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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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MORTAL OR IMMORTAL? WHICH? OR, AN INQUIRY INTO THE PRESENT CONSTITUTION AND FUTURE CONDITION OF MAN.*

BY THE EDITOR.

(Continued.)

IMMATERIALITY.

Although we noted in the outset that the light of nature and reason is insufficient to decide the immortality of the soul, yet as there are a few points to which some may be fondly cleaving in the belief that the doctrine can be fairly demonstrated therefrom, it may not be amiss briefly to notice them. The first is the argument drawn from immateriality. The soul, it is claimed, is immaterial and hence immortal in its nature. Having progressed so far as we have in this investigation, this point need not detain us long. We reply then, 1. We neither know what matter is nor what spirit is, but only some of the qualities of each. 2. Where is the proof that the soul is immaterial? It certainly is not drawn from nature; for all nature is material; it is not drawn from reason; for reason cannot comprehend the existence of immateriality; it cannot be drawn from revelation; for that expressly declares that *man is dust*, and the mind carnal. We do not mean to be understood that the mind is material; but we do claim that all vital and mental phenomena result from material causes.

But allowing the utmost latitude to this view, it equally proves the souls of all animals, fishes, reptiles and insects immaterial; for they remember, fear, imagine, compare, manifest gratitude, anger, sorrow, desire, &c. Bishop Warburton expressly says, "I think it may be strictly demonstrated that man has an immaterial soul; but then the same arguments which prove that, prove likewise that the souls of all living animals are immaterial." Whoever therefore affirms the immortality of man from the immateriality of his soul, is bound to affirm the same, not only of the nobler animals, but also of all the lower orders of the brute creation. Here, again, believers in natural immortality are crushed beneath the weight of their own arguments. If it be said that God can, if he choose, blot from existence the immaterial soul of the beetle and the titmouse; we reply, so can he that of man; and then its immortality is at an end, and the whole argument abandoned.

CAPACITIES OF THE SOUL.

The argument here is that as all men are capable of immortality, therefore all are immortal. We might sternly remind the adducers of this argument that we are here asking for proof, and that inferences will not be admitted to the stand. As to the argument itself, we might brand upon its idiot forehead, "Incompetent," and thus give a summary dismissal. But we ask, Is it not almost

an infinitely small portion of the race that has manifested those great powers on which this argument is based? And if an argument may be based on the capacities of some, may not an equal and opposite argument be based on the incapacity of others? And as there is almost every conceivable gradation of intelligence, who will tell us whereabouts in this scale this infinite endowment is first perceptible? Looking at the human race and the races immediately below, we behold a point where they seem to blend indistinguishably into each other. Will an utter lack of capacity be affirmed of the higher order of animals? And descending in the scale, where shall we stop? or, which is the same thing, according to this argument, where does immortality first let go its hold? "Dr. Brown, according to his biographer Dr. Welsh, 'believed that many of the lower animals have the sense of right and wrong; and that the metaphysical argument which proves the immortality of man, extends with equal force to the other orders of earthly existence.'"* Similar views are attributed to Coleridge and Cudworth.

But on this argument we have said enough. It has already wrapt itself from sight in the heavy mantle of its own fog.

UNIVERSAL BELIEF AND INBORN DESIRE.

Men have universally believed in the immortality of the soul, it is claimed, and men everywhere desire it; therefore all men have it—strange conclusion from strange premises. As to the first part of this argument, the universal belief, that appears not to be true in fact. On this a glance at a quotation or two, must suffice. "We find Socrates and his disciples represented by Plato, as fully admitting in their discussions of the subject, that 'men in general were highly incredulous as to the soul's future existence.' The Epicurean school openly contended against it. Aristotle passes it by as not worth considering, and takes for granted the contrary supposition, as not needing proof."† When Cicero "sets himself to prove the immortality of the soul, he represents the contrary as the prevailing opinion," there being "crowds of opponents, not the Epicureans only; but which he could not account for, those that were the most learned persons had that doctrine in contempt."‡

Touching the other portion of the argument, the universal and inborn desire, those who make use of it to make it of any avail, are bound to supply and prove the suppressed premiss, which is that all men have what they desire. The syllogism would then stand thus: (1.) All men have what they desire. (2.) All men desire immortality. Conclusion. Therefore all men are immortal. This is a fair statement of the question; but are any presumptuous enough to take the ground that all men have what they desire? Is it true in fact? Do not our everyday's observations give it the unqualified lie? Men desire riches; but all do not possess them; they desire health, but all do not have it; they desire happiness here, but what an infinitely small portion of the race are really happy. To try to get over the matter by saying that these desires which men have may be gratified by their taking a right course, is an abandonment of the whole argument; for thus

much we readily grant concerning immortality: all men may gratify their desires here by taking a right course; but immortality is suspended upon conditions, and those only will have it in whom those conditions are found to be rigidly complied with.

But there is another deadly flaw in this argument in another respect; for it is not immortality in the abstract that is the object of this great desire among men, but *happiness*. And the very persons who contend for immortality because men desire it, hold that a great portion of the race will be forever miserable. But this is not what men desire; and not being what they desire, it follows that all will not obtain what they desire, and hence the argument built on desire is good for nothing on their own showing. It simply proves universal salvation, or that men will be forever happy because all men desire it, or it proves nothing.

ANALOGIES OF NATURE—A DISTINCTION.

The day shuts down in darkness; but it is not forever lost; the morn returns again, and the bright sun comes forth rejoicing as a strong man to run a race. Nature is bound, cold and lifeless, in the icy chains of winter; but it is not lost in absolute death. Anon the spring approaches, and at his animating voice and warm breath, the pulse of life beats again through all her works; her cold cheek kindles with the glow of fresh vitality; and she comes forth adorned with new beauty, waking new songs of praise in every grove. The chrysalis, too, that lay apparently a dead worm, motionless and dry, soon wakes up to a higher life, and comes forth gloriously arrayed, like a "living blossom of the air," sipping nectar from the choicest sweets of earth, and nestling in the bosom of its fairest flowers. And so too, it is claimed of man, "that when the body shall drop as a withered calyx, the soul shall go forth like a winged seed."*

Let us take care that here our judgments are not led captive by the fascinations of poetry, or the rhetorical beauties of which this argument is so eminently susceptible. Among the many instances of nature, we find only a few that present the analogies here presented. The chrysalis so often referred to, after it has spent its brief day as a living butterfly, perishes and is heard of no more forever. So with all the higher order of animals: they fall in death and make no more their appearance upon our path. The most then that can be drawn from this argument is a faint foreshadowing perhaps of a future life. But here, let it be understood, there is no issue. We all agree that the race shall be called again to life. "As in Adam all die, so in Christ shall all be made alive." I Cor. xv, 22. But the point at issue is, Are our souls immortal, and must this life be, to all our race, necessarily eternal? To prove that man will live again is one thing; to prove that that life will be eternal, is quite another.

THE ANOMALIES OF THE PRESENT STATE.

How often do we here see the wicked spreading himself like a green bay tree, having more than heart could wish, while the righteous grope their way along, in trouble and want. The wicked are exalted, and the good oppressed. This does not look like the arrangement of a God who is the

*Dobney, p. 101.

†Whately, Essay 1, on a Future State.

‡Leland, on the Advantages, &c., of Revelation.

*E. H. Chapin, Horticultural Address.

patron of virtue and the enemy of vice. It is therefore argued that there will be another state in which all these wrongs shall be righted, virtue rewarded and wickedness punished. Yes, we reply, there will. But certainly a space of time infinitely short of eternity, would suffice to correct all the anomalies of this brief life, which so puzzle men here. This argument, like the former, may be a fair inference for a future state; it may portend to the ungodly a scene of retribution, but can prove nothing as to its eternity.

POSITIVE CONSIDERATIONS.

Thus far our reasoning has been rather of a negative than a positive character; showing that the reasons on which an unconditioned immortality is predicated of man, are not valid. With a few considerations, positive in their nature, we dismiss this part of the subject.

1. Adam was on probation. Life and death were set before him. "In the day that thou eatest thereof thou shalt surely die," said God. The only promise of life he had in case of disobedience, came from one whom it is not very flattering to the advocates of a natural immortality to call the first propounder and natural ally of their system. But had Adam been endowed with a natural immortality, it could not have been suspended on his obedience. But it was so suspended, as we learn from the first pages of revelation. It was therefore not absolute but contingent. Immortal he might become by obedience to God: disobeying he was to die. He did disobey, and was driven from the garden. "And now," said God, "lest he put forth his hand and take also of the tree of life, and eat and *live forever*;" therefore the cherubim and flaming sword were placed to exclude forever his approach to the life-giving tree. Quite the reverse of an unconditioned immortality is certainly brought to view here. Adam could bequeath to his posterity no higher nature than he himself possessed. The stream that, commencing in the garden of Eden, has flowed down through the lapse of 6000 years, has certainly never risen higher than the fountain head; and we may be sure we possess no superior endowments in this respect to those of Adam.

