

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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TRUST.

Yes, will I trust! In all my fears
Thy mercy, gracious Lord, appears
To guide me through this vale of tears,
And be my strength.

Thy mercy guides the ebb and flow
Of health and joy, of pain and woe,
To wean my heart from all below,
To Thee, at length.

Yes—welcome pain—which Thou hast sent;
Yes—farewell blessings—Thou hast lent;
With Thee alone I rest content,
For Thou art heaven.

My trust reposes, safe and still,
On the wise goodness of Thy will,
Grateful for earthly good—or ill,
Which Thou hast given.

O blessed Friend! O blissful thought!
With happiest consolation fraught:
Trust Thee I may, I will, I ought—
To doubt were sin.

Then let whatever storms arise,
Their Ruler sits above the skies,
And lifting unto Him my eyes,
'Tis calm within.

Dangers may threaten, foes molest;
Sorrows increase, disease infest;
Yes, torn affections wound the breast
For one sad hour.

But faith looks to her home on high—
Hope casts around a cheerful eye;
And love puts all the terrors by,
With gladdened power.

On the Instruction to be Derived from the Examples of Scripture.

ONE of the most important means by which the Scriptures instruct us, is the example of others. But some caution is necessary in the application. For instance:

I. The cases may not be parallel. 2 Kings ix, 31: "Had Zimri peace who slew his master?" said Jezebel to Jehu; inferring from this, that success could not attend the enterprise. But Jehu had a divine warrant, Zimri had not; and it may be here remarked, that an express command from God alters the whole nature of the case and of the action; as in the instances of Abraham offering up Isaac, and Joshua destroying the Canaanites.

II. On some points of duty there was not so clear a revelation of God's will under the patriarchal and Mosaic dispensations than there is under the gospel. This, while it gives a greater eminence to some of the Old Testament saints, accounts in a measure for the failure of duty in others under circumstances where the same conduct in us would be much more sinful. Polygamy appears to be

one of these points. This remark naturally suggests another.

III. The characters of persons are to be estimated by the opportunities they possessed of knowing their duty. Matt. viii, 10. Said Jesus to the centurion: "I have not found so great faith, no, not in Israel." Poole on Luke xvii, 19, says: "Faith is to be measured from the revelation which he who believeth hath, and from the opposition which he encountereth; a little faith upon little light, and maintained against a great opposition is great faith; though little in itself, yet great with respect to the circumstances of him or her that believeth. The guilt of Judas was much greater than that of Pilate, as we know from our Lord's own words: "Therefore he that delivered me unto thee, hath the greater sin." Capernaum was more guilty than Sodom, and presents a solemn warning to all who possess religious privileges and do not improve them. Matt. x, 23, 24.

IV. We ought to trace every act up to its principle, and having done so, to apply this principle to our particular circumstances. In Gen. xxi, 9, it is stated that "Ishmael mocked Isaac." In Gal. iv, 29, the principle is developed. It was persecution of him that was born after the Spirit, contempt of God's promises, and mockery of true religion. The mocking of Elijah toward the priests of Baal [1 Kings xviii, 27], was a holy rebuke of irreligion, by which he more effectually exposed the gross folly, as well as the wickedness of the idolatry of Baal. Elijah's conduct in commanding fire from heaven [2 Kings i], was not dictated by any revengeful feeling, but by desire to convince a wicked prince, and an idolatrous people that the Lord was the true God, and that He alone ought to be applied to in time of trouble. Again: The zeal of John and James [Luke ix, 54], on the contrary, was without knowledge, passionate, persecuting; though to them it might seem to spring from a just regard to their Lord.

V. The silence of Scripture in not condemning any particular act—as, for instance, the massacre of the people of Jabesh-Gilead [Judges xxi, 10], and David's deceit to Ahimelech [1 Sam. xxi, 1-10], can never be construed into an approbation or even palliation of the act; for the same volume elsewhere furnishes the principles on which such actions are condemned, and often shows their sinfulness by recording the evil consequences which arise from them: a remark which may be applied to polygamy.

VI. Much instruction may be obtained by observing the conduct of individuals in particular cases, and by contrasting the behaviour of different persons under similar circumstances. [I call the particular attention of the readers of the *Review* to this part of the subject for our particular instruction and spiritual growth in the divine life under the third angel's message. Paul says, "Whatsoever things were written aforetime were written for our learning." Rom. xv, 4. E. M. D.] Take, for instance, the boldness of Micajah: "As the Lord liveth, what the Lord saith unto me, that will I speak. 1 Kings xxii, 14. Also see Jer. xxvi, 12-15. The faithfulness of John the Baptist [Matt. xiv, 4], constantly speaking the truth, boldly rebuking vice, and patiently suffer-

ing for the truth's sake; the weeping of Elisha [2 Kings viii, 11]; of the psalmist [cxix, 136]; of Jeremiah [ix, 1]; of Paul [Phil. iii, 18]; of our Lord [Luke xix, 41]; from which we learn that the wickedness of the ungodly should be a cause of grief and pity; the disobedience of Saul in sparing Agag the king of the Amalekites [1 Sam. xv, 3, 8, 19], and that of Ahab in sparing Benhadad. 1 Kings xx, 34. The consequences in the two latter cases were remarkable. An Amalekite robbed Saul of his crown, and it was in battle with Benhadad that Ahab was killed.

Again: Contrast the malice of Saul against his successor, David, with the kindness of Eli toward his successor, Samuel [1 Sam. xix; iii, 16, &c.]; the refusal of Peter, Paul, and Barnabas, with the readiness of Herod, to accept divine honors [Acts x, 26; xiv, 15; xii, 22, 23]; the humility of John the Baptist [John i, 19-27], with the self-conceit of Simon Magus [Acts viii, 9], "giving out that he was some great one;" the feelings of Ahaz [Isa. vii, 2], when invaded by Rezin and Pekah, with those of his son Hezekiah when invaded by Sennacherib [2 Chron. xxxii, 7, 8]; the anger of Jeroboam and Uzziah when reprovved [1 Kings xiii, 4; 2 Chron. xxvi, 19], with submission and increased diligence of Jehoshaphat [2 Chron. xix, 2, 4, &c.]; the impatience of Moses, "kill me, I pray thee," of Elijah, "requesting for himself that he might die," of Job, "Oh that it would please God to destroy me," and of Jonah, saying, "It is better for me to die than to live," with the willingness of Paul to live and suffer, "nevertheless to abide in the flesh is more needful for you" [Num. xi, 15; 1 Kings xix, 4; Job vi, 8, 9, &c.; Jonah iv, 8; Phil. i, 24]; and, lastly, the repentance of Judas, who "departed, and went out and hanged himself," with that of Peter, who remembered the words of Jesus, and went out and wept bitterly. Matt. xxvii, 3-5; xxvi, 75. The one was a worldly sorrow working death, the other was godly sorrow which worketh true repentance. Love to Christ caused Peter to weep; remorse of conscience drove Judas to suicide. The different effect of good and a bad conscience under the same outward circumstances appear by contrasting the conduct of Joseph's brethren, with that of Paul and Silas, when cast into prison. Gen. xliii, 21; Acts xvi, 25. Compare also Isa. lvii, 20, 21, with 2 Cor. i, 12.

By thus examining and contrasting the different conduct of different individuals, as given in the holy Scriptures, we are better able to obtain a better knowledge of human nature, and of our own hearts and duties. "In particulars, our knowledge begins, and so spreads itself by degrees to generals;" and a knowledge of what will probably be the effects of particular circumstances on ourselves, is to be attained by a study of what has been usually the conduct of others under these circumstances. Our duty, however, is to be estimated by the light we enjoy. Is our light greater? so are our responsibilities. Heb. x, 28, 29. —*Mine Explored*, pp. 70-73.

As God's light shines into your heart, you will see more and more of your depravity, and of your absolute need of Christ.

The Day of Christ "at Hand" in the Apostolic Age—in What Sense?

THE day of Christ was at hand 1800 years ago. Paul says, "The night is far spent, the day is at hand." "The Lord is at hand." Peter says, "The end of all things is at hand." It is said in the Apocalypse, "The time is at hand." According to these passages, the day of Christ was at hand in some sense in the apostolic age. In what sense was it then at hand? It must, as it seems, have been at hand in one of two senses, either absolutely, or relatively. It was not absolutely at hand, or it would have come in that age; and the apostle assures the Thessalonian Christians, that it was not at hand in that sense. After affirming the second advent, he said, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It is worthy of remark, that the original word here rendered at hand, is not the same as is so rendered in the other passages above quoted; for in this passage, the word rendered "at hand," describes an event as imminent, or just about to transpire,—hence the apostle affirmed that the day of Christ was not imminent, or just ready to be introduced. He assigns his reasons. He tells them that there was to be "a falling away first," and the revelation of "that man of sin, the son of perdition," who was to have his time according to the sure word of the prophecy, and then be "consumed with the spirit of the Lord's mouth, and be destroyed with the brightness of his coming." Thus we are conducted to the conclusion that the day of the Lord was not absolutely at hand when the apostle wrote.

