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AND SABBATH HERALD.

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

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SHALL I OVERCOME?

SHALL I be an overcomer? or shall I be overcome?
 How this all-important question, to my heart comes rushing home;
 For I feel so weak and feeble, almost helpless seem to lie,
 Only lisping the petition, Save me, Jesus, or I die.

Shall I be an overcomer? or shall I be overcome?
 Shall I fall beneath the power of the strong and wicked one?
 No, I know there is a stronger, he can bind the man of Sin,
 Watch, my soul, a little longer, watch, and pray, and wait for him.

Shall I be an overcomer? or shall I be overcome?
 Shall I meet the welcome plaudit, hear the joyful sound,
 Well done?
 O, I feel I'm so unworthy, so unfaithful have I been,
 Often yielding to the tempter, or to some besetting sin.

Shall I be an overcomer? or shall I be overcome?
 Now the door of mercy's open, I will enter while there's room;
 For I hear my Saviour saying, Buy of me the gold that's tried,
 Though thou art both poor and wretched, all thy wants shall be supplied.

CORNELIA RICE.

Folsomdale, May, 1860.

THE HOLY SABBATH OF THE LORD.

BY B. F. SNOOK.

(Continued from No. 24, Vol. xv.)

NEW TESTAMENT EVIDENCE.

WE have given evidence on the above subject from the Old Testament, and have shown from the teachings of Christ that he taught the perpetuity of the moral law. Next we will show that the perpetuity of the Sabbath is taught by the same great Teacher, and that its existence in the Christian dispensation is clearly recognized. According to some theologians the New Testament dispensation did not begin until fifty days after the death of Christ. All that was done and taught before that time was peculiar to the Old Testament, with which we have nothing to do. Therefore for their conviction we must bring evidence from this dispensation. This we will do. But before advancing any evidence we will notice another and older notion than the above; namely, that the present dispensation began with John the Baptist. We will not now offer any arguments on the incorrectness of either of the above positions, but deal with their results. If the latter position be correct, the Old Testament ended with John, just when he introduces the New. Then if the Sabbath is Jewish and only peculiar to the Old Testament, it cannot be found this side of the days of John; for nothing belonging exclusively to that dispensation can pass into this. Therefore if we prove that the Sabbath did exist and was kept since then, it will follow that it is

not Jewish nor peculiar to the former age. We now refer to Matt. xii. At that time Jesus went on the Sabbath day through the corn and his disciples were an hungered and began to pluck the ears of corn. But when the Pharisees saw it they said unto him, Behold thy disciples do that which is not lawful to do upon the Sabbath day. Verses 1, 2. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. Verse 12. Wherefore it is lawful to do well on the Sabbath days.

We have introduced this testimony to prove, first, that the Sabbath did exist and was recognized by Christ this side of John's preaching. Second, to prove that the Sabbath law also existed at the same time by which actions on that day were decided either right or wrong, and third, to show that the disciples did not violate any law by plucking the ears of corn on the Sabbath; for had they sinned Christ could not have declared them guiltless. We have now sustained one point from which it follows that the Old Testament did not end with John or that the Sabbath was not the property of the Jews, as A. Cambell says.

We now pass to the other position stated above. According to this the Old Testament ended at the death of Christ, and with it passed all law of every kind that had formerly been given. Now if the Sabbath is an institution of law, and grows out of law as the above system says, and the law was abolished, as they say who hold to the above, then it is impossible for another Sabbath ever to have existed unless the law had been re-enacted. But if we prove that the Sabbath did afterward exist, then it will follow that the above position is not correct, and that the Sabbath is not an institution created, but protected by law.

That this part of the subject may be clearly developed, we will prove the following proposition: The Sabbath exists this side of Christ's death, and was kept according to the commandment.

1. The Sabbath exists this side of Christ's death. This is either true or untrue. If untrue, the Sabbath was abolished on the cross and did not pass into this age. If true, it was not abolished; and Tekel is written in flaming letters on the very brow of Campbellism for teaching to the contrary.

The first argument we will bring in proof of the above proposition is founded upon Acts xiii, 14, 15. But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Luke, writing for those who lived in the Christian age, in the year A. D. 45, recognized the day on which the Jews met to read the law and the prophets as being the Sabbath, if the above evidence proves anything. Again how could they meet on the Sabbath if it had been abolished; for here we have proved that at least one Sabbath did exist in this age.

Argument 2, verses 42, 44. And when the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God.

Rem. 1. From this testimony it is absolutely certain that the Sabbath does now in this dispensation have a place. 2. The Gentiles also had a knowledge of its nature, and the fact of their desiring preaching on that day, is an evidence that their regard for it was very high; for most all the city assembled that day to hear the word of the Lord. 3. The fact of their desiring preaching on the Sabbath, is conclusive proof that they knew nothing of the man-made festival of the sun.

4. If Sunday-keeping were of divine origin, what a good opportunity for Paul to make it known! If he had been instructed by some modern sectarian partizan, he would have said to those Gentiles, Come out to-morrow and I will preach to you. You need not wait for another Jewish Sabbath. It will do you Gentiles no good. To-morrow is the first day of the week, the Lord's day. Come out then and you shall hear the word of wisdom.

Argument 3. And on the Sabbath we went out of the city by a river-side where prayer was wont to be made, and we sat down and spake unto the women which resorted thither. Acts xvi, 31. This scripture is pointed proof, first, that the Sabbath did exist, and second, that it was a day of worship with some, in or near Philippi; third, that it was Paul's day of devotion also. If not, why did he resort to a place of prayer?

Argument 4. And Paul as his manner was went in unto them, and three Sabbath-days reasoned with them out of the Scriptures. Acts xvii, 2. *Rem. 1.* Paul's manner or custom was to preach on the day on which the Jews met in the synagogue. 2. Luke calls this day, in A. D. 45, the Sabbath-day, or rest-day. How different was Paul's manner from the manner of many who now pretend to be his brethren! If Paul could but be raised from the dead now, how soon would he be reproved for his old, unfashionable manner of preaching. Yes, we think he would not preach many discourses until he would surrounded with a rabble railing out, Paul, you are wrong in your manner! You should now preach on Sunday! That old Jewish Sabbath, the day on which it is your manner to preach, has been abolished. Our manner is very popular now, and although it is contrary to yours, we will continue in it; for the manner of Sunday preaching now pays very well.

Argument 5. Acts xviii, 3, 4, 11. And because he was of the same craft he abode with them and wrought; for by their occupation they were tent-makers, and he reasoned every Sabbath in the synagogue, and persuaded the Jews and Greeks; and he continued there a year and six months, teaching the word of God among them. From the above it is apparent, 1. That Paul worked on Sunday, and fellowshipped others who did the same. Paul's partners were Jews; and the fact that Sunday is a working day with them is evidence that Paul wrought on that

day. But if he did not, he was just as guilty as though he did; for he not only fellowshipped working on that day, but being a party in the tent-making enterprize, he shared in the proceeds of the Sunday labor.

2. That Paul rested on the Sabbath is apparent from the fact that that was the day on which his Jewish partners rested. To think otherwise would be unreasonable; for Sabbath-keepers have no fellowship with Sabbath-breakers. Therefore if Paul had not been a Sabbath-keeper, he could not have formed any league with the Jews. 3. His preaching every Sabbath is additional evidence to the above. 4. The next query is, How long did he continue his preaching, and to whom did he preach? Vs. 11 says a year and a half. In a year and a half there are 78 Sabbaths, which Paul kept in Corinth—more Sabbaths than the whole of the Sunday clergy in England and America ever kept according to the commandment. He preached both to Jews and Greeks. Vs. 4. Paul could then have the Gentiles to hear him on the Sabbath as well as the Jews. We close this catalogue of arguments with the addition of one more.

Argument 6. Matt. xxiv, 20. But pray ye that your flight be not in the winter, neither on the Sabbath-day. This scripture, according to the common acceptance of this chapter, cannot apply earlier than A. D. 70, the time of the destruction of Jerusalem. But the text is conclusive that the Sabbath-day will last as long as the seasons of the year. If not, why pray that your flight be on neither the winter nor the Sabbath?

Thus far we find that God has been mindful of his people to provide for them a Sabbath. We find that our Saviour in giving warning to the disciples that they should pray that their flight be not on the Lord's holy day, shows much regard for his Father's holy day. The above text is enough to sustain the point in question; for it most unanswerably follows that the Sabbath existed down this side of A. D. 70.

Having now proved our point, that the Sabbath does exist in the New Testament, we will prove that it was kept according to the commandment. Luke xxiii, 56. And they returned and prepared spices and ointments and rested the Sabbath-day according to the commandment. When was this done? Ans. This side of the death of Christ. Could they have kept the Sabbath according to the commandment unless there had been a commandment? They could not. We therefore conclude that the Sabbath of the Lord is still in existence, and that the commandment protecting it has never been abolished. With such testimony as the foregoing, in proof of the holy day of the Lord, let commandment-keepers be encouraged. The Lord is on Israel's side. He will be with the ark of his covenant, and he will bless those who remember his commandments to do them.

(To be Continued.)

"MUCH IN LITTLE."
Short Testimonies on the Soul, &c.

VERY CONSISTENT.

Gen. ii, 17. "In the day that thou eatest thereof thou shalt surely die."

LOCKE, the great Mental Philosopher and Christian, says: "It seems a STRANGE way of understanding a Law which requires the plainest and directest words, that by 'death,' should be meant *eternal life* IN MISERY."

