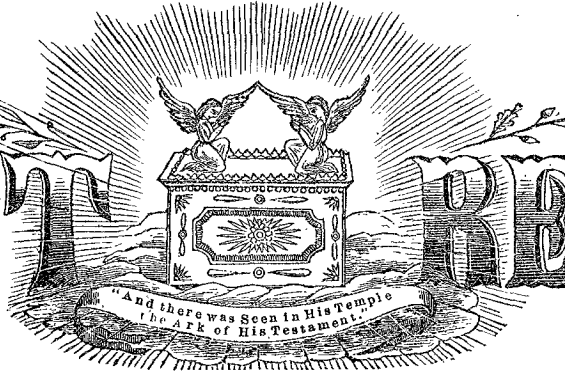


# ADVENT REVIEW,



## 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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### Low in the Vale.

Low in the vale of affliction I bow,  
Troubles and sorrows environ me now,  
Rugged the path I have chosen to tread,  
Gone are its charms, its enjoyments are fled,  
All that remains is a desert highway,  
Sternly forbidding my footsteps to stray.

Dream not, my soul, of the days that are past,  
Think not that earthly enjoyments will last,  
Hope not for ease in thy pilgrim career,  
Toils and afflictions abide thee while here.  
Sad is thy lot, but its end shall be blest;  
Rough is the road, but it leadeth to rest.

Look not with fondness on pleasures of earth,  
Cling not to treasures possessing no worth.  
Only thy Saviour can give thee repose,  
Only thy Saviour can vanquish thy foes.  
Laden with sorrow, and weary of limb,  
Cast all thy burden of care upon him.

Journey not thus with thy face to the ground,  
See how the signs are fulfilling around.  
Lift up thy head; for redemption is nigh;  
Soon will thy Saviour descend from on high.  
Make his sure promise thy anchor of hope,  
Love his appearing, rejoice and look up.

E. W. DARLING.

Beaver, Minn.

### Evidences of Christianity.

BY MOSES HULL.  
CHAPTER V.  
(Continued.)

Having now removed the main objection to the resurrection of Christ, we will proceed to offer additional arguments in its favor.

A strong argument may be predicated upon the fact that the disciples did not expect him to arise, nor were they willing to believe after he had risen. Listen to the disciples as they journeyed from Jerusalem to Emmaus. "We trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive." Luke xxiv, 21-23. The expression, "we trusted," implies that they had lost all hope.

The preparation for the embalming of the Saviour, and the disciples' returning to their occupations, &c., all show that they did not expect him to arise. See Luke xxiii, 56; xxiv, 1; John xxi, 3.

On the third morning the women went to embalm their Lord. As they hastened toward the place they said among themselves, "Who shall roll us away the stone?" but when they reached the sepulchre, to their utter astonishment the stone was rolled away: they looked into the sepulchre, but their Lord was not there.

They did not yet suspect that he had arisen. I hear them say, with aching hearts and tearful eyes, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." After this the other women appear to have left the sepulchre, "but Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." John xx, 11-15. She had not yet learned that the Lord had risen. But her suspense must now be removed. "Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Verses 16, 17.

In obedience to their Lord, they "returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not." Luke xxiv, 9-11.

But in order to settle the question, and relieve the disciples of suspense, as well as to convince the women of their mental hallucination, Peter and John resolved themselves into a committee to investigate the matter. So they ran to the sepulchre. John being the swiftest on foot, got there first. He stooped down and looked into the sepulchre and saw the linen clothes, but saw not the Lord. Meanwhile Peter arrived, and, being naturally eccentric, jumped down into the sepulchre, and as he moved the linen clothes about in order to be sure that he was not mistaken, he became convinced that the Lord was not there. Yet he did not believe until with his own eyes he gazed upon his resurrected Lord. Luke xxii, 32.

But the disciples were not yet willing to believe; hence, as before remarked, two of them, as they journeyed from Jerusalem to Emmaus, reasoned together. "And it came to pass that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been

he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done: yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive." Luke xxiv, 15-23. And yet "they believed not."

Dear reader, are you astonished that Jesus should upbraid them, saying, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Verses 25, 26.

Next he appeared to the eleven as they sat at meat. One would think that they were prepared to believe, especially if they could see him with their own eyes, but they were not. "But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them." Verses 37-43.

Certainly all room for deception is gone. When they supposed they had seen a *phantasma* they had the privilege of undeceiving themselves on that point by handling him, and knowing that it was Jesus himself; that he really had flesh and bones. So determined was the Saviour to bar against unbelief that he called for fish and honeycomb and did eat before them. They were now fully convinced. But Thomas happened not to be of that number. The other disciples, eager to convince him of the resurrection of Christ, "said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jno. xx, 25.

We may wonder whether Thomas will be gratified; whether that most convincing of all tests will be given. Yes, it will be done. Thomas must be convinced, though it is done by thrusting his hand into the wounded side of Jesus. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Verses 26-29.

I can but respond in the language of Thomas, "Lord, it is enough." Certainly no more can be required. Luke fully expressed it when he said, "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts i, 3.

Reader, I have now finished my task upon this point. Certainly if testimony can prove anything, the resur-

rection of the Lord has been proved. This same one who prophesied that he should be raised, has also said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v, 28, 29.

Would you have the "resurrection to life?" believe on the Son of God. "God hath given assurance unto all men in that he hath raised him from the dead." The resurrection of Christ is a pledge of our resurrection. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi, 19.

*To be continued.*

### Avenging of the Elect.

*(Continued.)*

#### A REVOLUTION IN THE PRIMITIVE PROTESTANT FAITH.

From England, and Germany, and Switzerland, we turn for a moment to Scotland, and show that the immortal John Knox, "the great champion of the Scottish Reformation, and the founder of the Presbyterian church," was confident of the fact that there will be no millennium prior to the coming of Christ. Whatever may have been his view of the millennium, it is certain that he looked for the immediate coming of the Lord, without expecting any general improvement in the world previously. On the doctrine of the earth's renovation, he wrote thus, speaking of the coming of Christ "to reform the face of the whole earth, which never was, nor yet shall be, till that righteous King and Judge appear for the restoration of all things." Writing in 1554 to the faithful in London, and speaking of the coming of Christ, he asks, "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition." There is not only not the faintest evidence that he was looking for any improvement of the world, before the coming of Christ, but there is the plainest proof that he had the opposite view; and hence, his view of the prophecies, and his manner of preaching, and his faith in praying in respect to these things, must have had an influence upon the people directly opposite to the influence of those who preach that there "must be a general renovation previously to the coming of Christ? Has the Presbyterian church retained the primitive faith in respect to these things, as it was taught either by the Westminster divines, or by the founder of the Scottish church?

From Scotland and its mighty champion, we now turn to another man of the sixteenth century, whose theological writings and opinions have had a wide and mighty influence upon the human race. That man was John Calvin. We purposely avoid approving or disapproving Calvin's opinions in respect to any other matters: they are not under consideration. But his views of the coming of the Lord and of the millennium are now before us. Scattered all through his writings may be found declarations and intimations, formal and incidental, which prove beyond a doubt that those who are looking for an ante-advent millennium, have totally departed, in this respect, from the faith of Calvin.

With Luther, he looked for a renovated earth. "I expect," said he, "with Paul, a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travailling." "The Scriptures more commonly exhibit the resurrection of the children of God alone, in connection with the glory of heaven, because, strictly speaking, Christ will come, not for the destruction of the world, but for purposes of salvation." "Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before their Head, the order of things would be inverted and preposterous; but we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty?" "There is no reason why any person should expect the conversion of the world; for at length (when it will be too late, and will yield them no advantage), they

shall look on him whom they have pierced." By his comments on Matt. xxiv, 1 Cor. xv, 51, 1 Thess. iv, 15, 2 Thess. ii, 2, and other places, he manifestly understood the Bible in such a way as to utterly preclude the idea of the world's conversion before the coming of Christ. The coming of Christ to judgment he regarded, as above quoted, as the hope of the world, in respect to salvation, and the hope of the church in respect to its glory. Hence he bids believers "not to hesitate, ardently desiring the day of Christ's coming, as of all events most auspicious."

"We must hunger after Christ, we must seek, contemplate, etc., till the dawning of that great day when our Lord will fully manifest the glory of his kingdom."