The end must therefore have been at hand in the other sense, viz., relatively; that is, the time to the end would be short, compared with the period of the world's history then in the past. This principle of exegesis is virtually expressed in the following text: "And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed; the night is far spent, the day is at hand." It will be seen at once that the apostle is speaking relatively: he looks at the amount of the great night of this world then in the past,—at the amount of night still in the future; and then, under the guidance of the Holy Spirit, deliberately says, "The night is far spent, the day is at hand." As though he had said, "We are far from the beginning of the night, we are near its end: the time till the morn of blessedness is short, compared with the long hours of night which are gone." Thus we are furnished with the principle of interpretation, that the day of Christ was at hand relatively in the apostolic age.

If so, where must we be now? Must not the comparatively small balance of "the night" which was then in the future, be about past? and must not the Sun of the eternal day soon, very soon arise? Must not the day of Christ, which was relatively near then, be absolutely so now? If it was at hand in any sense then, must it not be at hand in every sense now? In short, is not the end of all things, in the very nature of the case, "night at hand?" But let us look at

OTHER PHRASES OF LIKE IMPORT.

There are other forms of expression in the New Testament to which persons generally attach no definite meaning; but which are plain and significant, in the light of the relative principles stated above. Some of them are found in the following class of passages: "A little while and ye shall not see me: and again a little while and ye shall see me." "For yet a little while and he that shall come will come, and will not tarry." "The coming of the Lord draweth nigh." "Behold the Judge standeth before the door." "Behold I come quickly." Those who lose sight of the relative principle suggested by the apostle,

are forced to the conclusion that the advent referred to in the above passages, is some other event than the personal appearing of Christ, and is far in the past; but in view of this obvious principle of interpretation, we can easily understand the advent intended to be personal and future; though even on this principle it cannot be far distant, but must now be specially nigh.

Take also the following class of texts: "Brethren, the time is short." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;" intimating that the last days of the great week of the world's history had begun when our Redeemer was on earth. Peter speaking of the first advent, says that Christ "was manifest in these last times for you." John mentioning the developments of anti-christ which were then taking place, says, "whereby we know that it is the last time:" all of which forms of expression convey the idea that the closing period of the world's existence had dawned, and, if so, must now be near its termination.

Another form of expression is worthy of notice: the apostle speaking of certain things which occurred under the old covenant, says, "They were written for our admonition, upon whom the ends of the world are come," or as it has been rendered, "upon whom the last of the age is come." But in what sense were "the ends of the world," or "the last of the age," come upon them? May we not suppose it to be in the same sense that one feels that the end of a journey has come upon him when he has traveled more than two-thirds of the entire distance? When Paul penned the above passage, the church had journeyed, according to recent authors of great learning and investigation, nearly 4200 years; and this period, according to the above illustration, had brought her through more than the beginning and middle divisions of her journey: and if so must she not now be almost home? Is not the great wilderness nearly all behind? Is she not on the margin of the heavenly country? It seems that she may now sing with the understanding, as well as with the spirit:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

We must call attention to another passage before closing. The apostle, in Heb. ix, says: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." According to this, it was "in the end of the world" when the first advent took place. Some may suppose that the Jewish age is intended, but that this is not correct is obvious from the fact that the Jewish age commenced when God took the children of Israel by the hand to lead them out of the land of Egypt, and terminated at the manifestation of the new covenant; whereas the apostle is here speaking of an age which began at the foundation of the world. The context fully verifies this statement. The previous verse reads, speaking of Christ, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then he must often have suffered since the foundation of the world." The reader will notice that the starting point in the apostle's mind is the "foundation of the world." Then come the words under consideration, "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" obviously meaning that in the close of the world or age, reckoning from the creation, our Saviour's first advent occurred. He then adds: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" as he had said, instead of the Saviour suffering annually which would have occasioned his suffering very often from the beginning of the world, he delayed his coming till the end of time was approaching, when he came in humility, and offered himself as

an atonement for sin, on the altar of the cross, and then, as it were, took the blood of his sacrifice and went within the veil to plead during the comparatively short interval which should intervene between his sufferings, and the actual end of the age, when he will make his second advent, without a sin-offering, and bless his waiting people with full salvation.

In conclusion we may safely remark:

1. The expressions, "the day at hand," "the end of all things is at hand," and similar ones, were not uttered at random, but on some definite principle.

2. The only principle suggested in the apostolical writings, is the relative principle, viz., that the time to the end of the age was short compared with the amount of time then in the past.

3. If this principle be well founded then there cannot be a 1000 years of universal righteousness and peace before the end; but we must be occupying the closing hours of grace, and

"Not many years their round shall run,
Not many mornings rise,
Ere all the glory stands reveal'd
To our admiring eyes."

[Millennial News.]

Specimen of Welsh Preaching.

At a meeting of ministers at Bristol, the Rev. Mr.—invited several of his brethren to sup with him; among them was the minister officiating at the Welsh meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of public preaching. When several had given their opinion and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c., Mr.—turned to the Welsh stranger and solicited his opinion. He said he felt it to be a privilege to be silent when such men were discoursing, but he felt it a duty to comply with this request. "But," said he, "if I must give my opinion, I should say that you have no good preachers in England." "No," said Mr. L. "No," said he; "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. L., "you are famous for jumping in Wales, but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters." "Indeed," said the Welshman, "you would jump too, if you heard and understood such preaching." "Why," said Mr. L., "do you think I could make them jump, if I were to preach to them?" "You make them jump!" exclaimed the Welshman. "You make them jump! A Welshman would set fire to the world while you were lighting your match." The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give some specimen of the style and manner of preaching in the Principality. "Specimen," said he, "I cannot give you; if John Elias were here, he would give you a specimen indeed—oh! John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh no!" said he, "I cannot do justice to it; besides, do you understand the Welsh language?" They said, "No, not so as to follow a discourse." "Then," said he, "it is impossible for ye to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welshman can conceive; I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welshman, "if you must have a piece, I must try, but I don't know what to give you. I do not recollect a piece of John Elias; he is our best preacher; I must think a little; well, I recollect a piece of Christ-

mas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an association of ministers. He was preaching on the depravity of man by sin—of his recovery by the death of Christ,—and he said :

“Brethren, if I were to represent you in a figure, the condition of man as a sinner, and the means of his recovery by the cross of Jesus Christ, I should represent it somewhat in this way. Suppose a large graveyard surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave—the grave yawns to swallow them and they must all die. There is no balm to relieve them—no physician there—they must perish. This is the condition of man as a sinner—all, all have sinned, and the soul that sinneth it shall die. While man was in this deplorable state, Mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene and wept over it, exclaiming, ‘Oh that I might enter, I would bind up their wounds—I would relieve their sorrows, I would save their souls!’ While Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight, and heaven forgave that pause; and seeing Mercy standing there, they cried, ‘Mercy, Mercy, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve?’ Mercy replied, ‘I can see,’ and in tears she added, ‘I can pity but I cannot relieve.’ ‘Why can you not enter?’ ‘Oh!’ said Mercy, ‘Justice has barred the gate against me, and I cannot, must not unbar it.’ At this moment Justice himself appeared, as it were, to watch the gate. The angels inquired of him, ‘Why will you not let mercy in?’ Justice replied, ‘My law is broken, and it must be honored. Die they or Justice must!’ At this, there appeared a form among the angelic band, like unto the Son of God, who addressing himself to Justice, said, ‘What are thy demands?’ Justice replied, ‘My terms are stern and rigid—I must have sickness for their health—I must have ignominy for their honor—I must have death for life.’ ‘Without shedding of blood there is no remission.’ ‘Justice,’ said the Son of God, ‘I accept thy terms. On me be this wrong, and let Mercy enter.’ ‘When,’ said Justice, ‘will you perform this promise?’ Jesus replied, ‘Four thousand years hence upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.’ The deed was prepared, and signed in the presence of the angels of God—Justice was satisfied and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets; by them it was preserved till Daniel’s seventy weeks were accomplished; then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed. ‘Where,’ said Justice, ‘is the Son of God?’ Mercy answered, ‘Behold him at the bottom of the hill, bearing his own cross;’ and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping church. Justice immediately presented him with the deed, saying, ‘This is the day when this bond is to be executed.’ When he received it, did he tear it in pieces and give it to the winds of heaven? No, he nailed it to his cross, exclaiming, ‘It is consummated.’ Justice called on holy fire to come down and consume the sacrifice. Holy fire descended! . . . and there was darkness over the whole heavens: but ‘Glory to God in the highest; on earth peace, good will to men.’ ‘This,’ said the Welshman, ‘this is but a specimen of Christmas Evans.’—*Ad. Herald.*

God’s Providence.

It often strikes us that the Scriptures teach the fact of God’s providence in a way that is inimitably touching. Thus when Christ is teaching the

twelve what they must endure in their mission for him, and how they may find strength and succor he reverts to this universal care of our great Father above as comprehending essentially all they would need to know, and providing all their case could require.

