

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. XIV.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 10, 1859.

NO. 25.

THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.

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

URIAH SMITH, Resident Editor.

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

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

AN EVENING THOUGHT.

SOFTLY fall the shades of even
O'er the weary waiting earth,
And in yonder shining heaven
Many a silver star has birth;
Fairer far the sparkling lustre
For the gloom that broods below;
Brighter far each radiant cluster,
Since on night's pale brow they glow.

Often thus the midnight shadows
Rest upon the human soul,
Till the Saviour's mercy scatters
All the clouds that hold control;
Precious hopes, like stars, are beaming,
O'er the vexed and tossing sea;
Precious love is brightly streaming
From the mount of Calvary.

Beautiful the holy radiance,
Shining in the spirit now,
Peace, its seals of gladness stamping
On the smiling lip and brow;
Christ can light the darkest spirit
With the hallowed beams of love,
Robe it in his perfect merit,
Guide it to the home above.

BIBLE DOCTRINE OF THE DIVINITY OF CHRIST.

BY D. W. HULL.

THE inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement. Viewing the atonement as an arbitrary scheme (and all must believe it to be so, who view Christ as the only "very and eternal God"), has led to some of the arbitrary conclusions of one or two classes of persons; such as Predestinarianism, Universalism, &c., &c.

The doctrine which we propose to examine, was established by the Council of Nice, A. D., 325, and ever since that period, persons not believing this peculiar tenet, have been denounced by popes and priests, as dangerous heretics. It was for a disbelief in this doctrine, that the Arians were anathematized in A. D., 513.

As we can trace this doctrine no farther back than the origin of the "Man of Sin," and as we find this dogma at that time established rather by force than otherwise, we claim the right to investigate the matter, and ascertain the bearing of Scripture on this subject.

Just here I will meet a question which is very frequently asked, namely, Do you believe in the divinity of Christ? Most unquestionably we do; but we don't believe, as the M. E. church Discipline teaches, that Christ is the very and eternal God; and, at the same time, very man; that the

human part was the Son, and the divine part was the Father.

We might here add that the orthodox view of God as expressed by them in several "Articles of Faith," is, that "God is without body, parts, passions, centre, circumference, or locality." It would be a very easy matter to prove that such a view is exceedingly skeptical, if not atheistical in its nature. It certainly appears that such a God as this, must be entirely devoid of an existence.

The many scriptures opposed to this view, ought, it would seem, to forever settle the matter. Adam and Eve heard the voice of the Lord *walking*; and "they hid themselves from his presence." Gen. iii, 8. By turning to Ex. xxxiii, 20-23, the reader will observe that the Lord does not try to give Moses the impression that he is a bodiless personage (if the term is allowable); but says he, "Thou canst not see my face." If ever the Lord would correct an error, and deny his personality, we might expect it would be here. He does not, however, tell him that he should not see his face because he had no face; but tells him that no man shall see him and live, which would imply that he was a personage, having body and parts. "And the Lord said, Behold there is a place by me." So he had a circumference, had he not? "And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen."

In Acts vii, 55, 56, Stephen, while looking into heaven, "saw the glory of God, and Jesus standing on the *right hand of God*," and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. This shows, at least, that God has a right hand. The very fact, however, of man's being created in the image of God ought to settle the matter forever with the candid. Gen. i, 27; v, 1; ix, 6.

But to our subject. As we wish the opposite side to have a fair hearing, we will candidly investigate all the important passages claimed by Trinitarians.

Isa. ix, 6. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Particular stress is here laid upon the expressions "Mighty God," and "Everlasting Father." If the term had been *Almighty God*, then the inference would have some weight; but as we read of mighty men, not one of whom were *almighty*, tho' great in every particular above their fellows, we are led to believe that the word *may* be used in a limited sense; though we would not be understood here as limiting Christ's power, though he plainly declared, "My Father is greater than I." Jno. xiv, 28.

In the 10th chapter of John, we find that although our Saviour did not say he was God, he said what the Jews claimed to be the same thing, that he was the Son of God (which they had before claimed was to make himself equal with God), and that he and his Father were one, and justified himself with the following language: "Is it not written in your law, that I said ye are gods?" But as I shall be obliged to refer to this passage hereafter we will pass it by for the present.

In the xviii chapter of Genesis, the reader will observe that an angel who is only acting as a servant or agent of the Lord, is frequently called Lord. The following expression, found in Gen.

xxxii, 30, has reference to an angel: "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."

We now come to the term "Everlasting Father." We reply that as Christ is to continue everlastingly, the name is very appropriate; at least there is nothing in the term which would make him (to use the expressive language of our opponents) "very and eternal God."

If the reader will turn to the passage under consideration, he will find that this being is *born*; but if I understand our opponents rightly, the divine part (the Godhead, as they term it) was not born. Whatever part may have been born, it is the same part that is afterwards spoken of as the "Mighty God, Everlasting Father," &c. I would not here be understood as denying the pre-existence of Christ; but I believe that Christ became a child; for we read that the child grew and waxed strong in spirit" (Luke ii, 40); which would imply that there was a time when he was not strong in spirit.

Our opponents find it difficult in attempting to reconcile this matter, to show how the Father developed himself so slowly. There must have been a season when there was no God, or else God must have divided himself, and administered portions of himself to the child, as its reasoning faculties became developed. They settle this matter however, by telling us, Great is the mystery of godliness: God was manifest in the flesh, &c.

As considerable capital is made out of this passage, taking only enough to destroy its meaning, we will quote the whole of it. 1 Tim. iii, 16: "And without controversy, great is the mystery of godliness; God was manifest (or manifested, margin) in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The remarks made upon the passage in Isaiah will apply with equal force here.

But we are led to believe that there never was a person in whom the Father manifested himself, more than in his Son. "The Word was made flesh and dwelt among us," says John; and this is undoubtedly the same Word which was in the beginning with God, and which was God. Jno. i, 1. Why was the Word called God? Read the third verse. "All things were made by him, and without him was not anything made, that was made." As Christ has always been known to co-operate with the Father, there is no doubt that through his agency the worlds were formed. See Col. i, 15, 16; Heb. i, 2; with which compare Gen. i, 26.

But the objector urges that God was manifested in the flesh, and is therefore incapable of suffering or being compared with humanity in any way. We will only remark that if God was the divine part of Jesus, and his humanity the other part, the world was three days without a God; for Peter tells us [1 Pet. iii, 18] that, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit." If it was none other than the Father manifested in the flesh; it was the same which was put to death in the flesh. But enough on this point. In a proper place I shall attempt to show that Christ did positively die—soul and body.

Matt. i, 23. "Behold a virgin shall be with child and shall bring forth a son, and they shall

call his name Emmanuel, which being interpreted is "God with us." Another expression is found in John xx, 28. "And Thomas said unto him, My Lord and my God." By turning to Phil. ii, 11, we read that every tongue "should confess that *Jesus Christ is Lord*, to the glory of God the Father." There is here a clear distinction made between the Lord Jesus Christ and God the Father. The distinguishing qualities are, that whilst one is called the Son, the other is known as God the Father.

John x, 30. "I and my Father are one." The objector contends that Christ and his Father are one person, and in proof of his position quotes 1 John v, 7. "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." This is claimed as very strong proof in support of the trinity. The three persons are spoken of as God, the Father, God, the Son, and God, the Holy Ghost. I believe I may safely say that, aside from scripture, no such license would be allowable. Men have been so used to perverting scripture, and taking advantage of terms, and pressing them into their service, that they do not realize the magnitude of the crime as they otherwise would. The same expression is frequently used about man and wife; yet no person doubts that a man and his wife are two separate persons, inasmuch as they may be separated by hundreds of miles. Dr. A. Clarke expressly says that this passage [1 John v, 7] is an interpolation. See his Commentary *in loco*.

But hear the Saviour on this point. John xvii, 20-22: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one."

No person will contend that Christ prayed for the unity of the disciples, and those that should afterwards become believers through their word, in person! He evidently wished them to be united in object. If this passage were properly appreciated, we should not, I think, hear persons thanking God for so many sects and divisions.

The inquiry here arises, How are the Father and the Son one? We answer, They co-operate together: they are united. Man and wife are said to be one, because their interests through life are blended together. The Father and the Son, too, have one common interest, and of course they are one. I again remark, that if we were to see such a phrase as this outside of the Scriptures, there would be no danger whatever of a misapprehension.

The Jews contended that the use of this expression made him equal with God. They could not think that he had a common interest with God; and they also thought it blasphemy that he should call himself the Son of God, and took up stones to stone him; but hear his justification of the matter: John x, 32-38. "Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." We have no evidence that the Jews believed that Jesus, in declaring himself to be the Son of God, made himself the "very and eternal God;" but it was as much as to say that he was God (not that God was his own Son), by asserting that he was his Son, and that their interests were united.

Hear the Lord's answer: "Is it not written in your law, I said ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said am the Son of God?" If there existed any doubt heretofore, as to the Messiah's claims, and the charge of the Jews, this passage ought to settle the matter. The Jews did not charge Christ with asserting that he was the only and eternal

God, much less did Christ ever make such a claim; nor did they believe it would inevitably follow that because Christ was the Son of God, he must be the only all-wise God. Christ does not in the above passage deny that he is God; and we have found heretofore that he has been called God; but that would no more make him the same person with the Father, than a father and a son, both named John, would be the same person. But read on:

"If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him."

