

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

As Ye Sow, So Shall Ye Reap.

SCATTER we must, and scatter we will,
Strewing at broadcast all the day long,
Down through the valley or over the hill,
The seeds of right, or the seeds of wrong.

Every thought is an embryo,
Every word is a planted seed;
Look to it well, that the seed ye sow
Be for the flower, and not for the weed.

Folly and vice gaily sown in spring,
Oh! when ripe harvest days are come,
Will nothing to manhood's store-house bring,
To make glad shouts for the harvest home.

Too often a precious hour is spent
In seeming pleasure, in youthful time.
That makes us a whole life long, repent,
For the fruit of the sowing is sin and crime.

Scatter we must, and scatter we will,
Strewing at broadcast where'er we go,
Down in life's valley or over its hills,
Seeds for humanity's weal or woe.

Beware! beware! lest the seeds ye sow,
Be mixed with malice and pride and strife,
For the wheat and the tares must together grow,
Till the reapers bind in the field of life.

Cull the good seed for the coming hour,
That all thy days may be calm and free,
Evermore plucking the planted flowers,
Binding rich sheaves for Eternity.

FRANCES D. GAGE.

Do you Remember Christ?

I know you cannot help thinking of Christ sometimes. His story is too extraordinary to be heard once and never again remembered. There is also much which we daily see and hear to remind us of him. Doubtless you often involuntarily remember him; but do you voluntarily, and of choice, remember him? Do you ever, by an exercise of volition, recall the memory of him? He is sometimes intruded into the society of your thoughts, but do you ever invite him there? Do you ever say, "Come now, let me think of Christ?" I doubt not you do this also. You voluntarily remember—you call to mind his incarnation, his miracles of mercy, his doctrine, his example, his resurrection; but do you particularly remember his death? His death was the main circumstance in his history. Do your thoughts, passing from the manger along the track of his sorrowful story, fasten on the cross?

May I ask, moreover, with what you remember him? Whether it is a mere intellectual operation, or one in which the heart is conjoined? There are recollections which pass across the mind without ever stirring the most easily excited emotions of the heart. Is your recollection of Christ of this kind? or do you feel while you think of him? Do your affections move in

the line of your thoughts, and collect about the same center? Jesus ought to be remembered with the heart. We should feel when we think of him. You say, perhaps, "I do not only mentally, but cordially remember Christ." But do you remember him *practically*? Do you do any thing in remembrance of him? It is customary not only to remember, but to commemorate great benefactors; and that not merely by speaking of their benevolent exploits, but by some appropriate acts. Do you this with respect to Christ, that greatest, best of benefactors?

Perhaps you answer: "I do many things out of regard to the memory of Christ. His precepts generally I endeavor to obey." That is all very well; but do you *that* which he appointed, or requested to be done in remembrance of him, on that "same night in which he was betrayed?" Some do not. Even some who profess respect, and indeed love for Christ, do not! It is strange, but so it is. They remember Christ in their own way, but not in his way. They do some things in remembrance of him, but not that which he said "do." I wonder they do not adopt his way. I cannot help suspecting their love when I see they do not. It always appeared to me that such a benefactor as Christ ought to be remembered in his own way—that he deserved to have the privilege of saying how he would be remembered; and that sinners, whom he died to save, should remember him in that way, even though it should not seem to them the most appropriate and reasonable manner of commemorating him. I do not know how it strikes others, but so it always struck me; and I confess I take the bread and eat it, and I put the cup to my lips, primarily, because he said, "Do this."

The question about usefulness of visible memorials, and the suitableness of these memorials, I am content that he should settle. I know very well that if there be no natural adaptation in these memorials to do me good, he can connect a blessing with them. It is my part to obey him. It is enough for me that my Saviour inclined to this mode of being remembered, and expressed such a wish; the least I can do is to comply with it. He did not express a great many wishes. It is an easy yoke he calls us to take—a light burden to bear. I cannot help regarding it as unkind, that this one wish of Jesus should not be complied with; and especially when I consider what a friend he was—what a benefactor! I use the word *benefactor*—but those who are acquainted with the etymology of the word, know it does not express all that Christ was. It implies *doing out* of good will to others; but his benevolence was not satisfied with benefaction: he *suffered*—he died for others. Strong as death—stronger was his love! And consider, too, the circumstances under which this wish was expressed—*when* it was, and *where*. All his wishes, I think, should be complied with; but this was his *last*. He was going to suffer—he was to die in a few hours; and such a death too! and for them of whom he made the request, that they might die never. And the request was touching his death. He desired it might be commemorated as he signified. Oh, to think that such a wish should not be complied with—the tender request of the dying Redeemer not regarded? Who would have believed it? I wonder those words, "broken for you," do not break the heart of every one who refuses.

Men treat no other being so. Out of their own mouths I will judge them. They know the sacred regard they pay to last wishes and dying injunctions; and that, though they are under no particular obligations to the persons expressing them, and though the things desired be often unreasonable, yet, because they are last wishes—dying requests, the individuals expressing them being about to make the awful transition to eternity, how solemnly they charge the memory with them! how punctiliously they comply with them! We feel as if persons in such circumstances had a right to command us. I never knew one such request, if it was practicable, and at all reasonable, that was not complied with. I ought to say, I never knew but one. The last request of Jesus Christ—his last solemn injunction on those whom he bled to save, forms the solitary exception! Oh, it is too bad! It were a neglect unpardonable, but for the mediation of the very being who is the object of it. Nothing but his blood can cleanse from the sin of putting away from us the offered emblem of it. I know not how to make any apology for it. Jesus pleaded for his murderers, that they knew not what they did. But those who disregard his dying injunction, know what they do.

Excuses, it is true, they make; but to what do they amount? Can any doubt that Christ said, "Do this?" Can any doubt that he meant it to be done by all who believe on him? What reason can be imagined why one redeemed sinner should partake of the emblems of the body and blood of Christ, which does not equally apply to every redeemed sinner? Should not as many as the body was broken and the blood shed for, partake of the memorials of that transaction? What propriety is there in limiting the command, "Do this," and not the declaration, "This is my body broken for you?" If we put on the ground of right to command, questions any one the right of Christ to issue mandates? What *duty* plainer—more peremptory? Do some pay respect to this, who do not obey other commands of Christ? What if it be so? Is that a reason why you should add another to your acts of disobedience?

Do you refrain because it is a solemn transaction? Far more solemn are death, judgment, and eternity, from which, nevertheless, you cannot refrain. Do you feel yourself to be too unworthy? But will this neglect make you less unworthy? A sense of unworthiness is a grand part of the qualification. Are you afraid of sinning, should you in this way remember Christ? But you are *certain* of sinning by not remembering him. Say you, "I cannot trust myself?" But can you not trust Christ? If there is danger that you will prove faithless, yet is there any danger that he will? It is because you are not to be trusted, that you should trust him who is able to keep that which is committed to him. If you trust him for strength, you are as sure of being supplied as of being pardoned, if you trust him for that. Why should not you remember Christ? He remembers you—yes, *practically* remembers you; nor one thing merely does in remembrance of you, but many. What if he should make excuses for not remembering you?

But perhaps you will cut short the interview by saying, "I am now quite unprepared for this act; hereafter I mean to attend to it." Be it known to you, then, that there are greater things for which you are unpre-

pared, and they are things which you cannot evade or defer, as you can this; and as to that hereafter on which you count who art thou that boastest of to-morrow?—*Neivins.*

Prayers For Donald Grant.

In the highlands of Scotland, punctuality at public worship is reckoned among the cardinal virtues. The people, for generations, have been trained to reverence God's day and his house, so that it is considered not only wrong, but also disreputable, to lounge at home, or to stroll over heath and burn, while others are honoring God in the sanctuary.

There lived in this region, some years since, an honest farmer, yeolpt Donald Grant. He was very wise for this world; and, while professing better things, he gave all his strength and energy to his six days' toil, so that when Sunday came, he was unfit for the services of the sanctuary. Once, in the season of barley harvest, when farm help was scarce, Donald so over wrought himself on Saturday, that his seat in the "auld kirk" was empty the next day. He remained at home, to recruit his powers for a fresh campaign on Monday. Some wag in the parish, knowing Donald's besetting sin, and fearing the effect of his example on others, resolved to nip the delinquency in the bud, and took the case into his own hands.

In the afternoon, when the pastor entered the pulpit, he found a note, in which was written: "The prayers of this church are requested for Donald Grant." The minister was taken by surprise, not having heard of his illness, but remembered, as also did the people when the note was read, that his family pew was tenantless in the morning. After service, one asked another what ailed Donald Grant, but none could tell his neighbor; and all decided that some sudden illness had brought this request directly from the family.

