

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. XVIII.

BATTLE CREEK, MICH., THIRD-DAY, JULY 30, 1861.

No. 9.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year, in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

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"SEEKING REST."

"In the world," severely tried,
Cherished wishes oft denied,
Prone to fear and fretful care,
I betake myself to prayer:
"Saviour, take me to thy breast,
Let me on thy mercy rest."

Not from earth is comfort found;
Sorrows spring my path around;
Oft above my drooping head,
Clouds of dark foreboding spread.
Take, O! take me to thy breast;
Only there can I find rest.

Let thy grace forgive my sin;
Let thy truth illumine within;
Let thy promises control
All the longings of my soul;
Let me lean upon thy breast;
There securely can I rest!

When, like earthly streamlets dry,
Trusted friends deceive and fly;
When, like thorns obstruct the way,
Foes appear in stern array,
Lay my head upon thy breast;
There like sleeping babe I'll rest.

If disease shall rack with pain,
Human help shall be in vain;
If to death I needs must yield,
Be my life, my health, my shield;
Clasp me, Saviour, to thy breast,
There to find unbroken rest.—Bonner.

Women as Preachers and Lecturers.

[Extracted from the "Portadown News," Ireland, of March 2, 1861.]

[We consider the following a triumphant vindication of the right of the sisters to take part in the public worship of God. The writer applies the prophecy of Joel—"Your daughters shall prophesy," &c., to female preaching; but while it must embrace public speaking of some kind, this we think is but half of its meaning. We have nothing to say upon what the writer claims to have been done by certain females. That to which the attention of the reader is especially called is the argument by which he shows that they have a right to do this, or any amount besides in the same direction.—u. s.]

To the Editor of the "Portadown News:"—
DEAR SIR, A correspondent in your paper takes up the question of women occupying positions as public speakers, and by every means in his power endeavors to show that women ought not to do so; still, as he is "open to conviction," and as he wishes for "an explanation" of the texts which he quoted, I shall endeavor to gratify him therein.

I will say here that if a woman can effect good in a world like ours, where so much is yet to be done for its reformation, I would think twice before I would discourage her or throw any obstacle in her way. Perhaps no man living has effected half as much for a revival of religion as Mrs.

Phoebe Palmer; but "An Admirer of Woman in her proper place," would not suffer a woman to teach. I would like to know if ever he saw a female engaged in a school to teach. Could such a man not see that the teaching of which Paul writes is not such as that given in our Sunday Schools, and from our pulpits or platforms? I hold that each individual in this world is morally bound to do as much good to others as he or she can; and he or she is bound to leave the world better than he or she found it—if they possibly can. And is Mrs. Harriet Beecher Stowe and other ladies to teach me through my eyes, and are they prohibited from teaching me through my ears? Certainly not. Has Miss Buck, of England, powers in the pulpit equal to the greatest pulpit orator of the day, and is she not to use such powers? Are Spurgeon and such men to be lauded to the skies while sowing the heresy of Calvinism, mixed up with scraps of street songs and old wives' fables, and is Miss Buck to be condemned while she preaches, with much superior eloquence and dignity, the glorious gospel of the grace of God to sinful, fallen mankind—none excepted? Let us hear no more of this condemnation of woman going about doing good. I suppose, indeed I might venture to assert, that Mrs. Palmer, Miss Buck, and women like them, have each done more to lead sinners to a Saviour than any man of the same period; and will not the souls thus saved be to these women "a crown of rejoicing?" To be sure they will.

Who would object to a woman rescuing his friend from temporal death? No man. Then why object to a woman rescuing men from eternal death? Who would dare say that Grace Darling did wrong to go out in the life-boat and rescue the crew of a sinking vessel? No man. Why then object to a woman pushing out the gospel life-boat to rescue men sinking into perdition? Who would dare say Mrs. Fry did wrong in seeking to rescue men from dismal dungeons? No man. Then why object to woman going to seek and to save those that are pining in the dungeons of sin and iniquity?

Is not Mrs. Theobald one of the ablest advocates of the Total Abstinence cause? Is she surpassed by any as a speaker on that question? I venture to affirm she is not. Then why silence such an advocate?

Neither Paul nor any other apostle forbade women preaching, or lecturing. I affirm such a command is nowhere in the Bible, and I shall proceed to prove it; and, besides, I will prove that Paul taught the very opposite.

"An Admirer of Woman in her proper place" has quoted 1 Cor. xiv, 34, 35. Now, surely the fourteenth chapter does not contradict the eleventh, which was necessarily written before it. In 1 Cor. xi, 4, 5, St. Paul says, "Every man praying or prophesying having his head covered dishonoreth his head; but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Why did not "An Admirer" read this chapter before he read the other?

Instead of St. Paul's forbidding woman to conduct public worship—for that is what praying and prophesying mean—he actually condescends, as

"An Admirer" would perhaps think, to settle and arrange how a woman is to dress when she prophesieth, or preacheth. It will be seen from the verses I have quoted above, that whatever every man was to do in the church in praying and prophesying, woman was to do the same; and, instead of Paul forbidding the woman, he merely tells herself and the man how they are to dress—one with the head uncovered, the other with it covered. "An Admirer" has made some reference to Eve, but he is evidently totally ignorant of the nature of the temptation to which Eve was exposed, of the manner in which it was put, and of the share which Adam had in the matter.

Dr. Adam Clarke says the prediction of Joel ii, 28, would not be fulfilled unless women prophesied, preached or taught; and he says Peter understood it thus when, in Acts ii, 17, he quotes it, saying, "Your daughters shall prophesy." Dr. Adam Clarke, in a word, is entirely in favor of female preaching, and contends that the verses quoted by "An Admirer" bear no such meaning as that attached to them by those who oppose female preaching.

Perhaps some may ask, "What is prophesying?" In 1 Cor. xiv, 3, St. Paul says it is to speak "unto men to edification, and exhortation, and comfort," and women were to do it. And, according to the word of the Lord by the prophet Joel, "Your sons and your daughters shall prophesy;" and, according to Peter, this prediction was fulfilled on the day of pentecost; and according to Paul, women were to pray and prophesy as much as men, only to keep their heads covered. And why even this rule about the covered head? Simply because in the East then, and at present, an uncovered female was, and is, looked upon "all one as if she were shaven"—the latter being the mark of prostitution. The reader will now see why St. Paul ordered the covered heads—that is, covered with a veil in the East—and this portion of his directions does not apply at all to our fashions.

Will the reader be kind enough to turn now to 1 Cor. xiv, from which "An Admirer" quotes, and read the entire chapter over. You will see that St. Paul is writing on a different topic from that on which he wrote in chap. xi; and every fair interpreter of the Scripture will admit that, if in chap. xi Paul authorizes female preaching, then he cannot in chap. xiv, forbid it. Let us now see what chap. xiv, refers to. There seems to have been some confusion in the church at Corinth, in their meetings of church courts; for it could not be in the ordinary or regular public service. The men speaking [verse 27] were to speak "by two, or at most by three, and that by course," or in other words, in their turn—after one another. This was to prevent two, or three, or half a dozen men speaking at once—or even a dozen, as I have often seen in public meetings. This was a meeting for discussion and debate on church matters, such as that recorded in Acts xv, where there was much disputing. It was not a regular religious service, and could not be such. At verse 29 it is said, "Let the prophets speak, two or three, and let the others judge." Here, again, it was not an ordinary regular service; it was a meeting for dis-

cussion, and for the election of church officers; and the candidates for positions in the church were to be heard, and all the other members were to judge of the qualifications of each, and to make their selections accordingly. At verse 33, this view is sustained still further by the words, "For God is not the author of confusion." In order to prevent much discussion in these church courts, he forbids the women to speak in them—they are to ask their husbands at home; therefore Miss M'Kinney cannot be included.

Having thus clearly established that the place in which a woman was to keep silence was in a court of the church, not in an ordinary regular meeting, I shall pass on to notice the passage from Timothy.

In 1 Tim. ii, 12, 14, St. Paul is forbidding the woman to usurp authority; and if any reader will but read this chapter, of fifteen verses, through, he or she will see at a glance that he has nothing whatever to say to public speaking. If "An Admirer" had quoted 1 Tim. ii, 9, it might have been more needed in the present day. Our Methodist ladies seem to have forgotten that such a passage is in the Bible, "That women adorn themselves in modest apparel (could Paul have had hoops on a windy day in his prophetic vision?), with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." There is not a word in the entire chapter against woman speaking and doing good—adorning herself with good works—in the cause of God and of fallen and debased humanity. If "An Admirer" will have a literal rendering of verse 12, then out with all our thousands of female Sunday-school and day-school teachers, for if a woman is not to teach, in the literal sense, then all our female teachers, religious and secular, in Sunday-schools, national schools, Church Education Society schools, &c., are all rushing on in direct opposition to Paul when he says, "I suffer not a woman to teach." The woman is to learn in silence with all subjection. Subjection to whom? Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Col. iii, 18. This is the subjection spoken of in Timothy, as is clearly shown by Adam and Eve—husband and wife—representatives of all our race of husbands and wives—being brought in by way of illustrating his subject, and the object which he had in view. A woman is not to teach, nor to usurp authority over the man, that is, a wife is not to act so toward her husband. The passage has nothing whatever to do with regard to Total Abstinence lecturers, or gospel preachers. On the contrary, a woman is to pray and prophesy [1 Cor. xi, 5] just as the man, and with equal power and authority; and this is according to the prediction of the Holy Ghost. Joel ii, 28; Acts ii, 17.

