread her emerald floor, and gaze on her blue, 'star-pictured ceiling,' but to our anxious inquiry, though proposed with heart-breaking intensity, the oracle is dumb, or like those of Delphi and Dodona, mutters only an ambiguous reply that leaves us in utter bewilderment."†

"I am taking a leap in the dark," said Hobbes when about to die.

That the revelation of which man here stands so much in need, is found in that glowing volume of inspiration, which is given as a lamp to our feet and a light to our path, we shall take for granted in this investigation; for with those who deny this we have, at present, no controversy. And if there is, as logicians affirm, "an antecedent probability in favor of a Divine revelation, arising from the nature of the Deity and the moral condition of man," just so there is a probability that in that revelation, if an uncontingent immortality is the unspeakably grand prerogative of the human race, the fact will be plainly set before us. With a passing glance, then, at the importance of the subject, since upon our views of man's nature depend in a very great extent our views of life, death, resurrection, heaven, hell, and all other subjects, in short, of divine revelation, we present our inquiries, direct, at the glorious temple of the Living Oracles: What is the nature of man? Must he necessarily exist forever; so that if he fails of securing happiness at the end of his probationary state, his destiny is an eternity of incomprehensible woe? Has he in his nature a principle so tenacious of life, that the severest implements of destruction which God can wield, an eternity of his intensest, devouring fire, can make no inroads upon its immaculate vitality? To these solemn and important questions, we shall here

*Fables of Infidelity, p. 73.

†Dobney, Future Punishment, p. 107.

expect answers that will not perplex us by their ambiguity, nor deceive us by their falsehood.

The attention of every student of the sacred page has doubtless been arrested by that prominent declaration, "God only hath immortality." 1 Tim. vi, 16. The query arises, Can this be taken in its absolute sense? Is this a declaration that God is now the only being in the universe, who is in possession of immortality, or absolute exemption from death? Doubtless not. Our Lord declares of the angels that they die no more [Luke xx, 36]; and he says of himself, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. i, 18. The meaning of the passage under consideration, must then be simply this: that God only is the great source of immortality; that he only has it in himself to bestow upon others. The fact that now the Father has conferred equal power in this respect upon the Son [John v, 26], affects in no wise this declaration. With this interpretation 1 Tim. vi, 16, is final and conclusive. This being admitted, we must also make room for the inevitable sequence, that those only are immortal upon whom God has, by a separate and distinct act, bestowed this immeasurable gift. We accept the issue here; and here we might rest, saying to all the believers in man's immortality, Show us the record that God hath bestowed upon man this, so glorious a boon, irrespective of character, and it sufficeth us.

We cannot however wait for their response to this appeal. We fear that to wait till they should find the record we call for, would involve too long a delay. And as we, equally with them, are in possession of the only source from which we are willing to admit that legitimate testimony can come, with them we will turn to the "opening page of a progressive revelation," and see if for ourselves we can find the prerogative of a never-ending existence in anywise inherent in the birth-right of man.

THE IMAGE OF GOD.

The first testimony of the Bible concerning man, is found in Gen i, 26, 27: "And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him," &c. A claim is here instituted for immortality by the advocates of the popular sentiment. This image of God, say they, in which man was created, cannot refer to his body which is mortal and corruptible, but must refer to his soul or spirit, which is in this respect like God, immortal and incorruptible. Formally stated, their argument is this: 1. God only hath immortality. 1 Tim. vi, 16. 2. Man is created in the image of God. Gen. i, 26. 3. Therefore, man is immortal. If this conclusion is correct, it will be equally so in a parallel case: Thus, 1. God is omnipresent. Prov. xv, 3. 2. Man is created in the image of God. Gen. i, 26. 3. Therefore man is omnipresent! This syllogism, by bringing the conclusion, unlike the former, within the grasp of our senses, betrays its own utter falsity. We might also inquire, Is not God omniscient? Yes. Is man? No. Is not God omnipotent? Yes. Is man? No. What right have we then to assert that the "image" has respect to immortality alone to the exclusion of these other divine characteristics? None whatever. It is pure assumption. The argument which is drawn from this passage for immortality would clothe poor, puny, finite man, with all the attributes of the Deity;

and it is unnecessary to remind the reader that an argument which proves too much, proves nothing.

The image is further referred to in Gen. ix, 6; 1 Cor. xi, 7; Jas. iii, 9. In all these instances we give the term its most obvious and literal meaning, as applied to the material man. This application avoids all necessity of clothing man with those divine attributes which we know he does not possess. But it is urged that man cannot be in the image of God in respect to bodily form; for God is without form, body or parts. A grand mistake, reader; and one that has not been without its weight in giving rise to the interpretation of Gen. i, 26, already refuted. But to place the matter in a still clearer light, we shall be pardoned a short digression on the direct inquiry,

Is God a person? If language has determinate meaning, and Inspiration knows how to use it, he certainly is. An immaterial spirit, without body or parts, cannot be seen with mortal eyes; yet Moses did behold the Lord of Israel. Ex. xxxiii, 21-23. To say that God assumed a body and shape for this occasion, places the theory in a worse light still; for it is virtually charging upon God a double deception: first, by giving Moses the idea that he was a being with body and parts; and second, showing him something that was not himself. On another occasion Moses, Aaron, Nadab and Abihu, and seventy of the elders saw the God of Israel. Ex. xxiv, 9-11. No man, to be sure, has seen his face, nor could they do it, and live, as he has declared. Ex. xxxiii, 20. The harmony on this subject, therefore, between the Old and New Testaments, is undisturbed, skeptics to the contrary notwithstanding.

Again, Christ was bodily upon the earth. After he had risen from the dead, he bade his overjoyed disciples handle his immortal, though not then glorified, body, and satisfy themselves of the existence of flesh and bone. Luke xxiv, 39; John vii, 39. Bodily he ascended into heaven, where none can presume to deny him a local place and habitation. Acts i, 9-11; Eph. i, 20; Heb. viii, 1. But Paul, speaking of this same Jesus, says, "Who is the image of the invisible God, the firstborn of every creature." Again, "Let this mind be in you which was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." It yet remains to be told how Christ could be in the form of God, if God has no form. Once more: "God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person," &c. Heb. i, 1-3. However unsatisfactory previous quotations may have been, of this testimony there can be no evasion. Here is an express declaration that God has a person, and of that person, Christ is the express image.

But is not God, it may be asked in objection, omnipresent? and how can this be reconciled with the idea of his having a physical form? He is everywhere present, we answer, by his Spirit, which is his representative. Ps. cxxxix, 7. Of the text which declares him to be himself a Spirit [John iv, 24], we shall speak when we come to an examination of the import of that term.

To return to Gen. i, 26. The leading definition of image is, "A representation or similitude of any person or thing, formed of a material substance; as an image wrought out of stone, wood or wax." Webster. And there is no definition given of the word, when applied to a material object like man, which will allow us to refer to it anything else but the outward shape, the physical contour. We hence conclude that Gen. i, 27, simply informs us that in this respect man resembled his Maker.

THE BREATH OF LIFE.

The text just examined makes no mention of the material of which man should be composed. Information on this point we find in Gen. 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." Mark well the phraseology of this text: upon a right understanding of this much will depend. It is here declared that man, the creature, was formed of the dust of the ground; the next act of the Creator, after thus forming him, is also stated; and we are then told what man became. Here, if anywhere, we should expect to find the record of the bestowal of immortality upon man, if indeed it is a truth that it has been thus unconditionally bestowed upon him. But the words immortal or immortality are not found in the text; and if this glorious attribute is here brought to view as belonging to man, it must be found in the descriptive terms applied to him and to his creation—in the "breath of life" which God breathed into him, or in the "living soul" which he became. And since such a claim is actually based upon these terms, we will proceed to an examination of them.

The breath of life which God breathed into man, stamps him immortal. Such is the claim. Well, there was nothing naturally immortal, certainly, in the dust of which Adam was composed; and whatever immortality he had, after receiving the breath of life, must have existed in that breath, *per se*. Hence it follows that the breath of life confers immortality upon any creature to which it may be applied. Will our opponents accept the issue here? If so, we will introduce to them a class of immortal associates not very flattering to the vanity they are sometimes tempted to indulge in, on the ground of their immortality; for the same expression is applied to beasts of the field and every creeping thing, as well as to man. See Gen. vii, 21: "And all *flesh* died that moved upon the earth, both of *fowl* and of *cattle*, and of *beast*, and of *every creeping thing*, that creepeth upon the earth, and every *man*: all in whose nostrils was the *breath of life*, of all that was in the dry land died." To the same purpose see also Gen. vi, 17. If then, the breath of life proves immortality for man, it does the same for beasts! and any argument which thus proves too much, must be wholly and forever abandoned.

THE LIVING SOUL.