In John v, the same accusation is made against the Lord. John v, 17-23. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." If to declare himself to be the Son of God made him the only Jehovah, the Jews would have made the charge; but as we find no such charge made, we have no idea that they so understood the Saviour.

By the way, it is a little singular, if Christ did ever assume such a title, that the Jews never once charged it upon him. How suddenly they would have seized upon such an expression, and accused him thus: Now we know this man is a blasphemer; for he hath said, I am the eternal and all-wise Jehovah. But our Saviour does not pretend to be as great as his Father; his power is only delegated.

"Then answered Jesus and said unto them, Verily, verily I say unto you, *The Son can do nothing of himself, but what he seeth the Father do*; for what things soever he doeth, these also doeth the Son likewise; for the Father loveth the Son and sheweth him all things that himself doeth; and he will show him greater things than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him." Because, says the trinitarian, the Father and Son are one person. Will the reader, in the above quotation, substitute the words, "divine part," for "Father," and "humanity" for "Son," and see what nonsense it will make. In confirmation of the statement above read verse 30.

"*I can of mine own self do nothing*; as I hear I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." Please read trinitarianism in the following paraphrase:

Verse 26. For as my Divinity hath life in himself, so hath my Divinity given to my humanity to have life in himself.

Verses 36, 37. But my humanity hath a greater witness than that of John; for the works which my Divinity hath given me to finish, the same works that my humanity does, bear witness of my humanity that my Divinity hath sent my humanity; and my Divinity himself which hath sent my humanity hath borne witness of my humanity. Ye have neither heard my Divinity's voice at any time, nor seen my Divinity's shape.

Verse 45. My humanity is come in my Divinity's name, and my humanity ye receive not.

With such spectacles as these to look through, some parts of the Scriptures become a mere jumble of nonsense. The reader has, no doubt, ere this, observed that the Father and the Son are spoken of as two separate beings. Turn now to John vi, 37-40.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out; for I came down from heaven not to do mine own will, but the will of him that sent me." We might here stop to inquire who came down from heaven; the Divinity or the humanity. We have found before that it is claimed that the humanity was born (and so we believe); and our

opponents will not, for a moment, concede that the humanity came from heaven. We then ask who was speaking? It was the same that came from heaven, which is said to be the divine part. If the divine part was the Godhead, or Father, then there is a discrepancy somewhere else; for our Saviour had just said, "Ye have neither heard his voice at any time nor seen his shape."

Again, who was it that sent this divine part? for we have just read, I came down from heaven not to do mine own will, but the will of him that sent me. Let us take the Bible theory: that God sent his Son who partook of flesh and blood, "that through death he might destroy him that hath the power of death, that is, the Devil," [Heb. iii, 14], and all difficulty at once vanishes.

"And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me: that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

These are precious promises. It is the Father's will that his Son should lose none of his jewels; and the Son has declared that he will raise his jewels at the last day.

We have read over and over again, passages that show that Christ has been sent of his Father; which certainly implies that the Godhead is not united with the humanity. Why speak of being sent from the Father, when it was the Father himself that came and dwelt with human flesh? It either implies, as we have seen before, that God has sent the humanity, or else there are two distinct persons. We believe it is impossible for trinitarians to reconcile this matter. We find however, other expressions, that prove that they are not one person.

John xvi, 5. "But now I go my way to him that sent me, and none of you asketh, Whither goest thou?" It would be useless to talk about going to him that sent him, when the very person that sent him, composed a part of his being. But when he does go to the Father, he tells his disciples that they "should see his face no more" [verse 10], which implies that they are two distinct persons. "A little while," says he, "and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father."

Verse 27, 28. "For the Father himself loveth you because ye have loved me, and have believed that I came from God. I came forth from the Father, and am come into the world; again I leave the world and go to the Father."

What would the reader think of a man who had moved from the State of Ohio to Iowa with his family and after enjoying their company for a season, talk of going back to Ohio where he could see his family? If you cannot allow such inconsistencies in men, how can you accuse the Saviour of leaving the world to go to the Father, and at the same time assert that the Saviour was Jehovah himself?

Matt. xx, 23. "And he said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism I am baptized with, but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father." Here Christ would not assume even so much authority as to make a promise, unauthorized by his Father; but tells them what is prepared for a certain class; but he had no power to bestow it.

Matt. xvi, 53. "Thinkest thou that I cannot now pray to my Father and he shall presently send me more than twelve legions of angels?" It would be meaningless for Christ to pray to himself. Our friends must either claim that Christ was deceptive, or else that God and his Son were separate. For it would be a mere farce for Christ to pray to himself to send angels.

Matt. xxiii, 32. "But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." We do not believe the Son never is to know because he did not know at that time; for he certainly

will know, and perhaps did know immediately after his resurrection. It is supposable that after he had paid the debt which was to purchase man's redemption he would be informed of the time he was to reap the fruit of his harvest. At any rate he says after his resurrection: All power is given unto me in heaven and earth [Matt. xxiii, 18]; and this must necessarily include knowledge. It appears, however, that this power was delegated. The very fact that he informs his disciples that all power had been given him, implies that hitherto (although he had great power) he had not possessed all power.

John xvii, 5. "O Father glorify thou me with thine own self, with the glory which I had with thee before the world was." Here we find some part of Christ praying for glory; and it appears to be the same part that had glory with the Father before the world was. Verse 8. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee; and they have believed that thou didst send me." If Christ and the Father are one person, we might justly ask, Why this earnestness in his prayer?

(Concluded next week.)

PREPARE TO MEET THY GOD.

"Who may abide the day of His coming? and who shall stand when he appeareth?" Mal. iii, 2. It is indeed true, that when he comes again, it will be "to execute judgment, because he is the Son of man," "to gather the wheat into the garner, but to burn up the chaff with fire unquenchable;" to send forth that tremendous edict, "Those mine enemies who would not that I should reign over them, bring hither and slay them before me." Would it not then be wise to consider in time whether you are "able with ten thousand to meet him that cometh against you with twenty thousand, or else to desire conditions of peace?" These conditions he not only freely offers you, but has sent his servants to beseech you in his stead to "be reconciled to God." "For he hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him." Let no feeling of past sin, however aggravated, deter you from coming, since it is written, that "the blood of Jesus Christ cleanseth from all sin." 1 John i, 7. "Be no more a stranger and foreigner," but, accepting his offer, become "a fellow-citizen with the saints, a member of the household of God," be content, with Abraham, Isaac, and Jacob, and all the saints of God, to confess yourself "a stranger, and a pilgrim on the earth," and with them to "look for a city that hath foundations, whose builder and maker is God."

Perhaps, though not altogether regardless of divine things you have been going about to establish your own righteousness, and have not submitted to the righteousness of God. Perhaps you have been saying in your heart, "God I thank thee that I am not as other men are," or "I am rich, and have need of nothing, and know not that you are wretched, and miserable, and poor, and blind, and naked." No wonder under such circumstances, that you do not desire to hear of the Lord's coming. If you think you can do well enough without him; if your salvation depends not on your union with him that is to come; if you feel not your present wretchedness, you cannot desire to exchange your "mourning for joy, or your spirit of heaviness for a garment of praise." If such you are, I beseech you to consider in time the sentence passed upon the guest whom the King perceived to be without a wedding garment. However you may be self-satisfied now, before Him that is coming you will be speechless, and the most appalling sound that ever vibrated in your ear, will be the words, "bind him hand and foot, and take him away." Realize to yourself the idea of his speedy approach. His faithful messengers are saying, "Come, for all things are now ready." He has provided for you the garment in which he expects you to appear, "even the righteousness

of God, by faith of Jesus Christ, unto all, and upon all them that believe;" unto all as a gift, and upon all as a covering.—*Sel.*

A FEW SERIOUS TROUGHTS.

WHY is it so often said of certain members of the church, "We have no confidence in them?" The people of the world do not say this of *all* church-members. Of *some* they say, "If there are any good ones, that man or that woman is one of them." Those in whom they place such strong confidence are neither wiser nor more intelligent in this world's affairs than others, but there is something in their conduct that inspires confidence. They are sent for if a dying person is to be prayed for. If inquirers are to be instructed, their advice is acceptable. Would that this advice were true of all. It is sad to think that there some whose course of life is calculated to discourage and repulse the inquirer after the way of life.

Friendly reader, are *you* one of this description? Let me say, if you have no share in the confidence of the world as a religious person, you may *know* it. You may know how you stand both before God and before men; if you can know it, you ought to know it. If you "have not a good report of them that are without," you ought to know the reason why. Having discovered the cause, you ought to remove it at once.

Reasons the most momentous and weighty that can be conceived can be given for this.

1. Self-love requires it. You *sin against your own soul* unless you do it. Self-preservation is said to be the first law of nature, and certainly no one has a right to trifle with his own welfare. Rewards in heaven are in proportion to faithfulness on earth. Will you then dim the lustre of your crown in glory, even peril your eternal interests, by living in a loose, hap-hazard way?

