

Advent Review, AND SABBATH HERALD.

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

VOL. XI.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 22, 1858.

No. 23.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

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

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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.

IMMORTALITY OF THE SOUL.

REJOINDER TO WM. KEEGAN, BY J. N. LOUGHBOROUGH.
(Concluded.)

Eld. K. also misapprehends the force of our testimony on the text, "Life and immortality are brought to light through the gospel." He seems to think the way life and immortality are brought to light is, that the gospel announces the fact that we are in possession of immortality. But that is the thing Eld. K. has not shown. Where is the place that the gospel states that we have immortality? We concluded to look at a gospel sermon to see how immortality was brought to light through the gospel, and as 1 Cor. xv, purports to be a gospel sermon, it brings to light how immortality is to be received, namely—at the resurrection.

Eld. K. claims on 1 Cor. xv, that "All, at the great day will be raised to immortality, whether righteous or wicked; indeed it would be inconsistent with any notion we gather from the Bible, of the Divine character, to suppose that he would raise the wicked merely to dissolve them again. (Note 1.) No difficulty that will follow from an acknowledgement of the soul's immortality, will be removed, in view of future punishment, if we acknowledge a general resurrection. (Note 2.) Again if man's conscious nature be material, the changes that will take place at the resurrection, must change the consciousness and character, so that it will be equivalent to a new creation, and a denial of a future life altogether: for the dissolution of a natural body is its destruction; and a recombination of the atoms under new influences, another body altogether. But if we admit the truth, namely, the immortality of the soul, and that the body is but an instrument whether in action, reward or punishment; while the soul is the only responsible agent, all these difficulties will be dispelled." (Note 3.)

On the above we reply according to the numbering of the notes, as follows:

1. The Scriptures state that "he which soweth to his flesh, shall of the flesh reap corruption. The chapter also from which Eld. K. draws this conclusion makes a statement which conveys the idea to us that all will be raised immortal. Paul distinctly prefaces his testimony on immortality by saying, "Now this I say brethren." Then the testimony is concerning his brethren. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Verses 50-53.

The testimony also which follows shows that this company gain a victory. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O

grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Verses 54-57.

But are the wicked to share in this incorruption and obtain this victory by being raised from the dead? By no means; but they are raised to witness Abraham, Isaac and Jacob, and all the prophets in the kingdom and they themselves thrust out. And as they come around the camp of the saints and the beloved city, and thus witness them, fire comes down from God out of heaven and devours them." "Devour—to eat up."—Webster. David says, [Ps. xxxvii,] "The enemies of the Lord shall consume; INTO SMOKE shall they consume away." Malachi in his prophecy, [chap. iv,] says, "The day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor BRANCH."

2. If Eld. K. means by a "general resurrection" a resurrection of all at once, we reply, that John teaches [Rev. xx] that there is one thousand years between the resurrection of the righteous and that of the wicked. Those that have part in the first resurrection cannot die the second death which clearly implies that those who come to life when the thousand years are finished can die the second time. (Second death.) Then if they can the second time be deprived of life they are not raised immortal.

3. I did not expect that Eld. K. would come out a Sadducee. He would be loth to admit that he is a Sadducee; but if his position above is correct, there is no such thing as a resurrection. Does not his argument virtually deny the resurrection? That is just what the Sadducees said. But let us analyze his testimony and see. "The dissolution of a body is its destruction." "A re-combination of the atoms under new influences, another body altogether." Then surely, Mr. Keegan, if it is another body, it is not a resurrected body. The soul, according to his reasoning, never died; so of course cannot have a resurrection; for a resurrection is a bringing to life of that which was dead. How far short does this come of denying a resurrection. But Eld. K. will say, I do believe in a resurrection. It is too late for you to tell us that now, Mr. Keegan; for in the testimony above quoted from you, you have incorporated into your faith that which denies a resurrection; so for you to say you believe in a resurrection would be but a sound of words.

Eld. K. tells us, it will remove all the difficulties that arise from believing in a resurrection, to admit the immortality of the soul, and that the soul is the only responsible agent. But shall we admit (to get rid of these difficulties) that which overthrows the doctrine of the resurrection? It will be time enough for Eld. K. to call on us to admit the immortality of the soul when he has advanced at least one proof that it is immortal. It is "PROOF" that we want not merely his assertion.

Eld. K.'s supposed difficulty about the resurrection can all be made to vanish without admitting the immortality of the soul. I suppose that identity of organization in our bodies constitutes them the same bodies that they were at first, although the particles of matter of which they are composed may have changed. What produces the consciousness in us that we are the same persons now that we were 20 years ago? It must be the memory of those events connected with our past life; and the same memory manifest in the resur-

rection will preserve our identity. If three, in the resurrection, are brought up with the identity of organization of Abraham, Isaac and Jacob, it will be them and no one else in the universe; and in this identity of organization we understand consists the identity of the resurrected body. We know of no philosophy for the resurrection; but it will be a direct manifestation of the power of God that will raise the dead.

Eld. K. next notices Matt. x, 28, and in order to evade the force of the expression, "fear him which is able to destroy both soul and body in hell," he brings another of his far-fetched definitions on the word, destruction. He tells us,

"Destruction, however, does not imply a loss of consciousness as it is used in the Bible; [see Hos. iv, 6:] 'My people are destroyed for lack of knowledge, they were destroyed, but not deprived of a conscious existence. Again, [Hos. xiii, 9,] 'O Israel, thou hast destroyed thyself, but in me is thy help: they were destroyed and yet they existed. We understand that in this text, God threatens them with a destruction of their comforts, hopes, &c., in hell, should they be found unfit for his presence in the day of his appearing.'"

What does Eld. K. mean to have us understand here? His claim is, first, that the people were destroyed when this testimony was penned, therefore it must be a figurative expression, for they were still conscious. But his second claim overthrows his first; for in that he locates the destruction spoken of, as to take place in hell after the appearing of Christ, and therefore makes the language of the same import as though it was said, *thou shalt be destroyed*. He says, God threatens to destroy their comforts and hopes in hell. This reminds one of the way Universalists meet the texts that speak of destroying the sinner; that is, that it means *their sins* shall be destroyed. To destroy comforts and hopes, and to destroy soul and body, are two things. And, according to his position, destruction does not mean a loss of existence. Who knows then that comforts and hopes are not enjoyed after they are destroyed.

But we return to the text, Matt. x, 28. Arch-deacon Blackburne, who wrote about 100 years since, says on this text, "Our translators thought to avoid the contradiction,* by translating *psuche*, [Matt. x, 28,] by the word *soul*. But other translators had an equal right to render *psuche* in Mark iii, 4, and Luke vi, 9,† by the same English. It ought to have been translated by *life*, in both places, and then in opposition to *soma*, [Matt. x, 28,] which means in many places the *present* life, it would only denote the *future* life, to which the whole person was to be restored at the resurrection."—*Historical view of the controversy on the intermediate state*, &c., chap. xxviii.

Eld. K. next notices Ps. cxlvi, 4, and says the Psalmist "thus informs us how soon all the thoughts (of the sons of men) that might tend to help us, may perish by death." This testimony needs no more reply than simply a quotation of the text in full, with its connection:

"While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:

* The contradiction here referred to, is what they supposed would appear to be a contradiction if they had translated it, "Fear not them which kill the body but are not able to kill the life."

which made heaven, and earth, the sea, and all that therein is: which keepeth truth forever: which executeth judgment for the oppressed: which giveth food to the hungry. *The Lord looseth the prisoners.* Verses 2-7.

In noticing the testimony of Solomon, [Eccl. ix.] where he says, "the dead know not anything," he says, These expressions simply mean with regard to this world. This might do very well if it was Eld. K.'s station to be a corrector of the word of God. But while that word stands uncorrected by such notions, Solomon's testimony will always draw a contrast between the living and the dead, namely, "The living know that they shall die, but the dead know not anything." He does not stop to put in Eld. K.'s qualifying term, but shows that "a living dog is better than a dead lion," simply because the living know something, but "the dead know not anything."

Our reviewer's remarks on Job vii, 21, and iii, 13 appear to us like sublime nonsense. On the first of these texts, "now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be," he says:

"Let it be remembered that it takes all the parts of a man to fully represent him, and although each part may, and indeed must exist after death, it is not these parts separately but taken together, that constitute the man, the whole man, could not be in the dust, allowing the Adventists to be the judges, for the breath is a part, and that does not go into the dust, hence their efforts to prove that the whole man is in dust, fail. 'I should not be,'—exist. Job does not exist, but the parts of which he was composed do exist. The soul would only be a part of Job. Hence the text does not disprove the fact that they exist after death."

Certainly if the above testimony of Eld. K. is correct, Job vii, 21, proves just what we quoted it to prove, namely, that after death the person does not exist. Eld. K. admits this fact as you see above, and his denial of it in the last expression is a denial of the plain testimony of the text.