But man, it is claimed, was put in possession of a living soul, and this must be immortal.* Says Prof. H. Mattison, "God 'breathed into his nostrils the breath of life, and he became a living soul.' That this act was the infusion of a spiritual nature into the body of Adam is evident from the following considerations: The phrase 'breath of life' is rendered breath of lives by all Hebrew scholars. Not only did animal life then begin, but another and higher life which constituted him not only a mere animal, but a 'living soul.' He was a body before,—he is now more than a body, a soul and body united. If he was a 'soul' before, then how could he become such by the last act of creation? And if he was not a soul before, but now became one, then the soul must have been superadded to his former material nature."†

That man became possessed of a living soul, or experienced the "infusion of a spiritual nature" into his body, the text does not affirm. The *man* formed of the dust of the ground *became*, it asserts, a living soul. Then what was the living soul? The man of course. The marble is taken from the quarry and under the patient and ingenious toil of the sculptor, *becomes* a statue. What then is the statue? It is the marble still. So the *man*, and not a superadded and separate entity, is the living soul, of our text. He was then a "soul" before his endowment with life—a soul, though the eye had not seen, the ear heard, the nerves felt, the lungs respired, or the heart throbbed. He was still the *man*, the creature formed of the dust, a perfect organism, but cold and motionless, till he should receive the vivifying influence of the breath of life. That influence was imparted, and he sprang to life, a living soul.

*"His lifeless body was endued with a soul, whereby he became a living, rational creature."—Cruden.
"The body out of the dust of the earth, the soul immediately breathed from God himself."—Clarke.
†Discussion with Storrs, p. 14.

But it is asked, if he was a soul before this, how could he *become* such by this act? We answer, the antithesis is not based upon the word, soul, but upon the word, living. He was a soul before, but not a *living* soul. Before he received the breath of life, he would not be incorrectly described as a *dead* soul.

But the "living soul," like the "breath of life," proves too much, by being too general in its application. Like the breath of life, this also, is applied to the irrational brute, as well as to upright man. See Rev. xvi, 3: "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every *living soul* died in the sea." What? creatures endowed with immortal souls inhabiting the sea? Verily, if a living soul is a guarantee for immortality. This is the only text, we believe, in our translation, in which the expression, living soul, is directly applied to irrational animals. But by reference to the original, we find the same original words many times applied to the lower orders of animals; a fact, by art or accident, carefully kept out of sight in the translation. From the Hebrew Concordance we learn that the original for living soul is *neh-phesh ghahy*. It occurs in Gen. i, 24. On this passage Clarke remarks: "*Nephesh chayah*; a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half reasoning elephant, down to the stupid potto, or lower still, to the polype, which seems equally to share the vegetable and animal life." (*Commentary in loco*.) Of the many prominent passages in which it occurs, we may name the following: Gen. i, 21. "And God created great whales, and every (*neh-phesh chayah*) living creature, that moveth," &c. Verse 24 has already been noticed. Again, verse 30. "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is *life* (marg., a *living soul*)." Gen. ix, 10. "Every living creature," &c. *Neh-phesh* alone occurs in such passages as the following: Num. vi, 6. "All the days that he separateth himself unto the Lord, he shall come at no dead *body*" (literally, says the Concordance, *dead soul*). Also Num. xix, 13. "Whoever touches the dead body of (lit, the dead, the *soul of*—Concordance) any man," &c.

Thus our friends of the popular sentiment invoke to their aid the expressions, breath of life, and living soul; and thus, as we have seen, these very expressions, like an unwelcome ally, utterly overwhelm them with their own weight; for they distribute the grand attribute of immortality, which these persons would fain arrogate to themselves, among all beasts, birds, fishes and creeping things.

SOUL AND SPIRIT—A FALSE ISSUE.

Those from whom we differ in relation to man's nature and destiny, would no doubt gladly make this the issue between us. They represent us as no-soulists, denying that man has a soul, &c., and then not unfrequently fancy themselves completely triumphant on finding the words, soul and spirit, applied to man. But is there any issue here? Do we deny that man has a soul or spirit? Not at all. Such an idea enters in nowise into our belief. We readily grant man all the properties, and all the attributes, which the Bible gives him. We are simply unwilling to grant him more. And hence the imputation of no-soulism to our belief, is a burning disgrace upon all those who will thus condescend to expose their ignorance or their malice. Be it understood then that there is no issue here. We admit that man has a soul. All Bible students, so far as we know, admit this; but all are not quite so well agreed as to the meaning of these oft-repeated expressions. Into this meaning we now propose to inquire.

The words, Soul and Spirit, occur many hundred times in the Old and New Testaments, the former from *neh-phesh*, the latter from *n'shah-mah*, and *roo-agh*. *Neh-phesh* is translated in the following different ways:

(1.) Soul. Gen. ii, 7. (2.) Life. Gen. i, 20, 30. (3.) Person. Gen. xiv, 21. (4.) Mind.

Gen. xxiii, 8. (5.) Heart. Ex. xxiii, 9. (6.) Body (or dead body). Num. vi, 6. (7.) Will. Ps. xxvii, 12. (8.) Appetite. Prov. xxiii, 2. (9.) Lust. Ps. lxxviii, 18. (10.) Thing. Lev. xi, 10. Besides these, it is rendered by the various personal and reflexive pronouns, and by the words, breath, beast, fish, creature, ghost, pleasure, desire, &c.; in all, 43 different ways. *Neh-phesh* is never rendered spirit. One other Hebrew word, *n' dec-vah*, rendered soul, occurs only in Job xxx, 16.

Of the words rendered spirit, *n'shah-mah* is rendered in five different ways as follows: (1.) Breath. Gen. ii, 7. (2.) Blast. 2 Sam. xxii, 16. (3.) Spirit. Job xxvi, 4. (4.) Soul. Isa. lvii, 16. (5.) Inspiration. Job xxxii, 8. Some of the prominent renderings of *roo-agh* are as follows: (1.) Spirit. Gen. i, 2. (2.) Wind. Gen. viii, 1. (3.) Breath. Gen. vi, 17. (4.) Smell. Ex. xxx, 38. (5.) Mind. Gen. xxvi, 35. (6.) Blast. Ex. xv, 8. (7.) Air. Job xli, 16.

Corresponding to the *neh-phesh* of the Old Testament, we have *ψυχή* [*psuche*] in the New. This word is rendered, (1.) Soul. Matt. x, 28. (2.) Life. Matt. ii, 20, &c., in all 40 times. (3.) Mind. Acts xiv, 2. (4.) Heart. Eph. vi, 6. (5.) Us. John x, 24. (6.) You. 2 Cor. xii, 15.

And the Greek word, *πνεῦμα* [*pneuma*], in the New Testament, has been chosen by Inspiration as the representative of the *roo-agh* of the Old. This word is from *πνέω* [*pneo*], to blow, and is rendered, (1.) Ghost. Matt. i, 18, &c. (2.) Spirit. Matt. iii, 16, &c. (3.) Wind. John iii, 8. (4.) Life. Rev. xiii, 15 [margin, breath]. For full citations on the five words now examined, the reader is especially referred to the tract entitled, "Bible Student's Assistant," published at this Office.

From the above facts we gain something of an idea of the nature of the words translated soul and spirit. We see that the popular definition is not the Bible signification. We might further show this by citing instances where the soul is represented as being in danger of the grave; as in Ps. xlix, 14, 15; lxxxix, 48. Job xxxiii, 18, 20, 22. Isa. xxxviii, 17; also, where it is represented as being destroyed, killed, &c.; as, Gen. xvii, 14; Ex. xxxi, 14. Josh. x, 30, 32, 35, 37, 39, &c.

Parkhurst (author of a Greek and a Hebrew Lexicon) says: "As a noun, *neh-phesh* hath been supposed to signify the spiritual part of man or what we commonly call his soul. I must for myself confess that I can find no passage where it hath undoubtedly this meaning. Gen. xxxv, 18, 1 Kings xvii, 21, 22, Ps. xvi, 10, seem fairest for this signification. But may not *neh-phesh* in the three former passages be most properly rendered *breath*, and in the last a breathing or animal frame?"

Taylor (author of a Heb. Concordance) says that *neh-phesh* "signifies the animal life, or that principle by which every animal according to its kind lives. Gen. i, 20, 24, 30. Lev. xi, 46. Which animal life, so far as we know anything of the manner of its existence, or so far as the scriptures lead our thoughts, consists in the *breath* [Job xli, 21; xxxi, 39], and in the *blood*. Lev. xvii, 11, 14."

The mind of the reader has perhaps recurred to some passages where soul and spirit are both used in connection and applied to man, as furnishing an objection to the view we offer; as for instance, 1 Thess. v, 23: "I pray God your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." A moment's consideration, however, will convince any one that whatever difficulty there is about this text, lies on the side of the advocates of a natural immortality; for they will quote a text that speaks of spirit, and tell us that means the immortal part of man; they will quote another that speaks of the soul, and tell us that also means man's immortal part; but in this text they are both used together, and unless there is here a useless repetition, our friends must be held to the conclusion that man has *two* distinct, immortal parts: a conclusion which they will not adopt. The words here used for soul and spirit are *ψυχή* [*psuche*] and *πνεῦμα* [*pneuma*]. The former, as we have seen;

is often rendered life, such being the primary signification of the word; and it may be so rendered here. The latter may be rendered, mind, the intellectual principle. Robinson in his Gr. Lex. of the N. T. so defines it, and under this definition quotes this very passage, calling it "a periphrasis for the whole man." Paul simply desired for those whom he addressed, that their whole beings, their bodies with their vital and intellectual endowments, might be preserved blameless to the coming of the Lord.