"An Admirer" could not have quoted a case which tells more against himself than that of Phoebe mentioned in Rom. xv, 1. She was a deaconess. Does not "An Admirer" know that the Church of England and other churches hold that a deacon was a certain rank in the ministry? and if so, then so was a deaconess. Dr. Adam Clarke says, too, that the deaconesses "were ordained to their office by the imposition of the hands of the bishop." In the second verse of this chapter, Paul actually directs the Christians at Rome—the men, too—I wish "An Admirer" had been among them, how it would have lowered his dignity—to assist sister Phoebe "in whatever business she hath need of you." Does this not look very like an appointment of Phoebe as the first pope of Rome, for she was to have absolute authority over all the church there?

I will conclude by glancing at female characters in Scripture who occupied a position as teachers and leaders of the people equal to men. Deborah, the wife of Lapidoth—mark, she was married, too—was a prophetess, and judged Israel. Judges iv, 4, 10. Huldah, the prophetess, the wife of Shallum—a married woman also—dwelt at Jerusalem, in the College; and her dignified

message to the king, who came to inquire at her mouth the will of God, does not betray any trembling diffidence or abject servility, although "An Admirer" would have woman so much inferior to man. It would be, perhaps, useless to remind him that in Christianity there is neither male nor female; for ye are all one in Christ Jesus. Gal. iii, 28. It is said [Micah vi, 4], "For I brought thee up out of the land of Egypt; and I sent before thee Moses, Aaron and Miriam." God here classes Miriam with Moses and Aaron, and declares that he sent her before his people. I presume had "An Admirer" been there he would have refused to go up through the wilderness under such a female leader. Need I refer to Anna, the prophetess [Luke ii, 37, 38], and to the women which labored with Paul in the gospel as his fellow-laborers—therefore, preaching as he did? Timothy, in 1 Thess. iii, 2, is styled a minister of God, and our fellow-laborer in the gospel of Christ. Then these were the same as Timothy, who was a bishop in the church. In Rom. xvi, 12, three women are named as having labored much in the Lord; and Dr. Adam Clarke contends that they preached, for he says they prophesied, and that if a woman thus prophesied, then women preached. This is Dr. Clarke's view, and I value it as highly as John Wesley's.

"An Admirer" seems to think that woman is much inferior to man, and throws out taunts about mother Eve, to which taunts I have already alluded. If, through Eve, sin first entered into this world—and that too, with the hearty concurrence of Adam—then let it not be forgotten that by woman, without the concurrence of man, a Saviour came to bring deliverance. If woman be taunted about Eve, she can turn and point to Mary, and all the women who ministered to Christ daily up to his burial, and at his resurrection. Dr. Doddridge exhorts man to rejoice that, as by woman came transgression, so by her came redemption to; and I may add—why should not women preach that redemption also?

Judging by the results which have followed the labors of such women as Mrs. Rogers, Mrs. Fletcher, Miss Tooth, Miss Culter, Miss Buck, Miss Marsh, Mrs. Theobald, Mrs. Stowe, Mrs. Palmer, Mrs. Booth, and a host of others, I rather think the Lord of the vineyard will require some more satisfactory excuse for even female timidity and backwardness in his service than the one given by "An Admirer," before they will be justified in ceasing to labor in his cause. I may say that I think Miss M'Kinney chose an admirable hymn.

I am yours, &c.

J. A. MOWATT.

Wherefore Didst Thou Doubt?

"O thou of little faith, wherefore didst thou doubt?" Matt. xiv, 31.

SIMPLE faith takes God at his word, and expects him to do as he has said. It always gives God credit for sincerity and truthfulness. So that the simple believer is not so much troubled with doubts and fears as many others. But to many, very many, may this question be put. "Wherefore didst thou doubt?" Sinner! why do you doubt the Saviour's power; he has saved millions of as great sinners as thou art? Why dost thou doubt the Saviour's willingness; he never did refuse to save one who came to him? You have his own most precious word for your encouragement, "I will in no wise cast out." Christian! why do you doubt your Saviour's care or kindness? Can there be any justifiable cause? Not any. He cares for you as the object of his eternal love, as the purchase of his precious blood, as the gift of his beloved Father, as a member of his body, of his flesh, and of his bones. No monarch was ever so careful of the costly jewels of his crown, as Jesus is of thee. No husband was ever so careful over his tenderly beloved bride, as Jesus is of thee. His kindness to thee is loving-kindness; as if kindness were steeped in love, or love were clothed with kindness. No single word would express the tender love of God to thee, and therefore he uses a compound word to do it.

Wherefore dost thou doubt? Did thy Saviour ever give thee any reason—has his conduct any time furnished thee with an occasion? Never! Then trust him, confide in him, look to him, and always expect from him. He is faithful who hath promised. Encourage confidence in him, commit thy all to him, leave thy all with him, and so you will honor him. Trust in him at all times, and fear not. "Jesus said unto them, Why are ye fearful, O ye of little faith?" Matt. viii, 26.

Is Anything too Hard for the Lord?

"Is anything too hard for the Lord?" Gen. xviii, 14.

DIFFICULTIES are for men, there can be none with God. His omnipotent power, and infinite wisdom, can never be non-plussed. If God has promised, he will perform. Whatever he has predicted, he will bring to pass. We may therefore pray with faith, and expect with confidence. We may trust, and not be afraid. What is it you need? Can God do it, or give it? Has he promised it in his word? Are you sure that it will be for your good? Can God glorify himself by granting? If so, ask with confidence, and expect with courage. Look not at your weakness, at your circumstances, or any difficulties that may present themselves; and if unbelief rises to discourage you, silence it with this, "Is anything too hard for the Lord?" Ask not, How can I conquer these foes? How can I perform this duty? How can I make this sacrifice? How can I overcome this difficulty? Has not the Lord said, "My grace is sufficient for thee, for my strength is made perfect in weakness?" Does he not work in you, both to will and to do of his own good pleasure? Have you not reason to believe that he will work in you all the good pleasure of his goodness and the work of faith with power? Fear not, then, but meet every trial, face every foe, endure every privation, and enter upon every engagement, asking, "Is anything too hard for the Lord?" Men may be conquered, reason may be baffled, faith may be sorely tried, but "if God be for us, who can be against us?" If God take our part, we shall be more than a match for every foe; and if God is our helper, we shall overcome every difficulty. But God does take our part, and therefore we may be confident. "Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not." Num. xi, 23.

Prayer of the Publican.

THIS prayer was acceptable to God. So the Saviour clearly represents. But there is in it no mention of a Mediator, or an atonement. Some have therefore inferred that no necessity presses upon sinners to approach God in the name of Christ—that there is no need of what at least seems to be the great evangelical provision—a sacrifice of expiation.

The premises here, however, are mistaken, and the inference is an error. The word rendered, be merciful (*itastheti*), has a deeper meaning in it than thus appears. In its elementary force, it is equivalent to this—Have mercy, by sacrifice, or still more strictly: God make atonement for me a sinner.

We think, therefore, that the publican, having often seen in the service of the temple the slain lamb for sacrifice, was led, under the pressure of guilt, to look to that great and divine offering for sin, of which the legal sacrifices were the clear and impressive prefigurations. The mere type could not meet his conscious and urgent wants, and so, lifting up his distressed soul to the throne of heavenly grace, he cried, God make atonement, that real and long promised atonement, for me a sinner!—*Presbyterian of the West.*

On Prayer.

1. So far as we know, prayer forms a part of every system of religion on earth.

2. In proportion as a form of religion is unscriptural, it corrupts and perverts this duty.

3. Hypocrites never really love prayer, and therefore never, for a long time together, practice secret prayer.

4. He who declines prayer in the day of prosperity, will not find it easy in the day of adversity.

5. Prayer not offered in the name of Christ is unavailing. The reason is that he alone is worthy.

6. No time, nor place, nor form, is displeasing to God, if the heart is right. If the heart is wrong all is wrong.

7. He who prays at stated times only, will make but poor progress heavenward. He who prays not at all at stated times, will soon omit all prayer.

8. The greatest benefit of public prayer is secured when it makes us love secret prayer more and more.

9. A family that never prays, covets misery, and courts wrath. Better no bread than no prayer.

10. Those who would pray aright, must come to Christ and say, "Lord, teach us to pray."

11. A prayer that has no faith in it, is like a human body without a soul in it. It is dead and loathsome.

12. Elijah's prayer brought down fire from heaven, because, being fervent, it carried fire up to heaven.—*Thomas Watson.*

"Let Him Alone."