The Sunday passed, and Donald, refreshed by many hours of sleep, and by the sweet breeze and the holy calm of his native hills, rose on Monday, like a strong man to run a race. But scarce had the sun begun to gem the dewey heather, when above the whetting of the sickle, he heard the stentorian voice of Sandy Graham, the village blacksmith.

"Hoot man, and are ye at it this early, after the deathly illness o' yesterday?"

It was in vain that Donald protested he had never been better. Sandy declared that he was out of his head, and ought to be taken back to bed—he could see by the color of his face there was a high fever on him!

While yet he was speaking, they were joined by Duncan McIvor and Malcolm Sterling, two large-hearted neighbors, coming to sympathize in Donald's affliction, and to proffer their aid in reaping his barley; and before any explanation could be made of the puzzling matter, the loving old minister, staff in hand, had arrived with the oil of consolation.

Donald persisted in saying he was never more hearty; when the pastor asked, "Why, then, mon, did you forsake your seat in God's house and implore the prayers of his people?"

"Aweel, aweel, then," replied Donald, in amazement, "I was awa' fra the kirk wi' the aching o' my limbs fro' the week's work, but I asked prayers o' no mon alive?"

The joke was perceived, and the pastor reminded Donald that the man who absented himself from God's house, for no better reason than his, ought to ask prayers, if he didn't!

Donald Grant lost more time in entertaining the many who came to inquire for him, on Monday, than he had gained by resting on Sunday; but he learned a lesson he did not forget. The barley harvest never kept him at home again.

Should it be taken for granted that sickness afflicted the families of all who absent themselves from our churches, we should have a long list of names to be prayed for.—*Watchman and Reflector.*

A Christian's Right Place.

In a well-organized army every man has his place. The mathematical head goes to the engineer corps. The medical skill and steady hand is assigned to the sur-

gical department. The sharp-eyed man shall handle the Enfield rifle, and the well-taught graduate of West Point, and of a half-dozen hard-fought fields, receives the sword of the brigadier. He who has the most of Napoleon in him soon fights his way to the supreme command. A Scott or a Halleck would not be more out of place in the ranks than would a Paul or an Apollos be in spending their precious time in teaching the children of a mission school to read the alphabet. Every man in his place, is as much the motto of the church as it is of the camp; the wrong place is well-nigh as fatal as at no place at all.

Now what is a Christian's right place? Manifestly it is the place that his Creator made him for and trained him for. To mistake it is a misfortune; to desert it is a disgrace and a crime. The Bible answer to our question is given in these words: "Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith, or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." The principle here laid down is, that every true Christian, after a candid, honest inspection of his own physical and mental and moral qualifications, should take the post of duty or the line of labor for which his gifts best fit him. But no man—no! not one, is to "neglect the gift that is in him."

Some men were manifestly created for the pulpit. God gave them clear heads, warm hearts, and strong lungs, a love of Jesus, and a love of saving souls. To possess these is to have a Divine call for the ministry; for such to stay out of the pulpit (if strong inclination draw them hitherward) is as grievous a mistake as it has been for hundreds of others to enter the pulpit.

But because a man is not called to preach Jesus in the sacred desk, must he preach nowhere else? Is all the earnestness, and all the persuasive power, and all the hunger for souls, which a pious lawyer or a pious mechanic may possess, to run to waste? No! Let him tell his neighbor of the great salvation wherever he can find him—whether in the public meeting for conference, in the prayer-circle, by the wayside or the fireside, in the sick room, or in whatever place God brings a soul within his reach. And how successfully this may be done, let such men as Harlan Page, and Robert Haldane, and Cranfield, and the good Methodist Carvoso, answer. Let the powerful lay exhortations heard in Fulton Street answer. God is opening a wide door for lay exhortation in our time. Brownlow North, in Great Britain, is proving what can be achieved by a practical man throwing himself upon practical men without any professional technicalities, and pouring Gospel truth into their hearts in the every-day language of life. This corps in Christ's army will bear enlargement. They are uniformed sharpshooters, stealing singly or in squads upon the enemy wherever a point is left exposed, or a straggler can be sighted.

What our churches sorely need is the development of the members. Too much is thrown upon the ministry. The church becomes Dr. Tyng's church, or Mr. Beecher's church, instead of the people's church, with those gifted men as its ministers. A pastor is expected to make three studied expositions of Bible truth every week, to conduct the public devotion of his flock, to labor at the fireside, in the sick room, and the house of death. During our early ministry we were called to do all these, and to superintend a Sabbath-school and teach a Bible-class besides. Now we love to work better than any thing else, unless it be to see other people work, and no member of our church has any more right to turn over his spiritual labors on me, than he has to hand me his market-basket, or to ask me to eat and digest his dinner for him. He needs to do his own work as much as the cause of Christ needs to have it done. And when, in seasons of revival, the latent lay power of the church is brought out, we see how much may be done by the Priscillas and Aquilas, by Onesiphorus, and by Lydia, and by the "faithful Persis," who labors in the Lord. The church then is a hive without a drone, and the air is musical with returning bees bringing in their blessed spoil.

A Christian who is keen for work will soon find his

right place. If he is "apt to teach," if he has the knack of breaking the truth up into small morsels for children's mouths, then he will soon scent his way into the Sabbath-school. Another one has leisure and love of souls; to such a one tract distribution is a welcome work. It requires only health enough to walk, and Christian courtesy enough to talk acceptably to the family visited with the Bible or the tract. It is not too much to say that Harlan Page, with his Gospel under his arm, is equal to many a learned divine, with his ponderous columbiads aimed forty degrees above the heads of the people.

Here, again, is another whose "gift" is a melodious voice—that "most excellent thing in woman," and hardly less so in a man. A homely woman becomes beautiful while she is singing, and a melodious voice will outlive a plump form or a rosy complexion. Whoever can sing, belongs to God's great multitudinous choir. Whoever can sing, and will not sing, does not deserve a seat in church, or the feast of a good sermon. They will be ashamed to sing in heaven if they were too indolent, or too fastidious to sing in the earthly temples of God's praise.

Nor are these the only gifts. We can now recall a member of our first flock who possessed no qualifications to exhort, or to teach in the Sabbath-school; he had no gold to give, and no musical skill to sing the praise of his Redeemer. But he did possess a rare earnestness, and Bible richness, and soul-fervor in prayer. That good old man's single prayer saved more than one evening meeting from drouth and dreariness. A blessed gift was that veteran's power of pleading at the mercy-seat: and a fountain of blessings did it prove to the church for which he besought the heavenly baptism.

Reader, have you found your place? Then stick to it. Work there even though it be in the humblest corner of the most out-of-the-way vineyard. An idle man in the church is a monster. And you cannot give a cup of Gospel water to a beggar's child without receiving Christ's smile in return for it. Wherefore "neglect not the gift that is in thee," and whatever thou doest for the Lord, "do it heartily."—*Cuyler.*

Talks About Health.

A WORD TO MY FAT FRIENDS.

PERHAPS you fancy your shape. You do look comfortable and jolly. But as a physiologist, I must find fault with you. Obesity, like emaciation, is a sort of disease—unfavorable to health and long life.

This warm weather makes you pant and perspire.

I met one of your number down on the beach, the other day. It was a warm afternoon. He was very uncomfortable. We stopped to chat a moment, when he exclaimed:

"I would give ten thousand dollars to be reduced to 150 pounds. I pant, wheeze, and sweat; pant, wheeze, and sweat, every time I stir," and, looking earnestly into my face, he said, "Doctor, what can you do for me; what can I take? My family doctor tells me he can give me something that will whittle me down; do you think it can be done?"

"Oh, yes," I replied, "nothing is easier; but it is quite unnecessary to take any medicine. Suppose, sir, you have a very fat horse, much in the condition of yourself, and some doctor were to propose to reduce his weight with medicine, what would you say?"

"I should tell him that I could reduce his weight by reducing the amount of his food."

"Just so: and you would be quite right. Allow me to commend the same practice to yourself. Reduce the quantity of your food one-quarter, and I venture to say that in a month you will weigh from 5 to 10 pounds less than now. At the end of the first month, reduce the amount of your food another quarter. Within three or six months you will find yourself lighter by 20 to 50 pounds. Your digestion will be much healthier, your respiration freer, and your activity and endurance greatly increased."

"But," said he, "I don't eat half as much as some thin men whom I know."

"This is not improbable and I presume their excessive eating keeps them thin, as with your tendency, excessive eating produces fat. If they were to reduce

the quantity of their food, they would, like yourself, tend toward the normal standard—they would gain in weight, while you would lose."