The word spirit often signifies the whole person. See Heb. i, 14. Speaking of the angels it says, "Are they not all ministering spirits?" &c. But angels are certainly persons. Ps. lxxviii, 25. "And there came two angels to Sodom at even." Gen. xix, 1. Lot saw them and talked with them. He requested them to wash their feet and tarry for the night. They ate, they lay down, they took hold of Lot's hand, &c. Jacob on his return from Haran was met by the angels of God; and he said on beholding them, "This is God's host." Gen. xxxii, 1, 2. The whole history of angels shows that they are literal beings, vastly superior, of course, in their organization, to mortals composed of flesh and blood, but none the less personal on that account. Again, Jesus of Nazareth is a spirit: "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit" [*πνεῦμα*]. But all will admit that Christ is a person. Just in this sense we believe it is that God is called a Spirit [John iv, 24], a being of a spiritual nature.

The signification of the words soul and spirit as used in the Bible, will certainly furnish our friends very little aid in their gigantic undertaking of proving man immortal. From the various meanings which they have, it is easy to explain all such expressions as "God of the spirits of all flesh," &c. And now we sincerely ask which it is of these uses that designates the little angel in embryo located somewhere in the corporeal structure of man? If it cannot be pointed out, the structure built thereon, of course falls. Before large talk is indulged in about the intelligence, deathlessness, and other attributes of the spirit, the existence of such a separate, conscious entity must be proved.

In closing our examination of the terms soul and spirit, we wish some very important distinctions to be kept in view: To deny the affirmation that is made that the soul or spirit is an entity separate from the body, and capable of existing in or out of it, as an independent creature endowed with consciousness, intelligence, responsibility, and immortality, is one thing; and to deny that man has a soul or spirit is quite another and a different thing. And even could it be proved that the soul is an entity capable of conscious existence separate from the body, there is even then, nothing, absolutely nothing, done towards deciding the main question, whether this soul is destined to continue its existence through weal or woe, forever and forever.

IMMORTAL AND IMMORTALITY.

From the incessant and fluent repetition of these terms by the popular teachers of the present day, we should be led to conclude that they were to be found in the sacred writings much more frequently than they really are. Almost invariably, in popular parlance, is the adjective immortal coupled with this soul-entity, which people have come to consider as capable of existence independently of the body; and we hear of deathless spirit, and never-dying and immortal soul in one unceasing round. It is indeed the very 'soul' of modern orthodoxy. It enters, as their very essence, into orthodox sermons and prayers. It is held up as the all-prolific source of comfort and consolation to those who are mourning the loss of friends by death. It is the alpha and omega, the beginning and the end. And yet, after all, when we search for the solid facts in the case, we find not one "thus saith the Lord" to warrant this imposing display of theological flourish. We find not one stone in this great edifice bearing a heaven-ordained inscription of "immortal soul." Is not

this a building on the sand? Nay, more; is it not a "pyramid built upon a needle's point?"

We here commend to the attention of the reader, one stupendous fact: its bearing upon the question he cannot fail to appreciate. It is that although the word "soul," or rather the Greek and Hebrew 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, it is never once denominated an *immortal* soul; and although the words rendered "spirit," occur 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, it is never once called a *deathless* spirit. Strange and unaccountable fact, if immortality is an inseparable attribute of the soul and spirit! Unpardonable silence, if the important fact be true that the spirit can never die! Where better could the soul's high prerogative be made known than somewhere during the *seventeen hundred times* of the word's occurrence. Earnestly we inquire if our souls are immortal or our spirits deathless. We are told that seventeen hundred times the volume of inspiration has recorded something concerning soul and spirit on its sacred pages. Where, if not here, shall our intense anxiety be set at rest! *Seventeen hundred times* we appeal to the sacred oracle, if, when speaking of the soul and spirit, it has aught to say of a deathless nature and unending existence; and *seventeen hundred times* we are met with a significant and impressive *silence*! Let the defender of an innate immortality retire abashed and confounded before this overwhelming fact! For surely no deluded prophet of Baal ever experienced more utter neglect at the hands of him who was 'no god,' than the holders of this unfortunate belief here meet at the hands of a full and sufficient revelation.

A word on the use of the terms immortal and immortality, since they are here introduced. The word immortal occurs but once in the Bible, and is then used, not to describe a soul in man, but with reference to God: "Now unto the King eternal, immortal," &c. 1 Tim. i, 17. In six other instances, however, the original word, *ἀθάνατος* [*aphartos*] occurs, and is in every instance rendered incorruptible. Once in Rom. i, 23, it is applied to God; three times in 1 Cor. ix, 25; xv, 52, and 1 Pet. i, 4, it is applied to scenes beyond the resurrection; once, in 1 Pet. i, 23, to the word of God; and again 1 Pet. iii, 4, to the inward adorning, the meek and quiet spirit.

Immortality is rendered from *ἀθάνατος* [*aphthartia*] and *ἀθανασία* [*athanasia*]. The former occurs eight times. It is twice rendered immortality; viz., Rom. ii, 7, which declares that to those who "seek for glory, honor and immortality," God will render eternal life; and 2 Tim. i, 10, which declares that Christ has "brought life and immortality to light," &c. It is four times rendered incorruption, viz., in 1 Cor. xv, 42, 50, 53, 54, and twice sincerity, as in Eph. vi, 24, and Titus ii, 7. The other term *ἀθανασία* occurs but three times, expressing, in 1 Cor. xv, 53, 54, what this mortal must put on at the resurrection, and in 1 Tim. vi, 16, used in reference to God "who only hath immortality."

A moment's glance at these facts can but produce in any reflecting mind, the painful conviction that these terms are sadly perverted from their legitimate use.

(To be Continued.)

DYING WORDS OF SALMASIUS. Salmasius, one of the greatest scholars of his time, saw cause to exclaim bitterly against himself when he came to die. "Oh!" said he, "I have lost a world of time—time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's Psalms and Paul's Epistles. Oh, sirs!" said he, addressing those about him, "mind the world less and God more!"

To love an enemy is the distinguished characteristic of a religion which is not of man but of God. It could be delivered as a precept only by him who lived and died to establish it by his example.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, SEPTEMBER 1, 1859.

EASTERN TOUR.

BRO. SMITH: We are now at Bro. Buckland's in Carlton, N. Y., where we find a good home for pilgrims. When we arrived here last evening it seemed hardly possible that we had left our brethren in Jackson, Mich., only sixteen hours before. We were hurried over the roads, through the dust, and from one train to another, with such speed that we seemed to forget headaches, and other ills, and we feel much refreshed with the night's sleep, and the cool breeze of this morning. The tent is going up just over in the field, and notice of the meeting given in the region round about. Hope to have a good meeting.

One object of this tour is to awaken interest in behalf of missions in those parts of our own country which seem to be waiting for the word of God, where there are but very few if any friends of the cause. The time has come to increase our efforts, let our light shine, and sound the alarm abroad. We shall also call the attention of the Sisterhood to the wants of widows and orphans among us, and introduce a system of action in accordance with suggestions of "The Good Samaritan."

Hope the brethren will cheerfully open their hands wide, especially those who can give for these good objects without embarrassing themselves.

One thousand dollars should be raised this fall to be sent to our missionaries in books, for them to give where they cannot sell. What they sell will help them to pay other expenses. The Office can furnish books in such cases at 40 per cent discount. We think Eastern brethren will raise half this sum, and we shall expect that Western brethren will raise the other \$500. If any brethren wish to help, and have no present means, but expect means within a year, they may send their notes and we will hire the money. The work must go ahead. May the Lord bless our efforts. Amen.

Aug. 22d. Our tent-meeting in this place is closed, and the tent on its way to the place of N. Y. Central conference. There was a general gathering of the brethren in Western N. Y. at this tent-meeting, yet the number present was small compared with such meetings in Michigan, and some other parts of the country.

On Sabbath-day the people in the vicinity came out to hear, and made up about two-thirds of the congregation. On first-day there was a large assembly out at half past ten, two, and five, who appeared as candid and gave as good attention as any assembly we ever spoke to, and quite a number came forward and bought our books. We felt distressed to leave this people. Could the tent remain three or four weeks, and the people hear the truth from such brethren as are constantly laboring with our tents, we have no doubt but a good church would be raised up in the vicinity of Carlton. But our appointments are ahead, and we must hasten on to meet the brethren in other places. We doubt not the way is preparing for successful labor in this State. The cause has long languished for want of united action. The numerous friends can fully sustain the cause and not feel it. Our preachers will labor where the way is opened for them, unless especially impressed to labor in some particular location. The brethren in Michigan have raised from one to four thousand dollars yearly to advance the cause in that State, and their numbers and strength have increased twenty fold within four years, while New York, without united, energetic action, has made but very little progress in numbers and in strength. The people of the Empire State are waiting for the word of God, and will not the church arise, and let her light shine? United action is indispensable to the progress of this cause—every brother and every sister must raise the helping hand.

