

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."

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"I AM CHIEF"

CHARGE no other man with guilt!
I alone his blood have spilt;
Every crime against the Lamb,
Charge on me! Lo! here I am
Self-convicted,—self-confessed,
Chief, alone. Discharge the rest.

Olivet! 'twas I that slept;
Slept when watch-hour should be kept,
I alone: 'twas not the three:
Spare me, O Gethsemane!
Though thy sod with bloodlike sweat,
For my wicked sloth was wet.

Who 'gainst Peter bringeth blame?
Enter there another name;
He but thrice: I stood beside,
And a thousand times denied.
His sin washed in bitter tears;
Mine persisted in for years.

Sayest thou,—doubting what I am,—
Judas sold the Paschal Lamb?
Yes! for silver: but they bought
Jesus Christ of me for nought.
'Tis no Jew his life assails;
'Tis no Roman drives the nails!

These are sins, not spikes: and those,
Those are crimes, not thorns! His woes
Mine iniquities. That spear
In my heart was forged! And here
Pilate, Herod, both were born;
Cross, and spike, and spear, and thorn.

Shamed, I own them every one:
That black cloud that veils the sun,—
(Veils the Father, too, in wrath)—
From my soul its blackness hath.
Leaves my soul to light and bliss;
All have gone from mine to his.

Joy, peace, righteousness divine,
All have come from his to mine.
Him in my stead; me in his,
God accepts. The sonship is
Mine; and he,—oh! past belief,—
He, not I, appears the Chief.

[Independent.]

DEBATE IN RICHMOND IOWA.

WHEN at Richmond last October (21st), I preached a discourse on the little horn of Daniel vii, 25, for the benefit of Campbellites. While I was speaking Elder Bonham, their preacher, interrupted me by asking a question. When I had finished preaching I told him that if he was willing to try the strength of his system, we would debate the issues between us, each affirming the teachings of the church with which we respectively stood connected. But the Elder soon bolted from this agreement by refusing to affirm the teachings of his church on the subject of the kingdom. We entered into correspondence, and I did my best to bring him to terms on the kingdom question; but all in vain. *He would not affirm that the kingdom of God was*

set up on the day of Pentecost. He proposed to meet me on my "Review of Springer." I accepted of this, and told him to set the time, and say that he would affirm on the kingdom issue. And what do you think he did? He broke off the correspondence, and then reported that I had backed out!

Soon after, he made an appointment in Richmond to review my "Review of Springer." I heard of this and met him there March 22nd. He had lectured the evening before, read the correspondence, and reported that I would not meet him, that I had backed out, &c. I heard him on the evening of the 22nd, and announced a review the following evening. After I had exposed his false assertions, and slanderous charges in reference to my book, I urged him to meet me in debate. This he seemed willing to do, but would not accept of any kind of a fair proposition. So he determined to go on in review of my book. However, the people desiring a fair debate, a lawyer, Mr. James Baty, suggested the following proposition which I agreed to affirm, and Bonham's brethren agreed he should deny. Proposition: "The Bible teaches that the seventh day Sabbath should be kept by all men in all time." We met on Sunday at the appointed time, and the arrangement was made known to the Elder. He however persisted in his course, and seemed determined to go on with my book, the agreement of his friends to the contrary notwithstanding. He arose and made a speech of a half hour's length on my book, hoping thus to draw me off from the proposition agreed upon for debate. But I was not to be led off in this way. I arose and informed the people that I was ready to comply with their wishes and would proceed with my argument on the proposition that had been suggested, and that Elder Bonham might spend his time in reply, or in any other way that pleased him. Thus began the debate which continued two days, occupying six hours each day.

As the readers of the *Review* may be interested in seeing it, I will give a brief synopsis of the positions, pro and con.

1. I showed that the Sabbath was instituted on facts which yet exist. 1st. God rested or sabbatized on the seventh day. 2nd. He blessed and sanctified the day on which he sabbatized. I then drew the conclusion that as the facts and reason on which the Sabbath is based still exist, the institution thus based upon them must also exist. This argument was admitted.

2. We showed that the Sabbath is God's memorial, and as such endureth forever.

3. We showed that the Sabbath existed in our Saviour's time, was kept by him, was his day of worship, and hence if we would be his followers we must also keep it.

4. I showed from Matt. xxiv, 20; Acts xvii, 2; xviii, 4, that the Sabbath existed this side of the day of Pentecost in what Elder Bonham regards as the New Testament.

5. I showed from Luke xxiii, 56 that the disciples of Christ kept the Sabbath this side of the death of Christ which shows that he did not abolish it.

6. I showed from Mark ii, 27; Isa. lvi,

1-6, and lviii, 12, that all men, Jews and Gentiles should keep the Sabbath.

7. I then showed that the Sabbath was a perpetual institution, by proving the perpetuity of the law of ten commandments. To prove this, I first brought forward the example of Christ. John xv, 10; 1 Pet ii, 21, 22; 1 John ii, 6. 2nd. The teaching of Christ. Matt. v, 17, 20; xix, 16, 22; xxii, 34, 40; Rev. xxii, 14. 3rd. The teachings of the apostles. (1.) Paul, Rom. iii, 31. Do we make void *Karapýeo*, (abolish) the law? God forbid. This argument is invulnerable. Elder B. never mentioned a reply to it. (2.) Rom. vi, 1-6, 14-23; Rom. vii, 4, 7, 12, 21, 25; 1 Cor. vii, 18, 19; Eph vi, 1-3; Heb. viii; Acts vii, 37, 43; James ii, 8-11; Rev. xi, 19.

ELDER BONHAM'S ADMISSIONS.

1. That the Sabbath was instituted in Paradise before man fell.

2. That God made it by resting or sabbatizing.

3. That the Sabbath was God's sign or seal under the Old Testament.

4. That the Sabbath was a sign between God and the Israelites FOREVER.

5. That Christ and the four evangelists teach the Sabbath.

6. That the Sabbath existed in the time of the apostles.

QUESTIONS UNANSWERED BY ELDER BONHAM.

1. When did God *unsanctify* the Sabbath? To this question he paid no attention, though I often urged him to do so.

2. He said that the only authority for keeping the Sabbath was in the commandment. I showed that we should keep the Sabbath, "for (or because) God rested on the seventh day and sanctified it. I asked him to notice this no less than six times, but all in vain. He passed it by in silence.

3. He admitted that all the reasons that ever existed for keeping the Sabbath existed in our Saviour's time. I then called upon him to show that those reasons were abolished or destroyed, but he did not make the effort.

DILEMMAS OF ELDER BONHAM.

1. Elder Snook misrepresented A. Campbell. The moderators, however, decided that Elder Snook had represented A. Campbell fairly in the light of his teachings.

2. I quoted Mark ii, 27; Job xiv, and Isa. lvi, to prove that the word man without an adjective means *all men*, and hence the Gentiles should keep the Sabbath. To this Elder B. replied: I admit that the passages quoted refer to Gentile men as well as Jew men.

3. In his next speech he not only denied this admission, but denied that I quoted Isa. lvi. I appealed to the moderators and people and they here also testified against the Elder.

4. In his next speech he again admitted that the Gentiles under certain circumstances should keep the Sabbath.

5. The second day, when I was engaged proving the perpetuity of the law, he urged upon me the necessity of proving that the word *law* or *laws* when used in the *last will* includes the

fourth commandment. I told him I would, provided that he would inform us what he understood the *last will* to be. Ah! says he, you must find that out! In his second speech in the morning session, he talked for a short time, and asked how much time he had. Says, "I don't care how much (very gruffly). This debate will go no farther till Elder Snook proves that the word law in the *last will* includes the Sabbath. I arose and said, "I proposed to do this if he would only tell us what he means by the *last will*," but he very gravely informed us that we must find that out. Here the Elder went under clear out of sight. Well, says he, if I can't answer him with talk, I will by silence. I will put in my time anyhow. And there he stood, mute, while his time passed away.

The moderators then announced that Mr. Snook had proved that the law was binding up to a time that Mr. Bonham admitted, and that now Mr. B. must show that it was abolished. Here was trouble in the Elder's camp again. He had admitted too much for this; for he admitted that Christ did not abolish the law by his death, that it was binding up to the day of Pentecost. However, he made an effort to accomplish the end. 2 Cor. iii, was resorted to, but with the usual failure.

Thus ended the debate. We generally had a good and peaceable time. The Elder said some hard things of me, but I overlooked them, knowing that he was sorely pressed. I felt the hand of God upon me all the time. I felt as happy when speaking as if engaged in a revival of pure religion. Never did I see and realize more clearly the power and force of our blessed truths. The strongest opposers must quail beneath them.

Many of the people of Richmond who were our enemies are now our friends. As far as I could learn (and I heard many express themselves) victory was on the Lord's side, and the general opinion was that Bonham lost the question.

The next morning one of our brethren went into one of the stores and asked the crowd for the news. They responded, The only news of importance is Bonham's *surrender*. Every one treated me with respect. I think much good may be done at Richmond now. I would have complied with the universal request of the people by giving a course of lectures, but was prevented by the sore throat. May the Lord bless us in all our trials, lead us by his Spirit, and save us in his kingdom. B. F. SNOOK.

