

Advent Review,

AND SABBATH HERALD.

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

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THE PILGRIM.

WHEN comest thou, stranger? and why in such haste?
Thou art fainting and weary; come halt thee and rest;
Why stayest thou not to enjoy life's brief ray?
To what distant country art thou bending thy way?

From a land that is doomed to destruction I come,
In the city celestial to seek me a home;
A home that is peaceful, immortal and fair,
Ask me not here to tarry; I haste to be there.

But here's riches, and pleasure, ambition and mirth,
And varied the joys and the pleasures of earth;
Fame, honor and wealth, with their charms all combined,
If here thou wilt tarry, all this shall be thine.

I cannot delay; your pleasure and mirth,
Your riches and honor, I view little worth;
With treasures more beautiful, exquisite and rare,
My soul is enraptured; I haste to be there.

But why tread a pathway so rugged and drear,
So lonely and dark? does thy heart never fear?
Who will shield thee from lions which compass thy way,
And direct, if perchance from the path thou should'st
stray?

Though the path may be rugged, I love it full well,
For it leads to the land where my Saviour doth dwell;
My heart shall not fear while his footsteps I trace,
He'll protect from all danger, and give me his grace.

His word is a lamp to illumine my dark way,
His Spirit a guide which forbids me to stray,
His hand shall me lead 'mid temptation and care,
To his heavenly kingdom; I haste to be there.

Mantua, Ohio.

SARAH M. SWAN.

HUMILITY.

I have thought much and deeply on this crown-
ing grace of the christian, of late. In my short ex-
perience in present truth, my times of rejoicing
have been greatest when I felt the most humble,
the most teachable. Then all the grateful emotions
of my soul have been aroused with love to God and
to my neighbor.

Dear brethren and sisters are we as a people
praying to be clothed upon with humility? The
Lord promises grace (only) to the humble; then let
us humble ourselves under the mighty hand of God;
for he has promised to exalt such in due time.

Says Montgomery.

"When Mary chose the better part,
She meekly sat at Jesus' feet;
And Lydia's gently-open'd heart
Was made for God's own temple meet.
Fairest and best adorned is she
Whose clothing is humility."

Meekness and humility are frequently enjoined
both in precept and example, by our blessed Lord
and his apostles. Hear him in Matt. xxiii, 12. Who-
soever shall exalt himself shall be abased; and he
that shall humble himself shall be exalted. What
a blessed promise. Turn to that most interesting

epistle of Paul to the Romans [xii. 10.] Be kindly
affectioned one to another, with brotherly love; in
honor preferring one another. Please read the re-
mainder of the chapter.

"Mind not high things, but condescend to men of
low estate. Be not wise in your own conceits" &c.
And again Phil. ii, 2, 3: Fulfill ye my joy, that ye
be like minded, having the same love, being of one
accord, of one mind. Let nothing be done through
strife or vain glory; but in lowliness of mind, let
each esteem others better than themselves. Let
this mind be in you which was also in Christ Jesus.

My heart pants after more of that mind that
was in the meek and lowly Saviour, as the hart
panteth after the water brook. He declared while
on earth, the foxes had holes, the birds of the air
had nests, but the Son of Man had not where to lay
his head. When he was reviled he reviled not
again. He humbled himself and became obedient
unto death, even the death of the cross. O what
humility was this! God grant that you and I dear
brother and sister may drink deep of this spirit of
humility. Then we shall have as the fruit, love, joy,
peace, long suffering, gentleness, goodness, faith,
meekness, temperance; against such there is no law.
Gal. v, 22, 23. Praise the Lord O my soul and let
all that is within me bless his holy name for what
my eyes have seen and my ears have heard and my
heart has felt of his love shed abroad therein.
How true as the Psalmist says that the Lord is
nigh unto them that are of a broken heart, and sav-
eth such as are of a contrite spirit. Psalm xxxiv. 18

While penning the above thoughts my own heart
has been made to rejoice. I trust it may have the
same effect on those who read. If this should meet
the eye of any who are living without God or hope
in the world, I would admonish them in the lan-
guage of the apostle, Humble yourselves under the
mighty hand of God; cry mightily to him for mercy
till you hear him say son, daughter, thy sins which
were many are all forgiven you. Then if you en-
dure unto the end you will have an abundant en-
trance administered unto you into the everlasting
kingdom of our Lord and Saviour, Jesus Christ
2 Pet. i, 2. Geo. Wright.
Lapeer, Mich.

Means and Ends.

A great part of practical wisdom consists in prop-
erly regarding the distinction between means and
ends. Ploughing ground and sowing seed are not
ends. Of themselves they will do no good. If
they are not followed by a harvest, they are useless.
Some men live to eat, instead of eating to live.
Their end is the gratification of appetite, not the ac-
quisition of strength.

The same tenor of remark applies to spiritual
things. Some peruse the Bible, and are satisfied
with the exercise of reading without any profit.
They seek not spiritual wisdom. They rest in what
they have done.

Others pray, but do not look for the answer. The
prayer was the task they set themselves. That
done, they are content. They send in the petition.
They concern not themselves with the granting of
what it asks.

Others attend to the matter of self-examination
because it seems to be a duty, but that is all. Their
plan is, not to find out what manner of spirit they
are of, or whether they are true Christians, but to
do that which is so urged on their consciences.
This is their sole end.

So also many are satisfied with the ordinances of
God, without the God of the ordinances. The ser-
mon ended, the prayers over, the singing concluded,
they go home satisfied, even if there be no profit.

Not thus is it with the wise man. He is willing
to sow, but it is that he may reap. He is willing
to toil, that he may gather fruit unto eternal life.
If reading and study do not make him wise unto
salvation, he regards them as a waste of time. If
the ordinances do not satisfy him as with marrow and
fatness, he is hungry and sad. He lives by every
word that proceedeth out of the mouth of God. He
rests in nothing short of God.

Is your own religion a form? Is it your Sa-
viour? Or is Christ your Saviour? Is your church-
membership the rejoicing of your heart, or is God's
salvation all your hope and all your desire? Do
you regard all religious forms a vanity, if your own
sanctification is not advancing? God is not mock-
ed. If he is not our chosen heritage, will he be our
portion?

If you are "seeking for glory, honor, and immor-
tality," you shall have "eternal life." Hold on your
way. The combat, though fierce, is nearly over; the
race, though hard, is almost run; the pilgrimage,
through a howling wilderness, will soon ter-
minate in your beholding the temple not made with
hands. Your song will soon be that of Moses and
the Lamb. Your victory will be followed by an
eternal triumph. Your contest will end in a glori-
ous prize.—Am. Messenger.

Christlike.

CHRISTLIKE is a plain and simple word, but full
of meaning to the thoughtful mind, for it is the
sum of all that man ought to be. It is the burden
of many a secret heart-sigh and longing aspiration
known but to God alone. Those professing religion
bear it indelibly impressed upon their very name of
Christian. But what is it to be Christlike? who
can be called such? Is our so-called Christianity real
Christlikeness? These are practical questions, that
it behooves each, Bible in hand, to settle candidly
for himself. Christ, we are told, prayed; but he
did not cease there; action accompanied his prayers.
He preached, but that was not all; he practiced.
He contributed his portion into the treasury, but he
also gave more than money—himself. His life was
given. He reproved the Scribes and Pharisees for
their sins and hypocrisies, but he was not guilty
himself of like sin. And he had other language
than that of denunciation; these were blest, winning
voices of peace and pardon, free forgiveness and
love. His was no censure-loving spirit, that always
chillingly, haughtily said, "Stand back, for I am
holier than thou," though if any may, he most
surely might use this language. He blazoned
not abroad his many deeds of mercy. He did not
oppress or pass by in scornful neglect the afflict-
ed, sorrow-stricken, and poor, but delighted to raise
the bruised reed. His wonted place of preaching
was not between frescoed walls, nor his preaching
opiate words to an opulent, sin-flattering charge.
His was the grandly arched sky dome, and his pul-
pit carpet the flowing grass, and his most attentive
audience were the poor. "They heard him gladly."
His life was an overflowing of his divine love well-
ing up in a sympathetic human heart. No weekly
charity-donation measured that. He was content
with nothing less than constant sacrifice, self-denial
and bestowal of his all. His life was one incessant

personal mission of humanity. He shunned not the tenderest of all sensibilities, nor shrank from the contact of suffering in its most revolting forms. The sick, diseased, and afflicted of all classes flocked to him, and he healed them all. It was his meat and drink to do his Heavenly Father's will. Having loved, he loved unto the end. He forgave the deadliest enemies, for them was his last prayer uttered; reviled, he reviled not again. Christ with his disciples, teaching, healing at Jerusalem, Gethsemane, and Calvary, these all preach to us. Like Christ in kind, for we cannot in degree, must each become ere ready for entrance into the world of bliss.

