

# ADVENT REVIEW,



## AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

#### A PRAYER FOR HOLINESS.

HEAVENLY Father, I desire,  
Holy love my soul to fill;  
I would have my heart aspire,  
Evermore to do thy will.  
I would wear the holy seal,  
Worn by those who wear the cross,  
And would fight Christ's cause with zeal,  
Deeming earthly things but dross!

Sweet emotions o'er me steal,  
And my soul with rapture fill;  
Holy Father, now I feel  
More inclined to do thy will—  
More inclined to come to thee,  
On the wings of humble prayer—  
More inclined to grateful be,  
For thy ever watchful care!

As the birds of smiling June,  
Sweetly sing their merry lays,  
So, my Father, I will tune  
Now my harp to sing thy praise;  
And my heart shall e'er aspire  
Thy approving smile to win,  
Till I join the angel choir,  
Free from sorrow, free from sin.

#### A Believer's Estimate of the Bible.

I LOVE the Bible. As the storehouse of religious knowledge; as the instrument of ministerial usefulness; as the test of christian experience; as the guide of social order, and guardian of civil freedom; as the only sure barrier against the desolating inroads of fanaticism, Socinianism, and Atheism; as the friend of the people, irrespective of condition or class; and as the "world's best hope," I love the Bible. I love its testimonies, for their truthfulness and moral grandeur. I love its arguments, for their fairness and cogency. I love its invitations for their condescension and freeness. I love its promises for their appropriateness, vastness, and certainty. I love its prayers as models of filial freedom and believing reverence. I love its songs for their solemn gladness and their godly bearing. I love its precepts for their equity and chasteness, their accordance with the principles of grace, their affinity with the promises, and their applicability to the vicissitudes of my heavenward pilgrimage. I love it for its Author and authority; for the evils it rebukes and removes; for the good it does and designs; for the goodness it reveals and requires; for the fellowship it creates, and the friendship it sanctifies and cements; for the happiness it diffuses, and the prospects it unfolds. I love it as a record, a memorial, a standard, a treasure, a companion, and a guide. As a law-book it is the cheapest and safest; as a prayer-book it is full and infallible; as a hymn-book, alike faultless are its theology, poetry, spirit, and style; and as a school-book, it surpasses every other for fixing the attention, feeding thought, controlling the imagination, informing the judgment, training the

conscience, educating the superior affections of the heart, and in every respect fitting for society. Therefore I love it in the study, the pulpit, and the pew; in the counting-house, and the workshop; in the garden and the field; in the sitting-room and the bed-chamber; in the railway-carriage and the steamboat; in the morning and the evening; in sickness and in health. In every case and place, be it near me for reading or hearing, for counsel or comfort.

Because of its divine origin and originality, it is the best of books; and in religion is the sole authority, infallible and absolute. It needs not, and will not sanction a companion volume, as being equally with itself a test of truth or rule of practice. To "the Bible, the Bible only," every one who would learn "the good and the right way," must apply his mind and yield his conscience. He must resort to it, not to obtain support to opinions previously adopted, but to receive meekly, unreservedly, and unhesitatingly whatever is really taught therein. "For instruction, for conviction, for reformation (or restoration), and for education in righteousness," the Scriptures "given by the inspiration of God," are "profitable" and sufficient. No tenet is true, no principles are sound, no motives are pure, no conduct is correct, no hope is well founded, no precepts are binding, no ordinances, rites, or ceremonies are becoming, and no worship is acceptable, except in harmony with this sacred volume. It alone is the standard of morals and prescriber of piety. It is not a book of science; yet every science is false that is contradictory to it. It is not a book of politics; yet all politics which are adverse to its principles, are unjust and mischievous. It is a book for time, to guide through it; a book for earth, to lift above it; a book for society, to regenerate and elevate it. It is a book for man, in relation to man his brother—and for man the sinner, in relation to "God the Saviour." It is "the book of Jehovah," because it, and it only, teaches us of the One eternal Being, who of himself alone is immutably existent; who in himself alone is absolute perfection; who is the first cause of all things good, and the end of all things, both in the way of terminating what is to be concluded, and of consummating what is to be completed. It is "the word of Christ," because "the testimony of Jesus," the God-man Mediator, the appointed Redeemer of sinners and Lord of saints, is its alpha and omega—beginning and end. It is "the word of truth," because its records are facts, its gifts are substantialities, its requirements are righteousness, and its predictions and promises are but anticipations of providence, which, without exception, in due time and order, become verities. It is a book of purposes, not experiments; of realities, not fancies; and of positivities, not possibilities. It is "the book of the law," because it admits of no appeal from its decision.

No other book is so wide in its range, so lofty in its aim, so benevolent in its spirit, so dignified in its character, and so happy in its influence. Its depth is the mystery of truth; its height is the splendor of purity; its mission is the mercy of love; its course is the path of wisdom; its sphere

is the world of fallen mankind; and its end is the glory of God. It is, therefore, and it only is, of universal utility. The philosopher, by the study of it, may extend his knowledge of the laws of matter, and the properties of mind; the statesman may learn from it precedents and principles applicable to national government; the poet may find in it inspiring aids to his noblest conceptions; the painter may depict from it scenes of loftiest grandeur and holiest awe, and portraits of goodness and beauty affording the fullest scope to his artistic genius; while the plough-boy and "the maid behind the mill" may by means of it, learn the most exalted lessons, and attain unto the divinest skill.

Whoever is humbly led by it is safely led to heaven. It confounds the conceited, baffles the speculative, rebukes the proud, frowns upon the formal, denounces the ungenerous, dooms the profligate and the impenitent, smiles upon the meek and self-denying, assures the fearfully contrite, and refreshes the way-worn follower of Christ with living water from the crystal fountain of eternal love. Like all the works of God, his word is diversified, and harmonious, plain and profound, simple and sublime, suitable, and serviceable. It contains the developments of the eternal will, the thunderings of righteous and reasonable wrath, the benefactions of unmerited favor, the rebukes of fatherly fidelity, the beauties of holiness, the glowings of love, the counsels of wisdom, and the index of futurity. By it, faith unto gratuitous salvation is authorized, penitence is evoked, prayer is instructed, hope is uplifted, love is attracted, obedience is guided, affliction is irradiated, zeal is animated, praise is inspired, and death is conquered. It is the dissector of the human heart, the charter of the christian church, the specular of the Deity, and the telescope of eternity. This is the book—the one book of my heart. "O how I love thy law," Father of lights and God of truth! "The law of thy mouth is better unto me than thousands of gold and silver."

Dear to my soul the "truth and grace"  
Unfolded in this book;  
Grant, Lord, the beamings of thy face,  
When through its leaves I look.

From Christ that I may not depart,  
Nor yield to sin or sense,  
Engrave thy word upon my heart,  
By gracious influence.

In every trouble let me find  
Thy wise directions bless;  
Let truth support and cheer my mind,  
When sore afflictions press.

Thy word alone my steps shall guide,  
A pilgrim while I rove,  
My staff shall be in death's cold tide,  
My triumph when above.

#### A CHRISTIAN TRIUMPH OVER TOBACCO.

##### MY EXPERIENCE.

AMONG the first things that greeted me, after my birth, was the odor of the tobacco-pipe. My parents both used it.

When I was about ten years old, I commenced

the use of tobacco, just for fun. I soon found there was little fun about it.

I had chewed the weed for nearly a year before my parents found it out, though I had stolen nearly all my tobacco from them, and used it in their presence constantly, though rather cautiously.

As father and myself were at work one day in the field, said he to me, "What in the world makes you spit so much?" "O," said I, carelessly, "it is only a sort of a habit I have got into." "Ah," said he, "I am afraid you are chewing tobacco." I answered, in apparent surprise, "Why didn't you know that I have chewed tobacco for the year past?" "No, indeed!" said he. "And now, my son, you must at once break off from that dirty habit; for I don't want you to use tobacco in any form." "Well," said I, "I'll tell you what I'll do. If you and mother will throw away your old stinking pipes, I will comply with your request at once." "I would gladly do so, if I could," said he; "but I have smoked for so many years, and become so addicted to this habit, that I cannot give it up now." "And that is just the case with me," I replied. "I can't give it up." He said no more, but regaled himself with his pipe as aforetime, and left me undisturbed to chew and spit to my heart's content.

For ten years I was in the most degrading bondage to this appetite. Often did I, during that period, form the resolution to break the chains; but my appetite was stronger than my resolution, and held me fast in perpetual bondage. I soon began to feel the effects of the use of tobacco upon my whole being—became painfully conscious I was fearfully deranging my digestive organs, my nervous system, and, worst of all, my intellect. Dyspepsia, with kindred difficulties, began to prey upon me. My nerves were unstrung, my memory became feeble, I became vacillating in my purposes. My intellect seemed to be stupefied and almost paralyzed. I saw clearly the great and only cause of all these terrible evils; I anticipated the ultimate results; and yet I continued to chew and spit the life-destroying drug.