INCONSISTENCY OF THE OPPOSITION.

BRO. SMITH: The truth has met much opposition in Sutton, C. E., of late. Ministers of different denominations have united together to oppose the truth, and to discourage those who keep the Seventh-day Sabbath. Among those who have taken an active part in the work of opposing the truth, are Elders Fowler and Garvin—the former a Wesleyan, and the latter an Adventist. Last Sunday they spoke against our views of the law and Sabbath. Their remarks were reviewed by my brother and myself before a large congregation. The result was good. Many of those present acknowledged that we had got the truth on the Sabbath question. May the Lord help them to be consistent, and live up to what they acknowledge to be the truth.

While reviewing the positions of these two Elders we were reminded of the fact that "consistency is a rare jewel." One of the leading ideas of Eld. F. was, that "every precept of the decalogue is binding." He seemed to overlook the idea that if every precept of the decalogue is binding, we are in duty bound to keep the Seventh-day Sabbath, and that we cannot obey the fourth commandment by keeping Sunday. The fourth commandment enforces the observance of the day on which God rested, and which he blessed and sanctified at creation. If we substitute the first day for the seventh day, we must take the position that God rested on the first day and that he blessed and sanctified the first day

and thus contradict the fourth commandment which shows that the seventh day is God's rest-day or Sabbath, and that the seventh day is the day which God blessed and sanctified in the beginning. Without the particular day on which God rested, and which God blessed and sanctified, the fourth commandment cannot exist. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. xx, 10.

Eld. G. next read Matt. xxviii, 1; Mark xvi, 1; Luke xxiv, 1; John xx, 1; Acts xx, 7; 1 Cor. xvi, 1, 2; Rev. i, 10, and leaped at the following conclusion: "The first day is the only correct, holy, Bible Sabbath." This conclusion is adopted by many. But is it correct? Can it be logically drawn from the texts on which it is predicated? Let us see.

1. The first two texts read by Eld. F. show that the first day is the day after the Sabbath.

2. Luke xxiv, 1, and John xx, 1, merely mention the first day.

3. Acts xx, 7, informs us that on the first day of the week the disciples met to break bread. "There were many lights in the upper chamber where they were gathered together." Verse 8. Hence this was an evening meeting. Again, this meeting was held on the "first day of the week;" and according to the Bible manner of reckoning time, the day commenced with the evening, or at sunset. See Gen. i; Neh. xiii, 19; Mark i, 32. Therefore this meeting was held on what is now called Saturday night. Paul preached all night, and Sunday morning he started on foot on his long journey to Jerusalem.

4. 1 Cor. xvi, 1, 2, contains an injunction for each member of the Corinthian church to lay *by him* (Greek, *παρ εαυτω*, AT HOME),* that there might be no gatherings when Paul should come.

5. Rev. i, 10, speaks of the Lord's day, but it does not say that the first day is the Lord's day.

Thus we have failed to see that Eld. F.'s texts sustain him in his conclusion. They do not say a single word about the change of the Sabbath, neither do they say that the first day is a "Holy Sabbath." To the foregoing texts we might add the two remaining passages in which the first day is mentioned, viz., John xx, 19, and Mark xvi, 9-14; but these texts would not help Eld. F., for they show that the "disciples were assembled for fear of the Jews;" that "they sat at meat" when Christ appeared unto them (they had a common abode: compare Mark xvi, 14; John xx, 19, 26, with Acts i, 13); and that they did not believe Christ had risen from the dead.

Eld. G. took the position that the first covenant was the ten commandments exclusively, and read 2 Cor. iii, to prove that they were abolished. In our reply we proved that the word covenant was used in different acceptations in the Bible (see Gen. ix, 8-17; xvii, 1-8; Heb. viii, 9; Deut. iv, 12, 13; Ex. xxxi, 16; Isa. xxviii, 15, 18; Eze. xvii, 12, 13); that the ten commandments were God's covenant, and were commanded to a thousand generations (Deut. iv, 12, 13; 1 Chron. xvi, 15-17; Matt. v, 17); that the sinaitic covenant was an agreement between God and the children of Israel, comprising promises and conditions. See Ex. xix, 5-8. In this agreement or covenant God told the people that if they would obey his voice, and keep his covenant (the ten commandments), they would be a peculiar people, an holy nation; "and the people said, All that the Lord has spoken will we do." This covenant had a mediator or mediators (Gal. iii, 19; Ex. xx, 19, 21, 22); blood, "ordinances of divine service and a worldly sanctuary." Ex. xxiv, 5, 6, 8; Heb. ix, 1, 18, 19. It could not reward those who were under it; for its conditions, the ten commandments, were broken by all. Besides, the blood of bulls and goats could not take away sin. Hence the necessity of a "better covenant, established on better promises," embracing forgiveness.

But what about the law of God? Was it abolished? Eld. G. says that it was. But, says

* See Greenfield's Lexicon to the New Testament.

the Lord through Jeremiah: "This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will (abolish my law? No. But I will) put my law in their inward parts, and write it in their hearts." Jer. xxxi, 33. With this passage accords the testimony of Paul in 2 Cor. iii, 3: "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." The same law that was written by the finger of God in tables of stone, is now written by the Spirit of God in the heart.

In 2 Cor. iii, Paul contrasts the ministration of death with the ministration of the Spirit. The ministration of death or condemnation was so glorious "that the children of Israel could not behold the face of Moses who administered the law; but the ministration of the Spirit exceeds in glory. The justice of God appeared in the condemnation and death of those who transgressed the law; the mercy and justice of God shine forth gloriously in the ministration of the Spirit, which postpones the penalty of the law, and brings mercy, pardon, and life to the penitent. It was the glory of Moses' countenance which represented the glory of the ministration, or service of condemnation, that was to be done away. Verse 7. Again it was that which was covered with the veil—the glory which enshrouded the face of Moses in his ministration—that was abolished. Verse 13. Now was the law veiled? By no means. The law remains the same. Says Paul, "Do we make void the law through faith? God forbid; yea we establish the law." Rom. iii, 31. Again, Paul expostulates thus with the Jews, who had the form of the truth in the law: "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God." Rom. ii, 21-23. Query. How could the Jews dishonor God in breaking the law, if the law had been abolished?

Eld. G. "We will next notice what was said at the apostolic council in Jerusalem. Acts xv. Says Peter, 'Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear.' Verse 10. 'This was not the ceremonial law, but the law of ten commandments. It was a yoke and was faulty.'"

Answer. We are glad that Eld. G. speaks of "the law of ten commandments," and of "the ceremonial law," and virtually admits that there are two laws. We are here reminded of a discourse that Eld. G. gave in Sutton about two months ago, in which he took the position that there was but one law. He compared the law to a child, and said, "Those who say that there are two laws, divide the child in two." It is to be hoped that he will learn to be consistent, and rightly divide the word of truth on this important subject. But does Peter refer to the law of ten commandments? He does not. For those who troubled the disciples, said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Verse 1. They said it was needful for the disciples to be circumcised, and keep the law of Moses. Verse 5. Paul says, "Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." 1 Cor. vii, 19. Again, is it not strange that a perfect law (Ps. xix, 7), which was the delight of David (Ps. cxix, 77), and which Christ kept (Jno. xv, 10), should be a yoke?

Before Eld. G. got through, he brought in all the ten commandments (or their principles) but the fourth, and said that the fourth commandment was a yoke. So the yoke and the fault must have been in the Sabbath. But is there anything faulty—anything like a yoke—hard to be borne—in gratefully acknowledging the power, benevolence and goodness of the Creator, by rest-

ing from our works on the seventh day? But notwithstanding the efforts made to get rid of this "faulty yoke," Eld. G. worked hard before he closed to manufacture another Sabbath yoke. He tried to make it appear that men should keep Sunday.

Eld. G. "The law is dead. We have nothing to do with it. Proof. Rom. vii, 1-6. Verse 7 shows that Paul has reference to the law of ten commandments."

Answer. We admit that Paul speaks of the law of ten commandments; but we think that Eld. G's conclusion does not agree with that of Paul. Says Paul, "What shall we say then? (Then, implies a conclusion.) Is the law sin? ("O yes," says Eld. G., "It is dead." But let us have Paul's answer.) God forbid. Nay, I had not known sin but by the law. . . . Wherefore the law is holy, and the commandment holy, and just and good." Verses 7-12. In Paul's figure [verses 2, 3], it is necessary that the first husband should die, in order that the woman may be married to another man; so in the Bible conversion, which Paul is illustrating, it is necessary that the "old man" should be crucified with Christ [Rom. xi, 6], and slain by the law, that the sinner may be united to Christ. The sinner must first see the exceeding sinfulness of sin (the transgression of God's law) in the penalty that was inflicted on the Son of God, and become dead to the law by the body of Christ. Then he is delivered from the law, or is freed from the condemnation wherein he was held by the law. The penalty of the law is paid, the law is satisfied, and he who was once a sinner, can be married to Christ. The death of the first husband does not affect the law of marriage, neither does the death of the old man affect the law of God. Paul had to be slain by the law before he could be united to Christ [verses 9-11]; and when he had believed on Christ for the remission of his sins, he could say, "I delight in the law of God after the inward man" [verse 22]; for he realized that Christ died "that the righteousness of the law might be fulfilled in him." Rom. viii, 4.

