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

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

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THE SOUL WAITING.

I AM footsore and very weary,
But I travel to meet a friend;
The way is long and dreary,
But I know that it soon must end.

He is traveling fast, like the whirlwind,
And though I creep slowly on,
We are drawing nearer, nearer,
And the journey is almost done!

Through the heat of many summers,
Through many a spring-time rain,
Through long autumns and weary winters,
I have hoped to meet him, in vain.

On the day of my birth he plighted
His kindly word to me;
I have seen him in dreams so often,
That I know what his smile must be.

I have toiled through the sunny woodland,
Through fields that basked in the light,
And through the lone paths in the forest,
I crept in the dead of night.

I will not fear at his coming,
Although I must meet him alone;
He will look in my eyes so gently,
And take my hand in his own.

Like a dream all my toil will vanish,
When I lay my head on his breast,
But the journey is very weary,
And he only can give me rest!

[Miss Proctor.]

MORTAL OR IMMORTAL? WHICH?

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

BY THE EDITOR.

(Continued.)

Answers to Objections Continued.

k. Luke xvi, 19-31, or, *The Rich Man and Lazarus*. With the points brought to view in this scripture, and the use made of them, the reader is doubtless familiar. The poor man dies and is carried by the angels into Abraham's bosom. The rich man also dies and is buried, and in hell he lifts up his eyes, being in torments, and calls for a drop of water to cool his tongue, &c. Where surely, if not here, shall we find evidence of the life of the immortal soul in death? and the advocates of that doctrine think no doubt he has it here, beyond the possibility of refutation. But let us carefully examine the basis upon which it rests. There are but two views which can be taken of this scripture: one is that it is a parable, the other, a literal narration. If it is a parable, the following language is applicable to it: "Allegory is a combination of kindred metaphors, so connected in sense as to form a kind of story. The parables of Scripture, as well as fables that point

a moral, are varieties of this figure."* Such is the nature of this scripture, if it is a parable. But in regard to the use of metaphorical language in proof of any doctrine, Dr. Clarke thus speaks: "Let it be remembered, that by the consent of all (except the basely interested), no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation we need the most pointed and express evidence on which to establish the faith of our souls."† Those by whose "consent" this stands as a rule, will not take any exceptions to our rigidly adhering to it. The other class we do not feel specially bound to gratify. Hence we may dismiss all further consideration of the subject in the light of a parable; since if it is such, it cannot be legitimately brought forward to sustain the infinite weight of the soul's immortality.

But if it is a literal narration, what then? Well, let us see. The beggar dies and is carried by the angels into Abraham's bosom. Let it be noted right here that it is the beggar himself that is spoken of, and not any of his immaterial appendages. The beggar died; and the beggar, the very one that died, not his immortal soul, is carried by the angels into Abraham's bosom. Now the inquiry arises, and a pertinent one it is, too, *When* do the angels, according to the scriptures, bear those who have died into Abraham's bosom, or, which is doubtless meant by this expression, into the state of the blessed? Inspiration answers, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv, 31. When is this? It is when the Son of man is seen coming in the clouds of heaven with power and great glory. See verse 30. It is then that the mighty voice of the archangel's trump pierces the silent chambers of the dead and calls them forth. 1 Thess. iv, 16, 17. This part of the scene then is definitely located. We have no proof that at death the angels bear away the immortal soul into Abraham's bosom. This has to be assumed in order to make this scripture available to the common theory. But this is assuming the very point in dispute, and begging the whole question.

The rich man also dies, and lifts up his eyes, being in torments. How long it is after he dies before he lifts up his eyes in torments, we are not directly informed. But when he looks up, he sees Lazarus in Abraham's bosom. It must therefore be after Lazarus has been carried there, which is not, as we have seen, till the coming of Christ. Again we ask, When is it that the wicked, represented by the rich man, will be in torments and see the righteous in the kingdom? See Luke xiii, 24-28 for an answer: "Strive to enter in at the strait gate, for many I say unto you shall seek to enter in and shall not be able. When once the master of the house hath risen up and shut to the door," &c., then he shall say, "Depart from me, all ye workers of iniquity. Thereshall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." This again locates it in the future; for it is when the master of the house has risen up and shut to the door, or when the probation of our race is past. Thus as a literal narration, the scene is inevitably

located beyond the resurrection and the coming of Christ. It cannot therefore be used to prove the conscious entrance of the soul of man into bliss or woe at the hour of death.

And here we leave it. For if we have found on good and satisfactory reasons that either as parable or literal narration, it cannot be made available to that theory which we oppose, what need we or what want we more? It is with a full appreciation of the justness of that sentiment which forbids our pulling down a man's house without giving a better one, that we thus speak. But it is to a theory as a whole, that this sentiment applies, and not to the particular reasons on which it rests; and as regards a theory in full, we are doing it no violence; for while we are showing (satisfactorily to all we trust) the weakness of the evidence which supports the mystical views of the present day, we are giving something better in their place, a more substantial theory, according to the plain and harmonious teaching of the sacred word. In this particular instance, we are only endeavoring to dissuade persons from leaning on a false prop, and putting trust in fallacious reasoning; and we are equally solicitous to do as much as this, whether the popular theory be true or false.

The reader must not expect us therefore to present him with any fantastic structure of our own, based on this confessedly obscure and perplexing scripture. We have plenty of these already. It will be enough for us, if by our silence we can sufficiently deprecate that spirit which with restless impatience thinks that an application *must* be made, and an exposition *must* be given, of every intricate text between the lids of the Bible, however distorted or uncouth that exposition may be.

We may however remark, in closing, that it is evidently a parable. First, it stands in connection with a notable list of parables; and we have no reason to conclude that here an unintimated and arbitrary change takes place in the nature of the discourse. Second, the language is such as to forbid its being taken literally; for instance, Lazarus is carried into Abraham's bosom. How this could literally be, it would be quite awkward to conceive. And again, the place of the rich man's torment, here translated hell, is *hades* [*hades*]; but this is not the word used in the New Testament to denote the place where the unregenerate are punished; that word being *gehenna* [*ge-en-na*]. While thus this scripture is evidently a parable, the "moral which it points" is also evident: it is that those stiff-necked and heart-hardened Jews, if they would not believe the clear testimony of Moses and the prophets, would not believe though one rose from the dead. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." It was a scathing rebuke upon them for their unbelief and hardness of heart; and through them, upon all those who with the Bible in their hands, are found in a similar condition.

l. Luke xxiii, 43, or, *The Thief on the Cross*. "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." An express affirmation, it is claimed, that they would both be conscious and both in paradise that day, though their bodies should be cold in death. But there is no exposition of this scripture that can reasonably conduct us to such a conclusion; while there are several that lead to just the opposite.

*Quackenbos' Rhetoric, p. 248.

†Comment on Matt. v, 26.

Some, we are aware, object to throwing out a variety of expositions of the same scripture. But we do not so regard it. We would just as soon suggest several explanations of the same scripture, as we would several methods of solving the same problem, provided they all equally "get the answer." But before offering any solution of the passage, we will state the objection that lies like a mountain barrier in the way of the common exposition: it is that Christ *did not go* in that same day, to paradise. He said, three days after he had made the above promise to the thief, that he had not yet ascended to his Father. John xx, 17. In harmony with this declaration the promise must of course be understood. In other words, paradise must be located somewhere away from the presence of the Father, if it still be true that the spirits of Jesus and the thief went there on the very identical day on which they died. Paradise is therefore made to mean a place for disembodied spirits; simply a state of separate existence for souls, where they are kept till the resurrection. What argument exists for this position, other than a law of necessity or convenience, we are not scripturally informed.

But paradise is definitely located in the word of God; and when we hear the Scripture writers speaking of paradise, we may know with the utmost certainty to what place they refer. To point out this location of paradise is our present object.

First, Paul says, [2 Cor. xii, 2,] "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell or whether out of the body I cannot tell; God knoweth;) such an one caught up to the third heaven." In verse 4, he tells us that he was caught up to *paradise*. This testimony settles one fact; namely, that paradise is located in the third heaven.

Again, we read in Revelation ii, 7, in the promise of the Saviour to the overcomers in the Ephesus church, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Another nail in a sure place. Paradise, then, we have found to be in the third heaven, and in paradise is the tree of life. One more inquiry concerning the location of this tree of life, will definitively settle this question.

In Rev. xxi and xxii, we have a description of the New Jerusalem, the holy city which is above. In chap. xxii, 1, 2, we read: "And he showed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the city] and on either side of the river, was there the tree of life which bear twelve manner of fruit, and yielded her fruit every month." By this testimony we learn that the tree of life, which grows in the midst of the paradise of God, is in the holy city, fast by the river of life, which proceeds from the throne of God. Nothing could be more explicit than this. We have now found the paradise of the New Testament. It is in the third heaven where God maintains his residence and his throne.

Apply this fact to the testimony of Luke xxiii, 43, and John xx, 17, and the declaration of the Saviour that he had not yet ascended to his Father, the third day after his crucifixion, is as plain and positive a declaration as could be made that he had not yet been to paradise.

