

# ADVENT REVIEW,



## AND SABBATH HERALD.

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

VOL XVI.

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### CONFORMITY TO GOD.

I SAID, My God, at length this stony heart remove,  
Deny all other strength, but give me strength to love,  
Come nearer, nearer still, let not thy light depart;  
Bend, break this stubborn will, dissolve this iron heart.

Less wayward let me be, more pliable and mild;  
In glad simplicity more like a trustful child.  
Less, less of self each day, and more, my God, of thee;  
O keep me in the way, however rough it be.

Less of the flesh each day, less of the world and sin;  
More of thy love, I pray, more of thyself within.  
Riper and riper now, each hour let me become,  
Less fit for scenes below, more fit for such a home.

More moulded to thy will, Lord, let thy servant be,  
Higher and higher still, liker and liker thee.  
Have naught that is unmeet; of all that is mine own,  
Strip me; and so complete my training for the throne.  
[H. Bonar.]

### BUSINESS PROCEEDINGS OF B. C. CONFERENCE.

IMMEDIATELY after the Sabbath, Sept. 29, 1860, the conference assembled and proceeded to organize for the transaction of business by appointing Joseph Bates to the chair and U. Smith for secretary.

Letters from delegates were called for. A number reported themselves as delegates who had not thought it necessary to bring letters. Brn. Jno. Clarke and H. Crow were delegates by letter from the Lovetts' Grove church, Ohio. Bro. Butler also from the church in Gilboa, Ohio presented the following:—

"The church of God at Gilboa to their brethren in conference assembled at Battle Creek, greeting: Dear brethren, inasmuch as a general conference has been called for our brethren to deliberate together upon the wants of the cause of present truth (which is, we trust, one common cause with us all), and whereas being scattered over a vast extent of country it becomes necessary as suggested in *Review* to represent by delegation, we would therefore accept the proposal of *Review* No. 11, and represent ourselves in said conference by our delegate, Bro. Butler, through whom we submit the following resolutions as our unanimous sentiments, all of which we cheerfully submit to the consideration of your honorable body as lovers of the cause we love, as also desirous to advance it by every legal facility in our power.

"Resolved, That we are highly favorable to such organization, and such only, as the Bible authorizes and recognizes.

"Resolved, That we consider it a duty to increase the book fund in just so much as will enable the publishing committee to issue free from embarrassment such publications and in such quantity as will supply the positive wants of the cause; and we shall consider it a privilege to bear our reasonable quota of such burden.

"Resolved, That we are in favor of the church at large buying and repairing the present *Review* office so as to make it comfortable both in point of size and warmth, and thereafter be held as the property of said church providing the *Review* be the organ of the church, through which each local church may be allowed to express itself.

"Resolved, That we consider it desirable that church property be secured, but having more confidence in that company organized upon the foundation of apostles prophets and Christ [Eph. ii, 20], that it would have more fidelity, be more trust-worthy, being blood-bought, blood-purified, than any company organized on the principle of avarice, we therefore resolve that the church be its own insurance company."

It was then moved that the letters be accepted.

BRO. WAGGONER. Mr Chairman: I would inquire if the action of acceptance will include anything beyond accepting them merely as delegates? Can we accept the letters without taking any action upon the resolutions contained in them?

CHAIRMAN. We accept them as credentials of the delegates without necessarily endorsing anything else contained in them.

Such having been decided to be the intent of the motion, it was unanimously carried.

BRO. HULL. As Bro. White has written considerably on the subject of organization, I move that he now spend a few moments in talking to us, and laying the subject out before us.

CHAIRMAN. If the subject of organization is the first thing for the deliberation of the conference, we are ready for those who have anything to say on the subject.

BRO. WHITE. Perhaps, Bro. Speaker, an apology to those present is due for our assembling this evening without having business arranged. When I saw Brn. Waggoner and Smith in regard to a call for a conference, it was designed to have it commence on Thursday and to call the preachers together as early as Wednesday to arrange business to bring before the conference. We soon learned that the Fair holden in this place would not close till Friday night; and we thought it would not be proper to call our brethren together while the Fair was in operation. This is why this meeting finds us in rather an unprepared state.

BRO. ANDREWS. I understand, Mr. Chairman, that all that is necessary to open our business to night, is that a motion be made of some kind in reference to the matter of organization, and then the merits of the subject can be discussed; those who wish to speak can present what they have to say.

BRO. LOUGHBOROUGH. Mr. Chairman, I propose to reduce Bro. Hull's motion into the form of two, as I understand it rather comprehends two points, first that we take up the subject of organization, and second, that Bro. White present the subject before us.

BRO. HULL. Mr. Chairman, I will then put the motion in this form. I move that we consider the subject of organization.

This motion was seconded and adopted.

BRO. BRACKET. Mr. Chairman, in order to

bring this subject in a tangible form before the meeting, I would move that the church organize.—Seconded.

BRO. LOUGHBOROUGH. As there are perhaps some who would consider the church organized when it was not in a situation to hold property, and in discussing the subject might drop on to what they would consider the Bible organization, I therefore propose to amend Bro. Bracket's motion so that it shall read, that we organize in such a manner as to hold property legally.

BRO. BRACKET. I accept the amendment.

BRO. WHITE. Bro Chairman (you will permit me to call you brother chairman as Mr. is so exceedingly cold), I wish to make a very few remarks. I do it, however, mostly because my name has been mentioned. I did not design to take a very active part in this matter; for all the readers of the *REVIEW* know that I have spoken through the paper very freely on this subject. I merely wish to read a very few extracts from the *REVIEW*, from what I have said, to refresh your minds. I will not stand in the way of the meeting long. My first suggestions in regard to this subject were in the *REVIEW*, Vol, xv, number 14, under the head of "Borrowed Money." I close up my remarks under that head by saying:

"We call our preachers and leading brethren to give this matter their attention. If any object to our suggestions, will they please write out a plan on which we as a people can act."

The suggestion referred to may, perhaps, properly be read. It was this: "We hope, however, that the time is not far distant when this people will be in that position necessary to get church property insured, hold their meeting-houses in a proper manner, that those persons making their wills, and wishing to do so, can appropriate a portion to the publishing department."

I propose only to read a few extracts. Time will not admit of my being lengthy. I call your attention to the closing paragraph of this first article, in which I make this suggestion. I will read it again: "If any object to our suggestions, will they please write out a plan on which we as a people can act." I merely made the suggestion that there should be an organization sufficient for the accomplishment of the things here suggested. Just how this should be done, and how far we should go, I have made no suggestions from first to last. I did expect that if any brother responded upon the subject, he would, if he objected to my suggestion, write out a plan on which we as a people could act. Bro. R. F. C. replied to my articles, but did not write out a plan as called for. I will not speak here of the influence of his articles. When I came home from Iowa, I wrote a reply which occupies two pages and one column of the *REVIEW*. In this I close up with quoting the same remarks that I have already read: "If any object to our suggestions will they please write out a plan on which we as a people can act." In a recent number of the *REVIEW* [No. 19], I call attention to the subject as I am speaking upon a letter received from Bro. Miles. In the close of this article I state my position. I considered it necessary to do this from the fact that my suggestions which were replied to by

Bro. Cottrell, had excited a great deal of prejudice, a great deal, I think, of very unreasonable prejudice. I have presented some of the necessities of something being done; but I have not undertaken to point out just *what* should be done. I close up my remarks in the REVIEW on this subject thus:

"Let it be fully understood that we have only suggested legal organization necessary to hold church property, and have recommended the simplest form possible. We have presented some of the necessities of the case. The question has not been just what should be done, but whether anything of the kind should be done. Here we stand. We can have nothing to say in regard to *what* shall be done until it be decided whether steps shall be taken so that the church shall hold their office of publication."

Having said all that I have said, and its being met in the manner in which it has been, I feel that this is the proper position for me to occupy on this subject. I have felt very much hurt at the different responses that have been made to my suggestions which have had a very discouraging influence upon my mind; and I hope to be excused from taking a very active part in the matter. I have tried to inform myself in regard to the real condition of the REVIEW, and have become satisfied that there is no person, or persons, legal owners of the REVIEW Office but myself. As the matter now stands, if the church think proper to so arrange that I can in a proper, legal manner make this property over to officers that they shall choose, I shall be very glad to do so. But if the church leave the property in my hands I shall manage it the best I can, and secure it in such a way as shall seem to be duty. I hold myself ready at any time to make this property all over into the hands of proper officers that you may choose; but if you will not receive it from my hands in this manner, it is my duty to God and my brethren to see that it is taken care of until you are ready to receive it. It is my desire and request that the plan which I suggested five years ago at Battle Creek be so carried out that no one connected with the Office shall have any personal interest there. This is an object that I have rejoiced in greatly; and I have hoped to see the matter carried out so that the church could hold its own property. But I will not detain you longer. I suppose the real question is, whether we shall so organize as to hold our Office of publication, and our meeting-houses.