Eld. G. "Christ was a lawgiver. He revised the law. We have a new decalogue. The first commandment is found in Matt. xxii, 37; the second, in 1 John v, 21; the third, in Matt. v, 34-37. The fourth commandment of the decalogue is omitted. In its stead we have, "Thou shalt love thy neighbor as thyself." Matt. xxii, 39. The last six are the same as in the old decalogue. Matt. xix, 18, 19; Rom. vii, 7.

Answer. 1. The law was perfect. Ps. xix, 7. Therefore there was no need of revising it. To alter a perfect law would be to make it imperfect. 2. Christ does not claim to be a lawgiver, nor a reviser of the law. He was a prophet or teacher. Deut. xviii, 15-18. He taught his Father's law [John vii, 16; Rev. xxii, 14; Matt. v; xix], and never intimated that his teachings would constitute a new law, and take the place of the law which existed from the beginning. 3. Eld. G's first and fourth commandments are the sum of all moral law. Says Christ, "On these two commandments hang ("depend"—French Trans.) all the law (the fourth commandment included) and the prophets." Matt. xxii, 40. Why don't G. leave the law where Christ left it? If Christ revised the law, how does it happen that he did not particularly mention the second and tenth commandments of G's decalogue. Where is G's authority for introducing the precept, "Thou shalt love thy neighbor as thyself," in the place of the fourth commandment? and where does he find the idea of a new decalogue? Did Christ leave the work of revising the law, and arranging a new law in the form of a decalogue, to the teachers of the nineteenth century?

Eld. G. "The fourth commandment is not binding. It is not in the new covenant. It never was binding on the Gentiles." (Let the reader compare this with Eld. F's leading idea.)

Answer. Of the law of which the fourth commandment is a part, Christ says, "Till heaven and earth pass, one jot or one tittle shall in no

wise pass from the law." Matt. v, 17. Heaven and earth have not passed; therefore the fourth commandment is binding; therefore the fourth commandment is in the new covenant. Read Matt. xii, 12; Luke xxiii, 56. We have already seen that the law of God was to be written in the heart under the new covenant; and the fourth commandment is a part of God's law. Paul delighted in the law of God, which G. calls "dead," "a yoke," &c. Rom. vii, 22. Therefore Paul delighted in the fourth commandment. See Acts xiii, 42, 44; xvii, 2; xviii, 3, 4, 11. Paul served the law of God [Rom. vii, 25]; and James says that he that offendeth in one point of the law is guilty. James ii, 10, 11. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Or "He shall be of no esteem in the reign of heaven"—Campbell.) "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 19. "Blessed are they that do his commandments, that they may have right to the tree of life; and may enter in through the gates into the city." Rev. xxii, 14.

D. T. BOURDEAU.

Distinguished Converts to Spiritualism.

THE celebrated Robert Bell, one of the astutest commentators, editors and literateurs of London, and one who has chiefly devoted his large capacities to the comparison of probabilities, the weighing of evidence, and the minute sitting of facts, has come out openly in the *Cornhill Magazine*, avowing himself a believer in Spiritualism, and stating the evidence on which his belief is founded. He states that he has witnessed the phenomena which he describes, not in one house, but in many houses; not in the dim, religious light, but in the morning—in the broad day, in a blaze of gas; not in a single room of any peculiar construction, but in every and all sorts of rooms; not in the society of gaping mystics, but in the company of skeptical, scientific, shrewd, worldly men; not in the houses of mediums, exhibitors, showmen, but of private gentlemen, and ladies, unbelievers and scoffers like himself. With this preface, we shall submit to the judgment of our readers Mr. Bell's description of one *seance* which he attended at the house of a medium—Mr. Hume, "the spiritualistic confident of the emperor Napoleon the third," also being present.

"On sitting down to the table," says the writer, "I found the table cover drawn over my lap. A twitch at my knees was several times repeated. A large hand came under the table cover, and with the fingers clustered to a point, was raised between me and the table, I felt it very sensibly—it was as palpable as any soft substance, velvet, or pulp; and at the touch it seemed as solid; but pressure reduced it to air. A hand-bell was snatched away—rung at several places—and returned into the hand of another person. A hand with long, white, delicate fingers, rose up slowly, and bending over a flower vanished with it. A hand, of which the lambent gleam was visible, slowly ascended, and placed a flower in a hand for which it was intended. An accordeon descended to the floor in silence. It was played without hands with unearthly sweetness and delicacy, execution and power—at the close drawing tears from every eye. Upon holding up the instrument myself, in one hand, in the open room, with the full light upon it, similar strains were emitted, the regular action of the accordeon going on without any visible agency. During the loud and vehement passages, it became so difficult to hold, in consequence of the extraordinary power with which it was held from below, that I was obliged to grasp it with both hands. I witnessed the same result on different occasions, when the instrument was held by others. Mr. Hume was seated next the window. He said in a quiet voice, 'My chair is moving; I am off the ground.' I saw his hands disappear from the table, his head vanish into the deep shadow beyond. His

voice was in the air above our heads. He ascended higher—described his position, which was sometimes perpendicular, sometimes horizontal. We saw his figure pass from one side of the window to the other—feet foremost—horizontally in the air. He spoke to us as he passed, hovered round the circle for several minutes, passing perpendicularly over our heads. I heard his voice behind me in the air—he gave me leave to touch his foot. I placed my hand gently upon it, when he uttered a cry of pain, passing over to the farthest corner of the room. He had reached the ceiling, on which he made a slight mark, descended, and resumed his place at the table—the accordeon we supposed to be on the ground, playing a strain of wild pathos in the air, from the most distant corner of the room."

This is a pretty tough story, as all must admit; but Mr. Bell vouches that all these things have been submitted to the test of his senses, and Mr. Thackeray vouches for Mr. Bell—apart from his intellectual reputation, which needs no endorsement—as a man "whose good faith and honorable character he can attest on the friendship of twenty-five years. But there is yet other and equally reputable evidence on the point. The phenomena witnessed by Robert Bell, were witnessed at the same time by Dr. Gully, the eminent physician of Malvern; by the eminent Dr. Collier, of London, and by other persons distinguished for the social positions they have attained by learning, genius, ability, and vigor of mind. William Howitt, the author, has seen and vouches marvels equally startling. Sir Edward Bulwer Lytton, a minister of state; Newton Crossland, one of our most successful lecturers and acutest annotators; Parker snow of the arctic expedition; Mr. and Mrs. S. C. Hall, celebrated in literature; Sir David Brewster, Dr. Bird, Lord Brougham, and others of equal note, are all believers in the spiritualistic theory. It is also known that Louis Napoleon is a firm and ardent student of these phenomena, and that he received many messages through Mr. Hume, purporting to emanate, and believed by him to emanate from the spirit of Napoleon the first. We have confined this detail entirely to the transcription of the narrative of physical phenomena, palpable to the bodily senses, to appearances frequently seen, often heard, sensibly felt. The whole matter is certainly one deserving attention, if nothing more.—*Cleveland Plaindealer*.

One Drop at a Time.

HAVE you ever watched an icicle as it formed? You noticed how it froze one drop at a time until it was a foot long or more. If the water was clean, the icicle remained clear and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming—one little thought, or feeling at a time, adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

Christ not Silent.

CHRIST is not silent upon earth. He that has an ear for his voice, hears it in a variety of ways in every place. Witnessing for himself and his cause, he speaks at one time in obvious judgments, which he inflicts upon his foes; and at another, in tangible blessings and answers to prayers with which he favors his friends. He speaks in the Sabbath rest of soul which those enjoy who trust in him, as well as by the want of peace, the distressing care and fear of death which are the lot of the ungodly. He speaks by the suprising confirmations which science in its progress, is often involuntarily obliged to afford his word, as well as by the manifold signs of the times, which manifest nothing but a literal fulfillment of his prophecies.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, APRIL 16, 1861.

NO CONDEMNATION.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. Rom. viii, 1. There are some passages of Scripture which are wonderful suggestive in their character. They serve as gateways leading us into vast fields of reflection and contemplation; or as keys to unlock the store house of wisdom and mercy as revealed in the plan and purposes of God. Such is the text before us. It brings with it a cluster of questions which cannot be passed by unnoticed. It bids us ask for a definition of this condemnation from which we are freed through Christ. It takes us back to a contemplation of that time when condemnation had never entered. It bids us look for the cause which first brought its dark shadow over the heart of man; and it bids us inquire how it is that being in Christ lifts us out of its horrible pit and miry clay. It embraces, in short, the main points involved in the atonement of Christ and the plan of salvation.

Condemnation! Sad word! Word which expresses the alienation of man from his Creator. Word that embraces in its fiery folds the whole progeny of man; for all have become guilty before God. Word that spans the whole way from the first slight departure from purity and right to the lowest depths of irretrievable ruin and death. And this has been the household word of a fallen race for nearly six thousand years. With this all have become familiar. This has rested like an incubus upon all hearts. It has followed its victims blighting their fairest flowers, and instilling its poison into their sweetest cups of pleasure. And can we have freedom from this ubiquitous specter? Can we be delivered from its relentless grasp? Yes; for there is now no condemnation to them which are in Christ Jesus.

