

# 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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#### Clergymen vs. Narcotics.

BY H. S. RUNSEY.

"Whether ye eat or drink, or whatsoever ye do, do it all to the glory of God."

How sad the thought, some clergymen  
Think it too hard a trial  
To live as by the Saviour taught,  
A life of self-denial!  
Yet no good thing doth he withhold,  
Only the soul-debasing,  
That which doth health and life destroy,  
God's lineaments effacing.

Their conduct gives the lie unto  
The holy truths they teach,  
For as they daily walk our streets  
With a cigar they preach.  
They make a cesspool of their mouths,  
Go drooling all the day:  
Tobacco truly they enthrone,  
And this their god obey.

Their bodies should a temple meet  
Be for the good and pure;  
Instead of this much filthiness  
They cause them to endure.  
They cannot soar to Pisgah's top,  
Till they are stimulated,  
Tobacco, some exhilarant  
They use, and are elated.

Without their usual stimulant,  
They have the "blues," the horrors,  
They feel unsocial and morose,  
Their minds are filled with terrors.  
And yet God's blessing they will crave  
Upon a life so vile;  
And while they trample on His laws,  
Expect that Heaven will smile.

In doing good our Saviour passed  
His useful life away,  
But these their brain in nicotine  
Are steeping day by day.  
Tobacco wakens into life  
A thirst for alcohol;  
The plant of Java, China's leaf,  
For stronger portions call.

When their example we pursue,  
And premature decay,  
To assuage the grief of those who mourn,  
These ministers will say—  
"Our God hath given, and he will take  
The ones he loves away."  
Oh! shame upon these false, blind guides,  
They lead us to the grave;  
With such examples for our youths,  
They sink 'neath ruin's wave.

Sad! many who profess to love  
The high, the holy way,  
Defile the temple of the Lord  
With stimulants each day.  
And when they thus disease their nerves,  
Like harp with jarring strings,  
This human instrument divine  
With horrid discord rings.

And many a pang unfelt before,  
Courses each nerve along,  
The world without, within, is dark,  
And ev'ry thing goes wrong.  
Oh! brothers, spurn this vilest weed,  
Which always leads to evil,  
Which dwarfs, debases, blacks the soul,  
And gives it to the devil.

#### Why Prayer is not Heard.

THERE are some who are not at all interested in this inquiry. They offer no prayer. There is in their case nothing to be heard. They are content with the things which are to be had without asking. Such are in a bad way, and I suspect they sometimes themselves think so. That dependent creatures should habitually and devoutly acknowledge their dependence before God; and that needy creatures, whose necessities return every day, and indeed recur with every moment, should ask God to supply them, is too reasonable a thing for men to neglect it, and yet be at perfect peace with themselves.

But to pass from those who never make the experiment of prayer, we observe that some pray without any expectation or care to be heard. To obtain is not their object. Their end is accomplished in asking. They hear and judge that prayer is a duty owed to God. They therefore pray, that they may discharge this duty; and having prayed, and so done their duty, they are satisfied. Of course such persons obtain nothing. Why should they? If a child of yours should come and ask you for any thing from a mere sense of duty, you would say, "Very well, you have done your duty, go;" but you would not give him the thing. He did not ask it with any wish to get it. He does not feel his want of it. He meant only to do his duty in asking. It makes very little difference with such what is the matter of their prayer—what petitions they offer. Any thing that is of the nature of supplication will do. It is true, they generally pray for the right things, because the prayers they have heard and read petitioned for such, and they fall naturally into that style of prayer. Ask such persons if their prayers are heard, and you astonish them. That is what they never looked for. They never asked any thing with the hope of receiving it—never prayed from a sense of want. I have sometimes thought, how many would never pray, if prayer was not a duty. They never pray except when urged to it by conscience. As a privilege, they set no value on it. Now the truth is, when a man is really engaged in prayer, he altogether forgets that it is a duty. He feels that he wants something which God alone can give, and therefore goes and asks it; and feeling that he wants it very much, he is in earnest, asks and asks again, and waits and pleads for it, till he gets it. Does any one suppose that the publican smote on his breast, and cried, "God be merciful to me a sinner," from a sense of duty, and not rather from a conviction of sin, and a deep feeling of his need of mercy? And yet how many ask for mercy from a mere sense of duty. They have their reward, but they do not obtain mercy.

Some prayers proceed from a conviction of want, while there is no sense of want. The persons judge that they need the things they ask for, but they do not feel their need of them. Now, prayers, which come

from no deeper source than the understanding, are not heard. They must come from the heart. True prayer always originates in the heart. It is the heart's sincere desire. Or, as another has well described it, "It is a sense of want, seeking relief from God."

But there may be a sense of want, and yet no real desire for that which is adapted to the supply of the want. In that case the prayer, not being sustained by a corresponding desire in the heart, is not heard. There is a conflict here. The lips pray one thing and the heart another. The request is perhaps to be delivered from all sin, but the desire is to be delivered from all but one or two favorite sins. Now it would be strange if God should grant a man's request to the disregard of his desire—that he should attend to the lips rather than the heart, and answer the prayer according to its terms rather than its meaning.

But sometimes the desire for the thing requested is real, while the mischief is, it is not *paramount*—it is not supreme. This is a common case. The prayer expresses what is desired, but not what is desired on the whole. Many really wish to be religious, and they pray that they may be so, but they do not on the whole desire it. They have a strange wish to be something else which is incompatible with their being religious. Again, some sincerely desire the progress of the Gospel, but they desire still more to take their ease, or to keep their money. Perhaps some of this description attend the Monthly Concert. But desire may be sincere and supreme, and yet not *intense*. Effectual prayer is the expression of intense desire. The examples of successful prayer recorded in the Bible evince this. The woman of Canaan sincerely, supremely, and intensely desired what she asked. Such was the character of Jacob's desire for a blessing, and of the publican's for mercy. Where the desire of spiritual blessings is not very strong, it shows that these blessings are not suitably estimated.

A great deal depends on having a petition properly presented. It is all-important to get it into the right hands. A petition frequently fails through inattention to this. If the proper person had been engaged to present and urge it, it would have been granted. This holds true of suits to the throne of heavenly grace. We must ask in the name of Christ. We must put our petitions into his hands, and engage the great Advocate to present and urge them. Him the Father always hears. Even the prayers of the saints need an incense to be offered along with them to render them acceptable.

To present a petition is one thing. To prosecute a suit is another. Most prayer answers to the former. But successful prayer corresponds to the latter. The children of this world are in this respect wise in their generation. When they have a petition to carry, they go with it to the seat of government, and having conveyed it by the proper channel to the power which is to decide upon it, they anxiously await the decision, in the meantime securing all the influence they can, and doing every thing possible to ensure a favorable result. So should the children of light do. But frequently they just lodge their petitions in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it, beyond the simple presenting of it. They do not await the decision on it. The whole of prayer

does not consist in *taking hold* of God. The main matter is *holding on*. How many are induced, by the slightest appearance of repulse, to *let go*, as Jacob did not! I have been struck with the manner in which petitions are usually concluded: "And your petitioners will *ever pray*." So "men ought always to pray, (to God,) and never faint." Payson says: "The promise of God is not to the act, but to the habit of prayer."

Sometimes prayer is not heard, because not offered in faith. "He that cometh to God must believe." Yea, he must "Ask in faith, nothing wavering." Sometimes it is for want of a concomitant submission to the will of God. He who said, "let this cup pass from me," added, "nevertheless, not as I will, but as thou wilt." Often prayer fails because the direction to pray everywhere is neglected. The petition proceeds from the closet, but is not also offered in the family, in the social meeting, and in the solemn assembly. Sometimes a specific direction is given concerning something to be done in connection with prayer, which being neglected, the prayer by itself is unavailing. Thus, in order that we may not enter into temptation, we are commended to "watch and pray." Vain is prayer to secure against temptation, if vigilance be omitted. Prayer is sometimes ineffectual, because too general. When we ask many things, it commonly indicates that we are not in earnest for any thing. The heart is incapable of being at the same time the subject of many intense desires. The memorials of the children of this world are specific. They are rarely encumbered with more than one petition. Does any one suppose that when prayer was made of the church for Peter, being in prison, they prayed for everybody and everything first, and only brought in Peter's case at the close?

Petitions have usually numerous signatures. So should there be union in prayer among Christians. Social supplication has particular value in the estimation of God. Special promises are made to it. Need I say that allowed sin vitiates prayer? "If I regard iniquity in my heart, the Lord will not hear me."