Did you ever think what a terrible meaning is contained in these three words? To be let alone of God—what an idea! Yet dreadful as it may appear, there is a time when God's forbearance to the sinner is exhausted, when he says to the messengers of grace, "Let him alone;" conscience is no more to alarm, the Holy Spirit is no more to strive; unchecked, he is left to pursue his own chosen way. Hitherto, impediments have been thrown in his way. The message of truth proclaimed by the ambassadors of Christ, has produced for a moment a deep conviction of guilt. The exhibition of the cross of Christ has moved him to tears—the justice of God has caused him to tremble. But continued resistance has resulted in this most deplorable and wretched state of being "let alone." When such a crisis has arrived the sinner's ruin is inevitable. When the sinner is let alone, left to himself, to make his way to heaven, he has a task to perform which is without and beyond his strength. "Let him alone." Faithful messengers, exert no longer your aid. Thou monitor conscience, suffer the sleeper to sleep on till the rapids of eternity have swallowed him up. Thou grieved and despised, and rejected Spirit, urge no longer your slighted proffers; vouchsafe no longer that aid which so long, and for so many times, has been spurned away contemptuously. "Let him alone." Endless ruin is the only consequence. The eternal destiny of your soul is as surely fixed as it can be after the decision of the judgment. The sword of divine vengeance may not fall immediately—no visible, outward mark of God's displeasure can be seen. Adversity does not visit you—you are prosperous as ever in your plans and business. All things move on as pleasantly and as successfully as you can wish. But alas! you are "let alone." Reader, can this be your condition? And will you have one word to answer in the day of trial, if it should be so? And if it is not your condition now, have you not reason to fear that such will be the result of your continued neglect of those gracious provisions which are now within your reach?—*Cong. Herald.*

An Editor's Duty.

PRUNING is a part of an editor's duty, a part which is always unwelcome to him. He must regard the intelligence of the reader, the standing of the periodical, the reputation of the church he represents.

Some persons seem to think that it is the edi-

tor's place simply to print what they may send him, no matter how it is prepared. The most unfortunate thing about it is, that they take offense if he corrects what they write.

Now here is a letter before us, in which we are blown sky high because we abridged an article sent us some time ago by the writer. He says, "I do not like such abridgments." "I wish you to understand me, that when I do write an article for publication (For I do not write often) that I wish you to put in your paper Just as I write it verbatim."

This quotation is just as the brother wrote it. But we should do him a serious unkindness if we should follow his direction, and, in like manner, publish his letter entire, signature and all. His spelling presents us with the following words: "eaqual," "necessaty," "new" for knew, "blendid," "mungreled," "mawk," for mock, &c. We do not censure a man because he cannot spell, nor because he cannot write English. It is his misfortune—often not at all his fault. But when such a man writes for publication, he ought to be thankful to the editor for correcting his puerile MSS. This brother fires up very indignantly. He says: "I did not expect to find an old episcopal Almighty bishop in the Editor of our paper." Now this is not amiable. But to bear it is part of the tax every man has to pay who assumes official position; and we therefore smile and take it, with all the charges of "pride," "usurpation," &c., put in as condiments. The brother says: "I have kept a copy of this article." We advise him to keep it. We shall keep that now in our possession as a curiosity worth preservation.—*Methodist Protestant.*

Dollar Jewelry.

SPEAKING of the stores established in many cities of the United States where purchasers of jewelry can have their "choice for one dollar," the *Chicago Journal* says:

The principal composition used in the manufacture of jewelry is termed *oreide*, and is simply an excellent quality of brass. It is the most positive imitation of gold that has ever been discovered; it wears like it—not discoloring anything it touches, as common brass or copper will: it may be engraved or chased—being the same all the way through. It is much softer and more readily fused than gold, however, and its value may be imagined when we say that a dozen finely chased spoons of this metal can be bought for \$4.50, with a profit to the retailer even at that price of over thirty-three per cent.

Of this metal the *N. Y. Scientific American*, most excellent authority, says:

Oreide of gold, of which so many cheap articles of jewelry are now made, is simply a very beautiful brass, without a single grain of gold in its composition. The costliest part of the oreide operation is the molds and forms in which the jewelry is shaped and cut. Were they obliged to have these molds made expressly at each change of fashion, it would materially reduce the profits; but they avoid this difficulty by purchasing molds in which jewelers have made the real gold jewelry, and thus also obtain the latest patterns. Probably the most expensive piece of jewelry does not cost for the metal, molding, putting together, and making up, *forty cents.*

Never Cross a Bridge till you Come to it.

"NEVER cross a bridge until you come to it!" was the counsel usually given by a patriarch in the ministry to troubled and over-careful christians. Are you troubled about the future? Do you see difficulties rising in Alpine ranges along your path? Are you alarmed at the state of your business, and uncertainties hanging over your life, at the gloomy contingencies which fancy sketches and invests with a sort of life-like reality—at the woes which hang over the cause of the Redeemer, or at any other earthly evil? Do not cross the bridge until you come to it. Perhaps you will

never have occasion to cross it; and if you do, you will find that a timid imagination has greatly overrated the toil to be undergone, or has underrated the power of that grace which can lighten the christian's every labor. In approaching the Notch of the White Mountains from one direction, the traveler finds himself in the midst of conical hills, which seem to surround him as he advances, and forbid further progress. He can see but a short distance along his winding road; it seems as if his journey must stop abruptly at the base of the barriers. He begins to think of turning back his horse, to escape from hopeless enclosure among impassable barriers. But let him advance, and he finds that the road curves around the frowning hill before him, and leads him unto other and still other straits, from which he finds escape simply by advancing. Every new discovery of a passage around the obstructions of his path, teaches him to hope in the practicability of his road. He cannot see far ahead at any time; but a passage discovers itself as he advances. He is neither required to turn back nor to scale the steep sides of towering hills. His road winds along, preserving for miles almost an exact level. He finds that nothing is gained by crossing the bridge before he comes to it. Such is often the journey of life. How much of its toilsome ruggedness would be relieved by attention to the above admonition. Never cross a bridge until you come to it. Or, to express the same counsel in a form that does not involve the charge of a Hibernicism, "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep (garrison) your hearts and minds through Jesus Christ."—*Independent.*

A Prayer-Meeting Incident.

AN interesting incident recently occurred in a prayer-meeting at Farmington, Me. In consequence of the illness of the pastor of the Congregationalist church, a large number of his congregation attended the Methodist prayer-meeting. During the exercises of the evening, a good Congregationalist brother, somewhat advanced in life, arose and stated that more than thirty years since he trusted he was enabled to give his heart to Christ, and notwithstanding all his unfaithfulness, he was thankful that he still had a hope in his mercy. When he sat down, a physician, favorably known among us, and of a long standing as a prominent member of the M. E. church, arose and said he well remembered the circumstances of visiting that man and his family professionally more than thirty years ago, and the deep anxiety he then felt for the salvation of their souls. He conversed with them, prayed with them, and obtained a promise from them that they would pray for themselves. On his return home he was so deeply impressed with a desire to pray for his patients, that he got off his horse and knelt down by the wayside and prayed for their salvation. He soon afterwards ascertained that both this man and his companion found the Saviour. When the doctor closed his remarks, the brother first mentioned arose again, and with much emotion said that he well remembered the visit of the doctor, and that after he left them, he proposed to his wife to unite with him in prayer for the salvation of their souls; and as nearly as he could estimate, at about the same time the doctor was praying for them by the wayside, the Lord forgave him his sins. His wife then also found the Saviour. The above circumstance shows conclusively the truth of the sacred word, "The fervent, effectual prayer of a righteous man availeth much." *Zion's Herald.*

It is a most fearful fact to think of, that in every heart there is some secret spring that would be weak at the touch of temptation, and that is liable to be assailed. Fearful and yet salutary to think of; for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease, or lie down in this field of

life, without sentinels of watchfulness, and camp-fires of prayer.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JULY 30, 1861.

JAMES WHITE, EDITOR.

HOW LONG SHALL YOU LIVE?

THE following paragraph, under this heading, from the *Congregationalist*, speaks for itself. It is a good specimen of what the masses are presumed to be ready to receive unquestioned at the hands of their spiritual guides:

"You will live forever. There are no dead. The blow which struck asunder body and spirit, did not end the spirit's life. And so the countless myriads of the past, whose dust has long since mingled with the soil, 'still live.' The men, women, and children of Noah's day, and Abraham's, and David's; the motly tribes that herded beneath the crescent of the Arabian Prophet; the swarms of Goth and Hun, Tartar and Vandal, that swept the plains of the Eastern world; the red men, that roamed the forests of the Western world, and left in mounds and tree-grown ruins the dim history of their earthly existence—all these are yet alive. They cannot die. Immortality is their birth-right and inheritance. With the first breath of life, they inhaled immortality."

God threatened Adam that in case of disobedience he should die; but if the prevailing theology for which the above writer speaks, be correct, God has failed to fulfill his word; for, "There are no dead." Moses in his brief biographies of Adam and his immediate descendants, says, finally, that "they died." But Moses was a very early writer; he lived in an age which was comparatively dark, before men had been enabled to kindle about themselves such luminous sparks as those by which they are now surrounded [Isa. 1, 11], before the scintillations of modern science had revealed the fact that there is no such thing as death; and he fell into the singular notion that people died; that there were some in his day who were dead; and it seems he was so far led away either through ignorance or inadvertence, as to record that which in the light of modern theology turns out to be an absolute untruth. No wonder the idea is rapidly obtaining that the Old Testament is obsolete, and has been done away.

