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AND SABBATH HERALD.

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

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J. P. KELLOGG, CYRENUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTELL, } Corresponding
and STEPHEN PIERCE, } Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

HE COMES.

SAVIOUR! my spirit longs
To see the glorious day
When saints with joyful songs
And lifted eyes shall say,
Lo, this is He our glorious Lord,
He comes according to His word.

He comes to set us free
From every galling chain,
In glorious liberty,
In endless life to reign.
Lo, this is He our glorious Lord,
He comes according to His word.

To David's glorious Son,
The glad hosanna raise,
His blissful reign begun
Shall last through endless days,
Lo, this is He our glorious Lord,
He comes according to his word.

From sin, and death, and hell,
We evermore are free,
With Christ henceforth to dwell,
And all his glory see.
Lo, this is He our glorious Lord,
He comes according to His word.

The Saviour promis'd long,
Appears on earth to reign,
Awake the swelling song,
Loud peal the lofty strain.
Lo, this is He our glorious Lord,
He comes according to his word.

With voice as thunder loud,
Or mighty Ocean's roar,
With knees before him bow'd,
We'll praise him evermore.
Lo, this is He our glorious Lord,
He comes according to his word.—C. Fitch.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

THE subject of "Modern Spiritualism" has in a measure ceased to be a novelty; for, though it is an infant in years, in the few years of its existence it has grown to such an extent that very few, if any, can be ignorant of the fact of its existence, or even of the phenomena through which it has been developed, and by which it is sustained. The following testimony from a writer in the *Spiritual Clarion* in an article entitled "the Millennium of Spiritualism" is faithful in regard to the manner of its rise, and is also interesting as showing the feelings of its devotees. He says,

"This revelation has been with a power, a might, that if divested of its almost universal benevolence had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenomena.

"It comes with foretelling, with warning. It has been from the very first, its own best prophet,

and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand, in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffers, and the most determined doubter."

In giving a Bible view of Spiritualism it will be necessary to briefly notice the time and place of its rise, in order to perfectly identify it. Our main object, however, will be to point out its origin and tendency as shown by the word of God.

In the prophecies, kingdoms or governments are symbolized by beasts. The four universal governments which have existed since the days of Nebuchadnezzar, viz, Babylon, Medo-Persia, Greece and Rome, were represented by a lion, bear, leopard, and a dreadful and terrible beast, in Dan. vii. Compare chapters ii, and vii, and notice particularly chap. ii, 38-40; v, 28, 31; viii, 20, 21; Luke ii, 1. In Rev. xiii, 1-8 is given the description of a beast, having the characteristics of all the beasts of Dan. vii, showing clearly that it occupies the same dominion of the four monarchies of Daniel's vision, and is the last form of the Roman Empire, under Papal rule, commencing A. D. 538.

Another beast is described in Rev. xiii, 11-17, which we think is a symbol of the government of the United States of America.

The evidence that this symbol refers to the United States is given at length in works published in the *Review and Herald* Office, Battle Creek, Mich. To those who wish to examine the scripture we would offer the following suggestions on this subject:

1. It has two horns like a lamb, in contrast with the horns of the first beast which have crowns on them.

2. It speaks like a dragon. It is hypocritical, its practice being inconsistent with its profession. By referring to Dan. vii, we find that the Roman Catholic church is symbolized by a little horn diverse from the others: hence, an ecclesiastical power is symbolized by a horn. And we consider that the two horns are the civil and ecclesiastical powers of this nation. That hypocrisy has characterized both these powers from the very rise of this nation to the present time, we prove thus:

(1) While the government is professedly based on the principles set forth in the Declaration of Independence, which recognizes the full and complete equality of all mankind, and their right by creation to life, liberty, and the pursuit of happiness, it enslaves millions, depriving them of all these unalienable rights, and placing their lives in the hands of their owners: and this without any higher authority than their own selfishness, and against the dictates of humanity and of God's word.

(2) While it professes to grant perfect freedom in regard to religion, it virtually sustains, by recognizing, the observance of the first day of the week, and will not sustain the observance of the seventh day which God has sanctified and commanded us to keep, nor will it vindicate the rights of those who keep the fourth commandment of the Decalogue. Thus the Pennsylvania courts have decided that her stringent Sunday laws are not unconstitutional.

(3) While the churches of this land profess the most enlarged benevolence, and the purest Christianity, as bodies they have become accessories to the sin of slaveholding by fellowshiping it in their bodies, and apologizing for it before the world; and this to such an extent that Dr. Barnes' saying has become a proverb, that the American churches are

the bulwarks of American slavery, and that there is no power out of the church that could sustain it one hour if it was not sustained in it.

(4.) When the Puritans came to this country to avoid the persecution of the old world, their professed intention was to found a government without a king and a church, without a pope, thus ensuring to all, civil and religious liberty; but their acts were inconsistent with this profession, many of their laws being arbitrary and tyrannical: inasmuch that they bitterly persecuted the Quakers and the Baptists. The State of Maryland afterward enacted laws against the Catholics.

(5.) The churches have formed an alliance with the civil power, and receive government aid, and support, which is ensured to them by charters; by which charters they become political bodies, or parts of the government, and acknowledge their obligation to sustain the laws of the land, and often to such a length as to remind one of the declaration of the Jews when similarly situated, "We have no king but Caesar."

These points are sufficient to show the perfect fulfillment of this prophecy, though much more might be added.

3. He exercises all the power of the first beast. This cannot mean that its jurisdiction extends over the same dominion, for they exist contemporaneously. The two-horned beast works before, or in the sight of the first beast, and causes the earth and them that dwell therein to worship the first beast. It must therefore signify that the power exercised by the two is the same in kind. That which characterized the first beast from all that preceded it in an especial manner was that its ecclesiastical power controlled or directed the acts of the civil power. In the above remarks we have shown that the two powers do unite, or mutually sustain and support each other in this land; that the churches enjoy privileges and immunities not enjoyed by any other class of citizens, or any other corporate bodies. This, of course, does not extend to all indiscriminately, as some are oppressed to gratify the prejudices of others. This we consider a very clear point in this prophecy.

4. He doeth great wonders. And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast. Miracles are of two kinds—true and false. As there are false christs, true and false prophets, and true and false apostles, so there are true miracles wrought to attest and spread the truth, and also those to deceive and overthrow the truth: lying wonders. The two-horned beast works miracles to deceive; the consequence is that an image is made to the first beast, and all are compelled to worship it. By reference to chap. xiv, 6-15, it will be seen that three messages, a commandment, an annunciation, and a warning, are given immediately preceding the coming of the Son of man to reap the harvest of the earth. These messages, of course, are designed to prepare God's people for that great event. The last message, the warning, is based upon the facts brought to view in chap. xiii, respecting the worship of the beast and his image. This clearly shows that these miracles are wrought and the worship of the image is enforced in the last days, just previous to the coming of Christ; and as the messages of the angels of Rev. xiv, are designed to prepare the people of God "to stand in the battle in the day of the Lord," which day and battle are soon to come, so these miracles are wrought during the time of the

proclamation of the messages, to deceive the world, and turn away their minds from the truth. This, then, is clearly a work of the last days.

As an effort has been made to give the expression, "the last days," a latitude of meaning that is evidently not designed in the scriptures, and as we must carefully examine some texts especially referring to the last days, we will notice here, that in all the New Testament writings it refers to the days immediately preceding the coming of Christ, and the close of this dispensation. The following points of proof will sustain this position:

(1.) The "last day" is when Christ comes. Proof. In 1 Thess. iv, 14-17, it is declared positively that the righteous dead will be raised at the coming of Christ. Also compare Matt. xxiv, 30, 31, with 1 Cor. xv, 51-54. In John vi, 39, 40, 44, and 54, the Saviour declares that those to whom he gives eternal life he will *raise up at the last day*. Thus it is "at the last day" that Christ comes, the trumpet sounds, the righteous dead are raised incorruptible, and the living changed from mortality to immortality.

(2.) "The last days," comprehend more than "the last day," but must necessarily stand in immediate connection with it, and also embrace it. As the last days can have no successors, so no days can possibly intervene between "the last day," and "the last days." The scriptures also bear on this point. In Matt. xxiv, 11-14, the following is shown. 1. False christs and false prophets shall arise. 2. Iniquity shall abound, and the love of many shall wax cold. 3. The gospel shall be preached in all the world for a witness to the nations. 4. Then shall the end come. The same facts are set forth in 1 Tim. iii, which is a prophecy respecting the last days. 1. The last days shall be perilous. 2. Men having a form of godliness shall deny the power thereof. 3. The truth will be resisted as in the days of Moses, which brings to view the false prophets, as will be shown by an examination of the text. 4. The godly shall suffer persecution, which recognizes the endurance unto the end, as in Matt. xxiv, 13. Having clearly located the prophecy of Paul in 1 Tim. iii, near and at the coming of the Lord, which is just after the close of the present dispensation, we will notice the 8th verse particularly.