There is a regard to the promises which ought to be had in prayer. Moreover, confession of sin out of a broken heart, and gratitude for good received, should accompany it. And there is a "praying in the Holy Ghost," which we should aim to understand and realize.

At an earlier stage of these remarks I might have observed that some prayer is not heard, because it is said rather than prayed. Now, prayer ought to be prayed. The closet is not the place for recitation. What more common than this expression: "I must say my prayers?" Must you indeed? Is this the way you speak of it? Is it a task to which you are going reluctantly to apply yourself? and say your prayers too? How this contrasts with the cheerful purpose of the Psalmist, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

Perhaps one brings his gift to the altar, and forgets that his brother has aught against him; or remembering it, does not go first and seek reconciliation with him, but proceeds to offer his gift, and that is the reason it is not accepted.

Many a Christian hinders his prayers by indulging in that species of unbelief, which surmises that what he asks is too great a thing for God to bestow on one so unworthy as he is. He forgets that the greatest, aye the greatest gift, has already been conferred in God's own Son, and the foundation therein laid for the argument, "how shall he not with him also freely give us all things?" God having begun his bounty in such a style of magnificence, consistency requires him now to go on, and do the greatest possible thing for the recipients of his Son.—*Nevins*.

### The World in Miniature.

We live in troubled times. In all parts of the world society is perturbed, uneasy, revolutionary. The slumbering fires of human passions, like volcanic forces, are upheaving and modifying politics, philosophy, social order and theology. Systems, and habits of thought and belief, that have commanded the veneration of ages, are visibly tottering upon their foundations. Society

seems unwilling to tabernacle longer in ancient forms. The old is rejected; the new pursued with avidity. And everywhere the tide of human affairs seems run wild, reckless, tumultuary.

Nations are convulsed. Governments are suffering modifications from social and political revolutions. There are visible all over the world uprisings of the people against established institutions. Japan shows signs of agitation. China still suffers from a chronic revolution of years' standing. India is uneasy beneath British rule. Turkey, even in the decrepitudes of old age, is subject to local agitations and upheavals. Greece is making and unmaking kings. Italy yet rocks above the decaying fires of revolution. Austria's energies continue to be taxed with the question of Hungary and its uprisings. And Russia is grappling afresh at the throat of downtrodden, but liberty-loving Poland. The United States are upheaved by a rebellion exceeding in magnitude anything made known in history. Mexico has exchanged civil commotions and dissensions for foreign invasion. And the governments and nations of Central and South America continue to suffer from chronic feud and insurrections. Such a picture of the world shows that we have fallen upon a revolutionary era. Nearly all peoples appear uneasy and wishful of change. Some are impelled to their insurrectionary movements by the progress of the age. This is true of Poland, Italy, Hungary, Greece and perhaps of China and Japan. Some others may justly be regarded as reactions against the progress of the age. Such is emphatically true of the rebellion in America. Its leaders were not driven into movement by oppression, or a restriction of their rights. They originated it in the interest of slavery. If they should succeed it would throw the nation back along eighty years of progress. But their success in such a case is impossible. Art, science, philosophy, have all felt the touch of change and improvement. The best test of their ingenuity is visible in the labor-saving machinery with which they are filling and transforming the world. This is the true philosopher's stone, fruitlessly sought after for ages, but brought to light by the inventions and discoveries of modern times. Its touch transmutes into gold the crudest substance. Science has entered upon her true mission in creating such labor-saving machinery.

Theology is subjected to new and severe tests. The form of controversy between belief and skepticism through which our fathers passed related to the harmony subsisting between science and revelation. And efforts at its revival continue to be made in our day by adepts in science who would rejoice to bring into disrepute the teachings of Moses and Jesus. About twenty-two years ago, at Abbeyville in France, flint implements were found associated with the remains of mammals, that were supposed to belong to a very remote geological period—as far back, at least, as 30,000 years. Subsequent researches have discovered these flint implements at other places in the valley of the Somme, as at Amiens, St. Acheul and Menchecourt. They were made, it was presumed, by man. And hence it was concluded that man must have lived for at least 30,000 years upon the earth. On the strength of such testimony we were required to surrender our faith in Moses and the Bible. But in the meantime geologists began to differ among themselves in regard to these flints and their associated mammal remains. Some were skeptical, and denied that there was any evidence furnished by these flints that man had a higher antiquity upon the earth than is allowed him in the commonly received chronology. Till they settle the controversy among themselves the Christian world need give itself no uneasiness about the authority of Moses and the Bible.

But the controversy between theology and skepticism has assumed a new form. The opponents of the Bible dignify their views with the lofty name of the "higher criticism." This "higher criticism" began in Germany, and has prevailed there for years. It has now passed into England, and is threading its way into the channels of thought. It is a novel idea, too, that Christianity is now invaded from within—by its avowed friends. Former attacks were from without—from acknowledged foes. But such men as Bishop Colenso, of the English Established Church, are now engaged in

leading the new onslaught upon the Bible and revealed religion. The food furnished by the English market is but a rehash of the biblical criticism found in Paine's Age of Reason, and more elaborately found in the works of the later German Neologists. Most of these have been refuted. Some of them show but moderate sagacity on the part of men with pretensions to the "higher criticism." And some of them discuss actually knotty points in Scripture, which were known to theologians from the earliest Christian ages. All of them, however, admit of explanation consistent with the Divine originality of the Bible. The world is changing its base. It is not what it was, and never will be again. Its transitions are affected by storm as well as calm. Our days have fallen upon an era of convulsion. Dissolution and reconstruction are the order of things. What befits us is to act well our part upon the stage of strife. The Gospel minister cannot certainly be excused, if he shall consent to be an inefficient workman in this era threatening to be so stormy to religious belief. He should familiarize himself with the latest phase of the controversy conducted by skepticism, that he may be prepared with intelligent and sufficient safeguards for the faith of his people.—*Pittsburg Christian Advocate*.

### Feet Washing.

"If ye love me, keep my commandments."—John xiv, 15.

AMONG other commandments our blessed Redeemer said, "Ye also ought to wash one another's feet." John xiii, 14. Can language be plainer; if Moses had given a command so plain, would not the Jews have kept it? Shall we, then, hold in less reverence the commands of Jesus than the Jews did the those of Moses? Nay, for "He that despised Moses' law died without mercy under two or three witnesses," and there is a "much sorer punishment" for those who despise the law of Christ. Heb. x, 28. If he who broke one of the "least commandments" of Moses shall be called the least in the kingdom of heaven, will there be much honor for him who breaks one, even admitting it to be the *least*, of the commandments of Christ, and shall teach men so? Matt. v, 19. Indeed, what shall we think of those in this generation who profess to feed the flock of God, and yet do not treat with as much reverence the sacred commands of Jesus as Joshua did the law of Moses? Of Joshua's faithfulness here is an evidence, "He read *all* the words of the law, the blessings and cursings, according to *all* that is written in the law. There was *not a word of all* that Moses commanded, which Joshua read not before all the congregation of Israel." Josh. viii, 34, 35. Now Joshua was Moses' minister, Josh. i, 1; and faithful to his charge, and if any one would aspire to be "a faithful minister of Christ," Col. i, 7, ought he not to urge upon his hearers *all* the words of the law of Christ, the blessings and cursings, according to *all* that is written in that law, omitting *not a word of all* that Christ has commanded? Then in the *elite* company with Paul he might like an echo take up the words of that apostle and say, "I have kept back *nothing* that was profitable unto you. I am *pure* from the blood of all men. For I have not shunned to declare unto you *all* the counsel of God. Acts xx, 20, 26, 27. There are few such faithful ones now a days, for since the decease of Paul and his fellow-laborers, "grievous wolves" have entered in, not sparing the flock, and so far from endeavoring to root up every plant which our heavenly Father has not planted, they endeavor to root up every plant which he hath planted. But all their worship is in vain, while they teach for doctrines the commandments of men, and denounce as heresies the commandments of God. Matt. xv, 9, 13. Let us beware then of being misled by them, for since the Bereans were commended for searching the scriptures daily to see whether what the apostles declared was true, we may well feel it incumbent upon us to bring the teachings of modern times to the same sovereign test. When modern "Doctors" clad in soft raiment and standing in their gorgeous temples tell us, that "Feet-washing is by no means an ordinance of religion, but "merely an ancient oriental custom, we may by searching see that even in the days of Moses it was a religious ordinance. Ex. xxx, 21. And that so far as custom is concerned,

the eating of supper was an ancient oriental custom also, and yet the Master institutes a *special* supper. So feet washing being a custom he nevertheless institutes a special act of the kind, and commands his disciples to observe it, saying, "I have given you an example that ye should do as I have done to you." It is worthy of note that our Lord, unlike the Scribes and Pharisees, (who were accustomed to bind heavy burdens, and grievous to be borne, and to lay them on men's shoulders, while they themselves were not willing to move them with one of their little fingers, Matt. xxiii, 4,) does not require of us any harder thing than to follow his example. And what a high privilege that we may "follow his steps," that we may "suffer with him," and "reign with him!"