2. Love to man also demands it. Will you take your neighbor by the hand and lead him down to perdition? Will you bar heaven's gate against him? If not, then do remove the obstacles which your ungarded life has thrown in his way. He has noticed that in a bargain you did not walk straight up to the golden rule, and do as you would have them do to you. He has been shocked at your loud laughter and shameful jests. He has heard you slander your neighbor when it was manifest that prejudice and not reason moved your tongue. With these and other facts before him, he has said in his heart you have no religion. He has felt and knows that he ought to serve God, but when he thinks of joining a church in which there are members in whom he has no confidence, he shrinks from the duty.

3. But more than all, the love which you say your bear to Christ, should prompt you to be a living epistle, known and read of all men. You are here to witness that the religion of Christ makes men holy. The King of Israel had trouble in his family all his life, because by misconduct he gave occasion to the enemies of God to blaspheme.

O, how can you wound your Master; crucify him afresh; cause his kind heart to bleed at every pore? Come back to the fold, and humble yourself at the feet of your injured Lord, and serve him in truth. J. M. F.—*Golden Rule.*

ONLY BELIEVE.

THAT is all. Just take the Saviour at his word. Trust his ability, and his willingness to save you; have you not reason to do so? Can you doubt of either?

His *ability*, can that be questioned? Nay, you do not doubt that. You know that He who could recall the dead to life, and who did it in support of his claim to be acknowledged as the Saviour of men, is such a Saviour. Doubtless "the Son of man has power on earth to forgive sins."

Can you doubt his *willingness*? Is there one of his expressions upon the subject that is suited to excite such a doubt? Is there not every thing

in his language and deportment, and in all his actions, to inspire *confidence*? "Greater love hath no man than this, that a man lay down his life for his friends." He has *died* for you. He bore the insults and the buffetings, the scourge and the thorns and the cross, the unutterable agony, and the inexplicable hiding of his Father's face, to make it possible for you to be saved. And now can you doubt his willingness to give you the benefit? Then believe, "*only believe.*" Give up all your unkind mistrust, your cruel doubting. Take the Saviour at his word, and with perfect simplicity *trust* your soul unto him.

Be not like the proud Syrian, who thought to be healed of his leprosy by the doing of "some great thing." Learn as he so soon learned, to trust in the *simple* thing which Christ your Saviour prescribes. Stay not to study out the mystery, to understand the plan. You do not understand the offer—*Forgiveness for the sake of Jesus Christ.*

Hope not to *merit* the priceless favor, try not to work out a justification for yourself. The effort will be for ever vain. There is no salvation, no justification for you, but through Jesus Christ alone.

Question not the freeness of the offer, question not its availability for you. Jesus says, "*Whosoever will, let him take the water of life freely.*" Is he true? Is he sincere? Is he worthy of confidence? Will you *trust* him. "*Only believe.*" Full, hearty, simple trust—that is all.—*Am. Messenger.*

UP-HILL.

ANYTHING that is slow of progress, and difficult of achievement, is called up-hill work.

How smoothly the sled glides down the hill, but how toilsome is the ascent, and how the boys tug to get it on top of the hill again.

Now you know heaven is a great way off, and it is up-hill; and of course, it is no easy matter climbing up to it. You will never get there, however, if you insist on staying at the bottom, and look up, saying, "I wish I was safely there, but how I dread the trial!" There is another hill, descending; you know where that leads.

How many have slid recklessly down its side, while others, impelled by a power they would not resist, have been lost beyond any hope of recovery!

The up-hill road does not look tempting at first, but if you will look above where you stand, there are lovely flowers wooing your acceptance. A host of friends who are traveling that way, turn and beckon you to follow. The path widens, and is illuminated by a light which envelopes the summit in ineffable glory; and there are the everlasting arms to encircle you, and a crown of glory to reward. Is it not worth a trial?

On the other hand, those flowers that fill your eye with pleasure, and invite you to tread the downward path, are not like those on the distant hill; they have no perfume, they are only for the eye, the soul can find no enjoyment in them. When you have gone a short distance, it seems very easy returning, and you will perhaps think often of retracing your steps, but you will just pick this flower, or examine that glittering stone a little further on, until a swifter motion is added to your steps, and you fly down the declivity, until you lie at the bottom, and only God's love and mercy can raise you from that abyss. If you have advanced a few steps on that downward road, turn back, I conjure you, before it is too late.

Oh! take the up-hill road; ask of God, strength for the journey, patience for all the trials to be endured, courage to resist the evil that may way-lay; and with your soul fortified with a Christian's hope and trust, you may at last inherit all the joys that are promised to him that overcometh.—*S. S. Times.*

Unbelief deprived Israel of Canaan: and unbelief deprives us of comfort and establishment; "If ye will not believe, surely ye shall not be established."

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, NOVEMBER 10, 1859.

"IF WE ARE ONLY READY."

YES, if we are only ready for the coming of the Lord that will be enough. We heartily subscribe to the sentiment; but we do not so heartily subscribe to the use that is sometimes made of it. Some would make it a pretext for putting a general quietus on the whole doctrine of the advent in whatever shape. If we are only ready that is enough; there is no use in agitating the question; it matters not whether the end comes in our day or a thousand years from now; it matters not whether we know anything about it or not; if we are only ready, that is enough.

This conclusion is certainly true enough, that if we are ready for the great event, ready for the end of all things, ready for a safe transition from this dispensation into the next and everlasting one about to commence, that is sufficient. Yet we apprehend there is a great fallacy lurking in the above method of reasoning; and we fear that those who reason thus for the sake of quieting their consciences on the subject of the Lord's coming will find themselves not ready when the event takes place.

Granting then the truth that if we are only ready for the coming of the Lord, that is sufficient, we inquire, What is it to be prepared for that coming? and is it not necessary to have some knowledge of the approach, and to be in expectation of the event, in order to be prepared to meet it? With this question in mind, we ask the reader to think upon all the warnings to watchfulness, and all the directions laid down for the instructions of the people of God, in view of this very event—the coming of the Son of man. Why all this, if a special preparation for that event is not a requisite qualification?

We are aware that moral character must be the same in all ages in those who are candidates for the kingdom of heaven; and hence that the position of those who have lived in past ages, when the day of Christ was not at hand [2 Thess. ii, 2]; and that of those who are commanded to be looking for him at every watch [Mark xiii, 35-38], must be similar in many particulars. But there is a difference in the course of a man who expects to remain long in a certain locality and that of a man who has his goods packed, his affairs settled, and his arrangements all made to move immediately to some distant land.

We, brethren, occupy the position of the man about to move. To apply the figure, our goods must be packed, our affairs arranged, our connection with the world broken, and our accounts closed up, so that a final exit will leave nothing unsettled behind. This must be the position of those who are ready for the coming of the Lord. Plans and calculations are wholly incompatible with their position, which might be allowable if it was a fact that time would continue. To be ready for the coming of the Lord calls for a degree of action, of devotedness, and separation from the world, involved in no other position. This position we must occupy if we are ready for his appearing; but this position we shall not occupy, unless we are looking for the event, knowing that it draweth near. For any one to pursue the course of action which such a belief calls for, and yet not maintain the belief, would be anomalous indeed. We might as consistently look for a train of cars to move off without an engine. Therefore to be looking for the coming of the Lord is indispensable to a preparation for that event. And hence that theory which tells us that it is no matter about the doctrine, if we are ready for the event, is a syren song, which will lead all who heed it into false security.

According to his long-standing promise, He who went away to prepare mansions for his people, is about to come to take them to himself. If we are ready all will be well; but let us consider what this involves, and not fail of our hope at last.

EASTERN TOUR.

BRO. SMITH: On our way to the Washington Conference we left the cars at Keene, where we were invited by Bro. Whitcomb to his home, and were cordially received. Sister W. unfortunately fell under the blight-

ing influence of the accusing spirit of the "Messenger," which has seemed to separate her in spirit from the body for a few years. They hold fast to the Sabbath, and we hope they will find their way out of that miserable by-path, and come on with the people of God who are on their way to Mt. Zion.

At the Washington, N. H. meeting there was a general turnout of the brethren from your native State. We will not take room to give the particulars of this meeting; but will say that it was the best we ever enjoyed in old Washington.

The friends of present truth are still few in New Hampshire. And some in the State say they hardly dare put forth an effort to have the truth set before the people, lest the interest which might be got up be destroyed at a dash by some rash and injudicious movement of some who profess the Sabbath, who do not see the importance of moving cautiously and in union with the body. In recent articles we have spoken freely of evils which have cursed the cause in the East, which we will not repeat here. It is our solemn conviction that where the friends of present truth see these evils, and unitedly arise and put them away, then, and not till then, will it be of use to make similar efforts in New Hampshire to those being made in the West. It is proper to say that the brethren generally stand with the body, yet some have been slow to value the labors of cautious men, of real moral worth, and have put too high an estimate on the labors of those who are incautious, rash, and some who incorporate into their labors a large share of oddity, drollery, and fanaticism. The real friends of the cause in New Hampshire are precious and tried. And notwithstanding their penury compared with some western Sabbath-keepers, they raised at the Washington Conference \$33,10, for Western missionaries.