He promised to try it, and started on.

In a horse-car the other day, I met six corpulent, uncomfortable men, all quite sure to die prematurely. Each one of them might, in six or twelve months, be reduced to the normal standard, and enjoy a degree of health and activity to which he is now a stranger. Is any physiological statement more self-evident than that every fat person eats more than he needs?

"But," exclaims some fat young woman, who would "give the world" to be in good shape, "I cannot go hungry and faint for ever."

This remark shows you have never tried what I have suggested. It is only the great eater who is troubled with hunger and "goneness." If you would reduce the quantity of your food, even one-half at once, after three days you will not suffer from faintness or hunger. The man who eats temperately of unstimulating food, rarely knows the sensation of hunger.

In the light of these undeniable statements, how silly the practice, common among girls, of swallowing acids, and other killing things; and among men, steeping in tobacco, to reduce the flesh.

I have personally known scores of young women whose health has been ruined by drinking vinegar, or eating chalk and other indigestible things, all to take away their fat.

And I have known a still greater number to ruin themselves with corsets, in the hope of keeping themselves comely and in shape.

I have met hundreds of fat men who were besmeared and saturated with tobacco juice—objects of disgust to all beholders, a terror to decent housekeepers, peregriating stench-pots, and all to keep their flesh down.

My poor, dear, fat simpletons, allow me to prescribe for you.

Rise early; exercise much, particularly in the open air; bathe frequently, rubbing the skin very hard; but most important of all, eat plain, coarse food, and reduce the quantity until you find yourself growing thinner two or three pounds per week. Your sluggishness, short breath, and other discomforts will soon leave you, and you will become bright, clear-headed, and happy.—*Dio Lewis, M. D.*

Reading the Scriptures.

THE Scriptures were given to men to be understood by them. As a general principle, therefore, their meaning must be ascertained by the same rules of study and interpretation which we apply to other books. For, if men are to understand the Bible, it must speak in the language of men, employing words whose meaning they know, conforming to the common laws of language; it must not be different from all other books in this respect; it must not require us to bring to the reading of it new and unknown rules of interpretation, or to discover as we may unheard-of meanings for its words. We must be sure when we read God's Word that he desires us to comprehend it, and has given his messages to us, not to puzzle but to teach; and therefore that it commonly means what to an intelligent reader it seems to mean; and we are not to look for some strange mystery in every word, nor to suppose that an expression may, in the same place, have several significations; but we are to believe that God has spoken to us in the language of men, so that his words are light and not darkness to our minds.

The reading of the Scriptures should be with habit and system. A few careless perusals will leave us still very much in the dark. The words which have come to us from the mind of God cannot fail to be rich in thought; they need to be read again and again; and each perusal will reveal to us something we did not see before. It is well, too, to take some one book of the Scriptures and employ ourselves exclusively upon that for a time, until every thing it contains shall have become familiar to the mind. Such study, however, is very different from the attempts which have been sometimes encouraged, to see in how short a time the Bible may be read through. Calculations have been put forth to show that, by reading so many chap-

ters every week-day, and so many more on Sundays, the whole Bible can be gone through in a year. We have very little respect for such calculations. The Bible was not meant to be treated like a Tartar praying-machine, and valued according to the number of times it is turned over. It were better that the time in which three chapters can be read should be employed upon three verses, than that what is read should not be understood. But let even a small portion of Scripture be read thoughtfully every day, and all who make the experiment will be surprised and delighted to find how rich in divinest wisdom even the labor of a few months will make them.

In reading the Scriptures, we must attend carefully to the scope or design of the writer. This is perhaps the most important and useful of all rules which can be given. Every writer has some object in view; and unless we perceive what this object is—unless we know what he is writing about—it is not reasonable that we should expect to understand him. His weightiest arguments, his most apt illustrations, his most eloquent appeals, will be lost upon us, if we do not perceive to what subject they relate. This is always our first endeavor in reading any book or portion of a book. The same thing must be done in reading the Scriptures; for the Bible is not—as many seem to suppose—a mere collection of proverbs. Every verse is not a distinct and insulate saying. There is as real and as close a connection as in any other book. The writers always have some object in view, some particular point which they are considering. We need entirely to forget the arbitrary and modern division of the Scriptures into chapters and verses, and suffer the thoughts of the writer naturally to frame his words into paragraphs and divisions, as in other books. Unless we do this, we shall constantly fail to perceive his scope and intention. It must not be forgotten that the real meaning of a passage in Scripture is not whatever it may be read to mean taken by itself alone, but what the writer in that connection intended to say. Take, for instance, the words in Matt. v, 48: "Be ye therefore perfect, even as your father in heaven is perfect." We can give this passage an intelligible meaning without regard to its connection. But we do not find its real meaning till we learn the subject upon which Christ is speaking, and the object he has in view; and then we see that the passage is not a mere general exhortation to be perfect; but it has a point, a specific idea; it means that our benevolence must be perfect, not one-sided, but consistent, impartial, limited by no prejudices, checked by no ingratitude, withheld from no enemy—even as our Father in heaven is kind to the unthankful and the evil as well as to the good.

In most cases we shall ascertain the scope by looking at the context. Sometimes the writer expressly mentions the subject he has in hand, as Paul in the Epistle to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel;" showing that the design of the whole epistle is to correct the errors into which the Christians of Galatia had fallen.

There are very many passages of Scripture from which we can get no definite idea if we take them by themselves. It is a rule, therefore, of the first importance, that, to understand the Scriptures, we must find out the design of the writer. The observance of this rule will assist us more than anything else to a correct knowledge of the Word of God. If we can answer the questions, Who is speaking? To whom does he speak? On what occasion, and concerning what subject does he speak?—there will be few passages that will not be reasonably clear to our minds.

To this chief rule may be added the comparing of Scripture with Scripture, or studying together all passages that refer to the same subject; the becoming acquainted with Biblical history and antiquities; the use of common sense in reading the figurative language of the Bible; and above all, the habitual seeking of divine assistance by prayer. God's wish is not that we should be perplexed and puzzled with the Word, but that we should understand it; he giveth wisdom "liberally" to them that ask it; and they shall feel, in their own experience, the truth of the inspired saying, "The entrance of thy Word giveth light; it giveth understanding to the simple."—*Sel.*

"They Shall not Surely Die."

In a pamphlet on the Parable of Dives and Lazarus, lately published by H. G. Storer, occurs the following eloquent passage concerning the early corruption of Christian doctrine and its effects:

"Soon, indeed, did the serpent of Eden, exchanging his ancient reptile form for that of a winged philosophy, and borrowing the seductive voice of the seraphic Plato, whisper into the ear of the woman betrothed to the second Adam, while he pointed at the lost, 'They shall not surely die!' Therefore she has long 'prophesied in sackcloth!' not joyfully 'looking for and hasting unto the coming of the day of God,' as she did at first (2 Pet. iii, 12; 2 Tim. iv, 8), nay, but rather *dreading* than desiring his expected coming with 'endless torments' for a world in which the righteous have ever been but a 'little flock.' Therefore, also, for some fifteen centuries now, have the publicans and sinners of our race, for the most part, fled affrighted from this terrified and terrifying bride, as from one less qualified to win, to comfort, and to save, than to 'torment them before the time.'" (Pp. 35, 36.).

Miscellaneous.

It is inconsistent for an heir of heaven, to be afraid of "outsiders," so as to be ashamed to speak in meeting of the goodness of God. It looks as if you were not an heir of God or as if you did not know much about him. For my part I am proud of my relation to him, if I am proud of any thing. What would you think of a kernel of wheat, shrinking abashed before a pile of chaff? Must it not be a very light shrivelled blasted kernel?

I do not say it is wrong for you to long to be a bright peculiar star, but if your desire to shine, is greater than your desire to glorify God, this is the very thing which dims your brightness.

Never encourage for an instant, a wrong in yourself or your friend. It may not be best always to blame; but by silence, or by a hint, or in some gentle way, show at least your fear, lest an error might poison some weak sinful mind. A drop of poison, may do immense injury.

None but an intelligent upright mind, can realize its responsibility. Selfishness and ignorance ignore moral responsibility. A conscientious sense of moral responsibility, lies at the foundation of all good moral action. Think of it in all its bearings.

He who thinks his friends do not love him as they ought, takes the sure way to make himself hateful and disgusting. Just accuse yourself (inwardly) of the inconstancy you ascribe to others, and mend your ways by loving and serving your friends, and you will soon find yourself beloved by them. Care for them more, and have less love for yourself, and if you should by mistake care too little for yourself, they will make it up, or, if they do not, the angels will.