**BRO. LOUGHBOROUGH.** Perhaps it may be proper for me to say a few words. I would say that for something like eighteen months in the past, more especially, I have seen the necessity of some steps being taken by the church that they may hold their property in a legal manner. After seeing Bro. White's remarks in the REVIEW, the first article that he has referred to here, I felt like expressing my mind on the subject. Perhaps I did it in somewhat of a bungling manner. At any rate, had I thought that so much prejudice would grow out of the subject as has, I should have been more guarded in my manner of treating it. After looking into the matter, I became satisfied that for us to talk about holding property was one thing, but to talk about holding it legally, quite another thing. Bro. Cottrell suggested in his article on the subject that we had brethren that we could trust, and could still hold our property through them. But I am satisfied that some legal steps should be taken in the matter. As far as meeting-houses are concerned, there are difficulties that have already occurred. Two meeting-houses were lost in Cincinnati, by the Adventists there, some years ago by being left in the hands of individuals. The church there thought they could trust their brethren. They were in a flourishing condition, and supposed of course there was no danger. But the first thing they knew, the meeting-house was turned into a vinegar establishment. Afterwards they lost another house in the same way; and it looked to me to talk about holding property in that way was to leave a door open that the enemy

might come in. I never had the idea that the organization that was necessary for us, would make us a part of Babylon, or bring us under the head of Babel-builders. I found great prejudice in the West which grew out of Bro. Cottrell's articles. They got the impression that we were going into all the organization that was entered into by any church, and when the idea was carried out, that we could enforce our sentiments, and be just like the organizations around us. It is not necessary for me to state here to-night, that I see the necessity and shall raise my voice on the side that Bro. White has been advocating, or at least as suggested in his articles, that some measures be taken in this matter.

**BRO. WHITE.** I have become satisfied recently, as I have already said, that I am the only legal owner of the publishing property, the only one that could sue or be sued in connection with it. But let it be understood just as I have always said, that the property that has been donated to the Office, brought together by the donations of the brethren and sisters, I have always regarded as the property of the church. I regard it in one sense, in that light now. I have no idea of taking the advantage of our situation in the least; but I have the power to dispose of all the property that has been placed in the Office, which no other individuals can show. Those that are opposed to anything like legal organization, must have a great deal of confidence in me. They want me to keep their property; but I do not ask them to have such confidence in me. I have never understood that the publishing committee could hold the property legally, but that all would depend on their integrity. But as I have taken the lead in bringing this property together, and the business has been done in my name, I am the only legal owner of it. And I am very anxious to make this property over into the hands of officers that you may appoint who shall hold and manage it legally.

**CHAIRMAN.** If your farms, brethren, were in such a situation, you would take some action would you not?

**BRO. BRACKET.** We ought to adopt some measures whereby we may transact business in a legal manner. We have property in the Office and that lies in Bro. White's hands. Suppose Bro. White should drop away this evening, all that property descends to his children, and no action could be taken to recover it till the smallest heir becomes of age. I think we may organize in such a manner that other churches will have no ground upon which to retort upon us.

**BRO. CORNELL.** I have realized what I have heard others express, that there seemed to be a necessity that something should be done in the shape of legal organization. If there could be an organization that would comply with the law of the land so that we could hold church property legally without compromising the truth of God, the necessity which exists would lead us to do it immediately. I feel deeply the necessity of something being done, and that speedily.

**BRO. ANDREWS.** I would like to make a few suggestions with reference to the matter before us. But I have felt to hesitate somewhat because my mind might differ from that of the brethren who have spoken. I would say that I have the utmost confidence in Bro. White's integrity in bringing the matter before the people. I agree with him that something should be done. I have reflected seriously upon this matter, and have pondered what would have to be done in order for the whole church to hold the REVIEW Office. I came to the conclusion that in order for us, as a body, to hold the property, it would be necessary for us to adopt an organization framing our separate churches into one great whole, something after the manner of the Methodist church. And then the question with me has been, whether we have in the New Testament, especially in the book of Acts, a model of anything of the kind. It appears to me that we have not. I would therefore make a suggestion: I do not know as it is a good one, but I will just make it, and occupy

but a moment in so doing. My idea has been that if we could choose certain brethren, as was done in the days of the apostles, so that it would not be a heavy burden resting upon any one individual, and have those brethren constitute an association, something as the Tract society holds its property, this would meet the case; that it would relieve Bro. White; and that, in this case, the property would not become individual property; for the association could perpetuate itself by choosing in members; and that such an association as this would not be a church incorporated by law, but an association to hold the property. It seems to me that if something of this kind could be acted upon it would save the necessity of framing ourselves into a great whole as already mentioned. I might state my objections to thus framing ourselves, but do not wish to throw confusion into the minds of the brethren. We should make, as nearly as possible, the apostolic church our model. I know the objection that will be brought against this plan at once. The difficulty is that there is no law in Michigan by which such an association could be formed. But the same difficulty would exist in the other case. Even in that case we must wait till a law of Michigan is passed bearing on the subject. So one is no more difficult than the other. I want, brethren, and this is all the object I have in speaking upon the subject, I want if possible that we should not depart from the apostolic churches. I am certainly in favor of legal organization by choosing such officers as we find in the New Testament; and it is not difficult to hold property in such cases. I think the plan I have suggested will meet the case, and hope it will not be regarded as a lack of confidence in those who have spoken.

**BRO. WHITE.** I would just remark that it has been decided to be unconstitutional for the legislature to pass an act in reference to our organization, or for our especial benefit; but it can pass an act under which all such organizations could be effected. It would be of no use for us to petition for an act for our especial benefit. But we could petition for an act under which all organizations of this kind could be formed.

**BRO. ANDREWS.** I understand it just as Bro. White has stated. The only difficulty with regard to the constitution is that it does not admit of a law's being passed with reference to one particular object; but a general law can be passed, and under that general law we might organize in the manner proposed by the brethren, or that I have suggested.

**BRO. WAGGONER.** At the commencement of our meeting, there was a letter handed in from Bro. Cottrell; and as his name has been called, I would suggest, as Bro. C. is intimately connected with this subject, that possibly that letter touches the subject. I would therefore like to have inquiry instituted to see whether it would not be proper to have the letter read while this subject is under consideration.

On motion it was voted that Bro. Cottrell's letter be laid before the conference. It was then read by the secretary, as follows:—

"To the brethren assembled in conference at Battle Creek, Michigan.

"Dear Brethren: Since it is not expedient for me to be present with you, it may be my duty to write a few words. Accept of my salutation and best wishes; and be assured that my most earnest desire and prayer to God is that you may have wisdom from above to guide you in the truly important business that has called you together. May the blessing of God be upon you, and may the will of the Lord be done in the measures that you shall adopt.

"I hope that measures will be taken to secure a title to the Office building and lot, and to repair and enlarge the building so that it will be comfortable and convenient. And in compliance with a request from Bro. White I will suggest the sort of organization for the purpose of holding the Office property that would meet my mind, and leave it with you to adopt or reject, as you may see best; and my only desire in regard to it

is, that the will of the Lord, *not* my will, may be done.

"I propose then that a committee be chosen to attend to the financial affairs of the Office, and to hold the property in trust for purposes specified. It is just as easy to ask the legislature to incorporate a business association, as it is to ask them to incorporate a church. And in doing so we shall make a proper distinction between the church and a legally incorporated business association. The object will thus be attained without the risk of being unlawfully connected with the State, and of leaning on any arm for protection but the arm of our beloved. I hope you will consider that there is a vast difference between enjoying the privileges that the State grants us as *citizens*, or as business associations of citizens merely, and claiming its protection as a *church*.

"In order to be legalized as a church, it is necessary, if I understand it, for individual churches already organized as nearly to New Testament order as we have attained, to *re-organize*. There is a marked distinction between church organization necessary to public worship and the ministration of the ordinances of the church, and that organization necessary to hold church property legally. Our Beloved Bro. White has recognized this distinction in *Good Samaritan* No. 4. One of these organizations is scriptural, and I do not say that the other is *anti-scriptural*, but in my judgment it is *unscriptural*, that is, it is not recognized in the Scriptures. I think we should fear an organization as a *church* which has no warrant from the Scriptures, while we hold the Bible and the Bible alone as the rule of our faith and practice. How did the early church become unlawfully wedded to earthly governments, but by little and almost imperceptible departures from the divine standard?

"Suppose that a church that is already organized according to the gospel, should re-organize for the purpose of holding property legally. Of course they would not give up their present organization for the other. Then they would have two distinct organizations. Which of these organizations is the church? I think all must answer, The former. Then can a person belong to the church and not belong to the property or business organization? If all have the liberty to do so, then the business organization is not the church, though its members all belong to the church, but is a separate association, and there is no necessity for one tenth part of the church to be members of it. But if the business organization is the church and none may be members of the church and remain disconnected with it, then I trust it will be seen that the church has *exchanged* her scriptural organization for one that is not scriptural, or, at least, has given a preference to the latter, making membership to depend on it.

"Now, as I understand it, membership in the church does not depend on our name's being attached to any articles of faith, covenant or church book, but upon Christian character, or the keeping of the commandments of God and the faith of Jesus. Should we not be slow to introduce any test outside of the Scriptures? Should we not fear lest we build upon a foundation of our own?

"Concerning meeting-houses, each church that builds one can doubtless find a way to hold it legally without entering into any unscriptural organization. It would not be just for the church at large to hold them all. They are justly the property of those that build them. To illustrate what I mean, suppose that a Methodist congregation having a house which they have built with their own means, should embrace the present truth. It would separate them from that church as a body; and the house that they built would no longer be theirs, but would be held by the great body called the Methodist Episcopal Church. This is not just. Therefore those that build such houses should choose their own way of holding them, preferring always to lose them totally than to sacrifice their scriptural organization as a church of Jesus Christ.