"Now as James and Jambres withstood Moses, so do these also resist the truth." So, denotes, *in like manner*. In the last days, near the coming of Christ, the truth will be resisted by certain ones after the manner that Moses was withstood by his opponents. It will be impossible for us to recognize the fulfillment of this prophecy unless we understand the manner in which it will be fulfilled. This is given in the scripture account of the mission of Moses.

When God called Moses to lead the children of Israel out of Egypt, and to go before Pharaoh, he excused himself, first, because of his unworthiness, and afterward because they would not believe him; for he said, "Behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Ex. iv, 1. The Lord then told him to cast the rod that was in his hand on the ground; and he did so, and it became a serpent. Again the Lord told him to put his hand in his bosom, and when he took it out it was leprous as snow; and when he put it in his bosom again, and took it out it was restored. The Lord also told him that if they would not believe these signs that he should take water and pour it on the ground, and it should become blood. These were signs to convince the children of Israel and Pharaoh that the Lord had sent Moses.

When Moses presented himself before Pharaoh and gave the word of the Lord, Pharaoh answered, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. v, 2. Then Moses and Aaron were directed to show these signs before the king; Aaron threw down the rod, and it became a serpent. Then Pharaoh also called the wise men, the sorcerers of Egypt, and they did so with their enchantments: they cast down their rods and they also became serpents. Chap. vii, 10-12. Thus was Pharaoh confirmed in his rebellion against God.

Then Aaron was directed to take his rod and

smite the waters; and he did so, and the waters were turned to blood. And the magicians did so with their enchantments; and Pharaoh's heart was hardened. Verses 20-22.

Next Aaron was commanded to stretch his rod over the streams, and over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And he did so. The magicians also by their enchantments caused frogs to come up. Chap. viii, 5-7.

Again Aaron stretched out his hand with his rod, and smote the dust of the earth, and the dust became lice, and they were upon man and upon beast. And the magicians did so with their enchantments to bring forth lice, but they could not. After this the Lord directed Moses and Aaron to show six more signs, none of which were imitated by the magicians. Of these signs and plagues, ten in all, the seventh was a boil or blain upon man and beast, and the magicians could not stand before them, for it was upon them also.

The question is now to be considered, by what power were these wonders wrought? And we contend that these signs were wrought by the direct power of God, and not by any power possessed by Moses or Aaron. For this belief we have several reasons.

1. They were first given to Moses to satisfy his mind, when he feared the people would not believe his word.

2. He evidently did not expect that the rod would become a serpent, for he was afraid of it, and fled from before it.

3. The Lord said, "I will multiply my signs and my wonders in the land of Egypt." Ex. vii, 2.

4. The magicians confessed, when their enchantments failed, that the finger of God was in it.

5. Each successive sign was given under the immediate direction of the Lord.

6. The whole was completed by the plague of the destruction of the first-born, a sign in which Moses and Aaron had no agency.

Other considerations, such as the nature of the plagues; darkness over the land, &c., clearly show that no human power controlled these signs. Neither were they illusions or deceptions by which the people were made to suppose that they saw what they did not see in reality; for they could scarcely be mistaken in regard to the boils or blains upon their own persons, the flies and locusts, or the darkness over the land. The only conclusion that it is possible to arrive at is that these miracles were wrought by the direct power of the Lord.

We have been thus particular, not because we supposed that any would deny the position assumed, but there is another question involved, which is this: did the wise men of Egypt possess any more power than Moses and Aaron? We contend that they did not in themselves possess any power to cause their rods to become serpents, nor to turn the water to blood. Neither did their rods become serpents by the same power that Aaron's did; for, first, they stood in opposition to Moses; and as Aaron's rod was changed by the power of God, he could not consistently oppose his own power by working also through the magicians. Second, the scriptures say that they were sorcerers, and worked with their enchantments; and such are condemned in both Testaments, and declared to be an abomination to the Lord. The only conclusion at which we can arrive, is, that the magicians performed these wonders by the power of Satan.

Some may object that Satan does not possess such power, and some do raise an objection in this form: that it would be inconsistent in a God of wisdom and benevolence to create a devil, and give him such power. But to this we reply, that we have no idea that God ever created a devil at all; neither did God ever create a wicked man. But wicked men do exist, possessing power to do evil. God made man upright, but he became wicked by his own will and actions. And so of the devil. According to Eze. xxviii, which can refer to no other being, he was created a covering cherub, beautiful and perfect, but he fell because of his pride. When a man turns to wickedness he does not thereby become dispossessed of his strength, either mental or physical. He who is wise and strong to do

good, will of course be wise and strong to do evil if he turns his powers in that direction. And as the cherubim in heaven possess far more power than men, so if they fall, their power will be greater to do evil in the same proportion. On this point we think it sufficient to add, that there was more than human power exerted through the magicians of Egypt; and the scriptures affirm that Satan works miracles, working with power, and signs, and lying wonders.

I. H. W.

(To be Continued)

TESTIMONY FOR THE CHURCH.

[The following testimony was read before 250 persons at the Conference recently held at Battle Creek. A call was made for its publication for the benefit of the saints scattered abroad, and when a vote was taken, at least 200 persons rose up. When the call was made for those who objected to its publication to rise, none arose. There were many present not acquainted with such testimony, who were excused from acting, before the vote was taken.

This testimony occupies nine pages only of the Tract of 36 pages, just issued, entitled, "Testimony for the Church. No. 4." There are 1500 copies printed, which should be circulated immediately. The Tract contains testimony to "Young Sabbath-keepers," which should be read by all that class in particular without delay. We have sent out a portion of the edition, post paid, and shall send more, and would send it to the subscribers of the Review, were it not for the large bill of postage. Such matter will be published in Tract form as long as the friends desire it in this form. J. W.]

"HE WENT AWAY SORROWFUL, FOR HE HAD GREAT POSSESSIONS."

AT Monterey, Oct. 8th, 1857, I was shown in vision that the condition of many Sabbath-keepers was like the young man who came to Jesus to know what he should do to inherit eternal life.

"And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

"And he said unto him, Why callest thou me good? There is none good but one, that is God: but, if thou wilt enter into life, keep the Commandments."

"He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself."

"The young man said unto him, All these things have I kept from my youth up; what lack I yet?"

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

"But when the young man heard that saying, he went away sorrowful; for he had great possessions."

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven."

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?"

"But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible." Matt. xix, 16-26.

Jesus quoted five of the last six commandments to the young man, also the second great commandment on which the last six commandments hang. These mentioned, he thought he had kept. Jesus did not mention the first four commandments, containing our duty to God. In answer to the inquiry of the young man, What lack I yet? Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

Here was his lack. He failed of keeping the first four commandments, also the last six. He failed of loving his neighbor as himself. Said Jesus, "Give to the poor." Jesus touches his possessions. "Sell that thou hast, and give to the poor." In this direct reference he pointed out his idol. His love of riches was supreme, therefore it was impossible for him to love God with all his

heart, with all his soul, with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellow men. He did not love his neighbor as himself, therefore he failed to keep the last six commandments. His heart is on his treasure. It is swallowed up with his earthly possessions. He loves his possessions better than God, better than the heavenly treasure. He heard the conditions from the mouth of Jesus. If he would sell and give to the poor, he should have treasure in heaven. Here was a test of how much higher he prized eternal life than his riches. Did he eagerly lay hold of the prospect of eternal life? Did he earnestly strive to remove the obstacle that was in his way of having a treasure in heaven? O, no, "he went away sorrowful, for he had great possessions."

I was pointed to these words, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Said Jesus, "with men this is impossible, but with God all things are possible." Said the angel, "Will God permit the rich men to keep their riches, and yet they enter into the kingdom of God?" Said another angel, "No, never."

I saw that it was God's plan that these riches should be used properly, and distributed to bless the needy, and to advance the work of God. I saw that if men love their riches better than their fellow men, better than God, or the truth of his word, and their hearts are on their riches, they cannot have eternal life. They would rather yield the truth, than sell and give to the poor. Here they are proved to see how much God is loved, how much the truth is loved, and like the young man in the Bible, many go away sorrowful, because they cannot have their riches and a treasure in heaven too. They cannot have both. They venture to risk their chance of eternal life for a worldly possession.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Then I saw that with God all things are possible. Truth set home to the heart by the Spirit of God, will crowd out the love of riches. The love of Jesus and riches cannot dwell in the same heart. The love of God so far surpasses the love of riches, that the possessor breaks away from his riches and transfers his affections to God. And then he is led through his love to God, to administer to the wants of God's cause. It is his highest pleasure to make a right disposition of his Lord's goods. Love to God and his fellow men predominates, and he holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then can he keep the first four commandments, and the last six. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first."