But stop! the New Testament is no better for them than the Old; for Paul has been so unfortunate as to copy this very same antiquated idea of Moses'. Speaking of the ancient worthies, he comes right out and flatly declares without any scringing or mincing that "these all died in the faith." Heb. xi, 13. The writer in the *Congregationalist* says in reality, "Paul you mistake. These did not die; for 'there are no dead.' They are alive and cannot die." And perhaps some would be willing to discard Paul's theology, and strike him from the list of sacred writers. But take away Paul's writings, and the words immortal and immortality cannot be found in all the Bible.

And not only did God's threat against Adam prove empty and harmless, but he has issued sentence against the descendants of Adam, which the paragraph above quoted will justify us in treating with scornful indifference. It is this: "The soul that sinneth it shall die." Eze. xviii. Do any say that it is the death in sin [Eph. ii, 1] that is here threatened? We answer, This is the result not the penalty of sin. But mark the language of the sentence in Eze. xviii: "When a righteous man turneth from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die." Verse 26. There is a difference between dying *in* sin and dying *for* sin. But the soul that sinneth shall die *for* its sin: the soul that dieth in sin shall afterwards die that death which is a punishment for sin.

Our Saviour while upon earth bade the disciples of John carry back word to their master, that the dead were raised up. Matt. xi, 5. What! the dead raised up, when there are no dead? Can it be that the great Teacher mistook in this matter?

Again: In the Revelation which Christ gave to John, chapter xx, verse 5, we find this language: "But the rest of the dead lived not again till the thousand years

were finished." Here, again, in the concluding portion of the concluding book of the word of God, we have it represented to us that there are some who are dead, and that they do not live again till a certain time. But if "there are no dead," this revelation is a deception.

To particularize on this point would be as tedious as it would be unnecessary. The Bible abounds with testimony showing that men who have finished this present life are dead. The following books of the Bible contain unequivocal and oft repeated testimonies that certain ones have died. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st and 2d Samuel, 1st and 2d Kings, 1st and 2d Chronicles, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Zechariah, Matthew, Luke, John, Acts, Romans, 1st and 2d Corinthians, 1st Thessalonians, Hebrews, and Revelation. What proportion of the Bible these books constitute, the reader can judge. By the side of all these hold up the dogmatic assertion that "there are no dead," and that "men cannot die," and what conclusion can we come to? Is the Bible loaded with falsehood? Is it a deception? Is it calculated to mislead its honest disciples? Or is it, as it claims to be, the pure and unerring word of God? It is time that the true issue was understood by the people. Is the Bible to maintain its authority? or are the inventions of men more reliable? Did God speak the truth when he said to our first parents, Ye shall surely die? or the Devil, when he contradicted the word of God, and said, Ye shall not surely die? To cover his first falsehood in Eden, that mankind should not die, the great Deceiver, after the lapse of ages, introduces the correlative one that "there are no dead," that, in fulfillment of his word, no one has died, nor can die, and inveigles men into the belief and defense of his wily doctrine. Verily the exhortation of Jude is of force here, to "contend earnestly for the faith [doctrine] once [or which has already been] delivered to the saints [in the word of God]. This let us endeavor to do, seeking for the old paths that we may walk therein [Jer. vi, 16], making God's revelation our sheet anchor, and giving no place to the false doctrines of the great Deceiver, nor to the multiplied and ever-increasing inventions of men.

"Immortality," we are told, "is their birthright and inheritance:" i. e., the birthright and inheritance of the classes above mentioned, Goths, Huns, Tartars, Vandals, heathen, Indians, and all men. Birthright is that to which a person is entitled on account of his birth. How came these characters in possession of such a birthright as this? We read of some who through Christ obtain this birthright, becoming through him Abraham's seed, and heirs according to the promise. But we read of no other way of obtaining it, and of no others who do obtain it, except such as have an interest in him.

How long shall you live? This is a momentous question. We cannot answer it that "you will live for ever;" but we can say as much as this, that you may live for ever. Man was created, not immortal, but "to be immortal," if he will fulfill the will of his Creator, and comply with the conditions upon which life is suspended. They who by "patient continuance in well-doing seek for glory, honor and immortality" will not find their efforts vain. Such will at length exchange corruption for incorruption, and this mortal life will stretch away before them, without end forever and ever. "As a traveler can discern his pathway winding among the hills, till far off on the horizon it seems to end, but when he reaches the place there stretches the path again away to the hill-top—so will the ages of your endless life lie before you, age following age, cycle following cycle, till all your powers of computation and measurement have been baffled and silenced—and yet you have scarce begun! The never-ending eternity stretches out just as far ahead as when you took the first step of the journey." And all this while we shall be traveling hand in hand with bliss ineffable, and songs and everlasting joy sit throned upon our heads.

"Come on, dear friends, let's mend our pace
To glory, glory, glory."

U. SMITH.

THE 144,000.

QUESTIONS AND ANSWERS.

QUESTION. Are the 144,000, living saints at the coming of the Lord? If so how can they be said to be from each of the twelve tribes? Will all the tribes be living at that time?

H. J. BONIFIELD.

ANSWER. The 144,000 are those who will be translated at the coming of Christ. The following considerations prove this:

1. They are said to be "redeemed from the earth," and to be "redeemed from among men" [Rev. xiv, 3, 4]; and these expressions cannot have reference to those who pass through death and come up through the resurrection. They must refer to translation from among the living. Those who are redeemed through the resurrection, are said to have a resurrection out from among the dead [Phil. iii, 11], not to be redeemed from among men. This distinction must be apparent to all.

2. The first five verses of Rev. xiv, being a continuation of chap. xiii, it follows that the 144,000 are those whom the prophet had seen but a moment before in deadly conflict with the image of the beast. The image of the beast is yet future, and is the last development of earthly persecuting powers. The 144,000 therefore constitute the last generation of saints.

3. The 144,000 sing a new song before the throne which no man can learn but their own number. In chap. xv, this is called the song of Moses and the Lamb, and is sung by those who get the victory over the beast and his image, his mark and the number of his name. This, again, proves them to be the last generation of the saints.

4. The 144,000 are those who are sealed while the winds are being held. Rev. vii, 1-3. When the winds are permitted to blow, the seven last plagues follow in their train. Compare Rev. xvi, with chap. vii, 1-3. These plagues are yet future. And as the sealing is the last work to be accomplished for God's people prior to their final deliverance [Eze. ix], so the seven last plagues are the final manifestations of God's judgment in this state, against the workers of iniquity. Rev. xv, 1. None but the last generation can participate in these scenes.

The 144,000 being then living saints at the the coming of the Lord, how can they be said to be sealed from the twelve tribes of the children of Israel? A reference to Rev. xxi, 12, will explain. John in his description of the holy city, New Jerusalem, says: "And it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Through some one of these twelve gates, every person who is admitted into the holy city must necessarily enter. He must consequently be reckoned as belonging to some one of the twelve tribes. This shows us that the people of God in this dispensation are equally Israel with those of the former. Paul, in Romans, explains the change from the literal to the spiritual seed, showing how the wild olive (the Gentile) has been grafted in to partake of the root and fatness of the tame olive [Rom. xi]; by which it has now become a fact that they are not all Israel who are of Israel; that is, not the literal Israel are the true seed, but such only as are Jews inwardly. Rom. ii, 28, 29.

From this it is evident that all christians are reckoned as Israel, and consequently it is no more than natural that they should be spoken of as the twelve tribes. Accordingly James in his epistle, which was, as all will agree, written for christians, addresses the twelve tribes scattered abroad.

Why just twelve thousand are taken from each tribe, is not probably for any one to tell. It need only be remarked on this point, that here is good inferential evidence that spiritual and not literal Israel is referred to; for the literal tribes of Israel were numerically unequal. Some of them were composed of far greater numbers than others; and if a certain proportion were sealed from each tribe, the number from some would be greater than from others. Only by referring this to the spiritual seed can this objection be consistently avoided.

But perhaps another query may arise on the phraseology of the text in question. It says that a certain number were sealed of all the tribes of the children of Israel: not that all of each tribe were sealed,

but twelve thousand of each tribe; whereas, it may be said, your view would have *all* of each tribe sealed—all that are alive when the Lord comes. That all true christians who are alive when the Lord comes will have been sealed is very evident; and, if the application here made of this subject is correct, there will be just a hundred and forty-four thousand of them, twelve thousand from each tribe. And though this includes all the living Israel at that time, may it not properly be said that they are so many of the twelve tribes of the children of Israel when we take in connection with them all those who have in this dispensation constituted the Israel of God, and who will still be reckoned among its tribes when they are raised from the grave in which they now slumber? Rev. xxi, 12.