No creature is so small as to be overlooked by that Omniscient eye; no pang is so slight, no suffering so insignificant, that it does not touch his infinite heart. “Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father.” The remark is not that he counts all the sparrows, although that is true; nor that he feeds them although that too might have been said; nor that he marks and enjoys all their little daily enjoyments;—but the word is—“Not one of them shall fall to the ground without your Father.” His fall is a sad event to the little sparrow; he is killed, or badly hurt, or his flight-power is exhausted and he sinks because his time has come and he can keep up no longer. And this is precisely the point in the little sparrow’s history that Jesus touches, calling our attention to the fact that God notes it and feels it. As God had heard all the sweet notes of his music and had taken care to feed the little bird every day he lived, so God cannot be regardless of his fall. His infinite heart has one thrope of sympathy with the sorrows of even that sparrow, worth in the human flesh-market just half of one farthing. It is a mournful necessity of this sinning world that pain should be here, and at last death, the final lot of all living. It is not that God has pleasure in the death of any one of his creatures. He declares this very emphatically of the sinner; he intimates it clearly of the little sparrow, whose death lies in the opposite extreme as to fearfulness and the magnitude of its woe.

Should we too fall to the ground; should our broken wing bear us up no longer; should we drop out from the moving throng of our active fellows, and lay us down faint and gone, we may know there is one eye on us in that otherwise desolate hour. He knows that we are of more value than many sparrows, and he will not forget us in our last fall to the ground.

The psalmist who wrote sweet words for almost all pious thoughts, said, “My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.” Aye there is not a pang in all this wide sorrowing world so insignificant that it escapes the eye of God—not one so slight that it fails to touch a cord of sympathy in his benevolent heart! It is glorious that the universe has such a God! Who can be so mean and so wicked as not to love him and praise him with all the heart?

Negative and Positive Religion.

THE wrath of God is revealed from heaven against all whose religion is of the *negative* rather than of the *positive* kind.

The law of God is *positive*. It requires supreme love to God and equal love to man. It requires action toward God and man, *intense* action, energetic devotion to God and man. Now there are many who seem to suppose that this is the *doing nothing bad*, as they say.

They run hither and thither, and indulge themselves, and live in most things like the world around them. Their way of spending their time, of spending their money, of using their influence, is such that you enquire, why they do this, and why they do that. “Why!” they reply, “what harm is there in it?”

With them the question is, what *harm* is there in this or that course of life? and not what *good* will this do? and how far will it glorify God? If they live without committing flagrant sin they think they do well. It does not seem so much as to enter into their designs to do all they can for the promotion of God’s glory, but only to avoid doing such things as will be open disgrace to religion. Their religion is a mere negation, if it may be called religion; which, indeed, it cannot properly be, for all true religion is love, confidence worship, obedience. Let all such, then, as are

satisfying themselves with this negative form of what they call religion, remember that the wrath of God is revealed from heaven against them.

Indeed, there are some whose *history* seems to be one of *omission*. They are continually neglecting many forms of duty; and they *know* it. Perhaps some are admitting from day to day that this, and that, and the other thing is *duty*, and yet never address themselves seriously to the performance of it.

Some of you are perhaps neglecting secret prayer—are neglecting your Bible—are neglecting to pay your debts—are neglecting in the outward life a great multitude of things, but in regard to God and man, and in your inward state you cannot but *know* that you are really neglecting to render to God all the love and confidence that are his due, and that you are neglecting to love your neighbor as yourself. Your history is one of *omission*. You seem to overlook the fact, that omission is the very thing against which this text [Rom. i, 18], is arrayed; that this ungodliness and unrighteousness are omissions of duty to God and man.

Gems from Trapp.

BORN 1602, DIED 1669.

1. TRUTH is the daughter of time; it will not always lie hid.

2. Crosses come thick; be patient!

3. Let us labor to be like unto angels, “strengthened with all might,” walking about the world as conquerors, able to do all things through Christ who strengtheneth us.

4. Let no man envy others their better parts or places, since they have them on no other condition but to be put upon greater temptations, hotter services. If we could wish another man’s honor, when we feel the weight of his cares, as David once did of Saul’s armor, we should be glad to be in our own coat.

5. We know not what we lose by making haste, and not holding up our hands as Moses did, to the going down of the sun. If God have begun to enlarge us, he will in due time do it to the full, if we should not be in straits sometimes.

6. David saw the features of his friend Jonathan in lame Mephibosheth, and therefore loved him. He forgave Nabal at Abigail’s intercession, and was pacified toward Absalom at Joab’s. Pharaoh favored Jacob’s house for Joseph’s sake; shall not God do as much more for Jesus’ sake? Joseph was well pleased with his brethren when they brought Benjamin. Bring but the child Jesus in our arms, as Simeon did, and he cannot but smile upon us. Were he never so much displeased before, yet, upon the sight of this his well-beloved Son, in whom he is well pleased, all shall be calm and quiet as the sea when once Jonah was cast into it.

7. Endure hardness. Never dream of a delicacy. Think not to find God in the garden of Egypt, whom Moses found not but in the burning bush. Many love Canaan, but loathe the wilderness; commend the country, but look upon the conquest as impossible; would sit in the seat of honor with Zebedee’s children, but not drink the cup of affliction.

8. No wearing the crown, but by bearing the cross first. Christ himself was not glorified, till first crucified.

9. “And He will thoroughly purge his floor.” That is, his church, called God’s threshing-floor in Isaiah, because usually threshed by God with the flail of affliction. That is the way by which, or whereby, the Lord Christ doth purge his people, and separate between the son whom he loves and the sin which he hates. We may observe in this the difference between Christ and the tempter. Christ hath his fan in his hand, and he fanneth us; the Devil has a sieve in his hand, and he sifteth us. Now, a fan casteth out the worst, and keepeth in the best; a sieve keepeth in the worst, and casteth out the best. So Christ and his trials purgeth chaff and corruption out of us, and nourisheth and increaseth his graces in

us. Contrariwise, the Devil, what evil soever is in us, he confirmeth it; what faith or good thing soever, he weakeneth it.

10. When faith heals the conscience, and grace husheth the affections, and composeth all within, what should ail such a man not to be perpetually merry?—*Ad. Herald.*

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, OCT. 29, 1861.

JAMES WHITE, EDITOR.

THE CAUSE.

THE prospects brighten before the cause we love and labor to advance. It has passed through perils which have threatened its destruction, and has come through the storm gathering strength in every struggle. If it were not the Lord's cause it would speedily come to naught. "If it had not been the Lord who was on our side, now may Israel say, if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us, then the waters had overwhelmed us, the stream had gone over our soul, then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth." Ps. cxxiv.

The past two years have been especially perilous to the cause. These perils have not been in consequence of opposition from the world, or from the churches. The bitterest opposition from these is easily turned to the advancement of the cause. Past experience attests the truth of this. God gives our ministers victory in discussions, and many friends to the cause. Neither have we suffered as much from insubordination of inexperienced Sabbath-keepers as might be expected under so distracted a state of things. But the cause has stood in fearful peril from want of union among those to whom the flock should look for example. And this lack of unity has not been in regard to doctrine. It is a wonderful fact that the system of truth taught by the Seventh-day Adventists is so harmonious, so clear, and so abundantly sustained by the plain testimony of God's word, that there is little chance for believers to differ. The differences among us have been in consequence of blind prejudices, resulting from lack of consecration, and also opposition to the plain testimony. These things have proved perilous, at least, to us. We look back upon near two years as a blank, and worse than a blank in our life; for we have been so crushed in spirit that we could neither preach nor write with freedom. A gloom has been increasing over us, injurious to the mind and to health, until the world seemed mantled with the pall of death, our love for the word of God and spiritual things was waning, and the grave presented a welcome resting-place.

In this state of mind we had decided to take no leading part in the cause. We had made strong efforts to advance the cause, and our efforts were counteracted by those who should have stood by our side. We had labored to relieve the wants of our preachers, and to get them homes. We had made appeals to our people, showing them their duty to sustain those who labored for them. We had reprov'd the covetous, exposing ourself to their jealousy, for the sake of our preachers. We were not in want. And from some of our preachers, and from others for similar acts, we have seen evidences of the coldest ingratitude. Some of these very persons have manifested pure hatred. In this state of things we have done what we could to tear away from the cause, all but to publicly declare ourself disconnected from it. Some have come to their senses, and have done all they can by way of confession to relieve our feelings. Others have ceased their warfare. The friends of the cause, contrary to our wishes and expectations, have placed us in a still more responsible position, and God in answer to the fervent prayers of his afflicted people, has manifested his approval, and, blessed be his name, is raising our head once more above the waters.

With astonishment we see this cause moving right onward, notwithstanding these things which have driven us within a hair-breadth of despair and insanity. The cause in some localities for awhile languishes in consequence of the strange course of some of our preachers. God waits all the time to be gracious, and when they by confession come where he can bless and build up his cause, how soon it revives. O, what lessons God's providence is teaching us! Will not all of God's ministers among us come up to the work strong, bold, and united? Will they not dare to be right and true in every place? While pondering in sadness over the present state of the cause, Bro. S. handed us the following lines from the *New York Advocate and Journal*, which seem so appropriate that we give them.