Bro. R. F. Cottrell is laboring in Western New York with good acceptance, and some success. He, being stripped of his property by unjust hands, now lives as did Paul, in his own hired house. We are glad to see a degree of interest awakening to sustain him in his labors.

J. W.

"THE SUNDAY QUESTION."

BRO. SMITH: I have seen several newspaper notices of the Anti-Sunday demonstration in Philadelphia. To-day I am able to send you a paper containing a full report of the proceedings. Pennsylvania has very stringent Sunday laws, and it will be seen that a determination exists with many of her citizens to have them modified. *Will they succeed?* is an interesting question.

The speech of Mr. O'Byrne, though not given at length, possesses much interest as setting forth facts which the other speakers entirely overlooked, though a part of the speech of Mr. De Wolfe, an Israelite, was pointed and truthful.

The remarks of the Quincy, Ills., *Herald* speak the opinions, and doubtless shadow forth the hopes, of a very large class in all parts of the country. The determination is openly avowed on both sides to make this a *leading political question*, and it would seem by the expressions of the Philadelphia Mass-meeting that they think the "*Pharisees*" of the age will tremble in view of such an issue. To me it looks entirely different. For this they have been striving for many years. Knowing well that they have no scripture ground to rest on, their only hope is to throw it in the arena of politics. Here they will readily unite: Methodists, Baptists, Catholics, Presbyterians, Disciples, Episcopalians, and so on to the end of the family. Indeed, they are already uniting, wherever the Message is preached, and the question—the only question that will be asked by the candidates for political honors will be, Where is the balance of power? If the churches can carry enough with them to maintain their popularity, of course politicians will seek their favor.

Another class, both powerful and assuming, stand ready to interfere whenever expediency calls for their exertions, to wit, the Spiritualists. *Bible truth* has already driven many prejudiced professors to sympathize with the Spiritualists, and a compromise for the sake of power would be easy to effect between the two parties. Indeed, a compromise would scarcely be necessary, for neither party would have much to compromise to fellowship the other; and Spiritualists have as little sympathy for commandment-keepers as Presbyterians, Disciples or Catholics.

This movement, like the war in Europe, may temporarily assume various and perplexing phases, but the ultimate issue is certain. But before that issue comes, this strife and commotion among the theological and political elements of the land will prepare and open the way for a thorough investigation of the relative claims of the Sabbath and first day of the week. The work opens before us. We must gird on the armor.

Different papers throughout the country have had more or less discussion on the subject of the Sabbath for some time past; but the churches are strenuous to maintain and exercise their power. A member of Dr. Cheever's church, in New York, was recently expelled for denying that there was divine authority for keeping Sunday! (Dr. C. is an earnest advocate of civil and religious liberty.) He was not permitted to defend himself, and others denounced the action as an outrage. "Lord, send out thy light and thy truth." J. H. W.

We give below the speeches referred to in the above, and the remarks from the Quincy, (Ills.,) *Herald*.

Ed.

SPEECH OF CHAS. H. DE WOLFE.

Dr. Chas. H. De Wolfe, an Israelite, then gave his views on the Sunday question. Notwithstanding, he said, the stigma that will be thrown on this meeting to-night, notwithstanding the odium that will be cast upon you who listen and upon us who speak, I feel proud at standing before this vast sea of upturned faces, and proud that I have the honor to appear before so unexceptionable an assemblage in a cause whose justice and purity none but a fanatic could say aught against. Let interested parties do what they can; the tide has been taken at the flood, and will lead on to an entire and perfect success. (Cheers, "it will; it will.") He could not but say with the Bard of Avon, "There is a tide in the affairs of men which, taken at its height, leads on to fortune." He could give his political and religious creed in a few words, and he requested that, as Captain Cuttle says, they would make a note of it.

Bound to no party,
To no sect confined;

The world is my home;
My brethren all mankind.

The committee who have organized this meeting have immortalized themselves. They should be known as the immortal ninety-nine, and—think the comparison far-fetched if you please—their object is only second in importance to that achieved and worked out by that band of moral heroes whose signatures will be handed down to the remotest posterity as protesters against the servitude imposed upon this country during its existence as a colony. Our Christian brethren—for so they call themselves, *par excellence*—have mistaken the genius of the Gospel. They have imbibed it by intuition; they have absorbed certain vague impressions with their mother's milk; and, though unable to fortify themselves with truths as arguments, seek to compel all others to think, feel and act precisely as they think, feel and act themselves. (Cries of "true," and cheers.) For this, gentleman, we cannot blame them, any more than we blame an infant for wearing long clothes. We only protest against that sort of coercion which would compel us to see through the particular kind of spectacles which suit their eyes. (Laughter.) When we come to compare the doctrines of Christianity, as it is understood or professed to be understood, by the Pharisees who wrest from us our rights, it is wonderfully inconsistent. If they carried out the doctrines of the Old Testament, they found that the seventh day of the week was consecrated as a day of rest. When we take the Christian dispensation, we are told that the Man of Nazareth came to originate a new order of things. Christ healed the leper at the pool of Bethesda upon the Sabbath-day, and justified himself before the people. He plucked the ears of corn upon the Sabbath-day, and ate them as he walked, while David fed, when hungered, upon the shew-bread that lay upon the holy altar. Instead of respecting the Sabbath on the seventh day, the churches of the present day ignore its sanctity, and observe as sacred the first day of the week instead. This they have a right to do, but to coerce an imitation of their example they have no right. The only argument within their entire magazine of opposition is prejudice. They fulminate upon us the terrors of proscription, and will endeavor to ruin what they cannot rule. I have no enmities to gratify—no passions to subserve. We want only the truth, and "he whom the truth makes free is free indeed." Here the free air of heaven is virtually shut out from our toiling myriads. To Almighty God they cannot lift up their hearts in his fields, and by the brooks where ripple his waters, and where the pure air is uncontaminated by the pent up odors of a large city. The ministers raise their hands against this. They say, "Here is a church—you must worship God here or he won't listen to you." What blasphemy! (Applause.) The minister is idle six days in the week. He wears a white necktie, lives in the lap of luxury, and is pampered into arrogance by his people. (Cheers.) He forgets that, to support him in indolence, to keep his hands soft, his person attired in broadcloth, and his table laden with all the luxuries of the season, the rest of the world are toiling to support him. (Applause.) That the temples erected for him are erected by money wrung from the hard hand of labor, and by sweat from the brows of men of toil—for your capitalists who grow rich, grow rich upon the profits of the poor man's time. (Applause.) We may yet retaliate upon them. Suppose we were to tax their churches, what would then be the result? At the present they escape free from taxation. All the millions invested in church property rest unproductive, and, so much more, gentlemen, must you and I pay toward the expenses of the government. Introduce an act into the Legislature to tax the property, and thus reduce the salaries of the ministers, and what a whining there would be! We should find no more aggression upon our rights, for they know that capitalists would cease to build expensive churches, and the panoply of their mummeries would pale into insignificance. If they oppress us I say, let them in return be taxed. When this is done you will find equity instead of tyranny, tolerance instead of bigotry. When the shoe pinches you will find where the sore corn is. When they pay for the maintenance of their avowed principles, you will find a scattering among them and a rattling among the dry bones. I remem-

ber a case in point. A man of small brain and large wealth, who occupied the position of member in a Methodist church, was once exhorting in a love-feast about the freedom of the gospel, and the particular abundance of that kind of bread known in camp-meeting parlance as the "bread of life." The brother went on something in this way: "Brethren, I've bin a Methodist for more than twenty year. I've enjoyed all the privileges o' the blessed gospel ah, and I've sot at the Lord's table ah, and I've been at the love-feasts ah, and I've had the witness of the sperrit within me that I've been sealed a child of the covenant ah. And brethren, the hull o' these blessed privileges never cost me a red cent ah!" There happened to be a liberal sort of a person among the crowd, and he responded, "I'm glad to hear it, brother. God bless your stingy soul!" (Great laughter.) This is the sort of liberality you will find among the Pharisees of Philadelphia, and among Pharisees in general. As Southey justly said, "What damned error is there, that some simple soul will not espouse it, and sustain it by a text?" These laymen who follow in the wake of their canting shepherds are but the blind led by the blind. They are religious Rip Van Winkles. This sea of heads will wake them up, if I mistake not. We shall see.

SPEECH OF MR. O'BYRNE.