Persons of little experience often are troubled about their betters; and many a wound is felt by those who have labored for us, which they will not disclose, lest the weak misunderstand.

"As an ear ring of gold, and an ornament of fine gold so is a wise reprove upon an obedient ear." Prov. xxv, 12.

What is a wise reprove? says one. Study it out yourself then it will do you the more good.

I have noticed this peculiarity among Christians as well as worldlings: a silly man is generally conceited, and a wise man is humble. A fool lacks the balance wheel: and the machinery clatters with noisy speed, or getting out of gear, is laid aside.

The man who plays the epicure, is very apt to get the dislike of his cook: and a domestic tyrant dies unlamented.

The man who holds his inferiors in contempt; is very likely held in the same way by his peers.

J. CLARKE.

NEVER despair until God's word affords you no grounds for hope.

THE Governor of the world is not only just and holy, but he is abundant in goodness and truth; both these views should administer comfort to the believer.

The Review and Herald.

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

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JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

HAVING become satisfied of the existence of a sanctuary in heaven, a true tabernacle which the Lord pitched and not man, the subject of its ministration and cleansing can furnish little ground for controversy. On this point, as on every other concerning the glorious heavenly things, and the more excellent ministry of the Melchisedec priesthood, in the person of our Lord, we must reason from type to antitype, from the earthly shadow to the heavenly substance.

The priests on earth, says Paul, serve unto the example and shadow of heavenly things. This being so, it follows that the work connected with the earthly tabernacle, was the example and shadow of a like work in heaven. Let us then briefly examine

The Ministration and Cleansing of the Earthly Sanctuary. This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt offering [Ex. xxix, 38-43], the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them [Ex. xxx]; also, the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts [Num. xxviii; xxix], besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service, and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the sanctuary. Lev. i; iii; iv. Thus the sin of the individual was transferred first to the victim, and then through his blood to the sanctuary itself.

In this manner went the typical service forward through the year. Day after day, week after week, month after month, we behold the victim of expiation brought up before the door of the tabernacle. We see the transgressor confessing over him his sin, and thus transferring to him his guilt. He hereby acknowledged that he had sinned and was worthy of death. The law demands the life of the transgressor. But a substitute was provided. The guilt was imputed to the victim, and his life paid the forfeit. The priest took of his blood (and the blood of it is the life thereof, Lev. xvii, 11, 14) and bore it within the tabernacle, and sprinkled it before the Lord, before the vail of the sanctuary. Lev. iv. The sanctuary thenceforth became the receptacle of the offender's sin. A continual transfer of sins from the people to the sanctuary, was thus carried on through the year.

But what at length became of these sins? Were they suffered to remain in the sanctuary? They were not. There was another ministration at the close of the year, by which they were forever removed from the sanctuary, and a final disposition made of them. This was the yearly ministration, or the *cleansing of the sanctuary*. Lev. xvi. It took place on the tenth day of the seventh month. Verse 29. To accomplish this, the work of the high priest was changed from the holy place, to the most holy, within the vail. Here he entered with the blood of a bullock as a sin-offering for himself. Verse 3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin offering. Upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He was then to slay the goat upon which the lot fell for the Lord, for a sin-offering for

the people (verse 15), and bear his blood within the vail, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

This blood was offered for two purposes: 1. To make an atonement for the transgression of the children of Israel in all their sins. 2. To cleanse, or make atonement for the holy sanctuary. This fact is plainly stated in Lev. xvi, 15-22, a part of which we here transcribe:

Verse 15. "Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

Verse 16. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation.

Verse 17. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Verse 20. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Verse 21. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

Verse 22. "And the goat shall bear upon him all their iniquities unto a land not inhabited."

Tradition has it, that the goat thus led away, was hurled from a precipice and so killed. With this act the yearly round of service was completed. The work of the priest is again summed up in verses 33, 34, as follows:

"And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year."

In the foregoing testimony, is presented a general outline of the ministration and cleansing of the earthly sanctuary. This was performed unto the example and shadow of heavenly things. From this, therefore, we are to reason concerning

The ministration and cleansing of the heavenly sanctuary. If the reader has seen no cause to disagree with us, in any of the positions thus far taken, he will see none, we trust, while this point is under investigation. We are not left to our own reasoning on this subject. Paul in his divine commentary on the typical system, has drawn the parallels between that and the more excellent ministry of the Melchisedec priesthood, to the satisfaction, it should be, of every one. We refer to the book of Hebrews. Let us notice his testimony.

1. The earthly sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Chap. viii, 2, 5; ix, 8, 9, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering on Calvary. Chap. vii, 27; ix, 11-14, 26; x, 10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Chap. iv, 14 vii, 23, 24; viii, 1, 2; ix, 11, 24, 25.

4. As they had offerings to make, it is necessary that he also have somewhat to offer. Chap. viii, 3.

5. The work of the priests in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Chap. viii, 5, 6.

We shall now show that Christ commences his ministry in the first apartment of the heavenly sanctuary. It is necessary to keep this point in view, to guard against the erroneous theories which some have been led to adopt, by either losing sight of, or denying it. That Christ is our High Priest cannot be denied; that he has ascended to heaven is also beyond dispute; and that he there ministers for his people, they cannot call

in question. But some claim that there is in the antitype only a most holy place, and that is all heaven; consequently our High Priest ministers in but one apartment.

1. The argument drawn from Dan. ix, 24, has already been noticed. We have also proved that the temple of God in heaven consists of two holy places, or it cast a most inexplicable shadow upon earth. But who will explain the anomaly of there being two holy places in the heavenly sanctuary, and yet a ministry performed in only one.

2. The text, "This man after he had offered one sacrifice for sins, forever sat down on the right hand of God" [Heb. x, 12], has been urged as forbidding the idea of his ministering in two holy places. We answer, that so far as the idea of sitting is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts vii, 55, 56. And then we reply further, that even when he is seen coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. xxvi, 64; Mark xiv, 62. Then he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered sanctuary is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, "the holies;" and by Macnigh, "holy places." We therefore justly conclude (1.) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2.) that he must minister in both the holy places, or Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

3. Again: Heb. ix, 8, and also x, 19, are by some urged to prove that Christ ministers only in the most holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural: not "*hagia hagian*," holy of holies, as in chap. ix, 8, but simply "*hagian*," holies, plural, the same as is rendered sanctuary in chap. viii, 2. Also the phrase in chap. ix, 12, 25, rendered "into the holy place," is the same as is in verse 24 literally rendered into the holy places (plural). These texts therefore instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly sanctuary, and that Jesus ministers in them both.

4. Three hundred and sixty-four days of that service which was performed unto the "example and shadow of heavenly things," was accomplished in the first apartment, or holy place, and only one day out of the year, in the most holy. If therefore, Christ ministers only in the most holy place, the first, and by far the greater, part of the earthly ministration is without an antitype.

5. The ministration in the most holy at the end of the year, was only performed for the purpose of cleansing the sanctuary; and if in the antitype, Christ only ministers in the holy place, it follows that he performs only the antitype of this service; consequently the cleansing of the sanctuary commenced at the ascension of our Lord. But the cleansing of the sanctuary, according to the type, must be preceded by a long ministration; and who will tell us, in this case, when it took place? Again, the 2300 days extend to the cleansing of the sanctuary, and with this view, they should have terminated in A. D. 31, at our Lord's ascension. But, as we have already seen, they did not terminate till 1813 years this side of that event.

The priesthood of Christ is a superior priesthood in which the imperfections of the earthly priesthood find no analogy. We will notice this in a few of its particulars.

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. v, 6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron, Chap. vii, 11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this man continueth ever and hath an unchangeable priesthood. Verses 23, 24.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Chap. ix, 25, 26, 28; x, 10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. ix, 11, 12, 24, 25; x.

6. All the blood which was offered in the former dispensation, was offered for past transgression only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also. Heb. ix, 14, 15.

7. As the blood of Christ is the only blood ministered in connection with the heavenly sanctuary, whether by actual presentation or by virtue of its merits, we need not inquire, the same blood must be ministered in both apartments.

8. As long as Christ fills the office of priest, so long he is mediator between God and man.

The prophets John and Isaiah had each a view of our Lord's position and ministry in the heavenly sanctuary. John saw a door opened in heaven. This must have been the door of the heavenly tabernacle; for it disclosed to John's view the throne of God, which was in that temple. Rev. iv, 1, 2; xvi, 17. That it was the door of the first apartment is evident from the objects which he there beheld [Rev. iv, 5; viii, 3]; and the second apartment which contains the ark of the testament, or ten commandments, is not opened till the sounding of the seventh angel. Rev. xi, 19. Read also Isaiah's description of the same place: Isa. vi, 1-6. That he and John were both viewing the same place will appear from a comparison of the following Scriptures: Isa. vi, 1, with Rev. iv, 2. Isa. vi, 2, with Rev. iv, 6-8. Isa. vi, 3, with Rev. iv, 8. Isa. vi, 6, with Rev. viii, 3; ix, 13.