2. The second consideration under this head is, the exhortations we have in the word of God to *seek* for immortality, if we would obtain it. "Seek the Lord, and ye shall live," is his declaration to the house of Israel. Amos v, 4, 6. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi, 23. Gift to whom? To every man irrespective of character? By no means; but gift *through* Christ to them only who are his. Again, "To them who by patient continuance in well-doing *seek* for glory, honor and immortality, [God will render] eternal life." Rom. ii, 7. Varying the language of the apostle a little, we may here inquire, what a man *hath*, why doth he yet seek for? The propriety of seeking for that which we already have, is something in regard to which it yet remains that we be enlightened by the advocates of the dominant theology.

Of man while living, we are now prepared to take leave. We have examined into his constituent parts, as brought to view in the Bible record of the creation; and though *fearfully* and *wonderfully* made, we still find him but a unit, and that mortal. We have examined the terms applied to him in this life, which are supposed to contain the mystery and bear the burden of immortality; but we find they will not support the popular assumption. Nor can we find in the phenomena of his creation or his life, any evidence that he bears within his bosom a quenchless spirit, an undying principle. It now only remains that we trace his condition in and beyond the grave.

MAN IN DEATH.

Finding nothing in the description of man in life, from which we can even infer a compound nature, or an unconditional immortality, we inquire if in any description of his state in death, we find anything from which we can legitimately infer that he is in possession of a separate entity

capable of existence, and which does exist, independently of the body. Overlooking the infantile babblings of science, falsely so called, we appeal at once to the inspired word. In plain and unmistakable terms it speaks as follows: "For the living know that they shall die; but the dead *know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun. For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccl. ix, 5, 6, 10.

This quotation contains a clear enunciation of the doctrine which we believe. But before proceeding to adduce other positive scriptures on this point, we will examine the more prominent of those passages which we have been taught to believe furnished conclusive evidence of the soul's conscious existence after death. For it is certain that when objections are suffered to lie undisturbed in the mind, their influence is, so far as it goes, however unconscious we may be of the fact, to close it to the entrance of conviction, and shut the eyes to the bearing and importance of any amount of positive testimony that may be produced. It is for this reason that we think it best for the writer on this subject, to address himself in the forefront of the investigation, to the work of breaking down the barriers which prejudice or education may have raised in our minds against the harmonious teaching of the word of God.

EXAMINATION OF SCRIPTURES SUPPOSED TO TEACH MAN'S CONSCIOUSNESS IN DEATH.

a. Gen. xxv, 8. It is claimed that the deaths of the patriarchs are recorded in such a manner as to give us to understand that their existence did not cease with death: Abraham, for instance: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people." Gen. xxv, 8. God had promised Abraham [see Gen. xv, 15] that he should *go to his fathers* in peace, and be buried in a good old age. Now what evidence have we that his fathers were righteous persons? It is a very significant fact, to say the least, that he had to be *separated* from his kindred and his *father's house*, in order that God might make him a special subject of his providence. And if we may credit the book of Jasher, his "people" were gross idolaters. If this be so, they were, at the time of Abraham's death, according to popular opinion, burning in hell. And if Abraham's being gathered to them means that his soul should go to be with theirs, it follows that God gave him the not very consoling promise, that he should "go to hell in peace." But none of "Abraham's seed" will be willing to admit for a moment that such can be the condition of their "righteous father." We answer then that his being gathered to his people simply means his being gathered to them in the grave, the common receptacle of all the dead. Jacob said when mourning for Joseph, whom he supposed dead, "I will go down *into the grave unto my son* mourning." Gen. xxxvii, 35. And the apostle, speaking of David, says that he "was laid *unto his fathers*, and saw corruption." Acts xiii, 36.

b. Gen. xxxv, 18. "And it came to pass as her soul was in departing (for she died)," &c. On this passage Luther Lee remarks, "Her body did not depart. Her brains did not depart. There was nothing which departed, which could consistently be called her soul; only upon the supposition that there is in man an immaterial spirit, which leaves the body at death." But the reader needs not to be reminded that *neh-phesh*, the word here used for soul, signifies something else besides brain and body. For our part we much prefer the exposition of Parkhurst, mentioned above, that *neh-phesh* may here signify the breath. And such an idea is in the strictest accordance with reason and matter of fact; thus, it came to pass as her breath was departing (or as the breath of life was leaving her) for she died, &c. Compare this with Gen. i, 20, 30, margin.

c. 1 Sam. xxviii, 15, or, *The Witch of Endor*. In considering this singular chapter, several important points must be noticed. 1. The Lord had departed from Saul, and "answered him not, neither by dreams, nor by Urim, nor by Prophets." Verse. 6. 2. In this condition, he seeks information by means of necromancy. But necromancy (a *pretended* communication with the dead.—*Webster*) God had specially denounced and forbidden as a heinous sin. Deut. xviii, 9-11. It is therefore morally certain that the *Lord* would not answer him in this way. 3. If Samuel's immortal soul was in heaven, as of course it was if popular theology be true, it is very improbable that it should come back to earth, at the bidding of such a notorious sinner as one who had a familiar spirit. 4. If Samuel had come from heaven, to go back of course at the close of the interview, he uttered an untruth when he told Saul that he should be the next day with him [verse 19]; for we cannot suppose for a moment that one whom God had utterly forsaken here, would immediately be received into heaven. 5. Samuel is represented as saying, "Why hast thou *disquieted me* to bring *me up*? [verse 15] not why hast thou brought me or my immortal soul down from heaven, but why hast thou brought *me up*?" showing conclusively that if this is to be understood as a literal transaction, Samuel came, not down from heaven, but up from the grave, by a bodily resurrection; in which case the conscious-state dogma receives no countenance from it whatever. But we should consider it as highly improbable that the witch should be permitted to bring Samuel up bodily from the grave, as that she should be permitted to bring, at will, his immortal spirit down from heaven. We therefore consider the whole thing a deception of the Devil, a display of satanic power, an *ancient* spirit manifestation; differing from the modern only in this respect: that then to make his deception take, he had to pretend to bring up the dead; now he gets astride the prevailing belief of a conscious spirit entity, and rides the immortal souls all back from heaven.

d. 1 Kings xvii, 21, 22. "And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." The same claim is set up from this text as from Gen. xxxv, 18, and we reply that the same exposition may be given of it. And that this is a correct exposition is shown from the account of the child's sickness and death in verse 17. His sickness was so sore, says the record, that there was no *breath* left in him. And then, as would naturally be supposed, when Elijah comes to restore him, he prays that the very thing that had left him and thereby caused his death, might come into him again, and cause him to live; namely, the *breath of life*.

e. Ps. xc, 10. "The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." What flies away, and where does it fly to? it is here asked. It will be noticed that the latter clause of the verse states the reason why our strength is labor and sorrow; and it must strike any one as very singular reasoning to say that our strength is labor and sorrow, because it is soon cut off, and we go to *heaven* (?) We should rather conclude the idea to be, that it is soon cut off, and we go into the grave, where, according to the quotation from Eccl., there is no work, wisdom, knowledge nor device. This is confirmed by Eccl. ix, 3. "The heart of the sons of men is full of evil; and madness is in their heart while they live, and after that they go to the dead." Had this text read, "and after that they go away," it would have been exactly parallel to Ps. xc, 10; for no essential difference can be claimed between going and flying. But here it is expressly told where we go: we go *to the grave*. What is omitted in Ps. xc, 10, is here supplied.

f. Eccl. iii, 21. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" This text is made the basis of an opinion that Solomon believed man had a spirit capable of a separate

conscious existence in death. But do our friends not perceive that the beasts also are said to have a spirit, and if it follows from that expression, that man's spirit is conscious after death, the same is also true of the beast? Do they not know also that the word rendered spirit in both cases is their great enemy, *roo-agh*, the very same word that is in the text but one before, rendered *breath*: "they have all one *breath*?" Now let us examine the context. Solomon expresses a desire in verse 18, that the sons of men might see that they themselves are beasts. Not that he intended that man is in no respect superior to a beast; for he is in many respects: in his organization, in his reasoning faculties, and infinitely so in his future prospects, if righteous. But he simply means, as we learn from verse 19, that in one respect, in respect to death, man possesses no superiority over the other orders of animated existence. "For," he says, "that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man [in this respect] hath no pre-eminence above a beast. All go unto one place [if then men go to heaven, beasts go there with them]; all are of the dust, and all turn to dust again." After having thus expressly declared that the life and condition in death, of man and beast, are exactly alike, can we suppose that he means in the very next verse to contradict all he has said before, and declare that there is a difference? We cannot. It is therefore but reasonable to conclude that the translation of this passage as given by John Milton, author of *Paradise Lost*, is correct; namely, "Who knoweth the spirit of man (*an sursum ascendat*) whether it goeth upward," &c. The Douay Bible renders the passage thus: "Who knoweth *if* the spirit of the children of Adam ascend upward, and *if* the spirit of the beasts descend downward?" To this agree the Septuagint, Vulgate, Chaldee Paraphrase and Syriac version. Such a view, that man's spirit went up and the beast's down, was doubtless prevalent in the heathen world, in the days of Solomon. After stating therefore, the facts in the case, he inquires, Who knows that this heathen sentiment is true, that man's spirit goes up, and the beast's down? He had declared that they all went to one place. Who can contradict it? Let any one take a different view of this scripture, and free it from difficulty if he can.