But another query immediately arises: After John gets through with the enumeration of the twelve tribes, he says, "After this I looked and behold a great multitude whom no man could number of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb clothed with white robes and palms in their hands. Rev. vii, 9. The inquirer may here say, This great multitude, according to your view, are all Israel; why then does not John call them so, instead of saying immediately after an enumeration of the twelve tribes, and in contradistinction to them, that this number is from every nation, kindred, people and tongue? The answer is at hand. There is a marked significance and a beautiful harmony in this sudden turn of the prophecy. There are two ideas which it seems this prophecy is designed to inculcate, and which should be borne in mind in considering this chapter: One is, that all true christians are called Israel, and are reckoned by tribes: The other is, that though they are called Israel it must not be supposed that they are taken altogether from the literal seed; for they come from every nation, kindred, people and tongue. In reference to the distinction which heaven regards, they are all Israel; in reference to the divisions and distinctions of earth, they are from every nation, kindred, people, and tongue. The timely insertion of such language as this in the prophetic narration is an effectual barrier against any one's imbibing the idea that this chapter is speaking of the literal descendants of Jacob. This is further evident from the fact that the 144,000 enumerated in verses 4-8, are a part of this great multitude, as is shown by verses 13-17, with their parallel scriptures.

QUESTION. What is meant by the bottomless pit in Rev. ix, and xx?

ANSWER. The term bottomless pit signifies abyss, and seems to be applied to different objects. In Rom. x, 7, it is translated deep, and means the grave. In Rev. ix, it represents those portions of the globe from which the doctrines of Mohammed issued forth; which were the wastes and deserts of Arabia. When the scenes recorded in Rev. xix, and the first part of chap. xx, take place, this depopulated earth rolling on its course in desolation and darkness for a thousand years, seems best to answer to the import of the term bottomless pit. See also Isa. xxiv. To this place we believe that Satan will be confined during the period above mentioned, amid the ruins which he himself hath wrought.

QUESTION. Please explain Rev. xvii, 8.

ANSWER. The verse reads thus: "The beast that thou sawest was and is not, and shall ascend out of the bottomless pit, and go into perdition. And they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not and yet is." Some translations read, "the beast that was, and is not, and shall be;" which must be the idea. This passage recently came under consideration in the Bible Class in this place, and the following conclusions were adopted: The beast signifies Rome as a persecuting power. In its pagan form it was a persecuting power and constituted the beast "that was." During the transition from paganism to christianity it ceased for a while to be a persecuting power; and then the beast "was not." It afterwards became papal, when it again assumed a persecuting character, and then constituted the beast "which is," or which, in John's day, was to be. It is in its last, or papal, form, that it is said to come out of the bottomless pit; and this language may be applied to the

beast in this form for two reasons: First, The doctrines on which the papacy is founded, and by which it is sustained and maintains its influence, are without foundation in the word of God—the pit of its doctrines is without bottom. Second, The hordes of barbarians who overran the Roman empire, and whose conversion contributed to the rise and establishment of the papacy, came from the then unknown regions of the north, outside of the limits of the Roman empire. Thus in a double sense may this beast be said to have ascended from the bottomless pit. This is the eighth head, of Rev. xvii, 11, and is the one that goeth into perdition. Rev. xvii, 8, 11; Dan. vii, 11; 2 Thess. ii, 8.

U. SMITH.

TENT-MEETING AT LA PORTE CITY, IOWA.

This meeting held about seventeen days, embracing three Sabbaths and first-days. About fifty have decided to keep the Bible Sabbath, and thirty-seven have been baptized. Eighteen take the *Review* and five the *Youth's Instructor*. About twenty dollar's worth of books have been sold.

The truth seems to have taken a deep hold of the people in this vicinity. Many are still investigating, and (judging from the past) we confidently expect several more will soon be with us. Our social and prayer meetings have been good.

We have organized a business association according to law, for the purpose of building a meeting house. The trustees and building committee are chosen, and a house 40 by 28 is to be commenced immediately to be completed in time for a conference before cold weather. The subscriptions are liberal, and the builders have a mind to drive it ahead as fast as possible. We request that Bro. and Sr. White arrange to attend a conference here this fall if they can see an opportunity to come west.

We have taken fresh courage, and purpose to go on as long as the way opens and our means hold out. We look to God for future help, and pray that we may not be left in our weakness to buffet the storm alone.

M. E. CORNELL.
B. F. SNOOK.

WORLDLINESS.

ALTHOUGH much has been said and written upon this subject, it remains none the less true to-day than it ever has been, that worldliness is one of the greatest sins of the age. It is the great withering sirocco which blasts both the tender shrub, and the robust tree of religious growth. This know also, says the apostle, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, &c. We might infer from the catalogue of sins which the apostle has here told us would prevail to an alarming extent in the last days, that covetousness would be the greatest, as he has placed it nearly in front. Be this as it may, it is a fact that nowhere in the history of the world have men ever been so covetous as at the present day. There never has been that reaching out and grasping for the things of the world as at the present time. The power of the enemy never was so great. There seems to be almost an irresistible influence or power drawing us out after the world,—an influence that will require an effort to resist.

I have often thought that there is nothing which the enemy can make use of so successfully to accomplish his purposes as to get us to love this world, and it seems that he has concentrated all his forces to this one point, to influence the minds of God's people to set their affections upon things here on the earth. If he succeeds in this he knows he has them completely within his grasp. It is truly astonishing that we who profess to believe that we are living in the last days, in the closing up of the gospel dispensation, who are looking for the speedy coming of the Son of man from heaven, should be grasping with such eagerness after the perishing things of earth; but such is the fact with hundreds. Many seem to wonder why it is that they feel so little interest in the cause of present truth; that they are so indifferent, cold, stupid, and unfeeling. They don't seem to understand the cause of all this, nor to discover where the difficulty lies, when it is a fact, plain to be seen, that the great

trouble with many lies here—they have got the world right between them and the kingdom. Their whole being is absorbed in the things of earth. We should remember that we cannot serve God and mammon.

I do believe from my own experience and daily observation, that this one sin (covetousness) will shut as many souls out of the kingdom as anything else besides. And I have sometimes thought that unless the Lord in his providence should bring about something to wean his professed people from the world, he would find but little faith upon the earth when he comes.

Truly we are living in perilous times, and we shall do well to take heed to the Saviour's admonition, which has a special application to those living down here in these last days: Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke xxi, 34.

I believe the time has fully come when Sabbath-keepers should be as free from the cares and responsibilities of life as possible; but many so lay their plans that instead of their cares diminishing, they are continually increasing. Let us beware, dear brethren, of covetousness, which is idolatry. Be not deceived. Inspiration is explicit on this point. It plainly declares that if any man love the world, the love of the Father is not in him. Let us not then for a moment flatter ourselves with the vain thought that we are serving God, and have a treasure in heaven, while our affections are wholly engrossed with the things of earth; for it has been truly said that where our treasure is, there will our hearts be also. Is it not a lamentable fact, brethren and sisters, that the world has occupied too large a place in our hearts? many times even to the exclusion of Christ? Religion has been too much a secondary work. Have we not manifested more anxiety and concern for what we should eat, drink, and wear, than we have for our soul's eternal interest? I fear this has been too much the case; but I am confident that until God's professed people manifest as much earnestness and zeal in the cause of God, as they do to obtain the perishing things of earth, all their efforts to obtain eternal life will prove fruitless. Take heed, said Jesus, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. Luke xii, 15.

W. H. BALL.

Washington, N. H.

PRIMARY AND SECONDARY LAW.

FIRST, PRIMARY LAW.

PRIMARY law has its foundation in the nature and relations of things, and cannot be changed in any other way than to change the things in which the law exists.

Deep down from nature, and from our relations to God and to each other, emanate those great and eternal principles that underlie the government of God, and form the true basis of all moral obligation, and are therefore as unchangeable as the sources from which they spring.

The written law of God, or ten commandments, forms a perfect embodiment of natural law, and is true because it was given in exact harmony with its principles.

Were God to alter one jot or tittle of his law, those constitutional relations must bend into conformity with the change, or that part of his written law would thereby become false.

Let us try the first commandment, "Thou shalt have no other gods before me." Ex. xx, 3. Were it possible for the time ever to come when God would see fit to give up his claims to the supreme affections of his creatures, and give them liberty to go in search of other gods and to worship them, and thus make an entire surrender of his authority as the supreme God of the universe, and give it over into other hands to the subversion and final overthrow of his government, then might man with some propriety begin to talk about the abrogation of the law of God.

SECOND, SECONDARY LAW.

This is a code of laws which sustains a certain relation to primary law, and a certain other relation to some temporary object, for the accomplishment of which it is instituted; and when that object is secur-

ed, and the circumstances in view of which it is enacted cease to exist, it becomes obsolete.

The theocratic law of the Jews, a part of which was ceremonial and written in the book of the law [Deut. xxix, 20, 21], was of this class and contained two kinds of commandments, the first of which exists in primary law or sustains an inseparable relation to it, and is therefore binding upon men under all circumstances. The following passages of scripture will serve as specimens. Lev. xix, 11, 18, 35, 36; xx, 6, 7; xxiii, 3. The second class were those which had their foundation in the circumstances of the Jews as a nation, and their connection with the earthly sanctuary. From these two sources they derived all their inherent validity; and when these circumstances ceased they were no longer obligatory. These commandments comprised the services of the sanctuary together with their feasts, new-moons, ceremonial sabbaths &c. Lev. xxiii, 4, 44; Col. ii, 14, 17; Eph. ii, 15, 16. An objection may arise here in the minds of some because the perpetuity of the decalogue is claimed on the ground of its inseparable relation to primary law, while the secondary law, here referred to, contained the same in substance and was abolished.