The Lord here carries forward this great work which he commenced with the act of bearing the sins of the world at his death, by pleading the cause of penitent sinners, through his blood shed in their behalf; and thus their sins are, by his mediation, transferred to the heavenly sanctuary. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type, which was a shadow of the heavenly things; and such, therefore, is the heavenly ministration itself. Thus are the sins of God's people transferred to the sanctuary. But will they remain there forever? No. They will be removed, just as they were in the type, and the heavenly sanctuary will be cleansed even as was the earthly.

(To be continued.)

Note from Bro. Ingraham.

ABOUT a dozen have decided to obey God and keep his commandments in this place. There is a prospect of raising up a good church in Darlington. Pray for us that the truth may bear off a glorious victory.

WM. S. INGRAHAM.
Darlington, Wis. T. M. STEWARD.

Note from Bro. Snook.

WE met with the brethren at West Union according to appointment. We were truly happy to find the church there trying to live out the truth and that the Lord was adding to them such as should be saved.

May this church ever be a light shining to those around with rays of truth to lighten their way to the kingdom. We met with a general turn-out of our good brethren and sisters from neighboring churches. At Marion, Bro. Sanborn preached to good acceptance, and all were highly edified and encouraged by his labors. We hope that the brethren may long remember his straight and faithful testimony and profit thereby.

B. F. SNOOK.

Labors in Ohio.

I CLOSED my meetings in Chardon on Sunday, the 9th inst. The circumstances were unfavorable, as the house I occupied was rented for shows, which, of course, interfered with the meetings. My health was very poor at the commencement, and I continued as long as my strength would permit. Many who appeared deeply interested and even convinced on the Sabbath, ceased to attend toward the close. Whether they love the praise of men more than the praise of God, the great day will disclose. Some who were interested and anxious to hear, could not attend to the close, as the weather became favorable for their haying, and help very scarce, they were obliged to give their entire time to labor. I do not think the work is finished in Chardon, and hope it may be renewed when circumstances are more favorable. I found a few there who had been interested in the second advent years ago. The remark of one sister was striking. She said when I commenced lecturing on the prophecies, she hoped the people would see the harmony of their fulfillment, and so she would have a feast without any cross. But soon they led to the Sabbath, crossing to all earthly hopes and feelings. Next came baptism, a heavy cross to one who had been a life-long Presbyterian. So it is in Christian life and experience. A feast is only to be had by way of the cross, and they who will avoid the cross will go empty away. A little company are keeping the Sabbath there, and I trust more may yet be added to their number.

We have concluded to pitch the tent in Orwell Center; meeting to commence 21st. In the mean time I am holding meetings as I think will be most effectual in further removing the dreadful influence that has been exerted in this county. Already there are indications of good from the meetings held here, and I trust the Lord will work for the honor of his own word.

J. H. WAGGONER.

Orwell, Ohio, Aug. 18.

Meetings in Vermont.

BRO. WHITE: We commenced our labors with the tent in Vermont under many discouragements. The last week in June we went to East St. Johnsbury, by the instruction of the committee, and made arrangements for a piece of ground on which to pitch the tent; but after we had posted up several hand-bills in different places, the owner of the ground refused to let us pitch the tent on his land, saying that the people did not want us there. They had learned that we were Seventh-day Adventists, and they were so sealed over with popular orthodoxy that they did not want to have such unpopular doctrines preached in the place.

As we found no opening for meetings there, we went to Danville Green, but could find no ground on which to pitch the tent. We then went to North Danville, found an opening, and commenced meetings July 5. We continued there twenty-three days, and gave twenty-one lectures. The truth was presented with freedom, and in power. But the tent-ground was so wet on account of heavy rains which continued for three weeks, that for most of the time we could hold no evening meetings, and the work was much hindered. On first-days our congregations were large and attentive. After the Sabbath question was fully discussed, Bro. Hutchins requested those who believed that the first day of the week was the Sabbath, to stand upon their feet. Only one arose. Then several arose in favor of the Sabbath of the fourth commandment.

Three weeks ago I was drafted according to Act of Congress "for enrolling and calling out the national forces," approved March 3, 1863, and we concluded to suspend our tent labors till I was liberated from the draft; for many were hindered from attending the meetings on account of the hurrying time of haying, and the excitement about the draft.

I believe that I am the only one among the brethren in this State that was drafted. God has heard the earnest prayers of his people, and now I am prepared to resume my labors with the tent.

Sabbath, Aug. 1, my brother and myself met with the brethren at Fairfield, Vt. We had liberty in preaching the word to them. We were glad to see

those who came out under our labors last spring, firm in the truth. May God bless them, and add to their number such as shall be saved.

Sabbath, Aug. 9, the brethren and sisters came together for a quarterly meeting at West Enosburgh. A goodly number had traveled more than twenty miles to attend this meeting. The brethren and sisters were greatly encouraged by the word spoken. Since last spring twelve have united with the church, and others will unite with us soon. I am glad that the good work is going on in this church. We were made happy in attending to the ordinances of the Lord's supper, and washing feet. "If ye know these things, happy are ye if ye do them." John xiii, 17.

A. C. BOURDEAU.

West Enosburgh, Vt., Aug. 17, 1863.

Meetings in Michigan.

BRO. WHITE: We held three meetings with Brn. and friends in Byron Centre, Sabbath and first-day Aug. 8, 9. Nearly half the number that constitute their Sabbath meetings have moved to other parts of the State this season, which has left them in a somewhat scattered state. They were much encouraged with our visiting them. I hope our Brn. in the vicinity will call on them as they pass.

From Aug. 10-17 we spent in visiting individual members and families, and held five preaching and social meetings with the church in Wright, much to our satisfaction, and we trust to their benefit.

We are now with the church in Orange, to labor until the 24th inst.

JOSEPH BATES.

Orange, Ionia Co. Aug. 19, 1863.

Man in Death.

Is man conscious or unconscious in death? On this question we affirm that in death man is unconscious. We have proved that man is a unit and as such he dies. Our proposition relates to him as a unit, in the state of death.

Argument first, is founded upon man's condition before he received the breath of life. (1.) He was man as much before, as he was afterward. (2.) He was unconscious. (3.) He could not praise the Lord. (4.) He had no thoughts. But when he received the breath of life he became a living soul, a living creature. What made him a living creature? The breath of life. Gen. ii, 7. And as a living creature he was conscious, could think, and praise the Lord. His life was dependent upon that breath of life, not upon an immortal soul. Therefore, as on receiving the breath of life, he became a living, conscious, and active man, capable of exercising the power of thought, and praising the Lord. When the breath departed or left him, his condition was just the same that it was before he received it. He became unconscious, and could neither think, nor praise the Lord.

Arg. 2. The building, unbuilding, and rebuilding of man. (1.) His building, or formation. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. ii, 7. This gives us all needed information relative to the building of man. No such material as an immaterial soul entered into the construction of that building. (2.) His unbuilding. How is man unbuilt? The Lord says by David, "Thou hidest thy face, they are troubled; thou takest away their (never dying immortal soul? No.) breath; they die, and return to their dust. Ps. civ 29. "His breath goeth forth, he returneth to his earth." cxlvi 4. It is apparent from the foregoing, that no immortal soul, nor deathless spirit, either entered into man in his building, or departed from him in his unbuilding, or death. (3.) His rebuilding. This is effected in the resurrection, and if we do not, upon examination, find that an immortal soul or never-dying spirit enters into man at that time; we with all safety may conclude that there is no such thing in all that constitutes man, and that all arguments in favor of the consciousness of the dead based upon this assumption, are weighed in the balance and found wanting. The rebuilding of man is beautifully presented in Ezekiel's vision of the valley of dry bones. Chap. xxxvii.

"Again he said unto me, Oh ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold I will cause (an immortal soul? Yes, says orthodoxy, but, says the Bible) breath to enter into you, and ye shall live." Verses 8, 4. "And I will lay sinews upon you, and will bring flesh upon you, and cover you with skin and put breath in you, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise and behold a shaking, and the bones came together, bone to his bone; and when I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above, but there was no breath in them. Then said he unto me Prophesy unto the wind, Prophesy son of man, and say to the wind. Thus saith the Lord God, Come from the" (heavens, O ye immortal souls and be united with your bodies? No; that is the voice of the creed worshippers; but the Bible says, Come from the) "four winds, O breath and breathe upon these slain, that they may live. So I prophesied as he commanded me and the breath came into them, and they lived and stood up upon their feet an exceeding great army." Verse 10. In all this very minute prophetic description of the resurrection, not one word is said of immortal souls or spirits.