"Dear brethren, you have my judgment in brief. I have no anxiety for it to be received, unless it is in accordance with the will of God. Be assured that in all I have said, in this letter or in the *Review*, I have designed no personal attack upon any brother or brethren. If I have said anything that has operated against the cause that I love, I am sorry for it, and ask your forgiveness. It was an error of the head and not of the heart. I still give you my heart and my hand to press forward with you in this good cause of the Lord, endeavoring to keep the unity of the Spirit and the bond of peace.

"May God guide you in your deliberations; may his holy will be done by us here, and may we all be gathered into his everlasting kingdom.

"In much love. R. F. COTTRELL."

BRO. WHITE: I would briefly state that the position of Bro. Cottrell at the first, in his articles in the *REVIEW*, was that anything like legal organization was wrong. He went against anything of the kind. This was his first position which produced such a sensation among our brethren. He has abandoned that position, and here takes another. And although he has changed his position he has not acknowledged his first stand to be wrong. With this course I am grieved. Again, in regard to holding our meeting houses, he says that every church should hold its own. This certainly is the privilege of each church; I have never come to any other conclusion. But they should do it in a legal manner. At present this meeting house in which we are now convened, is the property of Bro. S. T. Belden, because he cannot legally deed to the church the land on which it stands. And if he should be taken away, the law would place this all to his heirs, and then it might be turned into a vinegar establishment or anything else, as well as the house referred to in Cincinnati.

BRO. BRACKET. I have never been so forcibly struck with the importance of this subject, as since I came into this house this evening. I cannot entertain the thought that we should leave so much burden upon Bro. White. Still we would not take anything away from him, only to relieve him of the burden of the Office property, and the risk of its falling into the hands of his heirs, in which case there would be no getting it out, unless the law would voluntarily give it up to us. So with this meeting house. If Bro. Belden should be taken away, the thing goes right into the hands of the Judge of Probate, and unless he sees fit to give it up to us, it is gone. Some measures should be taken to secure it.

BRO. WHITE. Allow me to speak a few moments. Bro. Bracket's remarks have opened the way for me to say a few words. He speaks of relieving me. It would be a great relief to me if the church would take this property. He then speaks of not taking anything away from me. I would like to speak my real feelings upon this point. I have felt for the last six months that I would like to become disconnected from the Office. There are no privileges there. The cares I have had have been such as to leave me no time for meditation, study, &c. My mind is occupied almost entirely in managing the financial matters of this cause, and I have become resolved to place myself in a different position: and the only reason, I would say, why I have not disconnected myself from the *REVIEW* Office the past summer, has been the loose and insecure position in which that property stands. I would leave it entirely, if it were not that I am the only legal owner of it. Some of the brethren know that the publishing part of this work was commenced by myself in the issue of a small paper, eleven years ago, when I could write letters in the course of a day to all my friends. We have had a hard struggle to push the matter forward. I will not dwell here; but I could not employ language, this evening, to express to you the suffering of body and of mind which we have had to endure in sustaining the publishing department in its very infancy. Many of you are acquainted with the outcry which the "Messenger party" raised.

When I came to Michigan I owed 2500 dollars which I had borrowed to put into our publications. My constitution was gone; I expected to go into the grave. I had the deed of my place made out in my wife's name, expecting that I should soon leave it to her. These were my feelings. But whether I lived or died, I resolved that I would prove to the church of Sabbath-keepers that my object had been to advance the cause of God. Hence when the *ADVENT REVIEW*, which had come up from obscurity with but few friends in the beginning, had just reached a point of time when there was sufficient subscribers to sustain it, it was given up to the church. So with the *YOUTH'S INSTRUCTOR*. And here were also our publications. To repeat the editions of these books afforded prospect of quite a profit. For this I took nothing. The *REVIEW* at the present time will fully sustain itself from its subscribers; and we have not made appeals because our books and papers will not sustain themselves. Then again, the amount of books I had on hand, I turned out at a discount of from 8 to 50 per cent. And in addition to this, instead of receiving six dollars a week as the committee decided I should have, I received four. These things I have done to convince the church that my object has been the good of the cause. And after doing this, giving up the *REVIEW*, and throwing off \$500 on my wages, I feel that it would be no particular advantage to me to remain at the *REVIEW* OFFICE for the small pay of six dollars a week. It is my ardent wish that the church may take a position to hold and manage its own property legally. I long to retire and be entirely free from its cares. At nearly the age of 40 I feel that with a good degree of courage I can enter the field to preach to my fellow-men.

BRO. WAGGONER. I would like a little information, before I should be willing to suggest or express myself on suggestions already made. I have not viewed the matter in the light in which Bro. White has last presented it; that is, that our action here was going to disconnect him from the Office. I had understood that it was the will of the Lord, that he should occupy a place there, and that to remedy any difficulties that already existed, or might arise, was not to place somebody else in the position that Bro. White occupies in regard to the oversight of the affairs of the Office. I would like to understand the matter if I have misunderstood it; for my mind is not clear upon it at this time.

BRO. WHITE. I do not wish to convey the idea that if the property passes out of my hands, I am necessarily dismissed. I did not know but some brother might get the idea that I wished to remain there; that I thought myself highly honored, or that the position was of some advantage in a pecuniary point of view, or that I had claims in the Office. I merely stated my feelings, and that if God in his providence opened the way for me, I would be glad to be free from the Office.

BRO. SPERRY. If we are not in a position to hold property by law, is it not necessary to first ascertain what is necessary in order to hold property according to law, and then we can readily ascertain whether it would violate any principle or not? In Vermont another brother and myself consulted one of the best lawyers in the State, and he said it was not necessary for us to appeal to the legislature; for he said that some were opposed to that. He said it was only necessary for us to come together and take some name, and then we could transact any business. This is the law of Vermont.

JOSEPH BATES, *Chairman*,  
URIAH SMITH, *Secretary*.  
(To be Continued)

MORALITIES are mere day laborers who dig out the roots and clear off the weeds, and get the ground ready for something else. Morals do but plough the soil. Piety is the fruitful stem, and love, the fair flower which springs from the soil.

A man will never lose anything by humility, nor gain anything worth keeping by pride.

## The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, OCT. 9, 1860.

### WHERE IS IT?

WHERE is the Bible proof for Sunday-keeping? This question is before the public, and has been for a long time. The Bible student, the teacher and preacher, have been, and still are, invited to furnish us with one text which contains a divine command for the observance of the first day of the week, instead of the seventh, as the Sabbath; but we are not pointed to the chapter nor verse where such testimony may be found.

Many who once honestly supposed themselves doing the will of God in keeping the first day as the Sabbath, are now altogether dissatisfied with the evidences offered and urged in support of this institution, and are taking a stand with the people of God in keeping all the commandments.

Sinners are being slain by the law, and learning by happy and blest experience that "the law of the Lord is perfect, converting the soul." Yea, they are ready to exclaim, "The law is holy, and the commandment holy, and just, and good." Rom. vii, 12.

Now if we are on unscriptural ground, and are leading souls into darkness and away from God, by teaching the perpetuity of the royal law, by instructing men to obey the fourth commandment of the decalogue, why does not some one point out the wrong, and show us the right, way?

But we ask, Are we not sustained in taking the Bible as the rule of our faith on this subject, by a host of the eminently pious and learned whose writings are before us, and in keeping the law of God as taught in the decalogue? Do not the creeds of the different churches most conclusively teach the perpetuity of the moral law? Hear their testimony.

The F. W. Baptist Treatise says, "THE SCRIPTURES OUR ONLY RULE OF FAITH AND PRACTICE. The Holy Scriptures are the writings of the Old and New Testaments. The apostle says [2 Tim. iii, 16, 17], 'All Scripture is given by inspiration of God; that the man of God may be perfect, thoroughly furnished unto all good works.' Consequently, the Scriptures have the highest authority over man, so far as they reveal the will of God concerning his duty, and should be known, believed and obeyed, without addition, deduction or alteration." Pages 9-12. This is strong language in favor of the word of God, their "ONLY RULE OF FAITH AND PRACTICE." But how much of it is used in defense of the first-day theory, may be seen from the following extract:

"The Sabbath. This is a seventh part of time [the Bible says the seventh day] which from the creation of the world, God has set apart for a day of sacred rest and holy service. It was included in the ten commandments written on tables of stone, and given to Moses on mount Sinai. Nature itself teaches the necessity of its observance. Its obligation is taught both in the New and Old Testaments, and is to continue with that of the other commandments till the end of time. As the law of the Sabbath was at first given to the whole world, it requires all men on this day [not a seventh part of time] to refrain from all servile labor, and devote themselves entirely to the service of the God that made them." Pages 76, 77.

The above is most a decisive testimony in favor of the unending obligation of the fourth commandment upon man. Had the F. W. B. here stated that "the seventh day is the Sabbath," instead of saying it is "a seventh part of time," we could have most cheerfully endorsed all thus far said on this subject.

But what proof do they bear to the world that God's holy rest-day has been changed, and that we are no longer bound to observe it? Read the following:

"From the creation of the world, the seventh day of the week was observed as the Sabbath. But, since the resurrection of Christ the first day of the week has been kept instead of the seventh. It is inferred from the following, that this change was made by Christ or his apostles. 1. The seventh day was observed in remembrance of the work of creation, but as the work of redemption is greater than that of creation, it appears more suitable that the day on which it was completed

by the resurrection of Christ should be observed in remembrance of this greater and more important event. 2. From the Scriptures, it is evident that the primitive Christians frequently assembled on the first day of the week for worship."