Reader, art thou Christlike? Think.—*Cong. Jour.*

SPIRITUALISM.

In view of the testimonies given in relation to spirit manifestations, we are constrained to believe that they are caused by spirits. It is not possible to believe that so many men of distinguished intelligence, judgment and apparent candor, could be deceived by a mere cheat, or trick, and then engage with such ardor to deceive others. These manifestations have endured the closest scrutiny, and most thorough investigation, and yet what is called the *Cause of Spiritualism*, is advancing more and still more rapidly. Those who can, under such circumstances, receive the testimony of those who cry, "Humbug," "trickery," &c., are more to be charged with credulity, than the most ardent Spiritualist.

CHARACTER OF THE SPIRITS.

The question now arises, What kind of spirits are these? Are they what they profess to be, namely, the spirits of the dead? We answer, They are not; and give the following reasons:

(1.) They profess to be commissioned by God to visit this world to communicate instruction for the benefit of mankind. That this is not so is evident from the fact that God has forbidden necromancy in his word. Deut. xviii, 11; Isa. viii, 19. And admitting that the dead know a thousand times more than the living, it is certain that God does not commission them to come to this world to lead men to break the divine command.

(2.) They cannot be spirits of the dead, because the Bible teaches that the dead have not knowledge. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. ix, 5, 6.

Says David: "Let my soul live, and it shall praise thee." Ps. cxix, 175. Why David! Canst not your soul praise God when separated from the body, and you are dead and buried? Let him answer: "The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17.

These manifestations cannot be from the Spirit of God, neither can they be good angels, ministering unto certain ones, from the fact that they profess to be something else; and the Spirit of God and good angels will tell the truth. Then what are they? We answer: They are lying spirits, the messengers of the father of lies. The fact that they are very numerous is no objection to this view. The unclean spirit that was cast out of the man from among the tombs, by our Lord, answered, "My name is legion; for we are many." Mark v, 1-13. That the Devil has angels or messengers to go at his bidding, and carry out his purposes is evident from the following texts: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude, verse 6.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his an-

gels were cast out with him." Matt. xii, 7-9. "Then shall he say unto them on the left hand. Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. xxv, 41. Now when these spirits visit individuals, professing to be the spirit of Paul, Peter, John or James; of the Patriarchs, Prophets; Dr. Franklin, Washington, Paine, Calhoun, or some dear friend, or perhaps a lovely infant recently buried, they come with a lie in their mouths. It is no such thing! Behold the deception! Job says of the dead, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv, 21. But these spirits testify that they know all about the condition of the living.

Solomon says of the dead: "Neither have they any more a portion forever in anything that is done under the sun." Eccl. ix, 6. But these spirits, in many cases, act a very conspicuous part in what is done under the sun. They rap, write, play on musical instruments, and move chairs, tables, &c.

David in speaking of man says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi, 4. Here are three inspired witnesses perfectly agreeing in their testimonies that the dead have not knowledge. Therefore the testimony of these rapping and writing spirits, in regard to themselves, is false, and the reader must allow us to call them lying spirits.

They say one great object of their manifestations is, to convince the world of the immortality of the soul, that all men have immortality. But the Bible plainly teaches that immortality, or eternal life, is the gift of God through Jesus Christ, and consequently, conditional. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. "Who will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life." Rom. ii, 6, 7. Certainly, God does not require man to seek for immortality if all men now possess it!

Paul says to Timothy: "Which in his times he shall shew, who is the blessed and the only Potentate, the King of kings, and Lord of lords; who only hath immortality, &c." 1 Tim. vi, 15, 16.

These spirits teach that all men possess immortality; but St. Paul teaches that it is possessed by the King of kings and Lord of lords only; and that Christ has brought life and immortality to light through the gospel; [2 Tim. i, 10;] and that it is to be put on at the sound of the last trumpet, at the second appearing of Christ. 1 Cor. xv, 52-54.

Although these spirits generally appear very good and pious, and profess that their mission is to improve the spiritual good of mankind, yet it is evident that they are commissioned by the great author of lies, from the manner they treat the word of God.

The holy Apostle says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good work." 2 Tim. iii, 16, 17. But these spirits teach that the Sacred Volume is imperfect, and that they have come to correct its errors. That it is quite out of date, its light being eclipsed by the glory of these communications from the spirit world. The truth is, that the Bible doctrine of life and immortality alone through Jesus Christ, and that conditional, is perfectly destructive of their whole philosophy; therefore they declare that the Bible is not purely the word of God.

We give the following from a work entitled, *Spirit Rapping Unveiled*, by H. Mattison, A. M.

"A. W. Hoar, medium, represents the spirit of St. Paul as going through the Bible, and speaking of the different books on this wise: GENESIS.—'About as true as any fictitious work that is now printed.' p. 10. EXODUS.—'As good a book as could be expected in that day.' Ibid. LEVITICUS.—'Not directly from God as man supposes.' p. 12. NUMBERS.—'Such an absurdity as that [the facts stated in chapter 1st,] ought to be cast into the lowest depths of the infernal regions.' p. 12.—JOSHUA.—'Almost the whole book is false. Ibid.—JUDGES.—'About the same as the others; and it needs

no argument to show that it is void of inspiration.' p. 14. RUTH.—'Without inspiration, the same as the others.' p. 15.

"SAMUEL.—'A part of it is correct.' p. 15. KINGS.—'Multitudes of mistakes—not correct—no inspiration.' pp. 16, 17. EZRA.—'By a person bearing its name, without inspiration.' p. 17. JOB.—'Written through mediums—would have been correct, had it not been that man destroyed its purity.' pp. 18, 19. PSALMS.—'Written in the same way, and some of them are correct.' p. 19.

"The rest of the books in the Old Testament are said to be 'somewhat correct in the main;' [p. 20;] and in reference to the whole, this 'spirit of darkness' says: 'Let me say unto you, O man at this day, in regard to the Old Testament, MENE MENE, TEKEL, UPHARSIN.' p. 21. In the same strain this medium passes on through the New Testament, exclaiming, as he passes from book to book, through the gospels, epistles, and Apocalypse, 'not correct,' 'mistake,' 'fictitious,' 'contrary to the will of God.'

"The Bible when first written was nothing more than a book written through mediums, as I am now writing through my medium. *St. Paul through Mr. Hoar*, p. 9.

"John Wesley is represented as saying: 'The men who wrote the Bible were not always under full control of the spirit communicating, so that many errors crept into the Bible. . . . The Bible has more good teachings than any other work, and has more evil; choose the good, discard the evil.'

The *New Era* publishes a letter from Rev. James Smith, A. M., London, July 8th, 1853, from which we extract the following:

"The Old Testament is but the skin of the old Serpent. But who will say that God did not make that skin? It is the use that is to be made of the Bible, rather than its origin that should be discussed. I believe the Old Testament to be divine; but I creep out of it as a chicken out of an egg, when I have exhausted its nourishment." "The living law is more than a rule that God has given us. It is God himself using us as mediums. It is the living God, not the dead Rule that will interpret the word of God." "We want the living law that will show us what great service the Bible has done, and what mischief it has done; and how to transform its evil into good, its nonage into maturity, its sourness into sweetness."

We copy from Mr. Mattison's work, a few testimonies from these spirits relative to our Lord Jesus Christ. The spirit of John Wesley is represented as saying: "Jesus was a great and good man; but there was nothing more miraculous about his conception, birth life, and teachings than any good man. Jesus never taught the people to pay divine homage to him; he never taught that he was the Son of God, except in the sense in which other men might be the sons of God." *Unfoldings*, p. 7.

"What is the meaning of the word Christ? 'Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale." *Telegraph*, No. 37.

"The spirit of Channing says: 'The spirit of Lazarus had not entirely left the body; he was in a trance. Christ in his superior condition saw this, and by his magnetic power restored the action of the system. The same was done at the restoration of the maid.' *Telegraph*, No. 34."

"The spirit of Christ was not wholly separated from the body when he was placed in the tomb, and the guardian spirits, who had attended him through life, using him as a medium, rolled away the stone, restored the spirit to the body, and Christ walked bodily out of the tomb. Sometime afterward he died naturally, his body was left to moulder back to dust, and his spirit, seen only by those who were mediums, ascended to heaven." *From Dr. Bristol's letter.—Telegraph*, No. 34.