Is this the way that the many millions of Calvin's admirers are now accustomed to speak, when they express themselves consistently with their hope and confident expectation of the conversion of the world, and a millennium of glory previous to the second advent. Do Calvinists now retain the faith of their great champion? It is the simple fact that we would have decided. We do not inquire whether such language is still, to some extent, in use; but we ask whether it is used as the natural and spontaneous expression of the present hopes and belief in respect to the success of the gospel before the coming of Christ. Let us be perfectly candid.

As it will not consist with the design of this treatise to continue much longer our examination of the point under notice, we will only mention, as a fact susceptible of the clearest proof, that the present prevailing and popular doctrine of the conversion of the world, previous to the coming of the Lord, is of comparatively recent origin, in the form which is now deemed essential to its maintenance. It seems to be— if the figure may be allowed—a cross between the purely allegorical and spiritual millennium of the third century, and the real but carnal millennium of the Roman Catholic church, so far as they have any notions on the subject. It may be said, if it be not too paradoxical, to be compounded of the Jewish notion of the Messiah's kingdom *ignored*, and of the same Jewish notion *intensified*. It is, and at the same time, it is not, essentially Jewish. It is perfectly Jewish in respect to the application of all the predictions of the kingly reign of Messiah to this present dispensation and to this present life. It is not Jewish in its application to the nature of the kingdom, and to the people composing it. It has no description in the Bible, but is gathered from a multitude of paragraphs and mere expressions, taken out of their respective connections, and grouped together, without scripture warrant or example, and utterly without the sanction and support of either the history and traditions of primitive Christian or primitive Protestant times. And it is just as much at variance with all the admitted and established laws of interpretation. The moment the Scriptures are interpreted according to the axioms of literature, that moment the now-prevailing notion of the millennium is seen to be without consistency and without support.

Until the times of Dr. Whitby, who wrote in the latter part of the seventeenth century, less than two hundred years ago, this popular form of millenarianism appears to have been nearly, if not entirely, unknown to the church. Dr. Whitby is the professed and confessed originator of it. He claims it as a new theory; and, as he was truly a learned and honest man, he frankly acknowledges that his new theory was not in harmony with that which generally prevailed throughout the primitive Christian church for two hundred and fifty years, and which was, as he admits, generally claimed and believed to have been received from the apostles themselves.

To maintain the proposition in this chapter, that there has been a revolution in the primitive Protestant faith, in respect to matters vitally connected with the influence which the second advent was designed to exert upon men, we might abundantly prove that the present popular method of interpreting the prophecies of the second advent, so as necessarily to make an impression, just as deep as the belief, that Christ will not come until a thousand years, at least, have passed away; that he will not come until the world has been converted—this impression, which is the necessary consequence of belief in the modern theory, we under-

take to show, proves a departure from the "faith once delivered to the saints," because none of the primitive apostolic theories, none of the original Protestant theories of the millennium and the second advent, ever left such an impression upon the mind. We may perceive essential errors, and we may notice mere speculations and inconsistencies, in the ancient millenarian views, as they were held and taught at various times and places, by the great body of orthodox Christians. But, after all, they had this one redeeming feature, that gave them consistency and power in the use of Scripture warnings and admonitions on this subject: they did neither deny the reality nor personality of the Lord's return, nor did they tend to produce the impression that the Lord will not come again until after a long interval of time, or until the wickedness of the world shall have been removed by a general conversion. In this respect the modern theory and the primitive are perfect antipodes. This is, after all, in its practical influence, the great and the vital principle in the true theory of the second advent; and yet, in respect to this specific thing, the modern doctrine is new, and, in so far (and how essential this must be!) it is a revolution in the original faith. Whatever else may be said of the ancient theories, this cannot be said, that they tended to induce any one who believed in them to say, "My Lord delayeth his coming." In this most essential thing they retained their Scripture character and influence, and tended to keep the church awake and ready. Whatever else may be said of the modern theory, this cannot be said, that it tends to keep its believers ever on the watch for the coming of the Lord, or to wean them from the present world. In this most essential thing it is as contrary to the whole spirit and letter of the Scriptures, as it is at variance with the original views of Protestants and the primitive saints. "The faith once delivered to the saints," is now generally ignored or denied, and a new faith has taken its place.—*Buck.*

*(To be Continued.)*

### Spiritual Gifts.

[The following article was written by our much lamented brother, Elder S. T. Cranson, a short time before his death in 1855, and was designed for the Advent Review. He wrote with pencil, intending to revise and re-write, but was never able to finish it. I have copied from the manuscript, correcting mistakes, but leaving the arguments as nearly in the language of the author as possible. Bro. Cranson was a very conscientious, truth-loving man—a man of great faith, and most ardently devoted to the cause of present truth. The article will be read with interest by all who were acquainted with, and appreciated the godly life of, its author. "He being dead, yet speaketh."—M. E. CORNELL.]

Was it the design of the great Head of the church that those gifts which he so abundantly bestowed on the primitive church should remain to the end of the gospel age?

This is a very important question to decide, and we cannot admit the opinions or mere assertions of men, however learned or popular. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

We will first notice a few objections which are urged against the view that these gifts remain to the end of time.

Obj. 1. The miraculous gifts of the primitive church were to establish the gospel, and that being done in the days of the apostles, they are no longer necessary.

This objection supposes that the confirming of the gospel was the *only* object to be accomplished by the gifts, but the objection is lame, having no scripture for its support. The true object of the gifts is set forth in the letter of Paul to the Ephesians, chap. iv, 11-13. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body [church] of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Is the church now perfect? Have they all come to the unity of the faith? No honest man, with the knowledge of facts, will affirm it; hence, the gifts are still needed. The objector, to be consistent, must either prove that the church has received all the benefits of the gifts, as stated by the apostle, or admit their perpetuity.

Obj. 2. But they were given to confirm the gospel to the Jews and Gentiles who were in great darkness!

Indeed! Are there no Jews and Gentiles now in great darkness? Are not idolatry and superstition as rampant now as in the days of the apostles? At no period since the flood, has wickedness prevailed to a greater extent than at the present time. The Jewish church was never more corrupt than the nominal churches of these last days. If ever miraculous power was needed to confront the powers of darkness, it is needed now.

Obj. 3. Rev. xxii, 18, proves that all prophesying was to cease in A. D. 96, and any new revelation since that time would be "adding to" that prophecy.

This is a mere assertion without the least shadow of proof. Does Jesus affirm in the passage quoted that no revelation shall be given after John closes up the Apocalypse? Entire books of prophecy could be given, without adding anything to the book of Revelation, given to John on Patmos, as well as that could be given without adding to the book of Isaiah.

Have miracles ceased? How then can a man know his sins are forgiven? Is not conversion a miracle? How is a man to know he has a call to preach, if it is not in some way revealed to him? It suits self-seekers to say that there has not been any special call to the ministry, by the great Head of the church, since the apostles' time. It is true the signs do not follow the popular preaching of this day. They were only to follow those who believe the true gospel. If God should work with them as he did with the apostles, he would give sanction to corrupt teaching and practice. But he has ever blessed according to the faith and purity of his people, and the promise extends to the end of time.

The perpetuity of miraculous powers may be proved, 1. By the word of God; and, 2. By authentic history of the church.

We will notice first the great commission to preach the gospel: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. xxviii, 19, 20.

There is no chance for caviling here. It is plain that this commission was given not only to the disciples, but to their successors, to the end of the world. The missionary operations of all denominations have been based upon this text—thus admitting its application to the entire Christian age. Now let us consider its parallel in Mark xvi, 15-18: "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The signs are to follow those who believe the gospel preached by the above commission, to the end of time. No one could ever think of limiting the commission to the apostles, were it not for the promise of the signs following. How dare men take such liberties with the word of God, to make it suit their own notions? How much better to give it the plain obvious sense. "Go ye into all the world and preach the gospel to every creature. He [every creature] that believeth and is baptized shall be saved, but he [every creature] that believeth not shall be damned; and these signs shall follow them [every creature] that believe," &c.

The signs following are as extensive as the command to preach, namely, to "every creature," and must extend to the end of probationary time.

Let the apostle Paul testify. In 1 Corinthians he writes to all saints in the Christian age. Read the dedication of the epistle in chap. i, 2: "Unto the church of God which is at Corinth, to them that are

sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours."

Not only to the church at Corinth, but to all in every place who call upon the name of Christ, is this epistle directed. If any are now called to be saints, the letter is to them, assertion to the contrary notwithstanding.