Here is the reward for those who sacrifice for God. They receive an hundred fold in this life, and shall inherit everlasting life. But many, I saw, that are first, shall be last, and the last shall be first. I was shown those who receive the truth, but do not live it. They cling to their possessions, and are not willing to distribute of their substance to advance the cause of God. They have no faith to venture and trust God. Their love of this world swallows up their faith. God has called for a portion of their substance, but they heed it not. They reason thus, that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He that has numbered the hairs of their head, will care for them, and in days of famine they will be satisfied. While the wicked are perishing all around them for want of bread, their bread and water will be sure. Those who will still cling to their earthly treasure, and will not make a right dis-

position of that which is lent them of God, will lose their treasure in heaven; lose everlasting life.

I saw that God in his providence has moved upon the hearts of some of those who have riches, and has converted them to the truth, that they with their substance may assist to keep his work moving. And if those who are wealthy will not do this, if they do not fulfill the purpose of God, he will pass them by, and raise up others to fill their place who will fulfill his purpose, and with their possessions gladly distribute to meet the necessities of the cause of God. In this they will be first. God will have those in his cause who will do this.

I saw that God could send means from heaven to carry on his work; but this is out of his order. He has ordained that men should be his instruments, that as a great sacrifice was made to redeem them, they should act a part in this work of salvation, by making a sacrifice for each other, and by thus doing show how highly they prize the sacrifice that has been made for them.

I was directed to James v. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love of the world is greater than their love of the truth, the love of their fellow men, or their love to God. He has called for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of God. The work is closing; the rich men have kept their riches, their large farms, their cattle, &c. Their means are not wanted then, and I saw the Lord turn to them in anger in wrath, and repeat these words: "Go to, now, ye rich men." He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, "Go to, now, ye rich men."

Oh, I saw it was an awful thing thus to be let go by the Lord. A fearful thing to hold on to a perishable substance here, when he has told you, if you will sell and give alms, you can lay up treasure in heaven.

I was shown that as the work was closing up, and the truth going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God is, "Go to, now, ye rich men. Your means are not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered, they have not been blessed by your means. God will not accept your riches now. Go to, now, ye rich men."

Then I was directed to these words: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth."

I saw that God was not in all the riches that have been obtained. Satan has much more to do with it than God. It has, much of it, been obtained by oppressing the hireling in his wages. The natural, covetous, rich man has obtained these riches by grinding down the hireling, and taking advantage of individuals where he could, and adding to his treasure here, that will eat his flesh as it were fire. A strictly honest, honorable course has not been taken by some. Such must work fast and take a very different course to redeem the time.

I saw that many Sabbath-keepers are at fault here. Advantage is taken even of their poor brethren,

and those who have of their abundance exact more than the real worth of things, more than they would pay for the same thing, while these same brethren are embarrassed and distressed for want of means. God knows all these things. Every selfish act, every covetous extortion, will bring its reward.

I saw it was cruel and unjust to have no consideration of a brother's situation. If he is distressed, or poor, yet doing the best he can, allowance should be made for him, and even the full value of the things he may purchase of the wealthy should not be exacted; but they should have bowels of compassion for him. God will approve of such kindly acts, and the doer will not lose his reward. But I saw a fearful account will stand against many Sabbath-keepers for close, covetous acts.

I was pointed back, and saw when there was but few that listened to, and embraced the truth, they had not much of this world's goods. The wants of the cause were divided among a very few. Then there was a necessity for houses and lands to besold and obtain cheaper to serve them as a shelter or home, while their means were freely, and generously lent to the Lord, to publish the truth, and to otherwise aid in advancing the cause of God. As I beheld these self-sacrificing ones, I saw they had endured privation for the benefit of the cause. I saw an angel standing by them pointing them upward, and saying these words, "Ye have bags in heaven!" "Ye have bags in heaven, that wax not old! Endure unto the end, and great will be thy reward."

I saw that God had been moving on hearts. The truth that a few sacrificed so much for, in order to get it before others, has triumphed, and multitudes have laid hold of it. God has in his providence moved upon those that have means and has brought them into the truth, that as the work of God increases, the wants of the cause may be met. Much means are brought into the ranks of Sabbath-keepers.

I saw that at present God did not call for the houses his people need to live in, unless expensive houses are exchanged for cheaper ones. But if those who have of their abundance do not hear his voice, and cut loose from the world, and dispose of a portion of their property and lands, and sacrifice for God, he will pass them by, and call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the cause. God will have a free-will offering. Those who give must esteem it a privilege to do so.

I have seen that some give of their abundance, but yet they feel no lack. They do not particularly deny themselves of any thing for the cause of Christ. They still have all that heart can wish. They give liberally, and heartily. God regards it, and the action and motive is known, and strictly marked by him. They will not lose their reward. You that cannot bestow so liberally, must not excuse yourselves, because you cannot do as much as some others. Do what you can. Deny yourself of some article that you can do without, and sacrifice for the cause of God. Like the widow, cast in your two mites. You will actually give more than all those who have given of their abundance. And you will know how sweet it is to give to the needy, to deny self, and sacrifice for the truth, and lay up treasure in heaven.

I was shown that the young, especially, young men, who profess the truth have yet a lesson of self-denial to learn. I saw that if they made more sacrifice for the truth, they would esteem the truth more highly. It would affect their hearts, purify their lives, and they would hold it more dear and sacred.

I saw that the young do not take the burden, or feel the responsibility of the cause of God. Is it because God has excused them? Oh, no. I saw that they excuse themselves. They are eased, and others are burdened. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price. A dear sacrifice was made for them, and unless they possess the spirit of self-denial, and sacrifice, they can never possess the immortal inheritance.

E. G. W.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, NOV. 26. 1857

SYNOPSIS OF THE PRESENT TRUTH. No. 3.



THE BREAST AND ARMS OF SILVER.

In the year B. C. 599 was born Cyrus, the famous founder of the Persian monarchy, of Mandana, daughter of Astyages, king of the Medes. His father was Cambyzes, king of Persia. The year before this, Cyaxares was born to Astyages, king of the Medes, who is called in the book of Daniel [v. 31] Darius the Median. He was Uncle to Cyrus, and in due time succeeded to the throne of Media as Cyrus did also to that of Persia.* We are thus particular here, because the Ram, under which we shall by and by find the Persian power symbolized, is said to have two horns, one higher than the other; the higher coming up last: and the facts here stated we shall find necessary to the application.

When Neriglissar came to the throne of Babylon, a violent war sprang up between him and the Medes, whereon Cyaxares, (or rather we will call him Darius, since he is so called in the book of Daniel,) who had just then ascended the throne of Media, called Cyrus out of Persia to his aid. In the first pitched battle the Assyrian army was routed and Neriglissar slain. He was succeeded in the kingdom of Babylon by Laborosoarchod, nine months, and then by Belshazzar, who was the last of the Babylonian, Assyrian, or Chaldean kings, as already noticed.

The war continued with uninterrupted success on the part of the Medes and Persians, under the command of Cyrus, who was generalissimo of both armies, until in the beginning of the sixteenth year of Belshazzar, Babylon was the only city that held out against him in all the East, and he sat down before that in a regular siege. This was no ordinary undertaking. Babylon was sixty miles in circumference, laid out in a perfect square, fifteen miles on each side. Its walls were impregnable, being eighty-seven feet thick, and three hundred and fifty feet high. The number of troops within for its defense was very great, and they were stored with all sorts of provision for at least twenty years. Thus furnished they scoffed at Cyrus from their lofty walls, and derided every effort he made against them. But he had been called by name and appointed to his work, by the Lord of hosts, over two hundred and sixty years before [Isa. xlv] and therefore, as an instrument of Providence though he knew it not, he moved on in his great undertaking. The predictions concerning the taking of Babylon, the people who should accomplish it, and the particular circumstances that should attend it may be found by those who take pleasure in noting the exact accomplishment of God's word, by a reference

to the following passages: Isa. xlii, 17-22; xxi, 2; xlvii; Jer. i; li.

A little digression is here necessary, in order to explain how it was that destruction came so suddenly upon them ere they were aware, [Isa. xlvii, 11; Jer. i, 24,] while the king, and whole city were giving themselves to feasting, drunkenness, and revelry, in the most apparent security. Dan. v. Babylon was situated upon the river Euphrates, which ran directly through it; the banks of which being low, in order to secure the country from inundation, (as it overflowed every year when the snows melted upon the mountains of Armenia, the same as the Nile does Egypt,) high walls of brick and bitumen, of the same thickness as the outer walls, were built, on each side of it along its entire course through the city. While these were building, (their foundations being laid as low as the bottom of the river,) the whole river was turned from its channel into an artificial lake, forty miles square, prepared to the west of Babylon to receive it during this time. This being found convenient for the receiving of the surplus waters every year, to be from thence let out to water the country as needed, it was preserved till the time of Cyrus. In the walls above mentioned, against every street that crossed the river, on either side were gates of brass, and from them steps leading down to the water.