On Job iii, 13, "For now should I have lain still and been quiet. I should have slept: then had I been at rest with kings and counsellors of the earth, who built desolate places for themselves, or with princes that had gold; who filled their houses with silver; or as an bidden untimely birth I had not been; as infants who never saw light." He says:

"It is manifest that two conditions are here spoken of, one such as kings, counsellors, and princes alike possess, and simply means death without any regard to the conscious nature. If man be contented for a reply, all the clue to it is, that it is compared to sleep and rest. But sleep does not imply unconsciousness, because we dream while we sleep, and can frequently recollect our dreams in our waking hours afterward. Rest does not imply unconsciousness, because it is said God rested; it only means a cessation from any particular kind of labor."

But it is acknowledged that in a profound sleep we are unconscious. Eld. K. has probably slept hours, and had no dreams. But does not the closing expression of the above verses imply unconsciousness in death, where Job represents that while he should thus sleep and rest, his condition would be like that of "infants who never saw light." Eld. K. says of such infants that they "never had consciousness." The word *paucho* in these texts is rendered life, consciousness. Then if Job's condition in death was like infants that never saw light, he would surely be unconscious.

Eld. K. says:

"Where it is said 'the dead cannot praise Thee,' and 'there is no remembrance of Thee in the grave,' does not bear upon the question, and the attempt to make them bear, is simply begging the subject of dispute; because the soul does not enter the grave, that is, the conscious nature, and the spiritually dead do not praise God."

According to the Eld. it is the *spiritually dead* that cannot praise the Lord. Whoever supposed they did? But the context of this text overthrows the Elder's claim, and shows that the dead here spoken of are in graves. Eld. K. has not told us yet what spiritual graves are. Perhaps if we had this it might add another item to his list of literal(?) interpretations of the Bible. On Eld. K.'s statement, "the soul does not enter the grave," we ask, what is meant where it is said of Christ, "his soul was not left in hell?" (*Hodes*, the grave.) Perhaps Eld. K. would say his soul never went to the grave. Then there would be no propriety in saying it was not left there. According to Isaiah liii, 12, Christ "poured out his soul unto death."

Eld. K. finishes his notice of Scripture testimony by calling our attention to Isaiah xxxviii. We will quote his words and reply according to the numbering of our notes.

"Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." Verse 17. The effort to make the pit of corruption here understood apply to the grave, manifests a desperate perverseness on the part of the Adventists: and proves that man will resort to almost any kind of dishonest dealing with God's word to carry a point. Let the question simply be referred to Hezekiah and he will answer it, why, or how, was his soul delivered from the pit of corruption? "For thou hast cast all my sins behind thy back"—God had pardoned his sins; hence he does not refer to the grave, but to a moral pollution, called by a figure the pit of corruption. (Note 1.)

"For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Verse 18. The grave cannot praise, &c., relates to the celebration of God to men, that might lead them to salvation, as is manifest from the next verse. "The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth." Verse 19. This praise, or celebration of God to men, must cease as a matter of course at death; but is it not a strong perversion of Bible truth, to thus wrest the Scriptures from their original meaning, to serve the purpose of the Materialist when they can have no application? "They that go down into the pit" may mean one of two things. The pit of hopeless despair, with the Devil and his angels, or the body in the grave; in either case, it would be no proof of unconsciousness after death." (Note 2.)

Note 1. Eld. K. supposes he has proved that the pit of corruption, was moral pollution. But if we look at the circumstances which called forth this testimony from Hezekiah, it will be clearly ascertained what he refers to by the pit. We read in verse 1, "In those days was Hezekiah sick unto death." Isaiah came to him and told him he should "die and not live." Hezekiah prayed unto the Lord. The Lord answered his prayer and sent by Isaiah saying, "Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years." How natural to conclude that a person thus restored to health should celebrate the deliverance that God had wrought for him. Hezekiah had been delivered from the grave which is a pit of corruption. But how could moral pollution be called a pit of corruption? It must be it is explained by Eld. Keegan's new mode of literal (?) interpretation.

Note 2. How can the expression, "they that go down into the pit," mean, as Eld. K. says, "the body in the grave," if it is such "a desperate perverseness" to call the pit of corruption the grave? No one could reasonably avoid the conclusion that it was the same pit referred to in both cases, if they read verses 17 and 18 in connection. In the testimony by which Hezekiah declares the goodness of God, he says: "I said . . . I shall go to the gates of the grave." "But thou hast in love to my soul delivered it from the pit of corruption. . . . For the grave cannot praise thee, death (where he would have been, if the Lord had not heard him,) cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The LIVING, the LIVING, HE shall praise thee, as I do this day." Without doubt Hezekiah understood something about the faith of David who said: "The dead praise not the Lord, neither any that go down into silence;" and he has here given similar testimony. But Eld. K. feels that the plain testimonies of Hezekiah will stand against his sophistry; on his testimony therefore he must put a qualifier, by saying, "Let it be remembered, that he was not an inspired man, and the Bible historian states his words as a part of history." This is equivalent to Eld. K.'s saying, "If Hezekiah does represent that the dead are unconscious, why it's only the testimony of a man uninspired," and that this is what Eld. K. means by this hint is fully confirmed by the following from him: "If however it could be proved that Hezekiah had no just conceptions of the state of the dead, it would not prove against the revelations that the gospel affords us on that subject."

"If." Away with your *if*. Hezekiah's language is so plain that even Mr. Keegan could see that it was strongly tinged with the doctrine of the unconscious state of the dead. "Hezekiah was an uninspired man." Well, his testimony will weigh as much as the uninspired philosophy of Mr. Keegan. We think a little more; for it seems from Isa. xxxviii, that he was acquainted with that inspired

prophet. If Hezekiah's testimony proves the dead unconscious, "it would not prove against the revelations that the gospel affords of that subject."—True, because the gospel testimony confirms the testimony of the Old Testament on this subject, and shows that there is no hope "if the dead rise not." If there is no resurrection, let us eat and drink, for to-morrow we die. And the gospel testimony also shows that our hope is confined to this life, if there is no resurrection. See 1 Cor. xv, 18, 19. But Eld. K. will say, I meant what is revealed on the immortality of the soul. When you have given us gospel testimony that proves anything in favor of that doctrine, it will be time enough for us to notice it.

Inasmuch as Eld. K. has referred us to what is revealed in the gospel, we will close this article by looking at one portion of gospel teaching found in 1 Thess. iv, 13-18. This testimony is among the revelations of the gospel. It is the testimony of Paul, the Gentile minister, (who says, "The gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ,") to the church of Thessalonica who had lost some of their friends by death. He says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Verse 13. No one can fail to see by reading this preface of Paul's testimony that the subject up for consideration is the state of the dead. Three things are clearly implied by the testimony of verse 13.

First. That the Thessalonian church were in ignorance concerning the true state of the dead.

Second. That Paul understood perfectly the condition of the dead, and was fully prepared to help them in their difficulty, and remove their ignorance concerning the state of the dead.

Third. That Paul, writing to a church thus in ignorance, and being himself fully prepared to remove their ignorance, could not discharge his duty faithfully without telling them the exact condition of the dead.

And still further, after intimating all this to them, as he clearly has done in this introductory testimony of verse 13, it would be even wronging the Thessalonian church to leave them without a thorough understanding of the condition of the dead.

We look upon this testimony of Paul's, being given as it was under such peculiar circumstances, as entitled to much weight in forming our conclusions upon the subject before us. Here is the testimony: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

This testimony comes so far short of stating that the dead are conscious, that there is even no chance to infer it from the text; but the simple facts given to this church are that the Lord is coming, their dead friends who are sleeping in Jesus shall live again, and they with them be caught up to be forever with the Lord. This is given to the church as that with which they are to console themselves when their friends fall asleep. But how much consolation would there be in this to one who believed their friends were happy in heaven before the resurrection? But if we understand the testimony which represents the dead as knowing "not anything," with "no reward," and "their memory forgotten," we shall feel the full force of the testimony which says, "Thou shalt be recompensed at the resurrection of the just," and can "comfort one another with these words."

Battle Creek, Apr., 1858.

* God "brought again from the dead our Lord Jesus" Heb. xiii, 20. "Them that sleep in Jesus will God bring with him" by his power.

OUR GOVERNMENT.

"And he had two horns like a lamb, and he spake as a dragon." Verse 2.

The profession of this Government in both its civil and ecclesiastical branches is LAMB-LIKE, but many of its laws are DRAGON-LIKE. Protestants profess to take "the Bible and the Bible alone" as the standard of their faith; and yet they have several hundred creeds, and many of them are but little better than the Roman Catholic. Republicans profess to be governed by the Constitution, and to carry out the principles of the Declaration of Independence; but whether or not, they maintain this high profession, let the following facts testify:

LAMB-LIKE PROFESSION.

Declaration of Independence.—"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Constitution, Art. 9, Sec. 2.—"This Constitution, and the laws of the U. S. which shall be made in pursuance thereof, . . . shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."

Constitution, Art. 4, Sec. 4.—"The United States shall guaranty to every State in this Union, a republican form of government, &c."