These spirits also testify that there is no Devil, nor evil spirits. This really looks like Satan's masterpiece. He is advertising throughout the earth

through these spirits, that he does not exist! If he can only make them believe this, then he is ready for his last great deception.

This reminds us of a story which well illustrates the case. It is in substance, this: "The notorious robber, George Cole, of England, whenever he wanted to perpetrate an act of some dreadful villainy, would get some suitable tool to advertise his having been hanged! or imprisoned! or transported to Botany Bay! Thus, suspicion was allayed; and his villainous deeds more easily accomplished."

"The imagination of evil spirits is an image only belonging to the human mind while such mind is yet in an unenlightened or undeveloped state, &c." *Love and Wisdom*, p. 98. "I asked if there was any Devil. Answer: 'No.' 'Are all spirits happy after death?' 'Yes, measurably.' 'What church is nearest right?'—Answer: 'Universalist doctrine is nearest right.'—*Telegraph*, No. 3." "There are no bad spirits; that is, no devils or demons. Those spirits we have conversed with will not allow us to use the term."—*Supernatural Theology*, p. 71. "The spirits utterly disclaim all truth in the imaginations of individuals who believe in the doctrine of evil spirits." *Teacher*, p. 116.

They are "familiar spirits." They sustain the very character of the familiar spirits named in the Bible, as the following text shows: "And thou shalt be brought down, and shalt speak out of the ground, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper [margin, peep, or chirp] out of the dust." *Isa. xxix, 4.*

All will see the identity of this low rapping spirit, and the low whispering, or peeping spirit named in the text. The one named in the text was a "familiar spirit;" so is the other. They are almost always ready to communicate, especially with those who are entirely devoted to them. They will rap, write, move, or throw things about, play musical instruments, and direct persons from place to place. Though they sometimes appear very religious, yet they are not very particular with whom they are so familiar; communicating in their low manner freely with the vicious, as well as the virtuous. We will here give the principal passages in which reference is made to "familiar spirits," to show in what light they are held by the Bible.

"There shall not be found among you . . . an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." *Deut. xviii, 10, 11.*

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." *Lev. xix, 31.*

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among the people." *Lev. xx, 7.*

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her." *1 Sam. xxviii, 7.*

Poor fallen man! When forsaken by God he fills up the cup of his iniquity by consulting a familiar spirit! For it is said: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it." *1 Chron. x, 13.*

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God?" *Isa. viii, 19.* J. W.

Protestants not Guided by Scripture.

"*Ques.* HAVE you any other proofs that they are not guided by the Scriptures? *Ans.* Yes; so many that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that Divine Book.

Q. Give some examples of both? *A.* They should, if the Scripture were their only rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John;—they should keep, not the Sunday, but the Saturday, according

to the commandment, 'Remember thou keep holy the Sabbath-day;' for this commandment has not, in Scripture, been changed or abrogated.

Q. Have you any other way of proving that the Church has power to institute festivals of precept? *A.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture? *A.* The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation.

Q. What say you of infant baptism? *A.* One third part of the whole human race die before they reach their seventh year: it is then a matter of the last importance to know whether infants should be baptized; for the Scripture declares that baptism is necessary to salvation; and yet the Scripture does nowhere tell us clearly whether Christ intended infants to be baptized. If it did, why should we have Baptists, who have never been able to see this truth clearly laid down in Scripture? Here, then, we have a truth, upon which the salvation of one third part of the whole human race depends, which is not to be found in Scripture.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume? *A.* On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated—'Remember thou keep holy the Sabbath-day.'

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture? *A.* It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption.

Q. Is it not said in the book of Revelation, that St. John was in the Spirit on the Lord's day, that is, Sunday; and is not this Scriptural proof that Sunday is the day to be observed in the new law? *A.* Are we then to observe this particular day merely because St. John had a revelation upon it—must we observe as a day of rest and holiness, any day upon which an apostle was in the Spirit?

Q. But it is called the Lord's day. *A.* . . . Does this text tell you not to work upon that day—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the resurrection or ascension which St. John here calls the Lord's day?

Q. Is it not said in the Acts—'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and is this not sufficient Scriptural authority for the observance of the first day of the week? *A.* But does this text abrogate the observance of Saturday, the seventh day, or allow Protestants to do profane work on that day? Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the Apostle preached, or that the people assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely that St. Paul was to depart next day. It is quite clear, however, that they met every Saturday; for the same Acts say, St. Paul preached in the Synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides it is not wonderful that the disciples came together on this first day of the week, since, according to Acts ii, they continued daily in the temple breaking bread.

Q. Does not St. Paul order the Galatians and

Corinthians to make collections on the first day of the week? *A.* Yes; but, again, this does not abolish the observance of Saturday. St. Paul does not say that the people would be at church on that day—that they were to keep that day, to the exclusion of Saturday, holy—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day."—*Doctrinal Catechism*, pp. 101, 174, 351–355.

Science and the Bible

In speaking of this book there is one question which, though it does not occupy so large a space as formerly, nevertheless exercises a great and growing interest, and it is this: Is it true that science in its freest development in the least degree contradicts any written word of God? Once it was said that it did; but what are the last results? That the progressive science of the nineteenth century and the statements in that blessed book show that true science and true religion have a common origin—the bosom of God. Now, mark, your Bible was not written to teach science, but it is the only book that will stand the test of science. The Veda, the Shaster, and the Koran cannot stand the test, but the Bible can, and even where it seems to us beset with difficulty and mystery, those passages by modern investigation shine with a brilliant light. Let me mention to you one or two proofs of this. First of all, the Bible never hints at a system of science. If it had been written by mere human writers, they might have indicated here and there something like a system of science. It speaks of flower trees, from the hyssop on the wall to the cedar of Lebanon; but there is not a hint of a system of botany. It speaks of stars and sun and moon, but not a hint of a system of astronomy. So that no investigator or professor of science can assert that he is in the least degree assisted or impeded in his system of science by the Bible; so that it seems to me, the silence of the Bible is as impressive as its eloquence, just as on the dial the shadow and the sunshine are alike instructive as to the hour of the day. Then take the word "firmament," which you find in Genesis. In the Greek it is translated by a word signifying a concave with a vast solid mass. Translators translated it according to their knowledge; but when you go back to the original word you find that it means a space without limit. So that, you see, Moses was far in advance of those who translated him; for the actual truth is disclosed by modern science. Take another instance: Job speaks of himself as standing on the circle of the earth; and Isaiah speaks of the circle of the sea. Now, you know that the rotundity of the earth was for some years regarded as a heresy by the Church of Rome; but no one believes now that it is a flat surface, except, perhaps, Archbishop Cullen. Take one thought more: "Who can sway the influence of the Pleiades." Many have wondered what was the influence of the Pleiades. Science, however, tells us that the stars, and the sun and the moon, and the earth, and their leading satellites, constitute one group which revolves round a central sun, and that central sun is one of the Pleiades. Here, then, we see that, while the Bible does not teach science, when it does refer to science it is always correct.—*Dr. Cumming at the Anniversary of the Bible Society in London.*

GREAT minds had rather deserve contemporaneous applause, without obtaining it, than obtain without deserving it: if it follow them, it is well, but they will not deviate to follow it. With inferior minds the reverse is observable,—so that they can command the flattery of knaves while living, they care not for the execrations of honest men when dead. Milton neither aspired to present fame, nor even expected it; but, to use his own words, his high ambition was "to leave something to after ages, so written, that they should not willingly let it die." And Cato finally observed, he would much rather that posterity should inquire why no statues were erected to him, than why they were.

HELL—A scoffer asked, "Where is hell?" A Christian wisely answers, "anywhere outside of heaven."

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, FEB. 24, 1859.

FEET-WASHING.

In the *Advent Herald* of Aug. 7, and the *World's Crisis* of Sept. 8, 1858, we find articles against the custom of feet-washing as a church ordinance: the former by J. Litch, and the latter by B. Mathewson. These articles we have endeavored carefully to examine, to ascertain if our opponents had any valid ground of opposition to this practice. It is hardly necessary to state that the position they take is, that it is not a church ordinance but an act of hospitality. Nor are they quite willing to rest it on this ground alone; for the act being very humble as well as hospitable, it seems impossible to separate it from humility. Humility is therefore joined to the hospitality; and to these some also add equality. The sum of their position then, is this: That the transaction of our Lord, as recorded in John xiii, was simply designed to teach a lesson of hospitality, humility, and equality among the brethren; but the different mode of dressing the feet at the present day, and in this part of the world, from that anciently practiced in the East, now renders this act unnecessary as an expression of hospitality.