With these facts before us, we are prepared to understand the stratagem by which Cyrus, after a siege of nearly two years, at length made himself master of the place. He first dug a trench broad and deep around the city, and having ascertained that upon a certain day approaching, an annual festival was to be kept, in which the whole night was usually spent in revelry and dissipation, he resolved to take advantage of the disorder that would then prevail, and execute his scheme. He therefore stationed a body of men at the point where the river came out of the city on the lower side, and another where it entered, with orders that when they should find the water of the river so reduced as to make it fordable, they should rush into its channel, and thus enter the city. He then sent up a body of men with orders at a given time to break down the embankment at the head of the canal leading to the lake above mentioned, and thus turn the river that way, while at the same time he opened the trench which he had dug around the city, and turned the water of the river also into that. Thus its channel through the city was rendered almost entirely dry, and the soldiers entered in as ordered. But having got so far, what was now to be done? We have seen that high walls were built on each side of the river the whole length of the city, and every street closed with huge gates of brass; and there was no earthly power which could then be brought to bear, that could scale those walls or force those brazen gates. But Providence had removed all difficulty here; for it so happened in the confusion of that night of impious feasting, that these gates were all *left open*. It was doubtless in reference to this that the Lord had spoken by the Prophet, I will "open before him (Cyrus) the two-leaved gates; and the gates shall not be shut. I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. xlv, 1, 2. Thus the army of Cyrus found free entrance into the very heart of the proud city of their enemy.

From this scene we must now step a moment or two into the palace of the king. "Belshazzar the king," says Daniel, who was there to witness it, "made a great feast to a thousand of his lords." Chap. v. And when he had brought forth the vessels of gold and silver, which had been taken by his grand-father Nebuchadnezzar from the temple of the great God at Jerusalem, and was drinking wine from them with his princes, wives and concubines, and praising their gods of gold and silver;—suddenly there flashed out upon the wall the appearance of part of a man's hand, tracing mysterious characters, of fearful import. Then did the king's countenance change, the joints of his

loins were loosed, his knees smote together, and no doubt his conscience smote too. The astrologers were loudly called for to interpret the writing; but here they were foiled as they were before on the dream of Nebuchadnezzar; and Daniel is called in to explain the mystery. Then the hand vanished; and the writing that was written had this interpretation: "MENE; God hath numbered thy kingdom and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided and given to the Medes and Persians." And while the recording angel was writing out this sentence before the eyes of the guilty king, the legions of the Medes and Persians were pouring in through the two-leaved gates of the river walls, to its execution. They met at the palace as previously concerted, and upon the guard's opening the gate to ascertain the cause of the uproar without, they rushed in and slew the king valiantly fighting for his life. That night was Belshazzar king of the Chaldeans slain." says the simple and comprehensive record of the scripture, "and Darius the Median took the kingdom." We fear that not to Belshazzar alone is the sentence applicable, "Thou art weighed in the balances and art found wanting." How many of us, dear readers, should we be weighed in those scales by which God estimates the moral worth of mankind, would be found wanting?

Thus fell Babylon, and with it the Babylonish empire, B. C. 538, having continued from the reign of Nabonassar who founded it, *two hundred and nine years.*†

"After thee," said the Prophet to Nebuchadnezzar, "shall arise another kingdom inferior to thee;" and we have now reached it. Hereby we are brought down in the great image, to the breast and arms of silver; [Dan. ii, 32, 39;] and in the series of the four great beasts, by which the same governments of earth as were signified by the four divisions of the metallic image, were again shown to Daniel, [chap. vii, 5, 17,] we have reached the second, and have before us—the bear.

But as if the Lord would impress the truth upon the hearts of men with line upon line, precept upon precept, the great events of the world's history from this point onward, are by yet another series of symbols brought again before us.

In the third year of the reign of Belshazzar, Daniel had another vision in which he saw a Ram, He-goat, and Little Horn. Dan. viii.



This Ram, with his two horns, was declared plainly by Gabriel to the Prophet, to be the kings of Media and Persia; [verse 20;] which kingdom being now under consideration, we will notice a few of his distinguishing features and the fitness of their application. His two horns were high, says the prophetic description, and the higher came up last. This has been already alluded to and we need only to say further, that the two horns denoted the two divisions of which the empire consisted, namely, the Medes and Persians; like the two arms of the image: that it was against the Medes that war was at first waged, by Neriglissar, whereupon Darius, king of the Medes, called Cyrus to his assistance as an ally, who immediately responded, by coming to his aid at the head of an army of thirty thousand Persians. And during the whole war, until the complete subversion of the Babylonish empire, the regal power was in reality vested solely in Darius, while Cyrus was only commander-in-chief of the combined armies. Accordingly upon the taking of Babylon, he placed his uncle Darius upon the throne; and hence we read in Daniel that Darius the Median took the kingdom, although Cyrus had performed all the work of its subjugation. But shortly after this event he married the daughter of Darius, and with her received the kingdom of Media

*Encyclopedia Americana, Art. Cyrus. Prideaux, Vol. i, pp. 104, 129. Rollin's Ancient History, Book iv, chap. i.

† Called father in Dan. v, according to the usual style of Scripture, in which any ancestor, is frequently called father, and any descendant, son.

† Prideaux's Connection, Vol. i, p. 139. Rollin's Ancient History, Book iv, Chap. i, Art. 2.

in reversion after her father's death. He died about two years after the taking of Babylon; and Cyrus, having succeeded his father a short time before in the kingdom of Persia, now added Media also to his other dominions, and became absolute monarch of the whole. "The higher came up last."

Daniel saw the ram pushing westward, northward and southward. This may well refer to the operations of Cyrus from his first coming out of Persia to the taking of Babylon, while he lay abroad in the field pushing his conquests in all those directions, till he had at length subdued, says Prideaux,§ "all the East from the Egean sea to the river Indus, and thereby erected the greatest empire that had ever been in Asia to that time." The ram was not seen pushing eastward; for Persia lying to the east, its conquests were chiefly towards the west; as it is said of the bear: he raised up on one side, that is, extended his dominion chiefly in one direction. The three ribs which the bear had in its mouth, are interpreted to mean the three kingdoms of Babylon, Lydia and Egypt, which the Persians conquered and grievously oppressed.¶ The bear may well represent the nature of the Persian kingdom; for says Paxton, "The Syrian bear in strength and ferocity scarcely yields to the lion; and ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations;" but the ram with two horns was its well-known national emblem. It was usual for the Persian kings to wear a diadem made like a ram's head, of gold.¶

Cyrus from the time that he took on him the whole government, on the death of Darius, n. c. 536, reigned seven years. In his first year he issued his royal decree for the re-building the temple at Jerusalem, and the return of the Jews to their own land. From the taking of Jerusalem by Nebuchadnezzar n. c. 606, to this year (536) had been just seventy years, the length of the captivity which God had threatened to his people; and as they terminated, he remembered mercy in the midst of judgment, and put a period to their bondage by moving upon the heart of the king of Persia to grant them a restoration to their own land.**

Cyrus was succeeded by his son, Cambyzes, who reigned seven years and five months. He is called in Scripture Ahasuerus.††

After the death of Cambyzes one of the Magi, called Smerdis, usurped the kingdom, feigning himself to be Smerdis the brother of Cambyzes, who had been slain. But the fraud was discovered and he slain after a reign of only seven months. He is called Artaxerxes in Ez. iv, 7.††

Darius, a Persian nobleman, called Darius Hystaspes, then took the kingdom and reigned thirty-six years. From him the succession of Persian kings and the length of their reign is as follows:

1. Xerxes, who reigned twenty-one years. He is mentioned in Dan. xi, 2, as one who should stir up all against the realm of Grecia. He went against Greece with an army of five millions.
2. Artaxerxes Longimanus, who reigned forty-one years. His reign commenced n. c. 464. His seventh year would therefore be n. c. 457; and in this very year Ezra received his commission for the restoration of Jerusalem. Ez. vii. We shall notice this again when we come to treat upon the seventy weeks and twenty-three hundred days. Dan. viii; ix.
3. Darius Nothus, nineteen years, to n. c. 404.
4. Artaxerxes Mnemon, forty-six years, to n. c. 358.
5. Ochus, twenty-one years, to n. c. 337.
6. Arses, two years, to n. c. 335.
7. This last brings us down to the reign of Darius, who was the last of the Persian kings, and reigned four years, to the fatal battle of Arbela, n. c. 331. The character given of this Prince, says Prideaux,§§ is "that he was for his stature and make

of his body the goodliest person in the whole Persian empire, and of the greatest personal valor of any in it, and of a disposition mild and generous; but having the good fortune of Alexander to encounter with, he could not stand against it. And he had been scarce warm on the throne before he found this enemy preparing to dismount him from it." This rough goat that now cometh from the west upon the face of the whole earth, will claim attention in our next.

(To be Continued)

Defense of the Truth at Gilboa, Ohio.

BY M. E. CORNELL.

FROM the time of our last report of meetings in this place, the interest continued to increase, and almost every day new ones were deciding for the truth; but the opposition grew more and more violent, and finally an effort was made to close the meeting house.

Five different ministers had been trying to stop the work there, but still they had to resort to the lock-out argument.