Mr. John O'Byrne said, where myriads assembled it indicated a revolution at hand. The people were anxious to have a repeal of the crushing law of 1794. (Cries of "That's so," and cheers.) There must be no beating around the bush. (Cheers.) Mr. O'Byrne gave a history of the institution of the Sabbath. There was not a line of scripture enjoining the cessation of the cars running on the first day of the week. Constantine was the author of the sacred character of Sunday 321 years after Christ, but then it was left optional with people whether to work or not on that day. It was long subsequent that a suspension of one's favorite pursuit, and a virtual transfer of the Sabbath day to Sunday was enacted by law. Unfortunately for us, we are suffering from a requirement even more odious, and have to battle with the chief ecclesiastical powers of the day. Mr. O'Byrne elaborated at considerable length his views as to the course to be pursued, but after so many able efforts already made, there remained little more to be said. He was very warmly applauded at the close of, and at intervals between his remarks.

THE SUNDAY QUESTION—FROM THE QUINCY,
(ILL.,) HERALD.

One of the most exciting questions that has ever yet disturbed the politics of this country is yet to be decided. At present it cuts but a small figure in deciding election contests, but it is gradually assuming a shape that is destined to give it consequence and importance. It is a question that will have to be met by men and parties. It is neither a local nor a sectional question. It will have its two sides in all parts of the country. At present it is confined to the cities, but it is gradually becoming a theme of absorbing interest, and will not be set aside until it shall have engrossed the attention and interest, and received the judgment, whatever it may be, of the people of country and town alike. We refer to the Sunday question, in which are involved the constitutionality, the policy and the expediency of laws enforcing a religious observance of the Sabbath. Sooner or later, every citizen will be required to array himself upon one side or the other of this question. The real question will be whether it is proper to enact, or to continue in existence laws that require, at the hands of all the citizens, a religious observance of any one day of the week in preference to any other. If it is determined that one day of the week shall thus be set apart, then it will have to be determined what day of the week it shall be. The constitutions of all the States guarantee equal rights to all the citizens, so far as their religions are concerned. To the Jew who observes Saturday as the day of rest and as a Sabbath, and to the Presbyterian who observes Sunday as the Sabbath, equal rights are guaranteed. Shall the Jew be compelled to observe Sunday? Or shall the Presbyterian be compelled to observe Saturday? Or shall both be permitted to do just as they please on Saturday and Sunday? And if so, shall the Germans also be permitted to observe either or both days as to them shall seem best?

These are some of the phases that this question is destined to assume. And the question will have to be met. Those who dodge it now will be forced to take a position. There will be no escaping, no dodging it. It will turn the tide of elections. There will be a large party on both sides. Which party will prevail, it is now impossible to tell. Although Sunday laws are not now enforced in any of the cities—although there are in most of them theatres, and concerts, and balls, and open beer houses and saloons, on Sunday, it cannot be disguised that a large and respectable portion of every community are opposed to what they regard as a desecration of a day which they have been educated to believe was designed to be respected and observed in a far different way. At present they are quiet, making no public opposition to these Sunday amusements. But they will not remain so very long. They will rouse themselves for battle, in their own good time. Then will come the struggle. Then—we shall see—what we shall see. These suggestions are not made at this time for the purpose of influencing anybody upon one side or the other of this question. They are made because the signs of the times justify them. Men in office, or men out of office who would rather be in, may dodge and temporize with the issue, for a time, as they please. But the fact stands out, that the Sunday question is destined inevitably to become the great absorbing question of political agitation. Mark well the prediction.

COMMUNING WITH ONE ANOTHER.

DEAR BRETHREN AND SISTERS: As a free interchange of thoughts and feelings tends to keep alive the flame of Christian love, and as we are commanded to exhort one another as we see the day approaching, I most cheerfully take this method of expressing my heart to you. I love God's cause, his truth and his people; and if anything builds up my faith, it is to hear of the increased piety and enlargement of his church. I exceedingly rejoice that God's children are one—their hope, their faith, and their sympathy are the same—and what a powerful argument is this in favor of their being the true remnant church. I feel to rejoice in view of the unity and love which seem to pervade our ranks; the spirit of teachability also among us indicates that Bible truth is having a good effect upon all.

Of late I have felt an increased desire to draw near to God. I most fully believe it is the privilege of his people to live very near him. For one I want to come up to my privilege, and daily partake of that bread which comes down from heaven. I am glad that the attention of the brethren and sisters is being called to practical subjects. This is just what we want—every day, practical religion—religion that will comfort and direct amid the trials and duties of this vacillating life. The Lord directed the attention of us all to a great and practical subject some time since, in the affectionate call to the Laodicean church. O how deplorably weak and poor and naked were we then, but it did prove an effectual antidote to all those who received it, and opened the door of their hearts and let the Saviour in. I am glad and thankful for the jealous care that the Lord exercises towards his people; and shall we be slow to bring in all our tithes, spiritual and temporal, in return for his paternal love and care? I hope not, but pray that each of us may esteem it a privilege to lay our all upon the altar of truth, which is but a reasonable service. Now is a good time, rather the only time, to prove the Lord and see if he will not pour us out a blessing. I believe he will when we reconsecrate ourselves and begin to sacrifice to God. And all have a share in this matter; it is a company concern, and the more freely we invest now, the greater our reward in heaven. There is not much danger in this covetous, tight-fisted age of going too far—of being too free. The danger is right opposite. In a great majority of cases the spiritual barometer is the wallet, and the vulnerable point is not the heart, but the purse; but thanks be to God, a plan has been devised (systematic benevolence) which will show whether our faith is mixed with works, and who is on the Lord's side—in this particular at least.

I have often felt grieved that the young in our ranks did not fully lay themselves out for the work and sacrifice for God. Does God excuse young men

blessed with health and means of livelihood, from bearing burdens in this cause? I don't believe he does, though their actions would too often say that this is the case. I am acquainted with some (and there are probably hundreds of others), who do not give enough yearly to pay for a copy of the *Review* and *Instructor*, and they never think of buying tracts, &c., to help advance the third angel's message. Such things ought not so to be; and I most ardently pray that these delinquent youth will remember the words of the Lord Jesus, how that it is more blessed to give than to receive. God will hold us all responsible for the health he kindly gives us. We are not our own, but we are bought with a price, therefore let us honor the Lord with the reward of our hands as well as the fruit of our lips. I hope none will find fault with the plan lately devised, which is so well calculated to equalize certain burdens necessary to be borne in the church. One might think it wrong in this particular, and another in that, while neither could suggest a better plan. The course of such would remind me very much of a little incident in the life of bishop Hall. One of his neighbors called upon him to have a conversation upon a certain doctrine about which they differed. The bishop produced very strong reasons, and cited many scriptures in favor of his view, but all seemingly to no purpose. "Mr. Hall, I don't see it, I don't see it," said the man. The good bishop then took his pen and wrote a word on a piece of paper. "There," said he to his friend, "do you see that word?" "O yes," he replied. Mr. Hall then took from his pocket a piece of money and laid it on the word which he had written, and said to him, "Do you see it now?" "O no, for you have covered it over," said the other. "That is your trouble," said the bishop. "You have covered your eyes. There is the truth in the Bible, in plain English, and if you don't see it, it must be your own fault." Let those who can't see the propriety of systematic benevolence think of this anecdote, and see if there is any analogy in the two cases. But I am greatly digressing from my intention when I began to write this letter.

Brethren and sisters, one and all, old and young, all together, let us come up to the help of the Lord in the third angel's message, and get where salvation freely flows. Let us move forward as we are moved upon by the Spirit of God, and leave the event with him.

My heart dilates with joy that we have got the truth, truth that is far more dear than gold, precious stones or rubies, truth that will stand when every thing else will fall. How thankful we all ought to be that we have the truth—truth that will at last procure for us an abundant entrance into the city of God. Praise the Lord, truth endureth for ever. O I am thankful for the truth—the present truth. Now there are a great many different kinds of truth in the scriptures, some relating to one period and some to another, but the truth that we want, and which is most adapted to our case, is the truth for 1859. I hope God will fill all our hearts brim full, with the power and love of present truth.

Brethren, let us wake up in the cause of God. While God is evidently waking up the mighty ones of earth, we ought not to be asleep. Let us not sleep as do others, but watch and be sober. The times are growing perilous. We already feel the thrilling force of Paul's words. Systems are being undermined, creeds are exploding, thrones are being shaken, men's hearts are failing them through fear, and soon every man's work will be tried of what sort it is. I am glad that the Christian's hope is immovable; for it is founded on the Bible. It will stand the fiery ordeal just ahead. And while some build on philosophy, nature and human reason, let us be thankful that our foundation is that of the apostles and prophets, Jesus Christ himself being the chief corner stone. Come, brethren let us come up to the help of the Lord against the mighty, and fight the spiritual battles of the Captain of our salvation. Who is really on the Lord's side, as our faith and works will readily show, is the great question with us now.

In the patience of the saints.

G. W. AMADON.

Waukon, Iowa, Aug. 20th., 1859..

Those whom God honors, men generally envy; and very frequently oppose and persecute.

A BETTER DAY.

As we reflect upon the crimes
Committed in these modern times,
With longing hearts we hail the day,
When all these ills shall pass away.

No tidings then shall come from far,
Of bloody strife or din of war;
The murderer lift his hand no more,
And leave his victim stained with gore.