All then that need be done to disprove the position of those who object to this practice, is to show that the act of our Lord in washing his disciples' feet, and his teaching to them on the subject, had no connection with physical uncleanness, nor with the hospitable customs of those times. This fact being established, no other signification can be given to the Saviour's act and language, but that he set an example which he designed his disciples to follow in all coming time.

1. It is claimed, first, that, in the East, where people went for the most part with bare legs, and with the feet protected only by sandals, it was the custom for individuals to wash the feet of their guests; and that on this custom, our Lord's act of feet-washing was based. In this our friends mistake. So far as we can learn from the sacred record, this was not the custom; but the custom was for the host to present his guests a basin of water and let them wash their own feet. Not such a ceremony as this took place in that upper chamber where Jesus and his disciples were assembled on the eve of the paschal sacrifice. "Abraham," it is said, "washed the feet of the angels who came to him in human form; and this is the first example of feet-washing we have in the Bible; and if we are in doubt in reference to any phrase or act, we may expect to find relief by looking to see how it was first used." But by turning to Gen. xviii, 4, we find that Abraham *did not* wash the feet of his guests, but only requested them to let a little water be brought that they might wash their own feet. Precisely so was it with Lot when the angels came to him. Gen. xix, 2. He besought them to turn in to his house, and wash their feet; not that he would wash them. So with Abraham's servant: water was given him that he might wash his feet. Gen. xxiv, 21. So with Joseph's brethren. Gen. xliii, 24. See also Judges xix, 21. Our Lord's act, then, was not based upon the customs of those times.

2. Whenever the Saviour, while on earth, sought to enforce by some act, a great moral lesson upon his disciples, he took occasion to do it when surrounding circumstances called for such an exhibition. We read that on one occasion he took a little child and set him in the midst of his disciples, and told them that except they should be converted and become as little children, they could not inherit the kingdom. By this act he forcibly taught them a lesson of humility and equality; and there was an occasion for this lesson; for we find that the disciples had been disputing among themselves concerning who of them should be greatest in the kingdom of heaven. But look at the transaction recorded in John xiii, as designed to teach a lesson of hospitality, and what circumstances, we ask, were there to call it forth? Had the disci-

ples been inclined to be inhospitable, that a lesson of this kind was necessary; or were they in need themselves of some hospitality's being shown them? Nothing of the kind. Viewed in this light it becomes a strange digression from the course of events then transpiring.

3. Had the washing of the disciples' feet been in accordance with the customs of those times, they would of course have understood it; for it cannot be supposed that they were ignorant of the usages of hospitality then existing. But it seems they did not understand it. It was to them surprising and unexpected. Peter rose up in opposition and refused to have the ceremony performed on him; and Jesus expressly said to him, "What I do thou knowest not now." Surely, in view of this fact, those who regard this a mere act or lesson of hospitality, are not the ones to talk about "quintessence of absurdity," "incongruity," and "inconsistency." These epithets recoil with tenfold power upon their own heads.

4. The washing mentioned in John xiii, has no reference to physical uncleanness. When Jesus made to Peter the startling declaration that unless he washed him he had no part with him, then Peter in his usual zealous manner, was ready to submit, not his feet only, but also his hands and his head. But Jesus replied that he that is washed (or, as some translate it, has been bathing) "needeth not save to wash his feet, but is clean every whit." This necessity of washing the feet comes, says Mathewson, from the fact that they were liable to be "soiled in walking from the bath." Then we must understand Christ to say to Peter that unless he washed his feet from the dust, &c., that might adhere to them while walking from the bath, he could have no part with him! That is, Peter's salvation depended on his having his feet washed from whatever it might be, by which they were liable to be soiled while walking from the bath! Does the reader perceive no "quintessence of absurdity" in such a position as this?

"Ye are clean," said Christ to his disciples, "but not all." In what respect were they not all clean? The next verse explains: *For he knew who should betray him; THEREFORE, said he, ye are not all clean.*

5. It is argued that feet-washing cannot be an ordinance of the church; for all ordinances "typify something which is calculated to lead the mind to the great Author of our salvation." We answer: Who could perform this ordinance, as instituted by our Redeemer without having his mind called to him? It is as effectual a remembrance of his humility, though he was Lord of glory, as is the supper of his death, or baptism of his resurrection.

6. It is said that a sense of propriety would separate the sexes in the performance of this ordinance; and that this is contrary to the spirit of the gospel. We reply that confining ourselves strictly to the example set us in the sacred record involves no breach of propriety. We have the example of females washing the feet of males, but not vice versa. This example may be followed without impropriety by any who may be conscious of a duty in this respect.

7. Feet-washing, it is said, is enumerated in the catalogue of good works; it cannot therefore be a church ordinance; for had it been, Paul would not have enumerated this one, to the exclusion of other ordinances, among good works. See 1 Tim. v, 10. Those who make this claim, in order to sustain it, must show that what might be a good work on one occasion, might not on another occasion, and under different circumstances, be a religious ordinance. This they have not shown, nor attempted to show.

8. It is objected again, that feet-washing is never mentioned as an ordinance, whereas we have frequent mention of the breaking of bread. In answer, we inquire, Is not the partaking of the cup, equally imperative with the breaking of bread? Certainly. But have we not frequent mention of the latter, without a specification of the former? We have; and the omission can be accounted for only on the ground that it is an inseparable branch of the ordinance, and is therefore included under the general name of

breaking of bread. So with the washing of feet. If it was instituted at the same time, and in connection with the supper, and is enjoined in as express terms as the eating of the bread and the drinking of the wine, why is it not also an inseparable portion of the ordinance, and likewise understood when we speak of the breaking of bread? With our present light we must so regard it.

9. Finally, say some, it is only an act on the part of the Saviour to show us that we must be humble. Very well: how can we better show our humility than by the example which he has set us? Said Jesus to his disciples after he had washed their feet, "Know ye what I have done to you?" And in his explanations he says: "For I have given you an example that ye should do as I have done unto you." We shall ever look with distrust upon the boasted humility of that man, who is unwilling to bring it to the test the Saviour has here given us.

In conclusion, we invite the honest inquirer after truth on this point, to study carefully the testimony of John xiii. In the articles above referred to, there is, throughout, a manifest evasion of this portion of Scripture, which, of all others, ought to be kept in view in examining this question. We say, then, keep in mind the testimony of Jesus on this point. Weigh well his language; study its bearing and its import. We are confident, if you do this, there is but one conclusion to which you can arrive. It is best expressed in the Saviour's own words: "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet; for I have given you an example that ye should do as I have done to you." We are equally confident, that, in your endeavors to follow this example, you will share largely in that blessing which his holy lips pronounced: "If ye know these things, happy are ye if ye do them."

PENALTY OF THE GOSPEL.

THE article recently published in the *Review* from Eld. Chadwick is an able defense of the doctrine of the destruction of the wicked; yet he conveys the idea that the second death is the penalty of the gospel. Although he understood the claims of the holy, just and good law of God so far as to be a Sabbath-keeper, yet he seems to have been befogged with the idea that the law was superseded by the gospel, and consequently that the penalty is the penalty, not of the law, but of the gospel.

If gospel means *good news*, then the penalty of the gospel is the *penalty of good news*. Sin, then, (if there is such a thing during the gospel day, as it is called,) must be the *transgression of the gospel*.

To illustrate this, let us suppose a case. A number of the citizens in a certain kingdom rebel against the king, and openly transgress his laws, the penalty of which is death. But the king, instead of giving orders for their immediate arrest and execution, issues a proclamation to the rebels, kindly offering pardon to all who come and confess their guilt and take a solemn oath of future allegiance to their king. A portion of them comply with these conditions and are restored to their citizenship. But the rest, neglecting to fulfill the conditions of pardon, are arrested, tried, and the penalty of death is executed upon them.

Now who would think of saying that death was the penalty of the king's proclamation? It only offered life to those that were deserving of death for the violation of the king's laws. They were judged by the laws they had violated; and if the king's proclamation was brought into court at all, it was only to show that they were undeserving of mercy, because they had already rejected it, on the most reasonable terms.

Again, who would presume that the proclamation of pardon abolished the laws of the kingdom? Those who obeyed the proclamation obtained pardon. They were no longer under the condemning power of the law, but under favor. Says Paul, "Shall we sin, because we are not under the law, but under grace? God forbid!"