Once man had no need of the release here promised by the Saviour; for he was already at peace with God, and knew not the bitterness of condemnation and guilt. Every command of God had been obeyed. Justice had no claims to urge against him. Rebellion had not disturbed his union with his Maker. All was joy, peace, harmony, satisfaction, and love. Well may the children of Adam as they find themselves in the bonds of condemnation, goaded by conscience and stung by remorse, look back with unutterable longings to the shining heights and peaceful bowers of that paradise from which, by transgression, our first parents fell. Well may they covet its golden glories and anxiously inquire if a re-instatement is possible, and by what means it can be accomplished. The text before us answers the question by setting us on the track that leads us through to paradise restored. As condemnation has resulted from the fall through the introduction of sin, the removal of this condemnation must of course, be the first step toward a restoration; and this removal is a glorious pledge of a full accomplishment of the work; for God would no more leave men in this state forever who are freed from condemnation and morally fitted for a higher sphere, than he would have suffered them to fall at first had no condemnation been incurred through a committal of sin. This glorious work is not therefore altogether a future good. We are not required, in regard to it, to walk altogether by faith; in some particulars we walk by sight, or, at least, by knowledge wrought out in our own hearts. A part of the work is accomplished for us in this state. The moral restoration takes place here and now. The condemnation is lifted, the guilt removed, and we are fitted for that physical transformation for which we look, not far in the future, when this vile body shall be fashioned like unto Christ's most glorious body, and still further when the earth shall be renewed as the everlasting habitation of the saints. And of this the work of the Spirit in our hearts here, in the removal of our condemnation and guilt, is the earnest and the pledge.

No condemnation! Blessed thought! not only as an earnest of our future blessedness, but as a means of our present joy. Paul introduces it after narrating the experience by which we get into Christ. The sixth and

seventh of Romans contain an account of the awakened sinner's struggle with sin and the steps by which he effects his escape. The eighth opens with a declaration of the glorious liberty into which we are then ushered. Christ has died, the just for the unjust. The Sinless has died for the sinner. The penalty is paid. The sinner has now but to put faith in the sacrifice, and show by certain outward steps his faith in the death and resurrection of Christ; show that he too has died, that he has been slain by the law, and that he flies for safety to the atoning blood of the Saviour; and then, O wonderful result! the sin and condemnation departs; the guilt is canceled; the righteousness of Christ is transferred to us; and we are accepted in the beloved. Hence exclaims the apostle, There is now no condemnation to them which are in Christ Jesus. The soul is placed in the same relation to God as though sin had never entered into the world. It is as free from condemnation as was Adam's when in the beautiful garden he walked and talked with God. So much of paradise is already restored. Then let the accuser of the brethren arise; let him thunder in our ears the claims of law; let him hold up the justice of God; let him endeavor to excite our fears, and throw over our soul the gloom of remorse and despair; our answer is, The claims of the law have been paid; the justice of God is satisfied; and there is now no condemnation to them which are in Christ Jesus.

This is the position which we believe it is the privilege of God's people to enjoy; and hence not only their privilege but their duty. They need not be always living in the seventh of Romans; they need not be continually struggling with a half-forsaken carnal nature, a half-crucified man of sin; but they may press on into the experience of the eighth chapter where is brought to view the liberty wherewith Christ proposes to make his people free; where they can have the abiding witness of the Spirit of adoption, and know that they are Christ's, and therefore heirs according to the promise.

THE RIGHT WORD IN THE RIGHT PLACE.

A BROTHER in Ohio writes to me as follows of Testimony No 6: "I fully believe it is a testimony for the church. There are many things I know are true; and what I do not know, I fully believe. That the church ought to be of one heart and one faith I never have doubted; and I have faith, abiding faith, that the church are coming to that point: and I hope and pray to be one of that church.

"You are aware how I have felt about organization, that I have been fearful of the result. I will now say that those fears are gone."

Of the last conference he says, "I was satisfied that Bro. White was to be pitied; that he needed the prayers of the church more than their frowns. To sum it up in a few words, reason has triumphed, and there is one at least in Ohio that loves and respects Bro. and sister White."

I thank the brother for this kindly expression, and I can assure him that there are more than one in Ohio who cherish the same feeling; and I am not without hope that reason will yet triumph over prejudice, and all will unite with him in this sentiment.

I would ask the brethren and sisters to remember the cause in Ohio in their prayers. The cause of the third angel's message there is in a critical position, and the few who are struggling for unity with the body need your sympathy and your prayers. J. H. W.

THE FACTS WILL OUT.

"Saying peace, peace, when there is no peace." Jer. vi, 14.

It seems that if the clergy of the present day were humble enough to acknowledge their mistake, they would cease to cry "Peace, peace" by preaching the world's conversion. In view of the signs of the times and undeniable facts, they appear stubborn. But their blindness is manifest when we hear them call those nations "Christian" who spend more for war preparations in times of peace, than for the support of the gospel! The testimony of scripture that "wicked men and seducers shall wax worse and worse," that "because iniquity shall abound the love of many shall wax

cold," that at Christ's coming "all the tribes of the earth shall mourn" is entirely disregarded by those who say that before the end wars and tumults will entirely cease.

The following statistics will show what the Christian (?) nations have been about. One of the American Tract-Society authors states that Christian nations spend every day for war \$2,000,000, about 300 times as much as is given by them for the spread of the gospel; that the United States have spent \$500,000,000 in preparing for war in times of peace. The following is from the *Advocate of Peace*.

"COST OF WARS. Look at the actual cost of some wars. From 1688 to 1815, a period of one hundred and twenty-seven years, England spent sixty-five years in war, three more than in peace. The war of 1588 increased expenditures, in nine years, \$180,000,000. The war of the Spanish succession cost, in eleven years, more than \$300,000,000; the Spanish war of 1739, in nine years, cost \$270,000,000; the seven years' war of 1756, \$560,000,000; the American war of 1775, \$680,000,000, in eight years; the French Revolution war of nine years from 1793, \$2,320,000,000. During the war against Bonaparte from 1803 to 1815, England raised by taxes \$3,855,000,000; and by loans \$1,940,000,000; in all \$5,795,000,000, or an average of \$1,322,082 every day! For 20 years from 1797, she spent for war purposes alone more than one million dollars every day! During ninety days, before and after the battle of Waterloo, she is supposed to have spent an average of about five million a day. During seven wars, lasting in all sixty-five years, she borrowed \$4,170,000,000, and raised by taxes \$5,949,000,000; 10,119,000,000 in all. The wars of all Europe from 1793 to 1815, twenty-one years, cost some \$15,000,000,000, and probably wasted full twice as much more in other ways, thus making a grand total of more than forty thousand millions of dollars!"

A late writer in the *N. Y. Independent* says: "Revivals and reign of peace! Yes, while I am writing I hear sounds of another revival, of the character of which there is no mistake. The sounds are the crack of rifles, the revival that of the military spirit in England."

Public prints of late show that England is not alone in the revival of the war spirit. Every nation upon the face of the earth is partaking of the same spirit. "Prepare war, wake up the mighty men," is the order of the day. Ever since the fall of man, the world has acted upon the principle of "having peace if they had to fight for it," but no permanent peace is established.

The Duke of Wellington says, "Men of nice scruples about religion have no business in the army or navy."

A British officer says of the battle of Inkerman: "I saw them hanging on each other like gnashing bulldogs, and rolling over and over again, stabbing, tearing, cutting and wrangling like men who had lost every characteristic of humanity, and acquired more than tiger ferocity."

A soldier at one of the battles of the Crimea says: "I never certainly felt less fear in my life than I did at that time; and I hope God will forgive me, for I felt more like a devil than a man!"

A soldier wrote his mother, "I don't want to see any more crying letters come to the Crimea from you. Those that I have received I have put into my rifle, after loading it, and have fired them at the Russians."

The sentiment of a popular minister, that "Sharpe's rifles are the best peace-makers" shows how they would introduce their millennium. So now when we read in the sermon on the mount, "Blessed are the peace makers," we must understand it, "Blessed be Sharpe's rifles!" Truly they have put darkness for light, and turned things upside down, but let us not sleep as do others. M. E. CORNELL.

REPORT FROM BRO. BATES.

DEAR BRO. SMITH: March 21st, we met with the church in Orange the second time. One more embraced the truth during the few weeks that we were absent. We spent the Sabbath and held several meetings in their school-house. Hopes were entertained that three others would receive the truth. On first day three more were baptized into the Saviour's death to walk in newness of life.

They cordially invite Bro. and sister White to hold a conference in the Orange school-house this summer. Portland, Ionia, and North Plains churches are within a circuit of six, eight, and ten miles, and could be accommodated. If Bro. White makes such an appointment, and wishes to stop at Muer or Lyons R. R. station, Bro. Franklin Howe will endeavor to be there with a team to take them to his home, six miles distant.

March 28th, came to Greenville; the church here had been in a tried state respecting erroneous teaching recently introduced. But we trust it is now withdrawn, and buried with the rubbish of Popery. We preached several times in the place of worship which the church have prepared in the village to hold their meetings. Some unsubdued ones seemed interested to hear, while the church was encouraged and strengthened in the Lord.