Eating a meal at home does not obviate the necessity of eating the supper instituted on this occasion; for we are commanded, 1 Cor. xi, 34, to first eat at home for the satisfaction of hunger; nor does washing the feet at home for the sake of cleanliness remove the necessity of doing so congregationally in obedience to the divine command.

From the foregoing considerations I conclude, that the feet-washing alluded to in John xiii, is vastly more than "merely an ancient oriental custom." Nor can the observance of it be called "a voluntary humility," or "will worship," since the word voluntary (from the Latin *voluntas*, the will,) means what is done from one's own will, and not from any divine command; and also since the original word rendered "will-worship," (*ἑθελόρησκα*), is defined by the Greek lexicon in these words—"will or voluntary worship, i. e., invented by men, supererogation."

It will not suffice to object that the direct command occurs "only once" since a number of prophecies, as Mic. v, 2, occurring "only once," have nevertheless been most minutely fulfilled. Thus too the exact formula for baptism, Matt. xxviii, 19, though to the best of my knowledge it occurs "only once," is almost universally admitted to be the only proper one. But what shall we think of that person who can profess reverence for the word of God, and yet raise an objection of this kind?

But some one hints that "feet-washing is indecorous." Not more so than circumcision, or than some pronounce Christian immersion to be. Where there is first a willingness of mind there can be found a way to do all of our duties "decently and in order." Moreover, this objection is after the manner of the Pharisees, who affected being very nice, and in order to excuse themselves from obedience, accused John the baptizer of having a devil, and our Lord of being "a gluttonous man, and a winebibber." Luke vii, 34. Away then with such an objection—the offspring rather of a rebellious heart than a commendable modesty. Another thinks "It was not intended for modern times." And why not as much for modern times as anything else on record? Does not the Master say, "I have given you an example that ye should do as I have done to you." This being commanded them and they being commanded to teach "All whatsoever was commanded them to others, Matt. xxviii, 19, 20, how could they fulfill the terms of the commission without teaching it to their cotemporaries, and through them to us? A third objector says, "It is only an 'ought' and therefore we are at liberty to do it or not as we feel disposed." Let us then find instances of the use of this word, and see if it will bear such a construction. In Matt. xxiii, 23, there is a woe denounced against the Scribes and Pharisees for not doing what they ought to have done. In Acts xvii, 29, the apostle says, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven with art or man's device." Will any one have the hardihood to say that a Christian is at liberty to think this or not, just as he may feel disposed? In truth a merely "ought" from the lips of our divine Master, should be emphatic to Christians. "But after all," it is urged, "we can only class it among good works." Well, what if this assertion be even so; is it not written that our Saviour "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?" Titus ii, 14.

In the investigation of this subject I have endeavored to be brief, and to use none but a "Thus it is writ-

ten" style of argument, not calling in the aid of ecclesiastical history; which the reader is requested to consult. "If ye know these things, happy are ye if ye do them." See Psa. cxix, 6; Deut. v, 29; Rev. xxii, 14.

Norfolk, Va.

WILEY JONES.  
Gospel Banner.

### Trust in God.

"Casting all your care upon Him; for He careth for you." 1 Pet. v, 7.

Few things are more calculated to prevent us from serving God effectually than carking care. Yet, there is much in the world that is fitted to beget such a feeling in the mind of the Christian. The corruption of his own heart is often a source of unhappiness to him; and even if, by the grace of God, all his inward foes are not only subdued, but are utterly driven out of his bosom, there is still enough to weigh down his soul. And the temporal circumstances of the child of God are often such as to beget anxiety. His home is often the abode of poverty. Frequently he watches day after day at the couch of a loved one, and sees the light go out from eyes that have beamed softly upon him. Or he has stood by the lifeless form of the companion of his childhood, or followed to the grave her who had been the "angel of his household." Under such circumstances we are in danger of being swallowed up with over much sorrow. But the text recommends a better course of action, namely, casting our care upon God.

The text does not recommend a trust in God that allows its possessor to neglect any duty. Many live as though they supposed they had nothing to do in regard to their salvation. They act as though they expected to be wafted to heaven without exercising any watchfulness in avoiding the dangers that beset the voyager upon the sea of life. Such carelessness as this has no warrant from the Scriptures; but they everywhere teach the necessity of watchfulness. They represent the Christian as a warrior. If the soldier fails to be on his guard he is likely to be surprised by his foes and to suffer loss. Is the careless professor likely to "fight the good fight of faith?" We will never wear the victor's crown until we have fought many battles. But after we have discharged our duty, let us then leave the result with God. We are to rely unflinchingly upon his promises, even when to the eye of reason all appears dark and hopeless. The man of strong faith is careful for nothing. Though his bark is out upon the stormy sea, and the clouds gather darkly around him, he does not despond, for faith shows him Christ standing at the helm.

Many are the reasons why the Christian should cast his care upon God; but the one given in our text, that, "he careth for him," is sufficient. There is a heartless philosophy in the world that seeks to rob man of the watch-care of God. It asks scoffingly whether the Sovereign of a million worlds will condescend to take any notice of so insignificant a creature as man. But it has never yet been proven that man holds an inferior place in the scale of being; and whatever false philosophy may teach, the believer in revelation knows that God watches over the interests of his children with the greatest care. The infidel may tell us that—

"To him, no high, no low, no great, no small,  
He fills, he bounds, connects, and equals all.

\* \* \* \* \*  
He sees with equal eye, as God of all,  
A hero perish, or a sparrow fall;  
Atoms, or systems, into ruin hurled,  
And now a bubble burst, and now a world."

But Christ said to his disciples, "Ye are of more value than many sparrows." As long as it is admitted that "God so loved the world, that he gave his only begotten Son to die, that whosoever believeth on him should not perish, but have eternal life," it will be impossible to deny that he takes a deep interest in the welfare of his children.

The character of God is such, as to afford a firm foundation for trust in him. He cannot fail to supply the wants of his children on account of ignorance of those wants. The child may die for want of the comforts of life, which its earthly parent would rejoice to supply, was he not ignorant of its condition; but the eye of our heavenly Father is ever upon us—his ear is open to our faintest cry. How cheering to the hum-

ble Christian is the language of Christ, "Lo, I am with you always, even unto the end of the world."

And his power is equal to his knowledge. Many an earthly parent has wept over the misery from which he was unable to shield his child. Often has the earthly monarch seen the happiness of his faithful subjects destroyed by a ruthless invader, whose progress he had not the power to stay; but no being in heaven or earth has the power to pluck his children out of the hand of God.

Shall he be cast down who has such a protector? Shall he repine over the petty sorrows of life, whose privilege it is, constantly to look up and say to God, "What time I am afraid I will trust in thee." Shall he not rather rejoice in the fact that God has assured him that "his light afflictions, which are but for a moment, shall work out for him a far more exceeding and eternal weight of glory."—*Sel.*

### Keep Your Teeth Clean.

The almost universal complaint of decayed and decaying teeth among almost all classes, is indeed most deplorable. To know that *our very bones should rot in our mouths* in youth, and middle age, is, at least, a lamentable fact. Nor is this calamity confined to Americans; though it is said that American women more than any others, are unfortunate in this respect. But look in the mouth of the beef and plum-pudding-eating Englishman, the sturdy oat-meal-eating Scotchman, the potato-eating Irishman, the sausage-eating, tobacco-smoking, and beer-drinking German, the frog-eating, coffee and wine-drinking Frenchman; *all* have occasion for the services of a dentist.

It is said that the teeth of our native American Indians, including the Esquimaux, who live beyond the reach of whiskey and tobacco peddlers, are far better than those of their more civilized brethren.

The native African is said to be blessed with sound teeth, but, so far as our studies and observations extend, most, if not all *civilized* nations, are "rotting in the mouth."