The Conferences in Vermont, at Roxbury and Berkshire, were decidedly the best we ever attended in the State. At both places we were happy to meet some who have recently embraced the message. Brethren Hutchins and Sperry were with us at Roxbury, and tarried after the Conference to hold more meetings in the large town-house. This house was well filled with attentive hearers on first-day.

At Berkshire we met brethren Stone, Buck, Taylor, A. C. and D. T. Bourdeau, and our good Bro. Czechowski, besides quite a host of whole-hearted brethren from Northern Vermont, Canada, and some from other States. We spoke to them twice on the Sabbath, and four times on first-day. The brick meeting-house was filled on first-day, and much interest manifested by the citizens of the place.

There is wealth in Northern Vermont which should be finding its way into the cause of Bible truth. And we are happy to say that symptoms are favorable. The Vermont brethren did nobly for the cause of missions. They sent one of their tents west, let their most experienced preachers go west, and are now sending means west to help the cause in its present embarrassments. It will be expected of the numerous friends west, that they will be moved by the liberality of eastern brethren, to contribute sufficiently to meet the wants of the cause in their own States, and extend the message to others. It may be difficult to raise much means at present in the west, but there is wealth in the ranks of Sabbath-keepers west, and vigorous efforts, and a little sacrifice will raise ready cash. We are happy to know that among our people there is no east nor west; but the cause is one everywhere. Eastern brethren now appear to take as much interest in the cause west, as in the cause at home.

J. W.

PHILOSOPHICAL NONSENSE.

A PAMPHLET has fallen into my hands on "the human soul" by A. Schuyler, of Republic, Ohio. It opens with a quotation from ARISTOTLE (good authority in such a cause) which says, "If to philosophize be wrong, we must philosophize to manifest the wrong." It is generally supposed that an author endorses the motto of his book; yet we gather from the book that Mr. Schuyler professes to be a Christian, or at least to be a believer of the doctrines of the Bible. The fact seems significant, when we consider the subject on which he writes, that he quotes from a heathen that it is right to do wrong to make the wrong manifest! Cain would stand acquitted on that principle. The quotation,

however, is appropriate, and serves to abate our surprise that the writer makes the Bible a mere auxiliary to philosophy.

In endeavoring to illustrate the *velocity of thought* he says:

"Light, which has a velocity of one hundred and ninety-two thousand five hundred miles per second, in which time it would pass eight times round the earth, is *slow* when compared with thought. The nearest of the fixed stars are so distant from the earth that it requires three years for light to travel the intervening space; and there are, in all probability, stars so remote that their light has not, since their creation, traversed the vast space that separates us; yet *thought* can reach them in no perceptible interval of time."

This is an absurdity, whether philosophical or not. The terms *fast* and *slow* may be applied to light, but not to thought, as light *travels*, but thought does not.

This is shown by the fact that light, in passing to a given point, *strikes consecutively all intervening objects*; while thought rests upon the point specified without any regard to distance, or to objects intervening.

The velocity of light may be computed, and of course it strikes an object near sooner than one far off. But I can think of, or direct the thoughts of another to, the planet Jupiter, as soon as Ohio; yet of the *distance* of the former I have no conception. Neither words nor figures will convey any just idea of such a distance to my mind.

If Mr. S. will take the trouble to make a circle on the blackboard, and experiment on it, he will find that he cannot *think round it* any faster than he can describe the circle with the motion of his hand. A descent from the regions of philosophical fancies to plain facts will convince him that light, which passes over every inch in regular order of succession, would illuminate many systems like that in which the earth moves while he was thinking across Ohio by sections!

J. H. W.

IF.

How often do we find this little word of two letters used in the Bible, and what solemn consequences hang upon it! How it is interwoven with all the plan which God has proposed for the salvation of man, and made the point on which his destiny is to turn; and he either be appointed his place in bliss, or cast down to death.

When the Lord said to ancient Israel, "Ye shall be a peculiar treasure unto me above all people, and ye shall be a kingdom of priests, and a holy nation," he also said: "If ye will obey my voice indeed, and keep my covenant &c." And after they had been established in their land he promised to perpetuate their city, *if* they would keep his Sabbath; and *if* they would not hearken, he said, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. xxiii, 24, 27.

By reading the next chapter, we see that in all God's promises of blessings, *if* that nation to whom he has promised does evil they lose the blessing they otherwise would have received. And when the Lord pronounces a curse upon a nation, *if* they turn from their evil, the curse will be withheld from coming upon them. Jer. xviii, 7-10.

When the Lord speaks to his people of the goodly heritage that is before them, he says "*if* ye be willing and obedient ye shall eat the good of the land; but *if* ye refuse and rebel, ye shall be devoured &c." Peter after speaking of adding to our faith all the graces of the Christian says: "*if* ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Says Jesus: *If* thou wilt enter into life, keep the commandments."

We might multiply this list, to almost any extent. *If*, is a word which represents contingency, and shows that the object concerning which it is used may be lost or gained according to the course pursued by the person or persons to whom the language is addressed.

With what show of propriety could any one claim, that all the promises we have introduced were to be fulfilled without any conditions being kept? and yet that must be the case if God, has unconditionally elected a portion of our race to salvation, and reprobated the residue. If those who worship the beast and his image were destined from the foundation of the world

to be damned, what design could the Lord have in warning them against that which is made a consequent on such worship? and why in that very warning, should he represent the thing as contingent and leave a chance to hope for escape when, in fact, it is not contingent, and they could not escape if they would? If this were the case, would it not present God more in the character of some beast of prey, which after having taken some of its weaker fellows delights to see their fruitless efforts to escape its grasp?

"But," says one, "does not the Bible say that God works all things after the counsel of his will?" and if he works all things after the counsel of his will, who hath resisted his will? This may all be true, but that is taken for granted which is not stated. We will look at the text and its connection. It is in Eph. i, 11. "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Before admitting unconditional predestination from this text we inquire, 1st, who knows that God has willed the salvation of a portion of mankind without conditions? 2nd, who knows that this is his purpose? All that we can know of God's will or purpose is what we learn in his word. What do we learn in the scriptures that God's will is? Christ tells us, "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up again at the last day. Again: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John vi, 39, 40. From this we learn clearly God's will. Not that he has willed the salvation of any person without an effort on their part; but if they believe on Christ God has willed that they shall have eternal life. But if you ask what is the counsel of his will, please read Rom. ii, 6, 7, and there you will see that an effort must be made on our part to secure it. God counsels us to seek for immortality, and shows us if we do seek we shall have eternal life. Who doubts then that he will work this matter and all others after the counsel of his will? Or who doubts that we have been predestinated according to his purpose? That is that God has predestinated that those who should believe on Christ should be saved. By reading Eph. 1, 4, we see that we have been "chosen in Christ," Verse 5, "Predestinated unto the adoption of children." And by reading verses 9, 10, we see that God's purpose is to gather together in the dispensation of the fullness of times all who are in Christ, both in heaven and on earth.

But you say, did not the Lord create Pharaoh on purpose to have him rebel and thus show his power in him? Well you may have supposed the scriptures taught such an idea, but I cannot see it thus: The text referred to in Rom. ix, 17, 18. "For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." We do not understand from this text that the Lord hardens a person's heart previous to any act of rebellion on their part; for we read [Deut. vii, 9,] that the Lord keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them. "Then the text does not teach that the Lord will have mercy on any individual irrespective of character; but he will have mercy on "them that love him, and keep his commandments." From what is said of Pharaoh we do not understand that his being "raised up" has reference to his birth and rearing up to manhood; but to something that occurred while Moses was interceding with him, to let Israel go. So we read verse 22, "What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction." What made Pharaoh a vessel of wrath fitted to destruction? According to what we have quoted from Deut. vii, when men hate the Lord he repayeth them to their face, to destroy them. Then Pharaoh could not be a vessel of wrath till he had himself hated the Lord and rebelled against his righteous laws.

When we turn to Ex. ix 15, 16, where the Lord addressed this language to Pharaoh concerning his being

raised up, we read, "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, (Margin, Heb. made thee stand) for to show in thee my power" &c. When Pharaoh refused to let Israel go and asked, who is the Lord that I should let Israel go? he became a confirmed enemy of the Lord, a vessel of wrath. The Lord's vengeance did not immediately fall on him, but he endured him with much long suffering, and "raised him up," or rather made him stand, that he might show his mighty power in him. So the text would be found at last agreeing with the idea of free agency of man and conditional salvation. With this view of the subject we see there is a responsibility resting upon us if we would be saved, and we must work out our own salvation with fear and trembling. Predestination as commonly taught destroys the idea of our responsibility. I once heard a Prof. in Rochester N. Y., while laboring zealously to establish the unconditional election of all men, say: "I have no sympathy with the idea that any responsibility rests upon us. God has given a certain number to Christ to save, and the responsibility of their salvation is laid entirely on Christ; he is responsible for their salvation, and if he fails to save us it is not any fault of ours." May the Lord keep us from falling into such a paralyzing doctrine.