The following illustration is to the point: A man to secure some temporary object builds a wall, in the construction of which he uses a quantity of stones in connection with certain perishable materials. Now the building of this wall (of materials already in existence) illustrates the enactment of secondary law. The pulling down of the wall after it had served the purpose for which it was intended, would show the abrogation of such law. The stones used in it set forth the first mentioned class of commandments, inasmuch as they have not undergone the least change in consequence of the temporary use to which they have been put, and are as valuable to use in a future structure as though they had not been used before. Hence the conclusion that primary law is the inherent nature of principles, and is therefore immutably fixed; while secondary law consists only in arranging and using those principles for a specific purpose, and can be set aside at any time by the lawgiver by merely disarranging and ceasing to use them with reference only to that particular object.

And of the two classes of commandments which existed in connection with the law under consideration, it was the second one only that was essentially affected by its abrogation; while the change in relation to the first class, was only a relative one.

W. HASTINGS.

Wright, Mich., July, 1861.

**"BREAK UP THE FALLOW GROUND."
JER. IV. 3.**

It becomes us in consideration of the faithful admonitions contained under this head to search our hearts with all diligence, lest when we receive the word there should be something to prevent it from taking deep root in the heart. Says the Lord by the mouth of the prophet Jeremiah, in connection with the above, "Sow not among thorns." If we do, in the language of our Lord, the word, being choked, will become unfruitful. Behold with what care the skillful husbandman removes every obstacle which is likely to hinder in any way the earth from yielding her increase; and shall we be less careful in that which seals our eternal destiny? God forbid.

It may not be amiss here to mention something which came under my observation while connected with the M. E. church of Illinois. The way of admitting members was this: Any one wishing to join the church was to come forward and take the minister by the hand while some lively or exciting hymn was struck up. In this way they were members on trial for such a length of time; though the church was careful to retain them after the time was expired, although it could be proved they were guilty of unchristian conduct. Some would go to the camp-meeting and appear exceedingly happy, while their daily walk proved them to be far from God. For instance: A neighbor of ours held a grudge against a sister of the same church for exposing the sin of her children, who also were members with her. Still she was very happy at meeting, though it was evident she wished to conceal the heinous crime they

were guilty of, and have them retained as members still. O, how many have been deceived! and the reason seems to be they are trying to rejoice when the Lord calls them to mourn. Having never learned the evils of their hearts as they ought, they have not made a thorough and effectual work in repenting and turning to the Lord.

The following dream has reminded me of the situation of this church. I thought I was walking along, and at my left hand was a garden a little from the road which belonged to the pastor of the church. I thought the seeds in this garden were sown in such a way that as they sprang up they formed words which could be read. I was curious to go and read for myself, but it was suggested to me to wait a few days, and then I could go and read them. How plain since then has it been to read the condition of the churches, not as living epistles, but as cold and lifeless.

But while we mourn over the sad condition of the fallen churches, we have cause to grieve for the evils that exist among those who are of our own number. There are sins which, though in themselves not so aggravating as others, are yet more common, and have a larger field to occupy, and may become productive of much evil. And is it not sometimes the little foxes that spoil the vines? For instance: A brother and sister is overtaken in a fault, has been labored with and reclaimed. Again and again they are guilty of the same or a similar fault, and being so habituated to it, the sin becomes less and less in their estimation; and now it becomes of so little consequence that they think to conceal it from the brethren, it is such a cross to own it, and conclude to pass it over and confess it to God, in hopes that that may be sufficient. Still there are those who have found out the wrong, and are severely tried with the course that has been taken, and therefore cannot feel in union with that brother and sister. If they pray or talk, the words of our Saviour come with force to their mind, First be reconciled to thy brother, and then come and offer thy gift. Is it not time that we who are waiting for translation should make haste to take everything out of the way which hinders the work of God? If we do not, is it not to be feared that God will take us out of the way that his people may go free? Are not these words applicable to us now: Cast up, cast up, take the stumbling-blocks out of the way of my people? O, brethren and sisters, let us be frank to confess our faults one to another that we may claim the promise that if we pray for each other we may be healed. How applicable the words of the prophet Hosea to us now: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you." O, that spotless company that shall stand with the Lamb on mount Zion. None that practice guile will be there; for they are without fault. O, let us make haste to get ready. We must have on the spotless robe, for soon the King will come in to see the guests. Then let us start anew in the service of God and thankfully heed the many warnings we have heard. Then shall we be found, when the Master comes, without spot and blameless.

SUSAN ELMER.

Ashfield, Mass.

COOKING ON THE SABBATH.

ARE we not apt to cook too much on the Sabbath? If I am in error in this matter I hope to be corrected; but it is my opinion that we are. The word says, "To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning." Ex. xvi, 23. If we are not allowed to bake or boil, we are not allowed to fry or stew; as one form would be bad as another.

In the fifth verse of the chapter above cited the children of Israel are commanded to prepare that on the sixth day which they would eat on the Sabbath; and in chap. xxxv, 3, it says, "Ye shall kindle no fires throughout your habitations upon the Sabbath day." In Num. xv, 32-36, we have an account of a man being stoned to death for picking up sticks on the Sabbath.

Now the question is, Are these commands requiring the observation of the Sabbath any less stringent in

this dispensation than they were in that? I am unable to see that they are. And besides this lack of evidence to prove their abolition, we find in the New Testament [Luke xxiii, 54], that the preparation day was still observed.

It may be asked, Are we required to refrain from preparing proper food in sickness, or from building fire to make us comfortable in this cold climate? I think the only question to be determined in these cases is this: Is it necessary for us to do this work? If it is, the Bible does not prohibit us from doing it. But we should be sure that it is necessary before we venture to begin. We find that David ate of the shew-bread, which was unlawful; but because it was necessary, he did not sin. Luke vi, 3, 4. We find also in Mark ii, 27, that the Sabbath was made for man, and it does not seem reasonable that God would make anything for us that would prove injurious to our health; and this view is strengthened by Christ's permission to water our animals, and to help them out of the mire on the Sabbath day.

But to close let me say, We cannot be too careful how we tamper with God's holy law.

THOMAS K. HENRY.

Rives, Jackson Co., Mich.

**THE PRAYER OF FAITH SHALL SAVE
THE SICK.**

For the encouragement of the afflicted saints, I feel it my duty to tell what the Lord has done for me. Since February I have been nearly confined to the house, and much of the time to the bed, caused by over-doing and a cold, attended with fever, dyspepsia, erysipelas and inflammation of the mucous membranes. My stomach (always weak) was the seat of the disease. We tried various remedies, but to no effect. I continued to fail until I knew I must die soon, or get help. The choice seemed to pass before me, Will you die, and rest, or live and suffer? For the sake of my little girl, I chose the latter. I felt that I had my request; but still I continued to fail. Nothing but the promise remained, and sometimes doubts of that.

Sabbath, June 1st, brother and sister Wheeler with a few of the brethren and sisters being present, we followed the directions given in James v, 14-16. At that time I used only rice prepared like gruel, and very little of that, my stomach was so weak. I was then confined to my bed. God in great mercy condescended to hear and answer the prayer of faith. I arose, left my bed, my room and medicine, leaning on the great Physician. I that day began to use substantial food, and did not throw it up as usual; and in a few days I was able to eat as much as a well person. My stomach is not yet strong to labor hard, but I have been about my house since. The enemy has thrust sore at me, but God has stood by me to rebuke him, and I yet stand as a monument of his saving, sustaining power. All praise to God alone. Never have I felt so sensibly the presence of God and his majesty.

"A solemn reverence checks my song,
And praise sits silent on my tongue."

I understand that God has spoken, and I must step softly. I stand by faith on the immutable word of the Lord, and it bears me up. Praise God, forever praise him!

A. P. LAWTON.

West Winfield, N. Y.

AGRICULTURAL FAIRS.—These, when first originated, were well conducted, and very commendable. They tended in the right direction. By them agricultural interests—which are fundamental to all others—were greatly promoted. This was done in various ways, none of which need here be mentioned. But how sadly these fairs have been perverted. They are now, in most places, nothing better than occasions of horse-racing, and the exhibition of the monstrosities that can be collected.

Eating, drinking and fighting, also constitute a prominent part of the programme. The fact is, the moral tendency of most of our fairs is about the same as that of a circus. And it has come to this, that either they must be reformed, or religious people must keep away from them. The ungodly are now chuckling over the fact that members of church go to agricultural fairs to see horse-racing.

LETTERS.

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

From Bro. Harmon.

BRO. WHITE: I should be pleased to have you send me the *Review*, though I have nothing at present to pay. I have preached among the Baptists seven or eight years, and for the last three years preceding last spring, in my native place, where I was ordained nine years ago. I feel interested in the truths advocated in your paper, and have for several years. I have for a long time felt dissatisfied with the popular theology on account of its vague and unsatisfying nature. But my early training, and the reverence I have had for the Baptist denomination, have operated to repress my honest convictions. God in his providence has opened my eyes to see the worldliness and corruption of the popular sects, and I have longed to enjoy the communion of the saints who are in earnest to flee from the wrath to come, and who are not trying to serve God and mammon. I would ask the prayers of all the brethren, that I may be strengthened in the truth as it is in Jesus, and may my way be opened to preach the whole counsel of God. I wish very much that some of your preachers would come this way. My address is,

AUSTIN HARMON,

Mumford, Monroe Co., N. Y.