FRANK ADMISSION.

OLSHAUSEN in his comments on 1 Cor. xv, 19, "If in this life only we have hope in Christ," &c., says, "The doctrine of the IMMORTALITY of the SOUL, and the name, are alike *unknown* to the ENTIRE BIBLE."

IT'S JUST SO.

Eld. J. BLAIN, Baptist minister of Buffalo, makes use of the following sarcastic paragraph: "It is a notorious fact that in our theological works, a *nondescript dictionary* is

made with definitions, as follows: *To be dead*, means to be more conscious. *To die*, is to live on in woe. *To lose life*, is to preserve a miserable existence. *Life* means happiness. *To burn up* is to make a *living salamander*. *To destroy*, is to preserve whole. *To devour*, *perish*, *consume*, &c., mean to make *indestructible* and *immortal*. *Not to be*, to be without end!"

PHILOSOPHICAL REASONING.

BISHOP NEWTON, the noted writer on the prophecies, justly remarks: "*Nothing can be more CONTRARY* to the divine nature and attributes, than for a God All-wise, All-good, All-powerful, All-perfect, to bestow existence on any beings whose destiny he foresees and foreknows, must terminate in wretchedness and misery, without recovery or remedy, *without respite or end*. God is love, and he would rather have not given life, than render that life a torment and curse to ALL ETERNITY. *Imagine* such a state of misery you may, but you can NEVER seriously believe it, nor reconcile it to God and goodness."—*Newton's Works*, V. 6.

A HEATHEN'S CONCLUSION.

In Siam a priest came to our missionary and asked "how long his God tormented bad men in a future state," and when answered, "Forever," he replied, "Our god torments the worst of men *only one thousand years*, so we will not have your American God in Siam!" The doctrine is a barrier to the gospel to the heathen as well as to us.

ANCIENT TESTIMONY.

JUSTIN MARTYR, who was born A. D. 89, and suffered martyrdom for Christ A. D. 163, in his dialogue with Trypho the Jew, says: "Should you happen upon some who are called Christians, . . . and say there is *no resurrection of the dead*, but INSTANTLY when they die are received up into heaven, do not count these among Christians."

AN ILLUSTRATION.

It is said, "The terror of eternal woe is greater than that of destruction, and so more salutary." This might be partly true if men believed it; but in our day it affects sinners just as a child ten years old is affected by the parent's saying, "Obey or I'll cut your head off!" It is the *certainty* and *justness*, and not the *severity* of threatened punishment which is salutary.

LUTHER'S VIEW.

This great Reformer, "Defense Prop. 27," says: "I permit the pope to make articles of faith for himself and his faithful, such as, the pope is emperor of the world and the king of heaven, and God upon earth, (that) the *soul is IMMORTAL*, with all those monstrous opinions found in the *Roman dung-hill of decretals!*" Audlin in his "Life of Luther," speaking of Italian reformers, says: "They left Wittenburg and went to Geneva, where we find them in 1561, sustaining in a crowded school and in printed theses, that all which was said about the immortality of the soul was *invented by anti-christ* for the purpose of making the pope's pot boil!"

TYNDALE'S ARGUMENT.

This great man and translator of the Bible, while writing to Sir Thomas Moore, a Catholic, says; "In putting departed souls in heaven, hell and purgatory, you destroy the argument wherewith Christ and Paul prove the *resurrection*. . . . If the souls be in heaven, tell me why they be not *in as*

good case as the angels be? And then what cause is there of the resurrection?"

A GOOD WITNESS.

Mr. DARBY, in his "Hopes of the Church," frankly admits what many others now begin to see. He says: "We would express our conviction that the *immortality of the soul* HAS NO SOURCE IN THE GOSPEL: that it comes on the contrary, from the Platonists. . . . The immortality of the soul came in to *replace that of the resurrection*."

SUPERSTITIOUS.

Says Eld. Blain, "Death not Life," p. 114: "An old Baptist minister lately told me it would be *impossible* to convert sinners by preaching *destruction!*" This is the same as saying, We must preach a lie, for fear God will not, or cannot, bless the truth; and so join hands with the heathen who go on the principle of *doing evil that good may come!*

AN IMPORTANT FACT.

DR. McCULLOH, an author of Baltimore, says: "There is no word in the Hebrew language that signifies either soul or spirit in the technical sense in which we use the terms, as implying something distinct from the body." Vol. ii, p. 466-8.

A LITTLE BOY'S OPINION.

The doctrine of eternal woe has a pernicious effect even upon children. This is well illustrated by the following authentic fact: Said a pious minister, "The first I ever heard of a God was by my mother's telling me when two years old, that there was a God, and if I was bad he would burn me *forever* in such a fire as I saw on the hearth. My reply was, 'If God does so, he is a bad man!' I grew up an infidel, and remained so till converted by those who preached *destruction*."

HORRID TEACHING.

The Am. Tract Society published a tract, No. 277, by Rev. James Saurin, which says: "The *wicked* (in the fire of hell) utter as many blasphemies AGAINST God as the *happy souls in heaven* shout HALLELUJAHS to his PRAISE!" To which we answer: "Wo to them that utter error against the Lord," "Wo unto them that put darkness for light," "Wo unto the blind guides." Give us the "mind of the Spirit," if it tears every creed in christendom to atoms.

CUTTING RETORT.

It is contended by the advocates of endless woe, that "the *eternal sufferings of the lost* will give the intelligent creation, as a whole, a higher knowledge and ENJOYMENT of God." That is, "The woes of some will make others happy." So teaches Dr. Beecher. To this slanderous sentiment the Rev. S. Cobb retorts: "Now be it known that I, Sylvanus Cobb, will consent, and even petition to be permitted to forego that *extra share of happiness* which was to be added to me by the infinite sufferings of my brothers and sisters, and so put up with that moderate degree of happiness which I may enjoy in the divine love and grace in common with all, for the sake of having them too, reformed and blessed." This sarcastic reviewer adds, we should "have a unanimous petition from the righteous to be *disencumbered* of that *enormous surfeit* of ENJOYMENT which should be derived from the endless *misery of others!*"

AWFUL SLANDER.

Speaking of the miseries of the lost, Mr. Benson, the commentator, says: "God will

exert all his divine attributes to make them as wretched as the capacity of their natures will admit." The "Rev." Mr. Vincent adds: "The wicked will always be roaring and never breathe out the last; always sinking and never come to the bottom; always burning in the flames and never be consumed; the eternity of hell will be the hell of hell!" And Pres. Finney of Oberlin outdoes them all, by saying "this torment will eternally INCREASE!" May we not suppose with Mr. John Foster of England, "that if so transcendently DREADFUL a doctrine had been meant to be taught, there would have been such forms of propositions as to render all doubt a palpable absurdity." But the devotees of this doctrine may find relief in the remarks of Prof. Stuart. He says: "Perhaps God may in mercy *extinguish our social susceptibilities in heaven!*"

A PREDICTION.

The great and godly Dr. Vincent once sagaciously observed, that "Even now after eighteen centuries of Christianity, we are very probably involved in some ENORMOUS ERROR, of which Christianity will at some future time make us ashamed." The doctrine of endless woe is just such an "enormous error," and the church are beginning to be ashamed of it!

CLOSING TRIBUTE.

MR. PANTON HAM, of Bristol England, in writing of the origin of the Immortality of the Soul, says: Let it be registered as the genuine genealogy, that Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy, the protege of Popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!

GOD THE FATHER, AND HIS SON
JESUS CHRIST.

TITLES OF THE FATHER.

The following titles of supremacy belong alone to Him who is from everlasting to everlasting, the only wise God:

- "The Eternal God." Deut. xxxiii, 27.
- "Whose Name alone is Jehovah." Ps. lxxxiii, 18.
- "Most High God." Mark v, 7.
- "The Ancient of Days." Dan. vii, 13.
- "God Alone." Ps. lxxxvi, 10.
- "Lord Alone." Neh. ix, 6.
- "God of Heaven." Dan. ii, 44.
- "The only True God." John xvii, 8.
- "Who Only hath Immortality." 1 Tim. vi, 16.
- "The King Eternal, Immortal, Invisible." 1 Tim. i, 17.
- "The Only Wise God." 1 Tim. i, 17.
- "Lord God Omnipotent." Rev. xix, 6.
- "The Blessed and only Potentate." 1 Tim. vi, 15.
- "Besides Me there is no God." Isa. xlv, 6.
- "God the Father." 1 Cor. viii, 6.
- "The God of our Lord Jesus Christ, the Father of Glory." Eph. i, 17.
- "God and Father of all, who is above all." Eph. iv, 6.
- "The Almighty God." Gen. xvii, 1.
- "I Am that I Am." Ex. iii, 14.
- "Lord God Almighty." Rev. iv, 8.

DECLARATIONS CONCERNING THE SON.

He is the beginning of the creation of God. Rev. iii, 14.

The first born of every creature. Col. i, 15.
The only begotten of the Father. John i, 18; iii, 18.

The Son of the Living God." Matt. xvi, 16.
Existed before he came into the world. John viii, 58; Micah v, 2; John xvii, 5, 24.
Was made higher than the angels. Heb. i, 14.

He made the world and all things. John i, 1-3; Eph. iii, 3, 9.

Was sent into the world by God. John iii, 34.

In him dwells all the fullness of the God-head bodily. Col. ii, 9.