J. N. LOUGHBOROUGH.

Hanover, Oct. 31st, 1859.

"THE CLERGY FREE."

WHEN any remarkable or uncommon sight is to be displayed before a community, by magic actors, or tight rope walkers, a circus, or menagerie, or a musical, gymnastic, zoologic, dramatic, or panoramic show, they are generally advertised as being innocent, and frequently rather moral in their tendency, and wound up by, "The Clergy and their families free."

I suppose that the agents of Satan well know, when they seek for such leading characters as the clergy, that they shall of course take the laity with them: the shepherd will draw the flock, and so the gratuity to the clergy, proves a profitable investment.

But the idea suggested by the policy of these strolling actors, and show-men is this; that the professed church of Christ has fallen so low, that ministers and their people do very often, if not generally, patronize these institutions, to a greater or less extent.

"The clergy free." What a comment upon the times, when the professed Shepherds of Christ's flock, are found following the wandering vanities of the world, and leading the way to such places as above described; where is congregated all that is vile and worthless; where scenes are enacted, which mantle the cheek of modesty with crimson shame; where the loud laugh, and wanton eye, and profane jest, and ribald song, pollute the innocent, and harden the guilty! To such scenes do many of the shepherds lead the way.

"The Clergy Free." Is it not plain, that this proviso generally inserted in showbills, has good reason for being made? Would exhibitors be likely to bait for a class, which stood aloof from them as a body? But proof is not needed, observation will testify to the fact. Let those who doubt it, witness the defence made recently by a distinguished clergyman at the east, in favor of theatres, and dramatic performances, which defence was made in public, and in full.

(I speak from memory, as the paper which gave a synopsis of the views of the reverend lecturer, and his name, is not now at hand.)

Such a defence was made, by a clergyman, to an audience who were pleased with the argument. True it may be, the reverend doctor might object to a low puppet show, but the reason is obvious, to the candid observer.

Are not these perilous times when the professed ministers of Jesus, are found thus seeking their own pleasure? I gladly admit there are honorable exceptions; but as a class, how many are free from this and other corruptions of the day? With what avidity they seek for the mammon of earth.

J. CLARKE.

Some people love better to speak evil of themselves, than not to speak at all.

A FEW HISTORICAL FACTS On the Origin of the Doctrine of the Immortality of the Soul.

ZOROASTRE is the most ancient of any whom we have upon record of all the heathen nations that taught the immortality of the soul.—*Prid's. Con., Vol. i, p. 205.*

Pausanias.—Chaldean and Indian magii have been the first who asserted the immortality of the soul.—*Herodotus, p. 111.*

Thales, B. C., 640, said that water was the principle of all things, and that God is that intelligence, by whom all things are formed out of water.—*Rollin Vol. ii, p. 560.*

Pythagoras, B. C. 564, it is generally agreed among the ancients, was the first of all the Greeks who taught it.—*Prid's. Con., Vol. i, p. 205.*

He believed that God was a soul diffused into all the beings of nature, and from which human souls are derived. He disbelieved in the transmigration of souls. The souls of men and those of beasts are the same substance, particles of God himself; that souls come out of fire, as God is fire.—*Id., Vol. ii, p. 567.*

Socrates, B. C. 471, is styled the prince of philosophers. He is considered the founder of moral philosophy in Greece. He believed the soul to be immortal, and supposed himself a being separate from his body. Crito asked in what manner he wished to be buried: As you please, said Socrates, if you can lay hold of me, and I do not escape out of your hands. I can never persuade Crito, said he, that Socrates is he who converses with you—for he imagines that I am he who is going to see death in a little while. He confounds me with my carcass. If death were the final dissolution of being, the wicked would be great gainers by it. But as the soul is immortal it must receive eternal happiness or misery. But the good are received on high into a pure region which they inhabit where they live without their bodies through all eternity.

The historian says that Socrates had a demon or familiar spirit that was with him through life.

Plato, B. C. 428, taught one God the author of all things; that the soul is immortal (if good), united to God. After this life there is a reward for the good, and punishment for the wicked. He had also taken the transmigration of souls from Pythagoras, but given it a construction of his own. Souls are God. They go two ways after death; the wicked to the place of torment, the pure and innocent to the august assembly of the gods.

Jews.—It is indeed known that the immortality of the soul was not known to the Jews, but by the commerce which they had with the Assyrians during the time of their captivity.—*Herodotus, p. 111.*

Josephus.—You Greeks believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato.—*Dissertation on Hades.*

The *Essenes* believed that souls were immortal, and continued forever, and that they came out of the most subtle air, and were united to their bodies as to prisons. . . . The Greeks seem to have followed the same notion, when they allotted the islands of the blessed to their brave men, whom they called heroes and demigods; and to the souls of the wicked, the region of the ungodly in hades, where their fables relate that certain persons are punished; which is built on the first supposition that the soul is immortal.—*Josephus.*

The *Pharisees* believed that souls had an immortal vigor in them, and that under the earth there would be rewards or punishments according as they had lived virtuously or viciously in this life; that the latter were to be detained in an everlasting prison, but the former would have power to revive and live again. They say that all souls are incorruptible; that the souls of the good only are removed into other bodies, but that the souls of bad men are subject to eternal punishment.—*Josephus.*

Origen.—What was worst of all, several tenets of a chimerical philosophy were imprudently incorporated into the Christian system. He was at the head of this speculative tribe. This great man enchanted by the charms of the Platonic philosophy, set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it. Its first promoters argued from that known doctrine of the Platonian school, which also was adopted by Origen and his disciples, that the divine nature was

diffused through all human souls; or, in other words, that the faculties of reason from which the health and vigor of the mind proceed, were an emanation from God unto the human soul, and comprehended the principles and elements of all truth, human and divine.—*Mosheim.*

Soul.—That vital, immaterial, active substance, or principle in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described as to its operations, than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The stoics maintained it was a flame, a portion of heavenly light. The Cartesians made thinking the essence of the soul. The rational soul is simple, uncompounded and immaterial, not composed of matter and form.—*Buck's Theological Dictionary.*

Benson.—The soul is—"The *Spiritual* and *immaterial* part of you; this will still survive in all its vigor, while its tabernacle lies in ruins.—*Methodist Commentary, Matt. x, 28.*

Wesley.—"For what is *immaterial* fire? The same as immaterial water or earth! Both the one and the other is *absolute nonsense, a contradiction in terms.* Either, therefore, we must affirm it to be *material*, or we deny its existence.—*Sermons, Vol. ii, p. 150.*

Instruction for Children: Intended for the use of the *Methodist Societies, No. 18.* "How did God make man?" His body out of the dust; his soul out of NOTHING." p. 7. If God lives and dwells in your soul, then he makes it like himself." p. 14.

"His sov'reign power our bodies made,
Our souls are his immortal breath,
And when his creatures sinned, he bled
To save us from eternal death.

Where are the dead?—In heaven or hell
Their disembodied spirits dwell;
Their perished forms, in bonds of clay,
Reserved until the judgment day.

[pp. 9 and 202, *M. E. Hymn Book, Revised Edition.*

So Christ died to save God's immortal breath from eternal death. We will venture to affirm that the whole doctrine of the immortality of the soul is a delusive fable, vainly imagined, and the foundation of every spiritual delusion, heathenism, endless misery, purgatory, invocation of saints, Quakerism, Shakerism, Swedenborgianism, and the last deception of the Devil, Spiritualism. J. B. FRISBIE.

THE CAUSE IN KNOXVILLE.

WHILE the brethren in other places are meeting with trials of every description, we are not without ours. The dragon is determined to make every effort to cheat us out of the city. The warfare between the commandment keepers, and the opposing party, has commenced in good earnest in this place. Every effort that can be invented to tear the truth down, is being brought to bear against us. Every false story that can be raised is circulated freely. The cry of "Mormon" salutes our ears, at every corner of the street; but in all this, we realize the truthfulness of our Saviour's words, "Blessed are ye when men shall revile you, and persecute you and say *all manner of evil against you FALSELY* for my sake. *Matt. v, 11.*

Satan must have tools with which to work, and he would as willingly accept of ministers, when he can get them as any one else. He has secured the most of the ministers of this place, and put them to the low drudgery of circulating false reports, crying "Mormons" &c. But these reports are not doing much damage; for while all parties are united in "pulling down," some by one means, and some by another, the Lord's cause is being built up, and we are realizing the truthfulness of that saying Greater is he that is for us, than all they that are against us.

Since the commencement of the meetings in Knoxville, over sixty have turned from doing "their pleasure on God's holy day" and are earnestly trying to overcome. Thirty have been baptized, and others are awaiting an opportunity.

Noted Disciple ministers have done their best to prove that, (some how or other, they don't know just how,) God's law (the ten commandments,) happened to receive a fatal blow, somewhere about the time the Saviour made his first advent into our world.

They do not wish us to understand them to believe that we are entirely without moral principles; for at a period somewhat later, (they don't know just when,) nine of the commandments had a resurrection, and by some mysterious move formed themselves into a new constitution.

The Lord gave me freedom in reviewing their discourses, which confirmed the commandment-keepers and gave us an addition in members. Praise the Lord!