From Sister Thayer.

BRO. WHITE: It has been nearly seven years since I first embraced the Sabbath and Second Advent faith. I have, alas! much of the time traveled at a distance from the pillar of fire, and sometimes have almost lost sight of it entirely; but the Lord has been long-suffering and of tender mercy, and has not left me to the devices of the wicked one who goeth about as a roaring lion, seeking whom he may devour. The way the Lord has led me has been a good way, and the few trials I have had are not worth mentioning. I know of a truth our heavenly Father has been, and still is, good to me. O that I were more devoted to his service! that my heart did never grow neglectful of him who is ever mindful of me and mine! I am truly thankful for the present truth. I often ask myself, What would be my stay and comfort now, in these perilous times, while men's hearts are failing them for fear, and for looking after those things that are coming upon the earth, if the message of the third angel had never greeted my ears? The name of the Lord is indeed a strong tower; and those who trust in him need not fear. Though great trials await them, yet he will be the hope of his people, and the strength of the children of Israel. I desire fully to cast in my lot with the people of God; for I believe the coming of the Lord draweth nigh, and then will all their conflicts and sorrows have an end.

Yours in hope,
Buc'land, Mass.

SARAH J. THAYER.

From Sister Grimley.

BRO. WHITE: I would like to say to the dear saints, although a stranger to most of them, that I feel that I love them all; because they love the same God and Saviour I love. I am thankful that I have been spared to hear the preaching of the third angel's message. Last February I heard five of Bro. Cornell's lectures in this place. Not being able on account of ill health to attend them all, I commenced reading my Bible, the Bible Student's Assistant, &c., and was led to believe the present truth. How thankful I am! I can truly say that whereas I was blind, I now see. Since I have commenced keeping, or striving to keep, the commandments of God, I have abandoned the use of tea and coffee, and my health is better in some respects. O for more faith in my blessed Saviour! If we are faithful, this mortal shall soon put on immortality, and we exchange these painful and trying hours, for joys which will never end. I feel very unworthy, and sometimes the enemy nearly makes me believe there is no hope for me. Then I think of the blessed promises, and I think I can but perish if I go, and I will try. The Lord has said, Whosoever will, let him come and take of the water of life freely. O what precious promises he has left on record for the poor and needy! How much we should love him!

I can say that I have never been sorry that I start-

ed to try to serve the Lord and keep his holy Sabbath. Nothing is too dear to sacrifice for an entrance into the everlasting kingdom of God. Ofttimes I ask myself, Shall I be found worthy to escape the things coming on the earth? God's grace has sustained me thus far. When passing through deep affliction and depression of spirit, my heart is gladdened by reading the cheering letters in the *Review*.

The number in this place who are striving to keep the commandments is small; but we are striving for more faith, that our hope may be strengthened, and be like an anchor to the soul, both sure and steadfast. We were thankful to receive a visit from Bro. Bates. My prayer is that the work of third angel's message may prosper gloriously.

Your sister in hope,
St. Charles, Saginaw Co., Mich.

MARY A. GRIMLEY.

From Bro. Baker.

BRO. WHITE: As you requested a hearing from the brethren on the subject of a day of fasting and prayer, I feel like responding to your suggestion. I am deeply convicted of the fact that we are living in a lukewarm state, and also that the testimony to the Laodiceans has never been fully heeded. My heart has frequently been pained while realizing the low state of the cause of present truth. There has been a gradual lowering down the standard of piety, until we as a body have almost lost that spirituality which should characterize us as the true followers of the meek and lowly Jesus. God has not departed from us, but we as a body have departed from him. I believe that if we return to the Lord with all our hearts, and with fasting, and with weeping and mourning, and rend our hearts and not our garments, he will return to us. It truly seems that if there was ever a time when a fast should be sanctified and a solemn assembly called, it is at the present time.

The prophet Joel says, "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 thine heritage to reproach," &c. There is no doubt that we have entered the perils of the last days, and that Satan is trying with all his power to overthrow the message of the third angel by lulling the people into a feeling of security, and causing them not to see their real danger until too late. Yet I believe by making a proper effort we can extricate ourselves from this low state and get upon higher and holier ground. May God grant that we may so humble ourselves beneath his mighty hand, by afflicting our souls on this antitypical day of atonement, that we may secure an interest in the ministrations of our great High Priest while he officiates in the heavenly sanctuary, is the prayer of your brother striving to overcome.

RUFUS BAKER.

Mackford, Green Lake Co., Wis.

From Sister Cameron.

BRO. WHITE: I am striving to do the will of my heavenly Father. I am thankful that I can study his holy word, and that I have a heart willing to obey its teachings. I am glad that there are a few in Pompey who are trying to keep God's commandments and the faith of Jesus, willing to bear the scoffs and frowns of this unbelieving world. My prayer is that we may stand firm for the truth. I want to be pure in heart and in life. May we so live that we may honor our Lord here, and be prepared for his appearing and kingdom. How it cheers our hearts from week to week to hear from brethren and sisters of like precious faith. I feel the necessity more and more of being separate from the world; for we must be a peculiar people, zealous of good works in order to gain that heavenly land.

Yours in hope of eternal life,

N. CAMERON.

Pompey, N. Y.

From Bro. Lawson.

DEAR BRO. WHITE: It is cheering to the heart of the weary traveler to hear from the remnant in these last days when the enemy is trying to weigh us down with trials and discouragements; and to see that there are some faithful shepherds who are ever ready to raise the warning voice to the scattered churches to let them see their danger. Praise the Lord for the

means he takes to lead his people in these last days, when the enemy is trying to sift them as wheat. My prayer is, O Lord, give me clean hands and a pure heart; for it is only the pure in heart that shall see God. It is those only that follow the Lamb whithersoever he goeth, that will at last stand on mount Zion. It will be a company in whose mouth is found no guile; for they will be without spot before the throne. Many times I feel as though I should come short of eternal life; and then I think what Jesus has done for me, and of the promise that all that will come may come; that God is no respecter of persons, and that he is a very present help in time of need; and this buoys my spirits up, and I feel to cry, O Lord, increase my faith.

This is the time when the children of God need a deep work to be able to abide the day of his coming. The little church here see the need of a deeper consecration to God, and a closer walk with him from day to day. Pray for us that we may be overcomers, and at last meet you all in the kingdom of God.

Yours striving to overcome.

A. N. LAWSON.

Vernon, Vt.

From Bro. Clarke.

DEAR BRO. WHITE: At our Sabbath meeting yesterday the church here unanimously agreed, that in consideration of our low and backslidden state as a church, we heartily co-incide with you in the necessity of holding a season of fasting, and prayer to God. Joel i, 14. We see and feel the need of supplicating our Father in heaven with earnest prayer, in behalf of ourselves and the cause, that God would revive his work and arouse his church, that we may have a time of refreshing from the presence of the Lord.

In behalf of the church of Seventh-day Adventists.

JNO. CLARKE.

Lovett's Grove, Ohio, July 7, 1861.

P. S. I would say to you, dear Bro. White, that the opposition to organization here was before the last Fall conference, while we were in darkness, of which we have heartily repented, and do hereby acknowledge past errors. We will try in the future to honor and obey God's chosen leaders, lest we again fall into Satan's snare. I believe I speak the true sentiment of the church here.

Yours striving.

J. C.

Extracts from Letters.

Sister R. Ashald writes from Stamford, Vt.: "It is some over fifty years since I first enlisted in the cause of Christ. On reviewing my past life I see I have not been as faithful to my Lord as I should have been; but glory be to his holy name, he has never forsaken me; and I feel to-day to rejoice in hopes of his glory. Six years ago this month, I received my first Seventh-day Adventist paper; and I thank the Lord and the dear brethren for sending me the sweet message of truth, that has given me such an insight into the Holy Scriptures. I hope none will be weary in well-doing."

OBITUARY.

FELL asleep in Jesus, at her parents' residence in Oakland, Michigan, July 13, 1861, Julia Ann, wife of Riley Rathbun, aged 24 years. Sister Rathbun took a heavy cold last fall which resulted in consumption, and finally in her death. She embraced present truth about six years ago, and has been a firm believer in the truths connected with the third angel's message. She bore her affliction with patience and christian fortitude; and as the hour of her dissolution drew near, she said, I shall sleep but a little while. Jesus will soon come to awake the sleeping dead; then I shall meet my sister that has gone before. Will you prepare to meet us? was her inquiry as she conversed with her friends. She left an affectionate husband and two small children, and a large circle of friends to mourn her loss; but they mourn not as those who have no hope.

The funeral was held at Stony Creek. A large congregation of attentive hearers listened an hour to remarks by the writer, founded upon Isaiah xxxviii, 1.

R. J. LAWRENCE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, JULY 30, 1861.

NOTE FROM BRO. LOUGHBOROUGH.