He is the resurrection and the life. John xi, 25.

All power is given to him in heaven and earth. Matt. xxviii, 18.

He is the appointed heir of all things. Heb. i, 2.

Anointed with the oil of gladness above his fellows. Heb. i, 9.

God has ordained him to be judge of quick and dead. Acts xvii, 31.

Reveals his purposes through him. Rev. i, 1.
The head of Christ is God. 1 Cor. xi, 3.

Jesus had power to lay down his life and take it again. John x, 18.

He received this commandment from the Father. John x, 19. God raised him from the dead. Acts ii, 24, 34; iii, 15; iv, 10; x, 40; xiii, 30, 34; xvii, 31; Rom. iv, 24; viii, 11; 1 Cor. viii, 14; xv, 15; 2 Cor. iv, 14; Gal. i, 1; Eph. i, 20; Col. ii, 12; 1 Thess. i, 10; Heb. xiii, 20; 1 Pet. i, 21.

Jesus says he could do nothing of himself. John v, 19.

That the Father which dwelt in him did the works. John xiv, 10.

That the Father which sent him, gave him a commandment what he should say and what he should speak. John xii, 49.

That he came not to do his own will, but the will of him that sent him. John vi, 38.

And that his doctrine was not his, but the Father's which sent him. John vii, 16; viii, 28; xii, 49; xiv, 10, 24.

With such inspired declarations before us, ought we to say that Jesus Christ is the *Self-existent, Independent, Omniscient and Only True God*; or the *SON of GOD, begotten, upheld, exalted and glorified BY THE FATHER?*

GOD A PERSONAL BEING.

Proof. "The Father himself which hath sent me, hath borne witness of me. Ye have neither heard his VOICE at any time, nor seen HIS SHAPE." John v, 37.

"God, who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory and the express IMAGE of his PERSON," &c. Heb. i, 1-4.

"I beheld till the . . . Ancient of Days did sit, whose garment was white as snow, and the HAIR of his HEAD like the pure wool." Dan. vii, 9.

"And (Moses) said, I beseech Thee, shew me thy glory. . . . And he said, Thou canst not see my FACE; for there shall no man see me and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my HAND while I pass by. And I will take away mine hand, and thou shalt see my BACK PARTS, but my FACE shall not be seen." Ex. xxxiii, 18-23.

"And they heard the voice of the Lord WALKING in the garden in the cool of the day." Gen. iii, 8.

"And they saw the God of Israel, and there was under his FEET as it were a paved work of sapphire stone." Ex. xxiv, 10.

"After the Lord had spoken unto them, he was received up into heaven, and SAT on the RIGHT HAND OF GOD." Mark xvi, 19.

"Hast thou an ARM like GOD? or canst thou thunder with a VOICE like HIM?" Job xl, 9.

"Out of the mouth of the Most High proceedeth not evil and good." Lam. iii, 38.

THE NATURE OF MAN.

"Lord, what is man?" Ps. cxlv, 3.

I. MAN'S FORMATION IS ENTIRELY OF THE EARTH.

"Dust thou art and unto dust shalt thou return." Gen. iii, 19; ii, 7; xviii, 27; Job x, 9; xxxiv, 15; Ps. ciii, 14; Eccl. iii, 20; xii, 7; Isa. lxiv, 8; 1 Cor. xv, 47.

II. HE IS MADE ALIVE BY BREATH, OR SPIRIT.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii, 7; vii, 22; [Heb. breath of the spirit of life]; Job xii, 10; xxvii, 3; xxxiii, 4; Isa. ii, 22; xlii, 5; Eze. xxxvii, 5, 6, 8, 9, 10; Acts xvii, 25; James ii, 26; [margin, breath].

III. MAN IS MORTAL.—"Shall mortal man be more just than God?" Job iv, 17. He is told to seek for immortality [Rom. ii, 7], and will obtain it at the resurrection. 1 Cor. xv, 51-54.

GOD ALONE IS IMMORTAL.—"Who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim vi, 16; i, 17. "Life and immortality are brought to light [made clear, Macknight], through the gospel." 2 Tim. i, 10,

THE STATE OF THE DEAD.

"Man giveth up the ghost, and where is he?" Job xiv, 10.

I. THEY ARE NOT WITH CHRIST IN HEAVEN.—"No man hath ascended up to heaven." John iii, 13; vii, 33, 34; viii, 21; xiii, 33; Acts ii, 34; Prov. xxx, 4. Neither are they in hell fire—If so, what need of a judgment? Job xxi, 30; 2 Pet. ii, 9.

II. THEY ARE IN THE GRAVE.—"The hour is coming in the which all that are in the graves shall hear his voice." John v, 28, 29; Gen. iii, 19; Job iii, 11-19; vii, 21; x, 18-22; xiv, 10-14; xvii, 13-16; Ps. lxxxviii, 10-12; Eccl. iii, 20; ix, 10; Eze. xxxvii, 12, 13; Dan xii, 2; Acts ii, 29.

III. THEY SLEEP.—"David after he had served his own generation by the will of God fell on sleep." Acts xiii, 36; Deut. xxxi, 16; 2 Sam. vii, 12; 1 Kings ii, 10; i, 21; 2 Kings xx, 21; 2 Chron. xxvi, 23; Job iii, 13; vii, 21; xiv, 12; Ps. lxxvi, 5; Matt. xxvii, 52; Acts vii, 60; 1 Cor. xv, 6, 18, 20, 51; 1 Thess. iv, 13-15; v, 10.

IV. THEY PRAISE NOT THE LORD, AND EXERCISE NO POWER OF MIND.—"In death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. vi, 5; Job xiv, 20, 21; Ps. lxxxviii, 10-12; cxv, 17; cxlvi, 4; Eccl. ix, 5, 6, 10; Isa xxxviii, 18, 19; lxiii, 16.

Don't take your Bible and say, "I don't want to read it, but I suppose I must;" nor your hymn-book and say, "I don't want to sing, but I guess I had better." Don't say, "I don't want to pray, but I will, and keep praying till I do feel like it." I am in the habit of likening the Saviour, in my thoughts, to some great and noble friend. Don't you suppose if you went to the door of such a friend, and said to him, "I did not want to see you a bit to-day, but I was afraid you would feel hurt if I did not come, and would treat me accordingly," that he would say, "If you don't want to see me, I am sure I don't want to see you?" And do you suppose that God is less delicate in friendship than an earthly friend?

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JUNE 12, 1880.

WHAT NEXT?

"The book of Revelation abounds with evidence that the departed dead are alive. John the Revelator, during his intromission to the spirit-world, saw vast multitudes of spiritual beings there, who once lived on the earth. Some were rejoicing with harps of gold, with their heads adorned with glistening crowns. Others were calling on rocks and mountains to fall on them, and were gnawing their tongues for pain. Some had come up out of great tribulation; but now were enjoying the reward of their labors, living where there was no sorrow and no crying.

"Thus does the Bible bring life and immortality to light upon man's future being. Every page of the New Testament glows with living truth on this subject. The immortal immediately supervenes upon the dissolution of the mortal. Hence no hair-splitting definitions of the words, death, life, penalty, &c., can ever set aside the facts and truths in the matter." *S. S. Griswold, Sab. Rec.*

Is it possible that a sane man, capable of writing an essay, and a minister of the gospel, too, can seriously publish to the world such palpable perversions of Scripture as the above, as his real sentiments? It would seem uncharitable to say that he was insincere—that he published that which he did not believe. But if he expresses his faith in sincerity, he certainly must be insane, or at least deeply intoxicated with the wine of the mother of harlots.

Does not the writer know that John was shown in holy vision "things that must be hereafter?" Does he not know that the great day of wrath, when the wicked shall call for rocks and mountains to fall on them, is still future? Does he not know that John had a view of the saints as they will be after the coming of Christ and the resurrection? Why then talk about an "intromission to the spirit-world," a world not mentioned in all the Bible? Did John see immaterial spirits calling for material rocks and mountains to fall on them, or were they immaterial rocks and mountains? Only imagine immaterial spirits handling "harps of gold;" while another class were gnawing their immaterial tongues for pain.

But insanity or intoxication is discoverable in the first sentence. Why talk about the "departed dead?" Are not all the dead departed? Why then speak as though there were two classes, one of which were departed and were alive, leaving us to infer that the other class were not departed and were—dead? If this was not his meaning, why not say the *dead are alive*, without anything to disguise the contradiction?

Are the advocates of natural immortality so pressed for proofs and arguments to sustain their theory as to be under the necessity of handling the word of God in this manner? If so, then is their cause in a desperate condition.

R. F. C.

SEVENTH-DAY BAPTISTS.

It is not desirable with me to mention any one sect of religionists as the subject of public remarks; but being well acquainted with this people, their customs and questions, having been a member with them, and having felt, since embracing the third message, a desire for their salvation, similar to what Paul expresses concerning his brethren, his "kinsmen according to the flesh," when he says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," I hope I shall not offend in speaking my mind freely. From my knowledge of their Christian character in past years, their zeal and love of truth, I have felt confident that a considerable portion of them, at least, would embrace the light of present truth. They have been much slower to believe than I ardently hoped at the first; still the heaven is at work. Some have come out decidedly, and others, many others, are inquiring and will soon have strength of faith sufficient to believe the work that God is now doing in behalf of his down-trodden truth.