The people called Campbellites gave notice that they had sent for one of their strongest men, and they were not afraid to risk their cause in his hands. By the request of the church, we tarried and held meetings till he came. The people were anxiously awaiting the arrival of Eld. J. J. Moss, who was a somewhat celebrated disputant, and was coming a long distance to overthrow the Sabbath, and law.

In a sermon, Eld. Moss laid down propositions and dared any one to "grapple with them," with such an air of triumph that one would conclude that in his own view we were already driven from the ground. For the truth's sake we consented to discuss the following question: "Are the Ten Commandments, given on Mt. Sinai, now binding?" The investigation continued three days, about eight hours each day.

Moderators were chosen, and good order maintained during most of the time.

On the affirmation we laid down one general proposition; viz., The ten commandments are the constitution of God's moral government—perfect—perpetual—and unchangeable; and around this common center, we endeavored to rally all our minor propositions and proof texts, somewhat in the manner following:

1. The ten commandments is the covenant commanded to a thousand generations. Deut. vii; 1 Chron. xvi, 15; Ps. cv, 8; Ex. xix, 5, 6; Deut. iv, 13.
2. There was a perfect law, [Ps. xix, 7,] that embraced the whole duty of man. [Eccl. xii, 13.] in the former dispensation which could never be superseded.
3. The decalogue is based on the relations of man to God, and man to his fellow man, and must remain as long as those relations exist.
4. The design of the law is to develop holy character, [Ex. xix, 5, 6,] and will continue as long as there is a necessity for accomplishing that object.
5. The commanded covenant is the holy, [Dan. xi, 30,] everlasting [Ps. cxi, 9,] covenant, and the basis of all other Bible covenants which God ever made exclusively with man.
6. Only a minister of sin could abolish a holy, just and good law. Rom. vii, 7.
7. The law was placed in the hands of the Jews for safe keeping. [Acts vii, 13; Rom. iii, 1, 2,] but was a rule of moral action for all men. Rom. ii, 13-15, 25-27; iii, 9, 19.

The universality of the preaching of repentance shows that all both Jew and Gentile were under sin. On this point we introduced the following from Alexander Campbell:

"Paul indeed asks and answers the question, 'What profit was there in circumcision?' Many advantages, indeed, were connected with it. 'Chiefly to them were committed the oracles of God.' The Gentiles now have these oracles, without faith, without circumcision, without baptism. So then, the matter of circumcision, as to its advantage, is settled by high authority. It gave the oracles of God in keeping to the Jewish nation." Campbell on baptism, p. 99.

Again he says:

"Christianity presupposes that its subjects shall first be taught by Moses, and then come to Christ. No man can come to Christ, unless God induces him to come by the former intimations given by Moses and the prophets. 'If they will not hear them' they never will, they never can, come to Christ."—C. on baptism, p. 208.

8. The law established or confirmed by the gospel. Matt. v, 17; Rom. iii, 31; Rev. xii, 17; xiv, 12; Ps. lxxxv, 10.

On this point we read again from Campbell on baptism, p. 285:

"Salvation in the aggregate, is all of grace, and all the parts of it are, consequently, gracious. Nor do we, in truth, in obeying the gospel, or in being buried in baptism, make void either law, or gospel, but establish and confirm both."

Also an extract from the *Christian Age* (Disciple Paper) of Aug. 4th, 1857.

"It seems that those who now plead for justification by faith, differ not only from Paul, but from John Wesley. This reform is as explicit upon the subject of baptism for the remission of sins as any one. So is Calvin. The reformers however, could not help bringing with them some relics from the eternal city. But that men now should plead for justification by faith, and make that exclude baptism for the remission of sins, is as if we should adopt the doctrine, and argue, that under the patriarchal and Jewish dispensations, faith could justify any one without a corresponding observance of all things commanded and required by God."

On the question, how can God be "just," and the "justifier" of the ungodly, Mr. Campbell answers:

"The gospel meets the demand by declaring, 'The righteousness of God' at the same time that it proclaims his mercy. All the ends of government are answered—no license is given to offence—The moral law is unrepealed—a day of judgment is still appointed."—Christian System, p. 43.

Again of a "sin offering" he says:

"It magnifies and makes honorable his violated law and insulted government. It is the most effectual guard against new infractions of the divine law, and superlatively deters from sin."—O. S. p. 48.

"True Christian faith which brought salvation was—Belief in all that God revealed to men; Observe, in all that God revealed to men, In all he promised, threatened, commanded, said, Without exception, and without a doubt."

9. The ten commandments referred to by the apostles, as a holy, just, good royal, whole law of liberty, to be the rule in judgment. Rom. vii, 7, 12, 14; James ii, 8-12. And the original order of the decalogue recognized by them. Eph. vi, 2.

On this point Mr. Campbell says:

"When I think of the nature of sin, and the holy and immutable laws of God, against whom it is committed, I see no difference between one sin and another. There may be great and little sins, as to their temporal relations and consequences, but when HE against whom every sin is committed, and that divine and holy law, which is violated in the least offence, is considered; we must say with the apostle James, 'He that offendeth in one point is guilty of all.' He that magnified his law and made it honorable, will suffer no person to add to—to subtract from—to change or to violate a single point with impunity."—Debate with Purcell p. 204.

Again speaking of the Catholic's version of the ten commandments, he says:

"Are these the ten commandments of God, as all Roman Catholic children are taught? The single fact that the four archbishops of Ireland and the Roman Catholic College of Maynooth should have impudently dared to strike one commandment from the ten, which God wrote on two tables with his own finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegation against the Romanist's rule of faith." 1b. p. 214.

10. An abolished law could not make sin exceeding sinful, slay Paul &c., as in Rom. vii. 11, 13.

11. If a law is abolished or repealed, it must be by the same authority that did first enact it; and the repeal must be as plainly stated, as the original enactment. No such repeal of the ten commandments can be found, hence that law is still binding.

The elder complained that we were trying to create prejudice in the audience by placing all denominations against him and his people; but we replied that not only Christ and the apostles, and the most learned and devoted men of all other denominations since the reformation were against him, but that Mr. Campbell, the most learned man in the Scriptures, in his own denomination was most decidedly against him. So that he unfortunately was found fighting against even the best of their own ministers.

§ Connection, Vol. i, p. 137.

¶ Scott. Note on Dan. vii, 5.

† 1b. Note on Dan. viii, 3, 4.

** See Isa. xlv, 28; 2 Chron. xxxvi, 22; Ez. i.

†† A Clarke's note on Ez. iv, 6.

‡ 1b. on verse 7.

§§ Connection, Vol. i, p. 365.

We then read from different authors as follows:

J. Wesley says: "It was not the design of Christ's coming, to *revolve any part of the law of God*. There is therefore the closest connection that can be conceived, between the law and the gospel."

Scott says: "The moral law he came to fulfill by perfectly obeying it as the surety of his people in his life, suffering, death and doctrine; to establish it in its fullest honor and authority, and to make the most effectual provision for men's loving and obeying it."

A. Barnes says: "Matt. v. 18. 'Till heaven and earth pass.' This expression denotes that the law *never should be destroyed* till it should be all fulfilled. It is the same as saying, Everything may change, the very earth and heaven may pass away, but the law of God shall not be destroyed till its whole design shall be accomplished." In conclusion on verse 19th, he says: "We learn hence, 1. That all the law of God is binding on Christians. 2. That all the commands of God should be preached in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And, 4. That true piety has respect to all the commandments of God, and keeps them."

The *Christian Manual* (Baptist) pp. 221, 369 says:

"The duties of the decalogue did not originate when the law was given on Sinai. The obligations always existed: they grow out of the very nature and relations of man. Every command given, relates either to moral beings, or things of a moral nature already existing. No new moral obligations were there originated. 'Remember the Sabbath day' implies its previous existence. This is no new enactment, but the observance of an old one. 'The Sabbath was made for man.' Both his physical and moral natures absolutely require it."

"Christ came to explain, magnify and fulfill the law; it becomes the christian's rule of life, and is established by faith. Saints are made free from its curse. It is to be the rule of the judgment day."

Bishop Hopkins in his work on the ten commandments, published by the American Tract Society, pp. 19, 29, says:

"Far be it from any Christian to indulge himself in any licentiousness, from such a corrupt and rotten notion of the law's abrogation; for, so far is it from being abolished by the coming of Christ, that he expressly tells us, he came not to destroy the law, but to fulfill it. Matt. v. 17. There is no duty required nor sin forbidden by God, but it falls under one at least, of these *ten words*."

A book on entire holiness, by John H. Wallace, recommended by Methodist Conferences, on pp. 43, 45, says:

"This law which we understand to be still in force, and by which it may be presumed God governs all rational and intelligent beings, is embraced in the moral code delivered on mount Sinai."

"This is the moral law; the law that admits of no repeal, and needs no amendment: nor does it require any modifications in its application to any and all the unnumbered hosts that stretch along the line of moral agents &c."