g. Eccl. xii, 7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Here, it is said, is an express declaration that the spirit does fly away to God, or that the soul lives after the body is dead. Well, as the spirit is said to be something expressly given us of God, and that too, in connection with the body made of dust, we ask for the record of this gift, and a description of the thing given. The mind naturally reverts to Gen. ii, 7, where it is recorded that the body of man was formed of dust, and the breath of life was breathed into it directly from God. Is then this breath of life the spirit which God has given man? We have no record of any other. But this breath of life, as we have seen, is common to all living things, and cannot therefore be used as a distinguishing characteristic of man. And if this breath, as drawn from the surrounding atmosphere, may be said to come from, or be given by, God, with the same propriety may it be said, when it leaves the body at death, to return unto him. This text therefore furnishes no assistance to the opposite of the views we hold, nor any objection to our own.

h. Matt. x, 28. "And fear not them which kill the body, but are not able to kill the soul [and after that have no more that they can do—*Luke*], but rather fear Him who is able to destroy both soul and body in hell." On the authority of this text it is claimed that the soul is a thing endowed with life distinct from the body; that it lives on in consciousness after death; for killing the body does not and cannot kill it. So far indeed it looks very plausible. But we must take into consideration that the word here rendered soul is *ψυχή* [*psyche*], a word forty times

rendered "life" in the New Testament. In the 39th verse of the same chapter we have an instance: "He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it." Substitute the word soul here for life, and take the expression, to lose the soul, in the popular signification, and what a text we should have! "He that findeth his soul shall lose it in hell; and he that loseth his soul in hell in everlasting misery for my sake, shall find it!" But the word is there correctly translated life, and means just what it says: He that findeth his life, that is, seeks by a compromise of the truth and the gospel of Christ, to save his life in this world, shall lose it, or be deprived of it in the world to come; but he that follows devotedly in the footsteps of his Saviour, even though he should thereby lose his life here, or be put to death by those who can kill the body, but have no more that they can do, shall find himself in the world to come in possession of a life, over which the puny arm of man has no control. So in verse 28: We are not to fear them which can kill the body, or deprive us of our brief span of life here, but cannot touch that life which is hid with Christ in God, which will be bestowed upon us when our great Life-giver shall appear. Col. iii, 3, 4.

i. Matt. xvii, 3, *Or the Transfiguration*. "And behold there appeared unto them, Moses and Elias talking with him." Although Moses was buried long ages before on the lonely mount of Nebo, here he is, or rather his immortal soul, it is claimed, present and conscious on the mount of transfiguration: from which the conclusion is, that the soul does not become unconscious when the body dies. In regard to this transaction, we remark, that it was a vision, as it is called in verse 9, or Moses and Elias were really and bodily present on the occasion. On either assumption the text is easily and clearly explainable. If it was merely a vision it is not necessary that Moses or Elias should be even immaterially present, and therefore it would have nothing to do with the question of consciousness in death. But if it was a real transaction, then they themselves were present, and not merely their immortal souls. Elias had been translated, and hence could be present without involving any separation of soul and body. This, Luther Lee admits when he says, "So far as Elias is concerned, we admit, there is little or no force in it, since he was translated and did not die; but so far as Moses is concerned the argument is conclusive." Not quite so conclusive as it is supposed; for if Moses was bodily present, it was not by virtue of any immortal soul in its independent existence, but by a *resurrection*. Dr. Clarke admits this as his comment on this passage shows. Thus he says, "Elijah came from heaven in the same body which he had upon earth, for he was translated and did not see death, 2 Kings ii, 11. And the body of Moses was probably raised again as a pledge of the *resurrection*." If this is correct, it affords a good explanation of Jude 9, which must otherwise remain somewhat shrouded in mystery. This passage however need not detain us longer. If Moses was not there, the whole scene was a vision; if he was there he was resurrected; and in either case no argument can be drawn from it in favor of the conscious state of the dead, or the existence of the soul separately from the body.

j. Matt. xxii, 32, *or Christ and the Sadducees*. "I am the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead but of the living." This testimony would not be true, it is claimed, if there was not an immortal part of Abraham, Isaac and Jacob, then living; for otherwise, contrary to the express declaration of Christ, God would be the God of the dead. But a careful attention to the point at issue between Christ and the Sadducees, will utterly preclude such a conclusion. See verse 23: "The same day came to him the Sadducees which say there is no *resurrection*, and asked him," &c. The Sadducees professed to believe the writings of Moses, but denied the resurrection. Christ also believed the writings of Moses but *taught* the resurrection. Here then was a fair issue between

them. They hear him teaching the resurrection; and to object their faith to his, they refer to the law of Moses concerning marriage, and then state a familiar fact, viz., that seven brothers one after another all had one woman, and all died. Now arises a problem very difficult to their minds, no doubt. How will this matter be arranged in the resurrection, which you teach? Whose wife will she be in the resurrection? Let it be noticed that the controversy between Christ and the Sadducees had no respect whatever to an intermediate state, nor does their query or Christ's answer, have any reference to such a state. They do not inquire whose wife she is now, or which of the men's immortal souls claims her immortal soul in the spirit world; but, whose wife *shall she be* in the resurrection (a future event)? Christ tells them that they err, not knowing the scriptures nor the power of God. And then to defend himself and condemn them out of their own mouth, he proceeds to prove—what? a conscious, intermediate state? No; but *the resurrection*, from the writings of Moses. But as touching the resurrection of the dead, says he, ["as touching the dead that they rise," says Mark; and "that the dead are raised," says Luke] have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living.

Let us now show that this quotation did prove the resurrection, and our argument on this passage is closed. That Moses by this language did teach the resurrection of the dead, we think is easily evident. Thus, Abraham, Isaac and Jacob were dead; but God is not the God of the dead (or those who are irrecoverably and eternally dead; as the Sadducees believed them to be), but he is the God of Abraham, Isaac and Jacob. What therefore shall we logically and scripturally conclude from this fact? Why, simply that they shall live again or have a resurrection from the dead. In this view of the subject, Christ reasoned well, proved the point he aimed to prove, confounded the Sadducees, and gained the applause of the Pharisees, who believed in the resurrection.

But grant for a moment that the language means what is popularly claimed for it, and what becomes of Christ's reputation as a reasoner, and a teacher of wisdom sent from God? He set out to prove the resurrection; but when he closes his argument, lo, *mirabile visu!* he has proved that all men are alive, and therefore there is no need of a resurrection! He neither meets the query of the Sadducees nor defends himself, but quite the reverse. Believe that our Lord would reason thus, ye who can!

If any should admit that a resurrection is proved by the language, but claim from it that such resurrection took place at death, a theory not uncommon at the present time, we reply that they thereby abandon the conscious-state theory, and affirm the existence of those who have died on another ground, viz., a resurrection. But further, this is equally foreign from what Christ set out to prove; for he had reference to an event which was then future to the seven brethren and the woman, who had died. They asked him, saying, "In the resurrection, therefore, when they *shall rise*, whose wife *shall she be* of them, &c. And Jesus answered and said, "When they *shall rise* from the dead, they neither marry nor are given in marriage, but are as the angels in heaven." Mark xii, 23-25. Again, in Luke's account, Jesus says, "But they which *shall be* accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Luke xx, 35. Thus we see that a future event is everywhere referred to, and if he in reality proved that an event had already taken place, which he designed to show would take place in the future, it speaks no better for his reasoning or his wisdom than the former supposition.

But enough on this argument. We have found it an irrefragable evidence for the resurrection of the dead, and a future life; but it affirms nothing whatever for consciousness in death.

(To be Continued.)

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, SEPTEMBER 8, 1859.

IMPRESSED TESTIMONY.

TRUTH always has testimony in abundance to sustain it, and is not advanced by pressing testimony into its service. To endeavor to bring testimony to the aid of truth that has no bearing to establish it, only weakens the cause that it was intended to promote.

An instance of the impressment of testimony occurred in the *Advent Harbinger* in 1850, which has unfortunately been copied into some of our works. The writer was gathering some testimonies to the "widely diffused doctrine of the Lord's second coming," and, in connection with other testimony, he introduced a hymn sung by some Jews of Bokhara in the presence of Mr. Wolfe, as follows:

"The King our Messiah shall come," &c.