Dare to be right! dare to be true!
You have a work that no other can do.
Do it so bravely, so kindly, so well,
As to gladden all heaven, and silence all hell.

Dare to be right! dare to be true!
Cowards and quidnuncs dread everything new;
If you can't stand at your post in a storm,
How can you fight in the ranks of reform?

Dare to be right! dare to be true!
Foes may be many, and friends may be few;
Truth and her champions oft stand alone,
What's a man good for without a back-bone?

Dare to be right! dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero and battle till death.

Dare to be right! dare to be true!
Love may deny you its sunshine and dew.
Let the dew fall, for then showers shall be given;
Dew is from earth, but the showers from heaven.

Dare to be right! dare to be true!
God who created you, cares for you too;
Bottles the tears that his striving ones shed,
Counts and protects every hair of your head.

Dare to be right! dare to be true!
The sun may burn red, and the planets burn blue;
God may toss back the systems to chaos again,
But his promise forever is yea and amen.

Again, we are surprised at the faithfulness and united action of our people to sustain our preachers and the cause under existing circumstances. Our preachers are generally well sustained. It might be expected that when a preacher took a course to cripple the cause, and drive men from the truth, that the means of support would dry up; but our people, faithful to their duty, and hoping for better things, still hand out their hard-earned means. We think but few of our preachers realize these things as they exist. The liberality of our people should cause the leaders in this work to feel the deepest gratitude, and inspire them with zeal to act well their part in the cause.

Especially do we feel touched with a sense of the faithfulness of the brethren to sustain that department of the cause with which we are connected. When the call was made for the Book Fund and the Steam Press, \$4000 were promptly raised without the expense of traveling agents. Each brother and sister was an agent, and forwarded the money directly to the Office. And when the call was made for \$8000 more for the Association, pledges for more than \$6000 came in at once. Many have taken shares without pledging, and donations from churches and individuals are received in every Number. With a little extra effort with all the friends, the sum can be made up before 1862, and the Association be forever placed beyond want. Once free, with increase of subscribers, and an increased call for our publications, it can help missionaries in new fields by donations of its publications. Prospects as to means to sustain the cause never were so good as at present. Systematic Benevolence far exceeds our expectations, and will do the work. Though we fall in the struggle, battling for Heaven's order of equality, and in carrying through different enterprises connected with this cause, the work will go forward, and the Seventh-day Adventists will yet fully prize what many of them have been so slow to adopt, and some have bitterly opposed. In contrast with our condition read the following from the *Millennial Harbinger*, for Oct. 23:

"These are 'hard times' we know, but they are specially hard to publishers. We are not alone in em-

barrassment; almost all other religious papers are embarrassed more or less, according to their popularity. A late issue of the *Advent Herald* contains the following:

"SPECIAL PROPOSITION.—A friend of the cause proposes to give one hundred dollars toward the six hundred needed to publish the *Herald* weekly the coming year, provided the amount be made up by other contributors."

"And we find in other papers many similar notices. We do not rejoice at their embarrassment, but mention it to show that we are not alone. Among those papers which advocate the coming of Christ, and some or all of its kindred doctrines, we find that the *World's Crisis* is feeling the hard times; the *Bible Examiner* is temporarily suspended; the *Herald of the Kingdom and Age to Come* is also suspended; and the *Gospel Banner* is 'in the storm,' and feels its effects to a considerable extent."

We have not the courage to press on against discouragements as those have whom we call *nominal*. Place our preachers and leaders where they are, with no better backers than they have, and we should at once fall in pieces. May God forgive us as a people, and help us to press together and quit ourselves like men working in earnest for God and his cause.

As to organization, the question has been, Shall we organize? That question being answered in the affirmative, the question now is, How shall we organize? Beware, brethren, of moving hastily in this matter. By hard tugging, our experienced ministers may be induced to take hold of this work, and not leave it for novices in the faith to make still greater confusion by meddling with the organization of churches.

CHURCH DISCIPLINE.

"THAT thou mayest know how thou oughtest to behave thyself in the church of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. iii, 15.

At the present time when we are talking of, and making effective moves toward, more permanent order in the church, it is highly important for us each to obtain the knowledge spoken of by Paul in the above text, to "know how to behave ourselves in the church." The behaviour spoken of in this text does not mean to know how to act as well-bred gentlemen and ladies, but to each know our proper sphere, and our duty; to know our position and fill it; to know how to occupy our proper place and not meddle with that which belongs to the rulers in the church.

I think I can see where we shall need as a people to mend some of our ways, if we expect to prosper in our organizations. In coming together as we have from various quarters, some have never been brought under discipline, others having thrown aside the human restraint of Babylon, we have been inclined to move on in a sort of independent manner, not seeing the force of the discipline God's word lays down for us to follow. Some, perhaps, have moved out of their proper sphere, and dictated in, and meddled with, that which was none of their concern, all because they did not "know how to behave themselves in the church of God."

To behave ourselves properly in the church of God, I conceive several things are necessary to be known. 1. To know our own place in the church. 2. To know what is our duty in view of the place we occupy. 3. To know the duties and privileges of those officers of the church who have the rule over us. 4. To know how we are to act in reference to those who are appointed to take charge of the temporal and spiritual affairs of the church. I think I can see that a lack of understanding on these points has led to confusion, trial, strife, and grief, in the past, and I fear will lead to worse results in the future unless each one of us study diligently to find our place and duty in the church. I venture to make a few suggestions in regard to this matter.

I would notice the position of lay members. It seems from the word of God to be their duty to listen to the counsel of those who are their rulers, and obey them. Lay members are to help them in their work, not by dictating, and finding fault with their movements, but by cheerfully submitting to their just instructions, sympathizing with them, and praying for them. It is

to be supposed when officers are chosen by a church to take the temporal or spiritual oversight of them, that great care and caution will be used, and those only chosen that are as far as possible fitted for the work of their office, and that those only will be chosen whom the church, guided by sanctified judgment, are unanimous in choosing for such office. When we thus place men in the position of spiritual and temporal overseers of the church, we make them our rulers. While they show in all their movements that their only object in discharging their official duties is to work for our good, and for our spiritual advancement in the cause of the Lord, we are under obligations to obey them. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. xiii, 17. "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves." 1 Thess. v, 12, 13. "Remember them which have the rule over you, and have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and forever." Heb. xiii, 7, 8. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. v, 17-19.

On these points I am satisfied we as a people have lacked. Instead of looking upon those whom God has placed over this work, as our rulers, we have been too much in the habit of regarding them as equals, and some, I have thought, were tried if they saw the servants of God having even the comforts which they allow themselves to have. But the above text tells us, "Let the elders that rule well be counted worthy of double honor." This is not because their persons are better than other men's, but because God designs that all should realize that it is a move that heaven looks upon with peculiar favor for a man to go out with his life in his hand and deny himself the comforts of home and friends to talk God's truth to his fellow-men. Such the apostle styles "ambassadors for Christ." Literally, Ministers to a foreign people. As men do special honor to a minister of a foreign nation who should be sent to this nation, so the church are to give "double honor" to those who in truth show that they are "ambassadors for Christ," setting before the world the claims which the government of heaven has to their attention.

I have thought as I have seen the freedom with which some have indulged in jealousies, and even allowed themselves to make evil suggestions against the messengers, especially Bro. and sister White, that they little thought of what the Scriptures say on these points.

Dear brethren, the most of you will frankly admit that God has specially called them out to take a stand at the head of this work, that he has been with and sustained them in days past, and wrought mighty deliverances for them. We have seen from time to time some start up in rebellion against them and this work, but no weapon formed against them has prospered. In every rebellion as yet the rebels have either come to nought, or returned sorrowing to find a humble place with the people of God. God has been guiding them, has thrust them out in this work, and made them "laborers in the word and doctrine." What does the Lord tell us in regard to such? Let such "be especially counted worthy of double honor." Brethren, have they had it? While a few have had some realizing sense of these things, and have tried to bestow the honor, with the mass it has been quite the reverse.

When God has called upon them to bear a plain, straight testimony, to reprove wrongs, many have thought it too hard, spoke evil of the testimony, sympathized with the reprov'd one, and done them an injury; but thereby setting at nought the judgment of Christ's ambassadors, and in thus exalting their own judgment, have not only deprived them of the honor we are commanded to give, but frustrated the work

God designed they should accomplish. And as a very natural consequence, they have been thrown under discouragement. Some have hardly needed a hint that Bro. White had done something wrong before they are off to peddle it to all open ears before stopping to learn whether it is so or not. How does this agree with the text, "Against an elder receive not an accusation, but before two or three witnesses." Those engaged in peddling such matters from one person to another, are very careful to tell all to keep it secret, and perhaps after it has gone the rounds for months, and alienated scores from the servant of God, it at last accidentally comes to his ears, and he settles with a few words what was in reality only the result of an evil imagination in the first place. There is no use to talk of coming into church fellowship and gospel order unless we make up our minds to lay such work as this entirely aside, and act with frankness and honesty. It seems to me it is one of the highest sins before God to take any course toward the servants of God that will bring discouragement upon them, or in any way hinder them in the great work to which God has called them.