Guaranty 1.—"To warrant; to make true; to undertake to engage that another person shall perform what he has stipulated."—2. To undertake to secure to another at all events.—Webster's Dictionary.

The true foundation of republican government is the equal rights of every citizen, in his person and property, and in their management." Thomas Jefferson's Definition.

At the Congressional banquet given in honor of Kosuth, Judge Wayne, of the Supreme Court, is reported to have given the following sentiment:

"Constitutional liberty to all nations of the earth supported by christian faith and the morality of the Bible."

"No person shall be deprived of life, liberty, or property, without due process of law." Amendments Constitution, Art. v.

Says Lord Blackstone, in his commentaries on the common law:

"Those rights which God and nature have established, and are therefore called natural rights—such as life and liberty—need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws inviolable. On the contrary, no human legislature has power to abridge or destroy them, unless the owner himself shall commit some act which amounts to a forfeiture."

The New York Tribune, of Feb. 18, 1854, says:

"The whole world has been steadily advancing toward the overthrow of African slavery for more than a century. Nations have abolished it. England has emanci-

DRAGON-LIKE ACTION.

"Slaves shall be deemed sold, taken, reputed, and adjudged in law, to be CHATTELS PERSONAL, in the hands of their owners and possessors, and their executors, administrators and assigns, to all intents and purposes whatever." Law of South Carolina, 2 Brev. Dig. 229

Judge McLEAN of the Supreme Court of the United States, says:

"While the State statutes treat the slaves as chattels, the Constitution can only treat and act on them as persons."

"All negroes, Indians, (free Indians in amity with this government, and negroes, mulattoes and mestizos, who are now free, excepted,) mulattoes or mestizos, who now are or shall hereafter be in this province, and all their issue and offspring born or to be born, shall be, and they are hereby declared to be and remain for ever hereafter, absolute slaves, and shall follow the condition of the mother."—Act of 1740, 2 Brevard's Digest, 229.

"With the consent of their masters, slaves may marry, and their moral power to agree to such a contract or connection as that of marriage, cannot be doubted; but whilst in a state of slavery, it cannot produce any civil effect, because slaves are deprived of all civil rights."—Judge Matthews of Louisiana; Martin's Rep. VI, 550.

The following will illustrate the action of both Republicans and Protestants:—"A Slave burned to Death"—A mob was collected together, and a lynch court was held to determine what was best to be done with a negro who had the impudence to raise his hand against a white man. The lynch court decided that he should be burned at the stake.

"Nearly four thousand slaves were collected from the plantations in the neighborhood to witness this scene. Numerous speeches were made by the magistrates, and ministers of religion, to the large concourse of slaves, warning them, and telling them that the same fate awaited them if they should prove rebellious to their owners." N. Y. Tribune, of February, 1854.

A Boston paper speaking of the return of Bears into slavery, says:

"We have seen our Court House in chains, two battalions of dragons, eight companies of artillery, twelve companies of infantry, the whole constabulary force of the city police, the entire disposable marine of the United States, with its ar-

pated her black population. France has done the same. Even Russia herself has abolished serfdom in every territory, she has added to her empire since the beginning of the present century. The trade in slaves has been denounced as piracy by all nations. The remains of the barbarism of slave-holding now linger in the world under the protection of the decaying kingdom of Spain and a portion of the States of this Union."

Amendment of the Constitution, Art. 1.—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Congressional Committee of 1830, on the intent of the Constitution, report:

"We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day has been made holy by the Almighty."

"The constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than of a whole community.—That representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither."

"If a solemn act of the legislature shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and support of the clergy."

The following letter of GEO. WASHINGTON, written to the committee of a Baptist society in Virginia, in reply to questions as to the design of the Constitution, says:

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention, of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument.—If I had any idea that the general government was so administered that liberty of conscience was endangered I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

GEO. WASHINGTON.

Aug. 4, 1789.

Hon. A. H. CRAGIN, of

tillery loaded for action, all marching in support of a Prætorian band, consisting of one hundred and twenty friends and associates of the United States Marshal, with loaded pistols and drawn swords, and in military costume and array—for what purpose? To escort and conduct a poor trembling slave from a Boston Court House to the fetters and lash of his master! This display of military force the Mayor of the city officially declared to be necessary on the occasion. Nay, more, at a public festival he openly took to himself the glory of this display, declaring that by it life and liberty had been saved, and the honor of Boston vindicated."

Mr. ROBERT McLEAN, Presbyterian minister of Mississippi, says:

"We have men in our church who buy slaves and work them, because they can make more money by it than in any other way.—And the more we have of such men the better. All who can, own slaves; and those who cannot, want to."

LAW OF THE STATE OF NEW YORK.—"There shall be no shooting, hunting, fishing, sporting, playing, horse racing, gaming, frequenting of tippling-houses, or any other unlawful exercises or pastimes, on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of charity or necessity, or in going to or returning from some church or place of worship; nor shall there be any servile laboring or working on that day, excepting works of necessity and charity."

Most, if not all the States in the Union have laws essentially agreeing with the above.

"The legislature of Texas, has passed a bill to establish the 'christian Sabbath,' which provides for the punishment, by fine, or imprisonment of such persons as may perform any labor or procure any to be done on Sunday."—Watchman and Reflector.

The following "Notice" was published in the Northern Republic, of Wisconsin:

"NOTICE.—Whereas by the 21st section of chapter 139, of the revised statutes of the State of Wisconsin, it is enacted among other things, that 'No person shall open his shop, warehouse or work-house on the Lord's day, commonly called Sunday,' and whereas Justices of the peace have jurisdiction of offences mentioned in said section, now, therefore, we the undersigned, Justices of the peace, in and for the town of Fort Winnebago, Columbia Co., give notice that we shall take judicial notice of all offences against the provisions of said section 21, as specified above, without respect to persons, from and after the date of the publication of this notice."

H. R. PETTIBONE.

A. DUNN.

L. VANSLYKE.

W. E. WAITE.

Fort Winnebago, }
July 21, 1852. }

A late writer acquainted with the circumstances, says:

New Hampshire, in the House of Representatives, says:

"When our forefathers reared the magnificent structure of a free republic in this western land, they laid its foundations broad and deep in the eternal principles of right. Its materials were all quarried from the mountain of truth; and, as it rose majestically before an astonished world, it rejoiced the hearts and hopes of mankind. Tyrants only cursed the workmen and their workmanship. Its architecture was new. It had no model in Grecian or Roman history. It seemed a paragon, let down from heaven to inspire the hopes of men, and to demonstrate God's favor to the people of the new world. The builders recognized the rights of human nature as universal. Liberty, the great first right of man, they claimed for 'all men,' and claimed it from 'God himself.' Upon this foundation they erected the temple, and dedicated it to Liberty, Humanity, Justice and Equality. Washington was crowned its patron saint."

"Liberty was then the national goddess, worshiped by all the people. They sang of liberty, they harangued for liberty, they prayed for liberty. Slavery was then hateful. It was denounced by all. The British king was condemned for foisting it upon the colonies. Southern men were foremost in entering their protest against it. It was then everywhere regarded as an evil, and a crime against humanity."

Are you republicans?—away! 'Tis blasphemy the word to say. You talk of freedom? Out for shame! Your lips contaminate the name. How dare you prate of public good, Your hands besmeared with human blood? How dare you lift those hands to heaven, And ask, or hope to be forgiven? How dare you breathe the negroe's prayer? That wafts to heaven the negroe's prayer? How dare you tread the consecrated earth That gave mankind an equal birth? And while you thus inflict the rod, How dare you say there is a God That will, in justice, from the skies, Hear and avenge his creatures' cries? "Slaves to be sold!" hark, what a sound! Ye give America a wound, A scar, a stigma of disgrace, Which you nor time can ever efface.—Ray.

Supreme Court fills us with astonishment, horror, and indignation. It is, indeed, the most terrible outrage upon humanity that has been perpetrated for ages, and will do more to lower the moral character of your country than even the present system of slavery. All Europe and the whole civilized world will blush for you. It is the first time that I know of, when a whole race was put without the pale of social life on account of the color of their skin. Will your country submit to it? Can it be perceived that the descendants of the Pilgrim Fathers will bow to so horrible a rebellion against the precepts of Christianity and the dictates of reason?

Are you republicans?—away! 'Tis blasphemy the word to say. You talk of freedom? Out for shame! Your lips contaminate the name. How dare you prate of public good, Your hands besmeared with human blood? How dare you lift those hands to heaven, And ask, or hope to be forgiven? How dare you breathe the negroe's prayer? That wafts to heaven the negroe's prayer? How dare you tread the consecrated earth That gave mankind an equal birth? And while you thus inflict the rod, How dare you say there is a God That will, in justice, from the skies, Hear and avenge his creatures' cries? "Slaves to be sold!" hark, what a sound! Ye give America a wound, A scar, a stigma of disgrace, Which you nor time can ever efface.—Ray.

Pilgrim, Go On!