The writer then remarks, "Surely no one will charge these children of the dispersion, now scattered through the wilds of Central Asia, with the imaginary guilt of Millerism."

Nobody will charge the Jews with *Millerism*. They have been looking for the Messiah for upwards of 1800 years, in consequence of their rejection of him when he did come; and they never will look for his *second* coming till they believe that he has made his first advent; in other words, till they become Christians.

There is an abundance of testimony to prove that the annunciation of the "everlasting gospel" has been made to the world; and there is no necessity of pressing into the service testimony like the foregoing. And just so with every other truth. Each truth can securely stand upon its own foundation. R. F. C.

MEETINGS IN ILLS. AND WIS.

DEAR BRO. SMITH: I suppose you have been anxiously looking for a report of our last tent-meeting. According to appointment our tent was pitched in One-co, Ills. We tarried in this place over three Sabbaths. Our meetings were well attended. Good order and attention prevailed. The interest of this meeting was quite extensive, notwithstanding only four publicly expressed their determination to obey God in keeping all his commandments. At our last meeting, feeling a desire to know how many were satisfied we had the truth in relation to the Sabbath, we took an expression of the congregation. About forty arose, thus far testifying in favor of God's holy law.

An Elder from Orangeville being present, and being somewhat stirred in his feelings to see so many decide in favor of our position, requested us to call a vote on the other side to see how many were in favor of the first day. The following proposition was made: All who believe the Bible teaches that the first day of the week is the Christian Sabbath, and ought to be kept, manifest it by rising. Only three arose in a congregation of about eight hundred people. We have strong confidence to believe that others in this place will soon decide to go with us to mount Zion.

From this we removed to Juda, Wis., about sixteen miles distant, where we located our tent in the midst of a large society of Baptists. In this place we had to meet much opposition. Being aware that the preachers in this vicinity were calculating to oppose us, we invited them to occupy the tent; but this they would not consent to do. However, the Methodist minister said he would preach on the subject of the kingdom in the tent if we would agree not to review his sermon. We could not make any such engagement, but told him if he preached against us, no matter where he did it, we should review him if we could get at him. The people put him up to preach against us on this subject. He did so and was reviewed in the tent. After this he was very still. Great excitement prevailed among the people. Some of the Baptists were so enraged that they could not (or did not) behave well in our meetings. This was the cause of some trouble in their church. Some of their brethren were much tried with them, and sharply reproved them for their ill manners.

Some of the Baptists said if they could only have the control of things they would give us so long a time to leave, and if we were not off our tent would come down. Others in the place talked about eggs and stones, &c.;

but these things did not move us. The Baptist preacher was requested to preach against us. He delivered three discourses in the meeting-house on the Sabbath question, and was reviewed in the tent. His arguments were so far from Bible truth that his church were not satisfied with his position. After the review it was evident to every honest mind that he had made a failure.

Eld. Smith, a so-called learned Baptist minister, was requested to commence a fire upon us; but it was easy to be perceived that he loaded his gun so heavy that it shot wrong end foremost, and the Eld. got badly wounded. He gave out an appointment to deliver a discourse on the rise and progress of Adventism in the United States, and also on the immortality of the soul. His first sermon was very abusive, and mixed and mingled with falsehood. He spoke of some deluded persons that transgressed the seventh commandment, and then gave the whole body the same character, by declaring after my review that he had nothing to take back. He spoke in relation to the body. This was not the only false statement he made. He said ascension robes, at the time we were expecting the Lord, were as common as Adventism itself, and then referred to N. Y., and mentioned the following places: Pennyan, Utica, Ithica, and the city of Rochester.

After reproaching the Advent people as a body, his attention was turned to the tent. He said we had not preached faith and repentance since we had been in the place. This was proved to be false by our appealing to the congregation in the review of his discourse. He denied saying it; we called for an expression of the congregation and proved it. Another point denied by the Eld. and proved against him, clearly manifested his hypocrisy. In his sermon on the immortality of the soul, in the main he followed Luther Lee. When he first introduced his system of arrangement, I spoke to a friend and told him I thought the Eld. had Lee on hand. He had spoken but a few moments before he took up the book and gave us Lee. In my reply I remarked that the Eld.'s arguments were not new to us, for he had followed Luther Lee, and when the Eld. commenced his discourse I was confident he had Lee's work on hand. After I got through, liberty was given for any to speak that wished to. Eld. Patten first spoke. Nothing very objectionable was said. He gave some good advice, providing he makes the application to himself, or a good share of it. He was followed by Eld. Smith. He said he had been misrepresented, for I had said in the presence of the congregation that he drew his arguments from Luther Lee's work, when he had read from his manuscript, but if any one would favor him with Lee's work he would read it. To have such a deception palmed off on the people, and lay me in a falsehood, I thought was too much to bear. Consequently the following question was put: "Eld. Smith, did you not read from Luther Lee's work on the immortality of the soul, in the pulpit this afternoon?" We told him not to quibble with the question, but give a definite answer. Silence prevailed. I was about to put the question again, when he acknowledged he read from Luther Lee's work in his sermon. Here he was condemned out of his own mouth. Some of his own brethren forsook him at this point, and declared that they had heard him preach for the last time until these things were removed. Some have commenced keeping the Sabbath. Others believe and stand trembling. May the Lord enable them to live out the truth, knowing if they are reproached and suffer for Christ's sake, great will be their reward in heaven.

Dear brother, pray for us that great success may attend the proclamation of the truth.

Yours in hope of eternal life.

WM. S. INGRAHAM.
I. SANBORN.

CONSECRATION. No. 5.—FRIENDS.

PERHAPS we have come to the hardest trial. Have we near and dear friends, those whom we love better than life? I had, and O, how I tried to give them to God, till I finally determined I would let go of self and submit *all*; then the task was easy. In my own case I have ever found the hardest part of, I believe I may say, every cross lies in the determining to take it up. Awhile since I heard the cross compared, and I thought aptly, too, to Aaron's rod. Often while on the ground, before we attempt, or too feebly attempt, to take it up, it is like a serpent, dreadful to look upon: but when

once the hand has been stretched forth and really takes hold of it, how easy! it has lost all its terror; it is but a rod, and further, it is a delightful rod; for it buds and blossoms, and afterward yieldeth the peaceable fruit of righteousness. I can assure you, dear friends, when we have formed the resolution to do the whole will of God, lying all the time passive in his hands, then it is we find his yoke is easy and his burden light; but by trying to serve God and self at the same time, do you not see the cross is much of the time on the ground? Oh, how many struggles we might avoid by keeping it in our hand: in remaining in a state of perfect consecration and submission continually.

Dear brother or sister, have we now come to a step that you feel you cannot take? Are your friends so dear that you could not consent to part with them should you even know it to be your Father's will? If so, where are your highest affections? Hear the Saviour. Matt. x, 37: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." With equal propriety he might have said, He that loveth husband or wife, lover or friend, more than me, is not worthy of me. Do you not remember it took *all* to buy the field? Just so it is with the kingdom of God. Will you spare yourself the sacrifice now, and live on as pleasantly as you think it possible in keeping your dearest treasure to yourself for a short space, and then have "trouble and darkness, dimness of anguish," yourself, and perhaps friends too, "driven into darkness," sinking under the fierceness of God's wrath? and may be it will have been all occasioned by want of decision on your part.

I should think, dear reader, if you are really striving for eternal life, you would be afraid to cling to anything earthly, fearing God in mercy to you might cross your willfulness and take from your embrace the cherished object of your affections. O, how much better it would be to give all, of your own free will, and receive in return the sweet consciousness of God's approval, than to be brought to submission through judgments.

Again, we profess to be of that class of whom it is said, "Here are they that keep the commandments of God and the faith of Jesus." Shall we then refuse to obey the "first and great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" i. e., supremely, above everything else? I assure you we do not give him such love while we refuse to submit to him anything of all we possess, and everything, since he requires it. Do not be afraid to trust the Lord. O, remember he is faithful, and cannot betray our trust. Earthly friends may prove like a broken reed, which, when we lean upon it, either cannot, or will not, sustain us; but the Lord is "the Rock of Ages." The human heart is deceitful, and those we love best may at length turn from us in coldness; (like Peter, we do not know our own hearts till tried;) but our Father will, and can, never leave nor forsake us. Earthly friends may, in all their warmth of human affection for us, wither under the hand of the enemy whom they have no power to resist, and be laid away from our sight, while our trusting, aching spirits feel in their desolation, the vanity and instability of all things below; but the Lord, in that he ever liveth, is a sure and an abiding refuge. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Praise his blessed name! there's one in whom we may always fearlessly and unreservedly trust. Is it not an unspeakable privilege to lay our all in the hands of one so good, so faithful, so perfect? Will we not then yield into his hands our friends, and if there be anything else (let us search ourselves) shall we refuse to submit it to God? A state of complete submission to the divine will, is the highest possible creature attainment; and while we sacrifice everything, do not suppose we are losers thereby. The Lord takes us and gives himself; and we may rejoice in an exchange by which we gain a portion just equal to his superiority over us, perfection over imperfection, which is infinite.