During this time I made numerous efforts to overcome this habit, and regain my long lost freedom. I would empty my pockets, and destroy whatever of the weed I happened to have at the time, then muster what little resolution I had left to conquer my enemy; but alas! my appetites had become so strengthened by protracted indulgence, and the power of my will so enfeebled, that I would soon be compelled to abandon my efforts, and reluctantly return to my suicidal practice.

As a last resort, I purchased a quantity of the worst tobacco I could find. It was a damaged article, adulterated with copperas. I used it freely, though it made me sick, and poisoned my mouth very badly, hoping thereby to exterminate my insatiable appetite for the weed. But it was all to no purpose. I finally sank down in despair, feeling that I was doomed to be a slave to this unclean monster.

In the winter of 1846 and 1847 I became interested in the subject of religion. It was the desire of my soul to become a consistent Christian. From that day my tobacco began to trouble my conscience. I saw the inconsistency of such fleshly lusts with the spirit of true religion. But my conscience was somewhat relieved when I looked around and found old professors of religion, who were esteemed as true children of God, and even ministers of the gospel, pious men, indulging freely, openly, and without rebuke, in the use of this defiling narcotic. Yet I did not feel fully satisfied with the purity of their example in this respect. I began to feel like making this matter a matter of principle. I had resolved, with God's help, to be a Bible Christian; to make the Bible my rule of practice as well as faith. Still I shrank from bringing this habit to the law and the testimony of scripture for two reasons:—first, I feared that, judged by this rule, the practice would stand disclosed as sinful in the

sight of God, and that I would be compelled either to lose the favor of God, or to put away this drug and overcome my bondage to it, which I felt to be impossible in my case. Second, I felt ashamed to take this foul practice and the Bible, and go before God, and make the inquiry involved in a scriptural examination of this question. In short, I felt as though it were almost, if not quite, an insult to God to seek light in reference to the moral character of this fleshly appetite.

While, for such reasons, I was delaying to make prayerful investigation of this subject, the Spirit of God began to set the whole matter before my mind in a most convincing manner, giving me to understand those passages which refer to the indulgence and crucifixion of the fleshly lusts. I was led to see that I could not defile the temple of God and be a true follower of Christ.

The question was brought home to my soul, one morning with great power,—I was in the act of taking a chew of tobacco—"Would Jesus Christ use tobacco? Will you give up your tobacco for Christ? Or, will you give up Christ for your tobacco?" I deeply felt that I could not be a Christian and continue the use of tobacco. I must part with my tobacco or Christ! I did not hesitate long, ere, with a trembling heart and an increasing hope that God would aid me in the undertaking, I deliberately decided this question finally and forever, that, let the consequences be what they might, live or die, I would, with God's help, be a free man, a pure man, and serve this filthy, cruel tyrant no more. I bowed before God in prayer; I confessed my filthy and sinful bondage; I sought forgiveness and assistance; I cast myself upon his strong arm for power to conquer my terrible appetite; I took hold on his promise to "help me." But a few days passed ere all desire for the weed ceased, and I became a free man—W. D. W.—*Anti-Tobacco Journal*.

#### A Sketch.

"Every person exerts some influence, either for good or evil. No one is so poor and lowly, so isolated and friendless, but there is some one either the better or worse for their living. And, oh dear, I'm sure it can't be true, for I, at least, am an exception. Whom do I influence? Alas, I fear, no one," and little Miss Grey sighed.

She lived in a tiny white cottage, and with no companion, save a little "bound girl." Her life was lonely and quiet, in the little village in which her youth was spent, and now she was descending the vale of life. Gray hair was sprinkled in the brown, and her brow showed the marks of approaching age. She had seen the orphan children of a deceased sister arrive at mature age, and leave her sheltering roof for a home in the "wide world," and she felt almost alone. Yet not alone, for Miss Grey was a sincere and humble Christian, and she never doubted the promise, "I will never leave thee nor forsake thee."

As a companion for her loneliness, and an assistant in her household duties, Miss Grey had taken a little girl from the alms-house, a shy, sensitive child of eleven years. Alice Brown was an orphan, quiet and reserved, and yet she often, with natural longings, yearned to join in the childish sports of the village children. But though Miss Grey did not mean to be unkind, still she could not recall her own youthful days, and never thought what an injury she might be doing the child when she denied her only request to play with the little ones, who would have been her friends. And Alice Brown often wept at her tasks, and sometimes longed for the rest which cometh after death.

"I've no influence," repeated Miss Grey, and she let the paper drop to the floor, and began to think. The morning sun rose higher and higher, and it was almost noon.

"Alice," called Miss Grey, "Alice."

"Yes ma'am," said Alice, quickly appearing at the door, which afforded an entrance way to the kitchen.

"Hurry up your dinner; you can get it alone

just as well as to have me help you. I don't think I shall help you so much hereafter; you're altogether too lazy;" and Miss Grey leaned back in her arm chair as Alice disappeared.

But Miss Grey saw the shadow on Alice's face, and the question arose, "Have I no influence over Alice?"

She was troubled a little and called, again:

"Alice!"

"Yes, ma'am."

"You may set the table. It's high time."

"Yes ma'am," answered Alice meekly.

The table was drawn out and neatly spread; the plates were laid, and Alice brought in a plate of smoking potatoes; but the carpet being loose near the door, the child's foot caught, and the next second she fell prostrate on the floor, and the potatoes were strewn in every direction.

"Oh, Alice, you careless child! Ain't you ashamed of yourself? You don't deserve a bit of dinner," cried her mistress. "Now pick them all up, every one, and see if you can't be more careful next time. Don't you know better than to put them on the table now, child? Take them in the kitchen, and go on about your dinner."

"Yes ma'am," said Alice, but her eyes flashed, and her bosom heaved with indignation, at being addressed so crossly, when it was only an accident. When she was in the kitchen, she gave vent to her sorrow in wild sobs, but she soon controlled them, and started to get some water, preparatory to taking up the remainder of the dinner.

Miss Grey heard the sobs, and her conscience reproached her; and she exclaimed inwardly, "Yes, I have influence, and it's exerted for evil."

The thought brought sorrow, and shame, and good resolves, and as Alice re-entered, she noticed the look of bitter defiance on the fair little face, and in the tear-blinded eye.

Owing to the fact of her eyes being filled with tears, and she herself aroused to a passionate feeling of hate toward Miss Grey, Alice again tripped, but she did not fall, though the pitcher did, and broke in pieces.

Miss Grey's first impulse was to say something very harsh, but one thought decided her. "Never mind, Alice; you didn't mean it," she said kindly, to the child who stood as if stupefied, awaiting the usual scolding, "never mind, dear, hasten to wipe up the water before the carpet is completely soaked; go quickly, dear!"

The child obeyed, still sobbing, but with far different feeling now; no more hate in it, but sorrow, and a feeling which she could not herself define.

"Dinner already! What a nice little housekeeper you are becoming, Alice! I am getting quite proud of you," and Miss Grey seated herself at one side of the table, while Alice took the other.

"I didn't mean to do it, Miss Grey, I didn't mean to do it," said Alice, earnestly and sadly.

"I know it, dear," answered her mistress.

"Dear!" How the word thrilled Alice's heart. It made her think of her younger days, when her parents were alive, and lived in a little cottage too; though they were very poor, kindness and affection brightened their daily life. Those memories clung to Alice, and she said, tremblingly:

"My mother used to always call me dear."

"Did she? Do you like it?" asked Miss Grey.

"O! yes, ma'am, more than anything else 'most," answered Alice, for the word dear always signified kindness to her. She couldn't realize any one's saying it crossly and angrily.

After Alice had finished her kitchen-work, she came again to the little sitting room, but the smile was full of childish happiness; poor Alice had found little kindness since her parents' death. Miss Grey noticed it, with a resolve to make the orphan's life brighter, to be a mother to her. "Sit down dear, at your patchwork," she said in the same kind tone, as she left the room and went up stairs. Here Miss Grey began examining the contents of a closet, laying the things out carefully. Here was a large doll, there, some aprons, and here some

dresses. They had once belonged to Ellen, the youngest niece of Miss Grey, and as Ellen died about three years before, her aunt still retained her clothes, though for what purpose she had never thought. She had little of that feeling which prompts us to retain every thing which once belonged to a lost friend; and as her niece was of Alice's size, she selected a pink dress and white apron, and the doll, and went down again to the sitting-room.

"Here, Alice, try these on."

The delighted child was soon arrayed, and looked prettily enough.

"This is your doll, dear, and all those things in the closet off your room, are yours, Alice."

"O, thank you, thank you, dear Miss Grey."

"How much she looks like dear Ellen did," thought the lady; then she added aloud:

"Haven't you any relation in the world, Alice?"

"None but an uncle out West, ma'am, and he's poor."

A new idea struck Miss Grey, and she said:

"Alice, I haven't always been kind; I did wrong. In future I desire to be like a mother to you. Wouldn't you like to call me 'aunt Jenny,' as Ellen and all my nieces did?"