Sin is still the transgression of the law; and the wages of sin is death. Those who suffer the second death will suffer the penalty of the law, not of the gospel.

R. F. C.

Elmira, N. Y., Jan. 31st, 1859.

THE DISCUSSION—THE SABBATH.

A FRIEND writes from Lockport, N. Y., concerning the discussion held last Fall, on the Sabbath, and makes suggestions on that subject for my consideration. He says, "I have learned through the *Expositor* that you have lately had a debate with Eld. Stephenson on the Sabbath question, and as they tell the story you fell in the rear."

I have not seen the *Expositor*, and therefore know not how their "story" has been told.

We have long refrained from saying anything about the discussion, and it may not be out of place now to make a few remarks respecting it; though I should prefer to have them made by others. The reason why we have kept silent is, they announced their intention to publish the discussion in a pamphlet, and we have been awaiting its appearance. We thought proper, at the time, to demur against the reception of anything they might [or could] publish as a report of the discussion, for the following reasons:

1. Our opening remarks, occupying one hour, were not heard by their reporter.
2. The reporter announced to the audience that he could not give a *verbatim* report, as he only understood the theory of reporting, but had no practice.
3. He afterwards stated to individuals that in addition to his being a very slow writer, we were both very rapid speakers, so that he could not follow us.
4. On my urging these objections to Eld. Stephenson, he said that they were also taking notes of the discussion, and they intended to correct his report by their notes!

These we consider good and sufficient reasons for rejecting their publication, or receiving it as a report.

It is suggested by my correspondent that, if I made a failure in the discussion, it was doubtless because of wrong positions taken by me, and he proceeds to make suggestions for the benefit of Adventists who keep the Sabbath, as he thinks they are endeavoring to maintain the truth by means of erroneous positions. As his remarks are concerning the Sabbath as an original institution, I will first refer to that part of the discussion more intimately connected with that point. The question debated was as follows: "The Sabbath of the fourth commandment was made at creation, and the obligation to observe it extends through the present age."

In defence of the first proposition in the above we affirmed that the fourth commandment had reference to but one Sabbath; that one was the Sabbath of the Lord, and was made at creation. Proved by Deut. v; Gen. ii; Ex. xx, and xxxi.

In denial he stated that "of" was a possessive preposition, and assumed that the Sabbath of the fourth commandment signified the Sabbath possessed by the commandment; that the commandment could not possess a Sabbath before itself existed. But we had no proof of the existence of the commandment till long after creation; and because it did not exist at creation it could not possess the Sabbath at creation. That the Sabbath of the Lord was made at creation he admitted, but not as the Sabbath of the commandment.

We contended that this was a mere evasion of a plain truth, and further argued and illustrated the truth. Thus, we stated, that the commandment pointed only to one Sabbath; that was defined to be the Sabbath of the Lord; all the facts predicated of the Sabbath of the commandment, are predicated of the Sabbath of the Lord; but these facts cannot be predicated of two different days; hence, there is a clear identity existing. We illustrated by the scripture expression, "I am the Lord God of Abraham." Then the question arose, Did the God of Abraham exist before Abraham existed? He replied, No: not as the God of Abraham.

The cause of all this sophistry and fallacious rea-

soning lies in this, that he confounded *things* with their *relations*, as if a *thing* could not change its *relation*, or possess a new one without becoming a *new thing*; as if the Sabbath of the Lord, admitted to have been made at creation, could not also be the Sabbath of the fourth commandment, without losing its identity, and becoming another Sabbath; and if so, the eternally pre-existing God could not become the God of Abraham without also becoming a *new God*!

Mr. Stephenson complained very much of my want of conformity to the rules of logic. This was not surprising, inasmuch as I have never made those rules my study. But I remember having read somewhere that "*things equal to the same things are equal to each other*," or words to that effect. I presume no rule or axiom can be produced that more directly bears on this point than the above, and yet, strong as it is, it does not express all the strength of our position, for the reason that the proposition affirmed partakes more of the nature of a self-evident truth; and all must admit that it is easier to express the relation of *things equal to each other*, than to express the relation of *a thing to itself*. My ignorance of rules disqualifies me for judging, but from his very frequent reference to logic it is fair to infer that he won golden honors as a logician on the occasion; and for the gratification of himself and friends I may be permitted to say in all modesty that, being somewhat free from an envious disposition, I shall suffer no personal feelings to arise on the subject.

But while he plead for logic I plead for the dictionary and the definition of terms. While arguing the question of the perpetuity of the commandment he declared that the law of this dispensation was in contrast with that of the past age. I pointed out to the audience what a law would be in contrast with the ten commandments. The same may be found in the review of Fillio, pages 27, 28. He denied the conclusion, and when I sustained it by an appeal to Webster, he made the wonderful declaration that he would not be bound by any dictionary on earth, but should use terms as they are used by the best speakers! But mark the folly of such a position. They are the best speakers who nearest conform to the standard authority; and if we deny or reject the authority, we have no means left to us of judging which is best.

The arguments used by us in the discussion throughout were the same, and such as were in strict conformity with those, that have heretofore been used by us in our writings and lectures. No position was taken or argument used but what was fully coincided in by all the brethren present. On the contrary, many of his positions were altogether novel, and not only subversive of the plainest and most practical doctrines of revelation, but also subversive of the main positions so long and tenaciously held by the Editor and correspondents of the *Expositor*. And the Editor of that paper must yield many of his main positions, and deny things that he has so often declared to be "facts plainly stated," before he can endorse the positions taken by Mr. Stephenson. We have been, and are, anxious to learn on what ground they will unite, for we have doubted whether Mr. Marsh had humility enough to step aside for this new rival, and clear a track for Mr. Stephenson to occupy in advance.

I will now briefly notice the main positions of my correspondent, and we shall see whether our case in the discussion would have been better had we occupied his ground. After stating some points of agreement between us, that the Sabbath was made for man, he continues:

"Was it given to all men? Yes, if they had obeyed God instead of obeying the devil. But when they became the devil's children by obeying him, God drove them out of the garden and placed a flaming sword to keep them away from the tree of life, and of course from rest—for God said unto Adam, Cursed is the ground. (Quotes to the end of verse 19, and adds,) Here we find no promise of a rest-day. But as the prophet says, there is no peace to the wicked, for they are like the troubled sea which cannot rest."

In another part of his letter the same idea is presented thus:

"—But he obeyed the devil, therefore he became the Prince of this world, and man could neither rest nor live."

The following errors may be noticed in the above quotations:

They assume that the Sabbath was not to be observed by Adam and his posterity because not mentioned in Gen. iii.

But, the scripture quoted is not a rule of obedience, but a curse for disobedience, and therefore proves nothing on the point.

They assume that the Sabbath was not enjoined on, and could not be kept by, man, after the fall, because he was driven out of the garden and denied the tree of life.

But, it was so enjoined on the Jews, and he confesses that the duty rests upon us now; yet the Jews were not, and we are not, in the garden, and all are yet deprived of the tree of life.

They assume that God did not command his law to the wicked inhabitants of the world, after the fall. [He agrees with us on the unity of the Decalogue.]

But their wickedness was sin or disobedience to the law, which could not have been the case if they had not had it. Had that been so the wicked could not have been distinguished from the just.

They assume that the rest of the Sabbath was only a *privilege*, and not to be observed except as the reception of a promise.

But, the Sabbath was hallowed, and its observance was a *duty*; and it is certainly unjust to say that God withheld man from duty after the fall, which is to say that God ordained that they should remain sinners because they had sinned.

After again affirming that God did not give the Sabbath to man after the fall till after the exode, he says, "Yet I have no doubt some good men kept the Sabbath even through the dark ages." But on what principle did they keep it if God had withdrawn it from them? And if good men kept the law, would not all have been good if all had kept it?

The only remaining point necessary to notice is the question of the Sabbath being a type of the Rest that remains for the people of God. This we consider a great error. That our friends of the Seventh-day Baptist denomination should continue to hold this view after the light has shone out so clear on it, is a matter of astonishment to us. I quote from the letter as follows:

"We learn that after God had redeemed his people from the land of bondage he gave them a rest-day, and it was to be a perpetual covenant or *sign* between God and his people throughout their generations. Ex. xxxi. A sign of what? Answer: a *sign* or *type* of the great rest-day that is appointed and remains for the people of God of 1000 years."