I am now giving a course of lectures in Red Rock. The truth is gaining ground there. May the Lord speed the message onward is my earnest prayer.

M. HULL.

Knoxville, Iowa, Oct. 27th, 1859

THE HOUR OF PRAYER.

AWAY, dull sleep, the morning breaks,
This sacred hour of prayer is given;
Awake, my slumbering soul, awake,
And send thy warm desires to heaven.

Away, each carking, hovering care—
Business and pleasure, all away;
This morning hour I'll spend in prayer,
That I may walk with God to-day.

Away, ye worldly thoughts; begone!
Oft have ye stole this hour from me;
Hence! leave me here with Christ alone!
Help, Lord! that I may wait on thee.

Away, ye friends that fill my sight;
Memory take hence these forms so fair;
Wait till the mercy-seat grows bright,
Then bring their names, and lay them there.

Ye clouds that veil my Saviour's face,
Ye trembling doubts and fears depart;—
Come, Saviour, grant thy mighty grace—
Come, Holy Spirit, warm my heart.

Kindle devotion's dying flame,
Dispel the gloom of sorrow's night;
O, put my wayward heart in frame,
And help to worship God aright. [H. L. H.]

SELF.

SELF is my worst enemy. It will always trouble us, and that severely, until crucified with its affections and lusts. Gal. v, 24. It is at war with every step in true Christianity. It will prevent us from receiving the truth, or push us and mislead us while in the truth.

To the devoted it will hide its deformed head under a false humility, by seeking austerities in external things, while it is being nourished with—"How devoted we are!" The wakeful and zealous it will lead by a zeal void of knowledge. It tells us there is a responsibility on us which God never has laid there.

But if we are truly Christ's, we shall crucify self with its affections and lusts. How often when we first receive the present truth, and feel the good Spirit that accompanies it, we feel that self is entirely dead. How little do we know until we are tested. How could I know whether I would steal or not unless brought to a test? We may boast of our stability in the truth, how we shall hold on to the Sabbath, &c., while everything is in our favor; but let persecution arise, and loss in business, trials and troubles stare us in the face, then we can tell by our works how much we love the truth. Self is the Devil's masterpeice to destroy men's souls.

We may be told that self has much to do with us; but we cannot see it. Finally God takes us in hand to show us self. We may occupy a prominent place in the church, be looked up to and encouraged by the brethren, and still self find a large place in our hearts, and the enemy may take these very things to flatter and nourish self. Still we know it not; for it is not under these circumstances that we can tell how much self has to do with us. Finally circumstances are reversed. Circumstances which would nourish and feed self are taken away. Self at once cries out for sympathy. Circumstances being gone; it goes in search of sympathizers. It finds them. They tell self his trials are hard; that it is too bad; that it is decidedly wrong; but in a little while they will get through and get back where they were before, &c., &c. Thus self is fed, but God's work does not stop here. He comes a little nearer. He demands those very friends which would nourish self by sympathy. With eagerness he grasps the few remaining acquaintances. But God's

relentless hand does not stop here. Not only is "lover and friend put far from us, but also our acquaintances are put into darkness." Ps. lxxxviii, 8. Self cries out in agony. He asks for sympathizers, but they are gone. He goes in search of nourishment, but God has taken away his food. He struggles, but in vain. He sighs, but of no use. He had rather practice the severest austerities than die like this. But alas for poor self! there is no reprieve. It is God that has charge of this work, and he does not leave it half done. The most intimate friends of self have left him. It is like tearing his very vitals, but it is done. His brightest light is total darkness. In his fruitless attempts to arise he exhausts his strength. He groans, he dies. Praised be God, Christ begins to live. He leads us back: he lifts us up; and, while the spirit of the third angel fills our soul, he puts a new song in our mouth, even praise to our God and to the Lamb, who has redeemed us by his blood.

We at once find our feet in a large place, having fellowship with the Father, Son, ministering angels, and the saints of the Most High, and now can exclaim, It is not I that live, but Christ that liveth in me. This is no fancy sketch, but the real experience of some in the third angel's message.

But alas! how often when we find circumstances which feed self taken away, we revolt. Self complains, declares it hard, unjust, will not have it so, marks out a course of its own, plods off in darkness, feeds on husks, and finally makes its bed in hell.

S. N. HASKELL.

Worcester, Mass.

PERSECUTION BY PROTESTANTS.

Not long since, at the establishment where I was employed as a workman, I was called to witness the sufferings of a shop-mate who accidentally had his hand caught and mangled by the machinery. As nearly every hand in the shop gathered around him, some wringing their own hands at the sight, others running to bring water, cloths, &c., and others standing near with distorted faces, all making exclamations and gestures of sympathy; my mind was turned at once to the sufferings of the martyrs and the lambs of the flock of Jesus. The agonies and sufferings which they have endured, by millions, the Judgment can only reveal.

As I beheld the sufferer who stood before us, I remarked to a Methodist deacon standing by, that if it should ever be my lot to be mangled in that way, my desire to God was, that it should be for his word, and the gospel of his dear Son.

The remark which I made struck him like a thunder-clap; and he stared at me with an expression of astonishment which I will not attempt to describe, simply because my remark which I put forth under the impulse of the moment, betrayed the idea in my own mind, of not only the possibility, but of the entire probability, of such a state of enmity of mind obtaining in the hearts of the enlightened Protestant Christians of this country, against God's word and true Christianity, as to result in such persecutions as have obtained in the past. His argument was, there are too many Christians, men are too enlightened now to suffer it, &c.; but I pointed him to the fact that every persecution since the days of Christ had been carried on by the professed people of God; men who claimed the highest authority, and the highest standard of Christianity for themselves. But we find many ignorant professors of religion boasting confidently that Protestants never persecuted any one, Protestants were always the sufferers themselves, it is the Catholics, say they; the Catholics were always the only persecutors for religion's sake!

To this false, yet often repeated assertion, is opposed the mass of historical records touching this matter. Orchard, in his history of the Foreign Baptists, says that from the restoration of Charles II, 1660, to the revolution in 1688, in a period of only twenty-eight years, eight thousand Baptists were destroyed, and seventy thousand suffered by prisons, fines, whipping, banishment, pillories, &c., and sixty millions of dollars were extorted from them in fines in Protestant England alone, because they would not conform to the established church!

At this time the Conventicle act was passed, forbidding more than five persons to assemble for religious

meetings outside of the State church, and for the first and second offences against this act, they were punished with fines; for the third, banishment, and if they returned, their sentence was, "Death without benefit of clergy." The "benefit" of such a clergy, in my esteem, would be exceedingly small. And this is not all, for other Protestant countries of Europe, Switzerland, Germany, &c., were all making havoc of this same class of people about the same time, and Zuinglians, Lutherans, Calvinists and Catholics were united in this work of destroying these non-conformists.

Well may Mosheim lament that "so little distinction was made between the innocent and the guilty, when the sword of justice(?) was unsheathed against them," and Benedict, after speaking of the Munster affair, adds, "It is plain to be seen that other causes operated for the awful havoc of a people, who would neither fight for the government nor themselves."

"In 1528 the number of martyrs was very great. Seventy are mentioned at one time, and for many years after the victims continued to increase. In 1529 three hundred and fifty were put to death in Altsey; they were confined in prison, and were literally dealt out to the executioners, like sheep to the slaughter, as fast as he could despatch them, till the magistrate at length inquired, What shall I do? the more I kill the more they increase." Balthazar Hubmer, a distinguished Baptist preacher, about this time published a book in which he complains of Zuinglius and his followers thus: "They have carried it so far as to imprison at one time, in a dark tower, twenty persons, consisting of men, women, widows and young girls; and to pass on them the following sentence: 'That they shall never see the light of the sun, nor of the moon, and shall finish their lives on bread and water. For this purpose they shall all of them remain in a dark tower, the living having to endure the noisome stench of the dead, till there be no more of them remaining.' In this condition," continues he, "some ate nothing for three days, that others might have something to eat;" and all this came upon them for receiving that which Jesus commanded believers to receive, viz., baptism. The Authorities of Aardenburg, Deventer, Bern, Zurich and Groeningen issued decrees against this people from 1601 and onward, which had for their aim and end to force them at all hazards, *notens volens*, willing or unwilling, to be converted to the dominant party, attend their churches, to give up anabaptism, and adopt the infant system; and conform in all things to their faith and forms. The prison with bread and water, the lash, the stocks, various fines, and other light punishments, were provided for the first offence, banishment for the second, and death for the third. An inventory of all their property, personal and real, was required; no person was allowed to harbor, protect, or allow them to hold meetings on their estates, or in their houses; their children were deprived of being heirs at law, because unbaptized in infancy, and farther, it was decreed that no teacher should exercise any of the functions of the ministry, or administer any ordinance without license from civil authority. A refusal to engage in war, or take and administer oaths, was esteemed one of the great heresies of the times, and one edict closes with the following enactment: "We ordain that the exercise of all other religions but the Reformed is hereby prohibited."

We find that under these edicts not only men, but women, in every stage of life, suffered extremely, and cases of female suffering, of which I subjoin one instance, were of frequent occurrence.