I hear of some moving forward to organize churches who have never themselves been recognized by the church as evangelists. None are qualified to take hold of this important work but ordained preachers. May the Lord help us all to find our proper place and duty, so that we may "know how to behave ourselves in the house of God."

J. N. LOUGHBOROUGH.

REPORT FROM BRO. WAGGONER.

In consequence of Bro. Snook's being disappointed in his coming South, he did not meet me at Knoxville as I expected he would. As I did not hear from him, or know the cause of his delay, I started alone to visit the churches westward. This failure was not only a great disappointment to us both personally, but I think it will prove a detriment to the cause in Southern Iowa, as we were deprived of all opportunity of consultation and planning for the future. I did hope, from Bro. Snook's letter to me, that he would remain South next winter, and perhaps settle in that part of the State; but he had given this up before I saw him. This I much regret, as a laborer is needed there all the time.

After the meeting near Eddyville, the weather soon turned wet and chilly, so that the further use of the tent was impossible. I would have been pleased to have had the tent pitched once more, but then it would have been doubtful about my answering the urgent calls of the brethren.

Considering the state of my health when I entered this field, I feel that I have great cause to be thankful for being able to labor so much. I shall remember with gratitude the labors of Bro. Ben Auten, who devoted his time to the service of the tent, and by his prudence and untiring watchfulness relieved me of many burdens that I have usually borne when with the tents.

The believers at Pleasantville and Sandyville organized together under the name of the Seventh-day Adventist church of Pleasantville. At Indianola all had left the faith, but one sister, who I hope the Lord will preserve unto his kingdom. A brother and family about nine miles south-west are also faithful.

At Oceola the brethren west to the distance of ten miles united with the church. At this place, at Afton, and Decatur City, the members are much scattered, and I think their efforts to meet together truly commendable. Our meetings in all these places were in a measure frustrated by heavy and protracted rains. By much exposure I was able to meet all my positive appointments, but in several cases there was no gathering, as they did not expect meeting under such circumstances. On this account my trip was not productive of the benefit I desired. Bro. Brinkerhoof was with me part of the time, and was in the neighborhood of Knoxville when I left there. His heart is in this work, but his health is such that he dare not venture to preach much.

Last Sabbath, 12th inst., I spent with the church in Monroe Co. I found them firm in the faith, and growing stronger, I trust. Bro. Luke is doing good service in encouraging and strengthening them, and I hope the Lord will lead him in a way where a wider field of usefulness may open before him. I spoke to the church on the Sabbath, and gave an appointment for meeting

in the school-house in the evening. In the afternoon I had an ague chill, the effect, probably, of neuralgia contracted by traveling in the rain.

On Monday, the 14th, I went to Batavia, and unexpectedly found Bro. Snook still lecturing there. I spent two evenings with him, on the last of which Bro. Shortridge arrived there. Next morning I went to Fairfield on my way homeward.

If the Southern Iowa tent is run next year, arrangements must be made for it this winter. If left till spring, it will not be accomplished, as their circumstances will not admit of their calling laborers from abroad. They are both able and willing to support the cause there, but it must be through resident ministers, whose wants can be supplied without much outlay of money. My own experience proves that they are as willing to bestow their means as any among whom I ever labored; but various causes, among which is their proximity to the theater of war, and consequent prostration of business, render it almost impossible to convert their property into money.

I shall remember with pleasure the acquaintances formed in this State, and with gratitude the uniform kindness of the brethren and sisters. Though I bid farewell to them now, my interest in their welfare is abiding, and I shall remember them in my prayers.

J. H. WAGGONER.

Burlington, Iowa, Oct. 17, 1861.

SCRIPTURE ACCOUNT OF THE FLOOD, VINDICATED,

In this time, when infidelity is fast increasing, and the adversaries of the Bible are fortifying themselves for strong attacks upon believers, it is of the highest importance that God's people avail themselves of all the testimony within their reach to meet this prevailing unbelief. We consider that the following testimony, from the first volume of Horne's Introduction to the study of the Bible, successfully meets the objections which are raised in regard to the flood. We would recommend to every reader, to preserve this article, for reference in case of an attack on this point,

J. N. LOUGHBOROUGH.

No part of the Mosaic history has been more ridiculed by the opposers of revelation, than the narrative of the DELUGE; though no fact that ever occurred in the world is so well attested both by natural and civil history.

1. Proofs of that event from Natural History.

It has been asserted that the relation of the deluge, contained in the seventh chapter of the book of Genesis, is contrary to philosophy, and that the deluge could not be universal, because no stock of water could be found sufficient to overflow the earth to the degree represented by Moses. The Hebrew historian, however, expressly asserts that it was universal, and his relation is confirmed by the fossilized remains of animals belonging to a former world, which are found in every quarter of the globe.

Thus, the highest eminences of the earth, as the Andes, the Alps, the Apennines, the Pyrenees, Libanus, Atlas, and Ararat, in short, all the mountains of every region under heaven, where search has been made, conspire in one uniform and universal proof that the sea was spread over their highest summits; for they are found to contain shells, skeletons of fish, and marine animals of every kind. The bones of extinct animals have been found in America, at an elevation of 7,800 feet, and in the Cordilleras, at 7,200 feet above the level of the sea. In central Asia, the evidence is still more decisive; the fossilized remains of the horse, deer, and bear species, having been brought to England from the Himalaya mountains, from an elevation of more than 16,000 feet.* Further skeletons of the elephant and rhinoceros, natives of Africa and southern Asia, have been dug up on the steppes or tablelands of Tartary and Siberia: and remains of elephants have been found in various parts of England.† Crocodiles, chiefly of the Asiatic species, have been discovered in various parts of Europe. The gigantic mammoth (an animal which has hitherto been supposed exclusively to belong to the antediluvian world) has been found in the most northern parts of Russia, and

*Quarterly Review, vol. xxix, p. 155.

†Prof. Buckland's Reliquæ Diluvianæ, p. 173.

also in North America, and in Ireland. The fossil bones and teeth of the rhinoceros, hippopotamus, tiger, hyæna* (animals found in Africa and the east), and of the bear and numerous other animals, have been found in England; to which we may add trees of vast dimensions with their roots and tops, and some also with leaves and fruit, discovered at the bottom of mines and marle-pits, not only in regions where no trees of such kind were ever known to grow, but also where it is demonstrably impossible that they should grow; which effect could only be produced by the fountains of the great deep being broken up. Further, the drifting of the ark northwards, from Noah's settlement to mount Ararat, leads us to infer that the main current of the waters of the deluge came from the south; and that this was the case is most evident from the present appearance of the great continents of the terraqueous globe; whose deep southern indentations and bold projecting capes on the north, together with the chaotic subversions of the ghauts of Hindoostan, as well as of the mountains of Abyssinia and Caffraria, and of those in the neighborhood of the straits of Magellan—all conspire to prove that such tremendous disruptions were originally caused by the waters of the great deep; which rushed northward with considerable fury at first, though they afterward grew less violent toward the end of their progress. There are also traces of prodigious disruptions of the earth in high northern regions, as if on purpose to absorb the redundant waters from the south: and in some parts, as in Norway, whole countries have been uplifted on one side, and half buried on the other in vast gulphs which opened to receive them. To these facts we may add, that all the researches of the most eminent geologists tend to prove the recent population of the world, and that its present surface is not of very ancient formation.†

PHYSICAL OBJECTION TO THE MOSAIC HISTORY OF THE DELUGE REFUTED.

Decisive as these facts are, it has been attempted to set aside the Mosaic narrative, by some alleged marks of antiquity, which certain continental philosophers have affirmed to exist in the strata of the lava of Mt. Ætna. Thus Count Borch has attempted to prove that volcanic mountain to be eight thousand years old, by the different strata of lava which have been discovered. And in the vaults and pits which have been sunk to a great depth about Ætna, the Canon Recupero affirmed that seven strata of lava have been found, each with a surface of soil upon them, which (he assumes) would require two thousand years to accumulate upon each stratum; and reasoning from analogy, he calculates that the lowest of these strata must have flowed from the mountain fourteen thousand years ago!