In verse 7, those who are waiting for the coming of the Lord are said to come behind in no gift. But Christians in the apostles' days were taught not to expect the coming of the Lord in their day. See 2 Thess. ii, 1-3. Therefore the text must apply in later times. Those who witness the signs in the sun, moon, and stars, are the only ones who can rationally and scripturally look and wait for Christ's second coming. The present generation has witnessed the fulfillment of the signs, and we find many who are looking for the second coming of Christ.

Paul, writing to the saints "waiting for the coming of our Lord Jesus Christ," says, "Covet earnestly the best gifts." Chap. xiii, 30. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Chap. xiv, 1. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." Verse 39.

The above is deemed sufficient for the Bible proof, though much more might be cited if necessary.

We will now introduce the testimony of historians for the perpetuity of miracles. In speaking of a martyr who had lived in the second century, Milner says:

"He lived many years in France, and was generally known for his love of God and zealous regard for truth—a person of apostolical endowments."—*Hist.* p. 193.

Cyprian says: "The Holy Spirit is poured forth copiously; it is confined to no limits; is restrained by no barriers; he flows perpetually; he bestows in rich abundance. Let our heart only thirst and be open to receive him. As much and capacious as we bring, so much abounding grace do we draw from him. Hence an ability is given with sober chastity, uprightness of mind, and purity of language, to heal the sick, to extinguish the force of poison, to cleanse the filth of disordered minds, to speak peace to the hostile; to give tranquility to the violent, and gentleness to the fierce; to compel, by menaces, unclean and wandering spirits to quit their hold of men; to scourge the foe, and by torments bring him to confess what he is."

On the above, Milner remarks: "The testimony here given to the ejection of evil spirits, as a common thing among Christians, even in the third century, deserves to be noticed, as a proof that miraculous influences have not altogether ceased in the church."

"Minutius Felix," continues Milner, "speaks to the same purpose, and I think with more precision: 'Being adjured by the living God, they tremble and remain wretched and reluctant in the bodies of men; they either leap out immediately, or vanish by degrees, as the faith of the patient or the grace of the person administering relief, may be strong or weak.'—*Hist.*, p. 254.

Milner adds: "Indeed the testimony of the fathers in these times is so general and so concurrent, that the fact itself cannot be denied without universally impeaching their veracity. We may safely, therefore, infer that such things were frequent among Christians."—*Id.*

To deny the existence of miraculous powers in the second, third, and fourth centuries, in the church, would be to reject the testimony of nearly every one of the most reliable historians. The only reason why they nearly ceased in the middle ages, was because truth and faith were almost gone. The signs were to follow the true believers. S. T. CRANSON.

### Extremes.

As a general thing extremes are dangerous, and should be avoided. In most cases it appears to be Satan's plan to keep us back of the mark or to drive us beyond it. With some, the plan of salvation is all law and no gospel, while with others it is all gospel and no law. Some cry, The Spirit! the Spirit! while others reject the Spirit entirely, and claim that the written word alone is our guide. While some claim justification on the ground of works, others claim to have it by

"faith only." Some think religion consists solely in external forms, while others rush into fanaticism. To be on either extreme in these cases, is to be on the enemy's ground.

But there are some cases in which the medium position is obnoxious to God and pleasing to Satan. Says the true Witness, "I would thou wert cold or hot." We cannot serve God and mammon, because these do not agree. We are to love God with *all the heart*. There is no danger of an extreme to our hurt in this. A medium ground would not be accepted.

In regard to the duty of Sabbath-keepers relative to the present war, extremes should be avoided. The cause of the North is just, but there are too many Achans in the camp. The pride of the nation is being humbled. "Tekel" is written upon this government's prosperity, and we look for troublous times.

There are some very serious objections to a voluntary service in this war:

1. The camp associations are very corrupt, and the confusion and excitement would be destructive to spirituality. A young man of my acquaintance wrote back that in his company of eighty-one men, there was but one besides himself that did not swear and play cards.

2. The Sabbath could not be kept in the army. For us to volunteer to drill, march, build fortifications, and engage in the heat of battle, on the Sabbath, would show to the world that we regard the Sabbath as no more sacred than they do the Sunday.

I cannot see that the application some are making of "Thou shalt not kill" is correct. This command never did apply to all cases of taking human life. Another scripture says, "Thou shalt surely kill him," &c. Deut. xiii, 9. If ever a war against rebels in any worldly government was just, I think it must be so in this. Everything dear to those who love a pure freedom is at stake. The civil, social, and moral institutions and interests of this country are in imminent peril. A rebellion so unnatural, so wicked, so unprovoked, is not recorded on the pages of history. And the man who would sympathize with such a rebellion, we cannot consider an enlightened Christian.

In regard to the duty of Seventh-day Adventists in case of a draft, I confess I have not yet seen very clear light. To decide now that we would resist the draft to the last extremity would, in my judgment, be rash and uncalled for. We do not all see this matter alike; and it is evident that we lack wisdom. Let us all agree in seeking wisdom of God, and it will be given in due time. It is safe to trust in God and wait for light. Our Father is at the helm, and he knows all our dangers, and will with every temptation make a way of escape. He could easily direct the ballot for the sake of those who keep his law; or, he might suffer us to be brought into a closer test before sending deliverance. He suffered Daniel to go to the bottom of the lion's den; and the three worthies to be cast into the fiery furnace. They did not attempt to resist the authorities, but meekly looked to God for deliverance till it came. The God of Daniel still lives. "Only have faith." Now is the time to be sober and watch unto prayer. Without a special revelation from heaven, it seems like madness and presumption to attempt to resist the authorities. In one case two hundred armed men in Indiana united to resist the draft, but they were overpowered, and in disgrace had to submit.

"Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. viii, 12, 13.

"Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same. Be ye not afraid, neither doubt; for God is your guide, and the guide of them who keep my commandments and precepts, saith the Lord God." Apocrypha, 2 Esdras xvi, 74-76.

M. E. CORNELL.

TRUST GOD.—"I could write down twenty cases," says a pious man, "when I wished God had done otherwise than he did; but which I now see, had I had my own will, would have led to extensive mischief."

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 21, 1862.

JAMES WHITE, EDITOR.

BEING from home much of the time we are able to progress but slowly with the Revelation. Bro. Smith has consented to conclude the book, commencing with chapter x.

## Thoughts on the Revelation.

CHAPTER X.

Verses 1, 2. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

The 10th chapter of Revelation is thrown into the prophecy of the sounding of the seven trumpets, coming between the sixth and seventh of that series. That which is particularly connected with the sounding of the sixth trumpet is recorded in chap. ix. The prophet has other events to introduce before the opening of another trumpet, and takes occasion to do it in the scripture which intervenes to the 15th verse of chap. xi. Among these is the prophecy of chap. x.

To establish the chronology of the mission of the angel here introduced, will be the first point in order.

"He had in his hand a little book open." It can only be inferred from this language that this book was at some time closed up; and in striking harmony with this, we read of a book in Daniel which was closed up and sealed to a certain time. "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. Since this book was closed up only till the time of the end, it follows that at that time the book would be opened; and as its closing was mentioned in prophecy it would be but reasonable to expect that in the predictions of events to take place at the time of the end the opening of this book would be mentioned. There is no book spoken of as closed up and sealed except the book of Daniel's prophecy; and there is no account of the opening of that book unless it be here in the tenth of Revelation. We see furthermore that the contents of these books are the same. The book which Daniel had directions to close up and seal had reference to time: "How long shall it be to the end of these wonders?" And when the angel comes down with the little book open, on which he bases his proclamation, he gives a message in relation to time: "Time shall be no longer." Nothing more could be required to establish the identity of these two books and to show that the little book which the angel had in his hand open, was the book of the prophecy of Daniel.

An important point is now determined toward settling the chronology of this angel; for we have seen that the prophecy, more particularly the prophetic periods, of Daniel, were not to be opened till the time of the end; and if this is the book which the angel has in his hand open, it follows that he proclaims his message, this side of the time when the book should be opened, or somewhere this side of the commencement of the time of the end. All that now remains on this point is to ascertain when the time of the end commenced; and the book of Daniel itself furnishes data from which this can be done. In Dan. xi, from verse 30, the papal power is brought to view. In verse 35, we read, "And some of them of understanding shall fall to try them and to purge and make them white, even to the time of the end." Here is brought to view the period of the supremacy of the little horn, during which time the saints, times and laws should be given into his hand, and fall through his persecutions. This is declared to reach to the time of the end. It ended A. D. 1798, where the 1260 years of papal rule expired. There the time of the end commenced, and the book was opened. And since that time many have run to and fro, and knowledge on these points has marvelously increased.