The old "remedy" of chewing and smoking tobacco, only *aggravates* the evil, so say all dentists, while the almost universal practice of medicine taking, hot tea drinking, eating hot food, including the flesh of animals, probably has *something* to do with this early decay of human teeth. Then, again, most people neglect to clean their teeth. Living upon unnatural condiments, pastry, confectionery, and drinking vile stuff—doctoring with vile drugs instead of pure water; the teeth become corrupt, and covered with foul tartar, and filled with rotten filth; then comes a sickening foul breath, so foul indeed, as to be almost past endurance, by another, whose breath, in turn, though of a *different odor*, may be no *less* impure. Now this nuisance *may be lessened and abated*, if not entirely removed. Let each and every person, old and young, make it an invariable rule *to wash and clean their teeth at least once a day, though better still, after every meal.* Let mothers see to it, that their own and their children's teeth are *properly washed.* Begin now. If you have no teeth brush, get one the very first opportunity. You do not need either tooth powder, tooth paste, or powdered charcoal; a tumbler of clean [soft] water, in which to soak the brush a few moments before using, is all you need. To begin with soap, if your mouth should be very foul, use a little fine soap; but the frequent use of the brush with clean water, will render even soap unnecessary.

"RELIGION is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death."—*Daniel Webster.*

THE BIBLE—"Did ye ask me if I had a Bible?" said a poor old widow in London, "did ye ask if I had a Bible? Thank God, I have a Bible. What should I do without my Bible? It was the guide of my youth, and it is the staff of my age. It wounded me, and it healed me; it condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour; it has given me comfort through life, and I trust it will give me hope in death."

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 26, 1863.

JAMES WHITE, EDITOR.

### The Sanctuary.

(Continued.)

#### THE COMMISSIONS OF NEHEMIAH AND EZRA.

The facts between which we are to decide here, are briefly these: In 457 B. C., a decree was granted to Ezra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, procure offerings for its service, and to do whatever else might seem good unto them. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra.

Thirteen years after this, in the 20th year of the same king, B. C. 444, Nehemiah sought and obtained permission to go up to Jerusalem. Neh. ii. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others' going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river, to help him on his way to Judah, and an order on the keeper of the king's forest for timber for beams, &c. When he arrived at Jerusalem, he found rulers, priests, and nobles, and people already engaged in the work of building Jerusalem. Neh. ii, 16. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. Neh. vi, 15.

Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. Dan. vi, 8. Such was the document given to Ezra; but Nehemiah had nothing of the kind: his commission being only verbal. If it he said that the letters given him constituted the decree, then the decree was issued not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down, and the gates thereof burned with fire. Neh. i. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of his grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be the decree, because the object of his request was that he might *build* the city, it is sufficient to reply as shown above, that gates and walls had been built previous to his going up; besides the work of building which he went to perform was accomplished in fifty-two days; whereas the prophecy allows for

the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, which was not embraced in the decree to Ezra: while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chap. ix, 9, of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer in which he says, "Should we *again* break thy commandments and join in affinity with the people of these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall, did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to A. D. 39-40; but Jesus was baptized of John in Jordan and the voice of his Father heard from heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which is marked by the crucifixion, is placed in A. D. 44, but the crucifixion took place in A. D. 31, thirteen years previous. And lastly, the 70 weeks, or 490 years, dated from the twelfth from Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure, which dates the seventy weeks from Nehemiah's commission in the twentieth of Artaxerxes.

7. Will these dates harmonize if we reckon from the decree to Ezra? Let us see. In this case 457 B. C. is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux, Connec. Vol. i, p. 322, says: "In the fifteenth year of Darius Nohus, ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and State of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, *just forty-nine* years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus."

So far all is harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to the Messiah the Prince. Dating from B. C. 457, they end in A. D. 27. And what took place then? Luke thus informs us: "Now when all the people were baptized, it came to pass that Jesus also, being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased." Luke iii, 21, 22, margin A. D. 27. After this, Jesus came "into Galilee preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come, and with his own lips announced the termination of that period which was to be marked by his manifestation.

Here again is indisputable harmony. But further: Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could only cease at the cross; and there they did virtually end, though not literally till A. D. 70. After three-score and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read, And after three-score and two weeks, in the midst of the

seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now, as the word, midst, here means middle, according to abundance of authority which we might produce, if necessary, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. This question is decided by the following testimony: "The Saviour attended but four passovers, at the last of which he was crucified. Jno. ii, 13; v, 1; vi, 4; xiii, 1. This could not bring the crucifixion later than A. D. 31, as recorded by Aurelius Cassiodorus, a respectable Roman senator, about A. D. 514; 'In the consulate of Tiberius Caesar Aug. v, and Ælius Sejanus [U. C. 784, A. D. 31], our Lord Jesus Christ suffered on the eighth of the calends of April.' In this year and in this day, says Dr. Hales, agree also the council of Cæsarea, A. D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year but on different days, concur Eusebius and Epiphanius, followed by Kebler, Bucher, Patinus and Petavius." "It is recorded in history that the whole time of our Saviour's teaching was three years and a half, which is the half of a week of years."

Here, then, are thirteen creditable authorities, locating the crucifixion of Christ in the spring of A. D. 31. We may therefore set this down as a fixed fact, as the most cautious or the most skeptical could require nothing more. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where the 69 weeks ended, and forward from that point, three and a half years, to find the termination of the whole period. Thus, going back from the crucifixion, A. D. 31, spring, three and a half years, we find ourselves in the autumn of A. D. 27, where, as we have seen, the 69 weeks ended and Christ commenced his public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A. D. 34, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts ix, 1-18. And these are just the events which we should expect to take place, when that period which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, and the array of evidence on this point is complete. Was the seventh of Artaxerxes, B. C. 457? For all those who can appreciate the force of facts, the following testimony will be sufficient here:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testi-

mony which cannot be easily invalidated."—*Ad. Herald.*

From the facts above set forth, we see that reckoning the 70 weeks from the decree given to Ezra in the 7th of Artaxerxes, B. C. 457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion, and the turning away from the Jews to the Gentiles with the proclamation of the new covenant, all come in, in their exact place, and like a bright galaxy of messengers of light, cluster around to set to their seal to the prophecy and make it sure.

With the seventy weeks we are now done; but there remains a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A. D. 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus, to A. D. 34, autumn, add 1810, and we have A. D., autumn, *eighteen hundred and forty-four*. Thus speedily and surely do we find the termination of the 2300 days, when once the 70 weeks have been located.

The query may here arise in some mind, how the days can be extended to the autumn of 1844, if they commence in 457 B. C., as it requires only 1843 years more, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 full years before Christ, and 1843 full years after, to make 2300; so that if the period commenced with the very first day of 457, it would not terminate till the very last day of 1843. Now it will be evident to all that whatever part of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end. We therefore inquire, at what point in the year 457, are we to commence to reckon? From the fact that the first 49 years were allotted to the building of the street and wall, we learn that the period is to be dated, not from the starting of Ezra for Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra vii, 9. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.

The question respecting the time has now been examined. The first answer returned to the question of our disappointment in 1844, namely, that we were mistaken in the time, has been reviewed. We have seen that those have fallen into egregious error who have endeavored to disconnect the 70 weeks from the 2300 days, or to remove their date from B. C. 457. The 70 weeks are an inseparable part of the 2300 days. To endeavor to disconnect them is to outrage every principle of interpretation, and to brand a portion of the word of God as aimless and absurd. Railers at God, and despisers of his word, may take such a position as this, but Christians, never!

We have found the decree for the restoration of Jerusalem, and the date at which it went forth; and no system of sophistry exists on earth by which it can be made to appear that the 2300 days did not commence at that point and end in 1844.

Thus the original dates come forth vindicated from every encounter; their armor of defense is not marred or broken, but only polished to a brighter luster, by every conflict; and they still stand, as they heretofore have stood, sole and absolute masters of this field of controversy.

Our opponents on this view of the prophetic periods, have been wont in years past to meet us like this: "The 2300 days have not ended because the time has passed. Why the time passed in 1844, without the consummation of our hopes, we acknowledge to be a mystery, but the passing of the time is proof that the 2300 days have not ended."

Time, however, is no respecter of persons nor of theories; and with the formidable scythe which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the

wild contortions of those who would fain compel him to stop and fulfill their darling predictions, he has kept on the swift but even tenor of his way until—what? every limit is passed to which the 2300 days can be extended; and thus he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where there is the least shadow of ground for thus placing them, or from which any one has ever dreamed of dating them, and the utmost limit to which they would extend has *gone by*. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, Those days have ended!