Not one text is even referred to by the Treatise in support of this institution, and yet it declares that the Scriptures should be "known, believed and obeyed, without addition, deduction or alteration." When my attention was first called to the subject of the Sabbath, nine years since, the feebleness of the above testimony for Sunday-keeping, made a deep impression upon my mind, and did much to urge me from the church to a stand with those who keep all God's commandments; for it seemed to me that to ask one "thus saith the Lord," for the position I occupied, was not too much, which I knew had not been given.

Again, if this denomination can change the definite article into the indefinite (as on this subject) without doing violence to the word of God, and mangling its sense and robbing it of its definiteness, then I know not how far their license extends. The language of inspiration is, "Ye shall not add unto the word I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. iv, 2.

Equally decisive and important is the testimony on this point, from the M. E. Discipline, "The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Can a commandment be read from the Holy Scriptures for Sunday observance? If not according to the above it is not "requisite or necessary to salvation."

Again, the same book states that "no Christian whatsoever is free from the obedience of the commandments which are called moral."

Catechism No. 1, of the same church, under "God's Law," asks:

"Q. What does God require of man?"

"A. Obedience to his revealed will."

"Q. What is the rule of our obedience?"

"A. The moral law."

"Q. Where is the moral law given?"

"A. In the ten commandments. Ex. xx."

Then follows the ten commandments without note or comment.

Add to the above an extract from the Baptismal Covenant, and the candidate is bound for life to keep these commandments. "Having been baptized in this faith, I will obediently keep God's holy will and commandments, and walk in the same all the days of my life, God being my helper."

We might multiply evidences from creeds and commentators in favor of God's law, I know not to how great an extent. But where shall be found one iota of proof for Sunday observance? It is not in the Bible. Where then is it? Echo answers, "WHERE?"

A. S. HUTCHINS.

### TENT MEETING IN MINN.

Our tent-meeting at this place [Deerfield] closed for the season on the 10th of September. When we commenced lectures here there was much prejudice existing in the minds of the people. Our congregations were not generally large. The first first-day of our meeting there were three different communions in the place.

Notwithstanding the infancy of the State, pride and popularity are as rampant here almost as in some of the older States. The people are held in an iron grasp, as it were, by the influence of preachers and creeds. Only a few have any relish for the plain truths of God's word. The people here confess, with few exceptions, that we have the truth on the subject of the Sabbath. And a few have made up their minds to obey God rather than men by keeping his commandments. May the Lord help them so to do.

On last first-day Eld. Hinks, of the Baptist denomination, spoke against us in the place, giving two discourses on the subject of the soul's immortality. We reviewed him in the tent. People acknowledged that he made a failure in his attempt to prove man's natural immortality.

On the day Bro. Ingraham left to attend the Battle Creek Conference Eld. Thomas, of the Congregationalist society, made an attempt to prove by philosophy and the Bible the deathlessness and consciousness of the soul distinct from the body. Being present I took notes and reviewed his discourse in the evening before a large congregation. At the close he asked for an explanation of Matt. xvii, 1-9. I accordingly gave him the best light I had.

Thus ends our meetings in this place for the present. I believe the way is now open for something to be done here in the future, perhaps next season, when the political excitement will have subsided. Our book sales here did not amount to a great deal, as money is very scarce. Many books and tracts we gave away, hoping they may be as bread cast upon the waters. The church in this place has been much strengthened as the result of this meeting. Some trials and difficulties which impeded the prosperity of the church have been amicably adjusted; and brotherly love and consecration is beginning to be the result.

Owing to the state of affairs which has existed for the last two or three years in this State, and the lack of laborers in this part of the vineyard, the churches here are not in as consecrated a state as we should be glad to see. Though we trust our labors in connection with the tent the past season will be the means of advancing the interests of the cause, by establishing a unity of feeling among the brethren, and of bringing every lover of this sanctifying truth into a closer walk with God, and thus they be enabled to do something for the salvation of souls by pushing forward the message with their prayers and exhortations as well as good works.

Brethren and sisters in Minnesota, let not the current year close without something being done which will tell in behalf of your rise with the message, which may God grant, is the prayer of an unworthy laborer in this blessed cause.

JNO. BOSTWICK.

Deerfield, Steele Co., Minn.

### FAREWELL MEETINGS.

Our last meetings with the friends of Bible truth at Lisbon, Marion, Fairview, Anamosa and Rome were very cheering. In all these places we found the people of God united, and manifesting an increasing interest in the rising message.

It had been reported by the no-law people that all the friends at Rome had gone back and given up the Sabbath. But when we came to the place we soon learned that but two had ceased to observe the Sabbath, and ever those still acknowledge it the true Sabbath; while on another hand several had embraced the truth, and the number was increasing.

Eld. J. J. J. (Disciple preacher) had been there since the tent-meeting and preached against the law and Sabbath, but he overshot the mark, and the result was in favor of that he was endeavoring to pull down. He said that nine of the ten commandments were re-enacted in the New Testament, and afterwards said there was but one moral commandment in the decalogue, viz., "Thou shalt not covet!" Some of his hearers were so astonished at his awful position, they could not believe he meant to be understood in that way, and so asked him about it before several witnesses, when he re-affirmed it in plain language, "Nine of those commandments are carnal!" And this is the no-law champion of Eastern Iowa who has been studying several months more or less, to overthrow the ten commandments. In discussion at Marion this same man admitted that the last six precepts relating to man's duty to his fellow-man, were moral, and quoted Webster to prove it.

Those who fight present truth are in confusion—smitten with madness. Every man's sword is turned against his brother; not only so, but as above, they are falling upon their own sword and expiring. In overthrowing the law, they undermine the gospel, yea, the whole Bible also, and in some cases they are going over to Universalism. But truth is mighty and will prevail.

After speaking at Marion, and taking our leave of the numerous and warm-hearted friends, I was very sick all night with fever, and the next day rode in a lumber wagon fourteen miles to Fairview, and spoke

in the evening, though too weak to stand up through the discourse.

Next day rode four miles to Anamosa and spoke in the evening in much weakness. At this place a team was in readiness to convey me to Rome, where I held five meetings, but was not able to fill the last appointment. By the best of care I could not gain sufficient nerve-power to give more than one discourse in twenty-four hours. I must now take time to rest and recruit, or fail entirely.

Bro. Snook is called for at Rome, and I hope he will visit them as soon as possible.

We take this opportunity to express our gratitude for all the kindness received during our sojourn in Iowa, and pray that the blessing of our heavenly Father may rest upon all his people. M. E. CORNELL.

#### "IS SUNDAY A SABBATH?"

[THE following article was sent to the *Crisis* for publication; but as it has not appeared in that paper, we give it, with the permission of the writer, a place in the REVIEW.—ED.]

The article in the last No. of the *Crisis*, headed as above, in which the writer argues the question affirmatively, and labors to prove from the Word the existence of a *first-day* or *Sunday* Sabbath, induces me to notice briefly his *proof texts*, and thus show, in my judgment, that the brother's conclusion is incorrect.

In the first place allow me to say that, though I am not by *practice* what is termed a *Sabbatarian*, yet from recent investigations I am strongly inclined to the *opinion* that the *seventh day is the only true Sabbath*. And as I am ever desirous to arrive at *truth* in all that pertains to Bible faith and doctrine, I take the present occasion to notice the question raised by the brother, hoping thereby to provoke further discussion of the subject through the *Crisis*.

The brother says, "If I mistake not, and my eyes and judgment do not lead me astray, I do find that *Sunday is really a Sabbath*," and claims "assuredly" that it is the Sabbath of "this dispensation" which we are to observe in contradistinction to the "*shadowy Sabbath* which reached to the *substance*—Christ, and then ceased its obligation." His first text is Matt. xxviii, 1, where he says we "will find *two Sabbath-days*, Saturday and the *first day of the week*; and that the *original* for both days is *Sabbaton*." He also refers us to Mark xvi, 1, 2, 9; Luke xxiv, 1; John xx, 1, 19; Acts xx, 7; 2 Cor. xvi, 2, in all of which texts may be found the phrase, "*The first day of the week*," and in summing up the case, says, "Wherever then we find this phraseology, '*The first day of the week*,' the original word is *Sabbaton*, which signifies Sabbath, or rest."

Now I am not a Greek scholar, but I find on referring to my Greek Concordance, that it is simply the word "*week*" that corresponds with the Greek *Sabbaton*, and not the whole phrase, "*The first day of the week*," so that *first day* no more answers to the original term, *Sabbaton*, than second day, third day, or any other day of the week; hence I think the texts quoted by the brother fail to prove a *first day Sabbath*.

There is one other text in the New Testament containing the word "*week*," translated from the same original word *Sabbaton*. It is Luke xviii, 12, being a part of the self-righteous Pharisee's prayer, when he says, "*I fast twice in the week*;" and surely the brother will not claim that the phrase, "*I fast twice in the week*," is synonymous with the phrase, "*The first day of the week*," and signifies Sabbath, or rest, though I think he may with as much propriety in the one case as the other.