"O, yes, ma'am, indeed I should."

"Let me hear you do it now, Alice."

"Aunt Jenny," said Alice shyly.

Miss Grey drew her closer to her, and kissed her, then said:

"I've kept you in a great deal, Alice, and this afternoon you may go and play with those children on the green."

"O, thank you, thank you!" and Alice started for a sun-bonnet.

"Thank you auntie," suggested Miss Grey.

"Thank you, auntie, I love you, O! ever so much;" and she kissed the lady's hand again and again.

That afternoon Miss Grey spent in earnest thought and prayer, and her resolve was strong to use her influence for good. She now knew that she possessed a large share of influence, and when she thought of Alice's quick sensibilities, her large capacities for learning, she did not underrate it. Henceforward, the child preserved a home in her heart and Miss Grey repeated as she heard the feet of Alice bounding merrily toward her own door, "There is no one so poor and lowly, so isolated and friendless, but some one else is either the better or worse for their living."

Every little child exerts an influence, surely then, there is no one can say, "I've no influence." Is there no one either better or worse for your living? Is there no one who loves you? say not then, "I've no influence." Have you talents? Then you possess influence. Are you alone in the world, poor, without talent, without love? still you may influence others.

A kind sentence from you, may so far influence the mourner, that beneath the seeming anger of God, he shall behold a smiling face." So far influence him, that in meekness he shall bow his head, saying, Thy will be done. In life's brightest hours there is at least one, to whom you may tell of the Author of your joys, whom you may influence for good; in life's sorrows there may be some who will listen as you point them to the throne of love and mercy.

A child influences children; and often, O how often, older people. Friend acts on friend; and sister, on sisters and brothers, and no one can say, "I am alone; I influence no one." No one can say this; and of our talents we shall be required to give an account of this, too—how we have used our influence.

#### The War.

DISPATCHES from Washington are constantly bringing the intelligence of movements of portions of the grand union army over the Potomac, on the line of which it has so long been concentrating. This movement, so well organized, and carried on with such eminent skill, must compel

a disastrous retreat on the part of the rebels, or a general engagement. The forces on the Potomac, in the vicinity of Washington, have moved southward almost as far as Fairfax Court House, the advance guard being within three miles of that place. It is understood that in the corps d'armee under Gen. McDowell is to consist of 40,000 men, divided into four divisions of 10,000 men each: the first under Gen. Tyler, the second under Col. Heitzelman, and the third under Col. Hunter—the fourth to remain as a reserve corps. Each division will comprise the brigades of four regiments of infantry, and the remainder of the 10,000 will be composed of cavalry and artillery. Gen. Patterson's division is now encamped at Martinsburg. His force is about 26,000 men, and they are within seven miles of the rebels, who are stationed at Bunker Hill. General McClellan occupies Grafton, but is shortly expected to make an advance movement.

#### The Pope's Perplexity.

IN a late Pastoral, says *The Catholic* of June 1st, Cardinal Wiseman thus speaks of the peculiar circumstances of perplexity and affliction in which the Holy Father is placed:—

"For although there appears to be no ground for apprehension in consequence of his late momentary attack of illness, we all must be aware how wearing and trying must necessarily be that uncertainty regarding his future position which the complicated state of politics must produce. Miserable and humiliating it is to every Catholic heart to think that the tranquility and happiness of the Vicar of Jesus Christ should have to become the sport of those whose natural duty it was, at any sacrifice, to secure them. Shame that it should be a matter of daily and fluctuating rumor whether or no he is to be handed over from one calling himself his son, to another boasting of the same title; and what is the price at which he is to be so transferred. Hateful it is to any loyal and affectionate son to see these conditions every day canvassed, and the familiar question reported as repeated with varying answer—'What will you give me and I will deliver him up to you?' The more gross injustices may have been accomplished; the more bitter sufferings may have been inflicted; the more personal insults may have been exhausted; the pangs of his crucifixion may have been finally felt; the act of spoliation, of the rending in pieces of all that gave him outward and worldly dignity may have been completed; he is now left hanging in what is intended to be ignominious suspense, while the dice are cast by political gamblers for his seamless robe of state, that capital of the christian world, that seat of his eternal pontificate,—to see 'whose shall it be,' a secular possession of one or many declared foes, no longer the object of the world's veneration, admiration and love.

"It is that God will bring our Holy Father quickly out of this harassing and humiliating condition that we wish you now more particularly to pray. It may be in the divine counsels unsearchable to human wisdom, that the last stage of tribulation may not have been yet reached by him, or by the church. But every new form of suffering which afflicts him calls from us for a new expression of sympathy; as cross springs from cross, in his path, it is the duty of children to cast over it the flowers of their affectionateness, and thus make it at least less rough and hurtful. Ready with our succor or our homage, according to each changeable need, the present is a state in which neither human wisdom, nor any expression of even universal desire seems able to influence the counsels, whether selfish or ambitious, of those who are playing the game of which his temporal crown is the stake. That God alone, in whose hands are the hearts of kings, is our present resource. In his might is our only trust for counteracting the strength of our pontiff's enemies,—in the abyss of his wisdom is our only confidence for the overthrow of the craftiness of the many Ahithophels who have combined the

wiles of their diplomacy to aid every form of rebellion against king and father."

#### The Regenerate Man.

You tell me a man is changed by the converting and renewing grace of God. Is he? Let me look at him. It is something that I may see him with the Bible in his hands. It goes as confirmation that I behold him on his knees. It helps the evidence that I hear him speaking his public vows in covenant with God and his people. But I would rather visit him insensibly in his home—see what sort of a husband and father he has become—whether he is gentle and self-restrained, when he used to be petulant and irritable—whether he is monarch of all he surveys, or the servant and minister of all—lives to receive the incense of the family homage, to be saved trouble, and to guard his personal comfort and convenience from interference and restriction, or to lavish thought and toil and care upon the welfare of all the dependent circle. Let me know, are his angles rounded off in the home? Is he eager to lift off the household burdens from the frailer form at his side, and adjust them to his own broad shoulders? Especially, has he become in a scriptural and meaning phrase, a nursing father to the little ones there? Are they only the playthings of his idle moments, with whom he frolics as so many kittens when he is good natured, or looks upon as so many stumbling blocks, to be kicked out of the way when he is moody and hasty? Or are they young plants to be watched and nurtured for the garden of God, youthful learners to be taught the way of life, early pilgrims, whose feet he is to lead with his own in the path to heaven? Show me the evidence that he has discerned and accepted his most privileged and responsible calling of nurseryman for the great Husbandman in this little plantation. I wish you to see him kneel with his right arm around his eldest born, and his left on the cradle of his babe—to hear him with a tax which he shall feel because it is painstaking study and effort, and yet for love's sake shall not feel, because it is freely and gladly borne, reading and expounding to young learners the way of truth and salvation. If his heart is not turned to his children, it is not turned to Christ.—A. L. Stone.

#### The Peace of Christ.

UNDERSTANDING can never get to that peace which the Christian hath attained. The philosopher may teach us much; he can never give us rules whereby to reach the peace that Christians have in their conscience. Diogenes may tell us to do without everything, and may live in his tub, and then think himself happier than Alexander, and that he enjoys peace; but we look upon the poor creature after all, and, though we may be astonished at his courage, yet we are obliged to despise his folly. We do not believe that even when he had dispensed with everything, he possessed a quiet of mind, a total and entire peace, such as the true believer can enjoy. We find the greatest philosophers of old laying down maxims for life, which they thought would certainly promote happiness. We find that they are not always able to practice them themselves, and many of their disciples, when they labored hard to put them in execution, found themselves incumbered with impossible rules to accomplish impossible objects. But the Christian man does with faith what a man can never do himself.

#### Silver Arrows from the Bow of God.

THERE are many trials in life which do not seem to come from unwisdom or folly. They are silver arrows shot from the bow of God, and fixed inextricably in the quivering heart. They are to be borne. They were not meant, like snow on water, to melt as soon as they strike. But the moment an ill can be patiently borne it is disarmed of its poison, though not of its pain.



# The Review and Herald.

"Sanctify them through thy TRUTH; thy word is truth."  
BATTLE CREEK, MICH. THIRD-DAY, JULY 23, 1861.

JAMES WHITE, EDITOR.

## THE CAUSE.

SEVERAL worthy brethren have referred to our remarks a few weeks since under this caption, and we are much gratified to find that our views and feelings accord with theirs. We would not give an alarm where there is no danger; neither would we cry, Danger, without pointing out the danger, and the way of escape. The brethren who have spoken through the REVIEW, with many others whose testimonies we do not give, all agree that there is cause of alarm in view of our low state as a people.