And what does this prove? Does it prove that the declaration of the Saviour failed? Not by any means. It only shows that the words, "This day," in the expression, "This day shalt thou be with me in paradise," as it stands in the common version, do not refer to that day on which the Saviour died; and that they err egregiously who make paradise some convenient separate apartment, some accommodating "ante-chamber" for the reception of that creature of the imagination—the conscious disembodied spirit.

How then can it be explained? is the next inquiry. Let the inquirer then give his attention, and we will tell him, to his entire satisfaction, we trust. The difficulty arises from the manner in which the sentence is punctuated. The comma is unfortunately so placed as to make to-day qualify the declaration "Shalt thou be with me in para-

dise;"—unfortunately placed, we say, because it makes Christ three days afterwards expressly contradict what, according to this construction, he here promised. And as the punctuation is not the work of inspiration, and withal of but recent origin, the comma in its present form not having been invented till the year 1790, we shall take the liberty to place the comma after to-day, making to-day an adjunct of the phrase, "I say unto thee." It will then read thus: "Verily I say unto thee *to-day*, thou shalt be with me," &c.—But the objector accuses us of making sad nonsense of the text by this change; and he asks in bitter irony, "Didn't the thief know it was that day without Christ's telling him?" Very true, as a matter of fact; but let the objector beware lest his sarcasm falls upon the Scriptures themselves; for such very expressions do occur therein. See Zech. ix, 12: "Turn you to the strong hold, ye prisoners of hope: even *to-day* do I declare that I will render double unto thee." Transposing this sentence without altering the sense, and we have phraseology similar to that of Luke xxiii, 43; namely, "I declare unto you even *to-day*, I will render double unto thee." The events threatened here were to take place in the future when the Lord should bend Judah, &c. See context.—So the phrase to-day could not qualify the "rendering double," &c., but only the declaration.

Here then is an expression exactly parallel with that in Luke, and the same irony is applicable here, only it would be leveled directly against the words of Inspiration itself; thus, "Did not the prisoners of hope know it was that day when the declaration was made to them? Also some Gr. manuscripts, according to Griesbach, place the comma after to-day in the declaration in Luke.

But when we take into consideration the circumstances of the case, we see a force and propriety in the Saviour's making his declaration emphatically upon that day. He had been preaching the advent of the kingdom of heaven to listening multitudes. A kingdom, he had promised to his followers. But the powers of death and darkness had apparently triumphed, and were crushing into the very grave both his prospects and his promises. He who was expected to be the king of the coming kingdom, stretched upon the shameful cross, was expiring in ignominy and reproach; his disciples were scattered; and where now was the prospect of that kingdom which had been preached and promised? But amid the supernatural influences at work upon that memorable day, a ray of divine illumination may have flashed in upon the soul of the poor thief, traveling the same road of death beside his Lord. A conviction of the truth of his claims as the Messiah, the Son of God, may have fastened upon his mind, and a desire have sprung up in his heart to trust his lot in his hands, leading him to put up a humble and sincere petition, Lord, in mercy remember me when the days of thy triumph and glory shall come. Yes, says the suffering Saviour, in the hearing of the mocking multitude, I say unto thee *to-day*—to-day in this hour of my darkness and agony; to-day, when the fatal cross is apparently giving the lie to all my pretensions; to-day, a day of forlorn prospects and withered hopes so far as human eyes can see, verily to-day I say unto thee, thou shalt be with me in paradise, when my kingdom shall be established in triumph and glory.

Thus there is a divine force and beauty to these words of our Lord, as uttered on that occasion.—How like a sun at midnight would they have broken in upon the gloom that enshrouded the sorrowing hearts of the disciples, had they fathomed their import. For who had occasion to sink in despair, if not he upon whom all depended, and that, too, when sinking under the agonies of the cross. But lo, no cloud of gloom is sufficient to fix its shadows upon his serene brow. His divine foresight, riding calmly over the events of the present, fixes itself upon that coming period of glory when he shall see of the travail of his soul and be satisfied. There in the hour of his deepest humility, he points them to the joys of paradise.

Thus by a simple removal of the comma one

word forward, the stone of stumbling is taken out of this text, by making it harmonize with other scriptures; and thus the promise by having reference to something in the future, and not to anything to be performed on that day, contains no affirmation of consciousness in death.

Another explanation of this passage is based on the nature of the thief's request. He requested to be remembered, not particularly that day or the next, but *when* the Lord should come in his kingdom. The Lord replies, Verily I say unto you to-day, or *this* day [when I come in my kingdom] thou shalt be with me in paradise.

Again, it is claimed by some that what the thief said was only in mockery of Christ, denominated King by the inscriptions upon his cross; and that his reply was only a more solemn asseveration of what could not be: "Shalt thou be [dost thou think it possible that thou shalt be] with me in paradise?" In this case the adverb to-day, could be reasonably disposed only by putting the comma after it and making it qualify say, as in the first exposition.

Thus three expositions are given of Luke xxiii, 43. There is a degree of plausibility in each.—The reader can adopt that which seems to him most satisfactory; but if he should have the curiosity to inquire which the writer was inclined to regard as the truthful one, he would be told, The first.

m. Acts vii, 59. "And they stoned Stephen calling upon God and saying, Lord Jesus receive my spirit." Here, it is claimed, Stephen called upon God to receive his conscious intelligent soul, when he should fall in death. Christ used a similar expression in Luke xxiii, 46: "into thy hands I commend my spirit." The expression seems to be borrowed from Ps. xxxi, 5; which psalm declares how David put his trust in the Lord against those who "devised to take away his life." But we inquire, if the soul lives right along in one uninterrupted course of existence, where would be the propriety of committing it at the hour of death into the hands of our Maker, any more than at any other time? There would be none. The expression bears upon the very face of it evidence that those making use of it, desired to commit something into the care of their Maker which was about to pass out of their possession; to commit something into his hands for safe keeping while they should fall back from the plane of life into unconsciousness. What was this? Answer, their *pneuma*. Now let us look at Robinson's second definition of this word, as follows: "The spirit of man, i. e., the *vital spirit, life, soul, [animal soul]—Greenfield.* Latin, *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God." This then is what Stephen commended to his God, to be bestowed upon him again at that time when they who for Christ's sake lose their life, shall find it. Matt. x, 39. There is nothing unnatural, nothing forced, nothing unfair, nothing unreasonable, and more than all, nothing unscriptural, in such an exposition.

n. Rom. viii, 38, 39. "For I am persuaded that neither death, nor life, &c., shall be able to separate us from the love of God which is in Christ Jesus our Lord." It is claimed that death cannot separate us from the love of God; but as God cannot exercise his love towards any but a rational and conscious creature, therefore the soul must be alive after death. To what far-fetched and abortive reasoning will wrong theories lead intelligent men. We owe the reader an apology for noticing this passage at all. We should not here introduce it, were it not used as an objection to the view we advocate; and we should not believe it could ever be urged as an objection, had we not actually seen it.* The reasoning of the apostle has to be completely inverted, before any argument (may we be pardoned the misnomer) can be manufactured out of it, for the conscious-state theory. For it is of our love to God, through Christ, and not of his to us that the apostle speaks. It has reference also wholly to this life. Thus he says, [verse 35] "Who shall separate us from the

* Immortality of the Soul by Luther Lee, p. 111.

love of Christ? shall tribulation or distress or persecution, or famine or nakedness or peril or sword? That is, shall these things which we have to endure on account of our profession of the gospel and our love for Christ, quench that love in anywise? Shall we compromise the gospel, and alienate ourselves from the love of Christ, who has done so much for us, and through whom we hope for so much [see the whole chapter] to avoid a little persecution, peril and distress? The separation from the love of Christ by death, of which he speaks, is the same as the separation by persecution, &c.; but tribulation, distress, persecution, famine, nakedness, peril, and sword do not necessarily kill us; they have respect to this life; the separation therefore is something which takes place here—simply an alienation of our hearts from him. And shall all these things, he asks, nay more, shall even the prospect of death on account of our profession of Christ, prevent our loving and following him? No! is the implied and emphatic answer.