From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *Sabbath*, or in the Hebrew *Shabat*, in the Syriac *Shabta*, and in the Greek *Sabbaton*, and hence the Jews in designating the days of the week, would say the *first day*, and *second day*, &c., of the Sabbath; i. e., of the week; hence the brother's mistake in making the original term, *Sabbaton* read too much when translated into English. There are other points in the brother's article that I would like to notice, were it not that my communication is already too lengthy. Will Bro. S. give us more proof?

J. M. A.

Somerset, N. Y., July 15, 1860.

#### THEY STAND.

How encouraging to hear that those we have labored to establish in the present truth are remaining firm. We know by the experience of the past ten years that the third angel's message has power to hold the honest when they are once really established in it. Trials and afflictions may come; the proud may scoff, and false shepherds call after them, but none of these things move them; they stand, because they have built upon the rock of truth. The law and the testimony have brought them out, and nothing short of that will turn them back; but the word of God is not yea and nay, therefore they will stand.

"Great is their peace who love thy law,  
How firm their souls abide!  
Nor can a bold temptation draw  
Their steady feet aside."

The following extract from a letter we have just received from Vinton, Iowa, shows how the truth is prized in that place:

"Since you left we have met twice each week to worship God. We have good meetings. Evenings there are about twenty-five, and on the Sabbath more than forty. If you could have known how timid and fearful we were, the first time we met, you would have pitied us. It was difficult to get the meeting commenced. I think we were the weakest company that ever met together, but before the meeting closed we felt that the Spirit of God was with us, and there was liberty. Since that time we all feel at home, every one is ready to take up the cross, and the time is all filled up. Such childlike simplicity of prayer and faith I never witnessed before. Surely God will bless, strengthen and build up such a people. I rejoice that I have taken a decided stand with this humble people. God has blessed me indeed. O, how I do love his holy law! The Sabbath is so holy—such a blessing attends the keeping of this day. I enjoy more of the presence of God every day. I rejoice in the knowledge that Christ will soon come, and I want to be ready. Will you remember us at Vinton?"

"Your sister in Christ. P. A. C."

The friends at Vinton may be assured that we have often made mention of them in our prayers, and we hope they may continue as they have begun, in humility and lowliness of mind, but abounding more and more in the work of the Lord.

M. E. CORNELL.

Battle Creek, Mich.

#### INCIDENTS.

##### A GRAND RALLY OF YOUNG CONVERTS.

WHILE speaking on the second message at Marion, Iowa, we asked, "Where are the 130 young converts of last winter or two years ago? Echo answers, *Where?*" Only about twelve or fifteen of them could be found as professors. The M. E. church leader, announced what he called a "grand rally" of young converts, to show that Cornell had slandered the church. The first effort was not satisfactory, and another was appointed. The leader urged the importance of all being punctual that there might be a general turn-out. The time came and the "grand rally" amounted to sixteen souls! and they not all professors. Their leader then indulged in a wail of disappointment not very unlike that of the false prophets of Baal when Elijah told them to cry louder, their God might be asleep. A credible witness says the few testimonies given at that "grand rally" appeared like dying groans—the last agonies of spiritual death.

No honest-hearted soul that has a ray of light can fail to see the fallen state of the churches. Indeed! many are mourning over their fall, and know not what it means, but when the light of prophecy shines upon them all is clear.

##### "HARD SPEECHES."

The hardest spirit manifested against us at Marion was by the Baptist Elder, who said, "None but a black-hearted fiend would teach that the Sabbath was instituted at creation."

The *Religious Encyclopedia* (article *Sabbath*) says, "The Sabbath was appointed at the creation of the world, and sanctified or set apart for holy purposes, 'for man,'

for all men, and therefore for Christians; since there was never any repeal of the original institution. Whoever, therefore, denies the obligation of the Sabbath on Christians, denies the obligation of the whole decalogue." Query. Are the authors of the *Encyclopedia* "black-hearted fiends", or has a little worldly wisdom made the Elder mad?

This Elder has a salary of six hundred dollars a year.

Eight of his members called for letters at one time. His craft was in danger, and this accounts for his rage.

##### PILATE AND HEROD MAKE FRIENDS.

It was wonderful to see how soon the clergy of Marion became united to oppose the truth, and yet how clearly they together proved us right. McConnell said, "If the ten commandments are binding, Mr. Cornell is right about the Sabbath." The remainder of the clergy said they were binding. Afterwards two or three others, seeing no other way to avoid the Sabbath, went over to McConnell's position. Like foxes in the desert, to avoid the traps (cross) they abandon one hole and crawl out at another. See Eze. xiii, 4, 5.

##### "PREACH FOR HIRE."

The Baptist Elder above referred to wanted a salary of seven hundred dollars a year (only himself and wife to support), but the church did not feel able to give it, and so offered him six hundred. He then proposed to them to *call it* seven hundred, and he would donate the one hundred dollars for the benefit of the church. But the church could not all agree to such hypocrisy, so the Elder was not permitted to advertise himself as a "seven hundred dollar man."

As a mechanic hires himself out to the highest bidder, so do these time-serving ministers.

##### AN OPPOSER CONVICTS HIMSELF.

A Presbyterian Elder preaching against the Sabbath at Rome referred to some things he had heard about us (which were false), made some assertions, quoted the fathers, &c., concluded by saying, "Woe is me for preaching this sermon. It is the first I ever preached that had not a particle of gospel in it, and it shall be the last," &c., but alas! he has since mastered his convictions, and now preaches against the truth without scruple.

##### AGAINST THEIR OWN CREED.

One article of the Baptist Association of Linn county, Iowa, requires its members to take the Scriptures of the Old and New Testaments as the perfect rule of faith and conduct. In Fairview members had been required to assent to the Old Testament as well as the New, in order to admission into the church. But when their Elder could not avoid the "gaps" in any other way, he boldly declared that the Old Testament was done away, and of no authority in the Christian dispensation.

Another article of the Association requires its members to "practice the commands of God, and keep the first day of the week as the Sabbath," thus unwittingly admitting the first-day observance something more than the commandment of God. In their case how appropriate will be the question, "Who hath required this at your hands?"

##### IS HE A UNIVERSALIST?

While at Vinton in discussion with Dr. Lucas, I asked him to affirm the consequent of his doctrine; namely, that the wicked will suffer endless conscious misery. He replied that he never believed or preached it. During the discussion he contended that the conscious part of man was an immortal entity, and hence it could not die. The Dr. of course must be a Universalist, until he embraces either our position, or endless misery.

M. E. CORNELL.

##### HEAVEN LOST.

No finite mind can conceive the full and fearful import of these words; but solemn as they may sound, millions will have to realize their awful reality. Could we be admitted through the gates of pearl and gaze on that city of pure gold; could we behold its foundations as they are, garnished with all manner of precious stones, with varied hues all glittering with the most

beautiful colors, and fasten our eyes on those shining spires and lofty turrets of the New Jerusalem; could we stand by the crystal river and listen to the sweet music of its sparkling waters as they murmur at our feet, and then view that fadeless tree blooming in all its beauty, filled with its luxuriant fruit; could we be permitted to behold and realize the full reward of the righteous—those beautiful mansions which the Saviour has gone to prepare—the starry crowns and spotless robes: then could we join the redeemed in their songs of praise and adoration to the Lamb as the sweet music echoes and re-echoes through those mansions of the blessed, and lastly be permitted to gaze on Him whose bright and excellent glory far exceeds the light of the sun, then could we realize what it is to lose heaven.

Should the eyes of any who are enemies to the truth fall on these lines, let me entreat you to consider your ways, and delay not to keep all the holy and just requirements of God. Are you willing for the short-lived treasures of this earth, groaning under the weight of cruel suffering, subject to disappointment and death, to lose all hopes of heaven? Are you willing to forfeit the favor of God, exchange eternal life for the pleasures of a world like this, and at last suffer the pangs of the second death? Are there any who once walked in the light of present truth, turned back and joined in the fashions and pleasures of earth? O, be entreated to turn while mercy still lingers. You have no time to lose. Soon it may be said of you as it was concerning Ephraim, "Let them alone, they are joined to their idols." Are you a son or a daughter, and are your parents, who were once rejoicing because you were walking in the path of obedience, now lamenting the course you have since taken? O grieve not their care-worn hearts! How can you bring sorrow to those who have watched over you from the earliest period of your infancy until now? Could you but witness their groans and tears as they pour forth fervent prayers to their heavenly Father in your behalf, surely your heart would be moved. Consider, too, you are injuring the cause of your blessed Redeemer. Look away to Calvary! Behold Him groaning, bleeding and dying for you! O, wondrous love! And are these the returns you make? Will you still continue to wander from him? Is this your kindness to your best friend? Look around you; all things here are soon to vanish away; the dividing line is soon to be drawn. Can you bear the thought of being separated from your parents and be consigned to the regions of despair and death, with no sweet hope of heaven? Are you a parent? Have you turned from the holy commandment once delivered unto you? Remember the Lord holds you accountable for the way you teach your children. You are to lead them in paths of righteousness. "Thy law," says David, "is righteousness." Most diligently are you commanded to teach them the way of God's commands. Hast thou a companion? How she mourns in secret places for you. O, hasten and heal those wounds. Instruct and comfort those children. By the way thou comest turn again, thou shalt thou walk securely, and the Most High shall be your rock, your fortress and deliverer.