Why refer to Ex. xxxi, and then give an answer entirely foreign to anything hinted at in the chapter? There are two ideas presented in Ex. xxxi in connection with the Sabbath as a sign. The first is in verse 13: "For it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." And in verse 17: "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested." Parallels of verse 13 are verses 12 and 20 of Eze. xx.

Here we learn both the *reason* and the *use* of the *sign*, and this is all that we can learn on the subject from the Scriptures. When other reasons and uses are given we must regard them as mere human inventions that tend to "pervert the right ways of the Lord."

Let us consider a few scripture facts in connection with the following declarations of our correspondent. He says:

"If man had obeyed his Maker he would have staid in the garden, eaten of the tree of life, worked six days, and rested on the seventh day for 6000 years and then the great Jubilee of jubilees, or antitype, or holy Sabbath would have continued eternally."

When God made the world he pronounced it very good, and gave it to man for his possession and dwelling place. Had man always obeyed God he would always have possessed the earth, and it would always have been *very good*, for no curse would have rested on man or on the earth. And the Sabbath was made for man at the same time, therefore he would always have had the holy Sabbath in a state of perpetual holiness and happiness. These are admitted facts. And what more could man have looked or longed for? And of what could the Sabbath have been a type? Not of a period of 1000 years of sanctified time, for the Scriptures reveal no such thing; certainly not of an *antitypical eternity*, as the last quotation makes it. But he says if man had not sinned he would have rested on the seventh day till the great Jubilee, &c. Every seventh year to the Jews was "a year of release" for the benefit of the debtor, but the fiftieth year, or jubilee, was a release of man and the land; in it the bondmen went free, and the land returned to its original owner, evidently typifying the final redemption of God's people and their inheritance, now groaning under the curse. Eph. i, 13, 14; Rom. viii, 22, 23. But if man had continued obedient, holy, happy, and his inheritance very good, free from all curse, and his home a garden of delights, his food the fruit of the tree of life, what would have been the nature of the jubilee? From what would there have been a release? There would have been none. If the Sabbath would have been a type under such circumstances, it would have been a perpetual type of that which man perpetually possessed from the beginning!

This subject might be traced further, but we consider it unnecessary. We shall also refrain from noticing his views of the fulfillment of certain prophecies, as his conclusions grow out of the assumptions herein noticed. Of course we consider them in some respects erroneous. As a friend, and for his benefit, we would suggest that in searching the scriptures he will find it to his advantage to classify his facts, and distinguish between causes and effects, between things primary and secondary. His error in the present case is similar to that of Mr. Stephenson above stated, he has lost sight of the *nature* of things while tracing their *relations*. To correct this will be the correction of his whole theory.

But while we have differed on these points, we are happy to agree with him on the *main point*; that is, of *present duty* to keep the law of God. The performance of our present duty is vastly more important than the determination of the duty of others in the past, or the precise result in the future. *They* are useful only as they are made auxiliary to *this*. And of this we may possess the joyful assurance that if we keep his commandments we shall yet have right to the tree of life and enter through the gates into the city. May we through grace keep them perfectly.

J. H. W.

THIS WORLD IS NAUGHT.

This world I count as naught but dross,
As oft I view the blessed cross;
The yoke is easy, burden light,
The law of God is my delight.

I love to serve my blessed Lord,
I love his truths and love his word;
I'll cast on Jesus every care;
His blessed cross by grace I'll bear.

His presence makes me truly bless'd,
And on his promises I'll rest;
His presence makes my heart rejoice
Where'er I hear his cheering voice.

My soul doth magnify the Lord,
My hopes are on his holy word;
When Jesus comes, O may I be
Clothed with bright immortality.

A. ELIZA BUCKLAND.

A christian never loses by what God takes; for he never takes away from us, but to give something better to us. He that can trust Christ *with* all, and for all, honors him, and glorifies the Father.

If God and conscience approve, it matters but little who may condemn.

Letters.

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

From Bro. Barr.

BRO. SMITH: I have been making some efforts of late to spread the light of the present message in this region, where many profess to love the blessed hope, but few are willing to submit to the refining process through which the saints must pass in order to share in the glory at its consummation.

Dec. 26th, and Jan. 2nd and 9th, I gave lectures on the present truth in a meeting-house at Lynn, where I found a small company of disciples looking for Jesus, who appeared willing to follow the Lord fully as soon as they could do it understandingly. They listened attentively to the word spoken, and saw some light on our present position. The Lord bless them, and enable them to walk in the light. From thence I went to Dartmouth, to look after the interests of the *Review* and *Instructor*, as no brethren from there attended the conferences last fall when Bro. White was on his Eastern tour. I did not expect to stop here but a few days, as I supposed there would be no chance to present the present truth in new places in this vicinity; but in this I have been happily disappointed. I arrived Jan. 14th. The weather was rainy and the traveling bad, yet Bro. Collins' first effort to find a place proved successful in securing South Freetown meeting-house, which was well filled with candid hearers. On the evening of the 17th, Eld. Chase of the F. W. Baptist order was present, and endorsed what was said in relation to our Saviour's promise to return, and the signs that were to precede that event, saying it was Bible doctrine. Another appointment was left for the evening of the 20th. When I returned to attend this meeting, word was sent to have a meeting at the Mason meeting-house the next week. As the messenger could not stop to our meeting this evening, and wished to carry back word, we gave an appointment for the 27th, and then proceeded with our meeting, at the close of which a request was made for those that wished to hear more on this subject to manifest the same by arising. Eld. C., who endorsed the sentiments advanced the preceding evening, arose and commenced telling what he had heard this sort of people say, and how their prophecies had failed, how he drove the doctrine out of the house in 1844, and told the people not to be alarmed, that all the prophecies were fulfilled at the first advent, and even the Son of God did not know anything about it, and we could not understand those beasts and horns, &c.

This testimony I suppose he gave to outweigh that of Daniel, Joel, Amos, Nahum, Jesus, Paul, Peter, Jude, and many other inspired witnesses that testified to the truthfulness of our position, besides the historical facts that every man of his profession ought to be well acquainted with. When he had concluded, the request was again repeated for those to rise that wished to hear, when it became evident that the Eld.'s testimony was not received by all, and so an appointment was left for the 25th. After the meeting closed we received an invitation to hold meetings at the Advent chapel, at North Fairhaven, and set on an appointment for the evening of the 26th.

Our third meeting at South Freetown was well attended, and good attention paid to the word spoken, though a very few appeared a little disturbed because the law of the Lord was so perfect. At the Mason meeting-house we met a large congregation, many of which listened attentively. I have now given four lectures at the Advent chapel, which have been listened to with interest by some, who like the noble Bereans, are searching to see if these things are so. May the Lord give them his blessed Spirit to guide them into all truth.

Last evening, Feb. 2nd, we gave the first lecture that has ever been given on the subject of the second Advent in the Methodist meeting-house at Fairhaven Plains, where we were blessed with the good, free Spirit of the Lord, and a good congregation, with the best of attention. Some seemed really anxious to

hear more, so we left another appointment. Besides these meetings, we have attended eight meetings at private houses, and should have had more had the weather been favorable.

Having heard recently from Lynn that two have commenced keeping the Sabbath, and others have a desire to hear more of the truth of the Third Angel's Message, I expect to return the first of next week, with full confidence that God will yet have a little company there that will honor him by walking in all of his commandments and ordinances blameless.

And now let me say, dear brethren, that it is evident that God by his Spirit is preparing the way for the wider spread of truth here in the East, and how much your help is needed. That holy living before God and the world, and those fervent prayers and soul-stirring exhortations are as much needed now as ever. Do heed faithfully the counsel of the faithful and true Witness, consecrate your entire all to God anew, and improve faithfully this last chance for saving precious souls while the last few mercy-drops are falling, so when all is over and probation ended, you may be found of him in peace without spot and blameless.

E. L. BARR.

North Fairhaven, Mass., Feb. 1859.

From Bro. Bourdeau.

BRO. SMITH: A few days after my return from Jay, I attended a Spiritual meeting in this place, with the intention of being an eye-witness of the mysterious performances which are so much noised abroad in the land at the present time: and as my expectations were met, it may not be amiss for me to briefly relate what I saw and heard.