The Methodist Discipline says:

"No Christian, whatsoever, is free from the obedience of the commandments which are called moral."

Dr. Dick on the ten commandments says:

"They unfold to us the moral laws of the universe—they present to us a summary of moral principles and precepts, which is applicable to all the tribes and generations of men, to all the orders of the angelic beings, and to all the moral intelligences that people the amplitudes of creation—to man during his temporary stay on earth, and to man, when placed in heaven, so long as eternity endures—Precepts which if universally observed, would banish misery from the creation, and distribute happiness without alloy, among all the intelligent beings that exist throughout the empire of God"—Dick's works Vol. 1. P. II, p. 92.

Mr. C. H. Spurgeon of England, who is now attracting so much attention from all parts of the world; in his parable of "a sinner's trial," introduces the law as saying, "I am law; the law of God." Mercy asks: "And what hast thou to say?" "I have this to say," and he lifted up a stony tablet, written on both sides; "these ten commands this wretch has broken. My demand is blood; for it is written, 'The soul that sinneth it shall die!'" Die he, or justice must."

Dr. Adam Clarke on Rom. vii, 13, says:

"Thus it appears that a man cannot have a true notion of sin, but by means of the law of God. And it was one design of the law, to show the abominable and destructive nature of sin; as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the Holy

Spirit; it is then alone, that he sees himself carnal, and sold under sin, and that the law and commandment are holy, just and good. And let it be observed that the law did not answer this end *merely among the Jews*, in the days of the apostles; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly."

Alexander Campbell speaking on the "immoral tendencies of the Romish rule of faith," says:

"License is given to violate in some way or other, every precept of the decalogue. The Sabbath as a divine institution is set aside."—Debate with Purcell, p. 193.

Again on p. 214.

"It is a poor apology for this expurgation of the decalogue, that it is so done in the Douay Bible. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law. It is clearly proved, that the pastors of the church have struck out one of God's ten words! which not only in the Old Testament, but in all revelation are the most emphatically regarded as the synopsis of all religion and morality."

For the perpetuity of the Sabbath, Mr. Campbell says:

"The moral and religious institutions of the patriarchal or family worship . . . were the Sabbath, the service of the altar, oral instruction, prayer, praise and benediction. Family worship, was then the first social worship, and during the first ages of the world (for at least 2500 years) it was the only social worship of divine authority. Though other institutions have since been added, this has never been superseded. While the forms of this worship have always been adapted to the genius of the various revelations of God, vouchsafed to mankind, it has continued through all the changes of six thousand years" &c.—Christian System, pp. 129, 130.

The course pursued by Eld. Moss was to build up negative arguments independent of most of our leading propositions; so that several of our most pointed arguments and proof texts remained without even an attempt to answer them.

Much of this man's twisting and turning to get around the law of God was quite original and somewhat amusing.

1. He endeavored to fix the covenant of ten commands in Abraham's flesh and in the flesh of his literal seed [Gen. xvii, 13] and consequently it never was binding on the Gentiles.

In reply we denied that the covenant of ten commands was ever in Abraham's flesh in any sense whatever, and affirmed that there was nothing that God ever commanded placed in Abraham's flesh, but circumcision, which was no more than the token of the covenant, and that in Gen. xvii, 13, covenant is put by a figure of speech for the token as in Acts vii, 8.

2. Denied the distinction of moral and ceremonial laws and affirmed that all the laws of the Old Testament were abolished or nothing.

In reply we contrasted Heb. vii, 16 with Rom. vii, 14 and Acts xv, 5, 10, with Rom. vii, 22, and Neh. ix, 13 with Eze. xx, 24, 25, to show two distinct laws of different natures. A law could not be spiritual and carnal, good and not good, a yoke of bondage and a delight, all at the same time.

3. Acts xv, 10. From this he made the law of ten commands an unbearable burden; said that nothing was brought into the New Testament, either from the book or the tables of the law, except the four points named in verse 20.

4. In his argument on Rom. vii, said, "If you are married to Christ before the law dies, you are spiritual adulterers and will receive the wine of God's wrath &c." Rev. xiv, 10.

In reply we quoted verse 12, "Here are they that keep the commandments of God AND the faith of Jesus."

5. To "establish the law" as in Rom. iii, 31, he said was to establish it to the Jews.

6. Said we had perverted A. Campbell's words because we made him say the ten commands were positive, or divine laws; he knew Mr. Campbell to be too much of a scholar to call the precepts of the decalogue positive.

In reply we read from Campbell and Purcell's

debate, p. 185, speaking of the Catholic's rule of faith, Mr. Campbell says:

"But still worse: this immoral law or rule of faith repeals certain positive or divine laws. I have here two catechisms published by the authority of the church. They have 'both wholly expunged the second commandment.'"

In attempting to turn off the testimony of Mr. Campbell by destroying confidence in our quotations, he acknowledged an impropriety in calling the ten commandments positive laws, yet in his very speech, took the position that the fourth commandment was wholly positive.

7. The first commandment not binding now, because since Christ took his seat as ruler, we have "another God" to worship besides the eternal Father.

In reply we cited Matt. i, 23 and ii, 2, 11 to show that Jesus was worshiped before the time when he said the law was abolished, and the supposed "kingdom of grace" set up.

8. To turn away the testimony of Christ on the perpetuity of the law, he took the position that we have nothing to do with the "four gospels" but to learn the divinity of Christ; and in his next speech, he quoted in the 5th. chap. of Matthew, to show a "law of Christ, or amendments of the ten commandments."

9. The ten commands had their origin in the fallen nature of man, (proof 1 Tim. i, 9,) and therefore are carnal.

In reply we said, all must admit that angels keep, inviolate the sacred principles, guarded by at least nine of those precepts, and the Sabbath all know was given to man before his fall.

10. Spent much time in contrasting law and gospel, and building an argument on the superior excellence of the gospel, or ministration of the new covenant.

In reply, we acknowledged most of his speech to be true, but denied that it superseded the law, but on the contrary, *established it*. Rom. iii, 31. "By the law is the knowledge, and by the gospel is the cure of sin." Adam Clarke.

11. Quoted Gal. iii, 19, emphasised the word "till," and remarked "I will draw out this till and see what is in it," and found it covered the whole time from Sinai to Christ, "and no more," hence the law is no more.

In reply we said, there were two more "tills" to be drawn out. [Matt. v, 18.] and we would see what could be found in them; and behold one "till" measured from Christ, to the passing away of heaven and earth, and the other contained the sweeping declaration that "not one jot or one tittle of the law should fail." This was one "till" too many for the elder's position, so he had no more to say about it. But we saw it duty to examine his "till" in Galatians a little more closely, and lo, we found in verse 21 a *gone forbid*, which, compared with other texts showed clearly that a God forbid, was against every position he had taken.

1. He said the law was made void, or superseded by the gospel. Rom. iii, 31 forbids it.

2. The law might be now transgressed, because Paul said Christians were not under it. Rom. vi, 15 forbids it.

3. The law of ten commands was carnal. Rom. vii, 7 forbids it.

4. That the law was made death &c. Rom. vii, 13 forbids it.

5. Argued that Christ would now justify without obedience to the law which would make Christ the minister of sin. Gal. ii, 17 forbids it.

6. All his arguments were to the effect that the law was against the promises or purposes of God. Gal. iii, 21 forbids it.

During the discussion, several remarked that the elder's manner betrayed that he was arguing against his own better judgment, and we were confirmed in this opinion, by a traveler that was present at a former discussion, where he said Eld. Moss argued the importance and perpetuity of the law. But why should he argue against the truth? The reason is

obvious; he had been sent for at a considerable expense, and had come nearly two hundred miles to defend their position, that the law was abolished.

For four or five weeks, they had been under close examination for their transgressions of the fourth commandment. They plead not guilty, because the law had been repealed.

Two or three different ministers had undertaken for them with much zeal, but all to no purpose, for they were still held in custody under the law; and finally when nearly in their last extremity (though not the last, for the execution of the judgment is yet future) they said, "they would stand or fall with Bro. Moss." Of course then as a man employed and under pay, the Eld. felt bound to clear the prisoners. We say prisoners, for "whoso committeth sin, is the servant of sin." John viii, 32-34.

These are in bondage as much as ever the Jews were in transgression. The Jews plead that they were Abraham's children, and these plead that they are Christ's children, or disciples; but we find that neither Abraham nor Christ were against God's commandments. See Gen. xxvi, 5; John xv, 10.

The elder repeatedly promised that "to-morrow" or "by to-morrow-noon" he could settle the question, and once said he would so completely upset our position that we would not get a chance to baptize another person in Gilboa. Every time the elder arose, the people anxiously looked for that sweeping argument; but they looked in vain, even to the close.

Immediately after the discussion closed, ten more were baptized. One of the moderators (a Methodist minister) publicly declared himself a Sabbath-keeper. A meeting was appointed for the church, and about seventy joined in celebrating the ordinances of the Lord's house. It was a heavenly, melting, confessing season. The church seemed to be brought into closer union and fellowship than before. We shall long remember that meeting, and pray that its effects upon the church may never be lost.