Adventists! Have you been wont to say, we know that the days have *not* ended, because the time has passed? It is now our turn to speak. Time has at length arrayed himself on our side of the controversy, and we reply, We know that the days *have* ended, because time has passed—passed beyond the utmost limits that can be assigned for those days. All then that we ask is that you accede to facts, and admit that those days, as revelation, and history, and time, have demonstrated, are in the past.

But perhaps you are thinking of the conclusion that immediately follows from this admission; for if the days are in the past, and the prophecy holds good, the sanctuary, whatever it is, is being cleansed. But if that is so, the earth cannot be the sanctuary; for no physical change has come over the earth, except, perhaps, increasing signs of infirmity and old age: and no moral change, except a deeper plunge into wickedness and sin, on the part of its fast degenerating sons and daughters.

If time has demonstrated that the days are in the past, it has also demonstrated that the earth is not the sanctuary—the very point claimed by those who offer this fact as the explanation of our disappointment in 1844. The inquiry then, What is the sanctuary? is now fairly in hand.

(To be Continued.)

### "One and One Make Two."

A TEACHER might be tempted to get out of patience with a pupil that could not understand this, but would try to maintain that one and one make only one. Christ bore our sins, as predicted of him, and Peter informs us how, when and where:—"in his own body on the tree." 1 Pet. ii, 24. But in making the atonement in the sanctuary, Christ is the High Priest. In this office he finally bears the sins of the saved out of the sanctuary and lays them, not on his own head, but on the head of another. Now if that other person or being to whom the sins are transferred from him is himself, then one and one do not make two, but only one. If the high priest was himself to go into a land of separation, with the sins of the people upon him, the ceremony of transferring them to another would be without meaning; or, if it had a meaning, it would be false.

Common sense can aid us in finding the truth, if we will permit it. This is what it was given for. If we will not use it, we have no reason to believe that our case can be helped in any way. The scape-goat had nothing to do in making the atonement. The high priest alone made the atonement but he made use of the scape-goat to bear away the sins after the work in the sanctuary was finished.

Azazel was the Hebrew name of the scape-goat, and has been understood to be the name of the Devil. "The Syriac, also, has Azazel the angel (strong one) who revolted." Where is the testimony that Azazel signified the holy Son of God?

R. F. COTTRELL.

### The New York Tent.

BRO. WHITE: We closed our meetings at Wellsville July 6. We suffered much inconvenience during this meeting. The weather was very unfavorable—cold and wet much of the time, and nearly to the close. Bro. Andrews was taken sick at the commencement, and did not recover until nearly the close of the meeting. We sent for Bro. R. F. Cottrell, and he came at a late

period in the meeting. Bro. Taylor did not come. Notwithstanding all these things, the Lord was with us by his Holy Spirit, and gave power and efficiency to the preached word.

We took an expression to see how many would keep all ten of God's commandments just as they came from the hand of God. Twelve who were not Sabbath-keepers arose. May God help them to carry that promise into effect, that when Jesus comes "they may have right to the tree of life, and enter in through the gates into the city."

Also some of the S. D. Baptists have got their eyes open, we trust never again to be closed by blind leaders. May the Lord still work for others in that place, that we may soon see them rejoicing in present truth.

A Methodist minister preached a funeral discourse in the tent, in which (as he told me afterward) he gave the other side of the question in regard to entering upon our reward at death. Some of his friends afterward complained that he was not fairly represented when we reviewed some of his remarks. But we thought the friends of Jesus had great reason to complain that their blessed Master was grossly misrepresented on that funeral occasion, in statements like the following: speaking of the rich man, Luke xvi, 16, "Jesus said his soul was in hell," and several other statements as curious as the above.

A Baptist preacher (Eld. Brown) came to the tent, and gave a swift testimony of the time in which we live. He said that the signs of the Lord's coming were in the past, and we were now in the angry state of the nations—that time was very near its close—that a temporal millennium would never take place in this state of things. O, that such men could see the whole truth, and proclaim it without fear of what men might say of them.

We found many friends in that place; and our prayers shall be that God may open their hearts to receive his love and truth. A mark has been made there that neither time nor error can blot out. And yet many were so set against us that they would not come out to hear. It was so in the days of the Saviour. A proud, prejudiced church rejected him. Many of them would not hear, and he said unto them, "This is your condemnation, that light is come into the world, and men choose darkness rather than light because their deeds are evil." They can choose darkness if they will.

We pitched the tent in this place July 10. Those who look, every one for his gain from his own quarter, say to their flocks, "Stay at home." What the result of this meeting will be, the Lord only knows. May God save the honest.

N. FULLER.

Alfred Center, N. Y.

### Life and Death are Opposites.

1. We will speak of life. The term "means in a general sense, that state of animals, and plants, or of an organized being, in which its natural functions and motions are performed; or in which its organs are capable of performing their functions. A tree is not destitute of life in winter, when the functions of its organs are suspended; nor man during a swoon or syncope; nor strictly birds, quadrupeds, or serpents, during their torpidity in winter. They are not strictly dead till the functions of their organs are incapable of being revived." *Web.* Life means the same in a literal sense, whether applied to animals or vegetables.

2. Death is negative to life, and invariably denotes an opposite state. Trees live, and die; but when they are dead they do not live. Animals of all classes live, and while living are not dead. They all die, and while they are dead they do not live. No being can be both dead and alive at the same time. That the terms life and death are used figuratively, we know; but that an idea is conveyed in their figurative use contradictory to their literal meaning, is contrary to common sense, and contradictory to the laws of all language.

3. The creeds teach that death is a separation of parts—a separation of soul, body, and spirit. If this is true, it must be as general as the term defined, and hence must apply to all vegetable and animal life. Hence when horses, cattle, dogs, insects, &c., die, it is only a separation of their souls, bodies, and spirits; for death is applicable to all these, and many more. But this proves that all these things are just as im-

mortal as man, and proves too much for them; and as that which proves too much proves nothing, this theory cannot be true.

4. The Bible is very clear on this subject, and teaches that death is the opposite of life, and a returning again to the dust of the ground. God gave the prophet Isaiah a testimony to bear to king Hezekiah. "Thus saith the Lord (not the creeds), Set thine house in order; for thou shalt die, and not live." Isa. xxxviii, 1. This being true, to die is to cease to live, and so Hezekiah understood it. He believed it, and in the bitterness of his soul prayed to God to spare his life; and it was lengthened fifteen years. Verses 2-5. He did not believe that death would be a passport to heaven to him. He did not believe that it was the gate to endless joys. He said, "I shall not see the Lord, even the Lord, in the land of the living. I shall behold men no more with the inhabitants of the world." Verse 11. "I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me." Verse 12. "But thou hast in love to my soul delivered it from (heaven? no,) the pit of corruption (the grave)." Verse 17. The word occurs in the following, where it is of universal application: "And *all flesh* died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died." Gen. vii, 21, 22. The entire animal creation is here spoken of as having in common with man the breath of life, and in common with man they died. So the term death must mean the same when applied to man, that it does when applied to beasts.

We will now give the strongest testimony in the Bible on the true meaning of the word, death, found in Isa. xliii, 17. "Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow." In this testimony death is represented as a perfect extinction of life. Nothing can be stronger.

5. We will now show that all that constitutes man, dies—ceases to live.

Argument 1, is founded upon the death of Adam. And here we meet again with the mist and fog of the creeds. The question arises, What kind of a death did Adam die? They say a temporal, spiritual, and eternal death. They argue that such was the penalty of the law he violated, and that on account of his sin all men are condemned to the same death. To which we reply, 1. That the death threatened Adam cannot be eternal; for there is to be a resurrection from it. 1 Cor. xv, 21. 2. It cannot be spiritual death; for that is a consequence which follows, and not a punishment for, sin. Punishment for actual sins is in the future. 2 Pet. ii, 9. 3. We are therefore shut up to the conclusion that the death threatened was natural, or temporal death. But what say the Scriptures? "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Gen. ii, 17. This is the law and penalty briefly stated, and plain enough for all to understand, save those whose minds have been distorted by the errors of the creeds.