ANSWER.—Nothing can be more fallacious than this argument, if indeed it deserves to be dignified with the name of an argument. For, who knows what causes have operated to produce volcanic eruptions at very unequal periods? Who has kept a register of the eruptions of any burning mountain for one thousand years, to say nothing of three or four thousand? Who can say that the strata of earth were formed in equal periods? The time for the formation of the uppermost

*The reader will find a copious and interesting account of the antediluvian remains of the hyænas, discovered in a cave at Kirkdale, in Yorkshire, in the year 1821, by the Rev. Prof. Buckland, in the Philosophical Transactions of the Royal Society of London, for 1822, Part I, pp. 171—236, and also in his "Reliquiæ Diluvianæ, or Observations on the Organic Remains contained in Caves, Fissures, and Diluvial Gravel, and on other Geological Phenomena, attesting the Action of an Universal Deluge." London, 1823, 4to. That the Mosaic history, particularly of the deluge, is not inconsistent with geological discoveries, is clearly proved by Bp. Sumner, in his "Treatise on the Records of the Creation." Vol. i, pp. 267—285. But the fullest view of the harmony between geological discoveries and the Mosaic history will be found in Mr. Granville Penn's "Comparative Estimate of the Mineral and Mosaic Geologies," a work abounding in sound doctrine, founded upon close reasoning, and admirably opposed to the tampering facility of some writers on geology, and to the skepticism and incredulity of others (second edition, 2 vols. 8vo. London, 1825), and the Rev. James Kennedy's Lectures on the Philosophy of the Mosaic Records of the Creation. London, 1827, 2 vols. 8vo.

†The proofs of this important fact are stated in M. Cuvier's Essay on the Theory of the Earth, sec. 22 of Mr. Kerr's translation.

and last is probably not known, much less the respective periods of the lower strata. One might have been formed in a year, another in a century. The philosophers above mentioned are wholly ignorant of the cause of any one of these earthly strata. They build one hypothesis upon another, and to believe their whole argument requires stronger faith than to believe a miracle. Faith in a miracle rests upon testimony; but faith in their scheme must be founded on an extreme desire to prove a falsehood. But the analogy, on which it has been attempted to build the hypothesis just mentioned, is contradicted by another analogy, which is grounded on more certain facts.

Ætna and Vesuvius resemble each other in the causes that produce their eruptions, in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation. This being admitted, which no philosopher will deny, the Canon Recupero's analogy will prove just nothing at all. We can produce an instance of seven different lavas, with interjacent strata of vegetable earth, which have flowed from mount Vesuvius within the space, not of fourteen thousand, but of somewhat less than fourteen hundred years; for then, according to our analogy, a stratum of lava may be covered with vegetable soil in about two hundred and fifty years, instead of requiring two thousand for that purpose. The eruption of Vesuvius, which destroyed Herculaneum and Pompeii, is rendered still more celebrated by the death of the elder Pliny, recorded in his nephew's letter to Tacitus. This event happened A. D. 79; but we are informed by unquestionable authority,* that the matter which covers Herculaneum is not the produce of one eruption only, for there are evident marks that the matter of six eruptions has taken its course over that which lies immediately over the town, and which was the cause of its destruction; and these strata are either of lava or of burnt matter, with veins of good soil between. Whence it is evident, with what ease a little attention and increase of knowledge may remove a great difficulty.†

2. But the fact of the universality of the deluge does not rest on the evidence arising from the organic remains of the former world which have been discovered: nor is its history confined to the Scriptures. Civil history likewise affords many evidences which support the Mosaic account of the deluge. Thus,

[1.] The paucity of mankind, and the vast tracts of uninhabited land, which are mentioned in the accounts of the first ages, show that mankind are sprung lately from a small stock, and even suit the time assigned by Moses before the flood. To which we may add, that the great number of small kingdoms and petty States, in the first ages, concur to the same purpose.

"Most eminent nations," it has been well observed, "like great families, have at all times been fond of extolling up their pedigree, and carrying it as high as possible; and where no marks remain of the successive alterations in their state, are apt to imagine that it has been always the same. Hence the many foolish pretences among the ancients, to their being aborigines of the countries they had inhabited time out of mind: hence they were led to make their several gods the founders of their government.‡ They knew but very little of the world; and the tradition which they had of that little was so far mixed and corrupted with romance, that it serves only to confound them. Upon the removal of this cloud by the more diligent and accurate inquiry of the moderns, we see ancient history beginning to clear up, the world puts on a very differ-

*Sir W. Hamilton's Remarks on the Nature of the Soil of Naples and its Vicinity, in the Philosophical Transactions of the Royal Society, vol. lxi, p. 7.

†Bp. Watson's Apology for Christianity, in reply to Gibbon, pp. 255—263, London, 1776; or pp. 151—156 of the 8vo. edition, London, 1806.

‡"The grounds of the uncertainty of ancient history may be seen in Stillingfleet, Or. Sac. book i, ch. 1. sec. 16, 18, &c. Comp. Bryant's accurate account of it, *passim*. Of the Egyptian in particular, see Shaw's Travels, pp. 417, 442, 4to. Comp. Baker on Hist. and Chron. Reflect. ch. 10 and 11. Shuckford's Connection, vol. ii, book viii. Winder's History of Knowledge, vol. ii, ch. 10, sec. 4, &c. Bp. Clayton's Remarks on the Origin of Hieroglyphics, p. 58, &c. Goguet, vol. iii, diss. iii, p. 269. That the Babylonish empire was not so old as has been pretended, see Le Clerc on Gen. x. Concerning the fabulous antiquity of the Chinese, see Conclusion of Mod. Hist. ii, p. 95, fol."

ent face, and all parts of it appear conformable to each other, and to the late better known course of things; as is proved, very clearly, in various instances, by a learned and ingenious writer.* We find the marvelous in all the annals of those times, and more especially in the great point of their antiquity, exceedingly reduced,† and our own plain accounts still more and more confirmed; whence we may be convinced, that both the peopling and cultivation of the earth arose at first from a few low beginnings; that it very gradually spread itself from some one center;‡ and that it has at all times proceeded by pretty near the same slow regular steps as it does at present."||

*See Bryant's Analysis of Ancient Mythology, *passim*.

†"Till men come to a scrutiny, they are very apt to imagine that a number is vastly greater than it is. I have often asked people to guess how many men there have been in a direct line between the present king of England [George II] and Adam, meaning only one man in a generation, the king's father, grandfather, &c. The answer made upon a sudden conjecture has always been some thousands; whereas it is evident from a calculation, there have not been two hundred. For the space of time between Adam and Christ, let us take the genealogy of our Saviour, preserved by St. Luke, in which the names between Adam and Christ, exclusive of both, are but seventy-four. From the birth of Christ to the birth of the king, were sixteen hundred and eighty years. Let it be supposed, that in the list of the king's progenitors, every son was born when his father was twenty-five years old, which is as early as can be supposed, one with another. According to this supposition, there were four generations in every hundred years; i. e., in those sixteen hundred and eighty-three years, there were sixty-seven generations; which sixty-seven, added to the foregoing seventy-four, will make no more than a hundred and forty-one." Hallet on Heb. xi, 7. note a. p. 17. Comp. Goguet, vol. iii, diss. iii, pr. Bryant's Analysis, *passim*.

‡"This has been observed by Is. Casaubon in one respect, viz., in relation to language. 'Est enim verissimum,' says he, 'linguæ cæteras eo manifestiora et magis expressa originis Hebraicæ vestigia servasse, et nunc servare, quo propius ab antiqua et prima hominum sede abfuerunt,' &c. A confirmation of it, in some other respects, may be had from the following very remarkable particular, as Hartley justly calls it (Observ. on Man, vol. ii, p. 113): 'It appears from history, that the different nations of the world have had, cæteris paribus, more or less knowledge, civil and religious, in proportion as they were nearer to, or had more intimate communication with Egypt, Palestine, Chaldæa, and the other countries that were inhabited by the most eminent persons among the first descendants of Noah; and by those who are said in Scripture to have had particular revelations made to them by God; and that the first inhabitants of the extreme parts of the world, reckoning Palestine as the center, were in general mere savages. Now all this is utterly inexplicable upon the footing of infidelity; of the exclusion of all divine communications. Why should not human nature be as sagacious, and make as many discoveries, civil and religious, at the Cape of Good Hope, or in America, as in Egypt, Palestine, Mesopotamia, Greece, or Rome? Nay, why should Palestine so far exceed them all, as it did confessedly? Allow the Scripture accounts, and all will be clear and easy. Mankind after the flood were first dispersed from the plains of Mesopotamia. Some of the chief heads of families settled there, in Palestine and in Egypt. Palestine had afterward extraordinary divine illuminations bestowed upon its inhabitants, the Israelites and Jews. Hence its inhabitants had the purest notions of God, and the wisest civil establishment. Next after them came the Egyptians and Chaldeans; who, not being removed from their first habitations, and living in fertile countries watered by the Nile, Tigris, and Euphrates, may be supposed to have preserved more both of the antediluvian and postdiluvian revelations; also to have had more leisure for invention, and more free communication with the Israelites and Jews than any other nations. Whereas those small parties which were driven further and further from each other into the extremities of heat and cold, entirely occupied in providing necessaries for themselves, and also cut off by rivers, mountains, or distance, from all communication with Palestine, Egypt, and Chaldæa, would lose much of their original stock, and have neither inclination nor ability to invent more." Compare Bryant's Analysis, *passim*. Of the several arts, customs, religious rites, and civil institutions which first arose in Asia, see Conclusion of Mod. Hist. p. 120. fol. Any one that fairly examines history will find those accounts more probable than that extraordinary supposition of lord Bolingbroke, viz., that science may have come originally from west to east. Lord Bolingbroke's Works, vol. iv. p. 14."

||Bp. Law's Theory of Religion, pp. 238—241. 8vo. 1820.