A few words to those like myself, who have waded through the deep waters of affliction. Press forward! let hope inspire you on your way. The long dreary night is fast wearing away. Soon will dawn that bright morning that ushers in one eternal day. Dry up those tears! Behold thy Deliverer comes! What if we are of that number that have come up out of great tribulation? If we have washed our robes and made them white in the blood of the Lamb, all will be well at last; and while heaven is lost to the sinner, we can with all the ransomed millions exclaim, Heaven is gained, we are home at last! S. ELMER.

Ashfield, Mass., Sept. 30, 1860.

#### TRUTH SPREADING.

The following sensible remarks are extracted from Dr. J. K. Finley's "letter to a clergyman," published in the *Bible Examiner*. Dr. Finley was an Elder in the Presbyterian church at Niles, Mich. He says:

"In endeavoring to ascertain the true nature and constitution of man, it is most reasonable and proper for us to go to the account which God himself has given in the history of his creation; and we will find the

inspired record very plain and very explicit on the whole subject. In Gen. ii, 7, we read, '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.' Examine the expression carefully, 'he became,' not 'he received.' not 'was put into him;' but he became a living soul. Man was made of the dust,—the whole man, not a part of him—and when the breath of lives was put into his nostrils—the same breath that sustained the lives of all other animals, or in other words, when he was caused to breathe, henceforth he was a living soul. Previous to this he had been a lifeless soul. 'Here we see an organized creature, a lifeless soul, which by a specified process becomes a soul alive, and therefore begins to perform the functions peculiar to his rank in the universe.'

"How different is this, the inspired account, from the common notions on the subject of the human constitution. Not a word is said about any immortal, immaterial entity put into the man to complete the process; nothing hinted at except organization, formed from existing world elements. When God would remind Adam of what he was constituted, he says, without the remotest allusion to anything else, 'Dust thou art.' Our brethren who claim to be 'par excellence' the orthodox, say, that this is not him at all, it is only the shell that encases him—or as some say, the house in which he dwells temporarily—thus 'perverting the truth at the bidding of a dogma which has not been merely enshrined, but enthroned, in the temple of our divine religion.'

"Did it never strike you, my dear sir, as very singular, to say the least, that when God inspired Moses to give an account of the formation of man, he should have thought his mission completed, when he had told how the case was made in which the man was confined? If a mechanician had undertaken, by the direction of some mighty potentate of earth, to give an account of the construction of a watch, and had pronounced his work completed after describing the case, would it be esteemed satisfactory, do you suppose? And if not in this instance, Why should it in the other? And yet no other part of the Bible professes to give any further account of the matter.

"A soul then is no mystery, so far as its origin and composition is concerned. It can be seen and felt, and weighed; but it is an astonishing mystery, beyond our highest conceptions, how that out of the dust of the ground such a complex being could be formed; a being capable of such varied and sublime functions, such intense sufferings and enjoyments.

"But let us inquire more particularly, what is meant by man's being a soul? The word soul is, as you well know, the English translation of the Hebrew word *nephesh*, and this word comes from a verb *neame*, signifying to breathe. Man, then, is a soul, a *nephesh*, because he lives by breathing; the man became a living soul, or breathing creature—a creature to live by breathing vital air. Such being the case, we would reasonably expect that all creatures in the world, which live by breathing, would have the same designation, and such we find to be the fact.

In the following passages, and many others that might be specified, the same word occurs and is used to describe the various orders of inferior animals. Gen. i, 21. 'And God created great whales and every living creature' (*nephesh*). Verse 24. 'Let the earth bring forth the living creature' (*nephesh*). Gen. ix, 10. 'Every living creature (*nephesh*) that is with you.' Lev. xi, 46. 'Of every living creature (*nephesh*) that moveth in the waters.' And by referring to Gen. i, 30, you will find it designates 'every beast of the earth, and every fowl of the air, and everything that creepeth upon the earth, wherein there is *nephesh*;' our translation says, 'wherein there is life.' Every living creature, then, of birds, reptiles, fishes, and beasts, that lives by breathing, is a *nephesh*, a soul, as certainly as man is; and he is not more soul than they are. They are all souls because they have life maintained by inspiring the common electrified air, which is, therefore, called the *breath* or *spirit* of lives. 'Man's superiority to the other breathing tribes consists, not in his being a soul, but in the magnitude of his powers; in other words, in the loftier position he occupies in the scale of existence, as an intellectual, moral, and responsible agent.'

As it is impossible for me, in the limits of such a communication as this, to give all the proofs by which the non-immortality of the soul is established: I will only further suggest one, which to a scholar like yourself, or, in fact, to any man of ordinary good sense, who is honestly searching for the truth, must be irresistible. Indeed, it may be said in the language of a powerful writer on the subject, in England, 'It may be regarded as removing the question of the immortality of the soul entirely out of the arena of controversy.' It is this. The word *nephesh* is translated by the inspired writers of the New Testament into the Greek, by the word *psuche*. *Psuche*, then, is the equivalent of *nephesh*. Now, if you refer to 1 Cor. xv, 44, where Paul is treating of the resurrection, you will find he uses the adjective, *psuchikon*, literally *soulical*, to designate the *natural, corruptible* body, in contradistinction from the word *pneumatikon*, which designates the *spiritual and immortal* body which Christians will receive at the resurrection. You see, here, the Spirit of God takes the very word *psuche*, which orthodoxy says indicates the *immortal soul*, and from it constructs an adjective by which to teach that the soul is corrupt, and mortal, and perishable. Can any article be more conclusive?—*World's Crisis*.

#### BUY THE TRUTH AND SELL IT NOT. PROV. XXII, 23.

The worth of truth no tongue can tell,  
'Twill do to buy, but not to sell:  
A large estate that soul has got,  
Who buys the truth, and sells it not.

Truth, like a diamond, shines most fair,  
More rich than pearls and rubies are,  
More worth than gold and silver coin:  
O may it ever in us shine.

'Tis truth that binds, and truth makes free,  
And sets the soul at liberty  
From sin and Satan's heavy chain,  
And then within the heart doth reign.

They have a freedom then indeed,  
That doth all freedom else exceed;  
Freedom from guilt, freedom from woe,  
And never more shall bondage know.

O happy they who in their youth  
Are brought to know and love the truth;  
For none but those whom truth makes free,  
Can e'er enjoy true liberty.

Truth, like a girdle, let us wear,  
And always keep it clean and fair,  
And never let it once be told,  
That truth by us was ever sold.

#### YE ARE BOUGHT WITH A PRICE,

THEREFORE glorify God in your body and spirit which are God's. Who are bought with a price? Those who are still the servants of sin, are they the ones to whom this language is addressed? No, surely not; for those who have not given themselves to God a willing sacrifice, are the servants of sin, as it is written, "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Although the blood of Christ was shed for the sins of the whole world, still those who do not avail themselves of this great salvation, and have not given themselves a living sacrifice, have not placed themselves, all they have and are, upon the altar, and have not received the forgiveness of sin, and have not had their hearts cleansed by the precious, atoning blood of Jesus, these have not been bought with a price, these are not the Lord's, but are children of their father the Devil, and his works they will do. But ye who have given up all for God, and have had a godly sorrow for sin, and have felt the power of Jesus' blood to cleanse from all sin, and have tasted that the Lord is good, to you it is said, "Ye are bought with a price." Yes, a price indeed, even the life of the only and well beloved Son of the Almighty Jehovah, the Eternal God. And for this reason "ye should glorify God in your body and spirit which are God's." But what is it to glorify God? and how may we do it? Is it to do as your natural inclinations would lead you to do? We read that by nature we are children of wrath. Well then, if we by nature are children of wrath we cannot glorify God by doing what is natural for us to do. Our natural or carnal nature must die before we

can glorify God. We understand that to glorify God is to obey him in all things. We must speak and act in such a way as to reflect honor upon the name of God, and live in such a manner that we shall receive a visible answer to our prayers. This will glorify God. We should exercise a living faith in God which will cause us to act out our belief to the full. We should live so purely before all that even the infidel and haughty scorner will feel an irresistible awe in our presence, and be led to believe that there is a power resting upon us not of ourselves, but the mighty soul-subduing power of the great I AM.

Dear brethren and sisters, who among us will glorify God with all our energies of mind and body, awake to righteousness and sin not, that we may not receive the awful doom of those who are finally spewed out of the mouth of the Lord, but may enjoy the peace of God which passeth understanding here on this earth, and life everlasting on the new earth?

A. L. GUILFORD.

Monroe, Wis.

## LETTERS.

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

From Sister Farrar.

DEAR BRETHREN AND SISTERS: I am realizing in some measure that the life of the Christian is a warfare life. We have no time to idly fold our hands, and sink down under disappointments and worldly anxieties. No time to build air-castles, or cherish hopes of worldly profit or honor. It is enough for us to seek to know and do our Master's will. We have a sleepless foe, with whom we must never compromise, whose insidious advances we must be ever on the watch to repel. But O, blessed be God! we have also an ever-present Friend whom we can perfectly trust, and who will never suffer Satan to gain the victory over us. O, it is so sweet to feel that we are perfectly safe in the arms of Infinite Love! And O, what a privilege to "walk in the light as he is in the light," and having fellowship with one another, realize from day to day that the blood of Jesus cleanseth from all sin. Satan will tempt us in every possible way, but when we give up everything, and let God take care of us, we may rest assured that we shall be safely kept. He is a Friend that will never betray our trust. O then, let us submit ourselves perfectly to the will of God. Let us heed the Laodicean message ere it shall be said, "Let him that is filthy be filthy still." Let us do all in our power to speed on the loud cry of the third angel, and may our daily prayer be, O Lord, thy kingdom come, thy will be done on earth even as it is done in heaven.