It was no wonder that so very few of them were affected by the first and second messages. They stood

upon a moral platform consisting of ten good, sound, reliable planks, while those the Lord had moved out by his word and Spirit to announce the Advent messages had but nine sound planks, and, to make it still worse, a rotten one in the midst of their platform. But the Lord in his wisdom chose his own instrumentality. He knew how to commence a work that will gather his jewels of all denominations.

But when the third message reached me—when I could see that the Lord was causing the testimony to be bound up and the law sealed among his disciples—when I could see the harmonious fulfillment of prophecy in the Advent movement and the *fruit* of the work—the rejection of the rotten plank and the breach in the platform repaired, now, thought I, the Seventh-day Baptists can see the hand of the Lord in this, and those who keep the truth for the love of it, will certainly embrace these messages. Of course I was aware that it was with them as with other denominations. That "they are not all Israel that are of Israel." Some were Sabbatarians only because they were born such, and others had left their first love and fallen into the spirit and love of this present evil world. Still I believed that this message would gather a harvest of souls from among them; and though, as I said, they have seemed slow to believe, still I am no less confident in the good result.

I regard it as truly providential that their organ, the *Sabbath Recorder*, has been opened for the investigation of some of the truths we believe, and they have been discussing them among themselves for a few months past. The hand of the Lord has been in it, notwithstanding there has been too much levity with those who stood in defense of the truth as well as others. The advocacy of religious truth is serious business, and no less so in these last days of peril, while the wheat and the tares are being ripened for the harvest, and the strong delusion of Satan is abroad, that will deceive, if it were possible, the very elect.

The Lord opened the *Recorder* to the truth. And though there has been recently a rally of denominational pride, and its columns have been closed against it, yet the Lord will overrule even this for the furtherance of the gospel of the kingdom. The work of the Lord cannot be stopped by human power. Efforts to retard will only accelerate it. Human wisdom does not foresee this. Consequently it advances the work it would impede. Love of the truth cannot long dwell with manifest hatred of it. It is said that young eagles will not fly till they are pushed out of their nests. There have been some believers in the Advent truth, weak in faith, that have thought perhaps that the Seventh-day Baptist church would be saved in unbelief, or, at least, that they might safely remain with them. This mistake will ere long be corrected. The late rally against the truth will aid the work. The separation is inevitable; and in one sense I rejoice in it, in another I do not. Would to God they might all receive the truth, but they will not; and I will therefore rejoice that some will, I hope a large number.

The jewels will all be gathered by this last message. The work cannot fail, for God is its author. The Lord Jesus promised to come again for the salvation of his people, and he will fulfill his promise. He gave us signs of his near approach, and they have been fulfilled. He predicted the preaching of the gospel of the kingdom as a witness or sign, and it is being preached. He revealed through the beloved disciple the three messages that should precede his advent, and the last of the three has already spread from Maine to Minnesota, to California on the shores of the Pacific, and the sound is not entirely unknown on the eastern shores of the Atlantic. But while this message has converted a few thousands, Spiritualism has seduced its millions. Now is the time to choose which we will have. Now is the time to venture out on Bible truth, and throw our whole energies into the work of the Lord, giving our influence, our talents and our all without reserve to the cause of the Lord.

R. F. C.

THE DISCUSSION AT KNOXVILLE.

HAVING been repeatedly spoken to, to give a report of the Knoxville discussion, I have concluded to make the following statements for the satisfaction of the readers of the *Review*.

The discussion began Apr. 24. The proposition, "Has man an immortal soul?" was affirmed by Mr. Pressly. There appeared to be great interest in behalf of the affirmant manifested by those of like faith. They looked to him as their chief support in a time to them of great trouble. The proposition was discussed six days, and in all this time Mr. Pressly could not and did not show one text to prove that man has an immortal soul. This failure resulted in the general dissatisfaction of many who favored Mr. P's proposition.

The Sabbath was next considered. Bro. Hull affirmed and proved, despite his opponents, that the seventh day is the proper Sabbath, or Lord's day. Mr. P. had the aid of nearly twenty preachers all the time, Methodists, Presbyterians, Congregationalists, Campbellites, Baptists, &c. Bro. Hull had the aid of two "boy-preachers." The disinterested and unprejudiced were satisfied that Mr. P. met none of Bro. H's arguments with any success.

During the discussion, and after, the brethren received eighteen members into their fellowship. They all rejoice and feel much built up, and praise the Lord for his having given them such a glorious triumph over those who have been doing their best to tear them down. We have truths that the world cannot meet with any success. The strongest try; they use all their powers; but alas for them! their efforts are all in vain. This debate has resulted in good. Many were brought out to hear there that would not listen prior to that time. But we should be careful and not be animated with the spirit of debate. Neither should we enter into debate in any other than the most prayerful manner. May the Lord help us to confound our adversaries at all times, and bring them into the truth. Amen.

B. F. SNOOK.

Fairfield, Iowa.

REVIEW OF ELDER RUSSELL.—No. 2.

BY M. HULL.

HAVING in my last, thrown some insurmountable barriers in the way of elder R.'s pentecostal kingdom, I will now examine Col. i, 13, and Heb. xii, 28, and see if they prove that the "kingdom of God spoken of by Daniel ii, and vii, was established in the days of the Roman Cæsars."

Col. i, 13 says, "Who hath delivered us from the power of darkness and translated us into the kingdom of his dear Son."

1. We hazard nothing by admitting that there is a sense in which the children of God were in the kingdom of God at the time Paul wrote this letter; for there is a sense in which God always has had a kingdom "among men." See Dan. iv, 32-37; Ps. x, 16; xxix, 10; cxlv, 9-14; 1 Sam. viii, 7.

But this will not help the elder to sustain his proposition. We have on several occasions publicly asked Mr. R. to show that there was any "kingdom set up in the days of the Roman Cæsars" as his proposition affirms. The fact that Mr. R. can find a few expressions in the epistles from which it is possible for him to infer that there is a sense in which God has a kingdom at present, will not help him; for I will find as many expressions of that kind before the day of pentecost, as he will after it. For example see Matt. xi, 12; xii, 28; xxi, 43; Luke xvi, 16.

The same rule by which Mr. R. will harmonize the above scriptures with his kingdom established at pentecost, will harmonize his imaginary difficulty in Col. i, 13, with the fact that the Lord, when he comes, "shall sit upon the throne of his glory." Matt. xv, 31.

2. If Mr. R. had learned that the Scriptures often speak of future things as though they really existed, it would have saved him the trouble of seeking refuge under Col. i, 13. That this is the case I will now show. (1.) Paul in speaking of Christ, says, "Who hath (past tense) abolished death, and brought life and immortality to light through the gospel." 2 Tim. i, 10. At the time Paul wrote the above, death was abolished in the same sense that the kingdom was established in the scriptures to which I have referred. Death is not yet really abolished. This being the fact, we must understand Paul as referring to the future. Death was only abolished prospectively. (2.) "For unto us a child is born, unto us a son is given." Isa. ix, 6.

This declaration was made 700 years before the birth of the child spoken of. (3.) Christ says, "Now that the dead are raised, even Moses showed at the bush." Luke xx, 37 Who would think of inferring from that language that the dead were actually raised at that time. This language certainly refers to the future. Such language is of frequent occurrence in the Scriptures. (4.) In Jno. xvii, 4, the Saviour says, "*I have finished the work thou gavest me to do;*" but he had not yet died and risen again. (5.) Jno. v, 3, 11, he says, "And now I am no more in the world;" but he had not left the world yet. (6.) Paul in speaking of Christ [1 Cor. xv, 27], says, "For he *hath* put all things under him;" but by reading the connection we find it is only done in prospect: "We see not yet all things put under him." (7.) God says to Abraham, "A father of many nations *have* I made thee." Gen. xvii, 5. Was it not just as easy to say, A father of many nations *will* I make thee? But God chooses sometimes to "call those things which be not as though they were." Rom. iv, 17.

According to the above scriptures the Colossians may have been translated into the kingdom in prospect. This Mr. R. is bound to admit; but I apprehend that such an admission will shrink the staves of his kingdom so that it will fall down of its own accord.

The Colossians were actually delivered from darkness, but not from the power of darkness. They were walking in the light of God's holy Spirit, and yet contending with the powers of darkness, or they were not like other Christians. Eph. vi, 12. "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." I cannot conceive how a person can be delivered from a power, and contending with it at the same time. Hence they were only delivered from the powers of darkness prospectively; and that being the case, they may in prospect be translated into the kingdom of his dear Son.

Col. i, 13 must be so construed as to harmonize with the positive testimony which has already been given to show that "the kingdoms of this world become the kingdoms of our Lord and his Christ" at the sounding of the seventh trumpet [Rev. xi, 15-18], and that an entrance will be administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ. See 2 Pet. i, 11.

3. According to Eld. R.'s position on this text, the children of God are *really* and *literally* in the kingdom of his dear Son. They actually have been delivered from the powers of darkness, and really have received the inheritance of the saints. See verse 12. But this is not true; for it is not until the coming of Christ that he says, "Inherit the kingdom prepared for you from the foundation of the world." Matt. xxv, 34.

Paul thinks that at the present time we receive "the Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." Eph. i, 13, 14. But he had no idea that "flesh and blood" could "inherit the kingdom of God." 1 Cor. xv, 50. Those "who are called," have not yet received an eternal inheritance, but they have received the promise of it (Heb. ix, 15), and will get the inheritance after the wicked are cut off. Ps. xxxvii, 34. From the foregoing we learn that the saints have not yet received their inheritance. Therefore we must understand Col. i, 12 to refer to the future. But if verse 12 refers to the future (and we have shown that it does), it is not possible to refer verse 13 to the past without doing it violence.