Arg. 3. Man in death has no remembrance. "For in death there is no remembrance of thee; in the grave who shall give thee thanks? Ps. vi, 5 "I am forgotten as a dead man out of mind; I am like a broken vessel. xxxi, 12. According to these Scriptures the dead have no remembrance of anything. Not even the righteous who love God and rejoice in his mercies, blessings and goodness, have any remembrance in death. How different is this plain truth from the fables of the religionists of these times. By the self-styled orthodox, all classes who die, except the most flagrant sinners, are preached immediately to heaven, where they are represented as being in the most perfect bliss, thanking, and blessing God at the remembrance of his mercies.

Arg. 4. Is founded upon Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into silence." This testimony accords with our reasoning upon the constitution of man before he received the breath of life. He could not then praise the Lord. Death reduces him to that same state again, in which he cannot praise his Maker. And so it is with all who die and go down into silence. The dead go down not up; and they rest in silence, until their silent slumbers are broken by the mighty peals of the Archangel's trumpet. The whole system of popular theology is directly opposed to this Bible truth, and must of necessity be of him who said "ye shall not surely die."

Arg. 5. The very thoughts of the dead have perished. They cannot think. Ps. cxlvi, 4. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. This testimony is based upon the very fact in the nature of man, that before he received the breath of life he could not think, and as death remands him back to the same condition, in death he of necessity cannot think. But why cannot man think after death, as well as during life? The reason is obvious. He thinks with the brain. This point is easily proved. When the brain is pressed upon by the skull, all things, feeling, and intellect, are as really suspended, as they are in death. Dr. Richmond mentions the case of a woman whose brain was exposed, in consequence of the removal of a considerable of its bony covering by disease. He says, "I repeatedly made pressure on the brain, and each time suspended all feeling and all intellect, which were immediately restored when the pressure was withdrawn." Prof. Chapman, in one of his lectures says, "I saw an individual with his skull perforated and the brain exposed, who was accustomed to submit to be experimented upon by pressure and who was exhibited by the late Prof. Weston to his class. His intellect and moral faculties disappeared on the application of pressure to the brain. They were held under the thumb as it were, and restored at pleasure to their full activity by discontinuing the pressure. These are facts that no man can gainsay, and they demonstrate completely our position. Additional evidence is found in the fact that idiots cannot think nor reason; because they have no brain in the front part of the skull where the reasoning faculties are located.

They are on a level with the brutes. They can eat and speak. They are supplied with all the animal organs but destitute of the rational. Another fact, adding strength to the above conclusion is, that as is the size of the brain, so are the reasoning faculties. All the great men of both church and state, have been and are men of large and well developed brains. But the immortal-soul theory says that it is with the soul that we think and reason and hence this conclusion that man can think as well after death as during life. If this be true, we are not dependent upon brain for memory thoughts or reason. And therefore we can think and reason as well without brains, as with: and if so why cannot the idiot think and reason with his immortal soul? The conclusion appears evident, that if the idiot during life cannot think with an immortal soul being destitute of brains, in death, when the sane are as though they had no brains, they can no more reason and think than the idiot. Death chills, benumbs and stupefies the brain so that it cannot act, and thus the testimony of David is proved true: In that very day his thoughts perish, die, cease. But when man wakes, his mind will act from his last thoughts. His last thoughts in life will be his first in the resurrection. This is evinced by facts. Many examples might be given in which persons have been entirely unconscious for months and years, from injuries of the brain. But when the injuries were removed which obstructed the action of the brain, they were restored to consciousness, and began to think and act just where they left off, as if nothing had happened to them, and no time had passed away.

Arg. 6. The dead know not anything. Job in speaking of the dead, says, "His sons come to honor and he knoweth it not: they are brought low, but he perceiveth it not of them." xiv, 21. "Doubtless thou art our father, though Abraham be ignorant of us." Isa. lxiii, 16. Why is it that the father knows not the destiny of his sons upon the earth? And why was Abraham ignorant of Israel? Because they slept in unconsciousness. "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. ix, 5. This is so plain that comment is needless. The dead know not anything, neither have they yet a reward. The time of their reward is placed in other scriptures under the seventh trumpet. Rev. xi, 15.

B. F. SNOOK.

Presumptive Arguments.

EDWARD BEECHER, in his "Papal Conspiracy exposed," page 226, says: "Another presumptive argument that the system is a stupendous fraud, is found in the extreme scantiness of the scriptural proof by which it is sustained."

"There is no specific, formal and definite statement of the system in the Bible, such as a system of power like this ought to bear. Compare the statement of powers of officers in the laws of Moses, and the constitution of the United States, and in the case of Christ, with the statements claimed for this corporation as its scriptural proofs."

All Protestants will agree that he reasons well; and that papacy by this test must inevitably fall to the ground.

But the same reasoning will also undermine some of the main pillars of Mr. Beecher's faith: as, for instance, Sunday-keeping. If we search the Bible, we shall be astonished at "the extreme scantiness of the scriptural proof by which it is sustained." The most zealous defenders of Sunday are compelled to acknowledge that, "there is no specific, formal, and definite statement," of this institution in the Bible. Follow Mr. Beecher's plan and compare the scriptural evidences claimed for Sunday, with those claimed for the Sabbath in the Old Testament and how insignificant they appear! According to Mr. B., this "furnishes a strong presumptive argument that this institution is a stupendous fraud."

He continues, "Now how easy would it have been to have started right at the beginning, if the claims of this corporation are true. But alas! what an utter void is there where indisputable proof ought to be found! True, certain things are said to the

apostles, and it is implied that they were to have successors of some sort, and that with them Christ would be to the end of the world; but not a step can be taken without begging the question, who these successors should be."

Plainly this is all true; but with Sunday-keeping it is still clearer; for not only is there an entire want of all "indisputable proof" on this subject, but no "certain things are said to the apostles," or any one else, from which it can be inferred that such an institution as a first-day Sabbath was contemplated.

How easy it would have been for any of the New Testament writers to pen just one text on this important subject. Thus they would have saved theologians so much trouble or perplexity in trying to defend this time-honored institution. But alas! how negligent they were.

Again he says, "Mr. Newman (a catholic) confesses that the passages of Scripture claimed by the papal see, are more or less obscure and need a comment."

The same is true of those passages claimed for the Sunday Sabbath. Without many comments and far-fetched conclusions they are of no use to the cause. For example, Rev. i, 10. "I was in the spirit on the Lord's day." The Bible student reading this is led to inquire what day is meant by "Lord's day." Turning to Mark ii, 28; Isa. lviii, 13; Ex. xx, he learns that the seventh-day is claimed by the Lord as his day, and hence naturally concludes that that is the day meant by the term "Lord's day."

But how different a conclusion is arrived at, when he reads the necessary complement—a comment as follows "I was in the spirit on the Lord's day, &c. i. e., the Christian Sabbath. John here calls the first day of the week the 'Lord's day.' This was the common name for it in the first centuries."

How wonderfully that helps it! All is plain now. A man must be bigoted indeed who will not yield to such evidence!

But the truth is, the passage claimed for the Sunday institution, like those claimed by the papal see, "needs a comment."

Mr. B.'s remark on the Bible evidence for papacy is also very applicable to that for the Sunday Sabbath. Plainly at first sight it is not there; and you may strain your eyes, and yet you cannot see it. If all this is not strong presumptive evidence of a stupendous fraud, I know not where to find it.

D. M. CANRIGHT.

Coldwater, Mich.

The Pilot Grove Church.

At a business meeting May 3, 1863 the members of the Seventh-day Adventist church of Richmond and Dayton, and Pilots Burg and vicinity passed resolution as follows,

Resolved, that we call the name of our church Pilot Grove church.

By order of of the church.

J. M. FERGUSON, Sec'y.

BRO. WHITE: We have built a church at Pilot Grove 30x40. We think it will be large enough to hold any meeting which we may desire. We desire the State Conference here this fall, thinking the location near the center of the Western field. We would like to have you and sister White make a visit this fall to Iowa if possible at the time we have our State Conference.

In hope of eternal life.

J. M. FERGUSON.

Explanation.

"For the mystery of iniquity doth already work: only he who now *letteth* will *let*, until he be taken out of the way." 2 Thess. i, 7.