Go warily, for dangers surround thee.
Go boldly, for nothing can harm thee.
Go bravely, for Jesus is with thee.
Go trustingly, for he will not fail thee.
Go cheerily, for the city is near thee.
Go Pilgrim! Thou goest to heaven, thy home.

[Am. Pres.]

SINGULAR THEOLOGY.—A preacher said that among the errors of the times, he often meets with opinions and sentiments about religion, which when thrown together, would compose the following creed:

"If you seek religion you'll never find it; when you get it you'll never know it; if you know it you hav'nt got it; if you've got it you can never lose it; and if you lose it you never had it."

"Let your Light so Shine."

A SINGLE illustration, happily introduced into a sermon, will sometimes fasten itself on the mind of a person, never to be forgotten. We remember a case in point. The substance of the sermon in which it was introduced is forgotten; but the point to which we refer is permanent. We have thought of it a hundred times, in connection with religious consistency

The preacher referred to a light house near New York, for illustration. The light, which is a revolving one, had ceased to move by reason of some derangement in the machinery. As soon as the keeper discovered it, he ran to the proper position, and by manual labor kept steadily revolving the light, until weariness compelled him to call another to his assistance, then another took his turn—and so during the live-long night, and the light kept its uniform revolution. A stranger, astonished at the solicitude of the keeper, inquired the cause. "Why," said he, "There may be a hundred seamen looking out from the darkness and storm below, to catch a glance at this light. If it move not, it will be mistaken for another, and, in their uncertainty and danger, they may lose the channel and be shipwrecked."

How many happy hearts passed over Broadway the next day, all unconscious of the danger to which they had been exposed, but for the faithfulness and consideration of that keeper of the light-house!

Christian, the world is looking on you. You may not know who are below in the darkness and storm of life's troubled sea—but you know the sea is stormy, and there are dangerous shoals to be avoided. Let your light give no uncertain gleaming on the gloom. Keep its motion uniform and continued! And when the day of eternity shall dawn, thousand smay tread the streets of the New Jerusalem—who, but for the brightness and regularity of your light might have made shipwreck of faith, and never moored in the harbor of eternal safety.—*Protestant.*

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, APR. 22, 1858

SYNOPSIS OF THE PRESENT TRUTH. No. 23.

THE MARRIAGE OF THE LAMB. (CONTINUED.)

THERE are but two positions, at least we know of but two, taken on the question, Who is the bride? One is that it is the church; the other, that it is Jerusalem above. As we seek for information concerning it, the mind naturally turns to the testimony of John in Rev. xxi. "And there came to me," says he, "one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

The angel made a positive declaration to John that he would show him the bride, the Lamb's wife. The only thing he did show him was the great city, the holy Jerusalem. Now did the angel fulfill his promise? None will have the hardihood to contend that he did not. Then the city, whatever that may be, is called by the angel, the bride, the Lamb's wife. There is therefore only one way in which those who hold the church to be the bride, can make their position appear; and that is, to show us that the great city, the Jerusalem above, of which John speaks, is the church. But this cannot be shown conformably to that plain and literal mode of interpretation to which the Bible is entitled. And how can the language which John applies to the city, possibly be made applicable to the church? If the church and the city of Rev. xxi, are the same thing, the former may be substituted for the latter. Verses 12-16, will then read as follows: And the church "had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the church had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me, had a golden reed to measure the church, and the gates thereof, and the wall thereof. And the church hath four square, and the length is as large as the breadth: and he measured the church with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." It will be sufficient to add that any view which would

transform the language of scripture into such nonsense, is inadmissible.

But it will be asked if Isaiah does not call the church the bride; if it is not in reference to the church that the Lord speaks by the Prophet, "For thy Maker is thy husband, the Lord of hosts is his name." Isa. liv, 4. A reference to Paul's commentary on this passage, is our reply. It is found in Gal. iv, under his contrast of the two covenants. He says, "But Jerusalem which is above is free, which is the mother of us all." Verse 26. He then proceeds to support his declaration by a direct appeal to the scriptures: "For it is written," says he, "Rejoice thou barren that bearest not." &c. For it is written. Where is it written? In Isa. liv, and there only: the very chapter now in hand. Then Paul applies Isa. liv, not to the church, but to the Jerusalem above. We think we are as safe in taking his application, as we should be in adopting that of any modern and uninspired commentator. But does not Paul mean the church when he says Jerusalem? No; for he speaks of the church in contradistinction, as the children. "But Jerusalem which is above is free, which is the mother of us all, (the church.)"

Jer. iii, 14; xxxi, 32; Eze. xvi, 8; Hos. ii, 18, 20; John iii, 29; 2 Cor. xi, 2; Eph. v, 23-33, may be supposed by some to teach an opposite doctrine. One fact kept steadily in view, will give us the true bearing of all these texts. We must remember that the marriage of the Lamb is a definite event to take place at the end, and nowhere else. That the union between Christ and his people is illustrated by the marriage covenant and the union between man and wife, we readily admit. But Christ has had a church in all ages; and we inquire in reference to the first four texts quoted, Has the marriage of the Lamb been going on for about six thousand years? And on John iii, 29, we inquire again, Did the marriage of the Lamb take place, or had it taken place, when our Lord was upon earth? And further, in regard to 2 Cor. xi, 2, Was the marriage of the Lamb consummated by Paul in Corinth? Such questioning as this, instituted in regard to these texts, or any of their kind, place them at once in their true light; for although in each of these instances the figure of marriage may be used to illustrate the union between Christ and his people, it shows us that they have no reference whatever to the marriage of the Lamb, and consequently have no bearing on the question as to who or what constitutes the bride, the Lamb's wife, in that particular event.

But there are further considerations on this point. If the church is the bride, who are the guests? for "Blessed are they who are called to the marriage supper of the Lamb," is the testimony of the angel, Rev. xix, 9. It would be singular indeed to represent the bride as an invited guest at her own marriage supper! Again, if the church is the bride, and is represented by the city in Rev. xxi, who are the nations of the saved who are to walk in the light of it? for, says the angel, speaking of the city, which he calls the bride, the Lamb's wife, "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." Verse 21. Certainly, those who walk in the light of the city, must be distinct from the city itself. Again, Christ is represented as the Father of his people; [Isa. ix, 6;] but if the church is the bride, who are the children? The bride, or the mother, and the children, cannot be identical.

From the testimony adduced, though it is by no means exhausted, we see that the church cannot be the bride. We must then look to the holy city, the New Jerusalem which the angel plainly calls the bride, and which Paul says is the mother of us all. But here many are ready to meet us with ridicule. What! say they, the city the bride? and Christ married to a mass of inert matter, to the walls and buildings and foundations of a great city? Well, we know not how gross their ideas of the marriage of

the Lamb may be, or what particulars they may insist upon having carried out. But if we are to particularize, how much better, or how much freer from absurdity, is the view that the bride is an innumerable number of subjects? Those who hold it thus, will be obliged to confess, that the marriage is only indicative of a special union that takes place between Christ and some other object. No one will attempt to carry it any further. We only ask an equal privilege. And the objects between which this union takes place, are, Christ and his kingdom. When Christ ascended, he took his station on the right hand of the throne of the Majesty in the heavens; [Job. viii, i;] or, in other words, upon the throne of his Father, where he has been ruling conjointly with him. Rev. iii, 21. But he is promised the throne of his Father David, or his own throne; and when he takes this throne and commences his reign thereon, of his kingdom there will be no end. Luke i, 32; Isa. ix, 7. This reception of the kingdom is what is brought to view in Dan. vii, 13, 14; and its chronology is shown by the place it occupies in the vision of that chapter. With his throne he will of course receive the metropolis of his kingdom, the holy city, the New Jerusalem. Here is the glorious beginning of his reign. How appropriate that it should be represented as the bride. The earth, the territory of the kingdom, has after this to be renewed from the curse, and purged from sinners. And that this is accomplished after he receives the kingdom, is evident from the fact that when he comes for the accomplishment of this work, he has on his vesture and on his thigh a name written, King of kings, and Lord of lords. Rev. xix, 15.

Then you believe, says one, that the marriage of the Lamb has taken place? No; but we believe that he went in to the marriage, on the change of his ministration from the holy to the most holy of the heavenly Sanctuary, when he was brought by his angelic attendants near before the Ancient of days, to receive a kingdom, glory and dominion. The marriage takes place, or he ascends his own throne, of course at the end of his ministration, when he lays off his priestly habit for a kingly robe.

Truth is always harmonious. So in the subject before us: We have Christ the everlasting Father of his people, [Isa. ix, 6;] we have the New Jerusalem above, the bride, the Lamb's wife, the mother of us all, [Rev. xxi; Gal. iv, 26;] and we have the church, the guests, those who are called to the marriage supper, the nations of the saved who will walk in the city's light. Luke xii, 37; xix, 9; xxi, 24.