We solemnly believe that the greatest cause of the present sad state of things, has been the reluctance on the part of the most able preachers among us to bear that plain, scriptural testimony that condemns and displeases the carnal mind. With some of these there has been not only a reluctance, but a spirit of opposition. These are men of fine feelings, of cool and candid judgment, who will command respect anywhere, and are just the men to unsheath the sword and let it cut, for they can do it skillfully. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. iv. 12.

These dear brethren should not let their tender feelings lead them to temper down the message to the carnal ear, but should cultivate a love for the plain testimony of God's word. If they would reach many hearts, and see men and women come on to the truth decided and strong, they should take up this cross, and present the naked truth in all its testing, convicting power, that men may be fully convicted and soundly converted. God requires this at their hands. The sinking cause of truth, and the dangerous condition of many precious souls, call upon them to take their stand. The less cautious among us, in consequence of this lack, seeing and feeling it deeply, are in danger of moving incautiously, and exerting a distracting influence. Such a state of things among our preachers shakes the confidence of the brethren in them all, and has a most discouraging influence on the cause everywhere. But let those who have shunned responsibilities and the plain testimony come up to the help of the Lord, and this stand will regulate and put new life into the whole body.

It has been the plain testimony that has brought our people up to that state of consecration where they would act a liberal part in the cause. But let the influence of those who have been opposed to the pointed testimony and have despised reproof, bear rule, and all be molded to their ideas, and in less than two years we could not run a single tent, or sustain a weekly paper. And you would see these very ministers turning to some trade, or to the cultivation of the soil. These brethren have not been aware that they were casting a stupefying influence over the cause, and our object in these remarks is to arouse them to the real state of things, that they, with all our brethren, may see and feel, and hereafter shun that death-like influence which has chilled and wasted the vitality of the cause.

As we designed to speak plainly in this article, we will come a little closer. The inquiry is frequently made, "Why does Bro. M. E. Cornell have such success?" This question is worthy the consideration of all our preachers. His great success cannot be in consequence of superior talent, or wisdom to direct his labors. The advice of others has been of great service to Bro. C. And there is nothing peculiar in his voice or manner of reasoning to draw the hearts of the people. But he is a special instrument in the hands of God in raising up church after church. Why is this? It is evidently because of his faithful testimony. He presents the message as though he believed it, and expected his hearers to believe it also. He opens the truth as it is in God's word, and hands it to the peo-

ple in its testing form, and brings them to a decision. And there is another thing very worthy of notice, that these churches generally come out strong, and grow stronger and stronger.

There are other causes of our low state besides the want of the faithful testimony; but they generally grow out of this. Let all our ministers be united in bearing a strong testimony for the truth and against wrongs existing among us, and the causes of discouragement will be speedily removed.

## FASTING AND PRAYER.

We have submitted the subject of a day of fasting, humiliation, self-examination, confession and prayer to the Battle Creek church, who are unanimous in recommending Sabbath, August 3d, 1861.

God has set apart the Sabbath to a holy use. Fasting, humiliation, self-examination, confession of sins and prayer are in harmony with a godly observance of the day. In behalf of this church we would call upon all our brethren to unite in this day of especial consecration, and may it be a Sabbath day long to be remembered by us.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." "Therefore also now, saith the Lord, turn ye even to me, with all your heart, and with fasting, and with weeping, and with mourning." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach." Joel ii, 1, 12, 15, 17.

The above language of the prophet evidently applies to the present time. It points out the manner of returning to the Lord. It is hoped that the solemnity of our solemn assemblies will not be disturbed by high heads, careless looks, hard hearts, hoops, and fashionable apparel on men, women, or children. "Seek ye the Lord all ye meek of the earth, which have wrought his judgments, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 3, 4. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned into mourning and your joy to heaviness. Humble yourselves in the sight of God, and he shall lift you up." James iv, 8-10. Read with care Rev. iii, 15-20.

The Bible, especially the New Testament, is not very definite on the subject of fasting, whether we should entirely abstain from food, and how long. Feeble persons are generally very dependent on the small quantity of plain food which they take. These may have no duty in point of abstinence. We would recommend to all to abstain from their noon meal if consistent, and let the other two meals, if eaten, be plain. Fasting, without turning to the Lord, will be of no use; but in returning to him, abstinence from food will be acceptable to the Lord according to his word.

## DUTIES OF THE EDITOR.

We do not design to point out at this time all the duties of the editor of the REVIEW, but only to refer to some things which we think are not his duty.

For the past six weeks more than one half the time we could spare for reading and writing has been occupied with matters entirely outside of editorial duties, matters which should not be thrown upon us.

It is wrong for a few individuals to claim his time to read and answer long letters, filled with the gloom of individual or church difficulties that might with the use of a little humility and common sense be settled in five minutes. It is not the duty of the editor of the REVIEW to be detained and troubled with such matters. He is not under obligations to these individuals in particular. But he is under the most solemn obligations to the ten thousand readers of this humble sheet. It is the only regular preacher of the Seventh-day Adventists from Maine to Minnesota, as our ministers are not stationed. And its epistles of experience and exhortation are the only social meetings the scattered ones enjoy. Think of it. To about six hun-

dred different post-offices, but a single copy of the REVIEW is sent.

Give the editor time to think. Do not trouble him with other matters so that he will be obliged to write and act without proper reflection. He has many things to think of pertaining to his calling.

Give him time to pray. Instead of beclouding his mind with matters he has no business with, give him time to commune with God, and have his spirit refreshed. If any man on earth should walk with God, it is the man filling so responsible a place as editor of the REVIEW. Better be praying for him than burdening his mind.

It is a common thing to receive letters from brethren in reference to land, horses, cattle, sheep, hogs, grain or labor, requiring a letter of lengthy statements, and, perhaps, advice. And they generally forget to put in a postage stamp or two to pay postage, &c. on the letter they require. And one man wrote to this Office some time since, wishing assistance in selecting a partner for life. The editor of the REVIEW has never advertised himself as holding agencies in any of these things. His calling, in point of importance, is as much above these things as the heavens are higher than the earth. Then let these things no more find a place upon his table. All matters of church difficulty or discipline proper to hold a place in the REVIEW, will be received with pleasure; but matters requiring private letters will be carefully laid by till called for.

## QUESTIONS.

BRO. WHITE: Will you please answer the following questions, and oblige those who are seeking for truth.  
OLIVER HOFFER.

Attica, Ohio, July 7, 1861.

QUESTION. Does the new birth spoken of in John iii, 3, take place in this life, or at the resurrection?

ANSWER. We think that natural birth is used in some places in the sacred Scriptures to represent conversion, and in others the resurrection of the just, John iii, 3-8, evidently refers to the resurrection.

1. Seeing, or entering the kingdom of God, mentioned in the text, follows being born again. It does not follow conversion, but will follow the resurrection.

2. Said Jesus, verse 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Those who are converted are not spirit; but those brought forth from the dead by the Spirit will be spirit. God is a Spirit, that is, a Spirit Being. The children of the resurrection to life will be spiritual beings.

3. He continues, verse 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth. So is every one that is born of the Spirit. This is not true of mortals, though they be converted; but it will be true of the immortal saints.

QUESTION. Do you make the Sabbath a test of fellowship?

ANSWER. God has made it a test. If the law of the great God be not a test, what can be a test? or what use have we for the word? Even the Seventh-day Baptists, at their late Association at Genesee, N. Y., passed a resolution making the observance of the Ten Commandments a test of communion, as the following shows—

"Resolved, That it is the judgment of this Association, that we should not join in the celebration of the Lord's Supper with any but those who live in obedience to the Ten Commandments of the Lord, and in visible union with his church, according to gospel order; and we therefore request our members, from love to Christ, and from regard to the prosperity and peace of the churches, to commemorate the Lord's death only in accordance with this our judgment."

QUESTION. Who changed the Sabbath? Please give us history. Prof. Wilson says in one of the religious journals, that it is a libel on the Catholic Church to blame them for it.

ANSWER. "Who Changed the Sabbath?" is the title of a tract for sale at this Office, devoted to extracts from Catholic works, in which they claim that their church has the honor of changing the Sabbath. We give from the tract the following extracts:

"The word of God commandeth the seventh day to

be the Sabbath of our Lord, and to be kept holy: you [Protestants] without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week. Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn."—*Treatise of Thirty Controversies*.

"QUESTION. By whom was it changed? ANSWER. By the Governors of the Church, the Apostles, who also kept it; for St John was in the Spirit on the Lord's day (which was Sunday). Apoc. i, 10.

Q. How prove you that the church hath power to command feasts and holy days? A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that? A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her command, they again deny, in fact, the same power."—*Abridgment of Christian Doctrine*.

"Q. Had the church power to make such change? A. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the divine assent to, this change; even the bitterest enemies of God's church admit and adopt it."—*Cath. Cat. of Christ. Religion*.

"Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday? A. We have for it the authority of the Catholic Church, and apostolic tradition.