DEAR BRO. WHITE: Our meeting is still progressing here with great interest, although it is mid-harvest and we are pitched in the country, yet we have had for the last week a tent full at sundown, and yesterday (Sunday) our tent was running over. There is a great interest here; some have already decided to obey the truth. We shall labor on here as long as the interest demands. To-night, one Eld. Campbell of the M. E. church, is going to preach in the tent, and show that Sunday is the seventh day from creation, which of course we shall review. More soon.

J. N. LOUGHBOROUGH.

Harrison, Ills., July 22, 1862.

THE DAY OF FASTING.

DEAR BRO. WHITE: At the regular monthly meeting of the church in Lapeer, Mich., on the first Sunday in this month, the following resolution was unanimously adopted:

Resolved, That we fully concur with the recommendation of a day of humiliation, fasting and prayer by all who are trying to keep the commandments of God and the faith of Jesus.

By order of the church,

Wm. S. HIGLEY, JR.

Lapeer, Mich.

MEETINGS IN ONEIDA, MICH.

DEAR BRO. WHITE: I have been lecturing in the town of Oneida, Eaton Co., Mich., for about three weeks where some fifteen have decided to keep the Lord's Sabbath, and others are convinced.

I had good liberty in presenting the truth to the people, who gave good attention. There was a full attendance considering the hurrying time of year. I expect to return after harvest.

I am glad a day is appointed for fasting and prayer. I hope all the church will punctually attend to this important duty at this time, that the Lord may return in spirit and power and heal us of all our backslidings, and help us to call in all our heart-wanderings from God, that we may soon see better days.

I feel like saying in the language of Scripture, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. li, 12, 13. "O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. iii, 2. Yours in hope. J. B. FRISBIE.

Battle Creek, Mich.

REPORT FROM BRO. LAWRENCE.

DEAR BRO. WHITE: After so long a time I propose to give a brief report of the past few months. After my return from Chesaning, last Spring, I was taken with the sore throat accompanied with severe hoarseness, which prevented me from preaching much for about two months. Since that time I have visited Milford, Orion, and Lapeer.

There are a few in Milford that are trying to overcome, while others, who seemed for a while to rejoice in the truth, when opposition came, turned away. The church in Orion have been in trial on the subject of organization, and, consequently, have measurably lost their spirituality. May the Lord help them to overcome and press together with the body.

I was with the church in Lapeer one week ago yesterday, and to-day. Meetings were held in Bro. S. Higley's new barn. There was a good congregation out both days. Ten came out from North Branch and two from Thetford. Bro. Sanborn says that the prejudice of many is giving away, and the way is open for a full course of lectures. Some are investigating. Sr. Marsh of North Branch expressed her determination to keep the Sabbath. May the Lord speed the work on there. I expect to visit them soon. Bro. Butler was out from Thetford, and a brother with him

who had never heard a discourse on present truth. He and his wife are keeping the Sabbath, and want to be baptized. I shall try to visit them soon.

The church here are trying to arise. Some of them deeply feel the necessity of holiness, in order to be prepared to meet those things that are coming on the earth. Two have recently been baptized, and three more have commenced to keep the Sabbath. One of them has taken a stand, though surrounded by such domestic opposition as to be prevented from attending meetings.

I am giving lectures, two Sundays out of four, in a school-house four miles from my place. Some of my former brethren attend. I hope through this means to get access to the Baptist Church in this place; for, as the apostle says, I have great heaviness and continual sorrow for my brethren. May the Lord open their hearts to receive the truth.

R. J. LAWRENCE.

Rochester, Mich.

Ask—the Saviour reigns on high; Seek—his voice forbids your fears; Knock—he knows the sinner's cry; Weep—he loves the mourner's tears; Wait—till he conduct you home; Watch—till Christ your Lord shall come.

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.

Appointment for Northern New York.

THE meeting for Northern New York, August 17 and 18, appointed by Bro. White, will be held at Buck's Bridge. A general attendance of the brethren and sisters is requested.

H. HILLIARD.

Business Department.

Business Notes.

M. E. Lockwood: Where is Jane Thayer's REVIEW sent?

Receipts.

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

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J. B. Harmon 1,00, xx, 4. Ch. in Monterey, Mich. (s. b) for M. Atwell 0,50, xix, 14. W. W. Lockwood 1,00, xix, 1. E. Stone 1,00, xix, 5. E. C. Bush 0,75, xvi, 23. Sally M. Bond 2,00, xxi, 1. Mary P. Shaw 1,00, xix, 14. W. H. Bramhall 1,00, xix, 1. A. Lawrence 2,00, xix, 1. B. G. Jones 2,00, xx, 1. Mrs. H. Parr 1,00, xix, 1. I. Ring 2,00, xviii, 1. J. P. Lewis 0,50, xx, 1. R. F. Wickham 0,50, xix, 6. Caroline S. Lee 1,00, xix, 6. S. H. Marshall 1,00, xix, 7. Mary A. Eaton 2,00, xx, 16. S. L. Holden 1,63, xix, 1. P. Robinson 1,00, xix, 1. Hannah Briggs 0,25. G. I. Butler 1,00, xix, 6. O. A. Phillips 1,00, xx, 6. O. Mitchell 1,00, xx, 6. D. Fox 1,00, xx, 6. W. Fox 1,00, xx, 6. J. Clarke 1,00, xx, 6. W. Caviness 2,00, xix, 6. W. Vanard 1,00, xix, 12. J. Lawrence 1,00, xix, 1. Mrs. E. D. Scott 1,00, xix, 12. Nancy Cameron 2,00, xx, 12. Francis Broderick 1,00, xix, 3. S. Hodges 1,00, xix, 13. J. Davis 0,50, xix, 14. Mary Adderton 1,50, xx, 1. D. C. Elmer 1,00, xx, 1. J. Noyes 3,00, xviii, 1. F. Swartz 2,00, xx, 2. P. Leightner 1,00, xvii, 1. Miss E. Taylor 0,52, xviii, 2. S. C. Castle 1,00, xviii, 6. G. J. Sharp 2,00, xx, 14. S. Hills 1,00, xix, 14.

For Shares in Publishing Association.

A. H. Clymer \$20,00. John T. Mitchell \$10,00. E. Macomber \$10,00. Bela G. Jones \$10,00. J. D. Morton \$10,00. I. C. Vaughan \$5,00. Charles Andrews \$10,00. N. N. Lunt \$10,00.

CASH RECEIVED ON ACCOUNT.—Isaac Sanborn \$3,00. BOOKS SENT BY MAIL.—Asa Kimble \$2,65. E. Macomber 5c. C. N. Loughborough 10c. M. Hull 80c. L. Chandler 80c. J. Davis 50c. R. D. Howland \$1,60.

FOR MISSIONARY PURPOSES.—J. E. Titus 20c. A. J. Richmond (s. b.) \$5,00. Lovina Chandler 20c. Mary Aderton 25c.

BOOKS SENT BY EXPRESS.—John W. Stewart, Cleveland, Ohio, \$10,00.

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The New Hymn Book, containing 464 pages, and 122 pieces of music, . . . 80 cts. History of the Sabbath, Part I. Bible History, . . . 15 " " " Part II. Since the Apostles, . . . 15 " Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, . . . 15 " The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, . . . 15 " Hope of the Gospel, or immortality the gift of God, . . . 15 " Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man, . . . 15 " Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism, . . . 15 " The Kingdom of God. A refutation of the doctrine called Age-to-Come, . . . 15 " Pauline Theology, or the Christian Doctrine of Future Punishment, as taught in the epistles of Paul, . . . 15 " Prophecy of Daniel. 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The Bible Student's Assistant, or a compend of Scripture references, . . . 5 " The Fate of the Transgressor, or a Short Argument on the First and Second Deaths, . . . 5 " Nature and Obligation of the Sabbath of the Fourth Commandment—Apostasy and Perils of the Last Days, Truth Found. A Short Argument for the Sabbath with an appendix, "The Sabbath not a Type," . . . 5 " An Appeal for the restoration of the Bible Sabbath in an Address to the Baptists, . . . 5 " Review of Crozier on the Institution, Design and Abolition of the Seventh-day Sabbath, . . . 5 " Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, Brown's Experience in relation to Entire Consecration and the Second Advent, . . . 5 " Report of General Conference held in Battle Creek, June 1860, Address on Systematic Benevolence, &c. Sabbath Poem. A Word for the Sabbath, or False Theories Exposed, . . . 5 " Illustrated Review. A Double Number of the REVIEW AND HERALD illustrated, . . . 5 " Spiritual Gifts Vol. 1, or the Great Controversy between Christ and his angels, and Satan and his angels, . . . 50 " Spiritual Gifts Vol. 2. Experience, Views and Incidents in connection with the Third Message, . . . 50 " Scripture Doctrine of future punishment. An Argument by H. H. Dobney, Baptist Minister of England, Debt and Grace as related to the Doctrine of Future Punishment, by C. F. Hudson, . . . 100 " Voice of the Church on the Coming and Kingdom of the Redeemer. A History of the doctrine, . . . 100 " PENNY TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Law of God, by Dobney (2 cts.)—Law of God by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word. These small Tracts can be sent, post-paid, in packages of not less than twenty-five. Home Here and Home in Heaven, with other poems. 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