The chronology of the angel is further ascertained from the fact that he is identical with the first angel of Rev. xiv. The points of identity between them are easily seen. 1. They both have a special message to proclaim. 2. They both utter their proclamation with a loud voice. 3. They use similar language, both referring to the great Creator, as the maker of heaven and earth, the sea, and the things that are therein. 4. They both proclaim time: one swearing that time shall be no more, and the other proclaiming that the hour of God's judgment has come. But the message of Rev. xiv, 6, is located this side of the commencement of the time of the end. It is a proclamation of the hour of God's judgment come, and hence must have its application to the last generation. Paul did not preach the hour of judgment come: Luther and his co-adjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future; and Luther placed it at least 300 years off in his day. Moreover Paul has warned us against any such preaching as the hour of God's judgment has come, until a certain time. In 2 Thess. ii, 1-3, he says, "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. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, was 1260 years, ending 1798. In 1798, therefore, the restriction from proclaiming the day of Christ at hand, ceased; in 1798, the time of the end commenced, and the seal was taken from the little book. Since that period, therefore, the angel goes forth proclaiming the hour of God's judgment come, and since that time, too, the angel takes his stand on sea and land, and swears that time shall be no more. Of their identity there can now be no question; and all the arguments which go to locate the one, are equally effective for the other. We need not enter into any argument here that the present generation has witnessed the fulfillment of these two prophecies. In the Advent preaching more especially from 1840 to 1844, they met a full and circumstantial accomplishment. The position of this angel, one foot upon the sea, and another on the land, denotes the rapid spread of his proclamation by sea and by land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea; from which we may infer that his mission would extend to the various nations and divisions of the globe. And in beautiful accordance with this we have the fact that the Advent proclamation went to every missionary station in the world.

Verses 3, 4. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

It were vain to speculate to any great length upon the seven thunders, in hope of gaining a definite knowledge of what they uttered. We must acquiesce in the directions given to John concerning them and leave them where he left them, sealed up, unwritten, and consequently to us unknown. There is however a conjecture extant in relation to them which may not inappropriately be mentioned here: It is that what the seven thunders uttered was the experience of the Advent people, embracing their sore disappointment and trial. Something, evidently, was uttered, which it would not be well for the church to know; and for God to have given an inspired record of the Advent movement in advance, would have been simply to defeat that movement which we verily believe was in all its particulars an accomplishment of his purposes, and according to his will. Why then any mention of the seven thunders at all? Following out the above noticed conjecture, the conclusion would be, That we, having met in our history with sudden, mysterious

and unexpected events, as startling and strange as thunders from an unclouded sky, might not give up in utter perplexity, inferring as we may that all is in the order and providence of God, since something of this nature was hidden and sealed up from the church.

Verses 5, 6. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

He swears that time shall be no more. What is the meaning of this? Is it that with his message literal time ends, and eternity commences? One of three things it must mean; as there are but three kinds of time to which it can refer: These are literal time, as compared with eternity, probationary time, and prophetic time. The first it cannot mean; for the next verse speaks of the days of the voice of the seventh angel; and chap. xi, 15-19, gives some of the events to take place under his sounding, which transpire in the present state. And it cannot mean probationary time; for that does not cease till Christ closes his work as priest, which is not till the seventh angel has commenced to sound. Rev. xi, 19. It must therefore mean prophetic time. Prophetic time shall be no more; not that time should never be used in a prophetic sense; for the "days of the voice of the seventh angel," spoken of immediately after, doubtless mean the years of the seventh angel; but no prophetic period should extend beyond his message: they should all close there. Arguments on the prophetic periods show that the longest ones do not extend beyond the [autumn of] 1844.

Verse 7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

But in the days of the voice of the seventh angel. This seventh trump is not the last trump, 1 Cor. xv, 52, which wakes the sleeping dead; but it is the seventh of the series of the seven trumpets, and, like the others of the series, occupies days [years] in sounding. In the days when he shall begin to sound the mystery of God shall be finished. Not in the day when he shall begin to sound, not in the very commencement of his sounding; but in the first years of his sounding the mystery of God shall be finished.

From the events to take place under its sounding the commencement of the seventh trumpet may be located with sufficient definiteness at the close of the prophetic periods in 1844. Not many years from that date, then, the mystery of God is to be finished. The great event, whatever it is, is right upon us. Some closing and decisive work with whatever of importance and solemnity it bears in its train, is near at hand. There is an importance connected with the finishing of any of the works of God. Such an act marks a solemn and important era. Our Saviour, when expiring upon the cross, cried, It is finished, John xix, 30, and when the great work of mercy for fallen man is completed, it will be announced by a voice from the throne of God, proclaiming in tones which roll like thunder through all the earth, the solemn sentence, It is done! Rev. xvi, 17. It is therefore no uncalled-for solicitude which prompts us to inquire what bearing such events have upon our eternal hopes and interests, and when we read of the finishing of the mystery of God, to ask what that mystery is, and in what its finishing consists.

What is the mystery of God? Happily that book which has been given as a lamp to our feet, does not leave us in darkness here. A few direct testimonies will suffice: Eph. i, 9. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and on earth, even in him." Here God's purpose to gather together all into Christ is called the mystery of his will. This is accomplished through the gospel. Eph. vi, 19. "And for me [Paul asks that prayers may be made] that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel." Here the gospel is declared plainly to be a mystery. It is called in Col. iv, 3, the

mystery of Christ. Eph. iii, 3, 6. "How that by revelation he made known unto me the mystery (as I wrote afore in few words)," &c.; "that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel." Paul here declares that the mystery was made known to him by revelation, as he had before written. Now where has Paul recorded that anything was given him by revelation? and what was it? Turn to Gal. i, 11, 12, and you will find the answer. Paul there says, "But I certify you brethren that the *gospel* which was preached of me is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Here Paul tells us plainly what he received through revelation: it was the gospel. In Eph. iii, 3, he calls it the *mystery*, made known to him by revelation, as he had written before. The Epistle to the Galatians is said to have been written in A. D. 58, and that to the Ephesians in A. D. 64.

In view of these testimonies, few will be disposed to deny that the mystery of God is the gospel. It is the same, then, as if the angel had declared, In the days of the voice of the seventh angel when he shall begin to sound, the *gospel* shall be finished. But what is the finishing of the gospel? Let us first inquire for what it was given? It was given to take out from the nations a people for God's name. Acts xv, 14. Its finishing will of course be the close of this work. It will be finished when the number of God's people are made up, mercy ceases to be offered, and probation closes.

The subject is now before us in all its magnitude. Such is the momentous work to be accomplished in the early days of the voice of the seventh angel, who has already been sounding eighteen years. God is not slack; his word is not uncertain; are we ready for the issue?

Verses 8-10. And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly [Gr. stomach] bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

There are not a few now living who have experienced the striking fulfillment of these verses, in the joy with which they received the Advent message, the honey-like sweetness of the precious truths then brought out, and the bitterness and sorrow that followed when the disappointment, and not the Lord, came, at the appointed time in 1844. A mistake had been made which apparently involved the integrity of the little book they had been eating. What had been so like honey to their taste, suddenly became like wormwood and gall. But those who had patience to endure the digesting process, soon learned that the mistake was only in event, not in time, and that what the angel had given them was not unto death, but to their nourishment and support. See the same facts brought to view under a similar figure in Jer. xv, 16-18.

Verse 11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

John, standing as a representative of the church, here receives from the angel another commission. Another message is to go forth after the time when the first and second messages, as leading proclamations, ceased. In other words, we have here a prophecy of the third angel's message, now, as we believe, being fulfilled. Neither will this work be done in a corner; for it is to go before "many peoples, and nations, and tongues, and kings."

### Sabbath Discussion in Sutton, C. E.

BRO. WHITE: Pursuant to appointment I discussed on the Sabbath question with D. Chapin, a Universalist minister, in North Sutton, C. E., Sept 18 and 19. I was much encouraged by the presence of Bro. Hutchins, my brother, and others.

We encountered a determined opposition against the truth, from the part of the minister and his friends. They knew that the ministry of Sutton and vicinity

had failed in all their attempts to oppose the truth, and they were determined to put an end to the controversy by giving a deadly blow to the Sabbath of the fourth commandment.