Such we believe to be the view which any one must take of this passage, who does not find himself under the unfortunate necessity of making out a case.

o. 1 Cor. v, 5. "To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." We may remark here that it is not till the day of the Lord Jesus that the spirit is spoken of as being saved. It does not say, that the spirit may go off to heaven in conscious existence at the hour of death. The means through which persons will be saved in the day of the Lord Jesus is the resurrection, as we shall presently see. The salvation of the whole person is what is undoubtedly referred to here; *pneuma*, the spirit being put simply in contrast with *sarkos*, the flesh. The destruction of the flesh good authorities understand in a literal manner, of the power with which the apostles were authorized to punish offenders in a supernatural manner with disease or death. John xx, 23; Acts xiii, 11, &c.

p. 2 Cor. iv, 16. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." Is this inward man the immortal soul? We answer, No; but the new man which we put on, Christ formed within the hope of glory. See Col. iii, 9, 10. Eph. iv, 22, 24, iii, 16, 17. Col. i, 27.

q. 2 Cor. v, 8. "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." This is the only real expression in this chapter from which an argument for the conscious state can be drawn. But we hold it to be wrong to take an isolated expression, and build upon it a great doctrine, without taking into consideration the general tenor of the context with which it stands connected. And what is the intent of Paul's discourse here? He is contrasting the temporal and eternal states. See previous chapter, verses 17, 18. "The things which are seen are temporal, but the things which are not seen are eternal." "Our earthly house of this tabernacle," and the "building of God, a house not made with hands, eternal in the heavens," of the first verse of chap. v, bring to view the same things. "For in this [in this state] we groan earnestly; says he, "desiring to be clothed upon with our house from heaven." And this being clothed upon is explained in verse 4, to be the swallowing up of mortality in life. The same scene is brought to view in Rom. viii, 22, 23: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves [almost the same expression], waiting for the adoption, to wit, the redemption of our body." Such are the scenes brought to view in 2 Cor. v, 1—10; but when they take place, or when it is that mortality is to be swallowed up of life, we are not there informed. But Paul elsewhere tells us: See the xvth chapter of his first epistle to these same Corinthians: "For this corruptible must put on incorruption, and this mortal must put on immortality." Verse 53.

When? "At the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Verse 52. Then shall be brought to pass the saying that is written. "Death is swallowed up in victory" [or mortality is swallowed up of life]. Verse 54.

r. 2 Cor. xii, 2. "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth), such an one caught up to the third heaven." There is such a thing, then as the soul's maintaining a conscious existence out of the body. We submit that this does not follow. Mark the Apostle's subject, verse 1. It is *visions and revelations*. He goes on to relate a view he had had of paradise, and states that he is in doubt whether he was taken up bodily into paradise or not. If he was not, he was, of course, according to his subject, in *vision*. All must admit that these two conditions are the only ones brought to view by the apostle; either being carried bodily into paradise, or viewing it in vision. All the apostle means, then, by the phrase, "out of the body," is merely to be in vision. But according to the view usually taken, as being out of the body (a separation of soul and body) is death, when the apostle had a vision, he *died*; and when he came out of vision, of course he had a *resurrection*! Will our friends go all the way with their theory? Paul, then, does not say it is possible for a man to be out of the body in the popular signification of that expression; for he only relates that he had had an inexpressible view of paradise; but whether he was taken up bodily into that glorious place, or whether being wrapt in vision, the things were presented to his mind by the power of the Holy Ghost, (in which case they would appear none the less real), he could not tell; God alone knew the means he had employed to give his servant a vision of his glory. What would be his astonishment, could he now be present, to behold the attempts that are made to wrest his language into proof for the conscious state of the dead: a doctrine which he so often, both directly and incidentally, had taken occasion to deny!

s. Phil. i, 23. "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." We are anxious to give all the passages adduced by those who advocate life in death, their true bearing, and all the force to which they are entitled. Truth is too strong to need prevarication. We therefore differ from our opponents only where we feel obliged so to do—where to follow them would be, to the best of our discernment, to adopt unsound principles of interpretation. In the present instance we can go with them in every particular except the conclusion. We concede, then, that the language of Paul in Phil. i, 23, and the context, conveys the following meaning: first, that he had only two states in view, viz., life and death; as he says in verse 20, "So now also Christ shall be magnified in my body, whether by life or death. For to me to live is Christ, and to die is gain [not to me but to the cause of Christ]; that is, it would be equal gain to the cause of Christ whether he should live or die. Second, that he knew not which he should choose, provided it was placed before him as a matter of choice, for he had a desire to depart and be with Christ, but it was more needful for his brethren that he should remain. If he should consult his own personal desires, he would depart; he longed to go: but then the church could ill spare him; they had need of his presence and his labors; "to abide in the flesh," says he, "is more needful for you." Perhaps the apostle here had his eye upon the grievous wolves of which he elsewhere speaks; and he knew it was needful that he should live to beat back those fell destroyers from the fold of Christ. Third, that by the expression, "to depart," he meant death. Then says the objector, you agree with us that when a saint dies he is immediately with Christ in heaven? By no means, we reply: If you take this testimony to prove the conscious state, it is vulnerable still in a most vital point; for it does not state how long a time elapses between the departing and the being with Christ:

it does not say that the being with Christ is immediate. But it would seem so from the manner in which it is expressed, says one; and it would not be proper to express it in any other manner, we reply, since a person absolutely unconscious, as in death, has no perception whatever of a lapse of time, and the next event of which he has any knowledge, is what opens to him beyond the resurrection. No perceptible time elapses to the dead between their death and the resurrection. When Abel shall come forth at the trump of God, it will seem to him but an instant before that he was falling beneath the murderous blows of Cain.

It may be objected again, that Paul, according to this view, would gain nothing by departing, since he would not be with Christ any sooner than if he should remain in the flesh a while longer. Measuring the time absolutely, he would not, to be sure; but measuring it by his *consciousness* (his only means of measurement), and he would; just as much sooner as what time elapsed between the penning of that sentence and the day of his death. Paul then in Phil. i, 23, does not contradict what he elsewhere says, when, speaking of the dead, he tells us plainly that they are *asleep*.

t. 1 Thess. iv, 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." Yes, says the objector, bring them from heaven; so they must now be with him there in a conscious state. Not quite so fast. The text speaks of those who sleep in Jesus. Do you believe those who have gone to heaven are asleep? We always supposed that heaven was a place of unceasing activity, and of uninterrupted joy. And again, are all these persons going to be brought from heaven asleep! What a theological incongruity! But from what place are they brought if not from heaven? The same place we answer, from which God brought our Lord Jesus Christ. And what place was that? See Heb. xiii, 20: "Now the God of peace that brought again from the dead our Lord Jesus Christ," &c. We may then read the text in Thess. as follows: "For if we believe that Jesus died and God brought him from the dead, even so them also which sleep in Jesus will God bring with him from the dead." Simply this the text affirms, and nothing more. It is a glorious pledge of the resurrection, and so far diametrically opposed to the conscious-state theory.

(To be Continued.)

THE ONE CHERISHED SIN.—Often from my window on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is, that when the tide rises it rises; and when it ebbs again, it sinks but advances not. Why is this? Approach nearer and you will see. It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go; but leave them as before. Ordinances come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink: but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence, drags down the soul, and keeps it fast to earth. If it be so snap it asunder; make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill out every sail, and waft you onwards over the ocean of life to the haven of everlasting rest.

Conscience writes in silence what it will one day audibly read, perhaps to your conviction, confusion, and distress.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, SEPTEMBER 15, 1859.

ROOSEVELT, N. Y., CONFERENCE.

THE New York tent was pitched close to the House of Prayer in Roosevelt, Aug. 26th. Sabbath, the 27th, being after a heavy rain, and chilly, it was decided to occupy the house instead of the tent. All were not able, however, to find seats in the house. In the forenoon we spoke on true Bible conversion, from Rom. vi, and vii; in the afternoon on unity and the gifts of the church. There was some freedom. Bro. Buck preached in the evening on the ministration of angels.

On first-day the weather was fine, and the tent was full. Probably there were present eight or nine hundred persons, who listened with much interest. It appeared that the people all came out on purpose to hear and learn our views. We spoke twice with freedom.

And here again we were impressed that the people of New York state are waiting for the word of God. The brethren are recovering from their low state, and are preparing to stand with, and assist those whom the Lord may send into the state to labor. A rash, hasty, fitful spirit has had a blighting influence in Central New York; but it is being removed under the judicious labors of Bro. Wheeler and Edson. The Conference has left a gathering, encouraging influence on the cause. At a

BUSINESS MEETING

the following resolutions were passed:

Resolved, That this Conference adopt the doings of the Western New York Conference in relation to the tent movement the next season.

Resolved, That the Central New York Conference hold its next session with the church at Roosevelt, the first Sabbath and first-day of June, 1860.

The Conference has left a sweet, gathering, encouraging influence on the cause in Central New York.

J. W.

IS FREEMASONRY COMPATIBLE WITH PRESENT TRUTH?

If we say aught against masonry they say we are prejudiced, speaking against that of which we can know nothing. But this is an error. We have no prejudice in the case. We only speak of what we do know. In addition to what has been heretofore published I would offer the following thoughts.

The first quotation may have been published in the *Review* before. It is said on funeral occasions, on throwing evergreens into the grave.

"This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded of our high and glorious destiny 'beyond the world of shadows,' and that there dwells within our tabernacle of clay an imperishable immortal spirit, over which the grave has no dominion and death no power." *Craftsman*, p. 208.

The next is more *practical*, and may possibly account for the slowness of some to obey the truth when convinced.

"All masons shall work honestly on working days, that they may live peaceably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed."—*Craftsman*. *Ancient Constitutions*, § 5.