There is a point here I would speak of, as many seem to stumble over it and are thrown into darkness. We will suppose we have decided now to become entirely the Lord's, and to live in doing his will. We

come to him and try to give ourselves away. We then wait for the evidence of our acceptance, perhaps not thinking our sacrifice could be accepted and we not realize it. But let us reflect a moment. God is perfect; his word cannot be broken. "All the promises of God in him are yea, and in him amen." Now if he has made us a promise, based on conditions, and we perform those conditions, is it possible for him with his perfection to do otherwise than fulfill on his part? Our feeling it, would have no bearing on the question. We need trouble ourselves no farther than to know we have complied with the conditions. Then we may know without waiting to feel it, that the Lord performs all that he has promised. God has said, [Jer. xxix, 13,] "And ye shall seek me, and find me, when ye shall search for me with all your heart;" i. e., when we come, giving all the heart without reserve. Then when we have fulfilled these conditions, let us by faith take hold upon him, and whether we *feel* him near or not, we may *know* we have found him and he accepts us. This is faith, and the Christian's life is a life of faith. Shall we not be satisfied to receive the evidence of God's approbation whenever he sees fit to give it? This is feeling God's Spirit, the "Spirit of adoption," bearing "witness with our spirit that we are the children of God." But we are not to wait for this witness before we can claim the promise. Let us believe our acceptance with him because he has promised, not because we feel it to be so. Shall we grieve the tender Spirit by distrusting the word of the Lord, after performing our part of the covenant God proposes in the above passage? I hope this point is so plain that all can see the difference between faith and feeling. If so, we can understand how it is that from the first we are to live by faith, feeling being no guide to christian duty.

Having consecrated all, we are henceforth to make an effort to keep all upon the altar, continually consecrating and consecrated. We are not required to look forward and imagine future trials and sacrifices; (God has all-sufficient grace to give with everything we shall meet in the future;) perfect present duty only embraces present consecration of all we now have and are, and faith, without which it is impossible to please God. O, how easy it is to live when our all is resting in his hands who is abundantly able to take care of us, and can do so much better for us than we, in all our little strength, could do for ourselves. Come ye who desire to be the Lord's, and sigh for a better land than this, come and cast all your care upon him, temporal and spiritual. Make him your counselor, your guide and protector. In every doubtful question of duty pertaining to body or soul, go to your sympathizing Father for wisdom. The more you cast your care upon him, the more will you love him as you see how and when he careth for you, till you can at length truly say you love him with all the heart. And if you love him you will long to see him, will you not? and his approach will look bright and glorious and very dear to you, while you can exclaim,

"Fly swifter round, ye wheels of time,
And bring the welcome day."

M. E. S.

THE TRAINING OF CHILDREN.

BRO. SMITH: I forward to you an interesting piece, as I think, written on the training of children. It was written by a friend some two years ago, with the view of presenting it to you for publication, but afterward laid aside. By request I had an opportunity of perusing it, and considering that it might be useful to some, I should like to have it published. C. L. G.

"Train up a child in the way he should go, and when he is old he will not depart from it." Prov. xxii, 6.

The last clause of this verse of scripture is quoted to show the certain, final results of good training in all time, but that these results will evermore appear in the *old age* of children who are now living we do not believe, since heaven and earth are destined to pass away long before that period comes. But that this fact does not diminish the importance of their being well trained we do believe. It rather increases in a ratio with the evident shortness of probationary time.

What the true and full import of the first clause of the scripture quoted above, in all its particulars, is, many anxious hearts have desired to know. And well they may: for it is that upon which hangs endless con-

sequences, so far as the destiny of children is concerned, if not of the parents also.

Therefore for parents to be wrought up to a carefulness, yet energy of action, and a continual determination of purpose to know and do their best in this matter is altogether right. However, it should not be the object of any, on this subject, to excite the feelings merely, but kindly to correct errors, and inform the understanding. Therefore it is to be regretted that some, even those who are not parents, have ever taken it upon themselves, in exhortation or otherwise, to give a kind of stirring thrust at parents respecting their children, calculated to excite to the utmost, the laboring mind, already excited with fear and anxiety, if not despair, for their dear offspring, beyond what human nature feels able to endure; when in all this, there is not a word calculated to correct any error or impart the least instruction. Doubtless many anxious parents have waited with solicitude to hear some wise and sympathetic remark, adapted to the especial wants of their dear children, when to them it seemed that their own scanty funds of wisdom and knowledge in this matter were wholly exhausted, and still an imperative call existed for other resources, in order to train them up in wisdom's ways. But we find the great source of instruction fitted to this, as in all our other cases of a lack in knowledge, is the Bible; hence by a careful perusal of its contents we are in a measure enabled to determine whether we are, or are not, pursuing the path of duty in this matter, as in all others.

In the first place, parents, in their lives and characters, should be model examples for their children to imitate. This we shall find is one of the most essential things in their training. The Bible warrants this belief. However much may depend upon the discipline and the good instruction of children, it would seem the most reasonable that there should also be a strict harmony between the good precept or instruction, and the example of the instructor. How comparatively powerless must the best precept teaching prove, when the understanding of the learner is convinced that the teacher is in the constant habit of violating the principles of the very precepts which he is in the practice of inculcating. For instance, certain parents enjoin it upon their children strictly to observe the Sabbath, when these children know that these same parents frequently desecrate some of its holy moments by indulging in various amusements, and by doing such kinds of work as is contrary to the spirit of the fourth commandment. How ineffectual the teaching of children to refrain from any evil practices, when it is well known by them that the parents who teach them thus are in the habit of indulging in the same evil practices themselves.

It was said of Caleb, "To him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord." His perfection in following the Lord not only secured an inheritance for himself, but it would seem had something to do in securing the same for his children.

From the above scripture we obtain some idea of the importance of example in the case; but Eph. vi, "Be ye therefore followers of God as dear children," when critically examined, gives us a more clear, full and comprehensive view of the subject. But the inquiry will first be made, As dear children follow whom? We answer, as dear children follow their parents. Hence if it is enjoined on us to follow God, as dear children follow their parents, the subject pre-supposes to our minds that dear children follow their parents fully; as we clearly understand it is our duty to follow God fully. For the word enjoins that we be perfect as our Father which is in heaven is perfect. As God is a perfect example, and we should follow him perfectly, so we should be perfect, that our children may have examples worthy of imitation.

God is not only a perfect example, but he is perfect in his government, discipline and instruction. Hence a part of that perfection which we should aspire after, consists in the proper government, discipline and instruction of our children, or in other words, training them up in the way they should go. In God's government he is very careful to discipline his children into the ways of righteousness. It is those whom he loves that he chastens, and his *sons* are those whom he scourges. For they who are without chastisement are bastards, and not sons.

In the second place, parents should command their children what to do. God said of Abraham, I know him that he will command his children and household after him; and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him. Gen. xviii, 19. These commands, if the lives of those who command correspond with them, will be given in a manner which will indicate to the children with unmistakable evidence, that parents mean what they say; and hence they will have not only a great solicitude, but a strong purpose that their commands should be obeyed.

If we have the principles of our own teachings in our hearts, we shall manifest a zeal and solicitude accordingly. Otherwise we cannot manifest that which we do not possess; i. e., if we have no solicitude in regard to a given subject, surely we shall manifest none. There were the most important results consequent on Abraham's commanding his children and his household after him; it was this: They shall keep the way of the Lord to do justice and judgment. Further than this, we may understand by the last clause of the verse, that the promises given to Abraham were consequent, at least, in part, on the very act of commanding his children and household after him in such a manner that they would keep the way of the Lord. This idea may be objected to, as [Gen. xxvi,] the blessing came upon Isaac, because Abraham obeyed God's laws. But is it not one of the most comprehensive of God's laws, to love our neighbor as ourselves? Then ought we not to love our children as well as our neighbor? And if so, ought we not to do all in our power to discipline, instruct and encourage our children in the way in which they should go?

There need be no mistake in regard to what the basis or foundation of these commands to our children shall be, as Deut. xxxii, 46 informs us: "And he said unto them, set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law."

The law of God is the basis of all just commands, the foundation of all religious teaching, adapted not only to ourselves, but to our children. Therefore whatsoever we command them to do, should be in perfect harmony with it.

Again, we may understand in what we should command our children from the passage quoted: "I know that Abraham will command his children and his household AFTER HIM." If the phrase "*after him*" had not been inserted, we might have been in doubt as to what he commanded them to do; but as it is, all is plain; that he commanded them to follow in his own footsteps: to do as he had done.