It has been a query in the minds of some, what is meant by the words, "*letteth*" and "*let*." We think it means to *hinder*, or *obstruct*.

The same word occurs in Isa. xliii, 13, also Rom. i, 13, where it undoubtedly has this meaning. See also the following evidences:—

"Only there is one that hindereth till he be taken out of the way."—*Dr. Doddridge.*

"The obsolete word—let—in the sense of hindrance."

—*Dr. Macknight.*

"Let—hindrance, delay."—*Webster.*

OLIVER HOFFER.

Note from Bro. Clarke.

BRO. WHITE: The meeting at Gilboa, Aug. 8, 9, was very good. There is an increasing interest felt in these meetings, in which all have opportunity to give in their testimony. The fact is, the church must work if she would live; and the work of making a meeting interesting and profitable, has been considered here as belonging to the ministry, almost wholly so. But when the church gets into a position where she can send her ministry into the field, and having developed within herself such gifts as the apostle enumerates for the edification and strengthening of its members, then may we look for prosperity.

Then when the body is perfected, all will move in harmony, and with power. May such a time not be far distant, when Satan will be wholly shut out of our hearts and assemblies.

JOSEPH CLARKE.

How long shall thy servants wait?

How long, O Lord! shall thy servants wait?
How long will it be ere they'll enter that gate?
Ere they shall behold in that city so fair
The joy of their hearts, and the theme of their prayer?

How long will it be ere their toil shall end?
Ere the thoughts of bright home in reality blend?
How long will it be ere they shall behold,
The gates made of pearl, and streets paved with gold?

How long will it be ere a crown each shall wear,
And in that bright land palms of victory bear?
Lord hasten the time when thy Kingdom shall come,
That all weary pilgrims may there find a home.

FRANCIS WILLIAMS.

Shell Rock, Butler Co. Iowa.

Letters.

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

From Sister Green.

BRO. WHITE: I feel it a duty to write a few lines for the Review. In the summer of 1854 the Lord was pleased to show me the light on the Sabbath, and incline my heart to receive it. In a little more than a year thereafter, I attended a conference, where the misdoings of those engaged in publishing the Review were set forth, and a resolution passed to the effect to have no more to do with it, or at least toward supporting it. The sisters were allowed the privilege of voting, and I voted in favor of the resolution. Naught but a sense of duty, would move me to refer to this, for now I want the Review, and as I expect to pay for it, I may be considered as doing something toward supporting it, consequently going contrary to that resolution. After that conference, distracting doctrines came in, (perhaps I should say before the conference, else it would not have been conducted in the manner it was, but I had not felt them before,) and I became so perplexed that I did not know what to believe. We finally gave up the Review, but I could not give up the Sabbath. No, I clung to that, as a drowning man will cling to a support, although many times I felt strongly tempted to give it up, for I knew that resting on the Sabbath alone would not save me. A great many times I started and strove to break the fetters that bound me, but soon sank back to coldness and darkness. If I turned to the light of the Review, the things I had heard would come to mind; if I turned to any other Advent paper, I feared to trust them, for I felt that all was not right; if I turned to the Bible, there was, as it were, a thick cloud between it and me, and if I tried to look to God it seemed as tho' my sins had made an impassable gulf between us. Was I not in a pitiable condition? I was truly, but the Lord had compassion on unworthy me. This spring a circumstance occurred that started me out anew, and now I feel to thank God that he has heard my prayers and

bridged over that awful gulf my sins had made, has taken the cloud from over the Bible, and has blest me far more than I deserve. Still I have to mourn my unfaithfulness. I find the cross very heavy, but I never felt such a disposition to take God at his word, and walk out upon his promises as now. I do hope and trust he will keep my feet from slipping, and enable me to run with patience the race set before me. Why should we weary when the race is so short, and the end even now in sight. I feel that I have done wrong, very very often, and sometimes hurt the feelings of those who would do me good, but I hope if this meets the eye of any such, they will forgive me, and pray for me, that I may prove faithful to the end.

JULIA E. GREEN.

Hebron, Wis. Aug. 2d. 1863.

From Sister Maxson.

BRO. WHITE: I take great pleasure in reading, or rather studying our books, and am determined to become so thoroughly acquainted with all the doctrines that we advocate, that I can confute the arguments of opposers, and present the glorious truth with clearness and simplicity to those who are not interested in it.

I believe it a duty we owe to God, and his truth, to be able, at all times, to give a reason for believing as we do, and to substantiate our faith, by a "thus saith the Lord." How brightly the truth shines. It is indeed a light to guide us through these perilous times. Would that all could see its beauty, and become savingly acquainted with it.

The few weeks that I have been trying to obey it, have been the happiest of my life, and I am determined by the assisting grace of God, to devote my all to him. How anxious I am for God's cause to triumph; and triumph it must and will. My whole heart and interests are bound up in it, and I feel that we—the individual members of the "little flock"—should stretch every nerve, make any, and every sacrifice for its advancement.

The little church here are trying to aid in this dear cause, and consider it a privilege and pleasure to give to God. We sympathize with those upon whom the burden of the work is laid, and think we appreciate their labor and sacrifice. May God bless and reward you all. Your sister in present truth.

MARY F. MAXSON.

Adams Centre, N. Y.

From Sister Harris.

BRO. WHITE: With deep gratitude of heart would I take my pen to bear testimony to the great goodness of God, and of my desire to come up with his people. In the great building which is fitly framed together in Christ, and which groweth unto an holy temple in the Lord, I am glad there are none so weak and imperfect but they may have place. Praise the Lord that he can make use of the poorest material in this building. Glory to God! With my whole heart I desire to get into the place I should be in. I believe my Saviour is helping me to go on from strength to strength. I have said, "Thou art my refuge and my portion in the land of the living."

"Close by thy side still may I keep,
How'er life's various currents flow;
With steadfast eye mark every step,
And follow thee where'er thou go.

"Thou, Lord, the dreadful fight hast won;
Alone thou hast the wine-press trod;
In me thy strengthening grace be shown,
O may I conquer through thy blood!

"So when on Zion thou shalt stand,
And all heaven's hosts adore their King,
Shall I be found at thy right hand,
And free from pain thy glories sing?"

Mr. Wesley is in the grave now; but soon will he see Jesus, and with "all heaven's host adore their King." O the prospect that looms up before the people of God! Heart cannot conceive it.

If it is so very pleasant to see a band of Christians meet, as at the Battle Creek Conference (described by Bro. Smith in a late Review), where the meeting is only for a short time, and they part again, each to breast the storms and trials of life, what a meeting will that be when Abraham the patriarch, and all the prophets, shall

have come up from their dusty beds, with all the pure and good of all ages, and the dear martyrs too, who counted not their own lives dear unto them for Christ's sake, and all, all shall greet each other and give praise to him who redeemed them by his blood—their battles fought, their hopes all realized, and an eternity of bliss before them!

O let me be there! Let me share the suffering and the cross, that I may also share the victory and the rest. I am glad the work of the Lord is moving onward.

Yours hoping for life.

CAROLINE E. HARRIS.

Lunenburg, Vt.

From Bro. Foster.

BRO. WHITE: It is with pleasure that I pen a few lines at this time in favor of the truth of the third angel's message. I believe I have a love for the truth of God. I feel to bless his holy name for what he has done for me and mine. As a little church here in Allegan, we are trying to live out the truth, and get ready for the gathering storm which is soon to burst upon a wicked world in all its unmingled fury. Oh how unprepared they will be! but God's little flock will be waiting for him. I desire to be among the remnant of God's people.

Yours striving for the unity of the faith.

J. M. FOSTER.

Allegan, Mich.

From Sister Church.

BRO. WHITE: I have many times taken up my pen to write a few words to the dear brethren and sisters in the present truth, but feeling my inability, have laid it down, until I began to feel that I was ashamed of the talent which the Lord has given me. I do not wish to be like the slothful servant that hid his Lord's money, but I do desire to improve upon what is given me, that when our blessed Lord shall come he may receive his own with usury.

Three years ago last winter I first heard Bro. Ingraham proclaim the precious truths of the third angel's message. I was a believer in all the commandments of God before, but have since seen the necessity of striving to live out the truth as I never did before. I am now striving to overcome all my faults, that I may be enabled to stand when Jesus comes to make up his jewels. I could never endure the thought of being left out. I feel that no sacrifice that God requires of us is too great. If we deny ourselves of all that he requires of us, it is very little in comparison with what Jesus has done for us. If we are not willing to suffer with him, we shall never be worthy to reign with him. Then let us leave the things that are behind, and press toward the mark of the prize of the high calling of God in Christ Jesus.