The principal speaker and performer in this meeting, was Mrs. Parker, from Morristown, Vt. A short time before the meeting commenced, she came into the room where the people were assembled, and sat down at a small distance from the congregation, while certain of my acquaintances were interrogating me in regard to the hell spoken of in the Bible. Hardly had Mrs. P. been seated five minutes before she fell into a trance. The eyes of the whole assembly were at once fastened upon her, and she commenced to perform. She rubbed her hands and face, twisted, and made such gestures as were calculated to captivate the attention of the congregation; and when she was perfectly under the control of the spirit of Doctor Franklin(?) she arose, with her eyes closed, drew near to me, and delivered me a lecture on the subject of universal salvation through Christ. And O, how she did extol Jesus; and how her remarks were calculated to charm and deceive the uninformed!

Here I could not help noticing how her views of the merits of Christ clashed with the sentiments of other Spiritualists, who trample under foot the Son of God, and say that his blood has no more virtue than the blood of any other man, and that the doctrine of atonement has the same tendency as the doctrine of indulgences. I was also led to contrast what I saw and heard, with what I have been permitted to witness since I joined the humble company who are keeping the commandments of God, and believe in the restoration of the gifts; and how plain it was to my mind that the spiritual manifestations of these last days are the spurious work.

On one hand I saw an individual, pale as death, and associated with such as make no difference between the holy and the vile, between light and darkness, with hellish looks, performing in such a manner as to gratify the desires of those who were imbued with the spirit she possessed, and overwhelm the timid and fearful, and create laughter in those of a trifling spirit. On the other hand was presented before me an unassuming and humble person, ardently striving to follow the meek and lowly Jesus, and willing to submit to the judgment of her brethren, (who prefer light to darkness, and righteousness to unrighteousness,) calmly and quietly raising her eyes toward heaven, while pouring her heart in supplication to the God of heaven; and while the power and Spirit of God rested upon those who were with her, she was breathless. Her countenance was bright and heavenly, and none of her actions were inde-

cent and calculated to create laughter or fear. She was wrapped up in a heavenly vision, and had no knowledge of what transpired around her, occasionally moving her hands and uttering a few significant words, to indicate the scenes that passed before her and the things that she heard.

On one hand was a Spiritualist, purporting to be under the direct influence of the spirit of a dead man, (while the Bible says, "The dead know not anything,") striking at the very foundation of the christian religion, and stating that men cannot and should not believe alike, and that a man's heaven or hell is in his own bosom, and that there is no Devil, thus fostering all kinds of sin—helping to swell the cry of peace and safety, and binding the wicked in bundles against the day of judgment and perdition of ungodly men. On the other hand was a devoted christian, just out of vision, relating what the Lord had revealed unto her, reproving sin and sinners, strengthening and consoling the weak, teaching christians to love the Bible and live up to the doctrines therein contained, and to come up to the unity of the faith, that they might be strong in the Lord, fight the good fight, escape the wrath of God, and have a home in the kingdom soon to be ushered in. Blessed be God, we have a sure detector, by which we may try the spirits, and see the wide difference there is between the hateful and soul-withering work of the enemy, and the glorious and soul-reviving work of Jehovah! But I must continue my narration.

When Mrs. P. had given her lecture, she remarked that those who had questions to ask might ask them; and as she had addressed her whole discourse to me, I thought it proper to propose her a few questions.

I first asked her what she thought of the Bible. "The Bible!" said she, "it is the best of books." I then asked her if any parts of the Bible were spurious. "O yes," she replied. A prominent Spiritualist who stood by her, added, "There are many of the books of the Bible that are spurious. When the Bible was translated and compiled, many books were rejected, because it was said they were fictitious, and it is very evident that the spurious books were not all detected." Another still more prominent and influential Spiritualist added, "The books of Moses are spurious; they are the most imperfect production now extant. Moses was the greatest scoundrel that ever lived; any school boy of ten years old can write better than he did. He wrote under the influence of some of the meanest and dirtiest imps, [spirits, gods,] that occupy the lowest circle. His God was a wicked tyrant."

All those who love God and his word can see at once that these individuals spoke as they were moved by their father the Devil, whom they worship; and that, generally speaking, such testimonies as the above should not be meddled with. But on account of some of my acquaintances who were present, I endeavored, with the help of God, to expose the fallacies of those testimonies, and summed up my remarks somewhat as follows: We see that the reason why the Apocraphy was not compiled with the Bible, was because they were not in accordance with the Bible and profane history, [I referred especially to the frivolous gospels and epistles that have been forged since the days of the apostles,] and could not be traced back to the age in which they purport to have been written; and the fact that the prophecies of Moses have had their fulfillment, proves that he was a man of God, and that he spake as he was moved by the Holy Ghost. How can the Bible be "the best of books," and "a spurious book," leading the mind astray, at the same time?

After this I requested the speaker to tell me her views in regard to the nature of man; and she spun me out just such a thread as any other Spiritualist would have spun in like circumstances. I endeavored to rein her up to the Bible view of that subject; but when she was met with such declarations as "the dead know not anything," "no man hath yet ascended to heaven," "if the dead rise not, then they which are fallen asleep in Christ are perished," "God only hath immortality" etc., she tried to evade the point,

and shrewdly accosted me with, "Where are the signs that follow you?" I remarked that she was digressing from the subject, and again endeavored to call her attention to the Bible; but all my efforts were vain. Benjamin Franklin [I should have said the Devil through Mrs. P.] wheeled about, thanked the congregation for their attention, and closed his remarks by saying, "She [the speaker] is very weak and much fatigued. She must have rest. Good night." And thus ended the dramatic and devilish scene.

My spirit truly was stirred within me while I saw the Devil work with so much power and deceptiveness, and while I saw so many of my acquaintances being deceived by this awful delusion. Some of my friends who had often invited me to deliver a course of lectures on present truth, requested me to give a discourse or more on the subjects that had occupied our minds; and I immediately gave an appointment for a meeting to be held in our school-house the next evening. The subject announced was the authenticity of the Bible. The house was pretty well filled with attentive hearers, and I was requested to give some more lectures. With the assistance of God I was enabled to deliver seven more; and suffice it to say that I was blessed and strengthened in striving, in my weakness, to present the glorious present truth to my neighbors, and the friends of my youth.

When I look back on what I have just passed through, I feel it very important for me to be girt about with the truth, to have the truth treasured in my heart, and to have on the whole armor, in these last days of peril. When I also consider the work of the adversary as brought to view in spirit manifestations, and compare it with his work, which I was permitted to witness six or seven years ago, when Spiritualism was in its infancy, I see that the dragon has come down with great wrath, knowing that his time is short. And I am led to conclude that the Lord is about to work graciously, that the enemies of Jehovah may know that there is a God in Israel. Already I seem to see the Israel of God clothed with power from on high, having on the whole armor of God, watching carefully the signals of their Captain, and strictly following his directions—a terror to their enemies.

A battle is just before us. Signs of war are thickening on every hand. Who will prepare for the conflict, and go through the war? How can God's people fight successfully? In being discordant? In despising some of their members? Reason says No; for where union is there is strength. God's word, which commends itself to every man's reason and conscience, answers, No. "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. So we, being many, are one body in Christ, and every one members one of another. For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit. But now hath God set the members, every one of them in the body, as it hath pleased him." Phil. ii, 2; Rom. xii, 5; 1 Cor. xii, 13, 18. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Mark xvi, 15, 18; Matt. ix, 8; Jno. xiv, 12.

O God help thy people to come up to the help of the Lord against the mighty, and no more grieve thy Holy Spirit by despising prophesyings and the gifts of the Spirit, that they may have the blessings of the Spirit, and thereby be enabled to face wicked men and devils, in my prayer.

DANIEL T. BOURDEAU.

West Enosburgh, Vt., Feb., 1859.

They have generally most need to fear, who think they have no need to fear.

From Bro. Phelps.

BRO. SMITH: I would say for the encouragement of the saints, that the Lord is still working for the people in Wisconsin.

We have had some meetings at Koskonong this winter, where there has been the most of the power of God manifested that I have ever witnessed. The friends there have been trying to rid themselves of the unholy influence of the future age, and it is evident the Lord could not work through us for the salvation of precious souls, until we were entirely separate from the influence and sympathy of that pernicious doctrine; for as soon as there was an entire separation made, the Lord began to work.

Several in the vicinity of Koskonong have taken hold of the Third Message. The week before I left home nine were buried with Christ by baptism.