But God has made it still plainer. He tells the man just what death he meant. "For dust thou art, and unto dust shalt thou return." Chap. iii, 19. This clearly proves that the penalty of the law is natural death. This our opponents admit, so far as the body is concerned, but say that temporal death only refers to the body. We will now examine this assumption, and show that if Adam had an immortal soul, it was made of the dust and returned to it again. What is the immortal soul? They all say that it is the intelligent man—the man proper. Well, of what is the man proper made? "The Lord God formed *man* of the dust of the ground." Gen. ii, 7. What became of this man? "And the Lord God took the *man*, and put him into the garden of Eden to dress it." Chap. ii, 15. What did he command the man proper? for he never gave the mere body a command. "Of every tree of the garden thou (the man proper, the immortal soul) mayest freely eat." Chap. ii, 16. Immortal souls can eat, then. "But of the tree of the knowledge of good and evil thou shalt not eat of it." Now to whom is he

speaking here? No dodging here. Well, he is speaking to the same man proper. "For in the day thou (the same man proper—the immortal soul) eatest thereof thou shalt surely die." Verse 17. Hence all must admit that the immortal soul dies. But further—"In the sweat of thy face (this immortal soul had a face) shalt thou eat bread (it eats bread, too,) till thou return unto the ground (not to heaven or hell); for out of it wast thou (the man proper, the immortal soul) taken; for dust thou (the immortal soul) art, and unto dust shalt thou return." Chap. iii, 19. This puts an end to all controversy on the death of Adam, and shows clear as a sunbeam that he died as a unit.

Arg. 2, is founded upon Eccl. iii, 19. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast; all go unto one place; all are of the dust, and all turn to dust again." This testimony being true, if men die and go to heaven or hell, beasts do the same, for all go to one place. But all die alike—all are of the dust, and go to dust again. This gives no quarters to immortal-soulism. To this testimony also belongs Ps. iv, 9. "Like sheep they are laid in the grave (*hades*, Sept.), death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of (heaven or hell?) the grave, for he shall receive me." Verses 14, 15.

Arg. 3, is based upon Ps. civ, 29. Thou hidest thy face, they are troubled; thou takest away their (immortal soul? No:) breath, they die and return to their dust. His breath goeth forth, he returneth to his earth." Ps. cxlvi, 4. These scriptures accord with the above, and constitute a fortress behind which the saint may safely intrench himself in defiance of all opposing errors.

Arg. 4. Our final argument on this part of the subject is based upon Gen. vii, 23. "And every living substance was destroyed which was upon the face of the ground; both man, and cattle, and the creeping things, and the fowl of heaven, and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark." This testimony proves conclusively that all the animate creation was destroyed, save Noah and those who were with him in the ark. Upon the evidence of this scripture we will frame a syllogistical argument, to which we invite the particular attention of those who do not believe the teaching of the Bible on this subject.

1. Major premise. The immortal soul is a *living substance*. *Orthodoxy*.

2. Minor premise. Every *living substance* on the face of the earth of man and beast was destroyed, or died in the flood. Gen. vii, 23.

3. Conclusion. Therefore every immortal soul on the face of all the earth was destroyed, or died in the flood.

From this argument there is no escape. Immortal-soulism here goes under the waters of the flood in spite of all the efforts of its advocates to save it. We now submit to the reader whether man can be dead and alive at the same time; whether the word death means one thing when applied to man, and something very different when applied to everything else; whether a part of man escapes death, or dies as a whole and returns to the dust of the ground, out of which he was taken.

B. F. SNOOK.

### The Last Days.

"In the last days perilous times shall come." The apostle to the Gentiles lifts the veil of the mystical future, and through the telescope of inspiration looks down through ages of time, when men would be lovers of pleasures more than lovers of God, and saw that there would be perilous times. The inquiry would naturally arise, How are we to know when we arrive at the last days? The apostle says it will be "when men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a

form of godliness, but denying the power thereof;" and then he says, "from such turn away." Let us study carefully the specifications here brought to view, and see if such a state of things exists at the present time.

Of whom is the apostle in this fearful catalogue of evils speaking? Is it of those who are of the synagogue of Satan? those who are reveling in sin and wickedness? who spurn everything godly or God-like? No, surely not? He particularizes a certain time and a certain class—the last days, and those who have the form of godliness and deny the power thereof. Thus it can be plainly seen that he has direct reference to those professing to be followers of Christ who are lovers of pleasures more than lovers of God. Now, honest and candid reader, need we look any further in our world's history for a strict fulfillment of this prophecy? I answer, No; for here it is plainly fulfilled before our eyes.

A short time since, where I have been living, the Methodists, in order to finish and decorate their house of worship, got up a theatrical exhibition with a regular admittance fee, to which saint and sinner flocked with equal zeal. In order to pay up the resident minister, they arranged a grand donation party, which terminated in a dance. This is not an isolated instance. When we see those who are the professed followers of Him who was "a man of sorrows and acquainted with grief," indulging in all the frivolities of fashionable life—making the gay party and festive dance a frequent place of attendance, and encouraged in so doing by the leading clergymen, need we look further for the fulfillment of the declaration, "They shall be lovers of pleasures more than lovers of God?" They show plainly by their works that their love for worldly praise and grandeur is paramount to their love of God. O Lord, how long shall these things be, and thy name and worship be desecrated?

Dear brethren and sisters, this is no exaggeration, but facts which can be fully and clearly substantiated. Wicked men and seducers are waxing fearfully worse and worse. We are just entering upon perilous times which will try men's souls. In view of these facts what manner of persons ought we to be in all holy conversation and godliness? "Awake, thou that sleepest; arise and Christ will give thee light." Up, church of Christ, and put on thy beautiful garments; deck thyself in robes of Christ's righteousness, and let thine excellence be known. Show to the world that there is an elevating purity in the religion which you profess. Do any feel that they have endured and suffered for Christ's sake? If so, let them gird up the loins of the mind for fiercer and sterner conflicts, and prepare for the time of trouble such as never was, when God shall visit the nations in the fierceness of his wrath. We have a great work to perform in order to prepare ourselves for a residence in that beautiful, golden city, where sin cannot enter, nor anything that worketh iniquity. Let us set the standard of Christian perfection high, and labor up to it; through tears, groans, tribulation, and anguish if need be, let us come up to the high standing to which God calls us.

Let us search our hearts, purge out the dross, and pray God to purify us by the refining process of the Holy Spirit, that we may be meet to be partakers with the saints in light.

Your brother, desiring to be among the called, the chosen, and faithful. CHAS. H. ROGERS.  
*Greenfield, Wis.*

### The Knowledge of Friends after the Judgment.

It seems to be a great query with some whether we shall know our friends after the resurrection, or not. I think that when we view the subject in a candid light, reason teaches us that we shall. We believe that the future state is a state of happiness to the believer. Not only a state of happiness, but a state of perfect happiness. Now if this be so, nothing can possibly be withheld by God that would add to that happiness. Now what could give greater pleasure, next to the thought that we were free from sorrow and sin, and could be permitted to gaze on the loveliness of our Redeemer, than that we could enjoy the society of friends long unseen in the silent grave. Let every

mother who has seen her child pass down the dark vale of death, ask herself if her bliss would not be greatly enhanced, could she but once more clasp her child to her bosom, and feel that there was no more dread of death, no more watching through dark days and dreary nights, in agonized suspense by their beds of pain, to see hopes blasted by the hand of death; and moreover to feel no more anxiety for their future conduct or welfare. No, all uncertainties have passed away, and with a heart overflowing with joy and gratitude, she can cast herself before the dazzling throne, and shout forth her praises to God and his dear Son that it is so. And so with reference to other friends, a parent, a companion, a brother or sister, or even those to whom we hold no nearer relation than as children of God. What bliss to take them by the hand and shout our sufferings o'er! Surely it is a prize worth striving for.

But some will ask you, if we know our friends, how can we enjoy the glories of the blest, while they are suffering endless misery? Well, if I believed that my friends were subjects to eternal misery, I could not. But that terrible belief has passed away before the light of present truth; and I now believe that God is love, and that love as well as justice will be exhibited by the total destruction of those who will not come to him that they might have life; and we shall realize his justice so forcibly as to be constrained to say with Eli of old, "It is the Lord, let him do what seemeth him good."