Green Spring, Ohio, Oct. 23d, 1857.

What shall We Do?

A SCRIBE once asked our Saviour, "Which is the first commandment of all?" He answered, "To love God with all our heart, &c. And the second is like it, to love thy neighbor as thyself. The Scribe acknowledged the fitness of the answer and said, "Thou hast said the truth;" but he replied, "to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." It is easy enough, with the light of the gospel before us, to see the conclusion which must necessarily result from the Scribe's remark; hence the Saviour said to him, "Thou art not far from the kingdom of God." The Scribe seemed to have a view of the law written upon the heart, and testing even the motives thereof. How different from the young lawyer who declared that he had kept the commandments from his youth, when the fact that he was holding on to his vast possessions proved that he did not love his neighbor as himself. He felt sorry that he could not be perfect without distributing his property. The second principle, love to our neighbor, strikes at the root of selfish interest; a sacrifice of self is required. When this work is complete, God's people are one. The Faith of Jesus is clearly discerned. The apostle Paul understood and was ready to apply the subject. Though he should possess all things and sacrifice all, even his own body, it would not profit him anything. Without love or charity, the grand ruling principle in the gospel, all forms would be an empty show.

It is to be feared there are those who profess to keep all the commandments, and yet do not understand the depth of the Lord's prayer, "Give us this day our daily bread." The rich hold fast their earthly bounty, and are deaf to the poor man's cry! They suppose they love God, when as yet they have not

learned to love their neighbor. So deceptive is deceitful mammon in the hands of selfish man!

Jesus taught as never man taught; if we would learn of him we must in great humility confess our sins, errors, blindness, nakedness, wretchedness and want, and thus open the door of our hearts and let the Saviour in. How shall we let him in? He is not here, "Me ye have not always, but the poor ye have always with you." See Matt. xxv. "Inasmuch as ye have done it unto the least of these (who are suffering) ye have done it unto me."

How can we love God whom we have not seen if we do not love our brother whom we have seen? How can we say we love our brother if we withhold of our substance to supply his need? or even if we do not seek opportunities to relieve the afflicted? "I was sick and ye visited me not!" Let the rich beware lest they give occasion for the poor to cry to the Lord against them, and the Lord hear the groanings of the afflicted.

H. S. GURNEY.

Jackson, Mich., Nov. 15th, 1857.

LETTERS

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

From Bro. Burnett.

BRO. SMITH: I am grateful for the privilege of reading the *Review*, and I think the truths it advocates are what we need in these last days, to fit us to stand before the Son of man. I see that I am in a lukewarm state, and truly desire to open the door of my heart and let the Saviour in. I mean by the help of the Lord to keep all his Commandments and the Faith of Jesus. It is a great thing to live out the sayings of Jesus. I feel truly that we are living in a solemn time, and I am often led to exclaim, "how strait is the gate, how narrow is the way, and how few there be that find it!" I have been too much occupied with the things of this life, and I now desire to be more given up to God, to have more patience, meekness and humility, and walk with an eye single to the glory of God, that my daily life and conversation may tell to the world that I believe what I profess.

I feel like putting away everything unlike God, and seeking to have clean hands and a pure heart, that I may be prepared to abide in the day of his coming.

There are four of us in the family, that keep the Sabbath. We have not heard any preaching on the Third Angel's Message for four years and a half. We live twelve miles from any who keep the Sabbath, and sometimes feel lonely here; but we are determined to struggle on, and live by faith, that we may meet all the dear saints where the wicked cease from troubling and the weary are at rest.

Yours looking for Jesus.

GEORGE M. BURNETT.

Hawley, Mass., Oct. 31st, 1857.

BRO. P. COLLINS writes from Dartmouth, Mass. Nov. 11th, 1857. "I think the cause in our vicinity is rather on the rise. There seems to be more earnest desire to arise from this lukewarm state, and heed the admonition of the faithful and true Witness to be zealous and repent. We are truly living in perilous times, when men's hearts are failing them for fear. I have thought sometimes that we were bordering on the time of trouble. I look around at the present time, and trouble and anxiety seems to prevail in every department in this world.

"O the necessity of the saints' having a well grounded hope, that is like an anchor to the soul, reaching to that within the veil, where our high Priest is finishing the atonement. We want a strong, living faith in God, and in his word, that we may be able to pass through, and be kept in the time of trouble."

BRO. E. S. LANE writes from East Genoa, N. Y., Nov. 3d, 1857. "The message to the Laodiceans in months past has made a deep impression on my mind; yet I can see by the word of the Lord that I am not

fully living up to my high privilege. O that I may with the rest of the remnant, open the door and let the dear Saviour in. Why cannot I stand where the Saviour desires me to stand? why cannot I be all he desires me to be? It seems as if my whole heart desires it, and praise his glorious name, I will trust him for free and full salvation through the merits of his own precious blood which was shed on Calvary for us. Praise the Lord for the glorious light of the present truth. I believe that if I and the rest of the dear brethren hold on to it, surely it will light us through, so that we shall not only behold, but we shall also partake of the glories of that everlasting Kingdom which the Lord has prepared for them that love him."

Sister H. L. DANIELS writes from Elkland, Pa., Nov. 1857. "Although surrounded with darkness, and persecution on every side, especially by those who profess godliness, yet I am strong in the Lord, and in the faith of his coming. I want a disposition like my Saviour in this hour of temptation, to pray for those that seek to destroy and persecute me; that thereby I may be able to overcome evil with good, and when I am reviled, to revile not again. Though dark be my pathway here, yet all will be bright, all will be peace and harmony in that eternal world of glory that is before us. I am willing to suffer the scoffs and sneers of cold-hearted professors, and the ungodly, knowing that my Lord was persecuted, the prophets and apostles who 'through faith subdued kingdoms, stopped the mouths of lions, escaped the edge of the sword, out of weakness were made strong, turned to flight the armies of the aliens,' suffered bonds and imprisonments, scourgings and mockings; 'they were stoned, they were sawn asunder, were tempted, were slain, were destitute, afflicted, tormented; cast down but not destroyed, perplexed, but not in despair, persecuted, but not forsaken.' May the Lord help us to bear with patience, that we may by and by overcome. I desire the prayers of all God's saints, that my faith fail not."

BRO. J. L. HAKES writes from East Winsted, Ct., Oct. 31st, 1857. "It is about a year since I began to serve the Lord by keeping his commandments; and I have found them my delight. Although I have made many crooked paths, and done many things which I ought not to have done, I still feel sure that I shall be enabled through the grace which is in Christ Jesus, to overcome all my faults, and stand among the blood washed throng, without spot or wrinkle or any such thing. I covet that holiness, without which no man shall see the Lord. But I must strive lawfully, and the victory will be mine. I feel like laying all on the altar, and striving anew for the faith once delivered to the saints. Truly we are 'bought with a price.' When I think how much our dear Saviour has suffered, that poor, sinful creatures as we are might have eternal life, I feel like crying aloud, we are not worthy of the least favor. When I think of myself in particular, my deep sinfulness I feel like crying, Lord be merciful to me a sinner.' I have had some trials to encounter by sickness, but I feel that they have been for my profit."

OBITUARY.

FELL asleep in Jesus Oct. 13th. 1857 in Lafayette, Van Buren Co. Mich., our beloved mother, Sally, wife of Richard Murch, aged 74 years, in Dec. last. O how painful the task, to record the death of a beloved mother. Yes, she is at rest. She often repented during her sickness which was very painful, "I shall soon be at rest in the grave, there to sleep until he who is the Christian's life shall appear, then shall I appear with him in glory." Her mind was deranged most of the time for three or four days before she died. In one of her lucid moments, she said she could not keep her mind on anything. I said to her, Can you not trust in God? She answered, "I can with all my mind, might and strength." She then said, "There is a rest in the grave." I told her we must look beyond the grave. She said, "I do, I do."

She had been a professor of the religion of Jesus Christ for over fifty years; and for the last three years had been striving to keep the Commandments of God and the Faith of Jesus. O may I live the life of the righteous, that my last days may be like theirs.

LAURA MURCH.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. NOV. 26 1857.

WE have many cheering letters on hand which we withhold from publishing in this No. to give place to other matter. We are glad to see a disposition on the part of the Brn. to write, and hope it will be continued. All communications shall receive attention as soon as possible. Send on your articles brethren, written in the Spirit of the Lord, and under a vivid sense of the overwhelming truths of these last days. Let Vol. eleven of the REVIEW, be the most spirited, instructive, and interesting Vol. ever published.

Remember the Sabbath-day to Keep it Holy.

A CORRESPONDENT asks, "If a brother is sued, and the Court is on the Sabbath, is it right for him to attend and present his account to show that the debt had been paid? As we have a case of this kind among us, will you or some other Bro. give us your view of the matter through the REVIEW?"