REPORT FROM BRO. BYINGTON.

DEAR BRO. WHITE: By request we returned to Salem, Ind., Oct. 11, and held meetings two Sabbaths and first-days, and most of the evenings while there. We were happy to learn that those who arose when we were first there in testimony that they would repent, believe and obey the truth, were not discouraged, though the enemy had tried hard to overcome them. Our meetings were truly refreshing, and we felt we could cheerfully labor while we could see the Lord's hand set to the work. Eleven were baptized, and several others would have been had circumstances admitted.

The brother who came some ten miles to meet for the first time with Seventh-day Advent believers, remarked at the last evening meeting that our opposers would have it that we had no conversions among us, but only made proselytes from the churches. He wished to know how many there were present who had not before professed conversion. The number was thirteen. We believe this brother and his companion went home fully resolved to obey all the truth. We felt that our hearts were one with theirs, and trust they will yet do much good in going out into the highways and hedges to compel others to come in that our Father's house may be filled.

One family returned to the church that had been led away by the no-law system. All put their names to the covenant recommended by our last conference, and have a leader appointed until a more perfect organization can be had. May this church so let their light shine that others seeing their good works may glorify our Father which is in heaven.

JOHN BYINGTON.

Ceresco, Mich.

NOTE FROM BRO. INGRAHAM.

DEAR BRO. WHITE: I have read with interest the Conference Address on church organization. The form of organizing as set forth in this address is simple, and easy to be understood by all. I see no reason why we as a people cannot adopt it at once. I hope our preaching brethren will be free to speak their minds in relation to this matter, and we be prepared to act in harmony in the cause of our divine Lord.

Yours truly, hoping for eternal life,

WM. S. INGRAHAM.

Monroe, Wis.

Bro. S. Osborn writes from Dayton, Iowa, October 16, 1861: "The church is still growing and advancing. We now number thirty-nine members. Last February only twenty-nine, an increase of ten members without a preacher, only to baptize.

"I will here give an account of what this church has done for the cause this season, since last February.

"April last, clothes at cost for Bro. Snook,	\$34.68
"At same time, cash,	20.50
"June, sent to Eastern Iowa Tent,	15.00
"August, " " " " "	3.00
"September, paid Bro. Snook,	6.33
"October, " " " "	4.10
"Share for Bro. Snook in S. D. A. Pub. Asso.	10.00
"For the Association,	30.00
"Bro. Hull, last spring, cash,	20.00

"Sum total to this date, \$143.61

"Try any church in Iowa this season and see if they have done so much in ready pay. We do not boast, but if Iowa generally had come up to the above, Michigan would have been nowhere. But the cause is young in Iowa, and many of the churches not organized, and many of those that are organized have not seen the necessity of doing anything.

"I took it in hand last winter and preached for the systematic benevolence plan, and I got all the brethren and sisters to see the Bible testimony for it, as well as Bro. White, and it had its effect. Now they work understandingly. I think if some brother in the churches would attend to this thing, and take the responsibility off the preachers, it would be better for two reasons: the first is, when the members do it they cannot cry out speculation, as they would for a preacher, for the members can receive no pecuniary advantage from it, and what they do they do independently of any special profit; and second, it would leave the preachers free to bear the message better.

"I think in addition to what you have said in regard to preachers being in union on these points, the churches should labor very much for union also, and by that means relieve you from such an embarrassment. My prayer is, let us all work together, to accomplish the same great end, our own salvation, and the salvation of our fellow-men."

Iowa. The above from Bro. Osborn seems to have the backbone in it. This is what is needed these times. The Dayton and Richmond church has set a good example for other churches in Iowa. We think much of Bro. Osborn's proposition to have some brother in the church take hold of the matter as he has. It would be well to be one like Bro. O., who could not only preach systematic benevolence, but set a good example also.

We are glad to learn by Bro. Waggoner's report that Southern Iowa is coming up. Glad that Bro. W. can give a better report since the war than others could before, when the times were better. This is very encouraging. Southern Iowa needs an experienced laborer like Bro. W. And if location and climate appear favorable, he might serve the cause best to be well located in that field.—Ed.

EXPERIENCE.

DEAR BRO. WHITE: Thinking that it may not be uninteresting or unprofitable to the readers of the *Review* to learn something of the dealings of the Lord with one of his most unworthy children, I thought I would pen a few lines, ardently desiring to abase self and exalt God in all I may say.

I have from a child loved the people of God, and have taken great delight in their company, in hearing them talk and pray, and have greatly desired myself to be a christian, but did not indulge a hope until I was over twenty years of age. Before this time I was many times almost in despair, fearing that I never should be a christian, until I heard a sermon preached from these words: "Remember now thy Creator in the days of thy youth." In the course of the sermon the preacher expressed the feelings and desires of those who did remember God as required in his word, and I knew that they were mine. And how great was my joy when I felt that I might hope that I was a christian; which I probably might have done long before, but I thought I had never felt as I must feel before I was converted. I have no doubt but what I felt a godly sorrow for my sins, producing love to God and his holy word, and his dear people. At what time I was converted I never could tell; but this I can truly say, that I have many times felt the Spirit of God witnessing with my spirit that he is mine and I am his, which has been a great comfort to me, especially for these few years past while I have been passing through the fiery ordeal, with none but my Father in heaven who could know my sufferings, which I feel are having a purifying effect upon my soul.

Ever since I have professed religion, and have been united with the people of God, it has been my earnest desire to live so that I might be a help and a comfort to the people of God. And whenever I have failed of this, I have been grieved to the very heart. Tears have been my meat day and night, to think that I should add one drop to the cup of affliction and sorrow which the people of God are called to drink.

And I have always very much dreaded the thought of backsliding from God. I recollect a number of years ago I had feared for some time that my love was growing cold, and I earnestly plead with the Lord to revive his work in my heart; and one day, while I was thus pleading, the question came to me, Are you willing that I should take that child to do it? (a precious babe of about ten months old.) The reply of my heart was, If it be possible, let this cup pass. But not long after this the child was taken sick about 10 o'clock in the evening, and died about 8 o'clock the next morning. When I saw that the child must die, I calmly resigned him into the hands of the Lord, beseeching him that his sufferings might be short. And when he was dead, I gave thanks to his name that since he saw fit to take the child, his sufferings were short. The doctor called his disease inflammation and mortification. The Methodist minister preached the funeral sermon from these words, "What I do thou knowest not now, but thou shalt know hereafter." It is hardly needful

that I should say that the love of God was revived in my heart.

Another incident that occurred a few years since may not be uninteresting. At the time of the sickness and death of Bro. John Pierce, as our daughter lived with them at the time, I seldom entered my closet without remembering them, and one day as I was praying for them, not knowing whether Bro. Pierce was living and suffering, or whether he was at rest, all at once I was stopped to behold the scene of bereavement and mourning that had taken place. And ever after this I felt more like praying that the affliction might be sanctified, and the mourners comforted, than for him in a state of suffering. I did not hear of his death for a number of weeks, but when I did hear, I judged it to be about the same time that the scene of mourning passed in review before my mind.

I recollect a number of years ago as I was going to visit a neighbor who had just received the truth, and feeling a deep sense of my own weakness and frailty, and earnestly desiring to do good and not harm, I went praying that God would give me wisdom that I might say just what I ought to say, and no more, and that I might stay just as long as I ought, and no longer. After having talked very pleasantly, and I hoped faithfully, for a while, I began to feel as though it was time for me to go, and I had got up and stood talking, when I heard the voice of our oldest son calling me, Mother! mother! Come now! It sounded perfectly plain and natural. Sr. Gould heard the call, as she was the one with whom I was talking. I hastened home, and inquired if our son had got home, as I knew he was gone when I left. They said that he had not been at home, and no one had called me. Then I knew that God had heard my prayer, and that he had sent his angel to call me that I might not do hurt when I desired to do good.

Five years ago last March I felt to dedicate myself anew to God, and plead with him for grace and strength, which I felt was graciously granted me. And when my babe was about two months old, it happened one evening that I was left alone, and I took my Bible and sat down to read, and I opened it and read where the Lord said of Paul that he would yet show him how great things he must suffer for his name's sake; and I felt that it was mine. I laid my Bible on the table, and as I reflected on what I had read, a deep solemnity rested on my mind, and I opened my Bible again, and read the same words with a deep impression that they were mine. And I feel that I have lived to experience something of suffering for Jesus' sake, with as I said before, none but God my Father who could understand my sufferings; all of which I receive as from his kind hand. Although those near and dear may be used as instruments, yet my Father is at the helm, and my sufferings cannot be more than he permits and will cause to work for my good, and his own glory. I feel willing to suffer, and whenever I am inclined to look forward and fear what I may have to suffer, these kind words came right in for my relief (which have been sweetly and powerfully set home to my heart, with the rest of the verse), "Fear none of those things which thou shalt suffer."