We now pass to an examination of Heb. xii, 28. "Wherefore we receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably." Here the saints of the Most High have received a kingdom, either in fact or in appointment. If they received it in fact, they had "thrones and sat upon them, and judgment was given unto them." Rev. xx, 4. But this was not the case; for it is not until the Lord comes that they are told to "inherit the kingdom." Matt. xxv, 31-34. At that time he will give one the privilege of reigning over ten cities and another over five. Luke xix, 11-19.

No Protestant will deny that the "little horn" spoken of in Dan. vii, 8, is the Papal power. (If any are not satisfied that the Papal power is the power there

spoken of, I refer them to A. Campbell's debate with Bishop Pursell, where this truth is most clearly and ably demonstrated.) But that power prevails against the saints "a time times and the dividing of time (1260 years) before the saints take the kingdom. This being true, the saints could not actually have been in the kingdom in Paul's day.

Every officer in an earthly government receives his office in appointment before he gets it in fact. So it is with the kingdom of God. Luke xxii, 29. "And I appoint unto you a kingdom as my Father *hath* appointed unto me, that you may eat and drink with me at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Here Christ and the apostles have received the kingdom in appointment before it was set up, Mr. R. himself being judge. In this sense the saints had received the kingdom of which Paul spoke in Heb. xii, 28.

This examination has been lengthy, but we will endeavor to be more brief in others.

THE TRIAL OF FAITH.

WHEN the Christian starts out on his pilgrimage for the land of promise, it is with the love of God shed abroad in the heart. His desires are ardent and his prospects for heaven are bright. He feels that, as his sins are forgiven, and he loves every body, even his enemies, and is so happy in taking up the cross, and that it is so good to serve God, he will never be disheartened or get weary by the way. He feels that though all others should apostatize from the holy commandment delivered, yet he himself will not, but Elijah-like, will serve the living and the true God. Yea, he rejoices to think that if ever the time should come when his life should be demanded for the cause of his dear Redeemer, it would be a pleasure to die a martyr for his holy religion. To think that the charms of earth will ever allure, or that Satan will ever ensnare to that extent as to cause him to act unadvisedly, or sell his Lord and Master for thirty pieces of silver, is absurd. He is ready to exclaim as one of old, "But what! is thy servant a dog, that he should do this?"

But he is ignorant. He is ignorant of himself, ignorant of worldly influence on the old man of the flesh; and he is ignorant of Satan's devices. He knows not what sore temptations mean. "Distance lends enchantment to the view," and his heart is captivated by the glory of the picture that is before him. But things do not always thus remain. The novelty is made to vanish before the reality, and he is made to feel that to live religion, to deny self, to become crucified to the world, to live godly in Christ Jesus, are no idle words. And although it may be fair weather when he embarks, and fine sailing before the gentle breeze, yet there are fierce winds to contend with, and there are storms to outride, and many perils that endanger all on board; and unless he pays good attention to his Captain's chart and compass, and has a good anchor through grace divine, long before he reaches the haven of repose his frail bark may sink beneath the waves, or be driven upon the rock-bound coast and dashed to pieces.

Not that the young Christian has over-wrought views of the glory of God that is in reserve for them that love him, but he realizes not that in order to enjoy the broad he must pass through the narrow. Although he is told that he must fight to win the prize; that he must strive, yea lawfully, and conquer before he can be crowned; yet the full force of the truth does not impress itself upon the mind until he is made to engage in actual combat with fierce foes.

"The trial of faith." Men are commended for noble, daring deeds, and self-sacrificing actions. Trial manifests the real person; and those very adverse circumstances that are the most full of danger and losses, are the ones through which our courage, virtue, and constancy are the most manifested. The more tried the friend, the better he is loved. Trial does not make him an enemy, but a firmer friend.

The more gold is tried, the purer it becomes. So it is with the trial of faith. It does not make infidels, it only makes them manifest. It only discovers those false props upon which men are leaning while they suppose they are trusting in God, but in reality are

trusting in the arm of flesh, and following Christ for the loaves and fishes only.

"The trial of faith," although it manifests the unbeliever and may cause him to murmur and even blaspheme the name of God, is designed only to break those ties that bind us to earth, and teach us to rely on God alone. In prosperity while friends seem true, the treasures of earth lasting, and our hearts are filled with the joys of this world, we quite forget the need of a divine Saviour. But when adversity comes, and the pleasures of earth are made to vanish, and love's dearest objects are for ever torn from our embrace, the utter emptiness of earth is felt, and we are forced to rely on God who is able to deliver or save to the uttermost, or we are driven to the region of despair that is illuminated neither by the flickering rays of earth, nor the more enduring light of heaven.

Courage then, knowing that all things work together for good to them that love God, to them who are the called according to his purpose; and nothing shall be able to separate us from the love of God in Christ Jesus our Lord.

R. GOODRICH.

Edinboro, Pa.

"ADVENT."

It is to me a matter of no little surprise, that the name "Advent" is considered by some of those who look for the soon coming of Christ, a term of reproach, so much so that they even would deny its application, and reject the name.

A little investigation and sober reflection will soon set this matter right; for there is a peculiar propriety in the name; and its application is so fitting, that for one I rejoice in it. A purer word, and one more significant and applicable, is not to be found.

As well might the farmer be ashamed of the name agriculturist; the man who builds ships may as well deny the name shipwright; the dealer in dry goods try to change the name merchant; or the joiner at his bench deny his connection with mechanics; as he who believes in the near coming of Christ to reject the name, Advent.

There is a necessity that every individual, and body of individuals, have some name to distinguish them; and there is no wrong in this. We may see an illustration of the innocence of this proceeding, in the act of bringing the animals to Adam, for the purpose of seeing what he would call them. See Gen. ii, 19.

The disciples were first called Christians at Antioch, and the name has clung to them ever since; and who is ashamed of the name Christ-ian? In like manner (the word "Advent" signifying "to come to, or arrive at") who is troubled at the word (Christ's) "Advent?"

Names are of some consequence; and a fitting and appropriate name is a good thing. Sabbatarian is a name which has for a long time distinguished those who kept holy the true Sabbath. "Sabbati" was the name applied to the Waldenses, who kept and venerated the precepts of the decalogue; and of course the name has been applied to those who have embraced the third message; and this, too, is a fitting and appropriate name; it is a pure name, from the word Sabbath which name was applied by God himself to the seventh or rest (Sabbath) day; and who could wish for a more honorable name?

Taking into consideration these names, their origin, and meaning, and appropriateness, their peculiar bearing upon our own eventful times; it must be conceded, that as to the name Advent Sabbatarians, we are the most fortunate of all people, in having a name beautiful, significant, appropriate, natural and becoming. O that none of us bring disgrace upon so pure a title.

But says one, the world despise the name. Very well; they despised Emanuel and his chosen followers. It is the fashion in this world to despise all that pertains to purity and holiness; all that reproves the world, all that leads to God and his holy law is held in disrepute by the world, and always has been, since the fall of Adam; and doubtless the Antediluvians despised Noah's title, whatever it was, as much as the world now hate the term "Advent."

J. CLARKE.

PILGRIMS AND STRANGERS.

TUNE—Homeward Bound.

We live as pilgrims and strangers below,
We're homeward bound, homeward bound,
Though often tempted yet onward we go,
We're homeward bound, homeward bound.
Toils and temptations expecting to share,
Trials and crosses we'll cheerfully bear,
If we at last may a diadem wear;
We're home, &c.

Earth with its trifles we all have resigned;
We're homeward bound, homeward bound;
Heaven with its glories we shortly shall find;
We're homeward bound, homeward bound;
Sinful amusements no longer are dear.
O, how delusive and vain they appear,
While to our home we are drawing so near,
We're home, &c.

We'll tell the world as we press on our way,
We're homeward bound, homeward bound,
Try to persuade them God's law to obey,
We're homeward bound, homeward bound,
Come, trembling sinner, forlorn and opprest,
Join in our number; O, come and be blest,
Journey with us to the mansions of rest;
We're home, &c.

Soon we'll be singing if faithful we prove,
We're home at last, home at last;
Sounding in triumph in mansions above,
We're home at last, home at last;
Soon will our toils and temptations be o'er;
Soon to the haven of rest we shall soar,
Soon we shall sing where they sorrow no more,
Sing home, &c.

TO AN AFFLICTED BROTHER.

WHAT did David say when sorrows weighed him down, when difficulties surrounded him, when driven from his family and home, pursued by those whom he had befriended and served? Did he droop and languish? Not by any means. The greater the difficulties he had to surmount, the greater his efforts, the more ardent his prayer, the more lively his faith. "Make haste, O God, to deliver me. Make haste to help me;" and in answer to his prayer the Lord gave him to see by faith his future enlargement, and he would break out in praise, "Unto thee will I sing with the harp, O thou Holy One of Israel."

You are embarrassed. Debts like a heavy incubus weigh you down, and your honest heart faints at the thought of injuring the estate of your friend. It is torture to your soul, and truly this is sufficient to fill the heart of a good man with sorrow and woe; but still you have the comfort of thinking that it has not been by extravagance or mismanagement on your part, but by the failure of another to perform his engagements; and now you are making what efforts you can to free yourself; and can any one ask more?