Thus another momentous event is shown to be in process of consummation. Our Lord has gone in to the marriage. Matt. xxv, 10. The work is going forward. Brethren, what is our condition? Are our loins girded about, and our lights burning? Are we like men in waiting for their Lord when he shall return from the wedding? Blessed are those servants whom their Lord when he cometh, shall find so doing.

(To be Continued.)

THE SMITING OF THE IMAGE.

DAN. ii, 34, 35 says that when the stone smote the image on the feet, "then was the iron, the clay, the brass, the silver and the gold, broken to pieces together." On this the following argument has been raised: The four parts of the image are four great kingdoms on the earth existing successively. The first gave place to the second, the second to the third, and so on. Therefore they cannot be broken to pieces together unless the various parts are restored and exist together; and therefore the smiting cannot take place till after the 1000 years of Rev. xx, when all the individuals of all the nations will be raised from the dead and destroyed together.

I must express my surprise that any of the readers of the REVIEW should adopt such a view; and I hope the expression may lead them in the future to a more careful examination of the reasons of our faith. Abundant reasons have been given to its readers why

the above conclusion cannot be correct. Notice the following points:

1. Each of the parts of the image is a symbol of a universal monarchy; but they can no more be raised from the dead and bear rule contemporaneously than they can bear the same rule in the same manner at the present time. That is, it can never be possible for Babylon, Persia, Greece and Rome, each to have universal dominion at the same time; for two or more universal rulers cannot rule together. Therefore when they all exist together, whether in the present or future, the first three must exist without dominion, and the fourth must possess it alone.

2. The fourth or iron part of the image with the toes (divisions) is identical with the dreadful and terrible beast with ten horns, in Dan. vii, 7.

3. The rise of "another little horn" denotes the change from pagan to papal rule in Rome, and is the same as the rise of the beast of Rev. xiii, 1-10.

4. The beast of Rev. xiii, and the little horn of Dan. vii, are the same as the "man of sin," or "that wicked" that will be destroyed at the coming of Christ. 2 Thess. ii.

These admitted facts show that the fourth beast of Dan. vii will be destroyed at the coming of Christ.

But the four beasts of Dan. vii are the same as the four parts of the image of chap. ii; and as the various parts of the image are destroyed together, it follows that the four beasts will be destroyed together, and as the fourth will be destroyed at the coming of Christ the others must also be destroyed at that time.

The power or dominion has left the head of gold, the silver, and the brass, and has descended to the iron and clay, or divisions of the Roman empire. There is therefore a peculiar fitness in saying the image will be smitten on the feet at the coming of Christ as the power of the whole image will be concentrated there. Then the question arises, (which indeed involves all the apparent difficulty,) Can the whole image exist and the power be confined to the feet?

A clear solution of this is given in Dan. vii. The little horn prevailed against the saints till judgment was given to them; [verses 21, 22;] thus the beast retains the dominion until the coming of Christ, "but as for the rest of the beasts their dominion was taken away, BUT THEIR LIVES WERE PROLONGED for a season and a time." Verse 12. Thus it is shown that they continue to live after their dominion is taken away; and that they are all destroyed at one time; to wit, at the coming of Christ. And inasmuch as their lives are not taken away when their dominion is, but they continue to live, this text affords direct proof that a resurrection from the dead is positively impossible in the fulfillment of this scripture; and therefore it cannot refer to the destruction of the wicked at the end of the one thousand years of Rev. xx. J. H. W.

QUESTIONS.

A BROTHER proposes the following questions:

1. Who do you understand those are in Rev. vi, 11, that are to be "killed," and has it been fulfilled? If so, when?

2. Can the "forty days" in the prophecy of Jonah, chap. iii, 4, possibly be construed to mean forty years, i. e. a day for a year? Can you inform us how long after this prediction of Jonah, before Nineveh was destroyed?

REPLY. We understand those who were to be "killed" referred to in Rev. vi, 11, ("And it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled,) as those who were slain in the Papal persecutions under the fifth seal. That the fifth seal carries us to the end of the Papal persecution is clearly manifest in the fact that the sixth seal opens with those signs which are located, (by the discourse of Christ, Matt. xxiv,) immediately following the tribulation by the Papal power; namely, the darkening of the sun and moon, and the falling of the stars.

Our idea of the time when these are killed, will be clearly seen by reading the testimony concerning the

fourth and fifth seals in connection. When the fourth seal was opened John says, "I looked and behold a pale horse: and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Here John beheld a power commissioned to go forth and kill. When the fifth seal was opened, John saw those who were slain, &c. Those which John saw when the fifth seal was opened, we understand were those who had been put to death under the previous seal. He here states that these souls cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. . . . And it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled." They had been killed under the fourth seal. Their brethren were to be slain during that "little season" in which they "must rest." When their brethren were slain "as they were," then would commence the avenging of their blood on them that dwell on the earth. Of course this would be in process of fulfillment when the judgment should have set on the Papacy. Daniel says, [chap. vii, 26,] "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." The dominion of the Papacy was taken away in 1798. Then the judgment set on that power previous to that time.

That which the martyrs plead for, was the judgment of the power persecuting them. And it was to come when "their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." When we come to 1798, this was fulfilled and judgment begun on the Papacy which is to be carried out in consuming and destroying that power unto the end.

Some have supposed that those who were to be "killed," as brought to view under the fifth seal were to be slain just prior to the coming of Christ. Where is the proof of that position? Why says one, the martyrs are to be redeemed as soon as their fellow-servants are slain as they were, and in Rev. xiii, we see that the last decree that is passed against God's people, is that of the Two-horned beast that they "shall be killed." On this we reply. The testimony does not say that the martyrs should be redeemed as soon as their brethren were killed. It simply shows that then will commence the work of avenging their blood, which as we claim above, commenced with the taking away of the dominion of the Papacy. And in regard to those of whom it is said, the image of the beast should "cause that as many as would not worship the image of the beast should be killed, it is inconsistent with Scripture itself to claim, because such a decree is made, therefore it must be executed, and those comprehended in the decree must be killed. Allowing that Rev. xiv. 1-5 concludes the prophecy of the preceding chapter, all is plain. Although decrees of death are passed, victory comes on the side of God's people. This too, accords with the Lord's manner of dealing with his people in past time; which is, when he shows great persecutions that are coming on his people, he also presents the manner of their deliverance. The 144,000 are delivered from the decree of the Two-horned beast by being redeemed from the earth.

On the second question we reply. It seems from the chronology of Jonah's prophecy compared with the chronology of the actual overthrow of Nineveh, that Jonah's forty days could not be prophetic; although many have supposed this was the case, and we ourselves once inclined to it, until on comparing the chronology of the two events, we found the following were the facts in the case.

Jonah prophesied, according to Usher's Chronology, B. C. 862.

Nineveh was destroyed B. C. 612, as may be learned from Prideaux's Connection, Vol. i, p. 90.

J. N. LOUGHBOROUGH.

DO YOU VISIT THE CLOSET OFTEN?

"BUT the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. iv, 7. The end of all things hasteth greatly. It is but a step forward and the great voice will come out of the temple of heaven, from the throne, saying, "It is done."

At this point of time we are especially exhorted to be sober, and watch unto prayer. From the above text the conclusion forces itself upon our minds, that if we are as sober and watchful as it becomes us to be, our prayers will be fervent and frequent. It will be the delight of one thus watchful to be found often in the closet, holding converse with the Giver of every blessing.

Are any tempted? let them seek strength from the hand of the Lord, in his own appointed way. Are any afflicted, or does any one lack wisdom? let him pray. Some perhaps who may read this have none of like precious faith with whom to meet from time to time, or Sabbath to Sabbath, and claim the promise of the Saviour, [Matt. xviii, 20,] "Where two or three are gathered together in my name, there am I in the midst of them." To such we would say in the language of another, "He waits for you in the closet." O let us hasten to meet him there.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. vi, 6.

Here we may come to examine our hearts. Here we may pour out our complaints, and seek forgiveness of all our sins. And as we go out into the world, we may expect to be rewarded "openly," if our petitions proceed from an honest and sincere heart.

A writer, speaking of some of the advantages of secret prayer over social and public worship, says, "By praying in secret we give God the glory of his being every where present, and seeing and knowing all things. We acknowledge not only his general providence, as taking care of communities, but his particular providence, as watching over us individually. We express our faith in his presence, his power, and his love."

"The Christian can also in secret give free vent to every desire; vary his requests according to the present state of his mind; or the present necessities of the day, or hour, in which he is living; he can dwell on his personal wants; and, in short, give full scope to his feelings, and pour out his whole soul before God."

By entering into the closet we understand that we should retire from the world, shut ourselves away from all that surrounds us, as far as possible, that we may be undisturbed. All may have some place and moments of retirement.