Many affirm that masonry is a christian institution, but others confess the absurdity of this. But all affirm that a belief in the Bible is necessary to being a mason. Masonry is professedly founded on certain facts in the Old Testament, but that a belief in the New Testament is not necessary is evident from the well-known fact that many (or most) of the Jews are masons. It is the boast of masonry that it is universal, and has members of all nations and religions. Of course their forms and modes of working must not interfere with the religious views of any. This is their profession, but it is impossible to carry it out in practice without discarding every form of worship whatever. The first recognized and most common act of worship is prayer; this is practised in the lodges, and forms of prayer are given in their books of instruction. Now suppose that Jews and Christians are met together in lodge. It is opened with prayer. But Christians can

only pray in the name of Christ, while the Jew would be highly offended at a prayer so offered. *How shall these brothers pray together?*

It has been answered that it is not necessary that the name of Christ should be mentioned in every prayer: it may be understood. Very true. So Paul taught in regard to meats offered to idols. If nothing is said, ask no questions. But if it is said, This is offered in sacrifice to idols; then eat not. So if I kneel with others with the understanding that Christ is recognized as the medium of prayer, I can say, Amen, though the name of Jesus be not mentioned. But if it be understood that *this prayer is offered without reference to Christ*, it is anti-christian, for Jesus says, "No man cometh to the Father but by me." The boasted universality of masonry makes it necessary to exclude the name of Christ from prayers, otherwise they would be fitted only for a class, and hence be local and not general. He who joins in a prayer where the name of Christ is intentionally omitted to gratify another who denies Christ, certainly compromises his christianity, and "has denied the faith." This should lead every Christian to avoid such a connection.

J. H. W.

MEETINGS IN MASS. AND MAINE.

BRO. SMITH: Since my last we have been visiting the churches in these states. The next Sabbath after our meeting in Fitchburgh we spent in Boston, and the Sabbath following, in Lynn. In each of these places we enjoyed some of the presence of the Holy Spirit. The brethren and sisters, at least some of them, seemed to feel the necessity of a closer walk with God. Their resolutions were good. But will they carry them out? Will they pay their vows unto the Most High? Some, we expect, will. O that all who profess a love for the soon coming of the Lord, and for the holy law of God, might deeply and fully realize the solemn time in which we live, and manifest their attachment to these sacred truths by holy living, and an entire consecration to God.

It is greatly to be feared that some who have had much light on the present truth, and perhaps been numbered for some time with commandment-keepers, will soon find their hope rests upon a sandy foundation. Now is the time to heed the counsel to the Laodiceans, and get ready to stand when the Son of man cometh.

From Mass. we came to this state. The first Sabbath and first-day we spent with the church in Portland. The Lord gave me some freedom in presenting the truth in this place. The brethren and sisters seemed strengthened and encouraged to press forward for the crown of life. The next Sabbath we also spent in this place, which we trust was a profitable season to us all. Here are a few lovers of truth, who seem to be striving for the kingdom in a lawful manner.

On first-day we went to Falmouth, where I preached two discourses in a school-house to an attentive congregation; one on the personal and immediate coming of the Lord, and the resurrection of the righteous, and the other on the Sabbath. The Lord strengthened and aided much by his Spirit, and gave me good freedom in talking to this people, and we can but hope that some who listened to the evidences of our position there with deep interest will take a stand for the truth, who have not yet decided to.

Bro. Daniel Cobb and his wife, of this place, decided to keep the Sabbath. Through the influence of Bro. George Cobb, (his brother,) of Brunswick, he was induced to attend our first meeting in Portland. He and his wife walked to the meeting (five miles) to hear preaching on the present truth for the first time. They said at the close of the meeting they felt at home. Said Bro. C., "I never attended a good meeting before."

The next Sabbath they came again to meet with us at Portland; said they could not stay at home. Before we left their house they said they should keep the Sabbath. For years before, Bro. C. had not prayed in his family, but he took part with us in prayer around the family altar. O may the Spirit of God guide them into all truth, and graciously sustain them in keeping all the commandments of God, and they finally have right to the tree of life, and enter in through the gates into the city with the redeemed.

Sabbath and first-day, Aug. 20th and 21st, we spent at Topsham. The few brethren and sisters here were

together, and we felt some of the blessing of the Lord in our little meeting. The evening after the Sabbath there was a discourse preached on the signs of the times. A few were in to hear who manifested some interest in the subject.

First-day forenoon I preached in a hall; also again in the evening. The Sabbath was the subject which I presented in the last meeting, and while showing the perpetuity of the moral law, and of the holy Sabbath according to the fourth commandment, the sweet blessing of the Lord rested upon me, and made me free indeed. Praise the Lord, that I ever saw that "the law is holy," "spiritual."

"This is the sum of every part,
To love our God with all our heart;
That we should love our neighbor too,
And what we wish from him, should do."

"Tis short, and sweet, and good, and plain,
Easy to learn and to retain;
May grace divine our souls renew,
And 'twill be sweet to practice, too."

Last week I came to this place. Bro. C. Woodman accompanied me from Leeds. The brethren and sisters think our visit was ordered of the Lord. Their prayer has been for some time that he would direct some one this way to help them. Here we find some that give evidence of a desire to lay up a treasure in heaven. They seem to be getting ready for the coming of the Just One. Others who have some light on the present truth, and profess to keep the Sabbath, are evidently stumbling-blocks in the way of others. O that the church may soon be free from their blasting influence.

On the Sabbath we had three meetings, and two yesterday at the school-house. In the forenoon quite a large congregation (for this place) was out to hear, most of whom seemed interested. In the afternoon not as many present, but with one or two exceptions there was good attention paid to our remarks. One old man broke in upon me several times while talking on the subject of the law of God; but there was too much candor possessed by our hearers, and too much interest felt in our subject to be much disturbed by his noise. Perhaps I need not add he was a no-law man.

Evidently there are ears to hear the truth in this state, and we trust many hearts to obey it when they are enlightened. But how shall they hear without a preacher? and how shall they preach except they be sent?

Yours in hope.

A. S. HUTCHINS.

Canaan, Me., Aug. 29, 1859.

MAGNITUDE OF PUBLIC WORKS IN THIS COUNTRY.

[The following article will be of interest to those who are watching the development of this country, as a fulfillment of prophecy.—*Ed.*]

THE following bird's-eye view of a number of great public works in the United States which surpass anything of a similar character to be found in any other part of the world, is worthy of particular notice:

The Julian aqueduct of Rome is two miles longer than the Croton aqueduct of New York, built by John B. Jervis and Horatio Allen, but the Croton carries more water than all the seven aqueducts of Rome put together, and more than any other aqueduct in the world, and is longer than any other except the Julian. The Illinois Central Railroad, built by Col. Mason, is the longest line ever constructed by one company, and in point of workmanship is equal to any European road. The National road, over the Cumberland mountains, built by the United States engineer corps, is more expensive and durable by far than the Appian way. The stone arch over Cabin John's Creek, on the Washington aqueduct built by Capt. Meigs, is about fifty feet greater span than any other arch in the world, and is more beautiful in proportion than the arch over the Oca, so celebrated for its magnificence.

The tunnel built by Mr. Haupt, on the summit of the Pennsylvania Railroad, was a more difficult work than the tunnel under the Thames. The structures on the Baltimore and Ohio Railroad at Harper's Ferry, and beyond the summit, built by Latrobe, and the Starrocca Viaduct, and the New York and Erie Railroad, built by Julius Adams, are equal in magnificence and excellence of workmanship to anything Brunel ever did in England or Moran in France. The Suspension Bridge over the Niagara River at Lewiston, built by Major

Serrell, is 1,042 feet 10 inches in one span, and is 43 feet greater than any other single span in the world, being twice as great and quite as strong as Telford's celebrated bridge over the Menai Strait in England.

The United States Dry-Dock at Brooklyn is the largest dry-dock in the world by many feet. The workmanship, done under the direction of Mr. McAlpine and Gen. Stuart, is equal, if not superior, to anything of the kind anywhere. The plates of iron used in the gates of this dock are the largest that had ever been made up to the time they were rolled. The flight of combined locks on the Erie Canal at Lockport, built by the State Engineers, are equalled only in one place in Christendom—(Sweden.)

The Railroad Suspension Bridge built by Roebling over the Niagara is within a few feet of twice the span of Stephenson's great tabular bridge in England, the largest structure of the kind. It is 800 feet in one span, and is two stories high, the railroad being above the public highway. Nothing like it exists anywhere else. The Lighthouse on Minot's Ledge, being built by Capt. Alexander, is in a more exposed situation, and as far as proceeded with is more securely bolted together than the famous Eddystone lighthouse in England. The bridge at Wheeling, built by Charles Ellet, is exceeded in span only by the Lewiston bridge, and is heavier than it; it is the second largest span in the world, and is much more beautiful than the Fribourg bridge, its European rival.

In carpentry we are unexcelled in the world. Such structures in timber as the dry-docks at San Francisco and Philadelphia, McCullam's and Col. Seymour's bridges on the Erie railroad, and branches, the timber viaducts on the Catawissa, built by Stancloff, Col. Long's bridges on the various New England railroads, and How's trusses at Harrisburg, have not their equals across the Atlantic.