But you droop and faint under the burden. Brother, this will not do. Every time you give way to despondency, you weaken yourself, and make it a more habitual practice. At the same time you please Satan, and grieve the Spirit of the Lord, and injure your own prospects and present usefulness.

These feelings of despondency are tacit rebellion against God, in repining and murmuring. You recollect the poet's words,

"Were half the breath thus vainly spent,
To heaven in supplication sent,
Your grateful cry would oftener be,
See what the Lord hath done for me."

Besides, it must be remembered that indulgence in this bitter sorrow, will finally tend to moroseness and sour tempers, and other besetments. It will render your friends unhappy, to whom your presence should be light and joy. The duty of a husband and parent calls for habitual cheerfulness. If you fail in this, you injure the education of your child, and blast the happiness of those who most nearly surround you. To them you should be a sun, dispensing light and joy.

Suppose the sun should rise occasionally veiled in gloom and coldness; how soon would July be turned into January, and August into December! How would the husbandman sigh and mourn; not less will those who look to you for a daily supply of good cheer, be disappointed when you approach them with downcast countenance, and woeful words. Do not, then, dear

brother, add to the bitter cup we all must drink, by this sorrowful way of yours.

This is a debt you can pay as you go; and now you can prove your honesty by paying it with compound interest; and then we will all pray, and God will help you to pay the other less important debts, which so trouble you.

Your brother in Christ.

J. CLARKE.

HELL.

The word hell in the New Testament is translated from three words, all of them having a different meaning. These words are *hades*, *gehenna*, and *tartarus*. "Hades" means the grave, or state of the dead, "gehenna," the place of future punishment, or lake of fire, and "tartarus" the abode or condition of the fallen angels. As these three words which have different meanings, are all translated by the word hell, which now has only one meaning, and so gives the Bible reader a wrong idea, we will give the remarks of some good critics, and every instance in which they occur. And,

1. "Hades" never means the place of punishment. Its primary meaning is, "an unseen place, the grave, pit, region of the dead," &c. See *Grove's Gr. & Eng. Dic.* Dr. Clarke says of *hades*, "The word hell, used in the common translation, conveys now an improper meaning of the original word; because hell is only used to signify the place of the damned. But the word hell comes from the Anglo Saxon, *helan*, to cover." And Dr. Campbell also says, hell "at first denoted only what was secret or concealed."

We will now give each instance in which *hades* occurs, its translation being in italics. Let the reader bear in mind that in each case it means the grave, pit, or state of the dead.

Matt. xi, 23. shall be brought down to *hell*;
xvi, 18. the gates of *hell* shall not prevail
Luke x, 15. shalt be thrust down to *hell*.
xvi, 23. in *hell* he lifted up his eyes,
Acts ii, 27. wilt not leave my soul in *hell*,
31. his soul was not left in *hell*,
1 Cor. xv, 55. O *Grave*, where is thy victory?
Rev. i, 18. have the keys of *hell* and of death.
vi, 9. was Death and *Hell* followed
xx, 13. death and *hell* delivered up the dead
14. death and *hell* were cast into

This is a complete list of the use of *hades*, and the reader may decide whether it means a place of "torment," or as the word signifies, the pit, the sepulchre, and state of the dead in general.

The word generally rendered hell in the Old Testament is *sheol*. It occurs 63 times, and is translated *hell* 31 times, *grave* 30, and *pit* 3 times. *Hades* is its inspired translation in the New Testament. We will now give every reference to *sheol*, that the industrious Bible student may, if he chooses, examine the subject to its fullest extent.

Gen. xxxvii, 35; xlii, 38; xlv, 29, 31; Num. xvi, 30, 33; Deut. xxxii, 22; 1 Sam. ii, 6; 2 Sam. xxii, 6; 1 Kings ii, 6, 9; Job vii, 3; xi, 8; xiv, 13; xvii, 13, 16; xxi, 13; xxiv, 19; xxvi, 6; Ps. vi, 5; ix, 17; xvi, 16; xviii, 5; xxx, 3; xxxi, 17; xlix, 14, 15; lv, 15; lxxxvi, 13; lxxxviii, 3; lxxxix, 48; cxvi, 3; cxxxix, 8; cxlii, 7; Prov. i, 12; v, 5; vii, 27; ix, 18; xv, 11, 24; xxiii, 14; xxvii, 20; xxx, 16; Eccl. ix, 10; Cant. vii, 6; Isa. v, 14; xiv, 9, 11, 15; xxviii, 15, 18; xxxviii, 10, 18; lvii, 9; Eze. xxxi, 15, 16, 17; xxxii, 21, 27; Hosea xii, 14; Amos ix, 2; Jonah ii, 2; Hab. ii, 5.

Prof. Stuart of Andover, Mass., gives the following criticism on this word; "The meaning of *sheol* which lies upon the face of the sacred record (if I may thus speak), is indeed that of *grave*, *sepulchre*, *under world*, or *state of the dead*."—*Exegetical Essays*, p. 112.

2. "Gehenna." Greenfield in "The Polymierian Greek Lexicon to the New Testament," defines this as follows: "Properly the valley of Hinnom [2 Kings xxiii, 10] south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." The Saviour has used this word to denote *future punishment*. It is found only in the following texts, and is usually addressed to the Jews.

Matt. v, 22. shall be in danger of *hell* fire.
29. whole body should be cast into *hell*
30. " " " " " "
x, 28. to destroy both soul and body in *hell*.
xviii, 9. two eyes to be cast into *hell* fire.
xxv, 15. more the child of *hell* than yourselves.
33. can ye escape the damnation of *hell*?
Mark ix, 43. having two hands to go into *hell*.
45. having two feet to be cast into *hell*.
47. having two eyes to be cast into *hell*;
Luke xii, 5. hath power to cast into *hell*;
Jas. iii, 6. it is set on fire of *hell*.

We will now quote a criticism on this word and give its use in the Old Testament. Mr. Ellis (a Hebrew

and Greek scholar) says, "Gehenna is not a Greek word, it does not occur in any classical author; it is merely the Grecian mode of spelling the Hebrew words which are translated, "The Valley of Hinnom." It is found in the following places: Josh. xv, 8; xviii, 16; 2 Kings xxiii, 10; 2 Chron. xxviii, 3; xxxiii, 6; Jer. vii, 31, 32; xix, 2, 6; xxxii, 35. From history and prophecy we perceive that Gehenna is not a place where the wicked are now being punished, nor will it ever be a place where they will be kept alive in perpetual torments. God surnamed the place [Jer. vii, 32] *The Valley of Slaughter*, and to affirm that the wicked will be kept alive there forever is to charge God with naming it inappropriately!

The valley of Hinnom was a delightful vale planted with trees, watered by fountains, on the south-east of Jerusalem, by the torrent Kedron. Here the idolatrous kings of Judah placed the brazen image of Moloch which had the face of a calf, but the rest resembled a man with extended arms. The idolatrous Jews were accustomed to sacrifice, not only doves, rams, calves and bulls, but often their own children. This valley was likewise called *Tophet*, a detestation, an abomination; from *Toph*, to vomit with loathing. Others derive it from *Toph*, a drum; because the perpetrators of these horrible sacrifices beat drums that the shrieks of the infants who were burned should not be heard. The pious king Josiah caused it to be polluted, and made it a place of desecration, of loathing and horror. There were cast all kinds of filth, together with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary, in order to consume these, lest the putrefaction should infect the air; and there worms were always feeding on the remaining relics. Here may be seen the origin of the expression, "Where their worm dieth not, and the fire is not quenched."

3. "Tartaro-o." This word occurs only in 2 Pet. ii, 4. "God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness to be reserved unto judgment." *Grove's Gr. & Eng. Dic.* defines *tartarus* to be "the infernal regions, hell of the poets, a dark place, prison, dungeon, jail;" but Dr. Scott says its meaning "must not be sought from the fables of heathen poets, but from the general tenor of the Scriptures." Dr. Bloomfield says it is "an intensive reduplication of the very old word *tar*, which in the earliest dialects seemed to have signified DARK." It may mean a *condition* rather than a *locality*. The parallel text in Jude says, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under DARKNESS unto the judgment of the great day." Verse 6.

LETTERS.

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

From Bro. Gurney.

BRO. SMITH: My heart and sympathies are with those servants who give evidence of a sound judgment, and that God has called them to a watchcare of the "little flock." I do not feel like standing back and looking with suspicion upon them, as though God had placed them under my watchcare, and feeling like the people under Moses, that he was taking too much upon himself. Do we suppose that God has called servants to be his instruments in moving out a people and then placed them under the watchcare of the people as fast as they begin to move in this work? I dare not try such a work. If God has anything for me to do, it is a different work from this.

Brethren, don't let us hold back in this manner. When I find such, I do not expect to find them very far advanced in light, wisdom and power with God. I say let us throw off those shackles which Satan would bind on us in order to destroy our faith, and move forward.

I always feel sorry when it becomes necessary to commend the course of individuals in a public manner. My sorrow is derived from the natural disposition of men, and not from a lack of confidence in God's work. But the perilous position which some assume to take, makes it necessary to stay up the hands of those who give evidence that God has called them to occupy an advance position. And under such circumstances, this should be done without fear, before the enemy triumphs and leads many captive.