ANSWER. The Law reads, "Remember the Sabbath-day to keep it holy." It says, "Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath," &c. From this we can draw no other meaning than that upon that day we withdraw our mind from all affairs of our own, our secular concerns, and worldly interests, and devote the day to the especial service of God. Now is it consistent with these restrictions, to attend a Court, as in the above question, and engage in the business there brought to view? While we express a decided opinion that it is not, we think that we are expressing not our own view only, but the opinion also of a majority of the brethren. And further, should the person appear at court, he must necessarily be dumb; for we are forbidden to speak our own words, on the Sabbath, as well as to do our own works. Isa. lviii, 13.

We have heard of the case of a brother who was once similarly situated; but he went to the magistrate and readily procured the postponement of his case. The malicious intention of his enemy to make him appear on the Sabbath, being thus defeated, the suit was dropped and he had no further trouble with it. But suppose this could not be done, and judgment should be obtained against the individual for non-appearance? In this case we know of no other way for him to do, but to take joyfully the spoiling of his goods, [Heb. x, 34.] bearing in mind the glorious promise that all things shall work together for good to them that love God. Rom. viii, 29.

Hard Times.

It is admitted on all hands that these are hard times. But, probably, none feel these times so sensibly as the publisher. People generally pay the publisher when it is convenient. The money is paid out for everything else, and if there is then a dollar left, it is sent off to pay for the paper. Now we propose a change in this matter with the readers of the REVIEW. According to the terms of this paper of advance pay there are now due from subscribers about \$2000. And the change we propose is this, that those who read this, (who have not paid for the present volume of the REVIEW, or who are in debt for past volumes,) pay for their paper first. Brethren and sisters, get your pen, ink and paper, and write to the Editor enclosing your indebtedness. If you have the money by you, why wait a day? If you can get it in one week, why wait a month, or six months, before you send it?

See here! If the subscribers of the REVIEW would act up to its terms, there would be no call for remarks like the above. If they will immediately act up to the terms of the REVIEW, then the Office can pay \$600 borrowed money, and \$100 for paper which should have been paid before this. If those who owe will first pay for their paper, instead of paying for everything else first, the hard times with us will be made easy. Now, most of you can do it just as well as not; but you are careless. Just think: the Office owes \$700 cash, and has nothing on hand to pay; and keep thinking of it until you enclose in a letter what you owe, and send the letter off to the Post Office. J. W.

THE GERMAN TRACT. We expect the plates of this work in a few days, with a bill calling for near \$100,00, and have nothing in the treasury to pay for even the plates. Those who are owing the Office for Books, should pay immediately. Will those brethren who can spare the Office \$100,00, or \$200,00 each, (till those who owe the Office will pay,) send immediately what they can spare to Eld. James White, Battle

Creek, Mich., by Express. About \$1500,00 is wanted immediately.

JAMES WHITE.

Conference at Eden, Vt.

THE notice of this meeting was not given in season for all to attend that designed to, consequently there were not so many at this conference as otherwise would have been. The gathering, however, was good, considering the short notice, and our hearts were made glad to meet for the first time some we had never seen before. God grant that our short acquaintance may be consummated in his everlasting kingdom.

It soon became evident in this meeting that a love for the truth, and an ardent desire for the honor and prosperity of the cause of the Third Angel's Message still lives in the hearts of the tried ones scattered among the Green Mountains of Vermont. The cause still suffers for the lack of strait forward gospel discipline, which will soon be made up as the saints begin to see their perilous condition, and feel the importance of arising and shaking themselves from everything that will not yield to God in all things, and honor him by keeping his Commandments and the Faith of Jesus.

The Lord gave his Holy Spirit to help preach the word. A deep conviction seemed to fasten upon many minds that now is the time, the very time, when those that would be saved must live out the truth, and the whole truth. Faith and works must go together.

We had but one public meeting on First-day. Those present not with us in the faith listened with deep interest to the reasons of our hope. At the close of our business meeting it was thought best to hold two more conferences in this State the first of the Winter: one at Sutton, and one at Bristol.

From this meeting we again have reason to thank God and take courage. We humbly trust that the day is not far distant when the mountains and valleys of Vt. shall echo with the loud cry of the Third Angel's Message, the last servant of our God be sealed, and his saints go forever free. E. L. BARR.

Note from Bro. Hutchins.

BRO. SMITH: I feel truly thankful for the privilege enjoyed with the church in this place for some days past. The Conference was one of deep interest to me, and I am glad to know it was also to others. The truths preached at that time were stirring indeed, and well calculated to lead one to heed the injunction of Paul, "Examine yourselves, whether ye be in the faith; prove your own selves."

The Testimonies recently given for the Church, I am sure will lead us to a closer walk with God, if obeyed.

The prophet after stating the sad condition of the children of Israel, while living in unfaithfulness to God's requirements, asks the very weighty question, "Who among you will give ear to this? who will hearken and hear for the time to come?" Isa. xlii, 23.

May the Lord help us to give ear and obey his voice. Since the very refreshing meeting yesterday, I have felt somewhat like a man set upon a watch for life. I hardly dare turn my attention from myself, when I consider the great work of preparation for the events before us. But in the strength of the Lord we may be prepared to stand, when the Son of man cometh.

A. S. HUTCHINS.

Battle Creek, Mich., Nov. 22d, 1857.

Comparisons.

"Are not Abana and Pharpar, rivers of Damascus better than all the waters of Israel?" 2 Kings v, 12.

Such was the haughty exclamation of Naaman the leper when directed by Elisha to wash in Jordan seven times and be clean. So now the modern Naamans stand up in the same spirit, saying, "Is not the first day of the week better than the old Jewish seventh day?"

Naaman despised everything Jewish; so do these Naamans had a way of his own; so have these.

Naaman had a river he wished to wash in of his own country, how could he come down so low as to wash in Jordan, a Jewish stream? Says Constantine, "Let us do nothing in common with this odious brood of the Jews." Says Naaman, the rivers of Damascus are better. Says custom, the day of redemption is better. Now doubtless the rivers of Damascus were clear and pure but the Lord directed the prophet to say to Naaman, Go, wash in Jordan seven times. So is the work of redemption a great work, but God has said, The seventh day is the Sabbath.

What was it to Naaman whether the Jordan was a clear or turbid stream? or whether the rivers of Damas-

cus were better? His errand as a suppliant, a leper, was not to prescribe for his own case, but to obey.

What is it to us, which day is greatest? Our duty as suppliants, sin-infected, leprous, and diseased by transgression, is to obey God. Christ was a Jew, the apostles were Jews, and as Naaman finally washed in Jordan, so must we to be cleansed, wash in the Jewish fountain, and read and receive the Bible written by inspired Jews. We must be Jews inwardly. Christ says, "Salvation is of the Jews." JOSEPH CLARKE.

Portage, Wood Co., Ohio.

Professions.

If persons pretend to high attainments in religion, but do not appear to have arrived at certain lower attainments, it is an evidence that their profession is of no value. For example, if they profess to be greatly affected by the obvious violations of the commands of God in their practice; or if they profess to venture their souls upon Christ, trusting the faithfulness of God in his promises, for their eternal welfare; but at the same time have not confidence enough to trust Him with a small part of their property, devoted to pious and charitable purposes; under these circumstances their professions are manifestly of no value.—Edwards.

APPOINTMENTS.

There will be a Conference at Sutton, Vt., in the vicinity of Bro. Stephen Willey's, to commence Sixth-day Dec. 18th, at 1 o'clock, and continue over First-day.

E. L. BARR.

Providence permitting, there will be a Conference at Bristol, Vt., to commence Dec. 26th, and continue over First-day, and longer if thought best. The meeting will be held at my house. Bro. Smith and Barr will attend.

We hope to see Bro. Pierce at this meeting. Brn. in and out of the State are invited to attend.

In behalf of the Church.

THOMAS GARDNER.

Providence permitting, I will meet with the Church in Hastings, Sabbath Nov. 28th, and on First-day in Bro. Allen's neighborhood where he may appoint.

Also with the Church in Caledonia, on the Sabbath, Dec. 5th

JOHN BRINGTON.

Business Items.

J. A. Wilcox. The cost of REVIEWS Vols. IV, V, & VI, in paper cover, post-paid will be \$2.50

Mary Harlow, Wis. What is the name of the brother who wishes the REVIEW?

BRO. S. W. RHODES. Your letter of the 19th, has enabled me to get the \$316.00, which you sent by Express from Sandusky, badly directed, as stated in my letter to you, sent to Milan.

JAMES WHITE.

J. F. Carman. The X was received the 23d.

J. W.

BOOKS SENT SINCE OCT. 29.—S. Osgood, MASS., C. Woodman, Me., R. Hicks, R. L. M. A. Beasley, N. Y., P. H. Weaver, Mich., Wm. Weaver, N. Y., J. M. Lindsay, N. Y., C. B. Preston, N. Y., Jno. Young, N. Y. P. R. Chamberlain, N. Y.

Receipts.

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

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