The remarks of the same writer on this point seem too good to be lost. "Shut thy door. Keep out the world, and prevent every intrusion: thou hast a great business to transact with thy God, and let not the dearest friend or relative interfere with thy intercourse and converse with him. The privacy of prayer is the great thing which is here enforced. Poor persons, who have but one apartment, may enter into the spirit of this direction by praying wherever they can be retired. Isaac's closet was the field. He went out to meditate in the field at even-tide. Gen. xxiv, 63. David's closet was his bed-chamber. Commune with your own heart, upon your bed, and be still. Ps. iv, 4. Our Lord's closet was a mountain. When he had sent the multitude away, he went up into a mountain apart to pray, and when the evening was come, he was there alone. Matt. xiv, 23. Peter's closet was the house-top. Peter went up upon the house-top to pray, about the sixth hour. Acts x, 9. Hezekiah's closet was turning his face towards the wall and praying unto the Lord. Isa. xxxviii, 2."

May it ever be the delight of the reader and writer of this, to be found seeking wisdom of Him who giveth to all men liberally, and praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Eph. vi, 18.

A. S. HUTCHINS.

Monterey, Mich., Apr. 12th, 1853.

ONWARD GO.

PILGRIM, on, still onward go,
And if the sky be fair,
If mountain shade, and waters flow,
And woods and fields be there,
Thou must not rest among the flowers,
Nor linger in the fairy bowers.

Pilgrim, on, and if the sky
Be stormy, wild, and drear,
And torrents fall, and lightnings fly,
And thunders fright thine ear,
Fly not to hide thy trembling form,
Where caverns deep shut out the storm.

And while amid the desert land
Thou tread'st the unknown way,
Fear not the red, the scorching sand,
Nor the hot, noontide ray,
The God of Israel guides thee right,
With cloud by day, and fire by night."
[Old London Magazine.]

Childhood.

"I HAVE fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. iii, 2.

Babes in Christ—shall we always remain so? Shall we remain children and make no progress, no advance? Have we Christ for a teacher, and yet always remain in the rudiments of godliness? Shall we always remain carnal and walk as men? (Unrenewed.) Shall we defile the temple of God? Shall we deceive ourselves by glorying in self or in men?

Babes are self-wise, yet knowing nothing aright. They need constant attention, or they would destroy themselves. They are often unwilling to learn the most salutary and important lessons. They need correction and vigilant watchfulness, in their education. "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be ye men." 1 Cor. xiv, 21.

Children have little jealousies, often little disputes about trifles, sometimes they have whims, and willful ways of their own, causing parents, or guardians and teachers much trouble, anxiety and pain. Sometimes they fret and tease. They are often stubborn and rebellious, and need the rod, and while in childhood they are a burden and a care to their parents and teachers, rather an expensive incumbrance, than useful and helpful, oftener causing anxiety and pain, than joy and happiness; but as they advance in years, they can become a source of consolation, a help, a delight to their parents.

We, if truly Christ's, are in the school of Christ. Jesus is our Teacher, our Guardian, and Guide. He is a good teacher, and if we do not progress it is our own fault. He has provided needful food, and if we fail to partake and become lean, we cannot blame him. He is a skillful and untiring teacher, and if we remain always in the first principles, the rudiments, and make little or no progress, the guilt must fall upon self. We have a kind and forbearing teacher; do not let us tax his patience; it is cruel, when we consider how much he has forgiven and suffered for his scholars.

As a teacher, how he desires his scholars to advance in their studies. As scholars, how we may lighten the labor of our teacher. As a parent, how he desires to see his children grow and increase in stature, and become a help and a comfort, rather than a clog and a care; as children, how we may please and honor and glorify our heavenly Father.

But how lamentable is our case, to whom it is said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskillful in the word of righteousness, for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. v, 12-14.

Still let us who are babes take courage; it is no small inheritance to be a child in such a family, for even weak babes are heirs in law. So let us who are babes strive to lay aside childish things, as a manly brother in our Father's family has said, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment, and this will we do if God permit: for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again

unto repentance." See Heb. vi. Let us improve our opportunities and become men in understanding; in malice, children. J. CLARKE.

Truth and Benevolence.

Good morning brother, I am glad to see you. I want to talk with you a little about the truth.

Well, I am happy to meet you, for this truth greatly rejoices my heart. How different from the religion of the nominal churches.

Yes, truly different, but what had you reference to? Well, among this people there is no building of costly edifices to worship in, and no salaried priests to pay, which makes a difference with my bill in the course of a year.

Why brother, how much did you give the nominal church?

Oh I helped build the house, my pew rent was five dollars a year, and I gave a little now and then besides.

And how much do you bestow on the cause of truth per year?

I do not like giving to be seen of men, so when brother W. came along, I gave him 75 cts. Bro. B. 50 cts., and Bro. H. 50 cts. Brethren have had several meals, and lodged with me a number of times, that is all I think of for the past year.

Do you take the *Review*?

Oh yes. I take it in place of a paper I used to take, therefore it is no additional expense.

Do you respond to calls for help through the paper?

No. These calls are for such men as Bro. A. who have their thousands. My place is not worth more five hundred, and I have but one hundred at interest.

And why not dispose of the one hundred to advance the cause of truth?

Oh I am keeping that against time of need.

Well Bro., does not the Lord's cause need it now? Does this truth which you say rejoices your heart serve to loosen or tighten your purse strings?

Should you not give to the cause of truth more than you gave the nominal church, or as much?

Should you try to see how little or much you can give in the course of a year? Should you withhold one dollar because you have not five to give? Just read when you get home. "The Faithfulness of the Lord" in *Review* No. 22.

A FRIEND,

LETTERS.

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

From Bro. Cushman.

BRO. SMITH: I am glad to hear of the prosperity of the cause in the far West, and that it is progressing, and there seems to be a rising among the ranks of Sabbath-keepers. Though I feel the most unworthiness of all, yet by the grace of God I mean to overcome. Though the way seems dark and dreary, yet "Toiling I come;" for I feel that yonder is my home I sometimes am most sorely tried, perils thicken on every hand, yet I want to be able to exclaim as David did, "Though he slay me, yet will I trust in him."

The Bible is a plain book if we are only willing to walk in the light of it. When I saw the light of the Third Angel's Message, it made the past Advent movement very clear. I do not know as there is a doubt in my mind concerning the Sanctuary, the law of God, the mortality of man, the destiny of the wicked, the purification of the earth by fire at the end of the thousand years, &c. I never could see how the wicked could be raised up out of the new earth. Ezekiel declares, [chap. xiii, 9.] they shall not enter the land of Israel; but that they should see Abraham, Isaac and Jacob in the kingdom of God is what the Saviour declared to the Jews. That must be when they are raised; but Oh, awful thought! the fire that purifies the earth burns them up and leaves them neither root nor branch. The righteous will inherit the land and shall dwell therein forever.

I will try to do my duty, and if I feel it to be duty I will write for the *Review*, for I love to read the letters that come from the various parts of the field. Now and then one comes from those I am acquainted with.

Yours for the truth.

G. P. CUSHMAN.

Tunbridge, Vt., Apr. 6th, 1858

From Bro. Hawkins.

BRO. SMITH: I am, as far as I know, a lonely commandment-keeper in this State, (cursed with slavery.) Eighteen months ago I emigrated from Fremont, Ohio, from the warm bosom of many enduring Advent friends. I was thirty years a local preacher of the Methodist denomination, and from '43 have been a firm advocate of the soon coming of the Redeemer. I hailed with great joy the true explanation of the

Sanctuary, which has removed all obscurity from the seeming mystery of prophecy, given a double impetus to the doctrine of the immediate return of the nobleman, brought down upon a slumbering, guilty world, the awful emphasis of the third and last message of mercy, and produced a perfect resurrection of the two tables of God's righteous law.

I am sorry to say I have not been as zealous during my stay in this slave state as I should have been. My only excuse is my extreme feebleness in decline of life, the want of muscular action and energy; but I will endeavor to let my example and private conversation still proclaim a coming Saviour which has by the grace of God made at least one Sabbath proselyte.

It appears to me that God has given over the slave States to the great enemy of man. The seducing spirits of these last days meddle not with the Southern States; they seem to think no struggle required there. I have not seen in all the subscribers for the *Review* one from these States. Am I too harsh in this conjecture? If so, I hope forgiveness. Pray for the aged and lonely, waiting redemption.

T. L. HAWKINS.

Liberty, Clay Co., Missouri, Apr. 3d, 1853.

From Bro. & Sr. Moore.

BRO. SMITH, and the saints scattered abroad: It is four years the past Winter since we received the present truth. Bro. Cornell then came to this place alone, and with fear and trembling commenced his labors among us. I think he gave seven lectures, at the close of which brother and sister Edmonds, and ourselves commenced showing our faith by keeping the next Sabbath. We are still trying to keep the Commandments of God and the Faith of Jesus, but begin to realize that the commandment is exceeding broad. We have been striving together for the faith once delivered to the saints, and an inheritance among the sanctified; together we received the ordinance of baptism, and we hope together to be sealed with the seal of the living God, that we may stand in the hour of temptation that is coming upon all the world to try them. Amid the perils of the last days, when the Lord shall arise to shake terribly the earth, when men shall seek death and shall not find it, then we hope to be hid in the secret of God's pavilion, until the storm of his wrath be overpast.