The present truth, under the lead of the third angel of Rev. xiv, to me looks glorious, harmonious, and firm as a rock. This message will go through; and while some advance with it, others will be left and "know it not." Another generation is not to come up to mend this work. God has set his hand to the work, and while some who are selfish and covetous are looking on with fear and jealousy, this work is leaving

them in a dark, fearful spot, like a man sleeping in the night. See 1 Thess. v. A man asleep is not conscious of evil. I have known some in their sleep to take perilous positions and not know it; hence we are admonished by the true Witness to secure eye-salve that we may see and learn our position, if so be we are not so far in the rear as not to hear the rebuke from the true Witness. Let those steady the ark whom God has called to that work, while I seek with humility to know my place, and having learned it to be faithful in it.

Yours in Christian bonds.

H. S. GURNEY.

Jackson, Mich.

Extracts from Letters.

Sister D. Blanchard writes from Princeville, Ills.: "I have been a Bible reader for many years; but like many others have been floating along with the popular tide. I was led to look with deep interest at the great Advent move of 1843-4. Although I did not endorse all the doctrines taught by Wm. Miller and others, yet I believed, and still believe, that God was in that move. But the subject soon ceased to be agitated here, and time glided smoothly along until last March, when Bro. Ingraham came here and commenced a series of Bible lectures in the Christian church. But before he got through, some of the brethren thought best to close the doors against him, assigning no reason for so doing, only that he would make a division in the church. Another suitable place was obtained, and he finished his lectures. He presented some of the truths of the Bible so forcibly that no one dared meet him in argument. Since he left, the Sabbath question has been agitated daily. Many have been driven to take the position that there is no Sabbath; that Christ abolished all the commandments of God; and that consequently we are under obligation to keep only those enumerated in the New Testament. But there are a few who have searched the Scriptures for themselves, and have determined to keep all the commandments of God and the faith of Jesus. I have been a member of the Christian church for nineteen years, but think it my duty to keep all my heavenly Father's commandments, and to obey the teachings of the blessed Saviour. And if by so doing my name is cast out as evil, let it go. I feel assured there is One who knoweth the secrets of every heart, and ere long he will take his children from their prison house of clay, to dwell with him forever. O, what a beauty there is in all his works. My sincere prayer is that the pure light of the gospel may spread far and wide, and that God's people may all speedily lay hold of it, and obtain that rest which remaineth for the children of God."

Bro. S. Havirland writes from Sumner, Wis.: "My excuse for not writing has been that some one else was more capable of filling my place. But while reading a communication from sister M. E. Steward, I was encouraged to improve the one talent that God has given me. I feel encouraged as I read the cheering epistles from week to week in the columns of the *Review* from the dear brethren and sisters. I praise the Lord for his goodness in sending out the truth, and that I had a heart to obey. The cause of present truth is my delight, and I feel determined to go through with the remnant. Everything around us shows that we are living in the last days. We shall have but a little longer to contend with the powers of the enemy. There are but few of us here, and we need the prayers of the saints that we faint not. We trust that there are some yet in this neighborhood who will embrace the third angel's message."

Sister M. M. B. writes from Carlton, N. Y., sending \$2 for missionary purposes, and remarking: "I esteem it a pleasure to cast in my mite to aid in this great work. I feel that the cause is all one. It rejoices my heart to hear of honest souls taking hold of the truth in the West. I feel an increasing desire to be the Lord's. I want to be prepared for the coming of Jesus, and I feel determined by the grace of God assisting me, to strive to overcome every besetment, and to be faithful to the end, that at last I may meet all the dear children of God in a better world than this."

Sister B. E. Place writes from West Oswego, N. Y.: "I feel satisfied that the truth is gaining ground here in the East. Last Sabbath and first-day we met with the little church in Oswego city. Bro. Ross preached two discourses. The Spirit of the Lord accompanied the word. He was enabled to bring forth things new and old. Saints rejoiced in the truth, and there were several with us who are not in the truth, who gave good attention, and are deeply interested. I rejoice in a truth that does indeed make me free. The lot has fallen to me in pleasant places. Things that once seemed hard to bear, now I am enabled to bear cheerfully. The Lord is good; I will rejoice in him and praise his name."

Sister E. M. Billings writes from Portage City, Wis.: "I have given all for Christ, which is nothing in comparison with what I receive, that peace which passeth all understanding. Truly the Lord is good. It rejoices my heart to see so many living testimonies in the *Review*, showing that so many are girding on the whole armor, and are buying the gold, faith in God's precious promises. With Jesus in our hearts we shall wear no other than the white raiment of righteousness. Blessed Saviour! Who would not open their hearts and welcome in so lovely a guest? And we must have him formed within the hope of glory, if we would be enabled to say at his glorious appearing, Lo, this is our God, we have waited for him and he will save us."

Sister N. Leslie writes from Traverse City, Mich.: "Being a warm believer in the truth of the gospel of our Lord and Saviour Jesus Christ, I take the liberty to write you. I am the only one in this place who believes in the first, second and third angels' messages. But I am willing to take heed unto them as unto a light that shineth in a dark place, till the day-star arises in our hearts. I look forward to that time when we shall see Jesus and dwell with him. I think I would like to be some little jewel that will be gathered with those that love the Lord with all their heart, soul, mind and strength, and their neighbors as themselves. Pray for me, that I may be able to keep every precept that is given in God's law, the first law that was ever made, and the best. It is right, just and holy, full of light, life and truth; our guide to show us when we have sinned. O that we may all govern ourselves by those heavenly precepts, and adorn ourselves with a well-ordered life and a godly conversation."

"Dear brethren and sisters, if we fight on a little longer, we shall gain the victory over the beast, and his image, and the number of his name, and we can sing the song of Moses the servant of God, and of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, true and righteous are thy ways, thou King of saints, who shall not fear thy word and glorify thy name; for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

O how I love the truth, and wish some of the faithful brethren would come here to Traverse City, Mich., and establish a church on the testimony of the prophets and apostles, Jesus Christ being the chief corner-stone. There are a few Methodists here, but their leader has broken the command of God and lost his credit, and can get but a few hearers. There never has been so much as a revival of religion in this place. They have meetings, but formal.

"I think the people's hearts would melt here if they could hear the word in the power and spirit of the gospel. They seem entirely ignorant of the day in which we live."

Sister E. Hammond writes from Eaton Rapids Mich.: "I wish to acknowledge the kindness of my dear friends, D. R. P., and wife, of Jackson, for sending me the *Review and Herald*. For nearly two years I have had the reading of the paper. It has afforded me much satisfaction, and I think profit. It does my heart good to find a people yet on earth that follow out the gospel plan of Christian benevolence. The *Good Samaritan* has come to us on its errand of mercy. It is cheering to see Christian hearts awake to this subject so much neglected by the mass of professed Christians. May this little sheet not be suffered to die for want of support. I wish it God speed, as well as the *Review*."

Bro. J. Y. Wilcox writes from Cromwell, Ct., May, 1860: "It is some eleven years this month since I embraced the truth of the Bible Sabbath, and nearly as long have been a constant reader of the *Review*. The first issue, under the title of "Present Truth," was dated at Middletown, Ct., July, 1849, a file of which I have carefully preserved since that date, and consequently have enjoyed a favorable opportunity to watch the rise and progress of the truth to the present time; and it is with feelings of mingled sorrow and joy that I review our past experience. I have never seen the time even in the darkest hour that I felt to regret having enlisted in the precious cause. I have only to regret my unfaithfulness. I have sometimes in sad and lonely hours for the encouragement of faith and hope, looked back and reviewed the way the Lord has been leading his people; and, contrasting the past with the present, I would get out my papers and lay them side by side. Those who have a copy of the little paper in its first appearance, compared with its present size and prospects, will best judge of the feelings of the heart as faith becomes more fixed and firm. I rejoice that I still live. I rejoice for past and present experience, for the success of the message, and for the settled confidence I have in its final triumph. My greatest fears are of the fatal result of a surface work. I dread that which lacks heart. O, brethren, let us be in earnest. Soon, very soon, our cases will pass in order before the piercing eye of the Judge of quick and dead, our doom will be fixed, and we receive a just reward."

Bro. J. B. Frisbie writes from Greenville, Mich.: "I have been holding meetings in Orleans; had a good attendance. I have spent a week in Fair Plains, Mt. Calm Co.; had a good turnout every evening. On first-day had meeting in a barn. I should judge there were over two hundred present. We then went to a pleasant little lake and baptized Bro. and sister King, and Bro. Morenan. There was good order. It was a still and solemn time. The Sabbath-keepers now scattered around here, number about eighteen, who can meet together for meetings. Others are interested, and, on the whole, the work is onward, and I am encouraged."

OBITUARY.

DIED in Washington, N. H., May 4th, of consumption, sister Josephine, wife of Bro. C. R. Jones, aged 22 years. We visited her a short time before her death, and found her suffering much at times, but bearing it with patience. She conversed freely in relation to her death, believed it would be but a little while that she should rest. She expressed a warm attachment to the Saviour, could receive the promises he has left us here, and calmly rely upon them. She could realize the love Jesus has for his people, and the blessings he has in store for them. But she rests in hope. Her funeral was attended on first-day, May 6th. Quite a number of friends and neighbors assembled together to sympathize with the afflicted family, and pay their last tribute of respect to the deceased. They have lain her away by the side of her mother, quietly to rest until the voice of the Son of God shall call forth the sleeping saints.