Then, again, in Europe many structures are built that might have been avoided—a few hundred feet of detour would have saved the great Box Tunnel. Now we maintain that the location of Sidell's division, for example, on the Erie, evinced more skill in avoiding the necessity of great structures, than could be shown in building them. The stones on either corner of the Exchange, in Boston, built by Rogers, are larger than any single stone in Cleopatra's Needle, and those now being put into the United States treasury at Washington, are much heavier than any stone of Pompey's Pillar, or the Pyramids of Egypt. As to the difficulties of location, there is no country where more science and skill have been brought to bear than in ours, and it is a remarkable fact that, in point of time last year, our average traveling was faster by two and a half miles per hour than in England, comparing our principal lines with theirs, while the charges on the American lines were but little over half the English rates.—*Tr.*

THE COMING OF THE LORD DRAWETH NIGH.

BEHOLD he cometh! He who is to be crowned King over the whole earth! The signs are fast being fulfilled, the nations are troubled on every hand, everything in the moral and political world indicates that the coming of the Lord draweth nigh. The heavens have uttered their voice saying, The Lord is at hand! Yes, the sun has been shrouded in sackcloth, the moon has become as blood, the stars have fallen from heaven to warn the world of impending destruction. We have learned the parable of the fig-tree, and know that summer is near; the day of gladness to God's people. The third angel's message is being proclaimed through the length and breadth of the land, and soon shall we hear the blast of the last trumpet wakening the sleeping saints, and announcing the fact that the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and uttering the war-cry to his enemies. The many nations spoken of by Isaiah [chap. ii.] have been saying for a long time, that the law is yet to go forth from Zion, and the word of the Lord from Jerusalem,—he shall judge among the people—rebuke strong nations, they shall beat their swords into ploughshares, and their spears into pruning-hooks,—no longer lift up sword against each other, and learn war no more. The temporal millennium theory has been taught in the identical language that the prophet foretold, and he says God has forsaken them for it, and

calls them strangers like the Philistines, pleasing themselves with the children of strangers, &c. He goes on to speak of their wealth, that their land is full of silver and gold; then of their idolatry, that their land is full of idols; of their hypocrisy, that the mean man boweth down, and the great man humbleth himself, therefore they are not to be forgiven. He exhorts this same people who have been prophesying peace, and affirming that the mouth of the Lord hath spoken it, to enter into the rock, and hide themselves in the dust, for the Lord is going to arise and shake terribly the earth.

With this false teaching is connected the day of wrath; and who that will candidly look at the subject can fail to perceive that it is one of the strongest indications that the day of God's vengeance is right upon us. This peace and safety cry has been sounding for years, and nearly all the churches unite in the cry, "The Lord delayeth his coming." But the saint of God who has been taking heed to the sure word, and sees in these things a fulfillment of prophecy; and while darkness is enshrouding the nations, the light of God's glory is soon to envelop the elect of God. The wicked must drink the dregs of the cup of wrath, but the saints will have wine on the lees, well refined. The time of trouble upon every soul of man that doeth evil, is at hand, but deliverance, rest and peace for the people of God. The wicked have been warned and entreated, they have heard the message, Come for all things are now ready; but all have made excuse. It is from the streets and lanes, the highways and hedges that a company will be gathered who will be worthy to sit at the table and partake of the marriage supper of the Lamb. But alas! when I think of the situation of the nominal church, my heart is pained within me. I see thousands there that profess to be the people of God, that reject the doctrine of the second coming of Christ. They see no beauty in it, it strikes terror to their hearts. I see a great similarity between the nominal church now, and the Jewish church when Christ made his first appearance. They looked for earthly pomp and splendor, so does the church now. They see not the fulfilling of prophecy, they beheld no signs; and even when God spoke from heaven with an audible voice, and announced the fact, "This is my beloved Son," they said it only thundered. So with the nominal church. "All things continue as they were;" "Where is the promise of his coming?" we see it not. If we tell them of the signs hung out in the heavens, why "these things have always been so." The Jewish church were not satisfied with those evidences which God gave them of his Son, and which had been foretold by their prophets, they demanded something else—a sign from heaven. So with the nominal church. They are not content with what has been given them, although they correspond exactly to what Christ and his apostles and holy men of old that lived before them foretold, and are therefore the only reliable evidences that could be afforded, yet they cry out for signs; for something that will demonstrate to their minds the fact that the Lord is at hand. But if they even could hear a voice from heaven announcing this thing, they would be just as likely to call it "thunder," as were the Jews. If they will not believe Moses and the prophets, if they will not heed the words of Jesus Christ himself, [Matt. xxiv, 33,] neither would they be persuaded though an angel from heaven were commissioned to bring to them the tidings, or one should arise from the dead. They are clad with unbelief as with an armor, it completely wards off the truth of God, so that it cannot reach the heart. The watchmen, the professed shepherds of the flock will have a fearful account to give when the day of reckoning comes. O, my people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. Isaiah iii, 12, 13. How! ye shepherds and the principal of the flock, for the day of your dispersion is at hand. The Lord has been watching over his people, and nothing escapes his notice. Notwithstanding he has permitted them to be scattered to the ends of the earth, to eat the bread of adversity, and drink the waters of affliction, to be hated by the wicked, to be persecuted by many of his professed followers, yet he says, "Hear the word of the Lord ye that tremble at his word, your brethren that hated you, that cast you

out for my name's sake, said, let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed." Isaiah lxvi, 5. Yes, he is to appear without sin unto salvation.

"That awful day will surely come,
The appointed hour makes haste."

O my brethren and sisters, let us see to it that we believe God's word, that we obey it in all things, for we must be judged thereby very soon. In a little while the eventful story will be told. Our destiny will be for ever sealed, either for weal or woe. Unto us it will be said, "Come ye blessed," or "depart ye cursed." The fearful pit, and the glorious city are just before us. In one of these our abode must be. We fix our own destiny. Let us remember this, and be in earnest to make our calling and election sure. Let us not fail of the grace of God. Let us not come short of the promised rest. We are sinners, but Jesus died. We are unworthy, but he is worthy. We are lost for ever without him. In his side then, let us take refuge. He will be a sure covert from the storm of wrath. He will suffer no harm to befall us. Though the fury of the Lord be poured upon the nations, and a great whirlwind be raised up from the coasts of the earth, and though the slain of the Lord be from one end of the earth to the other, yet it shall not come near us, if but sheltered in Jesus. The thunders may roll, and the vivid lightnings flash, but bring no harm to us. The heavens may depart, and the earth be renovated with fire, yet our feet being firmly established on the Rock of Ages, we shall never be moved. God will say in that day, "Come my people, enter into thy chambers, and hide thee as it were for a little moment, until the indignation be overpast; for the Lord cometh out of his place, to punish the inhabitants of the earth." Are we ready to meet our coming Judge? Let us ask ourselves this important question, Are we ready to stand at the bar of God at a moment's warning? O solemn thought! to be judged by him who knows our every thought, our every motive. O for a self-examination among the little remnant. Let it be the object of our lives to glorify God; and while we examine our hearts, if there is anything wrong in them, let us get rid of it by presenting ourselves living sacrifices to him. Seek for a refuge in Christ, wait for his appearing, and soon you will dwell with him in glory.

S. C. WELCH.

Almond, Wis.

WAITING.

THINK of it! Waiting! Angels from the high court of heaven standing near thee, O lukewarm professor! to watch thy course, whether thou wilt heed the sweet, but hearty, counsel of the true Witness. And as they mark thy faltering steps, thy love of the world, thy haughty mien, thy pride, thy selfishness, thy stupidity and carelessness, or as they behold the frequent displays of thine anger and malice, and how thou justifyest thyself when thy fellows rebuke thee, then how sad those angels seem! Do they not turn away weeping to their Master's presence, with the wonderful account of a wretched sinner refusing the gracious offer of white robes, and a brilliant crown, and an immortal heirship to enduring riches? Then the strange, the unparalleled patience of our great high Priest, as he condescends to hear with solicitude the account of thy wavering counsels, how thou doubttest such love as his, how thou dost murmur and set thyself against the only hope that opens its friendly portals to welcome thee, how thou almost hatest reproof, and wouldest almost avoid the reprover that humbles himself to plead for thee, that troubles himself for thee, that giveth his angels charge for thee, to watch over thee, to guard thee, to reprove thee, to wake thee from thy stupid slumber.

But will Jehovah wait upon thee? True he has waited long, (O miracle of love!) but will he wait? Beware! Once he said of Ephraim, "Let him alone, he is joined to his idols." Art thou joined to thine idols too? Dost thou worship thyself, or thy possessions? Is thy dignity easily touched? Is thy pride great, so that thou canst hardly bear to come down into the valley? Is thine honor very great, so that thou canst hardly bear to associate with the despised company that follow the man of sorrows? Dost thou hesitate? Dost thou sink down in view of the prospect? What if the good Shepherd should send thee a final

message more plain, more cutting than any before? He, the great Physician, knows thine only remedy; he offers thee the bitter draught; wilt thou drink it? He drank a bitter cup for thee; wilt thou drink the cup sent in mercy, the only remedy for thy dreadful disease?