On first day nine were buried with Christ in baptism, after which the church convened to wash one another's feet and receive the emblems of our dear Lord's broken body and spilt blood. How precious such seasons are to all those who are waiting for the glorious appearing of this very same Jesus.

The church also unanimously resolved to adopt the systematic benevolence plan as set forth in the Good Samaritan No. 5. Also by special request of the church two of the brethren were unanimously chosen and set apart as deacons of the church.

The churches in Ionia and Orleans are also struggling to be overcomers by keeping the commandments of God and faith of Jesus. They also, and at North Plains and Orange are carrying out the systematic benevolence plan.

On our way home we were detained in Wayland on account of impassable roads. The people readily opened their school-house to hear our position for the first time. We gave them a number of our books, and left them talking about the Lord's coming.

In our circuitous route home, we had the pleasure of one prayer-meeting with our brethren in Pine Creek. They with the churches at Watson, Allegan and Monterey, are still in the patient waiting time, expecting to be numbered among the victorious ones.

JOSEPH BATES.

Monterey, April 8, 1861.

P. S. I had arrived within a few miles of home before I saw Bro. Cornell's article inviting me to meet with the church at Chesaning, Mich. If the Lord will, I will endeavor to meet with them about the first of May.

J. B.

NOTES ON MEN AND THINGS.

THE PAST AND PRESENT. In looking over the writings of many of the illustrious dead, "whose praise is in all the churches," such as Calvin, Luther, Wesley, Clarke, Scott, Edwards, and many others, it is pleasant to observe how thoroughly satisfied they were with regard to the perpetuity of the law of God, and with what earnestness they speak of the necessity of obedience to its holy requirements. They had the same opinion with regard to the teachings of the Old Testament generally, knowing that "all scripture given by inspiration of God is profitable for doctrine," &c., and that "holy men of old, spake as they were moved by the Holy Ghost," and that the church of God was built upon the foundation of the prophets, as well as the apostles, Jesus Christ himself being the chief corner stone. "But "the mystery of iniquity" has been, and yet is, at work; and in fulfillment of prophecy, opposition to the law, and consequently to the government of God is increasing, "evil men and seducers are waxing worse and worse," and the blind, blinded by the god of this world are leading tens of thousands down to irretrievable ruin. Some there are of whom we ought to expect better things, possessing the power of swaying the minds of thousands, and who could if that power was rightly directed, be a blessing instead of a curse to mankind. One of this class of teachers, in a sermon recently delivered at Brooklyn, N. Y., says: "The Old Testament requirements served their purpose during a social and physical development of mankind, and are rendered no longer necessary now in the moral instruction of the race." Did the apostle Paul mean to convey such an idea in Rom. xv, 4, when he said, "For

whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope?" But it may be thought by some that the social and physical development of mankind has progressed so far towards a state of perfection, that Paul and his companions in tribulation ought to be ranked among the moral and intellectual nobodies of our race, when compared with some of the religious teachers of this day.

BIRDS OF A FEATHER, &c. To look in, at, and beyond, Ezekiel's "hole in the wall" does not afford a prospect pleasant to dwell upon by a pious mind. Our object in taking notes of this kind, is to induce others to believe that we may not be out of the way in believing that the religious organizations of the present day, with their diverse creeds, constitute the Apocalyptic Babylon. And if it is so, it will be safe for the people of God to heed the warning, "Come out of her my people," and unite with those who, through grace, are rejoicing in the light of present truth. In love to souls, now perishing for the lack of knowledge, we say to you, Search the Scriptures, and if you cannot find sentiments there which accord with those taught by your religious file leaders, "touch not, taste not, handle not," it is death to do so. (Rev.?) H. I. Van Dyke lately delivered a very strong pro-slavery sermon at Brooklyn, N. Y., which rendered him highly popular at the south. He went to Charleston (S. C.) and delivered a speech at a meeting of a Bible Society there, and said, "On entering I saw the State flag, and imagined myself in some foreign country, but on landing found myself at home." Yes, at home among traitors and thieves, and like many others who are drunken with Babylonish wine at the present day, he is pretending to lead his followers to the city of God, within whose walls there will be nothing found which is unholy or unclean.

SATAN IS YET BUSY. And it seems that he is determined not to leave any expedient untried to win over unstable souls. And now, those who speak out a vision of their own hearts, have scores of followers, where those who "speak out of the mouth of the Lord," get one. A book entitled, "Lectures on the Apocalypse," is said to be attracting considerable attention in England. Its author, Rev. T. D. Maurice, maintains that the prophecies of John refer to the fall of Jerusalem, and the closing up of the Jewish dispensation. Unfortunately for the book and its author, the fall of Jerusalem happened twenty-six years before the banishment of John to Patmos.

SUBLIME NONSENSE. A writer in the *N. Y. Observer* of March 7th, says that the earth is gradually nearing the sun, "its track being spiral and will be curving inward, until with a velocity exceeding that of a cannon ball hundreds of times, it will dash itself into the body of the sun!" In that case there would be a "wreck of matter and a crush of worlds," which the writer may persuade some will take place. When we read the above we could but exclaim, "Thank the Lord for the light of present truth; for it is a perfect shield against the folly of this world and the wiles of Satan. No theory can be published, however absurd (if it only has the sanction of great names), relative to the destiny of the earth, or the teachings of the prophets, or even of our Saviour, but what will find adherents. Satan knows it, and at this time seems to be influencing the minds of many to get up as many cases of excitement in the public mind as possible, in order to draw people away from a contemplation of the truth.

WM. S. FOOTE.

REPORT FROM BRO. HULL.

BRO. SMITH: From Osceola I went to Afton. I found things in a bad state there. Some of the brethren had moved away, some had died a spiritual death, some were almost dead, yet supposed they were alive; while a few remained as lights to those around them.

Prejudice reigns at Afton more than at any other place I know of, yet my congregations were large. The court-house was filled, and prejudice partly gave way before the truth. The interest was better than ever before in Afton. Some others resolved to keep the commandments, one of whom was baptized. A large majority of the people about this place are convinced of the truthfulness of our position on the law and Sabbath.

Next I went to Decatur City. Here the brethren are trying to overcome. They are doing what they can to send the tent into new fields this summer. They have adopted the plan of systematic benevolence, and are living up to it. Here the interest to hear was not great; but the brethren were strengthened, and three others started in the way to the kingdom. I think a great work can be done in Iowa this summer. The interest never was greater than it is at present. We all want to see Bro. Waggoner come into Southern Iowa. May the Lord guide his people.

M. HULL.

THE FRUIT BLIGHT.

"And the fruits that thy soul lusted after are departed from thee." Rev. xviii, 14.

"And the apple tree, even all the trees of the field are withered." Joel i, 13.

Those engaged in fruit culture, well know that fruit trees have not done well for a number of years. There is a blight upon all kinds of fruit trees. The pear blight is peculiarly destructive; often whole orchards are destroyed from this cause. In one instance that I know of, a gentleman showed me (two years ago) a single twig. "That," said he, "is all that remains of forty dollars' worth of young pear trees lately set out." As to apple trees, I can testify that they are dying. The wood is unsound.

I have practiced grafting for some nine years, and it is now very uncertain whether grafts will grow in old orchards or young orchards, whereas eight or nine years since, I did not lose generally more than from three to ten per cent. The *Dollar Weekly Times* in its agricultural column not a great while since, said:—

"Of the necessity of planting new apple trees there can be no question with any one who looks abroad all over the North Eastern states. The old orchards are rapidly wasting; not because the natural period of old-age decay has come, but from a prevailing and unaccountable cause of death. The leaves in summer lose their lively green color, new wood is not formed, and the old wood dries up and dies, sometimes whole limbs, and sometimes only the outer twigs; and the fruit grows gnarly and almost worthless, and at length the tree is only a cumberer of the ground.

"It is of no use to contend against the fact that there is a general blight upon apple trees. Remember that the day of old orchards is gone by."

The potato blight is perhaps as striking and remarkable an event as any on record of the kind. Something like twelve or fifteen years ago the potato crop was nearly destroyed by an unaccountable disease which infected not only whole fields, but seemed at once to fall upon the potato crop all over the earth (I think) not upon a state or county, but at once, the poor man's food was nearly annihilated. Distress and famine followed. Ireland buried her thousands of starved wretches, whose sufferings were extreme; and the wail of her agony was heard across the ocean (and cargoes of food were transported to her shores, which gifts were speculated upon by hard-hearted men there, and much was kept on hand until it spoiled in the ware-houses); other parts of Europe were distressed on the same account; in this country the loss was severe, although the abundance of other crops prevented famine.

Since that time the potato crop has been a very uncertain crop, so much so that many farmers are obliged to buy their seed in the spring. The disease remains, and is seen in many fields, perhaps most fields bear some marks of it, more or less.

The potato blight was general, we heard of it from every quarter of the globe; scientific men have endeavored in vain to find its cause or remedy.

Consider such facts as these, at such a time as this, and as you meditate upon them, answer the query, if they are not the forerunners of the fulfillment of such prophecies as Rev. xviii, 14, and Joel i, 8-20.