Dear brethren and sisters who have presented the truth to us, we thank you for your labors of love, and hope you may turn many to righteousness. May you be wise as serpents and harmless as doves. We believe the message is rising, that what is done for the cause must be done speedily, or the offering will be rejected. It grieves me to see that the work of the Lord cannot be carried on as it should be for want of means. If the Lord works for us we shall soon be in a position where we can do more than we ever have done. We believe the loud cry will soon go; yes, and another cry, "Go to now, ye rich men," &c. We think the little band here is striving to get the whole armor on, and stand in defense of the truths we profess.

Yours in hope of eternal life.

D. F., & C. MOORE.

Saline, Mich., Apr. 12th, 1858.

From Sister Seely.

BRO. SMITH: I am glad to-day that the law is not abolished, but that it stands fast forever, and that Jesus has said, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them the same shall be called great in the kingdom of heaven." That this law may be more fully written upon my heart, is my prayer. How exalted I am to be numbered with this company, though so unworthy. How good the Lord has been to me; and yet how slow I am to realize it. Instead of praising him, much of my time has been spent in sorrow and sadness. With the help of the Lord I will arise and gird on the armor, and stand at my post.

My brethren and sisters, let us love one another, and keep close to Jesus. Soon he will come and take us home.

"The weary pilgrim there
Lays staff and sandals down,
A conqueror's palm to bear,
And an angel's glittering crown.
Then all the scuffs we've borne,
While the gloomy vale we've trod,
To lasting joys shall turn,
In the city of our God."

Your unworthy sister,

LAURA SEELY.

Round Grove, Ills., Apr. 5th, 1858.

From Bro. Gibson.

BRO. SMITH; It is about one year since I embraced the Sabbath of the Lord. The truths of God's word, as brought to view in the Third Angel's Message, have brought great comfort to my soul. O the goodness of God in giving us the light of truth. I thank him that he sent his servant this way to proclaim the gospel to us, to give time to be zealous and repent.

Bro. Steward is laboring among us faithfully, and has brought out of the treasury things both new and old. Bro. Waggoner and Andrews called this way, and we had a refreshing time in the Lord. I want to be an overcomer, to be dead to this world and alive to God. I am led to weep over my lukewarmness from time to time, but dear brethren and sisters, by the grace of God I am trying to arise with the present truth.

In hope of eternal life.

D. E. GIBSON.

Mauston, Wis., Apr. 11th, 1858.

Extracts from Letters.

Sister L. Harrington writes from Claremont, N. H., April 4th, 1858: "It is six years this Spring since I saw the seventh day to be the Sabbath of the Lord. I feel thankful for his goodness to me in letting me see the light and glory that shines around this truth. I never shall forget the day when I made up my mind to keep all the Commandments of God and the Faith of Jesus. Although I have not the privilege of meeting on the Sabbath in this place for worship, yet I often think of others that do enjoy that privilege, and hope they prize it as they should. I believe the Lord is soon coming to gather his poor afflicted people. It rejoices my heart to think our redemption draws nigh; that if faithful we shall meet all the loved ones that are sleeping in Jesus, and with them be caught up to meet the Lord in the air. O may we have our loins girt with truth and we like unto men that wait for their Lord when he shall return from the wedding, that we may open unto him immediately. I hope to be an overcomer and with the remnant finally sit down in his kingdom, with Abraham, Isaac and Jacob, to go no more out forever. O, blessed be God for the prospect of eternal life when Jesus comes! I feel that the Lord blesses me now while I write."

Sister E. M. McConnell writes from Ceresco, Mich., Apr. 13th, 1858: "I thank God that in his infinite wisdom and mercy he saw fit to open my eyes and enlighten my understanding on the subject of the Sabbath. It is over two years since I commenced striving to keep all the Commandments of God and the Faith of Jesus, and I can truly say I have never been sorry that I started in this glorious cause. But I find it is much easier to float down the stream with the current than to row against it, and I know if I ever gain heaven it must be by the way of the cross. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Ps. xxxiv. 19. I feel indeed that I need much of the grace of God in this evil time. God's people are truly a scattered people, but thank the Lord, he has promised to gather them, and he will do it. I feel strengthened by reading the *Review*. I bid you God speed. May God bless you and all his dear children, is the prayer of your unworthy sister."

Sister S. S. Rogers writes from Evans' Mills, N. Y., Apr. 7th, 1858: "I am convinced we are living in perilous times; that men have become lovers of themselves, covetous, boasters, proud and haughty, having a form of godliness, but destitute of the power. Truly they are lovers of pleasures more than lovers of God. Should not these things admonish us to live more watchful and more prayerful lives to be looking forward for the final consummation of all things. I am one of the lonely ones of earth, and often ask myself the question, 'Who will be able to stand when he appeareth?' In view of these things, I desire an interest in your prayers that I may be one of the happy number to enter the rest that remains for the people of God."

Bro. Jno. Francisco writes from Rutland, Mich., Apr. 11th, 1858: "I think the majority of the church in Hastings are coming up and letting the message of the faithful and true Witness do a good work for them. They seem to be trying to bring forth fruit meet for repentance. We have had reason to rejoice in the truth, while the Lord has verified his promise. 'Return unto me and I will return unto you and heal all your backslidings.' There has one family embraced the present truth since the meetings last

Winter. My prayer is that God will add to the church daily of such as shall be saved."

Sister L. J. Richmond writes from Ashfield, Mass., March 31st, 1858: "Were it not for hearing through the *Review* of the prosperity of the cause of truth, and from my dear brethren and sisters, I fear I should have sunk beneath discouragements and the trials of the way. But I praise the Lord that I am permitted to live until the present time. Two years ago this Winter I was evidently near the grave with the consumption; but my earnest prayer was, Lord, if it can be for thy glory, let me live to see thy cause rise, and to feel more of the power of truth upon my own soul. The Lord heard and answered. I was raised up, to the astonishment of my friends and my physician, who said he never expected to see me so well again; but to God be all the praise.

"I have kept the Sabbath since 1851, and have passed through many trials, but thus far the Lord has been my helper. Praise his holy name. I have long desired to see this day—I see it, and am glad. But while I see the cause rising, I feel to tremble lest I be left to be shaken out from among God's people. Still I mean to strive to follow on, and be one that shall endure even unto the end. Pray for me that my faith fail not. May the Lord speed on the message is my prayer."

SELECTIONS.

Egyptian Testimony to the Truth of Scripture.

"THE Preacher and United Presbyterian" contains an interesting letter from Egypt, from which we abstract the following:

On arriving at Thebes I visited the great temple of Karnak, built in part by Thothmes III, the Pharaoh of the Exodus. There, upon the outer wall of the grand hall, we found a record of the Invasion and conquest of Judea and Jerusalem, by Sheshouk, or Shishak, king of Egypt, as it is written in 1 Kings xiv. 25, 26.

"And it came to pass in the fifth year of king Rehoboam, that Shishak, king of Egypt, came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made."

This king Shishak, or Sheshouk, from his cartouch or imperial signet, is represented in his chariot leading the captive Israelites in triumph to Thebes. Their beards and features stamp them unquestionably Jews, as distinctly as the Jewish face can now be recognized in Jerusalem, Constantinople or New York. Their hands are bound with a rope, and their eyes upraised, as if imploring mercy from their conqueror.

The names of the conquered towns and districts taken in this expedition are also recorded in the hieroglyphics. Among these, Champollion has deciphered "the kingdom of Judah, and also the Scripture names of Megiddo, Hebron, Bethshan, Taanac, all cities of Palestine, and also the Valley of Hinnom; and the great place of Jerusalem."

Here we indeed read the confirmation of Scripture history on the temple of Thebes, preserved almost three thousand years, to bear their silent testimony to the truth of the Bible.

I also found many verifications of the Scripture history, represented upon the tombs of Egypt, cut in the solid rock. In the tomb of Raschere, the overseer of public buildings under Thothmes III, the probable Pharaoh of the Exodus, we saw the whole process of brick-making depicted. Some are digging and mixing the clay, others shaping it in the mould, others are taking the bricks from the form and placing them in rows, and others carrying them away to be dried. There also is the taskmaster with his rod in hand, overlooking the slaves at their work. I also found another most interesting incidental confirmation.

"And Pharaoh commanded the same day, the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof."

Now, on one of the tombs of Thebes, the mode of reaping grain is illustrated. It was cut a little below the ear, and the straw left standing in the field. Thus the Israelites were ordered to go into the fields, and gather straw for themselves, instead of having it brought to them by others as before, and yet were compelled to render the same number of bricks through the day. Such was their additional burden of oppression. In fact, we see almost the entire history of Joseph and the Israelites pictured upon the tombs and sculptured upon the monuments of an-

cient Egypt. The steward with his books, taking estimate of his master's goods. The storehouses that were built for the grain of Egypt. The making of bricks with chopped straw, which is still found in the ruins. The Israelites were pursued with horses and chariots. These are represented in every battle scene. Joseph was made overseer of Pharaoh's house. The monuments furnish many evidences of this custom. Pharaoh put a gold chain about his neck. The ceremony of decorating persons of rank with a necklace of gold is often seen. Jacob dies and was embalmed by the Egyptians. To embalm the dead was customary in those days. And they mourned for him three score and ten days. Funeral processions and mourning for the dead are frequently represented; indeed, this custom continues in the land at the present day.