Waiting! God, and Christ, and angels, waiting for thee; not for thy wealth and power, No, no! The earth is the Lord's, and the fullness thereof, and the nations are to him as the small dust of the balance. He formed the earth, and appointed the sea its bounds; he whirls the planets in their orbits, with unerring certainty, and ceaseless motion. Countless millions of suns give light and heat beyond our sphere, at his control; all the dignitaries of heaven bow low at his feet and cry, Holy, holy, holy is the Lord, while he blesses them with his life-giving Spirit.

Waiting! Jesus, the bright and morning star, the brightness of his Father's glory, the express image of his person, stands at the door. What door? At the door of thine heart. Are not the night dews upon him, the damp, cold, chilling airs of earth, as he stands there knocking? Why stand his messengers there, with such patience and love? Ah! they wait to see if thou wilt open the door and admit the sweet Spirit of truth. But wilt thou open the door? Yes; but you cannot, perhaps. Why? Because there are so many things in the way. The true Witness has told thee of thy follies, thy besetments; get these out of the way, and the door of thine heart will open to the heavenly Comforter. Take away these impediments quickly, lest he tire of waiting, and spue thee out of his mouth.

J. CLARKE.

"NOW IS THE ACCEPTED TIME."

"AWAKE, thou that sleepest," awake *now*! "Seek the Lord while he may be found," seek him *now*! "Believe in the Lord Jesus Christ, and thou shalt be saved," believe *now*! Confess to him your sins, ask pardon through his blood, rely on his atonement, implore the help of his Spirit, devote yourself entirely to his service! Do it *now*! "Strive to enter in at the strait gate" *now*! Offer the prayer, "God be merciful to me a sinner" *now*! Too much time has been wasted already. Lose no more. This may be your only opportunity. Seize it *now*!

It is the devil who suggests it would be better to wait. "He was a liar from the beginning." Better to wait? Does death wait? Does the judgment wait? Will he himself wait as soon as he gets the signal to seize you as his prey forever? While you are waiting, does the wheel of your life stand still, and the thread of your probation cease to be twined? Have you an unlimited store of days to trifle with? Can you tell that when you next thrust your hand into that chest of opportunities you will not find it empty? May not the one you are now trifling with be the very last? Why do you act as if sure of twenty years? Are you sure of twenty hours—of twenty minutes—of a single second beyond this very *now*?

What is it you are putting off to this uncertainty? The work on which depends the question of your final bliss or woe! If your house were in flames, would you wait till to-morrow before you tried to put out the fire? If your leg were broken, would you delay having it set? If you had been poisoned, would you put off taking an antidote? And will you postpone the saving of that soul which is infinitely more precious than all the world contains? Neglect every other business; trifle with your property, your health, your life; this would be wisdom compared with delaying for one day the salvation of the soul.

But you comfort yourself with the thought that though you defer repentance till to-morrow, you are encouraging good intentions to-day! Of what value will they be, if you die before they are fulfilled? If the law apprehends you in the act of theft, will the plea avail that if you had escaped you intended to lead an honest life? If you linger in the city of destruction, will the purpose to flee screen you from the tempest of fire when it bursts? A good intention to be religious to-morrow is only a bad resolve to remain wicked to-day. But it shows you have some sense of the importance of repentance. This even may be gone to-morrow; improve it *now*! If you have difficulties to-day, you will have other and greater to-morrow.

The devil, who persuades you to wait, knows that "you will be hardened by the deceitfulness of sin." Therefore the Holy Ghost says, "To-day, harden not your heart." Therefore we are to "exhort one another daily, while it is called to-day!" The longer you wait, the harder will be the toil. You pamper two deadly foes—the habit of practising wickedness, and the habit of deferring repentance. You are daily becoming more of an adept in both these methods of suicide. Are you not then mad to think you will ever have a more convenient season than now? What? Find the path more readily when you have wandered from it more widely? Tear up a tree more easily when it is rooted more deeply? Draw a nail more quickly when it is clenched more firmly? Stem a torrent more safely when it rolls more rapidly? The poisoned robe clings to you every day more tightly: off with it now; lest if you wait, your very skin must be torn away with it!

But suppose you were sure of repenting to-morrow, and that delay would not increase the difficulty: still you should repent *now*. Religion is a work for every day. There is so much to be done that those who are most diligent feel that there is not a moment to be lost. Besides, religion preserves from present evils, and bestows present blessings. Can you be delivered too soon from the dreadful sense of insecurity? Is it not a terrible thing to have the Ruler of the universe your enemy for even one day? Or do you think the list of your sins is not long enough, nor the Judge angry enough, nor hell hot enough, but that you must for another day labor to increase the store of guilt, and wrath, and punishment? Yet if you desire it, you may obtain his favor at once. Why wait? Can the poor be enriched, the sick be healed, the sorrowful be gladdened, the outcast be restored, too soon? Even if you should be saved hereafter, will you be no loser by having so long been busy heaping up rubbish which might have proved fuel for your own destruction, when you could have been gathering incorruptible treasure?

But there is a still higher motive. Your Creator demands obedience *now*. Did he make you to be your own master? While you say you will serve him to-morrow, do you not rebel against him to-day? Though sure of a thousand to-morrows, ought you not to obey *now*? Should you not, with David, "make haste, and delay not to keep his commandments?" If not awed by his authority, will you not be won by his love? Will you trifle while the King of kings draws near to entreat a hell-deserving rebel to receive a free pardon purchased by the blood of his own Son? He offers to receive you into his own family, to number you among his children, to take you to dwell with him in blessedness forever. Treat not with indifference such love, lest the threatening should be fulfilled, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; I will also laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

Oh, reject no longer the love of God! Provoke no longer his wrath! *Now, now* is the day of salvation. Even this book, small and insignificant as it is, has made your case more critical. Before the devil snatches up the seed it has sown in your heart; before any slight impression produced by it has faded away, lest such impression, by being effaced, should make you less impressionable; give heed to its warning *now*.

Now! for time is short, and death is near, and judgment threatens! Now! for in eternity it will be too late, and your very next step may land you there. The only season of which you can be sure is *now*. The only season in which you can work is *now*. The purpose may not last till to-morrow—fulfill it *now*. Fresh difficulties will flood the channel to-morrow—wade it *now*. The chain of evil habit will bind you more tightly to-morrow—snap it *now*. Religion has work for every day—begin it *now*. Sin exposes to present miseries—escape them *now*. Holiness confers present joys—seize them *now*. Your Creator commands—obey him *now*. A God of love entreats—be reconciled *now*. The Father from his throne invites—return *now*. The Saviour from his cross beseeches—trust him *now*. The

Holy Spirit in your heart persuades—yield *now*. "Behold, *now* is the accepted time; behold, *now* is the day of salvation!"—*Newman Hall*.

PERFECTION OF THE BIBLE.

OPEN now the Bible; study its fifty sacred authors, from that wonderful Moses who held the pen in the wilderness, four hundred years before the war of Troy, down to the fisherman, son of Zebedee, who wrote fifteen hundred years afterwards, in Ephesus and in Patmos, under the reign of Domitian; open the Bible, and try, if you can, to find any thing of this sort there. No. None of those blunders which the science of every successive age discovers in the books of those that preceded it; none of those absurdities, above all, which modern astronomy points out, in such numbers, in the writings of the ancients, in their sacred codes, in their systems of philosophy; and in the finest pages even of the fathers of the church; no such errors can be found in any of our sacred books; nothing there will ever contradict what, after so many ages, the investigations of the learned world have been able to reveal to us of what is certain in regard to the state of our globe, or of that of the heavens. Carefully peruse our Scriptures from one end to the other, in search of such blemishes there; and while engaged in this research, remember that it is a book which speaks of every thing, which describes nature, which proclaims its grandeur, which tells the story of its creation, which informs us of the structure of the heavens, of the creation of light, of the waters, of the atmosphere, of the mountains, of animals, and of plants;—it is a book that tells us of the first revolutions of the world, and foretells to us also the last; a book that relates them in circumstantial narratives, exalts them in a sublime poesy, and chants them in strains of fervent psalmody; it is a book replete with the glow of oriental rapture, elevation, variety and boldness;—it is a book which speaks of the earth and of things visible, at the same time that it speaks of the celestial world and of things invisible;—it is a book to which nearly fifty writers of every degree of mental cultivation, of every rank, of every condition, and separated by fifteen hundred years from each other, have successively put their hand;—it is a book composed first in the center of Asia, among the sands of Arabia, or in the deserts of Judea, or in the fore-court of the temple of the Jews, or in the rustic schools of the prophets of Bethel and of Jericho, or in the sumptuous palaces of Babylon, or on the idolatrous banks of Cheber; and afterwards at the center of western civilization, amid the Jews with their manifold ignorance, amid polytheism and its ideas, as well as in the bosom of pantheism and its silly philosophy; it is a book the first writer of which had been for the space of forty years a pupil of the magicians of Egypt, who looked upon the sun, and stars, and the elements, as endowed with intelligence, as reacting upon the elements, and as governing the world by continual effluxes;—it is a book the first chapter of which preceded by more than NINE HUNDRED YEARS the most ancient philosophers of ancient Greece and of Asia, the Thaleses, the Pythagorases, the Zaleucuses, the Xenophanes, the Confucius;—it is a book which carries its narratives even into the field of the invisible world, even into the hierarchies of the angels, even into the remotest realms of futurity, and the glorious scenes of the last day;—well then, search through these 50 authors, search through these 66 books, search through these 1189 chapters, and these 31173 verses . . . search for one single error of those thousands with which ancient and modern books abound, when they speak either of the heaven or of the earth, or of their revolutions, or of their elements; search, but you will search in vain.—*Dr. Gausen*.