Q. Does the Scripture any where command the Sunday to be kept or the Sabbath? A. The Scripture commands us to hear the church [Matt. xviii, 17; Luke x, 16], and to hold fast the traditions of the apostles. 2 Thess. ii, 15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day [Rev. i, 10]; but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi 2] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore those who pretend to be so religious of the Sunday whilst they take no notice of other festivals ordained by the same Church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church."—*Cath. Christ. Instructed*.

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

Our publications are prepared with care to meet the various positions of our opponents. Let "those who are seeking for truth" send for them and read up. Bro. Andrews' History of the Sabbath will furnish all the facts necessary to show who changed the Sabbath.

QUESTION. Do you make the belief in the non-immortality of the soul a test of fellowship?

ANSWER. We do not. Our people, with hardly an exception, are all right on that subject. Those who reject our views of this question, generally stand far off from us. The truth, not we, does the testing.

QUESTION. Can a man feel and know that his sins are forgiven in this life?

ANSWER. He can. Read the Acts of the Apostles, and the Epistles.

QUESTION. Is it right to receive money on the Sabbath?

ANSWER. It is not, excepting it might be justifiable under some circumstances for charitable and religious purposes.

A true penitent knows sin, hates it, and forsakes it.

#### MORE QUESTIONS.

1. Is it in order for an individual to follow his own convictions of duty and reprove openly without counsel? and if so, do all have that privilege?

2. What should we accept as evidence to the claim of any person that God has laid the burden of the church on him? E. H. Root.

Wright, Mich., July 15, 1861.

#### ANSWERS.

(1.) It may be the duty of those who are called to preach the word to sometimes reprove and rebuke openly. Says Paul to Timothy, "Them that sin rebuke before all, that others also may fear." 1 Tim. v, 20. But personal, public rebuke should be avoided unless the nature of the case absolutely demands it. It is no small thing for a minister to introduce such a matter into the public worship of God. He can almost always do his whole duty in this respect at private visits, or at meetings of church labor.

It is the duty of every minister to exalt the pure principles of truth and righteousness, and set them home by the pointed language of the Bible. But if he comes down to particularize too much, and personate unnecessarily, he will assuredly lead his people in a wrong direction, to dwell too much on the faults of others, and pick at straws instead of having their minds elevated to dwell with delight and profit upon the principles of truth and holiness.

But it cannot be in order for a private member of the church to reprove openly, with, or without counsel. We know of no scripture to sustain such a course. It will not do to take those texts which set forth the duty of the minister, or watchman, on whom rests great responsibilities, and apply them to members who have no such duties and responsibilities. If one private member be allowed to reprove openly, and give what he may call the straight testimony, then all may have the same liberty, and confusion must prevail to the destruction of the pure worship of God.

(2.) There is no evidence to be accepted to such a claim; for there is no evidence that it is God's plan to select one or more persons from the church and lay all the burden on them, and leave others, no less consecrated, free from it. God designs that all should feel the burden of the work, and that the church should all move forward in sweet harmony.

#### QUERIES.

Is it allowable in applying prophecy to call anything spoken of as a horn, less than a civil power or government? Dan. viii, 20. The ram which thou sawest having two horns are the kings of Media and Persia. Verse 4. And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Verse 22. Now that being broken, whereas four horns stood up for it, four kingdoms shall stand up out of the nation.

These passages contain an exposition of horns as used in prophecy. It has been for several years a query in my mind, if it was allowable to depart from these expositions in application of the prophecy concerning the two-horned beast of Rev. xiii. The fact that this nation was divided north and south, virtually constituting them two powers in the nation, has seemed to me some time to satisfy the prophecy. On the whole, I have looked for a division in the government as being nearer like the application of horns where the term was expressly defined.

If the seven last plagues are to be poured out on the last generation that shall live on the earth prior to the coming of the Son of man, will they not yet put to death saints and prophets in consequence of which they have given them blood to drink? See Rev. xvi, 6. Rev. xiii, 15. And he had power to give life to the image of the beast, which power it seems was to cause the image to both speak and cause that as many as would not worship the image of the beast should be killed.

Yours for truth.

N. G. SANDERS.

Rush Lake, Wis.

ANSWER. From every definition of the word horn which we are able to find, it appears that it is used, when applied to earthly governments and nations, simply as a symbol of power, the particular kind of power not being in any manner determined thereby.

Cruden says, "The principal defense and greatest strength of horned beasts consists in their horns; and the Scriptures mention the horns as the symbol of strength. Moses says of Joseph that his horns are like the horns of a unicorn; that is, his strength and power shall be very great. Deut. xxxiii, 17. And in Ps. cxxxii, 17, I will make the horns of David to bud; I will make his power and glory to flourish and increase. I will cut off the horns of the wicked. Ps. lxxv, 10."

The Religious Encyclopedia says: "The principal defense and strength of many animals is in their horns, and hence horn is often employed as a symbol of power."

The Bible Dictionary says: "The principal defense and ornament of many animals is in their horns; and hence the horn is often a symbol of strength, honor and dominion."

As a horn is therefore merely a symbol of power and strength, it would be natural to conclude that it need not necessarily be confined to civil power; and if we can find in the prophetic scriptures any instances in which this symbol is applied to any other power, the question is at once settled. We need now hardly remind the reader that this symbol is used to represent other than civil power in the chapter immediately preceding the one quoted by our correspondent. Speaking of the ten horns of the great and terrible beast, Daniel says, "I considered the horns and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots," &c. Here is a power represented by a little horn. What power was this? It was the papacy—an ecclesiastical power. Is it said that the popes finally became temporal princes, clothed with civil power? We answer that this power is called a horn while it was yet coming up before ever the three horns were plucked up to make room before it. It was then an ecclesiastical power merely, and as such is called a horn. We draw from hence a scriptural warrant for making the ecclesiastical power of this nation, one of the horns of the beast by which it is symbolized.

Sr. S. suggests the division of these United States as answering more perfectly the specifications of the prophecy. We do not yet regard this government as divided; and perhaps it would be well to wait till this event takes place before we endeavor to adapt the prophecy to such a contingency. The present war will doubtless determine the question of secession or union. But should the Union become divided could the two portions be represented by the two horns of the beast? In the event of disunion, the two divisions become at once, separate and hostile governments, and have we any warrant for applying, or is it at all admissible so to apply, prophecy, as to have two governments separate and hostile to each other, represented by one beast?

In regard to the second query, Rev. xiii, 5 has been so often examined through the *Review*, and it has been so often shown that the last generation of saints would live and remain to the coming of Christ, that we did not suppose this point was still questioned in any mind. The principle on which the last generation of the wicked is made answerable for the blood of saints and prophets is illustrated in several scriptures. Jesus said to the rebellious Jews: "Wherefore behold I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias son of Barachias whom ye slew between the temple and the altar." Matt. xxiii, 34, 35. The generation whom Christ addressed, that is, the very identical individuals were not the slayers of Abel, nor of a host of martyrs who had suffered before their day; but they had shown themselves to be the children of them who had slain the prophets. They showed that they were actuated by the same motives, and governed by the same principles. They had just as much hatred to the truth and enmity against the people of God as their fathers. Being of that class they therefore partook of their guilt, and became subject to their condemnation. So with the last generation. It fills up

the measure of great Babylon's sins [Rev. xviii, 5]; and in her (in great Babylon, taken as a whole from the beginning to the close of her existence) was found the blood of all that were slain upon the earth. Verse 21. Had God's people remained in connection with her, though they might not have been engaged personally in the accomplishment of her dark deeds, they would, nevertheless, have been partakers of her sins. Verse 4. It is upon this principle that it may be said of those who are doomed to drink of the seven last plagues, that they are "worthy." As to the image's causing that as many as will not worship the image shall be killed, &c., it is sufficient to say that the word rendered *cause*, means merely to make an enactment; the image of the beast passes such a decree; but the Scriptures do not say that he will be able to carry it into execution; nor do we believe that he ever will.

U. SMITH.

#### TENT MEETING AT OSKALOOSA, IOWA.

This meeting commenced under most unfavorable circumstances. During the first week it rained almost incessantly, and much of the time very hard. This prevented many from attending, and by the end of the rainy period the opposition seemed to be so well organized that our congregations were not generally as large as we expected. The opposition was not open, but seemed to be very effective in preventing the attendance of professors of religion. Many of them professed to make it a matter of conscience, considering it very wrong to go to the tent to meeting; but when the *circus* came, their aversion to tents seemed suddenly to subside, as I was informed by church members that many of the members went to the circus.

The State Meeting of the Disciples was held in Oskaloosa the second week of our meeting. Having been assured that we could not get off without a discussion, we were somewhat disappointed when their ministers dispersed without any belligerent tokens. Eld. Russell preached once on the immortality of the soul or spirit, and was reviewed by Bro. Shortridge. Mr. Russell told me in La Porte, Ind., that he discarded the immortality of the soul when he was a Methodist preacher, and had not believed it since; and so he has told others. Whether he believes it now is a query with many.