H. P. WAKEFIELD.

DIED in Bath, Clinton Co., Mich., April 10, 1860, Israel R. Trembly, aged 50 years. He embraced the Sabbath in 1855, under the preaching of Eld. S. T. Cranson. After he was taken sick he confessed that he had not lived consistent with his profession, and resigned himself to the will of God, and seemed willing to leave this troublesome world. He was often heard repeating scripture, and praying. His disease was lung fever. We thought him getting better when the heart disease set in and took him suddenly away, after a sickness of seven days. He seemed to have his right mind till the last, gave directions concerning his temporal business, and died like falling into a natural sleep, with a smile on his countenance, giving satisfaction that he was at peace with God. He rests in the grave till the sound of the last trump, when the righteous shall come forth clothed with immortality, to be caught up together with the living saints to meet the Lord in the air. There not being any of like faith near, the sermon was preached on the occasion by a Baptist minister from Job xiv, 14. M. C. TREMBLY.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 12, 1860.

We design to meet the brethren at the Caladonia Conference, and hope to see a general attendance from western and northern Mich. JAMES WHITE.

Conference in N. Y.

THIS meeting was held, pursuant to appointment in Review, on the 1st, 2d, and 3d days of June. On assembling at the meeting-house on the Sabbath it was found that the congregation could not be convened in the house, and therefore we left it and went into the tent which had been pitched close at hand. On first-day it was judged that from eight hundred to a thousand people were present, and a more respectful and attentive assemblage of this kind we seldom see. It was evident that many listened with interest to the solemn truths connected with this last solemn message.

Our meetings for business were held in the morning and in the afternoon of first-day. Great unanimity characterized these meetings, and though many of the brethren had felt much discouraged concerning the sending out of the tent this season, a very happy change took place when the matter was brought under consideration. The Spirit of the Lord pervaded the meeting. And when the subject of means to sustain the tent came up, all, we presume, were happily disappointed with the amount paid in and pledged. The amount pledged was \$434, of which \$98.93 was paid in. Some not present had sent their means and their pledges by those coming to the conference and by letter.

Now since the Lord has given the spirit of labor to his people, may his guiding hand be continually in the work. We hope that the prayers of the church will continue to be offered, that the Lord may bless this effort for the spread of the truth. That he will guide his servants to the places where the most good can be accomplished, and the cause may receive a new impetus in this State.

At the business meeting of the New York conference, at Roosevelt, Oswego Co., June 3d, 1860, the following resolutions were unanimously adopted:

Resolved, That we deem it expedient to send the New York tent into the field the present season.

Resolved, That we invite Brn. Sperry, Andrews and Cottrell to act in concert to carry forward the tent enterprise the ensuing season.

Resolved, That Bro. R. F. Cottrell act as treasurer of the New York tent fund the ensuing season.

Resolved, That the following brethren act as agents to receive funds for the tent cause, and forward them to the treasurer:

Henry Hilliard, Grass River, St. Law. Co., N. Y.
L. R. Chapel, Palermo, Oswego Co., "
W. H. Bingham, Mannsville, Jefferson Co., "
Ira Abbey, Hubbardville, Madison Co., "
J. M. Lindsay, Olcott, Niagara Co., "
E. A. Poole, Lincklean, Chenango Co., "
J. H. Cottrell, Mill Grove, Erie Co., "
N. Fuller, Ulysses, Potter Co., Pennsylvania.

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

NOTE. By an oversight no agents were appointed for Steuben and Chemung counties, in pursuance of the fourth resolution. Will Bro. Phreman Robinson of Catlin Center, Chemung Co., N. Y., act as an agent?

R. F. COTTRELL.

APPOINTMENTS.

I WILL meet with the brethren, providence permitting, in West Windsor, at the house of Bro. J. F. Carman, Sabbath, June 23d. Will also hold a meeting on Sunday following in Bro. C.'s neighborhood as he may arrange. JOHN BYINGTON.

Providence permitting, the Michigan Tent will be pitched for a Conference in Caladonia, Kent Co., to commence on the evening of the 21st of June, and continue over Sabbath and first-day.

Brethren in that part of the State are generally invited to attend this meeting. In a country place where Sabbath-keepers are scattered it will be necessary for brethren from abroad to come prepared generally to take care of themselves. R. J. LAWRENCE.
J. B. FRISBIE.

BRO. SMITH: I would say to the brethren that I intend to spend a few weeks in New England, hoping it may benefit Mrs. Wheeler's health, and wish to labor among the brethren or in new fields, as the way may open. I design to spend Sabbath and first-day, June 23 and 24, with the brethren in Washington, N. H., and will hold meetings as they may arrange. Those who wish, can address me a line at that place until the 30th. F. WHEELER.

Business Department.

Business Notes.

E Hammond: You will find the conversation of Christ with the Sadducees treated of in all our publications on the Life and Death question.

J A Wilcox: Your letter was received and money credited for Vol. viii, on book, and received in INSTRUCTOR No. 3. Sr Dubois' paper is sent free. On C Brown's there is due to present Vol. \$1.00, on J Ayers \$2.00, J Ayers on INSTRUCTOR 36c. The \$1.00 from Bro C was received and the papers sent as ordered. Receipt accidentally omitted. Will give it in the July number.

T W Potter: N H Satterlee's account is all right on book.

A Coventry: Hymn books with Supplement and addition bound together, come at \$1.09 post-paid. Papers can be sent to England on prepayment of 2 cts postage on each copy.

I N Pike: The P O Address of C W Sperry is Bristol, Vt.

C E Harris: Will look at that sermon.

E Styles: Your INSTRUCTORS will come to \$1.25.

A Vancil: We send Chart the 12th, inst.

Mary F Carpenter, Waterville, What State?

S Rider: You are credited on book to Vol. xviii, No. 1. The receipt in paper was a misprint.

Letters.

E Macomber, jr., M S Cook, B J Burgess.

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.

J Philbrick 1,00,xvii,1. J Buchart 1,00,xvii,15. B G Jones 1,00,xvii,1. H P Wakefield (2 copies) 2,00,xvii,1. H P Wakefield (50 each for N B Smith, J Emerson, and D F Chase) 1,50 each to xvii,1. J W Raymond 1,00,xvii,1. W C Griffin 1,00,xvi,10. T W Potter 1,00,xvii,1. N H Satterlee 1,00,xvii,1. J Parmalee 1,00,xvii,1. N H Satterlee (50 cts for C G Satterlee xvii,1. 50 cts for H H Satterlee xvi,1) 1,00. Thos Sprague 2,00,xvii,1. M Adsit 1,00,xvi,1. M A Walters 2,00,xvi,14. J S Wicks 1,00,xviii,1. J Perry 2,00,xvi,8. M E Wood 0,50,xvii,1. C H T St Clair 0,50,xvii,1. J Roberts 0,50,xvii,1. P Huntzinger 0,50,xvii,1. I M Whitham 0,50,xvii,1. J E Strite 0,50,xvi,20. A W Snyder 0,50,xvi,13. N M Adams 0,50,xvii,1. E Stoddard 0,50,xvii,1. C R Ross 0,50,xvii,1. H C Blanchard 1,00,xvii,1. Delilah Blanchard 1,00,xvii,1. C S Glover 1,50,xviii,1. S Newton (for F D Buckley) 0,50,xvii,1. C Landon 1,00,xvii,1. B Landon 1,00,xvii,1. O B Jones 2,00,xviii,1. Chas Jones 2,00,xvii,1. Dr H S Lay 1,00,xviii,1. L M Jones 1,00,xviii,22. Mrs F Dusing 1,00,xvi,21. Eld R J Lawrence 0,75,xvii,1. Jno Pierce 1,00,xvii,1. J S Day 3,00,xviii,16. Lovica McLellan 0,50,xvii,1. I N Pike 1,00,xvi,1. C Pike 1,00,xvii,1. P P Wood 4,36,xvi,1. S Simonds 1,00,xvii,14. C S Clarke 1,00,xv,14. Jno Mears 1,00,xvii,1. E Trumbull 0,25,xvi,14. H K Pike 1,00,xvii,1. A Bourne 1,00,xvi,1. R G Lockwood 1,00,xvii,1. H Childs 1,00,xvii,1. I Lake 5,00,xviii,1. Lucy Harris 1,00,xviii,1. P A Gammon 1,00,xvii,1. N N Lunt 1,00,xvii,1. S Furguson 1,00,xvii,1. L Priest 1,00,xvii,1. B S Merriam 1,00,xvii,1. M Edson 1,00,xvii,1. S O Hitchcock 0,45,xvi,21. D Daniels 2,00,xvii,1. E V Ward 1,00,xvi,1. Maria Johnson 0,82,xvi,9. Wm Kimble 2,00,xvii,1. R Hitchcock 3,00,xix,1. A T Wilkinson 1,00,xvii,5. M Moss 1,00,xvii,1. M R Miles 1,00,xvi,1. N Mack 2,00,xvii,23. D Slosson 2,00,xvi,1. P Chaffee 2,00,xviii,1. J Lawton 3,00,xviii,1. J C Day 1,00,xvii,1. T T Wheeler 1,00,xvii,1. E D Cook 1,00,xvii,1. S C Corey 1,00,xvii,10. S B Southwell (50c each for H Peabody and M L Gardner) 1,00, each to xvii,1. Mrs S J Matthews 2,69,xv,24. A J Stover 0,50,xvii,1. G H Stover 0,50,xvii,1. Saml Haskell 1,00,xvii,8.

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