Barbary Neff was driven from place to place, while in a condition which calls for all the kindness and assiduity of human friendship; and three days after her confinement, she was treacherously arrested, and conveyed four miles to prison, in the coldest season of the year. She died soon after her release. This was in 1643. "But the loss of all their earthly possessions was a light affair when compared with the vexatious, excruciating and interminable sufferings, to which they were everywhere exposed." Men, women and children were equally the victims of this Protestant intolerance. "They used the same prisons which the Catholics had formerly employed, and females in all the trying conditions peculiar to their sex, after being chased like criminals and outlaws, were doomed to long confinement in gloomy and filthy abodes, and were often loaded with chains, and made to suffer the tor-

tures of the rack, as one of the means of grace in the process of their conversion to the religion of the Reformers."

"Ample details," says the historian, "of these shocking transactions are before me; some of the sufferers who fled from the Swiss cantons, and settled in Germany, were still alive two centuries ago; and of some of the scenes described in this old book, the author was an eye witness; especially of that endured by the refugees, when seven hundred, old and young, were driven out of the department of Berne, in 1671." It is said the city of Zurich took the lead in these infamous measures, from first to last, seconded by other cities with their influence and authority, having the consent and approval of the Reformers, in their efforts to establish the reformed religion.

At the commencement of the Reformation, Luther wrote and preached against war in all its forms, especially in a tract printed at Wittenberg, 1520; but he afterwards abandoned his position, and supported the claims of State authority, in these points. But the Baptists stood stiffly by the Bible principles which he had forsaken; as well in this as in other points of doctrine, which, as Mosheim says, was dearer to them than life and all its enjoyments, and from which neither the flames that were kindled to consume them, nor the ignominy of the gibbet, nor the terrors of the sword, could move them. Their opposition to bearing arms, and war in all its operations, was very decided. Whoever commanded them to the camp or field, they would not obey; whatever contingencies might arise, the weapons of death they would not wield. Their sentiments on this subject were well understood by all the world, and this made the warlike onsets of the Protestant Reformers on these weaponless Christians the more cruel, dastardly and contemptible. They had none of the modern consistency about wars of defense and aggression, but they put a solemn and perpetual veto on the whole system as incompatible with the spirit and principles of the gospel.

I would not have any conclude from what I have here written, that I expect another such "tribulation as never was," either in this or any other country, prior to the advent of Jesus; but that a spirit of enmity will be developed against God's word and his children which would result in such a persecution if God would again suffer it, I have no doubt. But when the time of trouble comes such as never was since there was a nation even to that same time, every one shall be delivered whose names are written in the Book.

EDWIN C. STILES.

Portland, Me.

Letters.

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

FROM BRO. & SR. WARREN.

BRO. SMITH: It is a little more than two years since myself and companion had an opportunity to hear the truth on the Sabbath, and we received it with joy. We were formerly members of the Presbyterian church in the State of N. Y., but seeing much that we could not fellowship in many of its members, we fell into a backslidden state, but never lost the desire to live true Christians, and belong to Christ's true church.

About six years ago we moved to Wisconsin, still desiring to find a people that loved to worship God in Spirit and in truth. We became acquainted with several denominations, but found nothing that we felt willing to unite with. We chose rather to stand alone, for we saw but little among them that imitated the meek and lowly Jesus. About three years ago we came to Minnesota, and found the churches about the same here; but finally became happily acquainted with Bro. Morse, and on hearing him explain the truth we gladly embraced it. We were directly led to see the errors that we were in, and we fully believe that the Lord has been leading us that we might come out of Babylon, and not be partakers of her sins. We believe that we have found a people that is owned and blessed of God, and we want a name among them, and to share their trials and sorrows, as well as joys. We are very thankful for the *Review*, and hardly know how we could get along without it. It makes our hearts glad as we receive it from week to week, to read the communications from the dear brethren scattered abroad. We earnestly pray for those that labor in the office of

publication, that success may crown their efforts, that the truth may go forth with power and with a loud cry. We feel like giving up all, and coming out and separating ourselves from the world and the fashions thereof. Our numbers are small, but we meet every Sabbath to worship God and try to help each other on to the kingdom.

Our hearts were made to rejoice by reading in the *Review* the appointment of a conference here in Minnesota, by Bro. Ingraham. We have long prayed that some of the messengers might come this way. There is a large field here, and we believe there may be much good done in the spread of present truth.

Your unworthy brother and sister, striving for the kingdom.

H., & E. P. WARREN.

Medford, Minn., Oct., 1859.

FROM BRO. MARTIN.

BRO. SMITH: I would say that the blessed hope cheers me still. I believe we have the truth, and I do desire to be sanctified through it. I was very thankful for the privilege of seeing Bro. and sister White at the Washington meeting, and to hear them vindicate the cause of my Master.

My heart is often made glad when I read the cheering accounts in the *Review* concerning the progress of truth in the West. I think the cause is progressing somewhat here in the East, but Sabbath-keepers are still very scarce. May the Lord sustain you, dear brother, and may we finally meet on mount Zion, and share in the glorious inheritance of the earth made new.

LEWIS MARTIN.

Bennington, N. H., Oct. 28th, 1859.

Extracts from Letters.

SISTER L. H. Winslow writes from Monroe, Wis.: "I set out to serve the Lord in my youth, and endeavored to live a godly life, though I can see where I failed many times. I did at times however, enjoy much peace and comfort, and was not aware that I was breaking one of God's great commandments. But when I was convinced of this fault, I resolved to obey God regardless of consequences, and the Lord has blessed me in so doing. Although I have been accused by some of turning from the right way after having known it, I do know that I never enjoyed so great a blessing as I have since I kept the Sabbath. I find it separates me very much from the world, and that is just what I need. I feel now that I have given all for Christ, and he is my all. I am not seeking for the honors or the friendship of the world, but am seeking to know and striving to do the will of my Heavenly Father. I believe that time is short, and I want to be prepared to meet the Saviour. By the blessing of God, I heard a course of lectures by Bro. Ingraham and Sanborn, on the third angel's message, and cheerfully embraced the truth, I feel as though the Lord was on our side, and that we have no need to fear. It is good to trust in the Lord. And though all the world, and our nearest friends forsake us, we have one friend who will never forsake us, till we first forsake him. O let us be faithful to this dear friend, knowing that he is to be our judge at the last great day! let us follow in the humble footsteps of our dear Redeemer, regardless of the world's cold frowns. I believe we shall receive a rich reward if we faint not."

Bro. E. P. Wilkins writes from Wilson's Grove, Iowa, Oct. 25th, 1859: "I have been trying in my weak way to do what I could for the advancement of the cause. There are at present some ten or twelve Sabbath-keepers within one mile of West Union, besides occasionally a lonely one scattered in different directions, some of whom have lately embraced the Sabbath. We meet every Sabbath, and the Lord is with us. Although most of them are somewhat ignorant in regard to the third angel's message, still their minds are tender, and they, with a large number of the members of the Christian church at Union, are looking for the soon coming of the Saviour."

I am certain there might be much good done here if we could have the message proclaimed. Will some brother come this way?

"Most of us are poor, especially those who are decidedly Adventists. I am an old man, my health is very poor, and am unable to do anything for the cause save what little I can do by precept and example. I am very thankful for the continuance of the *Review*. I let my neighbors read it, and feel to thank God for the influence it has shed abroad."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 10, 1869

WE would say to those who have lately sent us the "Sentence of the Saviour," and the poetry, "Hold Still," that these pieces were published in the REVIEW not many volumes since.

S. Page of McAllisterville, Pa., would like to have some preacher visit his neighborhood, eight miles east of Mifflin Station, on the Central R. R.

A Shallow Argument.

WE wish to notice a silly position taken principally by some who were in the 1854 movement. It is simply as follows:

As Christians are to be partakers of Christ's sufferings, and he was homeless,—the foxes had holes and the birds of the air nests, but the Son of man had not where to lay his head—they must sell their homes in order to partake of his sufferings. And the question is asked, How can those who have homes, and all these good things, partake of Christ's sufferings? But this wonderful argument is a total failure upon the start, being dependent upon the groundless assumption that Christ's sufferings were in consequence of his homeless life. His sufferings mentioned by the apostle were in connection with his death. A fiery trial awaits the people of God, in which they will taste of the cup of suffering drunk by the Son of God. See 1 Pet. iv, 13.

We suggest that this argument for selling all out at once be met by a request for those who use it to set an example. If living in a good house, sleeping in a good bed, and sitting at a good table is failing to partake of the sufferings of Christ, then let these men lay out a few nights, with a stone for a pillow, and try out-doors fare; let them set a good example, before making further use of this argument. But you will not find them setting any such example. They like as good a house, as good a table, and as good a bed as other people, and perhaps, while you are toiling to earn a living for them, or are cooking and washing for them, they are in the rocking-chair, or on the lounge. They know nothing of suffering, or the fatigue and pain of hard labor suffered by those who support them, and have to hear their rabid theology.

You will hear these men speak of Luke xii, as though no one really believed in the inspiration of that chapter only those who take their views of it. But those who have a sound faith in the sacred Scriptures will wish to take a position on Luke xii, in harmony with the Spirit of truth and common sense.