SPIRITUALISM.

The following, from Dr. Hatch, the husband of Mrs. Cora Hatch, the noted trance-speaking medium, will give some idea of the moral influence of Spiritualism. The Dr. does not charge Mrs. Hatch with anything impure, but shows very clearly the general tendency of this great anti-christian, and anti-Bible movement.—The Dr. has had a most favorable and conspicuous standpoint of observation, and is prepared to speak from evidence founded on facts. He says:—

"The most damning iniquities are everywhere per-

petrated in Spiritual circles, a very small per centage of which ever comes to public attention. I care not whether it be Spiritual or mundane, the FACTS exist, and should demand the attention and just condemnation of an intelligent community. Look at the iniquities which have been committed within the past two weeks in this city, and that too by Spiritual mediums who claim to be controlled by angels. It is worse than useless to talk to the Spiritualist against this condition of things, for those who occupy the highest position among them, are aiding and abetting in all classes of iniquities which prevail amongst them. The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has, during the past five hundred years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of Spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social and religious bearing, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. Spiritualism and prostitution, with a rejection of Christianity, are twin sisters, which every where go hand in hand. With but little inquiry, I have been able to count up over 70 mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners. Old men and women, who have passed the meridian of life, are not unfrequently the victims of this hallucination. Many of the mediums lose all sense of moral obligations, and yield to whatever influence may for the time be brought to bear upon them. Their pledges, the integrity of their oaths are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them."

Letters.

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

From Sister Hutchins.

BRO. SMITH:—My heart swells with gratitude to God this morning for his rich and abundant mercies bestowed upon his people. And as I look forward to the never-ending blessing that will finally rest upon the faithful, in the language of the Psalmist I exclaim, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

Protracted infirmities have in a measure crippled my energies, but I still feel a deep and abiding love for God's cause, his truth, and his people. These indeed grow brighter and more precious, and my love stronger for them, while the world looks more and more dreary. I am thankful that it is not my home. In my experience for some months past, I have had new, and increasing evidence of the sustaining and comforting power of the grace of God. Disease has taken a firm hold of my system. At times I have thought death had marked me for his victim, and that the grave would soon be my resting place. But the blessed hope has been like an anchor to my soul. And when tossed and beaten by affliction, 'tis true I have sometimes felt very sad, and much weighed down, thinking I must sink, or be swallowed up; but I have not been driven to despair. I could say with the poet, "My hope is on high, the angels sing and so do I."

With feelings beyond expression, my mind has rested on the time when the people of God having gained the victory, will be welcomed into the city, and have a right to the tree of life. I have thought, shall I a worm of the dust, and one of the most unworthy of all God's people, be permitted to be there, and put forth my hand and partake of that fruit, and the healing leaves? It may look like presumption to some, but through Jesus' merits, I dare to hope! Blessed hope. No more shall we feel the effects of the blight of sin. No aching bleeding lungs there, for there'll be no more sorrow. Praise the Lord, glory to his blessed name. He has purchas-

ed this salvation for us. It has cost the blood of the Son of God. But how few are willing to accept it as it is offered. The conditions they war with, and such rest on a false hope, rather than to have one that is well founded. It costs so much. But though it take all, I can glory in my gain. I'll count it cheap enough.

But as I reflect on the past, I feel that I am a wonder of mercy, and in some measure a monument of God's healing power. Repeatedly when I have been brought very low, and apparently beyond the reach of help, God has heard the fervent prayers of his dear children in my behalf, and rebuked disease. I have been greatly blest, and strengthened to stand at my post, and endure hardness, and conflicts with God's people. I know God has worked for me, for there was no power in me to stand as I have. In view of these manifestations of God's love and mercy, I feel that my obligations to him are greatly increased. I mean that my life, and the strength he gives me shall be entirely devoted to his service; I will praise him while I have my being. I think I can say I love the service of God. It is not irksome, for he is my love, and his loving kindness is better than life.

Dear brethren and sisters, the time of our sojourn here is short. The land we seek, is not one of blasted hopes and faded prospects. The dearest objects of our love will not there be torn from us by the ruthless hand of death, and the cup of sorrow be pressed to our lips. No, our salvation will be complete. The restorer will bring back the lost ones who rest in hope, and together with them we shall behold the bright shining face of Him who is the health of our countenance, and our God. And walking in its light we'll ever have immortal health and beauty. All that is lovely, and pure, and valuable, is embraced in the christian's hope. We are not grasping at shadows, nor following a phantom. It is a glorious reality, of which we have but a foretaste.

But we cannot expect to be made partakers of this great salvation, unless we fully and faithfully walk in the light of truth as it is revealed to us. The truth is a rock, and on it we may plant our feet in the fullest assurance of safety. There is harmony, consistency, and beauty in it. And if ever a people had cause for gratitude, and humility of heart, certainly those have who are walking in the light of the third angel's message. If we get it established in our hearts, its powerful effects will be seen. The soul will thrive and grow strong under its influence. May none of us rest satisfied with a surface work, while the heart is unaffected. Heart work alone will stand the test. O then let us examine and know ourselves, and see that we are in the faith.

Topsham, Me. Aug. 29, 1859.

From Bro. Palmer.

BRO. SMITH: While reading Bro. M. E. Cornell's report in No. 11, and hearing that people in the West were begging for books to read that they might learn God's will and be made savingly acquainted with the glorious truths which we as a people profess to have; and having, profess to live out before the world, I was led to inquire, Are we doing all we can to let our light shine and benefit our fellow men? Have we paid our vows to God? Have we got all upon the altar a consuming sacrifice, acceptable with him? I was also led to inquire, How many are there among us who can hear this cry coming from a famishing people, calling upon us who have been blessed with the hearing of the messengers, with books and the *Review* to read, how many can fold their hands, stop their ears to the cry for help, and deceive themselves by saying, I cannot do anything, times are hard, I must provide for my family, &c. I believe if we look at it right the cry will not be unheeded.

This is the light in which it appears to me. If a poor, destitute, hungry, famishing, fellow being comes to your or to my door to ask for a morsel of bread, or a bit of meat, could we excuse ourselves? Could we hide our covetousness behind the shallow pretense, I am not able, I have done so much, I must provide for my family first? No, no! We would not dare deny the hungry food; we would sooner (if we are truly children of God) deny ourselves a meal. We would suffer a little hunger first ourselves, that a fellow being might not perish, when it was in our power to relieve him.

This my brethren is the view I take of it. I well

remember when I first heard the present truth, that I promised God that henceforth I would live to his glory. I believe God requires we should sacrifice for the cause of present truth; not simply give of our abundance; but that we should deny ourselves for Christ's sake. I know that many apply the denial part only to denying ourselves of sinful pleasures; but this is not what God requires at our hands. He requires of us to suffer for his sake. How many of us have carried or are now carrying self-denial far enough to feel any want ourselves? How many are denying themselves of any of the comforts of life to send light and truth to the starving poor? Brethren, why should we not as well deny ourselves to feed those who are starving for God's truth, as though they lacked for bread? Let us all examine ourselves, and that candidly, before God, and see if this cry shall pass unheeded. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." "Show me your faith without works, and I will show you my faith by my works."

CHARLES L. PALMER.

Colon, Mich.

GOD WILL PROVIDE.

"I have commanded the ravens to feed thee there."—1 Kings xvii, 4.

THE history of Elijah is one of the most remarkable left on sacred record. Connected as it is with the description of a period of gross idolatry and sin in Israel, it challenges the admiration, even of the reader who sees nothing divine in it. Amid those scenes of civil wars, of rebellions, of murders, of plunder, and wickedness in high places, the story of Elijah, although interwoven with God's terrible judgments upon the people, gives relief to the dark picture. It is like a brilliant star bursting through the gloom of a long, fearful night.