R. C. FARRAR.

Kingslon, Green Lake, Wis.

From Bro. Field.

BRO. SMITH: I have often thought I would express my gratitude through the *Review* that I have had the blessed privilege of hearing the third angel's message; and of the goodness of God in leading my heart to obey its glorious truths. I know there are many others that are more capable of edifying the readers of the *Review*, but when I see a slackness of the brethren and sisters to bear witness to the truth, I feel anxious to do what I can in this way.

It has been about seven months since I with my wife embraced present truth, and we still rejoice in it. I have had some precious seasons with those that keep all the commandments of God and the faith of Jesus. I feel that I have overcome much, and am determined by the grace of God to overcome all, and at last stand with the remnant upon mount Zion.

Yours striving for victory.

V. W. FIELD.

Anamosa, Iowa.

From Sister Sevey.

DEAR BRETHREN AND SISTERS: I again try to write a few words to you, although a stranger to many. I feel the time is not far distant when we shall not be strangers, if we are only faithful a little longer. When I read the testimonies in the paper, I feel like exclaiming, Praise the Lord for what he is doing for us! I do prize the paper very highly. It is all the preacher I have. I feel to praise God for what he has done for poor unworthy me. He has helped me to overcome some, and he has promised to help me through if I on-

ly put my trust in him. And oh! where else can we go? I can truly say, Where; for it is in him we live and move and have our being. I am just recovering from a fit of sickness. The Lord has been very kind to me. Sister Steward's experience has been a great help to me. I think I am getting along some towards home. It seems the message is onward and upward. Such cheering news from east and west.

From your unworthy sister, E. A. SEVY.

From Bro. Mead.

DEAR BRO. WHITE: I would like to express my gratitude to the brethren and sisters who have kindly aided with their means in providing us a home, and also to those who have administered unto us the common necessities of life, and whose sympathies we have shared. Be assured, dear brethren and sisters, you have our warmest thanks for these many kindnesses, and may the Lord remember you for them all. I still feel the power of disease upon me, but am thankful that though our outward man perish, the inward man is renewed day by day.

I have felt an increasing anxiety to draw near to the Lord, to consecrate myself fully to him, and my efforts have not been in vain; for while I have put forth the effort, he has let his blessing rest upon me. I have felt his salvation, and have been made to rejoice in the Lord. O how good the Lord is! I do love him, and I mean to love him more.

I have also of late been particularly interested in the *Review*, especially in the articles upon the subject of holiness, and Bro. Smith's article on "Our Position." I believe those are true sentiments advanced there. Also D. Hildreth on "What Jesus is to me," and others which I might mention.

It is cheering to hear of the success of those out with the tents. The Lord has blessed and is blessing the labors of his servants. The third angel's message is onward. I believe the work is commencing to move on more rapidly than it has in the past. The many calls for laborers is an indication of this. The people are growing hungry for the truth. O that the Lord would raise up servants that will be an honor to his cause, and send them out into the wide harvest field.

T. B. MEAD.

Waukon, Iowa, Sept. 21, 1860.

From Bro. Seaman.

DEAR BROTHER: Although a stranger personally, yet I feel myself bound to you and to all that keep the commands of Jesus by stronger than earthly ties. It is but a few weeks since I knew of the existence of the little band of disciples. I had embraced your views on the immortality of the soul and the saint's inheritance, when through curiosity and a desire to ridicule, I read some Sabbath tracts and works on the prophecies, but the truth was so plain, the light so full and clear, that doubt and unbelief were impossible. Not only these particular points, but the whole Bible appears in a new light. I see a perfectly connected whole. I believe that I was converted years ago, and experienced the joys of religion, but I never before felt the perfect peace that I now feel in these truths. The ministry of the word has always been my object, and it is so still, but not as before. I look forward with pleasure, even with anxiety to the time when I shall preach the truth as it is in Jesus, and not the commandments of men.

H. S. SEAMAN.

Hudson University, Granville, Ohio.

From Bro. Goodrich.

DEAR BRO. WHITE: Having read the notice in the *Review* for a general conference, I felt as though I wanted to say that I was glad of it; and although I shall be unable to attend, yet I am happy in thinking that many will attend, and that you will have a good time. My prayer is with you, and for you, and I earnestly desire that the Spirit of God will be with you in all your deliberations, and that much good may done in the name of Jesus the beloved. It is no time for distraction. It never was, and especially now, it is not for every man to pull his own way, or try to rule in his own say. But it is time, yea high time for all who are looking for Jesus and love his appearing, and who believe that God is calling out a people, it is time for them to put away their Babylonish garments, to cleanse themselves from their iniquities, and in the

spirit of brotherly-kindness strive for the unity of the faith and the advancement of the cause of God. We have fallen upon perilous ground. Many hindrances are thrown in our way, and Satan is everywhere busy sowing the seeds of discord and confusion. These may be overcome by the church having the Spirit of God and its gifts and graces, and by walking together in love.

I look forward to the coming conference with a great deal of interest, and I hope that the hearts of all who meet will be greatly strengthened and encouraged in the present truth. As for myself I hardly know how to express myself. The way seems hedged up, and I have done but very little preaching since I came home. I have tried to live religion at home. . . . I will only ask for your prayers, and grace sufficient to my day, and may God deliver in his own way and time.

Your brother, ELIEZER GOODRICH.  
Edinboro, Pa.

From Bro. Abbey.

BRO. SMITH: The *Review* comes laden with precious fruit, which is soon devoured, and many times we are ready to say we would like another paper as soon as we have read one. We are satisfied that the publishing department has been faithful in sending out the *Review*, if those to whom it has been sent have not been faithful to them. When we read the cheering epistles from those scattered abroad, and find occasionally one with whom we have been acquainted, it seems almost like talking with them face to face; and when we read what the Lord is doing through his servants in the proclamation of the third angel's message and the truths connected with it, we have great reason to rejoice and praise the Lord that we have such an organ of communication. Through this organ we hear of the joys of God's people, also through this we hear of the afflictions of the same. And when we read of those who are carrying the last message of mercy to poor sinful men, and hear how they are afflicted and worn down with labor, we feel like crying unto the Lord for help, and also like praying to the Lord of the harvest to send forth laborers into the harvest. We feel like striving to arise and gird on the armor anew and trying to go forward. It is very certain that we have been lukewarm too long, and have therefore grieved the Saviour; and when he has knocked for admittance we have been unwilling to open our hearts and let him in. We have let such a large amount of rubbish accumulate around our hearts that there has not been much room for the Saviour there. We are also aware that the Saviour will not come into our hearts unless they are prepared to receive him. The Saviour will not come into our hearts merely because we ask him to come in, but we must feel our need of him, feel our poverty, and see our wretched and miserable condition without him, and then we shall begin to call in earnest for him to come in, and he will come in and sup with us and we with him.

I have looked with much anxiety to the time when the church shall fully awake and come up from the state of lukewarmness into which they have fallen. I believe fully that it will be such a time of rejoicing as the church has never witnessed. When the church has become so fully consecrated that the Lord can walk among them, and can manifest his saving power, and the church will give him the glory, then shall we see his goings forth prepared as the morning; then shall we see the people flocking to the standard of truth, and the church will labor as well as the messengers. May the time hasten on when the church shall fully arise, is the prayer of your brother.

A. ABBEY.  
Hubbardsville, N. Y.

## OBITUARY.

FELL asleep in Jesus in Johnson, Vt., sister Ruby Ferry, widow of the late Joseph Ferry, aged sixty-eight years.

Sister F. was for many years a member of the Baptist church, embraced the Advent doctrine at an early period of its history, and has, during the last seven years, kept the Sabbath. Her last hours were peaceful and happy. Remarks were made on the occasion to an attentive audience from 1 Cor. xv, 53-55.

ALBERT STONE.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, OCT. 9, 1860.

The Youth's Instructor.

THIS little paper is published monthly at the REVIEW AND HERALD Office for the benefit of our youth and children. It is conducted by Bro. G. W. Amadon, the superintendent of the Battle Creek Sabbath School. Bro. A. is ardently devoted to the interests of our children, and will not fail to make the paper highly religious and instructive.

He wants a wider circulation, and must have it. The price of the paper for 1861 will be reduced to 25 cts. Those who subscribe soon will have the remaining numbers for 1860 free.

He asks for a special effort on the part of the brethren, especially our preachers, that 1000 new subscribers be added to the list in season to get the first number for 1861 by New Year's.

Bro. Bates' twelve articles for the year will, alone, be worth twice the small subscription price. What an excellent Yew Year's gift will the January number be? And then the eleven numbers following along each month. So let the names and the quarters come right in, and let the little sheet go out in a thousand directions to bless the children. We hope to obtain 500 subscribers on our western tour. J. W.

### Spiritual Gifts, Vol. 2.

The following is the preface to the work:

"Having borne my testimony, and scattered several books containing my visions, in the Eastern, Middle, and Western States, and formed many happy acquaintances, I have felt it my duty to give to my friends and to the world a sketch of my Christian experience, visions, and labors in connection with the rise and progress of the third angel's message.