Mr. Chapin, failing to disprove my position relative to the origin and perpetuity of the Sabbath, manifested his rebellion against God's government, before the whole assembly, in trying to prove that God's perfect, holy, just, and good law of ten commandments was nailed to the cross, abolished, and forever done away.

As an upsetter of his unscriptural position I gave a Bible exposition of the two laws and the two covenants; and his arguments were so used up by the unerring truths of God's word, that instead of occupying one hour in his last speech, he spoke only nineteen minutes. In one of his half-hour speeches he made the following contradictory statements: 1. "God's rest commenced at the close of his creative work, and will continue throughout eternity." 2. "God rested at creation on the first day of the first week, of the first month, of the first year of time." I was reminded of what our Lord said about a house divided against itself.

In my closing speech I summed up the positions taken by Mr. C. during the discussion, and compared them with the Bible, and proved Chapin *vs.* the Bible twelve times, as may be seen in the following:

1. Chapin. "God rested at creation on the first day of the first week . . . of time." Bible. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." Ex. xx, 11; Gen. i, 2; ii, 3.

2. Chapin. "The Sabbath did not exist till the giving of the law on mount Sinai." Bible. "And he rested on the seventh day from all his work which he had made." "Wherefore the Lord blessed the Sabbath-day and hallowed it." Gen. ii, 2; Ex. xx, 11. See also Ex. xvi, 23, 25, 26, 29.

3. Chapin. The Sabbath was made for the Jews, not for the Gentiles." Bible. "The Sabbath was made for man." "Also the sons of the stranger that join themselves to the Lord, . . . every one that keepeth the Sabbath from polluting it, . . . even them will I bring to my holy mountain." Mark ii, 27; Isa. lvi, 6, 7.

4. Chapin. "The old Sabbath was an animal Sabbath, a rest for the body." Bible. "With the mind I myself serve the law of God." "And call the Sabbath a delight, the holy of the Lord, honorable." "For I delight in the law of God after the inward man." Rom. vii, 25; 22; Isa. lviii, 13.

5. Chapin. "Christ abolished the law." Bible. "Think not that I am come to destroy the law. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v, 17, 18.

6. Chapin. "Christ did not keep the ten commandments." Bible. "I have kept my Father's commandments." Jno. xv, 10.

7. Chapin. "The law is carnal." Bible. "We know that the law is spiritual." Rom. vii, 14.

8. Chapin. "There is not a particle of righteousness in the commandments." Bible. "All thy commandments are righteousness." Ps. cxix, 172; Deut. vi, 25.

9. Chapin. "Love does not exist in the law. The ten commandments are excluded from the law of love." Bible. "Love is the fulfilling of the law." "This is the love of God, that we keep his commandments." Rom. xiii, 10; 1 John v, 3.

10. Chapin. "Christ broke the Sabbath." Bible. "It is lawful (or, according to law) to do well on the Sabbath-day." Matt. xii, 12.

11. Chapin. "Christ's disciples did not observe the seventh-day Sabbath." Bible. "And they returned . . . and rested the Sabbath-day according to the commandment." Luke xxiii, 56. See also Acts xvii, 2; xiii, 42, 44; xviii, 3, 4, 11.

12. Chapin. "No man can be justified by keeping the law of ten commandments." Bible. "The doers of the law shall be justified." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rom. ii, 13; Rev. xxii, 14.

There were many at this discussion who had decided against the truth, and their efforts to crush it down reminded us of the anxiety that the Jews manifested to crucify the Saviour. May God pity them, and help

the honest to fully see the beauty and harmony of the truth, and obey God and live.

A. C. BOURDEAU.

West Enosburg, Vt.

### Vermont Conference.

AGREEABLY to appointment, this conference was held at Wolcott, Oct. 4 and 5. We were happy to meet with so large a number of our brethren and sisters from Vermont and Canada East. The good Spirit was with us. Under its sacred influence the meeting opened, progressed, and terminated. The servants of the Lord were free in preaching his word, and the brethren and sisters in giving their testimonies. Bro. D. T. Bourdeau spoke to edification on the subject of the sealing of God's people, and the duty of the church in this dark hour of the night.

Our business meeting opened first-day morning, and continued till 1 o'clock P. M., when we found so many friends gathered expecting to hear preaching at this hour, that it was thought best for Bro. Evans to remain at the meeting-house and preach a discourse, while the rest of the members of the conference should retire to the house of Bro. Bailey to complete the business before us.

At the opening of this last meeting there remained some sixty dollars to be raised to defray tent expenses and pay the laborers. Contrary to expectation, this was raised immediately. Considering the hard times, and that we had raised about forty dollars during the brief intermission, for the Review Office, it was evident there was a mind on the part of the brethren and sisters to work for the Lord, not only in word, but with their purses. We think this was decidedly one of our best conferences in Vt. The blessing of the Most High does and will attend his servants, and rest upon the church, as we advance in union and Bible order.

It was the opinion of this conference that some of the messengers were bound by home cares, who should be free to labor in the great harvest-field. The remarks of Bro S. Pierce to such were to the point. He said, "A sacrifice must be made. Take the property in one hand, and the truth in the other, and you will sweep the board!"

A. S. HUTCHINS.

Oct. 12, 1862.

### System--Order.

TO THE BROTHERS IN N. Y.

"God is not the author of confusion, but of peace." It is evident from all his works and ways that he delights in order. He is doubtless pleased to see it in his people. "The plan of systematic benevolence is pleasing to God;" and it is self-evident that systematic labor is equally well-pleasing to him. It is just as necessary to be systematic in the use of the Lord's money, as it is in the collection of it. If it is wrong to withhold from the Lord's treasury, it is no less a wrong to squander the Lord's money when collected. There seems to be more responsibility in the use of that which has been dedicated to God, than in the use of it before it is thus dedicated, if there is any difference. It cannot be used systematically, and be rightly and equally appropriated, as I can see, without the organization of Conferences.

We need a State Conference organized in this State. Shall we have it? Who will respond? I believe the cause is impeded in its progress for want of it. It should be attended to without any unnecessary delay. We invite ministers to come and labor in the State. Whose business is it to see that their wants are supplied? In the present state of things it is every one's, and consequently no one's. He may keep accounts; but there is no one to audit them. He may be ready to report and give an account of his labors and his stewardship, but he has no one to whom to report. I have labored a number of years as a minister, and no one has ever known, but myself, how much I have received any given year or years, and consequently whether I have had more or less than I needed—whether I have been economical, or have squandered the Lord's money. These things ought not so to be, and the sooner we reform, the better. In our present state we are not prepared for the great work which is before us.

I heartily approve of the plan sketched out by Bro. White in the leading editorial of Review No. 18, namely, the raising of a Conference fund. It will inspire confidence and courage in all, and faithfulness and zeal in the preachers. And that there may be equality in raising the fund, let a certain percentage of the S. B. funds be paid into this fund, reserving the remainder for church expenses, the poor, &c.

Now, brethren, we can have Bro. White's aid in this matter, if we let him know unmistakably that we want it. Shall we "go forward?" It should have been done before. But all that we can do now is, to repent and bring forth works meet for repentance.

R. F. COTTELL.

P. S. I wish to correct a misapprehension. I have never opposed, but have always been in favor of, church organization, as the Review some ten years back will show. I would also remind the brethren that when legal organization was adopted, I was represented in the Conference by a letter, which was published in the report in the Review, which will show for itself that I was in harmony with the step then taken. R. F. C.

### Prepare for Heaven.

PREPARE for heaven. We are going  
To the joys of paradise,  
Where the crystal stream is flowing,  
And the verdant landscapes rise.

When shall dawn that day of splendor,  
Fairer than creation's morn,  
That dispels our tears and sorrows,  
When our Saviour shall return?

Prepare for heaven. There is beauty  
Round the radiant throne on high;  
And the chosen ones and faithful  
Will behold it by and by.

Earth is dark, and earth is dreary;  
How it groans beneath the curse!  
Sing, ye pilgrims lone and weary,  
There's a brighter day for us.

Prepare for heaven. Music's ringing  
Yonder through those realms of light,  
Where the angel-choir is singing,  
Clad in spotless robes of white.

Strength from hope then let us borrow,  
While our lonely way we wend;  
Soon there comes a brighter morrow,  
When our pilgrimage will end.