No more be heard the bitter wail,
That floats along the southern gale;
The widow's sigh, the orphan's moan,
The sound of lash, the captive's groan.

No more be watched with dread amaze,
The gathering storm, the lightning's blaze;
Nor changes shall we e'er behold,
From summer's heat to winter's cold.

No breath of pestilential air,
No sorrow or corroding care;
No judgments there shall stalk abroad,
No sin to mar the works of God.

Not long as pilgrims here we roam,
As weary exiles sigh for home;
For soon to greet our joyful eyes,
Returns our long-lost Paradise.

S. ELMER.

Ashfield, Mass.

EVIL SURMISING.

THIS is a mischievous evil, deeply rooted in many hearts. It is like the upas, an air poisoner, it pollutes the very atmosphere; and wo to the poor victim of its power. It invades the neighborhood and the family; it attacks the holiest saint; and were an angel to descend to earth, with the light and glory of heaven upon him, he also would undergo the scrutiny of these surmisers. Satan wields an immense power, by fanning up the coals of jealousy and suspicion, and often no doubt, he whispers his foul slanders to one already tempted by this habit of surmising, and thus proves himself the accuser of the brethren.

I have discovered that many of God's dear people are troubled by this evil, though some there are who are almost entirely free from it, and I discover that those who are confiding and unsuspecting, are more free and confident in God, more even in their deportment, have a holier, purer influence, are happier, and they avoid many of the troubles, and vexations and snares to which surmising people are subject. But I am sorry for the afflicted saint, or sinner, who is subject to this propensity of surmising. And not less am I sorry for the person who feels the weight of the surmising eye, or heart, or tongue; for I do believe, that the more innocent and pure the object of surmising, the more cruel the rage of the surmiser. Satan is the accuser and hater of good, and heartily will he second every motion of the carnal heart towards the discouragement of good; and nothing is more to the discouragement of the good man, than to have his actions and motives misunderstood, misrepresented, misconstrued, even by the very ones who should be the last to do so.

Let every one who would overcome the world, every one who is troubled by this evil habit of evilsurprising, arraign this intruder for a breach of the ninth commandment, prove him a false witness, a malicious slanderer, a viperous enemy, an evil bird, with as many eyes as feathers, and not one of them single.

Mr—, was a farmer in rather straitened circumstances, but addicted to liquor drinking. He had a family, a virtuous, industrious companion, and four or five young children. All at once, to the surprise of his neighbors, Mr—, leaves the State, no one knows why. Soon after his departure, the following conversation takes place between two of the neighbors:

A. Can you tell me, B., why Mr—, left his family in this way?

B. Well sir, he got in the habit of *surmising* things, and he got so at last that he believed himself, and really came to believe things for which he had no foundation or evidence but his own surmisings.

A. Can it be possible that he would leave his family so?

B. Well sir, I can tell you of a case in —, Co., Ohio, of a man who was an atheist, who would make up a tale, and tell it for the fun of the thing, and after

often relating it, would finally come to fully believe it, and would swear to it in open court. Sir, it is wonderful what a man may come to by practice.

A. Indeed! such instances of human depravity and weakness remind us of the danger of giving loose to the imagination, and thus allowing Satan to paint for us, to poison our cup for us, and then to laugh as we drink it. Don't you think neighbor B., that Satan helps people to surmise evil?

B. Not a doubt of it, sir.

J. CLARKE.

"God is Love."

So said a beloved disciple, and so has my soul been made to respond of late. I had been sorely tried by the enemy, and the trial was so peculiar that I thought, How shall I be delivered? But I knew that the Lord had often delivered me, and still I committed the case into his hands by prayer, and sooner than I was aware I received strength to wait upon him; and on the day following I had an uncommon sense of the love of God, and how we should love one another. As I repeated these words "God is love," I felt that if I could be heard I would sound it forth even to the ends of the earth. God is love! Yes, and I can witness to his long-suffering to me, unworthy as I am. At times I have been so overwhelmed with sorrow that like David I have cried, "the proud waters have gone over my soul." "I sink in deep mire when there is no standing." But I have often found that the Lord was a present help in time of trouble, and that it is much better to look up than to keep our eyes on the roaring billows as they dash around us.

O for a heart to bless his name,
A heart to sing his praise,
And all his goodness to proclaim
Throughout my remnant days.

A heart that's free from self and pride,
And each corroding care;
Doth ever in the truth abide,
And watches unto prayer.

A heart that's washed in Jesus' blood,
And trusting every hour
Upon the promises of God,
Nor fears the tempter's power.

S. ELMER.

Letters.

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

From Bro. Wilcox.

BRO. SMITH: I wish through the *Review* once more to relate a little of the goodness of God to unworthy me. It is now a little more than six and a half years since I first heard the blessed sound of the third angel's message, under the preaching of Brn. Ingraham and Rhodes, and embraced with joy the soul-stirring truths which they were enabled to set forth so clearly at that time in Brookfield, N. Y. I believe the sweet, heavenly influence of the Holy Spirit attended their preaching, while they zealously and faithfully labored for the salvation of precious souls in that place. I feel that I have great cause of gratitude and love to Him who led me by strong convictions of his Holy Spirit at that time to set out in this good way of striving to keep his holy Sabbath, as well as the rest of his just commandments.

For days I experienced that joy and peace in believing which the world knows not of, feeling the sweet assurance within, that God for Christ's sake had forgiven all my sins. But, dear brethren, notwithstanding the sweet consolation I then enjoyed through trying to obey and follow our dear Saviour, and in the blessed anticipation of his glorious appearing and the glory then to be revealed, I can say with you that I am not a stranger to trials, though my trials no doubt are very light to many of yours. I have passed through some sore conflicts of mind in my short experience in the Christian warfare; but I feel to praise God that he has given me grace hitherto to hold on to his strong arm, although at times it has been with a trembling hand. I can say in honor of his exalted name, that when my steps had well nigh slipped, he faithfully verified to me that comforting promise of his word to all the tempted and tried ones in this vale of sorrow, "But God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation

also make a way of escape, that ye may be able to bear it." 1 Cor. x, 13.

Should any dear brother or sister chance to read these lines, who may be halting between two opinions, whether to give up the truth or hold on, let me kindly exhort you to give earnest heed to that word by which all mankind will very soon be judged, which says: "Be patient therefore brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh." James v, 7, 8. And again to the profitable instruction given by Peter in his second epistle, chap. i, 12: "Wherefore I will not be negligent to put you always in remembrance of these things though ye know them, and be established in the present truth."

I have thought of late, if it was of so much importance for the followers of Christ in the apostle's day to be established in what was then termed present truth, certainly it can be of no less importance for all the people of God to be as thoroughly established in the present truth applicable to this generation, where our lot has fallen amid the "perils of the last days."

I know by sad experience that it is a miserable state of mind to be in, sometimes just ready to give up trying to serve the Lord when little trials arise. In that unhappy state of mind we can neither enjoy the society of God's people, nor that of the wicked. But thanks be to God I can say that about three years since I came to the fixed resolution, that come life or death, joy or sorrow, I would still try and persevere in that straight and narrow path which leads to everlasting life; and I still feel by the help of God that if I fall I fall in the ranks of God's dear people, and not in the enemy's. No; I prize my Saviour and eternal life too highly to voluntarily give up striving for the kingdom.

Bro Bennett and myself have just returned from our little meeting on the Sabbath at Bro. Charles Andrews', in Brooklyn. It was indeed a precious season to my soul, for Jesus was there in our midst to cheer and comfort our hearts by his sweet Spirit. I doubt not that all felt more or less its melting influence, although there were but seven of us in all, some of our band being detained at home by sickness. I feel an increasing interest for the welfare and prosperity of the cause of present truth, especially in the far West, where the people manifest such an interest to hear on the second coming of Christ.

I have heartily adopted the plan of systematic benevolence, as set forth in the *Review* for some weeks past, because it is scriptural, reasonable, and just. I can truly say that my desires for holiness of heart and life are increasing. I feel that I have many besetments yet to overcome, but I believe the grace of God will be sufficient. I feel the need of a deeper work in my heart in order to stand against the wiles of the Devil, and also be fitted up to receive a share in the latter rain, and pass safely through the time of trouble. The wicked are waxing worse and worse, and the perils of the last days are thickening on every hand. The awful tide of iniquity seems to be sweeping over the land with dreadful rapidity. We all need to awaken and put on the whole armor of God.

While walking around the streets of this large, wicked city, beholding the sin and misery that everywhere exist, and the extreme objects of pity, of suffering humanity which I often meet, my mind is often carried away to the celestial city above, and I am led to think of the contrast. No such unpleasant sights will greet our enraptured eyes there in the streets of gold, no locking and bolting doors there to keep out thieves, no drunkards nor murderers there, filling the air with their hideous noises in the stillness of midnight. The inhabitants of that fair capital will all be peaceful orderly citizens, and every face we meet will be the face of a friend.