I left home three weeks ago last Fourth-day; spent the Sabbath and First day at Westport; preached four times. The friends at Westport are all firm in the Sabbath truth. From there I went to the south west part of Sauk Co., where but one Sabbath-keeper has ever lived in the neighborhood. Spent about two weeks there, and lectured fifteen times. Had good congregations, and the interest increased to the last. No opposition, except that one evening a professed minister and a Spiritualist put their forces together; but it did no harm. At the close of the meetings a goodly number confessed the whole truth, and resolved to walk in obedience to all the commandments of God. Six were baptized. From the water we returned to Bro. Miller's, where we spent a short time in prayer and conference, and the brethren made arrangements for meetings on the Sabbath. From there I came to this place. Am to spend a few days here, then return to visit the friends in Sauk Co. I pray God to speed on the Message of the Third Angel until the work shall be cut short in righteousness and the servants of God sealed in their foreheads.

In hope of eternal life. W. PHELPS.
Mauston, Wis.

From Bro. Lawrence.

BRO. SMITH: I have been making some efforts to spread the truth of late, and my convictions are fully confirmed that it is the only way my soul can be free. I think my mind is made up to suffer with Christ, and keep the word of his patience, that I may be kept from the hour of temptation which shall come upon all the world, &c.

Some in new places still open their doors for us to present the last testing message of gospel truth to the church and world. I am sure many of the friends of present truth in Northern N. Y., can do and endure more for Christ's sake than ever before. Things that once would develop a spirit of rebellion, now only convict brethren of the necessity of more diligence in the things of Jesus Christ, that the honor which comes from above may be obtained. Yet it is to be feared some will fail to be whole hearted, and thus "quench the Spirit" and be spued out of the Lord's mouth. I desire a preparation of heart to do the will of my Father in heaven, believing this kind of obedience only will be acceptable, and enable me to share with the overcomers. My confidence in the truth and in those who obey it, is unshaken. I can now realize a little, how God and the faithful ones have borne with me while gaining an experience.

H. W. LAWRENCE.

Edwards, N. Y., Feb., 1859.

Bro. J. Naramore writes from Rochester, N. Y.: "The truth of God, pertaining to the law contained in the decalogue, looks more glorious every day. I can view it in no other light than this, that it is the constitution, the fundamental principle upon which God's great government is based. I view it as the ground-work of the christian's faith; and consider a right understanding of it, and a strict adherence to its great moral precepts, requisite to man's final salvation. We find blessings pronounced on no others, in the word of God but those who do his commandments.

"I want to be found among the commandment keepers."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. FEB. 24, 1859.

WE have no more Hymn Books and Supplements bound together to spare; but we can furnish the Supplement bound for 35 cents; paper covers for 25 cents.

J. W.

The Cause in Vt.

BRO. SMITH: Since returning East I have attended meetings in Charleston, Wheelock, Jay, Morristown, and Roxbury, (and in company with Brn. Bean and Evans, at Chelsea,) besides visiting the brethren in other towns and places.

I find the brethren and sisters generally firmly united on the truth, and striving to overcome. Yet I should be glad to be able to speak of a greater degree of spirituality among the churches in the East; of more zeal in the cause of the blessed Redeemer. It almost seems that some have forgotten the exhortation, "be zealous therefore, and repent."

Why should any neglect to heed the counsel of the faithful and true Witness? Is it possible for one to become unmindful of an injunction so important, and from such high authority, unless the precious reward is first lost sight of? Let us read it again.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21.

O, the thought of sitting down with Jesus on his throne, when the toilsome journey of life is completed! Is it not enough to inspire us to greater action, and to more consecration to God?

The service of God is easy and delightful, when our minds are fully made up to serve him. But until we are satisfied that God's requirements are just, and that his ways are equal and right, and that he requires of us the strictest obedience to all of his commands, but little progress can be made. Half-hearted service of God is but mock service, and will invariably fail to secure the approbation of the Lord of light and glory.

If self must be gratified, if our own wishes and arrangements must always be consulted, and never counteracted nor disturbed, then may we as well despair of heaven first as last.

I have long been satisfied that such as are expecting to gain heaven by being found in the service of God only when the battle goes prosperously, will by and by be sadly disappointed. We must follow as closely in the footsteps of the Saviour in evil report as in good report.

But some have not realized this. A trial comes. A few clouds gather over the mind of that undecided follower of Christ, and how quickly his course is changed! He has no testimony to bear in the congregation of the saints. No encouraging word for his brethren and sisters, perhaps not for weeks or months. Visit his home, and his family altar is neglected. His family have not heard him pray for a long time. Why not? O, he is in trial. And perhaps it is one which he manufactured for himself.

Oh, what a pity, what a pity! that every professed Sabbath-keeper who claims a love for the soon appearing of Christ, is not fully and permanently decided, by assisting grace, to be a daily and consistent christian.

These ups and downs in the service of God should certainly be avoided. Let us, brethren and sisters, live an even life. Weavers tell us that even yarn makes the best cloth.

Says Joshua, "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Josh. xxiv, 15.

"Crimes in every shape increase,
Judgments stalk throughout the land,
Signs are borne on every breeze,
That destruction is at hand."

A. S. HUTCHINS.

Barton Landing, Vt., Feb. 4th, 1859.

Meeting in Wright, Mich.

BRO. SMITH: We had quite a good meeting in Wright. Bro. Loughborough preached with good acceptance. The church was strengthened and others interested. Sister White's testimonies were well received, and good was done. I continued the meetings through the week and over the next Sabbath and First-day.

The next Monday evening we gave our reason for not being a Universalist, as the preacher gave out word that he would preach against us. I spoke nearly an hour on the creation of man, his death, redemption, resurrection

and immortality, death of the wicked, and saints' inheritance, in a brief outline of the whole.

The preacher attempted a reply in his own way, by finding fault with our translation, and spiritualizing the word to make out his cause. I gave them to understand if we picked the translation to make out a doctrine that was not in our present translation we might have 600 more sects and enter an endless controversy, and I was willing to abide the present translation. And if Universalism was true, it would save all, right or wrong. Finally he spoke a short time and the meeting broke up in perfect confusion on his hands.

Second-day we met at 11 o'clock A. M., and gave a discourse on baptism, and then went to the Rio Grande and cut the ice in a beautiful place and buried eight souls in baptism. The Spirit of the Lord rested down upon us and owned the ordinance, while some came out of the water shouting and praising God.

The truth has taken deep root in that section of the country. I met with the brethren and sisters in Chester on Sixth-day eve, and preached with excellent liberty. Last Sabbath I was with the church, preached on church order in the forenoon, and gave a short discourse in the afternoon on the office and duties of deacons. The church then chose two of their number to be set apart to that office. Several others have commenced to keep the Sabbath there of late. Bro. Rhodes' testimonies I believe have been a benefit to some. His experience is worth a good deal to the churches, as far as I can learn. Our acquaintance has been profitable.

Yours in the love of the truth.

J. B. FRISBIE.

APPOINTMENTS.

PROVIDENCE permitting, there will be a Conference at Crane's Grove, Stevenson Co., Ills., commencing Thursday evening, March 3d, and continuing over Sabbath and First-day. Brethren from Round Grove and Warren are expected to attend.

WM. S. INGRAHAM.
I. SANBORN.

Business Department.

Business Notes.

O. Jones: It was a mistake. We rectify in this No.

L. M. Morton: We send all the back numbers we have. Your INSTRUCTIONS were not suspended with the REVIEW, but have been regularly sent. If upon inquiry you do not find them we will send again.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

N. P. Stearns, Chas. Whitehead, E. Prior, J. Place, M. E. Cornell, B. Stiles, E. Rowley, Wm. G. Springer, L. Locke, J. Marvin, H. Barden, M. E. Chandler, A. M. Smith, P. Barrows, G. P. Wilson, D. T. Bourdeau, E. L. Barr 2, M. Thompson, E. Breed, S. Warner, H. P. Wakefield, G. W. Holt, P. Collins, I. Colcord Jr., Wm. A. Raymond, L. W. Simpkins, Wm. S. Ingraham, D. T. Bourdeau, C. A. Ingalls, Wm. Chapman, C. B. Spaulding, J. Hiestand, V. O. Edson, R. F. C. W. G. Watson & D. McVill, H. Rowe, M. Hull, P. D. Lawrence, A. Avery, Thos. Hale, A. S. Hutchins, F. A. Russ, H. Olmstead, L. M. Morton, S. Myers, P. Mangin, G. W. Perry, L. W. Sims, H. M. Kenyon, J. Clark, T. Inman, T. Wheeler, F. Wheeler, C. E. Scribner, Geo. W. Washburn, G. W. Holt, B. A. Porter, E. Baker, S. A. Hallock, J. G. Wood, T. M. Steward, E. A. Rawlins, Wm. James, H. Miller, D. Richmond, M. Edson, L. J. Richmond.

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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