S. ELMER.

### The War.

BRO. WHITE: You invite "well-written" articles in reference to the all-absorbing subject now under consideration among us; viz., our duty in reference to the war. I make no pretensions to being a good writer, but still feel it a privilege as well as duty to contribute my "mite," hoping and believing that if we all seek unto the Lord we shall yet come to the unity of the faith on this point. It is not my purpose, as I am well aware of my incapacity, to present a clear, connected, scriptural exposition of our duty in the present crisis, but to give my views and convictions on the points that have been presented in the Review; and in doing so I hope none will consider me personal if I should cross their track, as no personal attack is intended; but our thoughts, when given to the public, become public property; hence any brother has the same privilege to review and oppose what he deems erroneous in me, that I claim for myself.

I suppose I have as clear a perception of the iniquity of the present rebellion as any one who has watched and studied it from its inception to its present gigantic proportions as I have, and I have wished that the matter stood in such position that I could throw my whole energies, physical as well as mental, into the scale on the side of the Constitutional Union. I have written considerable to friends in Ohio and Maryland who were somewhat tinctured with secession, and my efforts have ever been to show the iniquity of the present rebellion. My feelings have been similar to those expressed by Bro. Joseph Clarke in his article on "The War! The War!" but I have for years had a deeply-settled conviction (whether wrong or not) that under no circumstances was it justifiable in a follower

of the Lamb to use carnal weapons to take the lives of his fellow-men. I say this was the conviction of my mind, and so strong was it I thought it must be just as strong in the minds of the brethren at large, and when Bro. Snook and Waggoner were at my house just after Bro. White's article on The Nation appeared, I understood them to be of the same mind.

That article astonished and grieved me very much. My faith, which was becoming stronger and stronger in the protecting care of God as the danger became more imminent, was terribly shaken, and I was induced to do what I had before refused to do, viz., sign a petition to the Legislature for exemption from military duty, and even to apply for personal exemption on the ground of physical inability. Neither of these steps could I have conscientiously taken, but under the influence of that article, and I feel to some extent shorn of my strength. I have applied to the arm of flesh—may God forgive me. Such has been my experience, and I wish now to examine whether it was the legitimate result of that article (of course I do not charge it as the intention).

The first section of that article meets my hearty approbation, also the last part of the second. The second section opens with the declaration that our position as believers in the perpetuity and sacredness of the law of God contained in the ten commandments is not in harmony with all the requirements of war. This is precisely the ground I occupied until Bro. White's article shook my faith in my own convictions of duty. The article further enumerates two of those holy commandments that we should violate if engaged in war. If this is so, then I ask, is it not wrong to engage in war? and if wrong, can we be acceptable in the sight of God if we engage in war? This article seems to think we cannot. But says Bro. White, "In case of drafting, the government assumes the responsibility of violating the law of God." This seems to me to be untenable and dangerous ground; for if the government can assume the responsibility now for the violation of two of those holy precepts, and we go clear, why may not the same government assume the responsibility for the violation of the Sabbath law and we go clear when the edict goes forth that all shall observe the first day of the week? It may be said that the drafting law is not aimed at us, and that the edict from the two-horned beast will be aimed directly at us. It is not clear to my mind that in either case the law will be aimed at us if we do not stand out boldly and firmly in the counsel of God. If we really believe that we shall violate God's law, as the article under consideration teaches, by going to war and let our rulers understand what our faith is, then if they choose to take the responsibility before God, they can direct the law against us. And in the other case, when the law goes forth that all shall observe the Pope's Sabbath on pain of confiscation and death, it seems to me that Sabbath-keepers will have to place themselves in a position for that law to take effect on them, and in looking forward to that time I imagine I see some trying to evade the force of the law by keeping both the Sabbath and first day, because the law was not aimed directly at the Sabbath, but only requires that all shall keep Sunday.

The article says further, that "when it shall come to this, that civil enactments shall be passed and enforced to drive us from obedience to the law of God, then it will be time to stand our chances of martyrdom." Let us consider this a little. It is acknowledged that two of the commandments are violated in going to war, and drafting is evidently a civil enactment. Now suppose in the case of a draft the lot should fall on one of God's little ones; a meek, humble follower of Jesus; one who believes Jesus meant what he said when he said, "Resist not evil." He tells the government officer that he cannot conscientiously fire at, or bayonet a fellow-being, and that he cannot conscientiously violate the Sabbath, as he must do if he goes to war. The government refuses to recognize his principles, but essays to drive him to do what would be a violation of the law of God. In such a case, according to the article itself, unless the government can release the child of God from his duty to obey God, the time has evidently come for him to stand his chances of martyrdom.

If it can be shown that the government can assume

the responsibility, and release the individual, I should be glad to see the proof.

Bro. White asks the question, whether in regard to the Sabbath, the position of the Hebrews in Egypt may not be a parallel to drafted Sabbath-keepers in the army. I think not, unless the supposed Sabbath-keeper in the army was converted after having joined it; in such case I do not know as it would be his duty to leave without he could get an honorable discharge. When the Hebrews went into Egypt they were regarded with great favor by the authorities, and it was only by a long system of gradually increasing oppression that they were brought into the state of ignorance and degradation that their deliverance found them. The case with us is very different. The light of present truth is shining clear in our pathway,—we are assured that "our position is not in harmony with the requirements of war," then how can we do that that we know would be a violation of God's holy law, unless indeed we are well assured the government can take the responsibility off our hands?

Bro. White denies that there is a parallel between the cases of Daniel and the three Hebrews and ours, in case of a draft. Let us see. In the case of the three Hebrews there is no evidence that I can find, that the setting up of that golden image and its worship was directed against them as worshipers of the true God. That was an idolatrous nation, and the king was only pursuing his idolatrous inclination when he made and set it up on the plains of Dura.

He did not forbid the worship of the various idols known to the various tribes of that nation. He did not forbid the worship of the God of heaven, but only required that all should bow down and worship the god of his erection.

This of itself was forbidden by one of the ten commandments, and hence they were compelled to choose in the presence of that assembled kingdom, either to disobey God or refuse obedience to the laws of the land. Mark the peculiar circumstances that surrounded them: high in the favor of the government, and but a step or two below the king in authority. Surely a consciousness of their privileges and blessings should have prompted them to yield all they could, and doubtless they did so; but why could they not go a little further, and just bow down and worship the great God instead of the idol? Why did they not throw the responsibility on the government and obey its laws? In the absence of all proof to the contrary, they might have argued that this act of idolatry is not directed specially against us, it is only carrying out the known principles of the government, and it would be madness for us to resist, and thus bring upon ourselves the responsibility of becoming suicides. Would such reasoning as this have been acceptable at the court of heaven? Would it have glorified God?

When their obedience to the laws of the land would have involved their disobeying God, they would not exhibit the mere semblance of obedience. They refused to obey in full view of the burning fiery furnace, and beyond that, eternal life. They honored the law of God, and God honored them in this life. Let us honor the law of the Lord, and he will honor us, if not by deliverance in this life, yet in the world to come.

In the case of Daniel, if we consider Darius as embodying the supreme power in himself, and hence as constituting the government, then it is evident from the record that the edict forbidding any petition to any God or man for thirty days, was not directed against Daniel specially, for we find that when the king learned that the law did touch Daniel, in regard to his faith, he was sore displeased with himself (doubtless for letting those wicked courtiers circumvent him) and labored till the sun went down to deliver him.

What course did Daniel pursue when he knew the decree was signed? Did he throw the responsibility on the government and neglect prayer? He did not—nay he did not exercise prudence enough to close his window or lower his voice in prayer. He might, no doubt, have secluded himself from the observation of personal enemies, and prayed to God in secret. But no, he was no "sneak," but when he knew that the writing was signed, he went to his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and

prayed, and gave thanks before his God, as he did aforetime, thus honoring God, and God highly honored him.

If I have sustained the position that the decrees that condemned Daniel and the three Hebrews were not aimed directly at them, but touched them only incidentally, as the law for drafting would touch Sabbath-keepers, then the cases are parallel, and we shall do well to follow their example of firmness in obeying and honoring God, being assured that God will sooner or later honor us, either in this world or the world to come.

In conclusion, for the present, allow me to offer an answer to the query in No. 15, page 118, "If what is called civilized warfare be a violation of the sixth commandment, then did not God in the former dispensation require his people to break the sixth commandment?" I put the same question in substance to Bro. Snook, and his answer perfectly harmonized with the view I had on this point, which is substantially this: The Hebrew nation was a theocracy of which God was the spiritual and political head. All power centered in and emanated from him; so that when God commanded that people, either by prophet or priest, to do anything, he assumed all the responsibility of their acts, whilst they only acted as the executors of his will, so that they not only did not violate the sixth commandment in the slaughter of the Canaanites, but were rebuked and punished for disobeying the commands of God in sparing a portion of that people.