Now as we understand from Gen. xxvi, 5, that Abraham obeyed God's voice, and kept his charge, his commandments, his statutes and his laws, that he commanded his children to do the same, to follow in the same course of holy living he himself had pursued, we see at once the propriety and force of the expression, "He will command his children *after him*."

In the third place, these commands of parents should be enforced by penalties in cases of disobedience. It may be thought by some that it is not in harmony with the spirit of the gospel to inflict corporeal punishment upon children for disobedience: notwithstanding the Spirit of the Lord by the wise man has so frequently admonished us on this point. As an objection to these admonitions, it may have occurred to our minds that they were given under the law dispensation, when children for inflexible disobedience were commanded to be put to death. But if we would by second thought discover that corporeal punishment was not necessarily connected with that destruction law, but was rather, under that dispensation, designed to save children from it, and in the gospel age to save them from the more dreadful punishment of the second death, the above objection would at once vanish.

That a sentiment against corporeal punishment has, for a number of years, extensively prevailed, is true; but that Satan is the author, is as true, from the fact that the prophets did not hang upon those statutes which were not good—the penalties of the moral law as given to the Jews. But the prophet Solomon with the rest, hung upon that law of love, the moral law. Hence his own expression, "He that spareth the rod

hateth his son, but he that loveth him chasteneth him betimes," [Prov. xiii, 24,] is good proof that to chastise children for disobedience is in perfect harmony with the law of love, and not with the law of destruction. Therefore if to use the rod is according to the law of love, all such discipline should be administered in love to the child, and not with feelings of anger or impatience. For as the laws of nature and the Bible also, develop the principle that everything in nature begets or produces its like, we ought to be careful lest our improper manner infuse into the minds of our children more evil than our discipline is adapted to expel.

That the discipline of children should be commenced early, is more than intimated by Prov. xix, 18: "Chasten thy son while there is hope, and let not thy soul spare for his crying." Margin. "Let not thy soul spare to his destruction, or to cause him to die;" showing that to spare this chastening unduly, or through false or spurious affection, to neglect or refuse to thoroughly and effectually chastise him, while there is by these means hope of subduing his will to the will of his parent, and through him to the requirements of God; we by this neglect expose him, in the most fearful sense, to destruction, by the power of the second death.

May the Lord help us that are parents to get hold of such an understanding of simple truth on this point, that we, and our dear children with us, may enter into life. The reason why such discipline is so imperatively enjoined is given by the wise man,—because foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him. Prov. xxii, 15. The Scripture sense of foolishness, is absurdity, folly. And folly is criminal weakness, depravity of mind. It may be highly criminal or not so. Let it be either way, the rod of correction applied properly, and in season, will prove effectual in eradicating it. Chap. xxiii, 13, 14, seems to be the counterpart of the margin of chap. xix, 18. The first mentioned reads as follows: "Withhold not correction from a child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

It has doubtless been a question in the minds of some what the true sense of the latter clause of verse 13 is. It has been understood by some, that if he were beaten with a rod, by this means he shall not die; i. e., the rod will not cause him to die. But we now understand that verse 14 explains it to mean, not as expressed above, but that this beating with a rod will preserve him from the second death, or death finally.

Chap. xxix, 15 informs us that the rod and reproof give wisdom, showing us what is comprised, in part at least, in training up a child in the way he should go. Whatever correction, instruction or commands excite in us a sense of guilt, is properly called reproof; this enforced with the rod in cases of obstinacy or disobedience is calculated to drive away the native, inherent foolishness of a child, and instead of these implant in him the principles of wisdom.

But in the discipline of children introduced from the wise man's teachings, we should be very careful not to exhibit the least degree of severity. This would serve to discourage and sink their minds beneath the chance for a reasonable hope, perhaps into a sullen despondency. Some of an ardent temperament might be in danger of falling into this extreme.

This point of truth is made plain by Col. iii, 21. "Fathers, provoke not your children to anger lest they be discouraged;" and also by Eph. vi, 4. "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "But the child left to himself bringeth his mother to shame." Every observing person, even those who do not believe in the inspiration of the Bible, who has seen children thus left, can witness to the truthfulness and force of the above expression.

Verse 17, I believe, closes the instruction given by the wise man on this subject. "Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul." The parent will not only have rest from the distressing anxieties which cause many bitter tears as a consequence of the inconsistencies of his waywardness and rebellion, but will have anticipations of delight in view of the happy future prospects of one for

whose well-being he feels in a great measure responsible. This is a rest, methinks, which must be so desirable to every parent that they would spare no pains to enjoy it.

In the fourth place, they should diligently instruct their children in all practical Bible truth. "Come, ye children, hearken unto me: I will teach you the fear of the Lord." Ps. xxxiv, 11. "I will utter dark sayings of old which we have heard and known and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength and his wonderful works which he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born: who should arise and declare them unto their children." Ps. lxxviii, 2-4. "Hear, ye children, the instruction of a father, and attend to know understanding; for I give you good doctrine; forsake ye not my law; for I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words; keep my commandments and live." Prov. iv, 1-4.

It appears from the last mentioned scripture, that the wisest of all men was not only the object of the tenderest care of his mother, but also of his father's constant instruction. Doubtless the excellent qualifications of these parents to instruct this son were in part the cause of his attaining to that immense amount of heavenly wisdom which he afterwards possessed.

There are means adapted to all desirable ends. How fit it is, at the time of family devotions, after having read a portion of truth, to spend a few moments in familiar conversation calculated to inform their young minds how to live those truths practically, or to admonish them of any known error in a kind and instructing manner. Those who are in doubt how to go to work in this matter, are cited to I Thess. ii, 11 for instruction. "As ye know how we exhorted, and comforted, and charged every one of you as a father doth his children." And although this is indirect teaching, and in a sense incidentally introduced, the language is such as to show for a certainty that the father of a family does, or should, exhort, and comfort, and charge his children as a faithful minister would the people of his charge.

PRAYER.

SAYS Montgomery,

"Prayer is the Christian's vital breath,
The Christian's native air."

My brother and sister in the Lord, are we breathing this air? Are we holding that sweet communion with our God it is our privilege to enjoy? Do any believers in present truth neglect to pray, with their families, at the prayer-meeting, or in their closet? Let each answer for themselves. For one I confess with sorrow that my closet has been neglected at times, and darkness was sure to follow; yet I trust my heavenly Father has forgiven me. Often, especially of late, has the sweet, subduing Spirit of the Lord descended like the gentle dew upon me, while bowing with my family around the family altar. Yes, thank the Lord, I have felt its melting influence in my heart. Often has the blessed promise been verified to my soul, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Brethren, the prayer of my heart is, and shall be, Give me, O Lord, with thy dear people, a living experience, a vital, heartfelt religion, a joy unspeakable and full of glory. Let us therefore come boldly unto a throne of grace, that we may obtain mercy and find grace to help in time of need. Heb. iv, 16.

Fellow-traveler to mount Zion, when you find a want of interest in heavenly and divine things, and darkness creeping over your soul, fly, O fly to your closet, plead for your life! Remember,

"Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

Never, O, never neglect the family altar. Let no consideration within your power to control prevent

your performing this important duty. Plead not, dear brother, that you have no talent, your business prevents, you have no time, &c. Say not, dear sister, The cross is too great to bow before my unbelieving husband. Be strong. "Be of good courage, and the Lord will strengthen thine heart;" [Ps. xxvii, 14,] and again, "I will never leave nor forsake thee." Heb. xiii, 5. I have great reason to fear that some professed believers in present truth neglect to raise their voices in prayer with their families morning and evening. If this should meet the eye of any such, be admonished by one that loves you, neglect it no longer. If you have not commenced, commence now. Be in earnest; never rest satisfied with a mere form; seek to get deep and heartfelt religion, and pray in faith, nothing wavering.

Solemn scenes are just before us. The storm of God's wrath is about to burst upon a world lying in wickedness. What is done must be done quickly. How shall we be sheltered in that day? Signs portend it near. We need not be at a loss for a moment. Hear the blessed Saviour: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi, 36. GEO. WRIGHT.

Lapeer, Mich.

IN RUINS.

This world is a ruin. All over its surface are evidences of its decay. Interval fires belching forth volcanic matter with sullen mutterings, or shaking "terra firma" from center to circumference, sometimes engulfing towns and cities in one common destruction, rivers of liquid rock burying in their flow the crowded city and fruitful field, destroying the hopes of man.

Armies trained to war, drawn up in battle array, in one short hour cut short the fond hopes of home and kindred. Children are made fatherless, and parents childless, the joyous bride is widowed, and many a happy home is desolated forever. Tears flow in rivers, hopeless, fruitless tears, from hapless orphans, and bereaved survivors, with whom is left the sting of war, while relentless poverty, wretchedness and famine, follow close in its wake.