All abundantly prove that the author of the books of Moses had lived in Egypt, and "was learned in all the wisdom of the Egyptians."

During my visit to Thebes, I had the pleasure of meeting with Sir Gardiner Wilkinson, the veteran authority in regard to Egyptian antiquities. I inquired what was his view with regard to the confirmation of Scripture history from the monuments. He replied: "We find that everything confirms the Bible. In fact, the taking of the Jews captive by Shishak, which you saw sculptured at Karnak, is our first determined point in chronology. Before that period all is uncertain. But this date is certain, since the Bible and the record upon the temple entirely agree, and we can therefore trace the subsequent kings in their proper order." He remarked also, "that in his opinion, the explorations and discoveries were still in their infancy." It was most gratifying to receive this unqualified testimony from one who has spent years in carefully studying the monuments and hieroglyphics, and comparing them with history and the Bible.

Power of Personal Holiness.

NEVER will the church meet her solemn responsibilities, until her children, bursting asunder the shackles that bind them, and rising out of the slough of earthliness in which they are sunk, come up to that high measure of evangelical sanctification which the voice of Scripture and the exigencies of a dying world alike demand of them. There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all the vigor of logic, and in all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand: it is truth embodied; it is the gospel burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off; no bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invincible; and clad in immortal panoply, goes on from victory to victory.

Heart Religion.

NOTHING in the world will answer a man's purpose, when he comes down to a death-bed, but heartfelt religion; a clear witness of the Spirit; a full assurance that the Redeemer liveth. Job had the right experience to suffer and to die by—"I know that my Redeemer liveth."

For this knowledge a dying man would give an empire. All other knowledge to him seems worthless, and he counts it as dross.

How careful we ought to be, while engaged in the busy cares of life, that we lose not this heartfelt religion, this personal interest in Christ, this lively evidence of our adoption into his family.

That many do lose this simple heartfelt religion is quite certain. They pass years in a state of doubt and partial darkness; and when called to die, they feel unprepared. Death has not lost its sting. They shrink back, and beg for time to complete their preparation.

Dear reader, do you, to-day, enjoy that sweet, humbling, joyous consciousness of your interest, which giveth you the victory?

WHAT is man without hope of future life? How feeble! how disconsolate! how unsatisfied! Earth it is true, has a thousand allurements, and opens to our tastes unnumbered sources of joy; but in the midst of them there is a certain something wanting to gratify the soul, if the hope of immortality be absent.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. APR. 22, 1888.

Report of Publishing Committee.

It has become our duty to report to the friends of the Review the financial condition of the Office. Since May 7th, 1887, the expenses of the Review have exceeded receipts about \$625.00. This sum is needed to meet demands against the Office. And besides this sum, \$1000 at least is now needed to go forward with the publication of the Review, INSTRUCTOR, and books which should be published immediately.

As our Book Fund of \$1400.00 is in books, it can render assistance only as cash comes in from the sales of books. A work of 200 pages on the Signs of the Times was commenced last Fall, but was not finished for want of means. It is much needed. Bro. Waggoner has revised his "Truth Found" for publication, and there are other works, amounting in all to about 600 pages, which should be published, and will be as soon as possible if the friends of the Review will do as follows:

1. All those who receive bills of what they owe, pay their indebtedness without delay.
2. All the friends of the Review comply with its terms as near as possible—pay in advance—be ready for next volume—only four weeks and it will commence.
3. All who can spare the money now, send pay for one or two years in advance, instead of six months.

Will traveling preachers, and some brother in each church collect means in payment for the Review, and forward it to the Office.

CYRILLUS SMITH, } Publishing
J. P. KELLOGG, } Committee.
D. R. PALMER, }

Since this report was first published there has been received for the Review only \$75.00 more than the current expenses. There should be received at this Office \$1000.00 by the time of our General Conference.

J. W.

Meetings in N. Y.

BRO. SMITH: According to appointment our meetings commenced at Buck's Bridge, St. Lawrence Co., N. Y. March 20th, and closed the evening of the 23d. Brethren Byington, Buck and Lawrence had been holding protracted evening meetings for about a week before I came. Bro. Buck had been giving a series of lectures. At the close of our first meeting, commencing with the Sabbath, a brother arose and declared his determination henceforth to keep the Sabbath of the Lord our God. At the close of our series of meetings, his companion also decided to keep the Sabbath. Some others manifested an increasing interest to learn our position. The living members of the church manifested an increasing desire to heed the counsel of the true Witness, and have a closer walk with God. The Lord continue his blessing to strengthen and prepare his people to meet their coming King, is my prayer.

On the 23d and the 24th inst., we held evening meetings in Norfolk, some fourteen miles further eastward. Here a deep interest was manifested to hear the truth. Brother and sister Phillips were with us at Buck's Bridge, and also in Norfolk. At our morning prayer-meeting, the Spirit of the Lord was manifest, and his saints were greatly refreshed. If our appointments further eastward had not required our departure, we should have deemed it our duty to continue our labors among this people for a little season. We left brother Lawrence with them, and brother Byington was sent for, that the meeting might be continued. In answer to prayer, a sister in the church who had not borne her weight for about three months, was strengthened to arise and be dressed, and walk across the room, where she knelt down and thanked and praised the Lord for the manifestation of his Spirit and power to help her in this time of need. We left her praising the Lord. With brother and sister P. in our company, we passed on eastward over the rail road some eighty miles, to Rouse's Point, on Lake Champlain.

Our meeting at Rouse's Point, N. Y., commenced the 27th, and continued three days. The brethren came together from five to twenty-five miles distant. Much interest was manifested to hear the word of the Lord; and we hope our labor was not in vain in the Lord. Some who came to hear, were troubled because our teachings did not harmonize with the revival interest that had been, and still was, exciting the people of the place. We

labored to show that the announcement of Christ's second coming was in the past, with the ending of the prophetic periods of Daniel's vision, in 1844. Then shall the Sanctuary be cleansed, at which time the Third Angel declares "Here, (on the earth) is the patience of the saints: here are they that keep the Commandments of God, and the Faith of Jesus." As two separate companies of living saints cannot be said to be on the earth at one time, then those who are said to be converted at this time in the nominal churches, and continue to violate the fourth commandment of God every week, cannot be saints, or true converts, because inspiration says "Who-soever offends in one point he is guilty of all." They must therefore be Hosea's strange children, [chap. v. 6, 7.] but commandment-keepers, the true. At the close of the meeting, some acknowledged that our explanations were clear, and they had never seen the position we occupy in so clear a light before. JOSEPH BATES, *Seneca, N. Y., March 31st, 1888.*

APPOINTMENTS.

General Conference.

PROVIDENCE permitting, there will be a General Conference at Battle Creek, to commence May 21st, at 2 o'clock P. M. This meeting is designed for a general gathering of those who have an interest in the cause, and who wish to come to worship God, and learn their duty at this solemn crisis. We shall be happy to see brethren from other States at this Conference.

In behalf of the Church at Battle Creek.

JAMES WHITE, } Conference
J. N. LONGACROU, } Committee.
J. B. FAIRBANK, }

Business Items.

Arvilla Vandorn:—We send the INSTRUCTOR to Jane Vandorn, for whom we supposed the 48 cts. were intended, paying for Vols. v & vi. Shall we transfer the credit and send an extra copy in your name?

Thos. L. Hawkins:—We find no trace of your letter of last August. We mark your paper, free.

P. Scarborough:—We had not received your first dollar when the bill of your indebtedness was made out. That with your present remittance pays you to Vol. xiii. l.

L. Paine:—We do not know why you have not received your papers. They have not been retained in this office. We will send you the numbers you have not received, if you will name them, or as many in Vol. xii, as you may order.

I. C. Vaughan:—D. Stambach's remittance for Mich. Tent is credited in No. 22.

J. B. Lamson:—Your paper has been sent regularly.

L. B. Kendall:—We send the INSTRUCTOR according to your order, and mark both it and yours paid Vol. vi.

J. P. Lewis:—We mark your paper, free.

Nancy Guider:—We send you a bundle of the back numbers of REVIEW for distribution, also books to the amount of 60 cts. The balance of your present remittance pays your paper to No. 11, Vol. xiii.

C. Holiday:—We will send you Bible Student's Assistant when issued. The balance of your money we apply on your REVIEW.

Levi Smith:—The REVIEW is still sent regularly to Peter Spurr, Sugar Creek, Wal. Co., Wis., we having received no order to discontinue the same.

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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FOR MICH. TENT.—M. S. Kellogg \$5. E. S. Kellogg \$1.

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