I feel and appreciate our difficulties, and the delicate position we occupy at the present juncture of affairs. Our sympathies, so far as they are enlisted, are on the side of the government. We consider the southern rebellion one of the most causeless and wicked that ever was incited. We believe God would have to change his character and deny his own attribute of justice before he could smile upon the southern cause. We owe an allegiance to the government under which we live. We are bound to sustain the government until the government shall require us to disobey God, then we must not hesitate as to which we shall serve. With Bro. Cottrell I trust the Lord will save us from this great trial, but if the trial must come, I pray God for wisdom and strength to glorify him by keeping his commandments.

If I am wrong in my views, I pray God to enlighten me and make the path of duty plain, and if the brethren have any light that I have not, do let me have it, brethren. I do not want to stand in the way of any, nor bring a reproach on the holy cause of God.

I have felt it duty to be very careful how I have acted or spoken in reference to the action of government, and I think we should. I do not believe it our duty to go round and volunteer to every listener our determination to resist or obey a draft. Let us seek earnestly, carefully, and prayerfully the path of duty, and having found it, let us cheerfully and firmly step out, trusting in the arm of Jehovah for strength to go through to the kingdom.

Your brother.

HENRY E. CARVER.

### Letter to Bro. Carver.

DEAR BROTHER: With pleasure we give in this week's issue your communication in reference to our duty in relation to the present war. The readers of the Review should have all the light that can be given on this subject at this time. This is what we have requested. We are too late in the investigation of this subject. The crisis is upon us, and we are poorly prepared to meet it.

The experience which you relate may be prized very highly by yourself and by others. We also have an experience on the subject, which followed deep anxiety, much study and prayer, which we have thought much of; but this you might not prize any higher than we do yours. However much we may value our own experiences, they cannot be guides to others.

We regret that our honest sentiments in the article referred to should "grieve" you. You were well aware that the closest Bible students stood in opposition to the position we had taken, and wherein we had erred from the truth of God's word, they and you could show it up. Did you or they ever see in us any un-

readiness to listen to scripture testimony, or sound arguments drawn from the Scriptures? We think not. We have called on the brethren to speak out upon the subject. And now you have spoken, it gives us feelings of joy rather than grief. On such a subject as this, he who would chose to bear alone the responsibility of marking out the course for others, seems worthy of the charge of fanaticism. We have objected to the style in which some have written opposing our position, and probably shall oppose such a style as long as we have our reason.

When we first made suggestions in reference to organization, we stated, "If any object to our suggestions, will they please write out a plan upon which we as a people can act." We have frequently repeated the request for nearly three long years, but no one of the anti-organization champions have sent us their plan, yet many continued to stand firm against us. Had you stood in our position in that battle, you would have had just cause for grief. We have called for light from all stand-points on the war question. Had you not written, and still opposed privately our position, we should have had ample cause to be grieved with you. But considering the open and free manner in which we have handled the question, we do not see that you have cause for grief more than the one hundred and one who were grieved on account of our suggestions relative to organization.

Dear brother, we still deny that there is a parallel between the cases of Daniel and the three Hebrews, and ours in case of a draft. You are not certain that the setting up, and the required worship, of the golden image, was not in reference to the Hebrews. But admitting that no reference was had to the worshipers of the God of heaven—which does not seem at all probable—the cases vastly differ. That was an act to establish idolatry in direct violation of the law of God, whether ignorantly put forth or not, but probably in defiance of the law of the God of heaven. The present war, and the consequent draft, is not directed to establish idolatry, Sunday-keeping, or any system or principle in opposition to the law of God; but to put down a rebellion resulting from the highest crimes on the part of rebeldom that man can be guilty of, and to establish a government which has, under the providence of God, secured to us the right of worshiping the God of high heaven according to his word. You labor to make it appear that the cases are a parallel in the one item of the decree touching the Hebrews, and a draft us, incidentally; but when we view all the facts, the cases appear most dissimilar.

In the case of Daniel, king Darius was led into a trap by those who were plotting against Daniel. They said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." The decree was by them introduced to the king, and he was urged by them to sign it, which he did in ignorance of its real design. Hence the decree was really aimed personally at Daniel, in direct opposition to the law of his God, and stands in widest contrast with a military draft to put down as wicked a rebellion as was ever inspired by vile men and devils.

Again, in laboring to sustain the position that what is called civilized warfare is a violation of the sixth commandment, you say in the case of the Hebrews slaughtering the Canaanites by the Lord's command, "God assumed all the responsibility." Very true. But assumed the responsibility of what? Of requiring them to violate a moral precept which he had under circumstances of awful grandeur established with them? Take care, my dear brother, lest you strengthen the reckless hands of the no-law men! God could have used other means to subdue the Canaanites, rather than to have required his people to do that which in itself is a violation of his immutable law. If your position be correct, we wait to see you and others establish it with legitimate conclusions from correct premises.

In an earlier communication you say, "You advise us, nay, urge us, to go to war when commanded to do so by the civil power." Please point out the paragraph in which we have thus advised or urged. We did say, in case of a military draft it would be madness to resist. And, certainly, no true disciple of non-resistance would resist a military draft. Such a man

would well compare with the fervent advocate of peace, who would "have peace if he had to fight for it." We have advised no man to go to war. We have struck at that fanaticism which grows out of extreme non-resistance, and have labored to lead our people to seek the Lord and trust in him for deliverance. How this can and will come, we have no light at present.—Ed.

### LETTERS.

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

From Sister Osgood.

BRO. WHITE: Our long silence has not been because we had lost our interest in the cause to which your life is devoted, no, no! The cause is still dear to us, and shall ever be. We anxiously await the arrival of every Review, that we may learn how it prospers; how the toiling and care-worn servants of the Lord sustain their banner while surrounded by thick darkness and angry foes. Distance cannot separate union of hearts; and as trials thicken around, mine is drawn out in love and deep solicitude for the despised few, "the nation not desired."

More and more do I learn to sympathize with you and sister W. as I realize the solemn responsibilities resting upon you. Truly yours is a place of trial. Yours is a holy trust. May the Lord give wisdom in every emergency, and sustain under every discouragement and trial. This has been, and is, and shall be, our prayer; and we trust the Lord will hear, not for our sakes, who are so utterly unworthy, but for the sake of his own precious cause.

Hope on, trust on, labor on. The clouds which look so dark have sunshine just the other side. Soon they will part, and light appear. The time is nearing when the watchmen shall see eye to eye. Soon as with the heart of one man shall they stand by you, to hold up your hands till victory is won. May the time hasten when estrangement and distrust shall vanish before the breezes of love and faith. The little flock shall then feed sweetly together.

I am not weary of the Saviour's yoke, nor of the precious lessons he imparts. I desire with Mary of old ever to sit at his feet and learn of him lessons of meekness, patience, wisdom, and love. He helps me when I struggle to overcome self and sin. God gives the victory when I plead for help in Jesus' name. The more I meditate upon his heavenly teachings, the more I love the Teacher. God's precious word shall be the golden clasp that binds our hearts together. We cannot study it, entering into the spirit of its teachings, without finding our hearts filling with love; and if we continue to study, they will continue to fill, until the slightest touch will make them overflow. O, we need to have them just so full now. "Little children, let us love one another with pure hearts, fervently." "Praying one for another, and submitting ourselves one to another in the fear of God," that all the Christian graces may be in us, increasing and abounding even until our Master comes.

Your sister in the struggle for truth and holiness.

M. M. OSGOOD.

Bronte, Halton Co., C. W.

From Bro. Kittle.

BRO. WHITE: I have been drafted into the United States service. As far as I know, I am the only one in Ohio. I feel anxious to know if any other Sabbath-keepers have been drafted from any other place. It was a severe trial to part with friends, but I extremely desire to occupy any position that the Lord in his mercy suffers me to be placed in for my good; for I know that all things will work together for good to those who serve him. I did think it wrong to go to war; but the pieces in the Review on that subject changed my mind, and made duty look clear. I rejoice in the evidence that I have the Lord's sweet, sustaining Spirit. I long to see God's people coming into the work, taking hold of organization, receiving the testimony that is given to purify and prepare us for the Lord's coming.