A little while before the severe sickness of our eldest son, one year ago last spring, one day while I was praying, I was stopped to behold the angels hovering over me, and looking down upon me with pity. O how pitifully did those lovely angels look down upon me. I then understood that a severe trial awaited me, and I plead with the Lord to prepare me to meet it. And about this time I dreamed of crossing some very deep mud, and that I sailed over the deepest of it, and after I got over it, I looked down upon my feet to see if I had been in over shoe, and the tops of my shoes were perfectly dry. I felt confident then that I should be sustained under my affliction, and it was even so. I felt deeply afflicted a few of the first days of the sickness of our dear son, but I was soon enabled by the help of the Lord so fully, and with so much freedom, to commit his case to God that my soul was exceedingly comforted all through his long and severe sickness. To God be all the glory for his loving-kindness and tender mercy toward one so utterly unworthy of his notice.

Your sister in tribulation,

IRENA G. CAMP

Gaysville, Vt.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, OCT. 29, 1861.

WISCONSIN and Illinois money is of no value to us. Send New England, New York, and Indiana, Ohio and Iowa State, and P. O. stamps.

Those who send Drafts will please obtain them on Boston or New York, as others cost us something for collection.

CREEDS.

BRO. WHITE: The following excellent testimonies against creeds are taken from the discussion between Summerbell and Flood on the subject of "Church Constitutions and Discipline." Please insert them in the Review:

"The only God-given rule of faith and practice is the Bible." M. E. Church Scripture Manual.

"The Bible contains the whole counsel of God, concerning all things necessary for his own glory, or man's salvation, faith and life." Westminster Assembly Conf. of Faith.

"There is nothing relative to the actions, words, or thoughts of men, nor anything respecting our duty to God or men, but what is included or inculcated in the sacred oracles. . . . The Bible is the Christian's store-house of all supplies; his museum of the greatest rarities and curiosities; his sanctuary and hiding-place; his glass, through which are seen all objects, both of time and eternity, and in which the sinner may ever see reflected the moral image of the soul." Butterworth's Concordance Improved by Dr. A. Clarke.

"The rule that all must agree in, must be one that is above all. Never will the church have full unity till the scripture sufficiency be more generally acknowledged. You complain of many opinions and ways; and many you will still have, till the one rule—the Scriptures—be the standard of our religion. Two things have set the church on fire, and been the plague of it above one thousand years. First. Enlarging our creed, and making more fundamentals than God ever made; and second, composing, and so imposing, our creeds and confessions in our own words and phrases." Richard Baxter.

"For my part, I adhere to the holy Scriptures alone." John Milton.

"The first Christians had no written creed—they expressed their belief in the language of Scripture—therefore their variations were without schism, and their differences without acrimony." Waddington.

"The all-sufficiency of the word of God is clearly established. If, therefore, any offer you as a rule, tradition, either of the earlier ages, or of the Reformation, reject them. Endure, I implore you, my reiterated entreaties in regard to it." M. D'Aubigne.

"The Bible is all pure, all sincere; nothing too much, nothing wanting. How that can be called the Church of Christ which is established upon laws which are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, I understand not." John Locke's Christian Philosopher.

"The sacred writings, and they alone, contain what is necessary for faith and practice; and no man, number of men, society, church, council, presbytery, consistory, or conclave, has dominion over any man's faith. The word of God alone is his rule." Dr. Adam Clarke.

"The Bible is the great and only standard of Christian faith and practice." Robert Hall.

"Wesley was called 'Homo unius libri,' a man of one book." J. N. LOUGHBOROUGH.

DECEPTION.

"BECAUSE they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion." 2 Thess. ii, 10.

While at Harrison, yesterday (Oct. 20), by invitation I attended a Spiritual lecture in the hall. There were about two hundred people there who in July helped to throng our tent, where they heard for five weeks the great truth of the third angel's message, but neglect-

ed it; and many of them are now drinking down Spiritualism, the great deception. Their fearful reward is certain—"that they may be damned." 2 Thess. ii, 12.

I spent one hour in asking the medium questions after she got through, which seemed to satisfy many that much of what they had been called upon by the medium to believe as truth, was what Paul calls the doctrine of devils [1 Tim. iv, 1], which he said many would give heed to in the last days. This I saw fulfilled in the above mentioned meeting.

O God, deliver thy people from these Satanic delusions in these last days, is our prayer.

ISAAC SANBORN.

Twin Groves, Wis.

Business Department.

Business Notes.

J. S. Wicks: The \$2 on subscription to E. W. S. has been received.

H. Bolton: There was no money in your letter of the 13th inst. when received here. Did you forget to put it in, or was it taken out by the way?

D. W. Milk: Your subscription to Review and Herald is paid to the close of present volume.

H. L. Richmond: There are \$5 received to the church at Greenbush, Mich., in No. 16 of present volume. We have not received a letter from you since, containing money for the Association.

RECEIPTS.

For Review and Herald.

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.

M. Dennis 4,50,xviii,14. J. D. Wright 1,00,xix,1. P. A. Henry 1,00,xx,18. P. G. Hinebaugh 1,00,xx,18. Jacob Foust 1,00,xx,18. J. Reisman 1,00,xix,18. H. Nicola 2,00,xx,8. Z. Nicola 2,00,xxi,1. A. Korb 1,00,xix,18. Loesie Cowles 0,50,xix,10. C. M. Hemingway 1,00,xviii,7. J. W. Learned 1,00,xx,1. J. B. Locke 1,00,xx,9. N. M. Rigley 0,50,xix,18. H. Rosseau 2,00,xxi,1. T. B. Cowgill 1,00,xix,14. P. Kirfman 2,00,xx,14. A. Jacobs 3,00,xx,16. Harriet Everts 1,00,xx,1. E. Degarmo (for L. Besanson) 1,00,xx,18. P. Allen 1,00,xx,1. E. Degarmo 0,50,xviii,14. J. Smith 1,00,xix,14. C. Walker 2,00,xx,1. J. Thomas 1,00,xx,1. A friend (for A. Barnes) 0,75,xviii,14. J. Carter 2,00,xix,7. J. W. Glover 0,50,xix,18. C. Beeman 1,00,xvii,1. L. Sowl 1,00,xx,18. W. Patten 1,00,xx,18. Wm. S. Urquhart 1,00,xx,18. D. Bisbee 3,00,xx,1. M. A. Cray 2,00,xix,1. H. L. Richmond 1,00,xix,21. E. A. Poole 2,50,xx,18. A. C. Harris 0,60,xviii,6. A. Chase 2,00,xxi,1. A. Chase (for Amy Perry) 1,00,xx,14.

For Shares in Publishing Association.

H. Nicola \$10. J. McFerguson \$10. S. Osborn \$10. Churches at Richmond and Dayton, Iowa (for B. F. Snook \$10. J. S. Wicks \$10. Mary Anne Wicks \$10. Andrew Olson \$20. Betsey Olson \$10. Oley Olson \$10. Sarah A. Olson \$10. J. & M. Thomas \$10. J. Carter \$10. J. H. Ginley \$10. T. H. Moffet \$10.

Donations to Publishing Association.

Harriet Everts \$4. H. Rosseau \$1. Wm. F. Crous \$0,50. Alfred Chase \$2.

Cash Received on Account.

M. Hull \$3. S. Osborn \$9,04. J. H. Waggoner \$1,20. A. Hoff (for E. W. S.) \$5. I. Sanborn \$0,50.

Books Sent by Mail.

S. Osborn 20c. Geo. Wright \$1,60. I. J. Howell 80c. A. Hoff 80c. P. Z. Paine \$1,35. Betsey Landon \$1. F. W. Morse 60c. H. D. Bruce \$1,28. C. G. Cramer 60c. J. Bostwick 60c. I. D. Van Horn 60c. H. Hilliard \$1,70. S. B. Whitney 60c. H. W. Lawrence 30c. L. A. Bramhall 30c. C. P. Buckland 30c. Betsey M. Osgood 30c. W. Gulick 30c. J. M. Aldrich 30c. E. Macomber 30c. F. Frauenfelder 30c. T. Hamilton 30c. I. A. Olmstead 30c. J. Cooper 30c. M. J. Chapman 30c. T. Draper 30c. H. S. Gurney 30c. E. E. Taylor 30c. P. E. Ferrin 30c. D. Hildreth 30c. D. P. Bisbee \$2. J. Morrison 30c. Geo. J. Virtue \$5,90. E. R. Humiston 30c. M. Redfield 30. Wm. F. Crous 50c. D. W. Milk \$2. A. Chase \$1,15. C. Cottle 30c. E. Darling 60c. A. S. Hutchins \$1,80. Wm. Lawton \$1,20. A. Lanphear \$1,20. R. S. Johnson 60c. O. Davis 60c. E. M. Davis 60c. A. H. Clymer 60c. H. Smith \$1.

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