J. CLARKE.

THE IMMORTALITY OF THE SOUL,

R. I AFFIRM that the soul can and does exist after the body is dead.

Reply. Even if this could be proved it would not begin to prove it immortal. The word soul occurs over eight hundred times in the Bible, but is called immor-

tal *not once*. The soul of man can die. Ps. lxxviii, 50; Eze. xviii, 4. That which is immortal cannot die; hence the soul cannot be immortal.

R. Spiritualism was born in hell and cradled in the lap of devils. I am no Spiritualist.

Reply. Immediately after the above he called us Naturalists, because we deny the immortality of the soul. The opposite of Naturalist would of course be Spiritualist. This is very significant when it is considered that the car of Spiritualism has always run upon the immortal-soul track. But the Elder's Spiritualism was clearly manifested when he quoted Rev. xxii, 8, 9, and argued that one of the old prophets was communicating to John on Patmos. If the soul or spirit of a dead prophet could communicate through the apostle John 1800 years ago, why not spirits of the dead communicate to us through mediums now? There is not one step between the Elder's position and Spiritualism.

R. The rich man and Lazarus, either as a history or parable, proves the soul does exist after death.

Reply. The words soul, or spirit, do not occur in the whole description. It is generally admitted a parable. Dr. Clarke says, "No metaphor is ever to be produced in proof of a doctrine." But if the rich man in torment represents the conscious souls of all the wicked between death and the resurrection, then God torments the wicked thousands of years before they are judged. But this is contrary to the scripture which teaches that God "reserves the unjust unto the day of judgment to be punished" 2 Pet. ii, 9. Also in 2 Pet. iii, 7, the "day of judgment and perdition of ungodly men" are made synonymous. What is the use of a judgment for the rich man after he has been tormented 1800 years? That which proves too much proves nothing in the question.

R. Holds up Spiritual Gifts, Vol. 1, to ridicule it, and then remarks, There are no direct spiritual communications at the present day except from Satan. It is fanaticism.

Reply. Not only is the Bible against this position, but the experience of the most pious from the days of the apostles to the present, proves it false. Were Luther, Wesley, Fletcher, Bunyan, and a host of others, fanatics? Were there not a host of miracles performed among the martyrs for Jesus, during the dark ages?

That Wesley believed in visions from God is evident from his Journal, Vol. iv, p. 49. "God suddenly and strongly convinced many that they were lost sinners; the natural consequences whereof were sudden outcries and strong bodily convulsions. To strengthen and encourage them that believed, and to make his work more apparent, he favored several of them with divine dreams, others with trances and visions."

The real believers may be strengthened and encouraged by visions now as well as in Wesley's time. But Paul tells us, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii, 14. When men will refuse to keep the commandments of God, it is no wonder that the things of the Spirit of God are foolishness to them. With them "the law is no more, her prophets also find no vision from the Lord." Lam. ii, 9. The result is also stated, "Where there is no vision the people perish." Prov. xxix, 18.

M. E. CORNELL.

INFIDELITY AND ORTHODOXY.

COMMANDMENT keepers have become familiar with the above words, by having the former applied to them by their opponents, while at the same time their opponents claim the latter as being appropriate to themselves. What is infidelity when applied to things pertaining to religion? Webster says it is "disbelief of the inspiration of the Scriptures, or the divine original of Christianity; unbelief." Now is there a people in the world that have a more unwavering belief in the Scriptures as the word of God, and that they are to be obeyed, than commandment keepers, or Seventh-day Adventists, who for the sake of the Bible and its purity have come out from the nominal church and the world, and thus drawn upon themselves the anathemas of both.

But how is it with those who claim to be orthodox, which Webster defines to be, sound in the Christian

faith; believing the genuine doctrines taught in the Scriptures? Press them upon the subject of the Sabbath. Oh, that is done away or changed to the first day. Ask them where and when it was changed,—oh, it was done by Christ and his apostles, they will tell you. Ask them where you will find a record of it, and you will be pointed to the fathers as authority. Quote some passage from the Bible that proves man to be mortal, and they will tell you, We have nothing to do with that.

The writer was once talking with a man that makes quite a figure in one of the professed orthodox churches, and told him that his position on the immortality of man would prove universal salvation, and quoted Rev. v, 13 as proof. "Oh we have nothing to do with that," was the reply. And when reminded that it was the Infidel's business to deny the Bible, but the Christian's to own the whole, and if any part was denied, it was equivalent to a denial of the whole, he made some apology. Another of the same church, in reference to the same passage, said there were a great many that doubted that the book of Revelation was any part of the Bible. Now I believe in calling things by their right names, and those who deny the Bible, or any part of it are Infidels, and those who are sound in the faith of the Bible are orthodox

H. JAMES KITTLE.

Greensburg Cross Roads, Ohio.

THE THREE PERSECUTING POWERS.

THE DRAGON, THE BEAST, AND THE FALSE PROPHET.

ON Patmos' lonely island the loved disciple saw Three notable oppressors with saints proclaiming war; The first, the great red dragon, with features fierce and rare, The Pagan superstition erecting everywhere.

But after some few ages the dragon's power grew weak, His votaries forsook him, the living God to seek; So feigned he too conversion, and lo, the beast arose, With all his Papal terror, truth's progress to oppose.

The ancient Pagan images, its doctrines and its laws, Were now entitled Christian, to help his hellish cause; 'Twas thus the wily serpent pursued his artful plan, And ages upon ages the blood of martyrs ran.

But two and forty months was all the time allowed the beast, And ere the period ended so had his strength decreased, His days of rule were shortened, his power to call for blood, The earth had open'd her mouth for saints and swallow'd up the flood.

And yet there is another to act upon the stage, Through whom the same old serpent will manifest his rage; A beast which though he outwardly was lamb-like, fair and mild, Spake like the Pagan dragon, ferocious, loud and wild.

Though all men are made equal, so holds he in his creed, The slaves from out their bondage must nevermore be freed; And though in things religious all men are to be free, It means, when laws divine with human laws agree.

Once empires, thrones and kingdoms with Papacy made bold, To slay the host of martyrs with cruelties untold; But now a fair republic, a Protestant so mild, Usurps the dangerous power, and with the same runs wild.

The old red Pagan dragon turned Papist on the day He saw that Christian doctrines were like to bear the sway; He seizes on the Scriptures and keeps them all unseen, And offers for a stipend to tell what they must mean.

At length from out its prison the Bible has been freed, And loudly now is heralded as Protestants' sole creed; The cry is now The Bible, the Bible, that alone— Come drink from the pure fountain that flows from out the throne.

High hope is widely cherished, the Bible has been freed! And now 'tis thought that Satan is overcome indeed— He sees that mere profession is but an azure gauze, And lo, he now espouses with Protestants their cause.

The Bible, scattered broadcast, is laid upon the shelf, And the man is seldom met with who reads it for himself,

And though some few, like Timothy, have read it from their youth, Tradition still is followed instead of living truth.

The last great persecution is drawing on because Some few will heed the Bible, and keep its righteous laws,

While others, the great masses professing still the same, Hold on to Papal errors and all their groundless claim.

The battle soon is coming, choose now while yet ye may,

The Bible and its precepts and Jesus to obey; Soon closes up probation—then will the dragon rage, And battle with the remnant most cruel will he wage.

But short shall be the conflict, victorious the saints, Redeemed from all oppression, and freed from all complaints,

With shouts and songs celestial, triumphant will they sing

The praises and the victories of Jesus Christ their King.

R. F. C.

LETTERS.

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

From Bro. Steward.

BRO. SMITH: As I read Bro. White's cause of discouragement in No. 6, Good Samaritan, my sympathies were greatly aroused; and I beg this opportunity to say that Bro. and Sr. White have my sympathies and prayers; for I have realized that they had more of the burden of this message to bear than any one else. I have the utmost confidence in their christian character and honesty of purpose, and I humbly pray that the Lord may bless them abundantly in their arduous labors of love to the world.

I hope they will not forget us in their Western tour. Be it known to all that our doors are open, and our heart is enlarged towards them. And as far as myself is concerned, I am willing to aid in bearing their burdens. I am willing to draw wood or carry water, or even be a door-keeper if I can but do good and enter the kingdom at last. I do feel some of the responsibilities that rest on me, and I beg an interest in all your prayers that I may have wisdom to move aright. I am sorry that I have done anything by which the cause of truth has been evil spoken of. It is not my wish to bring reproach on the cause of Christ, or to hinder the third angel's message. May the Lord speed on the message is my prayer. I hope Bro. W. will make his calculations to stay one or two weeks with us when he comes. He shall be heartily welcomed to the best fare we have. May the Lord prosper them.

T. M. STEWARD.

Mauston, March 24, 1861.

REMARKS. The above seems very kind; but it can be of no service to us until Bro. Steward takes his position with his brethren, and confesses where he has injured the cause and its true friends. He has professedly been with the body, but in fact has occupied a sort of middle-ground between the true friends of the cause, and those who retain the rebellious spirit of the once "messenger" party. Bro. S. drank in that poisonous spirit, and never can be free from it until he retraces every step taken in that direction, and commits himself fully with those who suffered by its wholesale slanders. Until he does, that old spirit of jealousy and fault-finding will soon kindle, and brethren cannot safely put confidence in him as a laborer.