There can be no doubt but that the following words of our soon-expected Lord apply to the church who are waiting for his coming.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke xii, 32-36.

Now we say, let the injunction to sell be obeyed as good sense sanctified by the Spirit of truth dictates. The great object which calls for means is the spread of Bible truth. Most vigorous, and very extensive efforts must be made to advance the cause of truth, and much means must be raised to accomplish the work to which God is calling his commandment-keeping people. But shall the poor man rashly sell his little home, and place himself in want? There is no need of this, while there are hundreds among us who have more property than they need. First let these dispose of a portion, and free themselves of a burden, and lighten the cares of this world. Let all bear a part, if it be no more than the widow's two mites; but to sustain those missionary enterprises which the cause of truth demands, those who have a surplus will see cause to sell, according to the words of Christ in Luke xii. But away with these religious loafers who please Satan in crying sell, that they may be sustained in idleness. J. W.

MUSIC.

I LATELY attended a conference, where brethren and sisters from different sections were gathered; and it was good to see them there. I greatly rejoiced to greet those of like precious faith; but alas! when we sang; one prolonged a quarter note, until it consumed the time of a whole note, with a hold and swell besides. Some were singing one verse, until others had progressed pretty well into the next; and the ending word of each verse, echoed and re-echoed, each according to the different notions of propriety, which each locality administered for itself, with the evident idea, that such notions were standard.

It would be too much to suppose, that different voices, from different places, with different styles of singing, should sing in perfect harmony; but certainly, it might be very much improved, by every one observing the following rules:

At such times, notice the voice and style of the one chosen to lead (and some judgment is necessary in this) and keep the ear open and alive to the harmony. Do not let zeal to be heard, overpower the zeal to hear; but rather let the ear control the voice. Always bear in mind, that whatever peculiar taste an individual or locality may have for slow or rapid execution of music, all must yield to one regular movement, when we all meet together for worship; and all must move in union, as to the time, pitch and force of sounds. Let us strive to sing as well as possible, with the spirit and understanding also.

J. CLARKE.

PROVIDENCE favoring, I will meet with the church in Parkville, Sabbath, Nov. 12th.

JOHN BYINGTON.

Business Department.

Business Notes

C. M. Hemmingway: The \$1.88 credited to you should have been \$1.00. It pays to xiv, 7, as there stated.

D. T. Taylor's P. O. Address is Worcester, Mass.

N. G. Sanders: The \$4.00 pays your REVIEW up to the close of this volume, at which point we discontinue it. There is due on the INSTRUCTOR, 50 cts.

Chas. Woodman: You will find the money receipted in No. 19, to "A. A." She owed nothing on REVIEW, at the time of the remittance.

C. W. Smith: Receipted to A. Hall in No. 19.

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.

S. M. Ray, L. M. Morton, E. Goodrich, J. Clarke, A. S. Hutchins, L. Martin, M. W. Steere, J. W., E. H. Van Ornum, Phebe J. Clark, L. Hobart, S. P. French, M. Fairbanks, C. Woodman, C. W. Smith, C. C. Belden, D. T. Taylor, J. L. Locke, S. A. Proctor, S. A. Beach, M. Hull, 2, E. Richmond, M. D. Byington, N. G. Sanders, W. Farrar, A. C. Hudson, J. Bishop, Mrs. H. Smiley, N. Rublee, C. J. Benton, N. T. Preston, L. Maxon, S. W. Rhodes, L. Crosby, A. M. Preston.

Receipts.

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

FOR REVIEW AND HERALD.

E. Farrington 1,00,xvi,1. L. Martin 1,00,xvi,1. S. Martin 1,00,xvi,1. O. M. Patten 0,50,xvii,1. S. Bovee (for G. Bovee) 1,00,xvi,1. I. Miller 0,50,xv,25. S. Harriman 2,00,xvii,1. A. Worden 1,00,xv,1. L. L. Glover 1,64,xvi,7. L. Gerould (for D. Allen) 0,13,xiv,24. S. W. Willey 2,00,xvii,1. E. Judd 0,50,xv,1. E. Richmond 1,00,xv,20. Mrs. M. Fairbanks 1,00,xvi,1. R. Town 1,00,xv,1. W. McClennerhan 1,00,xvi,1. H. Patch 3,00,xviii,1. N. A. Hollis 0,50,xiii,1. R. Loveland 2,00,xviii,1. E. Wheelock 0,50,xvi,1. S. Boutwell 1,00,xvi,1. L. Titus 1,00,xvi,1. O. Bailey 1,50,xv,1. R. Peck 1,00,xv,1. S. H. Peck 1,00,xvii,1. J. Howlett 1,00,xvii,1. S. Benson 1,00,xvi,1. J. Claxton 1,00,xvi,1. M. McKinney 0,50,xiii,1. J. E. Hool 1,00,xv,1. F. Davis 1,00,xvi,1. E. Colby 2,00,xvi,1. D. Litchfield 1,00,xii,1. A. Stone 2,00,xvii,1. M. B. Powell 1,00,xvi,17. L. Harlow 1,00,xvi,1. H. Gardner 1,00,xvi,14. H. Gardner (for S. Gardner) 0,50,xv,7. E. Churchill 1,00,xvi,1. S. A. Howard 1,00,xv,1. B. Reed 1,00,xv,1. N. Claffin 0,50,xvi,14. Mrs. W. Pratt 0,50,xv,20. F. C. Castle 1,00,xvii,1. T. Coburn 1,00,xviii,1. Geo. H. Mathews 2,00,xvi,18. R. Miles 2,00,xvii,1. R. Torrey 2,00,xvi,1. C. Truman 3,00,xviii,1. H. H. Pierce 1,50,xv,12. I. C. Snow 1,00,xv,1. D. Hall 1,00,xvii,1. Wm. C. Brigham 1,00,xiii,1. C. Bailey 2,00,xvi,1. L. Chase 1,00,xi,1. W. H. Brigham 2,00,xvi,1. J. Whitenack 2,00,xvi,1. A. Palmer 1,00,xvi,1. J. S. Preston 1,00,xv,1. W. Farrar 2,00,xvi,11. N. G. Sanders 4,00,xv,1. F. Morehouse 0,50,xvi,1. G. Prentice 0,50,xvi,1. A. Baker 0,50,xvi,1. L. Crosby 1,00,xvi,1. S. A. Pratt 1,00,xv,8. N. Rublee 2,00,xvi,1. J. L. Locke 1,00,xvi,1.

FOR MISSIONARY PURPOSES. Sr. Bolls, 25 cts. A. M. Preston 49 cts. C. Woodman \$5,00. S. A. Proctor \$1,00. Church in Tompkins, Mich., (s. b.) \$3,00.

Books Published at this Office.

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

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

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

Bible Tracts, Two Vols. 400 pp. each. Price 50 cts. each. Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pp Price 15 cents.

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

The Atonement—196 pp. Price 15 cents.

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

The Prophecy of Daniel—the Four Kingdoms—the Sanctuary and 2300 days. Price 10 cents.

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

Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. pp. 128, price 10c.

The Saints' Inheritance. Price 10 cents. Modern Spiritualism; its Nature and Tendency—an able exposure of the heresy ---Price 10 cents

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

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

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

The Signs of the Times. Price 10 cents.

The Seven Trumpets. Price 10 cents.

The Sinner's Fate pp. 32, price 5c.

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

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

The Celestial Railroad. Price 5 cents

Perpetuity of the Royal Law. Price 5 cents.

Last Work of the True Church. Price 5 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath heresy. Price 5 cents.

Brief exposition of Matt xxiv. Price 5 cents.

Review of Filio on the Sabbath Question. Price 5 cents.

Brown's Experience. Price 5 cents

The Truth Found—A short argument for the Sabbath. Price 5 cents.

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts—Judson's Letter on Dress—Mark of the Beast.—Price \$1 per 100.

EIGHT PAGE TRACTS. Wesley on the Law—Appeal to Men of Reason, on Immortality. Price 50 cents per 100.

These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

Home Here and Home in Heaven, with other poems This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy. Price 20 cents. In paper covers, 15 cents

Word for the Sabbath. Price 5 cents.

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches Price 25 cts. On rollers, post-paid, 75 cts.

Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde Gebodt Translated from the same as the German Price 10 cents.

FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

La Grande Statue de Daniel II, et les Quatre Betes Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson Published by J. P. Jewett & Co., Boston. 480 pp. 12 mo. Price \$1.25.

Works published by H. L. Hastings, for sale at this Office, The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1.00.

The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cents

Future Punishment. By H. H. Dobney. Price 15

Pauline Theology An argument on Future Punishment in Paul's fourteen epistles. Price 15 cents.

Tracts of 24 pages. Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; New Heavens and Earth; Ancient Landmarks Price 5 cents.

These Publications will be sent by Mail, post-paid, at their respective prices One-third discount by the quantity of not less than \$5 worth In this case, postage added when sent by Mail. All orders to insure attention, must be accompanied with the cash, unless special arrangements be made. Give your Name, Post Office, County and State, distinctly. Address URIAH SMITH, Battle Creek, Mich