Nations, once strong, gifted, and far-famed in history and in song, now lie buried in oblivion, and were it not for the historian's page, would now be as unknown as the builders of Noph. Where are the ancient empires of Chaldea, and Media, and Persia, and Greece, and Rome? Who will claim that the present population and governments of those countries, do at all compare, either in virtue or intelligence, with those ancient empires? No; could those ancient warriors awake from the dust and behold their present representatives, their faces would mantle with shame.

Cities once populous and wealthy, compassed with massive walls, and defended by brave and true men; cities of seemingly inexhaustible resources, adorned with all that was beautiful and costly in art, and enriched with all that was admired and loved in literature and science, have crumbled into decay. What could stay their fall? Where now is Athens, the boast and pride of classic Greece? Where is Rome, that once numbered her seven millions, that humbled kings and emperors as its legitimate every-day business, that for centuries gave law to the world? Where are Herculaneum and Pompei, with their luxurious inhabitants? Where is Carthage with its Hannibal? Where are Nineveh and Babylon with their mighty wealth and prowess? Tyre with its ingenious and skillful artisans, its independence and its enterprise? Where is Jerusalem, with its beauteous walls and towers, its gardens and vineyards, and fountains and aqueducts, its temple lined with gold, its streets paved with mosaic, its Davids and Solomons?

Go with the geologist, view the different strata of earth and rock lying in confusion, as if rent and piled by some strong convulsions of nature, and fragments of rock strewed afar upon the surface of the earth, sea shells upon the tops of lofty mountains, while fossil remains of unknown animals lie here and there imbedded in the earth; or with the antiquarian explore ruins of Central and North America, which display the industry and skill of a race now extinct; or dive into the deep sea, and count the treasures there buried, which centuries of labor had amassed; or visit the

tombs and cemeteries with which earth is filled, and count the myriads of men, the mean and the noble, the good and the bad, sleeping in the dust, waiting the last trump to call them forth; or take a glance at the inhabitants of earth, how the great man boweth down, and the mean man humbleth himself, each to his God; heathens debased to the level with the brutes, while enlightened men worship mammon, thus slighting their Creator, and scoffing at his messages, and as you meditate, answer the question, Is not earth a ruin?

J. CLARKE.

HYMN.

"And again they said Alleluia. And her smoke rose up for ever and ever." Rev. xix, 3.

When Jesus descends down the pathway of heaven,
And all his bright angels in glory attend,
May we thro' his mercy be changed and made like him,
To join the grand chorus that never shall end.

Hallelujah, amen! Hallelujah, amen!
And again we shall shout hallelujah, and glory
To God in the Highest—
Hallelujah, amen!

When the Bride of the Lamb for her marriage made ready,
Arrayed in fine linen and jewels most rare,
Meets whom her soul loveth to join him forever,
We long in that union and anthem to share,
CHORUS.

She'll truly be clear as the sun in his splendor,
And fair as the moon in her glory by night;
Her terror is like to an army with banners
Where two will put swiftly ten thousand to flight.
CHORUS.

The church will obey the commands of Jehovah,
And follow the Lamb wheresoever he goes;
The faith and the patience of Jesus will make her
The light of the world and the wonder of foes.
CHORUS.

Sing praise to our God all ye servants that fear him,
Be glad and rejoice evermore in that day;
The church of the first-born who're written in heaven,
Will join you in chanting the heavenly lay.
CHORUS.

O blessed are they who are called to the supper
That God hath in glory prepared for his son;
Where all will partake with their Lord and Redeemer
Of the fruit of the vine in that kingdom to come.
CHORUS.
EDWIN C. STILES.

Portland, Me.

Extract from the Syriac Testament.

BUT this know thou, that in the latter days hard times will come; and men will be lovers of themselves, and lovers of money, boasters, proud, censorious, unyielding toward their own people, deniers of grace, wicked, calumniators, addicted to concupiscence, ferocious, haters of the good, treacherous, rash, inflated, attached to pleasure more than to the love of God, having a form of respect for God, but wide from the power of God. Them who are such, repel from thee. 2 Tim. iii, 1-6.

The above portrait of the sins of Babylon, though sufficiently plain in our New Testament, seem to be much more emphatic and glaring in this translation.

G. W. A.

THE PSALMS OF DAVID.

The last psalm ends with a chorus to the praise of God, in which the poet calls on all people, all instruments of sacred music, all the elements and all the stars to join. Sublime finale of that opera of sixty years sung by the shepherd, the hero, the king and the old man!

In the closing psalm we see the almost inarticulate enthusiasm of the lyric poet; so rapidly do the words press to his lips, floating upward toward God their source, like the smoke of a great fire of the soul wafted by the tempest! Here we see David, or rather the human heart itself, with all its God-given notes of grief, joy, tears and adoration—poetry sanctified to its highest expression; a vase of perfume broken on the steps of the temple, and shedding abroad its odors from the heart of David to the heart of all humanity! Hebrew, Christian, or even Mohammedan—every religion, every complaint, every prayer, has taken from this vase, shed on the heights of Jerusalem, where-

with to give forth their accents. The little shepherd has become the master of the sacred choir of the universe. There is not a worshiper on earth who prays not with his words, or sings not with his voice. A chord of his harp is to be found in all choirs, resounding everywhere, and forever in unison with the echoes of Horeb and Engaddi! David is the Psalmist of eternity; what a destiny—what a power hath poetry when inspired by God!

As for myself, when my spirit is excited, or devotional, or sad, and seeks for an echo to its enthusiasm, its devotion, or its melancholy, I do not open Pindar, or Horace, or Hafiz, those purely academic poets; neither do I find myself murmuring to express my emotion. I open the book of Psalms, and there I find words which seem to issue from the soul of the ages, and which penetrate even to the heart of all generations. Happy the bard who has thus become the eternal hymn, the personified prayer and complaint of all humanity! If we look back to that remote age when such songs resounded over the world, if we consider that while the lyric poetry of all the most cultivated nations only sang of wine, love, blood, and the victories of couragers at the games of Elidus, we are seized with profound astonishment at the mystic accents of the shepherd prophet, who speaks to God the Creator as one friend to another, who understands and praises his great works, admires his justice, implores his mercy, and becomes, as it were, an anticipative echo of the evangelical poetry, speaking the soft words of Christ before his coming. Prophet or not, as he may be considered by Christian or sceptic, none can deny in the poet king an inspiration granted to no other man. Read Greek or Latin poetry after a psalm, and see how pale it looks?—*Lamarine*.

THE RESURRECTION.

THERE is not a departed joy, or hope, or expectation of the Christian, but will be restored to him in the resurrection of his Lord. I mourn not so much over the body or person of my friend who is gone, as I mourn over the loves and hopes that have been blasted and withered by the same touch of death and buried with him; but the resurrection of the Lord teaches me that there is a day to dawn when there will be restored to me in heaven all that I have loved and lost; and not more eagerly will I clasp to my arms the forms of those who are dear, than I will lay to my heart these blessed memories which I thought had gone perhaps for ever, and which now have come bounding back to me. I care not what or how trivial they may be, they shall all come back. There will not be a treasure over which the jealous eye of the Lord will not watch, and which his careful hand will not restore to the arms and fixed possession of his followers.

Nothing valuable, nothing dear to the Christian, is too trivial to be treasured by the Lord. Nothing good perishes. It is impossible. Out of the world's wreck, all that is worth saving will be saved. Every corner of the creation will be searched, the sea shall give up the dead that are in them. The trivialities of life! who does not know, though he may blush to have it said, that the dearest and most intimate affections of the heart are often called forth by objects so slight that we would not have another know it—the little things which we have laid away in a corner of our hearts, and upon which we doat so fondly! Has not a parent's fountain of tears been broken up by the sight of a little stray shoe which once imprisoned a tiny foot that is since enshrouded in the grave? Who does not confess this element of our nature—not of human weakness, but of human power? In the great day of the resurrection there will be nothing missing. That Jesus who, in the mighty act of conquering death, remembered to lay aside his shroud with care, and folded the napkin and put it away in a place by itself, will overlook nothing. The widow's mite will be returned a thousand fold into her bosom as a mine of overflowing wealth. The cup of cold water given to a disciple will flow back a fountain of everlasting joy. Nothing, I care not whether it be a soft ringlet or the memory of a child's smile, that has been cherished by a saint of the Lord, but will be sacredly preserved, while the earth returns to chaos, and given back to him.