All this talk about sympathy, and welcome to best fare, &c., amounts to but little in the face of facts. Bro. and Sr. White do not ask for sympathy, or help of any kind. Old friends seek opportunities to supply every want. All we need to free us from present depression is to see certain ministers, like Bro. S., taking a position to save themselves and the cause around them from ruin.

The Lord sent us to Mauston, Wis., last fall to bear a testimony for him. Some received it, others were held in check by the testimony, while a few rushed on and disgraced the cause, and one poor soul, who broke in upon us with wild shouts while preaching, is now in the Insane Asylum. It is true that Bro. S. (as he stated in his confession, or self-justification), wished us to let them alone, which was like the entreaties of

a freezing man to be left undisturbed. Thank God that some were saved from disgracing themselves and the precious cause. Bro. S. says in his confession, "The reason I advocated it, was not because I was established in it, but because I could not see anything trampled under foot regardless of feelings." Here is a grave charge against Brn. Ingraham, Sanborn and White, which never should have appeared in print. The statement gives a false idea, which is as untrue as any untruth. There was not a lack of regard for the feelings of any one, unless regard for feelings be construed to be perverted sympathy which leaves errors uncorrected, and fanaticism unrebuked, and poor souls to rush on to insanity and to ruin.

Bro. S. invites Bro. and Sr. White to his house. It was in that house that we labored to help the very one now insane, but our influence was cut off by Bro. S. and his wife. What kind of a welcome could we feel in that house while that wrong remains unconfessed? At that time Bro. S. requested us to take Mrs. W.'s books away from his house. What kind of a welcome could Mrs. W. feel in that house, and her books shut out?

We are disgusted with such inconsistencies, and beg to be excused from laboring in connection with such men. This effort to occupy a sort of middle ground is our greatest discouragement from spending precious time in Northern Wisconsin. Any man to labor there after the blighting influence of wild fanaticism is to be pitied. But his lot is harder yet if he has to meet the blind, inconsistent course of those who attempt to take a middle ground.

Here I will give an extract from a note from Bro. C. W. Stanley of Lodi, Wis. "I am acquainted with all those that were in the fanaticism, and not one to my knowledge as yet acknowledge sister White's visions, or receive the straight testimony. The tendency is to reject all gifts." Let Bro. S. look around upon the field of slaughter, and reflect upon the consequences of his course. If he did not directly help on the fanaticism, he hindered those who would have pulled souls out of the fire, and looked on until the work of death was finished. He and his have cause for the bitterest repentance. When they fully confess their havoc of the flock of God, and take their position with the body, then we can cheerfully labor with them, and do all in our power to make them happy. Until they do, we beg to be excused from following in their wake. True, M. E. S. has written what she regards a confession, but it is so lengthy, so explicit in the delineation of wild and groveling acts of fanaticism, and so lacking in real humility, that we could not publish it. A real sense of the injuries done the cause would produce brokenness of spirit. And in such a frame of mind a few words of real confession would send a thrill of joy and gladness to the many hearts which have been caused to bleed in consequence of the Mauston fanaticism. J. W.

From Bro. Barr.

BRO. SMITH: As my feeble health makes it quite burdensome for me to write, it would save me much time and labor to say through the *Review* to my kind friends East, that for almost one year past I have been a sufferer under the oppressive power of disease, and for a while expected to go into the grave; but God's preserving mercy was extended to me while his faithful children took the best of care of me, so that I am now gaining slowly, and expect to more rapidly as soon as the season is such that I can engage in some light out door work. And now though weak in body and in mind, yet my faith and confidence is strong and unshaken in the solemn truths of the third angel's message, and the great and last work that it is accomplishing in the world. God's hand is set to the work, and it will go forward "whether we live or die, survive or perish." And now, if in the providence of God you should never hear from me personally again, let me say to one and all, Get the love of the blessed truth so deeply rooted in your hearts that its sanctifying influence will be seen in all your life, and receive as the sentiment of my heart the words, yes the kind comforting words of the Apostle as recorded in 2 Cor. xiii, 11.

Yours in love of the truth, hoping for rest when the suffering, refining process is completed.

E. L. BARR.

Nile, Allegany Co., N. Y.

From Sister Golden.

DEAR BRETHREN AND SISTERS: About three years ago I came to this place, and the no-law people began to talk to me about the commandments' being done away. I did not see at first why they wanted to prove them done away; but after a little I saw that the Sabbath was in their way. I praise the Lord that I was not left to believe their theory, but my eyes were opened to the beauty and harmony of God's law, and I began to read on the subject of present truth for myself, and let alone that which was fighting the law of God, because it was unprofitable to me. I am satisfied that we have the truth, the truth that will, if lived out, fit us for our Saviour's return. Christ is the good Shepherd, and his people know his voice. His people know not the voice of strangers, and therefore flee from them. I believe those who are following the traditions of men instead of the commandments of God are trying to climb up some other way to the sheep-fold, and such are termed thieves and robbers. My prayer is for light and wisdom from above, that I may know how to walk acceptably in the sight of my heavenly Father, and finally share with his remnant people.

Your unworthy sister.

SARAH GOLDEN.

Crane's Grove, Ills.

From Bro. Van Horn.

BRO. SMITH: I ever feel willing to bear my testimony for the truth, and to do all the duties that devolve upon me, in the fear of the Lord. I have started to serve the Lord by obeying the truth as presented by the third angel's message; and I am fully determined by the assisting grace of God, to walk humbly before him, in all his commandments, and in the testimony of Jesus. I want to be honest in this matter, and serve the Lord with all my heart; for he hath shown me the path of truth, and made me willing to obey. Praise be to his holy name forever! I have not the least desire to turn back, and thus cast a reproach upon the cause of truth; but I have an earnest desire to arise from my cold formality and lukewarmness, and seek a closer walk with God.

I find by experience that we must clothe ourselves with the whole armor of God, in order to successfully withstand all the attacks of the adversary. We are truly living in perilous times, when Satan is working with great power to deceive mankind, and entice the unwary traveler into his snare. The apostle James tells us how to get rid of this enemy of all righteousness. He says, "Submit yourselves therefore to God; resist the Devil and he will flee from you." Chap. iv, 7.

We can do nothing of ourselves; therefore it is necessary that we first submit to God, and then we shall be able to overcome, and come off conquerors in the end.

Since reading the contents of *Good Samaritan* No. 6, I have felt the necessity of watching and praying, and of giving up myself more fully to God, that I may go on with the remnant to mount Zion, and not be led away, for I see that the enemy is at work even in our midst. O Lord, save thy people, and help them to trust in thee.

I love the truth with all my heart; for it is the truth that hath made me free. I have read *Spiritual Gifts* (both volumes) and can say that I have full confidence in them; for, to my mind, as far as I understand the word of God, they are in accordance with it. I love the Lord and his cause, for he hath promised salvation to those that seek him with all the heart. May God help us all to overcome, that we may be partakers of that rest that remains for the people of God.

Yours in hope of eternal life.

I. D. VAN HORN.

Mt. Hawley, Peoria Co., Ills.

Extracts from Letters.

Sister Mary Palmer writes from Anamosa, Iowa: "I write a few lines for the first time for the *Review*. It has been but a few months since I commenced trying to keep all the commandments of God and the faith of Jesus. I feel to thank the Lord that I have had the privilege of hearing his precious truth, and that I have had a heart to obey it. I hope by the grace of God to overcome all evil ways. I want to be among that happy number that will be ready and waiting for the coming of Christ, and meet him with joy. What

a happy meeting that will be if we are only prepared. When he appears we shall appear with him in glory, and enter through the gates into the holy city. There will be joy and gladness, and sorrow shall flee away. Brethren and sisters, my prayer is that we may all be faithful unto the end, for we find no promise except to those that hold out.

"The Bible is a new book to me. I once read the Bible because I thought that it must be read, not because I loved to read it. But now I read it because I love it. I know not what I should do if I were to be deprived of my Bible. It is my almost constant companion. I love to read the Advent books and the *Review*. It does me good to read the letters from the brethren and sisters that are scattered through our land. There are but few Sabbath-keepers in this place; but we do not feel discouraged. The Lord has promised where two or three are met in his name, there to be with them.

"O how thankful I am that I have seen the truth, while many are left in darkness. I often wonder why I was led to believe in the truth, and strove to obey it when I had so much opposition to encounter; but I know that it is by the grace of God that I have been enabled to come out from the world and embrace unpopular truth. I feel that I have a great work to do before I shall be able to stand at the coming of Christ. I believe that he is soon coming, and I want to be ready to meet him. I feel my unworthiness and sinfulness in the sight of God. If I am ever saved, I shall be a sinner saved by grace."

Sister B. M. Osgood writes from Lairdsville, N. Y.: "The *Review* comes to us weekly, laden with cheering intelligence from God's remnant people, some of whom like myself, are so far separated from others of like precious faith as to be deprived of meeting with any on God's holy day, to worship the Lord of the Sabbath. To such, probably the weekly visits of the *Review* are doubly welcome. I sometimes look forward with joyful anticipations to the time when all God's dear children will be gathered together at home, in that many mansions house, of which Jesus told his disciples, just before he left them to go to his Father. Glorious home! Thrice happy place! No more sin or sorrow, or suffering; but rest, eternal rest. May I so live as to find an abundant entrance there, is the prayer of your sister seeking for immortality at the appearing of Jesus."