"In preparing the following pages, I have labored under great disadvantages, as I have had to depend in many instances, on memory, having kept no journal till within a few years. In several instances I have sent the manuscripts to friends who were present when the circumstances related occurred, for their examination before they were put in print. I have taken great care, and have spent much time, in endeavoring to state the simple facts as correctly as possible.

"I have, however, been much assisted in arriving at dates by the many letters which I wrote to Bro. S. Howland and family, of Topsham, Me. As they for the period of five years had the care of my Henry, I felt it my duty to write to them often, and give them my experience, my joys, trials, and victories. In many instances I have copied from these letters.

"As the cry of Mormonism is often raised, especially in the West, at the introduction of the Bible argument of the perpetuity of spiritual gifts, I have felt anxious that my brethren should know what my experience has been, and where it has been.

"When at Knoxville, Iowa, March, 1860, we learned that a man had been reporting that he knew me and my husband twenty years ago, when we were leaders among the Mormons at Nauvoo! At that time I was only twelve years old!

"The statements in this work, backed up by the testimonies of those who have been personally acquainted with my experience and labors for the past sixteen years, may help the minds of some. The tongue of slander will not harm unworthy me. It has been with the hope to benefit, in some degree, the cause of truth, that I have prepared this work. And may God add his blessing, that it may feed and cheer the little flock. E. G. W."

We can furnish this work at the Conferences in Iowa and Wisconsin. Bro. Loughborough will furnish it at the Conferences in New York and Ohio. J. W.

Bro. T. M. Steward writes from Lodi, Wis.: "Again I would express my gratitude to my heavenly Father for his care which has been over me thus far. Rich have been his blessings the past summer. I am glad Bro. Loughborough and I have been thrown together this summer. The Lord is still at work in Wisconsin. Praise his holy name! I feel greatly to rejoice in hope of the soon coming of Christ. I want my

work done and well done that I may be prepared for the kingdom. I hope this message will soon go in mighty power. Thank God, deliverance is coming to God's saints. We have just had a meeting in Lodi. Had a very good time."

### APPOINTMENTS.

We have decided to go West and Bro. Loughborough will go East. We will, providence permitting, be at the Conference at Mauston, Wis., Nov. 3d, Marquette the 10th and 11th, where Brn. Sanborn and Ingraham may appoint the 17th and 18th, Round Grove, Ills., the 24th and 25th. JAMES WHITE.

### Conference at Hillsdale, Mich.

Providence permitting I will meet the brethren in Conference at Hillsdale, Mich., Sabbath and First-day, Nov. 3d and 4th. We hope to see a general gathering of the brethren and sisters from the vicinity. Will Bro. Waggoner be at this Conference? On second-day, Nov. 5th, there will be an election of trustees who may hold the church property legally.

By request of the church,

J. N. LOUGHBOROUGH.

Providence permitting, there will be a Conference at Mauston, Juneau Co., Wis., commencing Nov. 2, at 7 o'clock P. M. We shall expect all the preaching brethren in the State, and as many more as will come. Will Bro. White attend? All who come on the cars will please come so as to get to Mauston at 8 A. M., sixth-day, for the next train will not get there until 8 in the evening. We will have teams at Mauston depot to take the people 3½ miles west to the neighborhood where the meeting will be held. Inquire for Lone Rock school-house, west of Mauston village. Let all come that can. Will Brn. Phelps and Welcome please attend? T. M. STEWARD.

The churches in Ohio are requested to meet in general conference at Gilboa, Ohio, Oct. 26.

We hope the churches will represent themselves by delegates, and that the brethren and sisters generally will consider themselves cordially invited and feel it a duty to attend. May the good Spirit of God be present. Elders White and Waggoner are invited to attend this conference.

In behalf of the church,

T. J. BULLER. I. N. VANGORDER.  
H. F. BAKER. H. A. CRAW.

### Notice to the Brethren in Iowa.

ELDER James White and myself will be with the church at Richmond, commencing Friday evening, Oct. 19, and continuing over Sabbath and first-day. At Marion, Linn Co., commencing Friday evening, Oct. 26, and continuing over Sabbath and first-day. May the Lord give us a good time, M. HULL.

Providence permitting, we will meet the brethren in Conference as follows: At Bro. Elias Sanford's, Ashland, Dodge Co., Minn., Oct. 20 and 21. Pleasant Grove, Olmstead Co., Oct. 23, 24, 25, commencing in the evening of the 23. St. Charles, Winona Co., Oct. 27 and 28, as Bro. Merry may appoint. In the neighborhood of Bro. Hovey's, where he may appoint, Oct. 29 and 30. J. BOSTWICK.

PROVIDENCE permitting, I will meet with the church at Lynxville, Crawford Co., Wis., the first Sabbath in November. We should be happy to see Bro. White at this meeting. JOHN BOSTWICK.

## Business Department.

### Business Notes.

B. E. Place: We put one dollar on your REVIEW, which pays to xviii, 1, and one dollar for M. P. Powers, which will pay to xix, 1. You can obtain Spiritual Gifts Vol. ii, of Bro. Loughborough at the Kirkville Conference. We cannot send back numbers of this volume.

M. F. Carpenter: Your two former letters were received, and applied on INSTRUCTOR, paying to Jan. next. Of your present remittance we put 50 cts. on REVIEW, and credit you for another volume of the INSTRUCTOR.

A. S. H.: The subject of your query is one on which we also would be glad for light.

O. Hoffer: We are not able to send you some of the books you order, and so send others in their place which we trust will prove satisfactory.

Wm. Peabody: We have not received the money you mention from Mr. Carpenter.

Geo. Smith: Your order for Sr. W.'s book being in a separate letter from the rest of your order, was the reason we overlooked them. Bro. Hunt took at conference the books of that kind wanted in your place. Your letter is marked as containing only \$5. If you are certain that you enclosed six, we will hold another dollar subject to your order.

### Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money receipt pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

M. R. Place 1,00,xvii,1. Mrs. M. F. Carpenter 0,50,xv,1. E. Cobb 1,00,xviii,1. I. H. Parker 1,25,xviii,1. J. Barrows 1,00,xviii,1. Mrs. S. Benson 1,00,xviii,1. E. Macomber (for a Baptist Elder) 1,00,xix,1. M. Edson (for C. Wibber) 0,50,xviii,1. E. B. Saunders 1,00,xvii,22. M. Adams 1,00,xviii,1. A. Carr 0,50,xvii,20. F. S. Bailey 1,00,xvii,20. B. E. Place (for M. P. Powers) 1,00,xix,1. F. Moorman 1,00,xviii,7. M. M. Hall 1,00,xvii,7. C. C. Adams 1,00,xviii,1. H. M. Smith 1,00,xv,7. D. A. C. Hungerford 2,84,xv,23. Geo. Graham 0,50,xvii,20. J. H. Rogers 1,00,xvii,20. Jno. Carter 1,50,xviii,1. L. D. Newton (for I. Straw) 1,00,xv,21. D. Brown 1,00,xvii,17. A. Adair 1,00,xvii,1. M. E. Darling 0,50,xv,1. James W. Cole 1,00,xvii,20. B. R. Walworth 2,00,xviii,1. J. Hendershotts 1,00,xvi,14. J. Chase 2,00,xviii,1. S. Bates 1,00,xvii,21. Elkanah Stone 100,xvi,20. A. Abbey 1,00,xvii,1. E. Day 1,00,xv,1. L. S. Gregory 1,00,xvii,1. J. M. Foster 2,00,xviii,1. B. E. Place 1,00,xviii,1.

FOR MISSIONARY PURPOSES. J. P. Rathbun \$2,00. Ch. in Colon (s. b.) \$8.

FOR MICH. TENT. F. Moorman \$8. Ch. in Watson (s. b.) \$9. Sr. Bracket \$2. W. Castle \$2.

FOR REVIEW TO POOR. B. R. Walworth \$2.

FOR EASTERN IOWA TENT. J. H. Darling \$0,50. R. W. Darling \$0,50. E. W. Darling \$0,50.

### Books Published at this Office.

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

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

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp neatly bound in Morocco or Muslin. Price 50 cents.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pp Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 15 cents

The Atonement---196 pp. Price 15 cents.

The Bible Class. This work contains 52 Lessons on the law of God and Faith of Jesus.---Price 15 cents.

A Book for Everybody---The Kingdom of God. Price 15c. The Prophecy of Daniel---the Four Kingdoms---the Sanctuary and 2300 days. Price 10 cents.

The History of the Sabbath, and first day of the week, showing the manner in which the Sabbath has been supplanted by the heathen festival of the sun. pp. 100, price 10c.

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 15c.

The Saints' Inheritance. Price 10 cents.

Modern Spiritualism; its Nature and Tendency---an able exposure of the heresy.---Price 15 cents

The Law of God. Testimony of both Testaments relative to the law of God---its knowledge from Creation, its nature and perpetuity---is presented. Price 10 cents.

Miscellany. Seven Tracts on the Sabbath, Second Advent &c. Price 10 cents.

Facts for the Times. Extracts from the writings of Eminent authors, ancient and modern. Price 10 cents.

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

Vindication of the True Sabbath, by J. W. Morton, late Missionary to Hayti. Price, 10 cents.

The Sinners' Fate. pp. 32, price 5c.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 5 cents.

Bible Student's Assistant. A collection of proof-texts on important subjects. 36 pp. Price 5 cents.

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Word for the Sabbath. Price 5 cents

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