Your brother in Christ, hoping to obtain an entrance there when Jesus comes.

J. A. WILCOX.

New York, Aug. 13th, 1859.

From Bro. Iden.

BRO. SMITH: I rejoice in the Lord that my eyes were ever opened to see the truth, and prejudice removed from my mind, so that I could feel the love of it in my

heart. I first heard the present message proclaimed by Bro. Cornell and Holt at Gilboa, and under the sound of their preaching, myself and scores of others decided to keep the commandments of God and the faith of Jesus, and thus help repair the breach that was made in God's holy law; in doing which we have been greatly blessed.

I left Gilboa last fall, and moved to Licking Co., O., where myself and companion found none of like precious faith. But we thank the Lord that Bro. Cornell was sent this way last winter. He labored with us four weeks, and laid the truth clearly before the people, by the help of the Lord, and there were some hearts that found a place for it, and now rejoice in the truth, and are striving to overcome by the blood of the Lamb and the word of their testimony.

But there are some that have turned their ears from the truth and have been turned unto fables. Their cry is, Peace and safety, and I fear that sudden destruction will come upon them, and they will not escape. But while they are crying, Peace, when there is no peace, and are rejecting the commandments of God and trampling his holy law under foot, we are striving to live by every word that proceeds out of his mouth. I desire to be entirely consecrated to his will. I want on the whole armor that I may stand all the trials and persecutions that will be heaped upon me, and bear all with patience. My desire is to go through to mount Zion with the remnant of God's people.

J. IDEN.

Toboso, Licking Co., Ohio.

P. S. There are many here that are very anxious to have the tent come this way this summer. They had not the chance of hearing much of the truth, but some of them have been investigating, and one or two have decided that the seventh day is the Sabbath of the Lord. Some have offered ground on which to pitch the tent. I think that it would do good.

J. I.

From Sister Carpenter.

BRO. SMITH: I feel like giving in my testimony with those scattered ones who are keeping the commandments of God and have the faith of Jesus. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." I can say as David did, My heart is fixed to serve the Lord. I will praise him with my whole heart. O how love I thy law; it is my meditation all the day. Yes, I can say, the Lord is good. Never did the promises of God taste more precious to me. O may the Lord increase faith in the hearts of his people. I believe that he is at work for them. Dear brethren and sisters, let us heed the exhortation of the apostle, and walk in love as Christ hath also loved us and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor.

From an unworthy sister expecting to overcome and stand with the Lamb on mount Zion.

ELIZA CARPENTER.

Hanover, Mich.

From Sister Lockwood.

DEAR BRETHREN AND SISTERS: I can truly say that I have not grown weary of this way. No, I love the precious truths contained in the third angel's message, and feel to praise God for the light that now shines on my path. O how glorious do the promises appear! When I contemplate the beauty and glory of the new earth, the grandeur of the city of God, the crowns and harps of gold, the eternal life to be enjoyed in the presence of God and Jesus Christ his Son, the company of angels and saints, in a land that is free from sickness, pain and death, where there is no Devil to tempt, no enemies to persecute because we love God and keep his commandments, all earthly pleasures fade and die. This world looks dreary, and as the poet says, seems "all a wilderness." Thank God, 'tis not my home. No, dear brethren and sisters, I am traveling with you to that golden city, whose beauties even now by faith I can dimly see. Though the way seems hard, and beset with all the difficulties and temptations that the evil one can place therein, we know it is passable. Our leader has gone before, and if we search closely we can see his foot prints, and he has promised the Holy Spirit to direct us. O let us not look back,

nor contemplate the trouble that may await us, for if we do we lose sight of Jesus, and the Devil will magnify little trials and make them appear like mountains. I know it is so by experience, and I hope God will assist me ever after this to look on the bright side. Time is very short, and we have not a moment to lose. Then let us strive with renewed diligence to rise with the message. I am determined to go through. The thought of being shaken out and left behind, I cannot bear. O for meekness and humility, for a living faith in the promises of God.

Hartland, Mich.

MARIE E. LOCKWOOD.

From Bro. Hoff.

BRO. SMITH: My companion and myself, and my son and his wife are the only persons in Sheffield that believe in, or practice what we call present truth. There are no others in this county of like precious faith, that I know of. We are quite lonely, but the *Review* makes us regular weekly visits to cheer us in our pilgrimage. We love to read the epistles of the little flock scattered abroad, and feel quite disappointed when we find few or no letters in the paper.

We are anxiously waiting for some intimations of the loud cry of the message. The hosts of darkness are marshaling, signs and wonders are performed, the people are being deceived, there is a mighty rush for the train that will convey them with lightning speed to perdition, the nations are getting angry, the four angels seem to be loosening their hold, the sea is being agitated, but where is the loud cry of the third angel to call the people of God out of Babylon? Is it not high time that we begin to feel for the pillars of the house, that, Sampson-like, we make a mighty effort in the name of Israel's God, that we may be instrumental in raising up a standard against the flood of iniquity that is overwhelming the world?

I wish some of the messengers would come this way; I believe much good would be done.

Yours hoping to overcome.

ABRAHAM HOFF.

Sheffield, Ills.

Extracts from Letters.

BRO. L. MORRISON writes from Victoria, Mo.: "BRO. SMITH: From reading letters in the *Review* from the brethren and sisters, it seems that they all speak the same things, and that they are one in sentiment and feeling in regard to these great truths of the law and Sabbath. This is as it should be; for there should be union in feeling, union in sentiment, and union in system."

"I have thought that it would perhaps be interesting to some if I should say through the *Review*, that there is a little band of commandment-keepers away here in northern Missouri, Daviess Co., that stand firm in these truths. And as we are in the rear and perhaps may never see the advance guard, we will state how we try to be *panoptied*: First to have our feet shod with the preparation of the gospel of peace; second, our loins girt about with truth; third, the breast-plate of righteousness; fourth, the shield of faith; fifth, the hope of salvation; and last, the sword of the Spirit, God's word or Bible in hand. In this way we meet the enemy and subject him if possible to the law of the King. We also have a day weekly when we meet for the purpose of consulting and paying tribute to our King, and to see that every soldier is clad in his proper armor. In this way are we contending for the faith. Bro. A. M. Smith and wife have left us for California. Several are with us on all points except the Sabbath, not being fully convinced of the necessity of being subject to the whole law. We meet together every Sabbath for the purpose of reading, singing, prayer, and exhortation, preaching if necessary, occasionally breaking bread, &c. There are some honest ones here who are pondering the matter well. The evidence seems to be all on one side. The strongest opposers have not even a hook to hang upon. I think our brethren in the field with the tents are some in fault, in that their reports are too few and far between. Brethren let us hear from you often if it is but a few lines at a time."

Sister N. Claffin writes from Norfolk, N. Y.: "I can testify to-day of the goodness of God towards us in being so long suffering, while we are so dilatory in the work of repentance. But we begin to feel here in northern New York, that the Lord will not be so in-

dulgent with us but a little longer. 'The great decisive day is at hand,' I believe, that will soon seal the destiny, not only of the sinner and ungodly, but of the righteous; they will be sealed for eternal life, but the wicked for eternal death. Brethren and sisters scattered abroad like sheep upon the mountains, let us strive to be with the righteous, that when the chief Shepherd shall appear, we may receive an unfading crown."

BRO. I. M. DAVIS writes from Avon, Wis.: "It is now about eight months since Bro. Sanborn came into this place to preach the message. Myself and wife and nine others embraced the truth, and are now striving to keep the commandments of God and the testimony of his Son. The truth has been opposed, the message scoffed at, and commandment-keepers abused in almost every form since God in his providence sent the truth among us. But remembering the gracious promises left on record for us by Christ himself [Matt. v, 11, 12,] we do "rejoice" with exceeding great joy, knowing that "our light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory." The thoughts of this have seemed to

"Increase our faith, confirm our hope,
And build us up in God.

"We derive a great deal of benefit here from the *Review*. That the Lord may bless every means used for the advancement of the truth, and assist all honest truth-seekers by his Spirit is my prayer."

Sister L. Taber writes from Homer, Mich.: "We are surrounded with opposers to the truth, without any of like precious faith within fifteen miles of us, but we are trying to walk in the straight and narrow way that Jesus has trod before us, and if we turn not aside, but hold out faithful we expect ere long to reach the goodly land, where all is love, joy and peace, where there will be perfect happiness, unalloyed by any of the sorrows, temptations or sins which surround us here. How joyful to meditate upon that happy land, and the society that will be found there. Then indeed will be fulness of joy, and pleasures for evermore. Oh how trifling do the pleasures of earth appear compared with the rich reward which awaits the faithful.

"Let others seek earthly possessions,
And lay up their treasures below,
I have heard of a land that is better,
And to seek it with ardor I'll go;
I have heard of a world robbed in glory,
And freed from temptation and care,
Where sickness and death may not enter,
And I long, O I long to be there."