We had three seasons of baptism, at which thirty were baptized, including one from Fairfield, and one from Vernon. Over forty are keeping the Sabbath, and nearly that number gave their names to unite together as a church. The indications are that they will receive strong opposition; and we shall await the result with much anxiety. We shall endeavor to visit them as soon as possible. But there is much to do in this State, and it is not possible for us to do justice to the work.

There has been and is a lack of labor amongst the churches in Southern Iowa. A laborer is greatly needed here to devote himself exclusively to this work. All the churches need visiting, and the new churches need training to work together and grow up into the truth. The brethren East are so differently circumstanced that they cannot realize the necessity of this as we do here. Society here is new and unsettled; there is every imaginable belief and sentiment existing, and in every church will be found a variety of notions inconsistent with the truth. Without an experienced mind to guide them when they come together, a spirit of contention is engendered, and instead of coming to the unity of the faith, their prejudices are strengthened, and confusion is the result. The best members will grow weary of these scenes, and soon retire, and of course the cause goes down. It is well that all should understand these things; for I feel assured that a different course must be pursued in this part of the State, to ensure the prosperity of the cause of truth. A steady and experienced laborer is needed here all the time.

By request I spent Sabbath and first-day, June 29 and 30, three miles below Eddyville, on the line between Monroe and Wapello counties. On Sabbath I gave three discourses in a school-house, and on first-day three more in a barn at Eld. Myers, a German Baptist. Here was a good interest; the congregations were large, and I am promised to return as soon as possible and hold further meetings.

In my labors at Oskaloosa, especially in the very wet weather, I felt that disease was working on my system. My health gradually failed, though I hoped and expected to keep up till our meeting was over at that place. But my burden in Wapello Co. appeared to be too heavy for my feeble state. I returned to the tent much worn, and on July 3d, at the river where I administered baptism, exhausted nature gave way, and I lay in a helpless condition about one week. Having been invited to dine that day with Dr. McCall, who keeps a "water cure," I placed myself in his hands for treatment, by which the disease was speedily arrested. We left Oskaloosa on fifth-day, 11th, Bro. Shortridge going home, and I coming to this place. I have spoken twice in the school-house here; the only public meetings I expect to hold here.

As it is necessary for Bro. S. to spend some time at home, we shall not pitch the tent again till my health is established, which I expect will take several weeks. In the mean time we shall do what we can for the churches.

Letters for me may be directed, till further notice, to Knoxville, Iowa, care of H. C. Whitney.

J. H. WAGGONER.

Vernon, Iowa, July 15, 1861.

#### MEETINGS IN NORTHERN MICH.

DEAR BRO. WHITE: Since my last communication from Greenville I have been attending to some of the affairs of the church, endeavoring to relieve them from some burdens the enemy had imposed on them, and labor in the vicinity and hold another Sabbath meeting with them, which is now passed. After said meeting, we repaired to the water side and four others were buried with Christ in baptism. Two of whom, a brother and his wife, attended some of our meetings, decided and began with us to keep the Sabbath. While listening to our remarks the week before while we were addressing the candidates for baptism at the close of the meeting, giving them a few of our reasons why we could not in conscience baptize any person who persisted in the use of tobacco in any way, and if they then gave it up, and after baptism returned to the use of it again, they would have an additional responsibility to bear; the brother referred to was so deeply convicted about this matter that he resolved to renounce the use of it forever. Another one who had come some distance to learn our position for the first time, declared to one of the brethren that he would use it no more. Two others virtually acknowledged the same by going forward in baptism with the fourteen.

One of the above mentioned four was a youth recently converted while keeping the Sabbath with his parents, and children of the family. His elder brother, a youth of eighteen years, the oldest of the family, who, his parents say, was an obedient child, and was forward also in advocating the duty of keeping the seventh-day Sabbath, suddenly and unexpectedly deserted his paternal home. The afflicted parents, after diligent inquiry, learned to their astonishment that the leading, influential minister of the place advised him to this, while some one or more of the leading members of his church supplied him with means, and thus together, as the afflicted father tells me, they accomplished their unnatural and wicked purpose. "*Babylon is fallen! is fallen!*"

This afflicted father is the one referred to in my last communication who offers forty acres of his landed estate to the Seventh-day Adventist Publishing Association.

Greenville, Mich., July 15, 1861.

JOSEPH BATES.

#### THE CAUSE.

BRO. WHITE: I have read your remarks on "the cause" with much interest, especially the closing paragraphs. I have been led of late to reflect much on our condition as a people, and the thought that there is less real consecration, zeal, and devotion amongst us than there was a few years ago (which I think is the case), is overwhelming. I must acknowledge that for a few years past I have not had that zeal and ardor in this holy work that I had in years previous. As I have tried during this spring and summer to renew my consecration and diligence, my mind has been

directed to the state of the cause at large, and the conviction is forced upon me that we are almost asleep on the very verge of ruin. Something is lacking. Our testimony has not the power required to melt the heart. The churches coming into the truth are weak and sickly.

I do not wish to exaggerate—I may be wrong in part; but thus it seems to me, and my observation and experience in the western field presses this conviction on me. I hail your recommendation of a day of fasting and prayer with pleasure, and hope all will coincide with it, that it may be appointed; and that all the churches will observe it.

I think this course would tend to bring us all to realize our true position; and I believe that a united cry of God's people will be accepted of him. May God direct us to his own glory. Amen.

J. H. WAGGONER.

#### THE CAUSE.

BRO. WHITE: I have read with much interest your article in *Review* No. 6, on the state of the cause, and would say I have not been without feeling on this subject, and have felt that there was a lack somewhere.

I know I want a more entire consecration to the work of God. I want to feel that Israel's God is with me as I go out to battle. I would say, I am in favor of a day of fasting and prayer, in which we may implore the Lord to revive us all, and to plead with the Lord to go out with his servants to battle. I fear we all neglect too much the closet devotions, and that the church are inclined to trust more to their preachers than in the mighty power of God. May the Lord arouse us all to a sense of our helplessness without him.

J. N. LOUGHBOROUGH.

Rockton, Ills. July 15, 1861.

#### AN OFFER.

ALEXANDER M. GRAVVEL, of Greenville, Mont. Co., Mich., offers to give the Seventh-day Adventist Publishing Association forty acres of pine timber land lying six miles north of Greenville, for his shares. He is now ready to give you a warranty deed in the manner you shall prescribe, from either corner of his 160 acre timber lot, bordering on Flat River. He says that he bought it nine years ago for the purpose of lumbering, at \$6 per acre, and has made no use of it yet.

JOSEPH BATES.

NOTE. This is indeed a very liberal offer. If we had the pine timber here now, we could use a part of it in the building. But such donations can be of little, if any, use just now, when means are most needed. We will try to find time to correspond with Bro. G. in regard to the matter.—Ed.

#### SUDDEN BEREAVEMENT.

DEAR BRO. WHITE: It is with feelings of heart-felt sadness that I take up my pen to address you.

I have been afflicted of the Lord. His chastening hand has been upon me. My wife went to bed well as usual on Sunday night, 7th inst., and between two and three o'clock on Monday morning her eyes were closed in death.

Since warm weather we have occupied two beds. As we had two children, each took a child to take care of in the night. About the time of night above named, the oldest, my little boy, fell out of bed from me. I heard him fall. Just as he fell, my dear wife said, "Why Robert Andrews!"—the last words she ever spoke. I got up quickly and took up the child, and said, Mary don't be frightened, Solon is not hurt. I supposed when she got fully awake she would think no more of it. I took the child into bed again, and as I was drawing the clothes up over us, I heard her make a singular noise in her throat. I ran to her bed, supposing she had fainted. I got some water and threw on her face, and wet her throat. It did not seem to do her any good. I then took her in my arms and carried her out doors, and sprinkled more water on her face and throat. I did everything I could think of, but she was dead in three minutes from the time Solon fell out of bed. She thought the child was killed by the fall, and the sudden fright paralyzed her heart, and caused congestion on the brain. I had a physician examine her, and he said that was the cause.

Dear brother, I need your prayers, that the Lord will sustain me in this deep affliction. I believe the Lord means something by this heavy chastisement.

My dear Mary wrote the inclosed to sister White in the month of May last, and I wrote a letter to send to you then concerning my paper, and inclosed it; but on going to the office I found my papers there, and did not send it.

Mary asked me last week if I was going to send that note to sister White. I asked her if she wanted I should. She replied, Yes. It contained her feeling then toward you and sister White the same as when she wrote it.

Although she was taken away almost in an instant, without a moment's warning, yet it seems from her deportment for weeks in the past that she thought she had not long to stay.

My relatives and friends are very kind to me, my brethren also.

Dear brother, pray for me and my little orphan children. Much love to you and sister White.

Yours in affliction,

R. F. ANDREWS.

NOTE.—We had formed an agreeable acquaintance with our afflicted brother Andrews, and with his companion, who has so suddenly been taken from him. When we visited Round Grove, Ills., on our way to Wawkon, Iowa, in December of 1856, sister Mary Stone Andrews gave her heart to the Lord to serve him. Below is the letter from sister A. referred to by Bro. Andrews.—Ed.