But let us view the subject in another light. The affections we have for our friends seems of an entirely different nature from our love of any other earthly object. No time or distance can entirely efface them from our minds. The love of brutes for their young ceases with their care; but not so with ours. It grows and strengthens with years. It seems almost divine in its nature. We may lose our earthly wealth, fame, or homes, and the heart will grow reconciled or forgetful; but let us part with a friend by absence or death, and though years may pass away, there will be times when memory will recall them as fresh as though we saw them yesterday; and though we strive very hard to school our hearts to be reconciled, regrets will oftentimes arise. If our affections are not to survive death, why are these things so. If they are not, then we should treat our friends as we do all other earthly objects, try to wean ourselves from them as much as possible. But I believe that God has willed it otherwise, and I thank him for it. I cannot think that he would bestow our friends and children upon us until affection for them becomes almost a part of our being, and then remove them, and leave our hearts aching and quivering with pain; and then will, that the few short days that we enjoyed their society here should be all we ever know of them. No, the love we had for them was pure, and with the pure it will live. God's word teaches that we shall know as we are known; and also that we shall come from the east and from the west, and sit down with Abraham, Isaac, and Jacob in our Father's kingdom. Then it appears we shall know that it is Abraham, Isaac, and Jacob. But how shall we know them? I believe it will be by revelation, the same as Peter and John knew Moses and Elias on the mount. We have no record that Peter had been told who they were, and yet we hear him calling them by name. Strange thought! Shall we see those who lived in the first ages of the world, and hear from them of events that transpired at the creation; hear Noah describe the flood; and hear good old Daniel tell his sensations while seated among lions? And yet the thought is not so strange as it is to think that through the merits of God's dear Son we can be permitted to participate in the joys of that blood-washed throng, and bask in the glories of the finally faithful.

Then let us look beyond these troublesome times, and with an eye of faith view the celestial city prepared as a bride adorned for her husband. Let us feel that though we are called to endure the perils of the last days to gain a crown of immortal glory, it will be purchased at a cheap rate.

C. M. WILLIS.

Charlotte, Mich.

God abhors them most who adore themselves most.

## Letters.

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

From Sister Lamson.

BRO. WHITE: Unworthy and unprofitable as I have been, the Lord has thoughts of mercy toward me. He gives me a sense of my ingratitude to him in the past; and also to his chosen servants who labored faithfully when we were in error and darkness, and exposed to wrath and death, to bring us to the light and knowledge of present truth. No doubt many times, the dear servants of God have been grieved by our indifference, lack of interest and appreciation of their labors of love. I am sorry for discouragement, sadness, or burden, that I may have caused any one. I would humbly confess my faults, that I may find mercy, and engage with my whole heart in the service of God—abandoning my will, and meekly accepting the will of my heavenly Father, be converted, and become as a little child, that I may enter the kingdom of heaven. I am glad that the Lord has not cast me away from his presence, nor taken his Holy Spirit from me; but offers me the joys of his salvation, and a dwelling in the secret place of the Most High, and an abiding under the shadow of the Almighty, that we may fear no evil, nor any plague come nigh us, surrounded as we are by the perils and troubles of the last days.

Yours in hope of life when Jesus comes.

P. M. LAMSON.

Hamlin, N. Y.

From Bro. Rice.

BRO. WHITE: With some emotion I attempt for the first time to make known my gratitude to the Lord for a knowledge of the truth. It has been but a very short time since I started in this cause.

When I look back upon my past life, and think of the months and years that I have spent in sin and ignorance, I cannot find language to express the gratitude of my heart to the Lord for his kindness to me, while I have lived so unthankful. I am led to inquire, Why has he not cut me down as a cumberer of the ground? Why has he spared me so long? I love the present truth, and want it deep in my heart. O that the Lord would raise up more laborers to proclaim the truth to a sinful world.

May the Lord bless Bro. Cornell. He has sown, and Bro. Snook has watered, and the Lord is now giving the increase. The cause is growing here daily. Some are walking out in the truth; others are investigating, while some are like those of old, saying, "Come and help us," come and let us hear. I want more of the Spirit to help me to overcome that which is contrary to holiness. I want to keep all the commandments of God, and have the faith of Jesus, and an abundant entrance into the everlasting kingdom.

G. W. RICE.

West Union, Iowa.

From Bro. Davis.

BRO. WHITE: For some time past I have felt like saying a few words through the Review in the way of confessing wrongs. Myself and companion embraced present truth under the preaching of Bro. Sanborn in Avon, Wisconsin. Soon after embracing the truth we moved to Benton County, Iowa. There we got into a very wicked community, lost the most of our spiritual enjoyment, and concluding we could not live out the truth there alone, we sold and moved to Lisbon, Linn Co., in order to have the benefit of the church.

And a great benefit have they been to us. Here we thought we enjoyed ourselves well for about a year, but never having felt the weight of these great truths, or the great responsibility resting upon us as advocates of that truth, we became careless, thinking that we were "rich and increased in goods and had need of nothing." Whereas we were "poor and miserable and blind and naked." We were finally through the providence of God overtaken in our wrong course, and by our good brethren were set aside for the time being until confidence could be restored in us. We now wish to say to all who know us and are standing with this people that we would here confess that we have com-

mitted a great wrong in the sight of heaven, brought a great reproach upon the cause of truth by lowering it in the eyes of the world; and much grieved our good brethren and sisters in the church, for which we do heartily repent, asking forgiveness of all the dear brethren and sisters wherever our influence has extended. But especially do we here wish publicly to say that we are satisfied that our brethren have dealt right by us, and that we are heartily sorry that we have caused them the trouble we have. We hope and pray that they and the God of the cause they advocate may forgive us all our past wrongs. We still attend and love their meetings and our prayer is that we may thoroughly repent of our sins, may yet become fit for the society of those we love, and a blessing to the cause we have so much injured. We feel thankful that God through the instrumentality of his people has shown us our true condition. All our sins and troubles that are now upon us have originated from too much associating ourselves with the world. And we would say to those (if any there are) who are doing the same, in the words of the angel to sister White, "Cut loose, cut loose," and "Let him that thinketh he standeth take heed lest he fall." Although very much cast down at present, yet we do not mean to give up the truth. Satan has tried in every way to discourage us. But our Father says "If the wicked will turn from all his sins that he hath committed and keep all my statutes and do that which is lawful and right he shall surely live, he shall not die. All his transgressions that he hath committed they shall not be mentioned unto him, in his righteousness that he hath done he shall live." Also "Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. And I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

Oh, may we yet hope for the mercies of God, and for the saving truths of the third angel's message! We still love the truth and all its advocates. And we are pained to think that we have been so far led away by worldly influence. And from this time on we feel determined to possess as well as profess the truth. May God help us to repent of all our wrongs, and yet live to be a blessing to the cause and people we have so much injured, and finally through his mercies have a right to the tree of life in the earth made new is our prayer. Brethren pray for us.

P. M. DAVIS.

Richmond, Iowa.

From Sister Chesebro.

BRO. WHITE: It is two years since my husband and I commenced keeping the Sabbath of the Lord. I can say for one that I never enjoyed myself half as well when I was a member of the Baptist church, as I have since I have been trying to keep the commandments of God and the testimony of Jesus. I often feel my unworthiness, and think, Can it be possible that I shall ever be permitted to stand on Mount Zion with the redeemed host, and sing the song of deliverance? I have not been able to attend meeting for a long time on account of poor health; but have enjoyed many precious seasons of prayer at home, and reading my Bible and other religious books that cheer my heart. We have many opposers to present truth, being the only family here that keep the Sabbath; but my prayer to God is that they may yet have their eyes opened to see the light and heed it. I desire the prayers of my brethren and sisters that I may ever be found faithful, and be an overcomer at last.

C. E. CHESBRO.

Darien, Wis.

From Sister Crawford.

BRO. WHITE: It was my privilege to attend a series of lectures given in Lockport last winter by Bro. Cottrell. I there heard the truth explained, embraced the Sabbath, and am now trying to keep all the commandments of God, and the faith of Jesus, that I may "have right to the tree of life, and enter in through the gates into the city." Thirty years ago, I believe that God for Christ's sake forgave my sins. He has since been my guide in sorrows and affliction. Many times I have been enabled to say with Job, "Though he slay me yet will I trust in him." Like Noah's weary dove, I had been for months seeking rest and light when I heard this heavenly message which filled my soul with joy unspeakable and full of glory. I want to overcome and stand with the Lamb on Mount Zion.

Yours in Christ,

ELIZABETH CRAWFORD.

Olcott, N. Y.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 28, 1863.

THE work on Wills, and also on Religious Societies to hold church property, is now corrected, all right. It will be sent without charge to all who order it, enclosing a 3 cent stamp for postage.

THE series of questions designed for the use of Bible-classes and Sabbath-schools, which have appeared in the Review from week to week, are now put up in neat pamphlet form ready for orders. Price 10 cents. Postage on one, two or three copies 2 cents; on four, five or six copies 4 cents, and so on. See note at the head of publication column.

A FEW weeks since we cut off about 300 delinquent subscribers, after giving them a fair warning. A few of these have written, and we have entered their names on the list. All who want the paper should have it, and pay for it, or pay half price for it if they are able; if not, the brethren should pay for it for them, at half price. If the Association gives half, these times of high prices for stock &c., it does the liberal thing. Brethren, look up your poor, and if they do not receive the Review, send for it for them, and pay half price.