Brethren, remember me in your prayers, that I may be kept by the Lord's power.

Yours in hope.

MARTIN KITTLE.

Camp Mansfield, Ohio, October, 1862.

**THE REVIEW AND HERALD.**  
BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 21, 1892.

**The Association.**

Six weeks since we stated that \$2500.00 should be raised to meet the debts of the Association. Of that amount, \$1952.17, has been raised in the short period of six weeks, without any expense to the Association. We wait a few weeks, before publishing the proposed Catalogue, for the remaining \$547.83, to be raised by the payment of pledges, taking more shares, and donations. Quite a number have partly paid for shares. Could these fractions be made up, the Secretary could issue certificates, and the forthcoming Catalogue would give a cleaner report. There are those who can help make up the \$547.83, without feeling it. They now have a chance for a few weeks. If they do not, we at Battle Creek will make another strike for stock in the Association. Remember, a share entitles the holder to another vote. You should see to it that the brethren in Battle Creek be not suffered to have too much power in their hands.

**A Word to Delinquents.**

ARE you not disgusted with seeing your indebtedness exhibited each week close by your name, on the margin or wrapper of your paper? If you wish this perpetual dun to cease, please send along the amount you owe for the Review, and two dollars for another year from the close of the present volume, and your account, so near your name, will be changed to xxiii, 1. Are you far behind, and poor? we will settle at a discount. Probably you will never see so favorable a time to catch up, and get a good way in advance, as now. It would save labor in keeping accounts if subscribers would send two or more dollars at a time.

**English Bibles.**

In the publication column some changes will be seen in the stock of Bibles for sale, and in prices. A bill of only \$28.05 for English Bibles has cost us for express charges, duties, and discount on New York draft, the sum of \$16.98. At present we shall not attempt to keep a full assortment of English Bibles, unless orders continue for those on hand at the increased prices.

**Doings of the Vermont Conference.**

OCT. 5, the Conference met to transact business. Meeting was opened by prayer by Bro. Hutchins. The members of the Conference were called for, and the churches of Wolcott, Roxbury, Johnson, Bakersfield, Troy, Irasburgh, and Sutton, were represented by delegates according to a resolution passed at the last Vermont Conference. Bro. S. Pierce was appointed chairman, and D. T. Bourdeau, secretary. Brn. A. S. Hutchins, A. C. Bourdeau, and D. T. Bourdeau, were also chosen a Conference Committee for the coming year; after which the following resolutions were adopted by the Conference:

*Resolved*, That we invite the organized churches of Canada East to unite with us in Conference.

*Resolved*, That the eastern tent be manned and sent into new-fields the next tent season.

*Resolved*, That Brn. L. Bean, S. Pierce, A. Stone, A. C. Bourdeau, and H. W. Barrows, be the Tent Committee.

*Resolved*, That the Tent Committee, in harmony with Bro. White, will decide who shall labor with the tent the coming tent season.

*Resolved*, That the different churches belonging to this Conference raise a Conference Fund, from the different Systematic Benevolence funds, and by donations, to support the tent enterprise and those preachers who shall labor according to the mind of the church.

*Resolved*, That Bro. A. C. Bourdeau be the treasurer of the Conference Fund.

*Resolved*, That this Conference recommend to the different churches in Vermont and Canada East, to

look up the worthy poor (not those who use tea and tobacco and seek their own interest) among them, who receive the Review free, or at half price, and encourage and help them to pay at least half price for the same.

*Resolved*, That in the judgment of this Conference, it would greatly promote order and union in our midst, for the churches of the different States to so appoint their general Conferences that Bro. and Sr. White can attend them in making direct tours from State to State.

*Resolved*, That the next session of the Vermont Conference be held at Wolcott.

Adjourned, *sine die*.

STEPHEN PIERCE, *Chairman*.  
D. T. BOURDEAU, *Secretary*.

**APPOINTMENTS.**

**New York State Conference.**

THIS general meeting of the brethren in the State of New York, will be held at Roosevelt, Os. Co., N. Y., Oct. 25th and 26th.

J. N. ANDREWS,  
HIRAM EDSON,  
DAVID ARNOLD.

NEXT monthly meeting of the brethren in Western New York, will be held at J. M. Aldrich's Hall in Somerset, N. Y., second Sabbath in November.

J. M. ALDRICH.

**BUSINESS DEPARTMENT.**

**Business Notes.**

J. H. Ginley: Our present edition of blank systematic benevolence books is all sold. We expect to get up a new and superior edition by the first of January, 1893.

A. Woodruff: There are 30 cts. due on E. Degarmo's Review.

**RECEIPTS.**

**For Review and Herald.**

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & 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.

J. D. Wright 2,00,xxi,1. Mrs. J. Smith 0,50,xxii,1. Mrs. J. Smith for A. G. Smith 0,50,xxi,1. Mary Mills 2,00,xxi,1. S. Bovee 4,00,xxi,5. E. R. Whitcomb 2,00,xx,1. Mary E. Beach 2,00,xxiii,1. Mary E. Beach for L. A. Beckley 1,00,xx,1. Mary Curtis 1,45,xxiii,13. B. N. Berry 2,00,xxii,1. W. Merry 1,00,xxi,1. S. M. Booth 2,25,xxii,20. M. J. Armitage 1,00,xxii,21. L. B. Lockwood 2,00,xxii,1. I. Colcord Jr. 2,00,xxii,14. J. N. Davis 1,00,xxi,1. A. K. Baker 3,00,xx,20. P. D. Lawrence 1,00,xxii,1. C. Davis 2,50,xxi,1. A. Hulet 1,00,xxi,1. S. D. Salisbury 1,00,xxi,21. J. Paul 2,00,xxi,10. M. H. Leonard 3,00,xx,20. Mrs. L. Gaskill 2,00,xxi,16. T. Gilbert 2,00,xxi,19. D. C. Demarest 2,00,xxiii,1. Amy E. Dart 1,00,xxii,1. B. F. Curtis 2,00,xxi,16. D. Chase 1,00,xxi,14. Wm. Bellamy 2,00,xxii,10. B. F. Emerton 2,00,xxii,20. J. A. Myers 2,00,xxi,1. W. McClenethan 1,00,xxii,1. D. Wilcox 1,00,xxi,1. R. Loveland 2,25,xxiii,1. R. Loveland for E. Wheelock 1,00,xxiii,1. J. Claxton 2,00,xxiii,1. J. Claxton for Jane Bell 1,00,xxix,14. A. Grimes 1,00,xxi,21. E. Churchill 1,00,xxii,1. O. Bailey 3,00,xxii,1. J. E. Hool 2,00,xxii,1. A. R. Morse 2,00,xxii,1. L. B. Caswell 2,00,xxii,1. S. N. Smith 1,75,xxii,1. H. D. Bruce 2,00,xxiii,6. E. Scribner 1,00,xxiii,1. M. W. Rathbun 2,00,xxii,13. J. Rousha 1,00,xxi,14. M. & E. House 2,00,xxii,1. A. Belden 2,00,xxii,1. Fanny Blinn 2,00,xxii,7. A. E. Tallman 3,00,xxi,7. Emily Payne 1,00,xxi,1. E. Godfrey 2,00,xxi,1. R. Miles 2,00,xxii,11. Orpah J. Steele 0,50,xxi,8. Lovina Chandler 1,00,xxii,1. E. P. Goff 1,62,xx,20.

**For Shares in Publishing Association.**

E. R. Whitcomb \$5. Ivory Colcord Jr. \$10. Charlotte F. Colcord \$10. J. F. Colby \$5. M. A. Colby \$10. H. H. Bramhall \$10. John P. Hunt \$5.

**Donations to Publishing Association.**

A. B. Williams \$2. R. Loveland s. B. \$5.

**Books Sent By Mail.**

W. K. Loughborough \$1. M. A. Packard \$1. E. M. Crandall 20c. M. J. Green 10c. A. B. Williams 30c. G. K. Williams 30c. S. C. Winslow \$1. John Spayd 10c. D. Chase 19c. B. F. Emerton 19c. H. S. Seaman 13c. H. Moor 30c. F. H. Howland 10c. A. E. Tallman \$1. O. J. Steele 50c. L. Chandler 50c. C. Owen 6c. L. H. Densmore 30c.

**Cash Received on Account.**

S. M. Booth 75c. Amy E. Dart 19c. A. S. Hutchins \$6,25. A. Lanphear \$8.

**PUBLICATIONS.**

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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