As we follow the history of a succession of kings, we read of Jeroboam, who "made Israel to sin,"—of Nadab, who continued to walk in the same sinful course as his father,—of Elah, who "provoked God to anger by his vanities,"—of Omri, who "did worse than all that were before him,"—and of Ahab, "who did evil in the sight of the Lord above all." The time of their dominion was characterized by jealousies, conspiracies, and bloodshed, until of Ahab it is written, "he did sell himself to work wickedness in the sight of the Lord." At this time, as suddenly as afterward the holy man is taken up into heaven, "Elijah, the Tishbite," is brought into view, erecting the standard of the Lord of Hosts, and proclaiming his word to that sinful nation.

But apart from this, the eventful life of Elijah furnishes some of the most striking illustrations of the overruling hand and minute care of Divine Providence, and of the wonderful interpositions of the Almighty in behalf of his people. What a lesson of moral courage and confiding trust is contained in the first incident related of this prophet! Commissioned by God, in the days of this same wicked Ahab, to denounce a fearful judgment upon him and upon the land, and that judgment made to depend upon his own word; and a judgment too which would involve his own nature in the same suffering with the rest,—drouth and famine. What heart but must have fainting in deliveringsuch a message, and to such a man! But the cause of truth and righteousness must be vindicated—the power of Jehovah and that of Baal tested in sight of that idolatrous nation; and he goes into the presence of Ahab, and says, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but by my word."

Now, what is to become of Elijah? Though a prophet of God, he was a man, subject to like passions with others. His heart was by nature as ambitious for the applause of his fellow men and for the favor of a popular prince, as any. He had, too, the same physical wants,—he hungered and thirsted, and his feelings recoiled from suffering and death, like those of other men; and how can he, alone, expect deliverance from the impending desolation? His boldness has incurred the wrath of Ahab, which may pursue him to the death. His own honor is openly committed for the honor of his God; and before the nation and its wicked king will be sufficiently humbled to con-

fess that the "Lord is God," his famished nature may have perished, or from weakness cried for a suspension of the deserved visitation from abused justice. Perhaps he remembered the story, which had in childhood been taught him, of the dividing of the Red Sea that the chosen people might pass over unharmed,—of the manna which descended from heaven to feed them in the desert,—and the water which gushed from the rock, when they fainted for thirst; and his faith and holy purpose were strengthened thereby, as he went forth, a wanderer over the parched earth, beneath a burning sky. Day followed day, and no cloud appeared to give momentary promise of rain. Night followed night, but not a drop of dew distilled to refresh the withering plants. But Elijah's God is with him there, and says, "Get thee hence, and turn eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." What! a bird of prey be made a minister of mercy to the hunted and famishing prophet? How unlikely! and well might unbelief have made a common mind stagger in view of it. Had it been a dove which was to bring him sustenance, there would have been less room for doubt; for he would have thought of the dove which went forth over a deluged and destroyed earth returning to Noah with the pledge of appeased wrath, and of future plenteousness in her mouth. Yet Elijah went at the bidding of the Lord; and there, perchance under the shadow of an overhanging rock, made his abode. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."

Like this have been the dealings of God with his children in all ages of the world, to the present time; and with perfect confidence may they go wherever duty calls, assured that even the most forbidding circumstances can be made ultimately to conduce to their highest happiness and good. The dark wing of adversity, as it broods and settles like a pall over them, may bear beneath it a supply for their wants, or prove a shelter from the withering blight of some worldly influence. Those clouds which lower, and blacken, and hang heaviest in the sky, are those most richly freighted with vapor, and those upon which the bow of promise is the most gloriously set, as the surety of God's future remembrance and love.

Courage in duty, and firm reliance upon the faithfulness and mercy of our heavenly Father, should be inspired in every heart by the review of Elijah's history. Fed by ravens, and from the undiminished barrel of meal and unfailing cruise of oil, while made the agent of God's just indignation against sin, and honored by the immediate answer to his prayer by fire from heaven, to consume his sacrifice, when the power of Jehovah and that of Baal must be proved. That same God is thy God, Christian—tried, tempted, and afflicted Christian—and will as surely bring thee succor and sustenance. He knoweth thy frame, that it is built of dust, and that thy spirit will fail in times of extremity, unless with the extremity he makes a way of escape. Fulfill faithfully every duty required at thy hand, and if in their performance thou art hungry, he will send a raven to feed thee, and make the flinty rock distil water to give thee drink: or into sore trials and temptations, he will send an angel to strengthen thee for the conflict.

"The young lions do lack and suffer hunger, but they that wait upon the Lord shall not want any good thing."—*Home Journal*.

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward—God so dresses us for heaven.—*Jeremy Taylor*.

"A contented mind is a continual feast." "All trouble to such a man," says Leighton, "is only like the rattling hailstones on the roof of the house to him who sits at a sumptuous feast within."

"Turn, pilgrim turn, thy cares forego,
All earth-born cares are wrong;
Man wants but little here below,
Nor wants that little long."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER, 15 1859

Tent Meeting at Parkville, Mich.

THE Michigan tent was pitched in Parkville, Aug. 9th. Our meetings continued up to the eve of Sept. 4th. We spoke to the people thirty-eight times. The interest was good from the very commencement of the meeting. People came from six to twelve miles to attend. One evening four two-horse wagon loads came twelve miles to hear. Sunday evenings we had more than our tent could hold, and as many as could hear gave good attention outside.

The people manifested their interest by purchasing \$52 worth of books and charts. We obtained sixteen new subscribers for the *Review*, and when we left the place about 20 had come out on the truth. It was not thought proper to continue longer with the tent as the evenings were so cold that it was very uncomfortable holding meetings in the tent. There is such an interest awakened in surrounding communities to hear on present truth that we do not think it advisable to leave them. Bro. Loughborough will return next week to spend several weeks in the vicinity.

We would not forget in this report to express our thanks to Bro. Dodge and Kellogg for the aid they gave us in this meeting. The fore part of the meeting they traveled in the vicinity and removed many slanderous reports which were hindering many from coming to the meeting. They ferreted out, while traveling in their business, matters which we probably should not have heard of till our meeting closed. When these false reports were removed many were ready to hear without prejudice. If some of our brethren who were acquainted in Marshall could have spent some time in passing around the city during our meeting, false reports might perhaps have been stopped and we have had a better hearing.

J. N. LOUGHBOROUGH.

J. N. ANDREWS.

Battle Creek, Sept. 9th, 1859.

Note from Bro. Robbins.

BRO. SMITH: We had an encouraging meeting at Port Allegany, Pa., the second Sabbath in August, though but few were present from a distance, as the notice of the meeting came too late; yet the Lord was with us, and we trust its influence was good upon the brethren and sisters, and the community around them. Some we left seeking the sanctifying power of the blood of Jesus which "cleanseth from all sin." One sister came from a distance to follow the Saviour in the ordinance of baptism, and was baptized in the Allegany river, and went home rejoicing.

B. F. R.

Information Wanted.

Will any brother or sister, or any person whose eye may fall upon this notice, please give me information, if they can, respecting an old man by the name of Eli Terry, claiming to be an Indian root doctor. He is very tall, walks erect, is said to be 76 years of age, hair quite white, is a profane swearer, and a user of tobacco. I might describe him more minutely, but whoever has seen him once, will recognize him from these features. Any information respecting this person will be thankfully received. Brethren will beware of him. Address me at Battle Creek, Mich.

LEWIS GRISWOLD.

Battle Creek, Sept. 8th, 1859.

APPOINTMENTS.

Providence permitting, we will meet with the brethren in General Conferences as follows:

Topsham, Me.,	Sept.	24, 25.
Washington, N. H.,	Oct.	1, 2.
Roxbury, Vt.,	"	8, 9.
Berkshire, "	"	15, 16.
Buck's Bridge, N. Y.,	"	19.
Mannsville, "	"	22, 23.
Brookfield, (Bro. Abbey's) N. Y.,	"	29, 30.
Lapeer, Mich.,	Nov.	5, 6.
North Plains, "	"	8—10.
Wright, "	"	12, 13.
Monterey, "	"	19, 20.

We shall expect Bro. Loughborough to join us at the Lapeer Conference, and be with us at North Plains, Wright and Monterey.

Meeting at North Plains will commence in the evening of Nov. 8th. At Buck's Bridge, at 1 P. M.

JAMES WHITE.

Providence permitting, there will be an Advent Conference in the town of Willing, Allegany Co., N. Y., near Bro. Josiah Witter's, on the second Sabbath in October, to hold over first-day. We hope the brethren in Ulysses, Willeyville and Port Allegany will be present, as many as consistently can, and all others scattered abroad of the same faith.

B. F. ROBBINS.

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.

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.

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.

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.

J. W., W. H. H. Thayer, C. A. Ingalls, L. M. Jones, W. Carthy, S. J. Voorus, W. H. Ball, I. W. Stewart, H. S. Gurney, T. R. Warren, D. W. Johnston, B. M. Adams, E. S. Deaker, Z. Marsh, N. S. Brigham, B. F. Robbins, Jno. Clarke, A. H. Clymer, E. Goodrich, E. V. Wiard, L. Mead, M. E. Cornell, A. A. Farnsworth, A. Jacobs, Wm. Pratt, H. S. Lay, S. Treat, A. J. Richmond.

Receipts.

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

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