Oh, then, what a glorious morn will the resurrection be! Methinks I see the glad procession coming up—a multitude, to which the throng I behold to-night is but

a drop in the vast ocean whom no man can number! I see them coming up in robes of white, with crowns of everlasting joy upon their heads, and palms of victory in their hands. I hear their shouts of gladness as they cry, 'Victory! worthy is the Lamb that hath redeemed us!' Fathers and mothers grasp children long lost. Husbands and wives, separated many centuries, fall again into each other's arms. I hear a voice which calls my own name! I start as did Mary when Jesus gently uttered that word, 'Mary!' That voice! I had dreamed of it all through my life, ever since my boyhood. I know it; and the child is clasped in the arms of its mother, who cries out, 'My son!' and the child looks up and whispers, 'Mother!' in the old familiar strain, and rests again in the bosom that gave it life. I behold these reunions: no one comes alone or empty-handed, but all go with arms full and laps laden with treasures, which the grave and the sea had buried, but which now are all restored for ever with the coming back of Jesus.—*Rev. A. Kingman Nott*.

Letters.

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

From Sister Havirland.

BRO. SMITH: It has been about eight months since Bro. A. H. Daniels, through the goodness of God, presented the truth in this place. As soon as I had heard it fully explained, I saw that there was great beauty in it, and embraced it with joy. My companion also joined with me, and since that time we have been trying to keep God's ten commandments, and the word of God has become a new book to us. I feel to-day to praise the Lord for his goodness in sending the truth here, and that I had an ear to hear and a heart to obey it. I feel that I can give up all for his dear name's sake. I am willing to part with the world, its fashions and enjoyments, for an interest in the kingdom of heaven.

For some years past I have desired to be a Christian, but could see no sure foundation to rest my hope upon; so I was living without a hope in Christ; but I praise the Lord that my eyes have at last been opened to a sense of my duty towards God. For a few weeks past I have felt more and more engaged in this great and glorious work. I feel that it is high time to awake, and that God's people must be up and doing. I am determined to have on the whole armor of faith and righteousness, that I may be able to stand in the great and coming day of the Lord. I have often wondered that so many people should turn a deaf ear to the truth. They seem to be wrapped up in the world, and think more of a little of earth's gain, and of trying to please the world, than of trying to please God.

There are only four of us in this neighborhood that keep the Sabbath of the Lord, and we often feel lonely, but not discouraged. No, bless the Lord! we grow stronger and stronger in the faith of the third angel's message. I do firmly believe that it is the last message of mercy to a dying world.

From your unworthy sister trying to prepare for the coming of the Saviour. SARAH HAVIRLAND.

Summer, Wis.

Sister M. L. Scott writes from East Townsend, Ohio, Aug. 19th, 1859: "My heart beats in unison with the people of God. The story of the cross is always the same good story. I rejoice in the service of such a King as ours, and I know if I serve him aright my affections will be set on things above, not on things on this earth, for we cannot serve two masters. There are a few here who are striving to keep the commandments of God and the faith of Jesus; but there is also much darkness and opposition, especially to the Sabbath truth. This we expect, and are willing to share in the trials of the people of God that we may be made partakers of the heavenly joys in store for the righteous when the good Shepherd shall gather home his jewels. I am thankful that we have had the present truth preached to us, and we would continue in the things which we have learned and been assured of, knowing that we have learned them from the Scriptures of truth, which are able to make us wise unto salvation through faith which is in Christ Jesus. O, for an entire consecration to God, to do and to suffer his will, that we may overcome and meet with the saints on mount Zion."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 3, 1859.

The Fathers.

How far it is advisable to multiply testimony in regard to the light in which the Fathers should be held in deciding theological questions, we cannot say. Perhaps enough has been already adduced. But the following may have more weight with some than any other testimony, seeing it is a principle laid down in a standard work on Logic:

"The testimony of good and wise men is entitled to high consideration. But we do not ultimately and securely settle a point which they profess to believe until we have ascertained the grounds on which they believe. The same principles of evidence are common to them and to ourselves; if, therefore, they have believed on just principles, we must be capable of perceiving them." *Tappan*, p. 433.

Tent Meeting in Wauseon, Ohio.

THE meeting commenced according to appointment on the 28th of July. Bro. Butler was obliged to go home on business and left me to commence the meeting alone, intending to return, on second-day, Aug. 1st. I was taken sick on the night of the first meeting, and Bro. B. did not return till the 2d, and then so disabled by an accident occasioned by his horse's running away, that he was not able to be with me. Under these circumstances I gave fifteen lectures, my health constantly failing. At the end of that time Bro. Butler was able to be out, and Bro. Holt providentially came, so that I was relieved.

The interest was good throughout. Many were convinced of the truth, but worldly considerations swayed the great majority. But several decided to keep the Sabbath, and our success was full as good as we anticipated. As I left before the appointed Sabbath meeting, I cannot speak more definitely of the result at present.

As brethren may be inquiring why I am so long from the field of my labor, I would here say, that on account of my failing health it was deemed advisable for me to leave and attend to some business matters that demanded my attention. After my return home my disease determined to a chill fever, of which I was very sick. This is now broken, and I am so far recovered that I expect to leave for Ohio in a day or two. By letter recently received, I learn that Bro. Butler also has the chill fever, and is unable to labor at present. We hope the churches will remember us in our weakness, and not cease to pray the Lord of the harvest to bless and carry on his own work.

J. H. W.

Burlington, Mich., Sept. 4.

Excommunicated.

BRO. SMITH: Not long since I clipped the following from the *Exeter News Letter*, Aug. 1, 1859:

"*Excommunicated*.—During the last week a member of Dr. Cheever's church in N. Y., was excommunicated for asserting that there is no authority in the New Testament for keeping Sunday after the manner of the Jewish Sabbath."

This shows the Dr's. manner of disposing of his members who dare express an opinion against scriptural authority for Sunday-keeping. Why not take the Bible and show the member the chapter and verse where we are bound to remember the First-day to keep it holy? Why does not some learned man find it, if it is there? Is the first-day anywhere called the Sabbath in the Bible? A preacher told me, a few days since, he did not know that it was. But I have heard him call it the Sabbath several times since. Is this right? It is easy to call the first-day the Sabbath, but to prove it, is quite another thing. The more the learned and the unlearned try to sustain Sunday, the more blindness and darkness they manifest. Their arguments and efforts on this point, remind me of what the father said of his dwarf son, "His greatness," said he, "consists in his littleness." A. S. HUTCHINS.

Brevities.

HARSHNESS, in rebuke, is like a surgeon who would use pincers instead of forceps, or an awl instead of a lance.

Lending. Some are willing to borrow, but their own property is so nice and choice that it would soon be ruined by being lent, so they refuse to lend, even to those who have rendered to them most signal benefits. "Give to him that asketh thee."

Scolding children and others, for their faults, will remedy them just as an application of hot water would cure a burn. "A soft word breaketh the bone."

People often grant needless favors to the rich and the able, while the poor, the weak, the friendless and the feeble are neglected, unnoticed and forgotten. "He that giveth to the rich shall surely come to want."

Many people who would know how to put a true value upon a farm, or a village lot, or a horse, will sell their best interests for a cigar or a paper of tobacco.

J. CLARKE.

DAILY WORK.

In the name of God advancing,
Sow thy seed at morning light,
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the far off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize.

Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow.
And the Master shall come, smiling,
When work stops, at set of sun,
Saying, as he pays thy wages,
"Good and faithful man, well done!"

APPOINTMENTS.

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.

Providence permitting, there will be a Conference at Deerfield, Steele Co., Minnesota, to commence Oct. 14, 1859, at 2 o'clock P. M., and hold over Sabbath and first-day, and as much longer as thought proper.

Another Conference will be held at Bro. Moses W. Porter's, five miles north of Mantorville, Dodge Co., Minnesota, commencing Oct. 21st, at 2 o'clock P. M., and continuing over Sabbath and first-day.

I hope our friends will come together praying that success may attend our efforts to spread the truth in Minnesota. WM. S. INGRAHAM.

Bro. and Sister White will be in Mass. Sept. 10th, Vermont 13-18, Topsham, Me., 24th and 25th. We hope to meet a general gathering at Topsham.

JAMES WHITE.

Providence permitting, I will preach at the red school house one mile north of Parkville, St. Joseph Co., Mich., Sabbath, Sept. 17th, at 2 o'clock P. M., and on Sunday, the 18th, at 10½ A. M., and 7 P. M.

J. N. LOUGHBOROUGH.

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. W. Hargrave, R. F. C., H. N. Bates, J. Jaffrey, C. W. Stanley 2, P. Mongan, D. C. Elmer, Wm. H. Graham, L. Mighells, E. C. Stiles, Geo. Wright, J. I. Farnsworth, L. Adams, Geo. Cobb, A. Smith, J. B. Sweet, M. A. Ashley, D. Rathbun, J. H. W., S. M. Shiry, J. Byington, Wm. S. Ingraham, J. W., A. S. Hutchins, H. W. Gordon, E. M. Hutchins, J. Clarke, S. C. Welcome, J. Harvey, Jno. Barrows, E. S. Faxon, A. Dyer, D. Robbins, R. Hilton.

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