Eastern Mission.

We have felt a deep interest in the mission of Elders Loughborough and Hull to the eastern States, and are glad to learn that they have a good interest at Newport, N. H. and freedom in the Lord.

Bro. Loughborough writes July 20th.

The interest in our meetings has steadily increased from the first. First-day (Sunday) our congregation numbered five hundred, and all seemed to be interested. The Lord has helped us to preach and a solemn awe seems to be on the minds of the people, and a general conviction that these things are so. We are in the midst of the Sabbath question which brings the interest up still higher. It has rained about every day since the tent was pitched, but still the people come out. Our tent leaks so bad that we told them if it rained in the evening they need not come out. One evening after that, fifty came out through a hard rain, so I spoke to them on the "Christian's hope."

Last Sabbath we had a meeting, our first Sabbath meeting. There were over one hundred strangers in. We have given in all thirteen lectures."

We now regret that the Southern Iowa tent was taken east. A new one should have been purchased. Bro. Loughborough writes on the 13th. "We have sixty holes to mend in the tent, mostly mouse-eaten. The tent is woefully covered with Iowa mud. But we will fix it up as nice as we can. The transportation was \$16.54. The ring, tackle, big guys, and tent cut did not come. It cost \$10. to replace them."

The experience of ten years has taught us that these cotton, portable churches should be looked after with great care. We hope to hear cheering news from the eastern mission.

The Meeting at Parkville, Mich.

I LEARNED, too late to change the appointment in last week's Review, that the brethren at Parkville, Colon, Brady, &c., were to have their monthly meeting at Brady, at the time of my appointment for Parkville, Aug. 1, 1863. On the authority of a line from Bro. Deyarmond of Brady, I would now say to those brethren that the monthly meeting will be postponed to the first Sabbath in September, and the meeting held in Parkville, Aug. 1, as appointed.

JOHN BYINGTON.

Appointments.

PROVIDENCE permitting, Eld. John Byington and wife will meet with the brethren as follows—

Table with 3 columns: Location, Date, and Time. Locations include Caledonia, Orleans or Fairplains, and St. Charles. Dates are August 8, 15, and 22.

PROVIDENCE permitting, I will meet with the church at McConnel's Grove, Wis., the second Sabbath and first day in Aug. J. R. GOODENOUGH.

Meeting for Southern N. Y. and Northern Penn.

We think it advisable before leaving this section, to hold a general meeting for the special benefit of the friends of the cause. We therefore appoint such meeting to be holden at Ulysses Pa. Aug. 8 and 9. We request a general attendance. Those who come must come prepared mainly to take care of themselves.

Those who live at such distance as to be unable to make provision for themselves are requested to come without fail, and provisions will be made for them.

N. FULLER. J. N. ANDREWS.

Alfred Center, July 13, 1863.

Business Department.

Business Notes.

Jno. Barrows: Your Review has been mailed regularly.

The P. O. address of Elders J. N. Loughborough and Moses Hull, until further notice, will be Newport, N. H., care of H. P. Wakefield.

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 he omission should then be given.

- List of donors and amounts: Clarissa Aldrich 2,00, xviii, 1. J. Canneff 0,50, xxiii, 1. R. T. Payne 1,00, xxiv, 1. B. Graham 2,00, xxiv, 1. N. Davis 2,25, xxiii, 7. J. V. Auten 2,00, xxiii, 1. P. E. Ferrin 2,00, xxv, 1. H. A. Flint 1,00, xxiv, 2. L. S. Brown 1,00, xxiv, 2. S. Byse 1,00, xxiv, 2. E. Hawley 1,00, xxiv, 2. Marvin Wilber 1,00, xxiv, 2. Edwin Spencer 1,00, xxiv, 2. W. Shepard 1,00, xxiv, 2. R. Bartley 1,00, xxiv, 2. H. N. Sage 1,00, xxiv, 2. L. Semos 1,00, xxiv, 2. Elder R. Burtenshaw 1,00, xxiv, 2. J. Boyd 1,00, xxiv, 2. J. Wilson 1,00, xxiv, 2. I. C. Thompkins 1,00, xxiv, 2. J. Wattles 1,00, xxiv, 2. J. N. Warn 1,00, xxiv, 2. R. Crandall 1,00, xxiv, 2. Geo. W. Chillson 1,00, xxiv, 2. Benj. Felker 1,00, xxiv, 2. R. A. Denton 1,00, xxiv, 2. I. H. Williams 1,00, xxiv, 2. Robt. King 1,00, xxiv, 2. A. Wilder 1,00, xxiv, 2. Wm. Nye 1,00, xxiv, 2. D. W. Rice 1,00, xxiv, 1. C. M. Chamberlain 1,00, xxiv, 1. B. J. Carpenter 2,00, xxiii, 20. Rebecca Adams 2,00, xxiv, 9. T. Hulet 1,00, xxi, 1. S. Sharp for Mrs. P. Hilt 1,00, xxiv, 9. E. Witter 2,00, xxiv, 1. I. Witter 1,00, xxiii, 1. R. Voorhees 1,00, xxiii, 1. W. C. Millard 1,00, xxv, 1. J. C. Wheeler 1,00, xxv, 1. J. Witter 3,00, xxv, 1. J. Stillman 2,00, xxv, 14. N. Slyter 1,00, xxiii, 1. M. J. Thomas 1,00, xxiii, 9. Betsey Rockwell 2,00, xxiii, 1. D. Jeffers 1,00, xxiv, 2. M. Salsbury 1,00, xxiv, 2. L. Bristol for J. Bristol 0,50, xxiii, 9. L. Besanson 0,65, xxii, 9. John Barrows 1,00, xxiv, 1. J. W. Blake 1,00, xxiii, 2. Mrs. J. Young 0,30, xxiii, 14. S. C. Carey 1,00, xxiii, 10.

Books Sent By Mail.

- Mary Alexander 25c. M. B. Odell 30c. T. S. Harris \$6,70. H. H. Bramhall jr., \$1,53. R. T. Payne 25c. N. Davis 75c. M. B. Odell \$2,00. D. W. Randall 75c. Mrs. C. Manly \$2,00. Lucy S. Hackett 25c. S. Sharp \$2,80. J. W. Raymond 30c. A. D. Rust 50c. F. Wheeler 10c. J. H. Burlingame 25c.

For New Charts.

- Phebe M. Lamson \$2,00. Ch. at Orleans, Mich., \$5,00. Martha Rice \$1,00.

For Bro. Snook.

- Seth Newton \$4,00. Jacob Berry \$5,00. Edward Morrow \$5,00.

Cash Received on Account.

- J. N. Loughborough \$25,00. P. Strong jr. \$4,50. F. Wheeler \$2,80.

General Conference Missionary Fund.

- D. W. Milk 40c. Friends in Leslie, Mich., \$5,00.

Donations to Publishing Association.

- Seth Newton \$5,50. Jacob Berry \$5,00.

Books Sent by Rail Road.

- J. B. Lamson \$61,88.

For Shares in Publishing Association.

- Mrs. Caroline Manly \$20,00.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with prices and weights. Includes titles like 'History of the Sabbath', 'The Bible from Heaven', 'The Three Angels', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'The Seven Trumpets', 'The Fate of the Transgressor', 'Matthew xxiv', 'Assistant. The Bible Student's Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Filio', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French. A Pamphlet on the Sabbath', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'THREE CENT TRACTS', and 'Bound Books'.

ONE CENT TRACTS. The Seven Seals—The Two Laws—Reasons for Sunday-keeping Examined—Personality of God—Wesley on the Law—Judson on Dress—Appeal on Immortality.

TWO CENT TRACTS. Institution of the Sabbath—Sabbath by Ethu—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath—Preach the Word—Death and Burial—Much in Little.

THREE CENT TRACTS. Dobney on the Law—Milton on the State of the Dead—Scripture References.

Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage. The Hymn Book, 464 pages, and 122 pieces of music, 80 cents. with Sabbath Lute, \$1,00. Calf Binding, 1,00. with Lute, 1,20. History of the Sabbath, in one volume, bound Part I, Bible History Part II, Secular History, 80 cents. Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels, 50 cents. Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message, 50 cents. Scripture Doctrine of Future Punishment. By H. H. Dobney, Baptist Minister of England, 75 cents. Home Here and Home in Heaven, with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents. The Chart. A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75cts.