Sister M. J. Hill writes from Hillsborough, Wis.: "It is a dark place here, and our enemies are strong. But though our numbers are few, yet we trust in the promises of God that we shall not be confounded. While I write I do rejoice in the Christian's hope. I am willing to have my name cast out as evil if I may at last share a part with those who are now willing to bear the reproach of the Saviour. Pray for us that our faith fail not."

The Better Land.

OUR relatives in eternity outnumber our relatives in time. The catalogue of the living we love becomes less, and in anticipation we see the perpetually lengthening train of the departed; and by their flight our affections grow gradually less glued to earth and more allied to heaven. It is not in vain that the images of our departed children, and near and dear ones, are laid up in memory, as in a picture gallery, from which the ceaseless surge of this world's cares cannot obliterate them. They wait there for the light of the resurrection day, to stand forth holy, beautiful, and happy, our fellow worshipers forever.—*Southern Presbyterian.*

Do not confound difficulties with hindrances. Difficulties are often sent directly by the Lord to exercise and try our faith; hindrances, I think, never, although permitted through Satan and our own evil hearts. Difficulties are not necessary hindrances, because the race is not to be run with speed, but with "patience;" and so, while difficulties are exercising faith, and drawing out energy of purpose and character, a man may be making great strides in his Christian race, and the difficulty be the very occasion of his progress. J. W. Reeve.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 1, 1859

New Works.

THE "History of the Sabbath," by J. N. Andrews, is now ready for circulation. All orders will be promptly filled. If any do not wish it for themselves, we are confident there are none who have not some friend or neighbor in whose hands, to say the least, they ought to place a copy. This is a book which will be instant in season, out of season. It can never get out of place nor into wrong hands. Give it a wide circulation. Price 10 cts. post-paid.

Also, the article on the "Mark of the Beast and the Seal of God," by R. F. Cottrell, is published in tract form. Price \$1.00 per hundred, post-paid.

Also, J. H. Waggoner's "Discourse," published in No. 7, present Vol., is now added to the B. C. Conference report, and ready for circulation. Price 5 cts.

The Review.

GREAT interest is taken in the REVIEW. It is all the preacher many of the scattered ones have for months. It should contain sound doctrine, and a variety of plain practical preaching, brief narrations of Christian experience written in a free, humble style, and stirring exhortations to obedience. Inexperienced writers often fail, in being too precise and stiff in style. They should know first that they have something to write, then write it in as free and easy style as if addressing a friend. To help the editor and printer, each communication should be copied so plainly that each word could be readily known standing alone. Use no more words than needed to fully give your ideas. The REVIEW may contain good preaching and a good conference meeting each week.

The decision to mail the REVIEW early in the week, and always on the same day of the week, if possible, is important. If mailed early in the week most will receive it before the Sabbath, which is desirable with all, especially with those who cannot attend meeting. If mailed the same day each week it will generally reach the subscriber's Post Office the same day each week, and all will know when to call at the Post Office for the REVIEW.

J. W.

Tent Meeting and Conference in Western New York.

THIS meeting was held, according to appointment, Aug. 20 and 21. Most of the brethren in this section of country were present. Harmony prevailed. Unity in faith, and in the measures to be taken to spread the truth, characterized the meeting.

There was a good attendance of our friends and neighbors. More were out on the Sabbath than we expected, and on first day there was a large gathering. Good attention was given to the word spoken, and before the meeting closed a deep interest was manifested. Quite a number confessed they had heard the truth, and there is reason to hope that some of them, if not all, will obey it. Prejudice has been removed; and I begin to have invitations to come and preach in neighboring school districts. I feel that it is important that I am faithful to follow up the interest and improve every opportunity of spreading the light. May the Lord aid me by his Holy Spirit! for without this aid nothing can be accomplished.

The sweet and faithful exhortations of Sr. White to the church, and especially to the young, I hope will not be lost. They will prove a savor of life or of death. The Lord help all to heed them.

Since the above was written, we have had our weekly prayer-meeting. Two of our near neighbors came in. They were both deeply interested. One of them fully decided to keep the commandments of God; the other was not fully resolved, but wished a little more time to think of it. The cross doubtless seems heavy. May she be enabled to take it up, and find that the yoke of Christ is easy and his burden light. The one that decided to obey is an intelligent young man, intelligent in the Scriptures of truth—a rare thing for young men in these days. He made profession of faith in Christ a little more than a year ago. May he be strong, and the word of God abide in him!

My prayer is that the work may move on, and that many souls may be rescued from the power of the enemy. Brethren, pray for us.

R. F. C.

Business Meeting at Carlton, New York.

THE tent-meeting in Western New York was attended by brethren from nearly all the churches in the vicinity, and they expressed their feelings in respect to systematic benevolence, and the cause in this State thus:

The meeting was called to order and Bro. R. F. Cottrell appointed chairman, and E. B. Saunders chosen secretary, when the following resolutions were adopted.

1st. Resolved that we approve of the doings of the Battle Creek conference on the subject of systematic benevolence.

2d. Resolved, that in our opinion the New York tent should be well manned and sustained next season, and that Brn. J. N. Andrews and J. N. Loughborough be invited to labor in this State with the tent.

3d. Resolved, that Bro. R. F. Cottrell be appointed a committee to correspond with Brn. Andrews and Loughborough in regard to laboring with the tent.

R. F. COTTRELL, Chairman.
E. B. SAUNDERS, Secretary.

APPOINTMENTS.

PROVIDENCE permitting, there will be a Tent-meeting at, or near, Utica Corners, Dane Co., Wis., commencing sixth-day evening, Sept. 2d, and continuing over two Sabbaths. We especially invite all our brethren of Wisconsin, who can, to be present at this meeting the second Sabbath and first-day of its session. We shall expect to meet Brn. Welcome and Phelps at this meeting. Come, brethren, one and all. Come in the Spirit of the Lord, to work for him, and the salvation of fallen man. The brethren will come to this meeting prepared to take care of themselves as far as they can.

I. SANBORN.
WM. S. INGRAHAM.

PROVIDENCE permitting, there will be a general conference in Ulysses, Potter Co., Pa., the third Sabbath in September.

Brethren and sisters in Penn. and N. Y. are all invited to attend. We want Bro. and Sr. White to be here if they possibly can, also Bro. R. F. Cottrell.

In behalf of the church. NATHAN FULLER.

P. S. A team will be at the Genesee station on the R. R. for Bro. W. if he will answer and say when.

N. F.

Change of Appointments.

BRO. SMITH: I have decided not to be at the Chazy French Conference; but take another route, and be at New York City Wednesday, Aug. 31st, and will meet the friends at Bro. Charles Andrews' at 8 o'clock P. M., and at Kensington, Ct., Sabbath and First-day, Sept. 3d and 4th, and in the vicinity of Boston, where brethren may appoint, Sabbath and First-day, Sept. 10th and 11th.

JAMES WHITE.

Business Department.

Business Notes

Elbridge Green: After paying for books there remains of your last remittance, 43 cts. subject to your order.

H. W. Kellogg: We cannot furnish No. 8 of the present volume. The others we send.

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.

M. L. Scott, A. Shoemaker, T. T. Stough, H. W. Kellogg, C. Bigelow, O. Davis, E. Cobb, E. Green, G. W. Newman, A. G. Phelps, A. H. Lewis, N. Fuller, R. F. Cottrell, Wm. S. Ingraham, J. Clarke, J. Y. Wilcox, G. H. Heacox, J. Iden, J. T. Rogers, C. W. Smith, J. W., B. McCormic.

Receipts.

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

FOR REVIEW AND HERALD.

R. Rogers 1.00, xv.1. A. H. Lewis 1.00, xiv.14. A. Morrow 0.50, xv.14. Sr. Lane (for Wm. Hutchins) 0.50, xv.10. G. W. Newman 1.00, xvi.1. T. T. Stough 1.00, xv.14. M. L. Scott 1.00, xv.1. H. Spaulding 1.00, xv.14. O. Davis 1.00, xv.18. C. K. Farnsworth (for C. Stowe) 0.50, xv.14. A. Shoemaker (0.50 each for J. & W. Shoemaker) 1.00, each to xv.14. S. Wynkoop 0.50, xv.8. J. T. Rogers 4.00, xvi.1.

FOR MISSIONARY PURPOSES.—Church in LaPorte, Ind. (s. b.) \$5. T. R. Horner \$0.50. C. Bigelow \$1. C. K. Farnsworth \$3.50. B. McCormic \$2. G. H. Heacox \$2. A church in Ct. (s. b.) \$10. A friend \$5.00.

FOR MICH. TENT.—Sr. Kelsey \$2. Wm. Pratt \$1.

Books Published at this Office.

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

Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents.—In Muslin 35 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp. neatly bound in Morocco or Muslin. Price 50 cents. Bible Tracts, Two Vols. 400 pp. each. Price 50 cts. each. Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pp. Price 15 cents.

The Three Angels of Rev. xiv. 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 5 cents.

The Atonement—196 pp. Price 15 cents.

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These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie K. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents. In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy. Price 20 cents. In paper covers, 15 cents.

Word for the Sabbath. Price 5 cents.

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A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

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