Bro. L. Bartholomew writes from Medford, Minn.: "I feel like adding my testimony on the side of truth. The word says that they that feared the Lord spake often one to another, and a book of remembrance was kept. Yes, dear brethren and sisters, there is an account kept of all our works whether good or bad. If we neglect our duty in improving our talents, shall we not hear the awful sentence, Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. Can it be possible that we could appear before the Lord and say, Lord, my talent was so small that I could not do much, and I was ashamed to expose myself, and thought it was others' duty to talk and write, and I would try to be a Christian and say nothing. Will not the declaration apply to such, Whosoever is ashamed of me and my words, of him will I be ashamed before my Father and all the holy angels.

"Dear brethren and sisters, let us come up to the help of the Lord against the mighty, and put our whole hearts into the work, and act as though we felt what we believed. The time that is spent in fixing useless articles, and meditating on making money, &c., let it rather be spent in meditating on what we can do for the glory of God and the promotion of his cause."

Sister H. Barden writes from Leslie, Mich.: "I love the truth of the third angel's message, and have a heart to do what I can for the cause of truth. I wish to be found ready and waiting, my lamp trimmed and burning. I wish to be one among those who keep all the commandments of God, and have the testimony of Jesus. I feel encouraged to go on, and wait a little longer, when our Lord will come and take his waiting people home. I am not without trials and crosses, but am striving to overcome all the evils of my nature, that I may be able to stand at last with God's people on Mt. Zion."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, APRIL 16, 1861.

WESTERN MONEY.

TO-DAY (April 11) Western money is of no value to us. We can use New England, New York, Canada, Michigan, Kentucky, and State Banks of Ohio and Indiana. Send in no Western money at present. If you cannot send good bills or gold dollars, we will wait on Western subscribers until they can command good money. Send postage stamps. J. W.

MORE PERPLEXITY.

PROSPECTS OF BUSINESS.—The following from the N. Y. Tribune of March 23, expresses very forcibly the prevalent feeling among business men:

“Never before, perhaps, in the history of this country, has such a feeling of uncertainty, of alternate hope and fear, prevailed in the business community. The elements of great commercial prosperity exist in such palpable form, that the mere novice in business matters may place his fingers on the points; and yet, with all this mine of wealth, to the man of trade plainly in sight, not one—not even the most sagacious and enterprising—dares to take a step toward securing a share of it. The importer—looking simply to the wants of the country, to the ordinary laws of supply and demand—sees a harvest of profits in the future, if these laws are allowed to rule, but hesitates when the cry of disunion and civil war threatens him with rude interference. The manufacturer, with the assurance of a good home trade, and a remunerative business, even under the old tariff, if the country can be pacified, and a still better prospect under the new, feels inclined to put every loom in motion, and to tax his every ingenuity in pattern and fabric, but halts and hesitates as the din of revolution meets his ears. Thus in every branch of business the story is the same—the disposition is to move onward with the natural flow of the tide, but it is checked and chilled by vague apprehensions, which find no relief as yet. This state of suspense is perhaps the severest trial to which a business man can be subjected. He knows not whether to contract or expand; to take credit, or to give it; to buy or to sell; to continue manufactures, or to stop; to build ships, to cut lumber, or to mine. Enterprise, everywhere ready to leap into activity, halts at the verge of a chasm which seems to open before it. It would be a relief to know what is in store for us, that business men may shape their operations accordingly.”

SYSTEMATIC BENEVOLENCE.

At a meeting of the Greenville church to consider the subject of Systematic Benevolence, there was a full attendance, and harmony pervaded the meeting.

Meeting opened by prayer by Bro. Sabin. Bro. W. Phinisy was chosen Moderator, Bro. E. Merrill, Treasurer, Brn. Fargo, Banks and Phinisy appropriating committee. All feel the importance of this work. There were \$160 pledged for the coming year.

Resolved, That the proceedings of this meeting be sent to the Review for publication.

E. MERRILL, Treasurer.

DISCIPLINE,

WHEN we speak of the manner in which a family, or school, or church, or state, is governed, we call that system of government its discipline.

It is hardly possible to imagine a more complete scene of disorder, than that of any body of men, assembled without order or system in their arrangements.

The family, and school, and church, and State, must have some system of government, each their own, and without which they would cease to exist.

As well think of framing a house without tenons or mortices, or joints; as well think of laying brick without mortar; as well think of binding wheat without bands, as to think of any body of men doing anything to any purpose, without order, without organization, without discipline.

Discipline: This is a very unpleasant, unmusical word to the refractory, the stubborn, the willful soul; but it has charms for the lover of order, the friend of peace and harmony, it has no terrors for the obedient and the good, thank God.

We live in peculiar times, among peculiar institutions. In fact, the present age is an anomaly, when viewed from the stand-point of those who keep the commandments of God and have the faith of Jesus, and our situation, and privileges, and points of faith, command us imperatively to act with all our energies, and abilities, and to act unitedly. J. CLARKE.

APPOINTMENTS.

MICHIGAN CONFERENCES.

At a meeting of the brethren of the Battle Creek church, April 7th, 1861, it was decided that several Conferences should be held in this State this spring in order to better accommodate the brethren in different portions of the State, and at the same time avoid a greater collection at any one place than can be comfortably entertained. Also that said Conferences be held in season to make suitable arrangements for the Tent Season, their time and places as follows:

Wright,	April	19-22.
Battle Creek,	“	26-29.
Hillsdale,	May	3-6.

Each conference to commence at 2 P. M. of sixth-day. It is expected that preachers in the State, as far as possible, consistent with other duties, will attend these Conferences. Bro. E. W. Shortridge of Iowa is expected at the Conferences at Wright and Battle Creek. If brethren in any other localities desire a Conference they will please send in their request.

It will be expected that sisters who are feeble, and children, will not be brought a day's ride to these meetings, and that these assemblies will not be disturbed by ungoverned children.

The brethren of the Battle Creek Church also voted to extend an invitation, in behalf of the churches and brethren in Michigan, to Eld. M. Hull, of Iowa, to move his family to, and make it his head-quarters at, Battle Creek, on conditions to be specified by letter.

In behalf of the church, JAMES WHITE, URIAH SMITH.

Business Department.

Business Notes.

J. Bostwick: Your letter in regard to freight on books was received, and the amount placed to your credit on book.

E. L. Barr: The \$5 sent by you last fall was received. This reduced your indebtedness, according to our books, to \$1.80. Out of your present remittance there remains therefore 20 cts to your credit.

S. W. Rhodes: The P. O. address you inquire is Toledo, Ohio.

J. Sewell: The address you inquire is Elizabeth Gibson, London, C. W.

R. M. Davis: We correct the mistake in your address, and date your subscription from this time.

W. R. Sherrard: As your Instructor is paid up to No. 8, present Vol., we apply the \$2 on REVIEW, which will close your subscription at the end of present Vol.

M. E. Armstrong: We have not received it. Loretta Johnson: There is due on your paper \$2.80. The P. O. address of E. L. Barr is Nile, Alleghany Co., N. Y.

Receipts.

FOR REVIEW AND HERALD.

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

Jas. Lane 1,00,xix,1. D. Scott 1,00,xvii,18. Thos. Lane 1,00,xviii,14. Sr. Lane (for B. Dewitt) 0,50,xviii,7; for Mrs. M. Monk 0,50,xix,9) 1,00. S. B. Warren 1,00,xvi,20. M. J. Patterson 2,00,xix,22. C. Moore 2,00,xix,20. J. Eells 2,00,xix,17. I. M. Davis 1,00,xviii,1. Mrs. M. Demill 2,00,xix,22. E. Lindsay 1,00,xvii,15. Jas. Breed 1,00,xviii,14. A. M. Gravel 1,00,xviii,22. S. Shafer 0,50,xviii,22. L. Drake 0,50,xviii,1. Wm. R. Sherrard 2,00,xviii,1. S. Trowbridge 5,00,xviii,1. Wm. Treadwell 1,00,xix,1. N. Hoag 0,50,xviii,22. R. Colby 1,90,xviii,14. M. S. Wilds 2,00,xviii,1. I. Eddy 0,50,xviii,22. J. T. June 1,81,xvii,15.

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The Three Angels of Rev. xiv, 6-12, particularly the third Angel's Message, and the Two-horned Beast,	15	“
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Review of Crozier on the Institution, Design and Abolition of the Seventh-day Sabbath,	5	“
Review of Fillion—A reply to a series of discourses delivered by him in Battle Creek, on the Sabbath question,	6	“
The Fate of the Transgressor, or a Short Argument on the First and Second Deaths,	5	“
Brown's Experience in relation to Entire Consecration and the Second Advent,	5	“
Report of General Conference held in Battle Creek, June 3-8, Address on Systematic Benevolence, &c.,	5	“
Sabbath Poem. A Word for the Sabbath, or False Theories Exposed,	5	“
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