DEAR SISTER WHITE: It is with feelings of deep love and affection toward you and yours that I this afternoon attempt to write a few lines to you. Although I feel almost too unworthy for you to notice this enough to read it, but I hope you will answer it, as you once promised me you would if I would write. But there has so long a time elapsed since that time, that I can hardly claim that promise. I always loved you; but I have of late been reading Spiritual Gifts, Vol. 2, which has seemed to increase my affection for you.

When I see how much you and Bro. White have endured (and I suppose that I do not more than half realize it) for the sake of presenting the truth before me, and the world besides, I feel that I do not love you enough.

For about a year I have not enjoyed the love of God in my heart at all, still I could not yield myself up to the pride and fashions of this world. But for a few weeks past I have been trying to draw nigh to God, and I think he has helped me a little; but not as much as he is willing to if I still continue to come, and do not let the Devil get the advantage of me. I hope you will remember me at the throne of grace, for I do feel very weak and unworthy.

We were very much disappointed that you were not permitted to meet with us here. Please give my love to Bro. White, also to Bro. and sister Lockwood. I do not suppose sister L. ever thinks of me, but I often think of her. With much love, wishing I could see you.

MARY L. ANDREWS.

#### READING ON PRESENT TRUTH.

It is a lamentable fact that many are confidently reaching forward for the prize, who are content with a glance at the truth, a few happy experiences, and an outward show of obedience to the truth, while the study of the truth is wholly neglected.

Many take the *Review*, who only glance over a few columns for what they deem the most interesting matter, and the paper is laid aside. Often I have found those (whom I had supposed pretty well posted) who were ignorant on vital points of present truth, with the *Review* within reach, and said truth patent upon its pages. I have seen brethren doubtful upon certain points of vital importance, because uninformed, with means within reach, and books within call, which would have set them all right, with the blessing of God. I have seen, too, those who with only the *Review*, the Bible and books on present truth, were deeply imbued with the spirit of the message. Such are the ones who will overcome.

I think all must strive to become well informed, and for this, brethren, let us drink from pure springs. Some get a new work just sent on from an Advent office, some this, some that, and they would with such

works patch up, graft on, or relay the foundations of present truth.

Brethren, has God a people? where are they? Has he a system of truth? where is it? Do you hanker for the waters of Abana and Pharpar! or will you condescend to wash in the waters of Jordan and be clean?

J. CLARKE.

#### LETTERS.

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

From Sister Smith.

DEAR BRO. WHITE: I still feel to rejoice in the precious truth, and that God has a sealing message in these last days that is "drawing out a people on the commandments of God. For one I thank God that my eyes were ever opened to see the beauty there is in keeping the commandments of God and the faith of Jesus. At times I can look with an eye of faith and see the prize at the end of the race, and rejoice that my redemption draweth nigh. Truly we are living in perilous times, when the love of many is waxing cold, and when we need on the whole armor that we may be able to come out from the world and fight manfully the battles of the Lord. I rejoice that while earth's mighty nations are in strife and commotion, the remnant people of God may feel that they are safe. I do believe that God's messengers are sounding the last message of mercy to mortals that ever will be heard; and I pray that the warning will be heard and the time will soon come when it will go with a loud cry, and all the honest in heart will obey. I feel that I have a great work to do, and but a short time in which to do it. I want to lay all upon the altar, make a full sacrifice of all, and come up to my privilege that I may be ready when Jesus comes. I often feel that

"Through tribulations deep,  
The way to glory is,"

yet I am resolved to travel on. I am still determined to keep the commandments of God, and if I perish at last, to perish at the feet of Jesus. I often feel for those who have borne the burden and heat of the day, and pray God to sustain them. I love all the children of God, and hope I shall be faithful and at last meet them all on mount Zion.

BETSEY SMITH.

Palmyra, Wis.

From Bro. Sawyer.

DEAR BRO. WHITE: I have been thinking of late that I had not offered enough for the promotion of the cause of truth. I have pledged myself for one share only. While meditating on my duty, it seems as though the enemy has thrown numerous obstacles in my way, endeavoring to quiet me by saying I need this and I need that, my property is so unavailable (wild land) that I must not venture to pledge. But when my Master calls upon me for the interest on the "talent" I do not wish to tell him I hid it, or say, Lord thou gavest that kind of property that brought me no income. Bless the Lord! Since I made the resolve to do more for the Lord, the rain has come down in torrents, and my mind runs to that passage in Malachi iii, 10, 11, and Mark x, 29, 30.

I would like to lay up a little treasure in heaven. I would like to say, Lord I love thy cause, and have my means bear me out by clothing the naked, visiting the sick, and giving the hungry meat in due season. I will take another share and pay within 1861.

I thank the Lord for his truth, which is about to be proclaimed in more power than formerly. The church are becoming united. I feel in union with the address published in Vol. xviii, No. 3, of the *Review*. May the Lord keep his servants diligent and watchful, so that they may learn of him the modus operandi of leading his people through to the promised land, is my prayer.

Though we may meet all sorts of attacks, and sometimes be born down with heavy burdens, let us remember that the hand of the Lord is mighty, and it can bear up his weak and afflicted ones.

Yours wishing to be faithful,

JAMES SAWYER.

Coopersville, Mich.

From Sister Lawton.

BRO. WHITE: While reading in the *Review* the responses to Testimony No. 6, I was reminded of my own

faults. I have not neglected thus long from an unwillingness to publicly confess, but I felt that God had forgiven me, and did not feel called up on this point; but lest I may leave some duty undone, I wish to say that I have exercised myself in things too high for me, which I deeply regret. I have been trying to profit by the reproof since it was given, and to quiet myself as a weaned child.

I grieve that I should have caused grief and care to God's people, and still more that I should grieve good angels, and most of all that I should displease God. I wish to gather with the people of God, and not scatter. I need the strength, prayers and care of the church.

A. P. LAWTON.

West Winfield, N. Y.

P. S. This would have been forwarded at an earlier date but for sickness. Be assured, dear brother and sister White, that a visit from you, when you journey East, would be very welcome. We do not feel worthy.

A. P. L.

From Bro. Lawton.

DEAR BRO. WHITE: I try to be thankful that I have a desire to unite with the friends of truth in a season of humiliation, self-examination and prayer. My desire this morning is, that I may have strength imparted to examine myself thoroughly before the Lord. I want to see my errors and my sins, in this day of atonement; and when I see them, my prayer is, Lord impart strength that I may be zealous in repenting of them, that they may be blotted out "when the times of refreshing shall come from the presence of the Lord." Acts iii, 19. Brother and sister White, and all the friends, pray for me, that I may do the will of my Father which is in heaven. Matt. vii, 21; xii, 50.

Yours searching for truth,

WM. LAWTON.

West Winfield, N. Y., July 15, 1861.

From Sister Sevey.

DEAR BRETHREN AND SISTERS: I again attempt to write a few lines to let you know that I am striving for the Lord's kingdom. Although we are strangers according to the flesh, yet I firmly believe the time is not far distant when we shall see each other face to face. When I read the letters in the paper from the brethren and sisters, it cheers my heart, and I praise the Lord for what he is doing and has done for mankind. Let us ever be grateful for the blessings we are continually receiving from his gracious hand. I do not complain of the roughness of the way, it is a great deal smoother than our blessed Pattern's was while here upon earth. I think we have great reason to rejoice that our way is as easy as it is, although I realize that some have trials deep and sore.

When I read the troubles and discouragements of Bro. and sister White, I could not help but weep. In a little while, they will, I trust, reap a rich reward. I feel as though there was great need of my watching well my words and ways, so that I shall have the witness that my ways please the Lord. May we all so live that we may meet in that happy land where parting will be no more.

Your unworthy sister,

ELVIRA A. SEVEY.

Green Bush, Mich.

Bro. L. Pinkerton writes from Marengo, Iowa: "I have derived a great deal of pleasure from the perusal of the *Review*, and I hope, some instruction. I am almost alone here on the wide prairies of Iowa, and as it were, almost starving for the truth. It is little more than a year since I embraced the third angel's message, and I can say with heart-felt thankfulness that it has been the happiest part of my life. It is my earnest desire to run with patience the race set before me, that I may at last share the inheritance prepared for all the saints. I find that the old man with his deeds is not yet entirely subdued in me; for he gives me a great deal of trouble at times; and I sometimes almost despair of ever reaching the kingdom. But when I cry mightily to God I gain the victory. I feel that I am one of the least of all the saints, if I am worthy to be called one; but I am still determined to struggle on, and if I fall, it shall be with my face toward mount Zion; but I know that I shall not fall if I try to stand firm in the cause of truth, and discharge my whole duty. But what is duty? I fear that I do not fully understand. Pray for me that I may know, and knowing, may obey."



# THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, JULY 23, 1861.

THE new Hymn Book is for sale, cash in hand, for 80 cents a copy, one fourth discount by the quantity. We have not cash to invest in binding, only to fill orders for pay down.

## EASTERN IOWA TENT.

In last week's REVIEW we gave an extract from Bro. M. E. Cornell's letter of the 8th, in which he stated that the tent had been at La Porte City ten days, that many had voted in favor of the Sabbath, and seventeen had been immersed, &c. On the 14th he writes from the same place as follows—

"On account of the prospect of rain we have no meeting this evening. Thirteen more were immersed this afternoon. The interest is still up, and as the people are worn by constant evening sessions for over two weeks, and we also are in need of rest, we have adjourned till next Friday evening, and hold a two days' meeting to close up with. Bro. Snook has gone home to see his family. Will rest there and recruit.

"This morning about thirty spoke in quick succession. It was a sweet, weeping time. It would have done you good to hear them tell how glad they were to receive the third message. Two families of old '44 Adventists are among them. We have six or seven who never made a profession. Business men say we have the best men in the country. I learn by letter from Fairview that they have had five valuable additions lately. They are about building a house of worship.

"Wheat is only thirty-five cents per bushel; oats eight and ten cents. I have plead for the REVIEW and INSTRUCTOR several times, but they cannot raise the money. We are preparing to come down on tobacco, tea and coffee. It is best to strike while the iron is hot.

"Monday morning the 19th. About fifty Sabbath-keepers here and not a room in town large enough for meetings. A meeting-house is to be commenced forthwith. The people here are glad to see us go ahead with zeal. The plan is to build 28 by 40, of stone from the quarry, as it is the cheapest."

We hope the Eastern Iowa Tent will not be removed from La Porte City too soon. Let the people learn our position fully before leaving them. A second course, or the same course of sermons repeated, often proves beneficial. Meetings Sabbath and Sunday and three evenings in the week at La Porte City through wheat harvest, might do more good than to pitch the tent in a new place. It is better to do our work well, than to half do it in trying to do too much.

## ILLS. AND WIS. TENT.

Bro. Loughborough writes from Rockton, Ills., July 15, 1861: "Our meeting at Clinton, Wis., has closed. About as near as we could learn, a dozen have come out on the truth there. We learn since coming here, however, that there are seventeen. We have had five meetings here with good interest. Our tent was full all day yesterday, although it was quite a rainy day."

## REPORT OF MEETINGS.

DEAR BRO. WHITE: Since my last I have spent three weeks in Northern New York. Sabbath, June 15, I spent at Malone, with a few brethren and sisters from different towns. Our number, though small, was sufficiently large to claim the promise of the Lord to such as meet in his name.

The next Sabbath and first-day I spent at Buck's Bridge. The remembrance of past privileges and associations with the people of God in this vicinity, affected my heart. Years have rolled away, marking their changes as they passed, since I met with them before. Some, whose voices used to mingle with ours in prayer and praise to the Giver of all mercies and blessings, have fallen asleep, while quite a number who helped raise the standard of present truth here, and nobly vindicated it, are now in the West, engaged in the same good cause we hope and trust.

But the light still shines here. A few faithful souls are left who love the law of God, and who are looking

for the glorious appearing of his Son from heaven. To this number more are being added.

Our meetings at this place were very encouraging. The influence of them, we think, will not be lost, upon the church. The last prayer and conference meeting at Bro. H. Hilliard's, was a season of rejoicing. Let the good work of self-examination and of humbly breaking down before the Lord, here begun, be carried on as it should be, and union and brotherly love will prevail. Two were buried with Christ by baptism.

At Norfolk I held two meetings. Felt a good degree of freedom in presenting the truth to the few believers and others present.

Last Sabbath and first-day, I enjoyed a very good privilege with the brethren and sisters and friends here. One sister followed the blessed Saviour in the ordinance of baptism. One who attended the meeting on first-day, said she should keep the next Sabbath. To the Lord we give all thanks and glory for his love to poor fallen man.

On this tour I would gladly have visited more places and held more meetings, and would gladly have entered new fields with this precious, saving message, but the increased weakness of my lungs and difficulty of throat for a few months, will not admit of my talking much. I still love the cause of God. I love his people, and choose to suffer with Jesus here, that I may reign with him hereafter. A. S. HUTCHINS.

Rouses' Point, N. Y., July 1, 1861.  
P. S. I received for Bro. Czechowski on this trip \$11.70. A. S. H.

## APPOINTMENTS.

PROVIDENCE permitting, Bro. and sister White will be with the New York Tent July 27 and 28; at Roosevelt, Aug. 3 and 4; Mannsville, 10 and 11; Northern New York, 17 and 18; Northern Vermont or Canada, 24 and 25.

Providence permitting I will meet with the church in Parkville, Mich., Sabbath and first-day, August 3 and 4, 1861, and with the church in Colon the following Sabbath and first-day, the 10th and 11th.

JOHN BYINGTON.

## Business Department.

### Business Notes.

Peter Shell: Your letter of the 10th of May containing \$2.25 was received in due time, and the proper credit given, which you will find by examining REVIEW No. 1, Vol. xviii, and INSTRUCTOR No. 6, Vol. ix.

### Receipts.

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

### FOR REVIEW AND HERALD.

Geo. T. Smith 2.00, xx, 1. John B. Burbank 1.00, xx, 4. H. Irish 1.00, xviii, 14. Loren Adams 3.50, xx, 1. Elijah Potter 2.00, xvii, 1. Sylvester Hill 1.00, xviii, 14. Nancy Gibbs 2.00, xix, 1. Mrs. Amanda Van Amburgh 1.00, xix, 1. Abel Sanders 1.00, xvii, 1. Noah Holloway 2.00, xx, 9. W. Hastings (for Aaron Stone) 2.00, xviii, 1. W. Hastings 1.00, xvii, 14. J. Spangler 0.36, xix, 1. John V. Auten 1.00, xix, 4. Mrs. L. Titus 1.00, xix, 1. J. P. Kellogg 1.00, xix, 1. E. C. Merriman 1.00, xx, 4. J. C. Black 1.00, xx, 4. A. Chase 1.00, xx, 4. L. L. Glover 1.00, xviii, 7. J. T. June 0.50, xviii, 2. Elon Van Duzen 1.00, xix, 4. Amy Luce 1.00, xviii, 6. Thomas Collins 0.50, xix, 8. Charlotte Baldwin 0.50, xix, 6. Sarah E. Elder 1.00, xix, 15. J. Stover 3.00, xx, 9. Daniel T. Shireman 2.00, xviii, 1. P. I. Elting 2.00, xviii, 1. Elisha Starbuck 1.00, xx, 4. Thomas Paton 2.00, xx, 7. J. B. Pierson 0.50, xix, 5. Dr. O. W. Peterson 0.50, xix, 5. Mrs. M. Milliken 0.50, xix, 5. S. D. Manderville 0.50, xix, 5. Mrs. C. C. Foote 0.50, xix, 5. A. C. Merritt 0.50, xix, 5. R. T. Wilson 0.50, xix, 5. M. P. Dutcher 0.50, xix, 5. A. Ray 0.50, xix, 5. I. M. Hoag 0.50, xix, 5. E. Barnum 1.00, xviii, 17. M. McMahon 0.50, xviii, 16. E. D. Cook 1.00, xix, 1. W. Hoag 1.00, xviii, 15. S. W. Wiley 1.00, xxi, 1. J. W. Cronkitt 2.50, xiii, 14. M. W. Neal 1.00, xviii, 15. C. Grant 0.50, xix, 1. M. Streeter 0.50, xix, 4. R. Howard 0.50, xviii, 3. A. Whitney 2.00, xx, 1. L. Bean 1.00, xix, 8. W. H. Ball 2.00, xx, 7. V. V. Jones 2.50, xix, 1. E. Clark 3.00, xx, 21. Louisa McLellan 1.00, xix, 1. I. Halstead 1.00, xx, 1. F. C. Castle 0.75, xviii, 14.

FOR REVIEW TO POOR.—L. Adams \$0.50.  
BOOKS SENT BY MAIL.—B. J. Carpenter \$0.53. W. Bedient \$0.24. E. Lobdell \$0.75. Dr. W. S. Knight \$1.00.

ON ACCOUNT.—A. S. Hutchins \$3.75.

### For Shares in Publishing Association.

A. J. Richmond \$10. J. G. Smith \$10. H. N. Austin \$10. L. Barrows \$10. J. Harvey \$10. J. E. Titus \$10. H. C. Stone \$20. A. E. Stone \$10. J. W. Landis \$10. H. Crosbie \$15. L. Bean \$10. FOR MISSIONARY PURPOSES.—Nancy Gibbs (s. b.) \$0.50. F. L. Richmond (s. b.) \$1.00. E. Van Duzen \$3.00. S. Dunten \$1.00. Ch. at Tompkins, Mich., (s. b.) \$8.00.

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