We have just received, through the Review, the report from the Minnesota Conference. My heart says, Praise the Lord for the gifts that are in the church! Praise his holy name that he is ever mindful of his erring children! May the Lord help us to be perfect overcomers. My daily prayer is that I may be willing to receive all the light that God is giving to his people, and may have grace and strength to live it out.

Dear brethren and sisters, be faithful. There is no resting place for the Christian—no time to lose now. You that are bowed down with trials and privations, remember that Jesus knows it all. He knows every sorrow you suffer for his sake. He has been in all points tempted like as we are, yet without sin. When we feel that our lot is hard, let us look at the garden of Gethsemane, the judgment hall, the crown of thorns, and the cross. I believe, if we would compare our sufferings with the sufferings of Jesus, it would always silence our complaints.

I would say to the lonely ones, Cheer up. Jesus is soon coming. O what a meeting that will be to all the dear children of God! There will be no more lonely ones then; no widows nor orphans; and the Lamb will lead us unto living fountains of water, and God will wipe away all tears from our eyes.

EUNICE CHURCH.

Monroe, Wis.

Obituary Notice.

DIED in Barkwoods, Wis. Aug. 3, 1863, of dysentery, Sarah Frances, youngest child of A. D. and M. T. Love, aged 1 year 4 months and 4 days. We miss our little one, yet we have hope in the promises of God, and know that if we are faithful until the Lord comes, we shall see our little one come forth, clothed in glorious immortality.

Aug. 16th. 1863.

A. D. & M. T. LOVE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 25, 1883.

FROM a business letter from Bro. Loughborough we learn that about forty have decided to obey the truth, as the result of the tent meeting in Newport, N. H., and that \$60, worth of books have been sold.

THE Review is made ready for the press on Sunday. Appointments, therefore, designed for any particular paper, should be received as early as evening after the Sabbath preceding the date of the paper. It takes but three or four days for letters to reach us from any part of the field, where there is railroad conveyance. Brn. can therefore easily calculate when their appointments should be sent, in order to appear in the Review, in season to be of any advantage. We think it best for Brn. as far as practicable to give their appointments through the paper. Therefore lay your plans for labor for weeks in advance, and send in notice in season.

LESSONS FOR BIBLE STUDENTS. It was announced in Review of July 14, that the next subject to be taken up for lessons, would be the 'Three Angels' Messages of Rev. xiv. Since that time, a new edition of the Prophecy of Daniel, Sanctuary, and 2300 Days has been issued. It is therefore thought best to take up this subject next, instead of the Three Messages. This announcement is made that all may have opportunity to furnish themselves with the work before the Lessons are resumed.

Appointments.

Ills. and Wis. State Conference.

THE State conference for Illinois, and Wisconsin, will be held at Avon, Rock Co. Wis., the first Sabbath and Sunday in October next. Churches will be represented by delegates, each church sending letters of commendation by their delegates. The balance of tent pledges will be expected. Brethren should come prepared in part to take care of themselves. But let none stay away on this account, as provisions will be made for all the needy. Come one, come all, praying that the Lord will meet with us, and that steps may there be taken for the advancement of present truth.

There will be teams at Brodhead at the arrival of the cars on Sixth-day Oct. 2d., at 4 p. m. to take such as come by R. R.

ISAAC SANBORN.
WM. S. INGRAHAM.
JOSEPH G. WOOD. } Conf. Com.

Vermont Tent.

THE Vermont Tent was pitched at Derby Centre, Vt., Friday, Aug. 21, and meetings will continue from two to four weeks or longer as the interest may demand.

D. T. BOURDEAU.
A. S. HUTCHINS.

Iowa Conference.

THE Iowa Conference will convene for the transaction of business on first-day morning Sept. 20th, at 8 o'clock A. M. at Pilot Grove, formerly known as the Dayton and Richmond church, Washington Co. We hope to see a delegation from every church in the State. Delegates will report the condition of the churches, as to the amount of S. B. funds for the year, number of membership, &c.

Let those who cannot send a delegate send letters. Preaching to begin on Friday, the 18th, at 7 p. m. Bro. Sanborn will be with us. Let all who attend this Conference come full of faith and the Holy Ghost. Let all pray that this may be a great and happy meeting. Those coming from the East will inquire for J. M. Ferguson, or O. Chipman, Richmond. From the North and West, for H. Nicola, Pilot Grove.

B. F. SNOOK.
D. WEAVER.
D. ANDRE. } Conf. Com.

PROVIDENCE permitting, our next quarterly meeting in Monroe will be the last Sabbath and First-day in August.
WM. S. INGRAHAM.

THE next quarterly meeting of the Seventh-day Adventists in Ill., will be held at Princeville the first Sabbath and Sunday in Sept. which will be the 5th and 6th of the month. Any wishing to attend to the ordinance of baptism will come prepared, as we expect to attend to the ordinance at that time. We cordially invite all the Sabbath-keepers at Elmwood, and vicinity. We invite Bro. R. F. Andrews, or any of the preaching brethren. Come brethren and sisters prepared to stay till the meeting is over, and come in the name of the Lord, praying for the blessing of God upon the meeting. There will be entertainment for those coming from a distance. H. C. BLANCHARD.

Business Department.

Business Notes.

I. C. Vaughan—Received.

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 due time acknowledged, immediate notice of the omission should then be given.

M. Wood 1,00,xxiii,1. J. W. Landes 2,00,xxiv,1. Grace Holbrook 1,00,xxiii,1. S. M. Holly 2,00,xxiv,1. Elizabeth Hamilton 1,00,xxiv,1. N. G. Sanders for Mrs. M. Streeter 1,00,xxiv,1. S. M. Booth 2,00,xxiv,20. G. W. Edwards 2,25,xxi,20. Mrs. L. W. Jones 0,50,xxiii,13. Mrs. M. Slayton 2,00,xxiv,1. S. B. Warren 1,00,xxii,1. I. M. Davis for S. M. Davis 0,50,xxiii,13. Geo. Busk 1,00,xxi,7. Geo. Wright 1,00,xxiii,12. N. C. Walsworth 2,00,xxiv,11. M. M. Osgood for Hannah Carpenter 8,00,xxvi,1. C. A. Osgood 3,00,xxv,1. E. Wells 1,00,xxiv,1. Lorana Cook 1,00,xxiv,13. H. Phillips 1,00,xxiv,13. W. Ellis 1,00,xxiv,13. Wm. Potter 1,00,xxiii,8. E. Walworth 2,00,xxiv,1. I. Van Gorder 1,00,xxiv,7. I. N. Van Gorder 1,00,xxiv,1. E. Pomeroy 0,50,xxiv,1. S. S. Van Ornum 2,00,xxiv,14. O. Hoffer 1,00,xxiii,1. Mrs. W. W. Page 1,00,xxiv,13. J. P. Tilton 1,00,xxiv,13. S. J. Wheeler 1,00,xxiv,13. A. D. Love 1,00,xxiii,1. T. Draper 2,00,xxv,1. S. D. Barr 1,00,xxiv,1. W. Hastings 2,00,xxiv,14. Eben Metcalf 1,00,xxiv,11. W. Hastings for S. McGan 0,50,xxiii,24. Jno. Pierce 1,00,xxiv,13. Geo. R. Bates 5,00,xxiv,14. M. Willey 2,00,xxiv,1. C. L. Emerson 1,00,xxiv,13. Mrs. E. Borden 1,00,xxiv,13.

For Shares in Publishing Association.

A. L. Burwell \$50,00. Harriet Bryant \$10,00.

Cash Received on Account.

Philip Strong \$1,00. I. D. Van Horn \$100,00. H. C. Blanchard \$5,00. O. Hoffer \$1,00. J. N. Loughborough \$40,50. Joseph Bates \$3,85. J. H. Waggoner \$3,75. Noah Hodges \$25,61.

For New Charts.

Church at Jackson, Mich., \$10,00. Church at Fair Plains \$5,00.

General Conference Missionary Fund.

J. B. Hull (s. b.) \$2,00. Church at Jackson, Mich., \$5,00. Church at Washington, N. H., \$10,00.

For Bro. Snook.

Church at Jackson, Mich., \$10,00.

Books Sent By Express.

I. D. Van Horn, Ridgeway station, G. T. R. R., Mich., \$107,87. O. Mears, Perrysburg, Ohio, \$10,00. Joseph Clarke, New Westfield, Ohio, \$34,43.

Books Sent by Rail Road as Freight.

H. C. Whitney, Glasgow, Iowa, \$12,62.

Books Sent By Mail.

H. Bingham \$2,00. E. Pike 80c. A. Burwell \$1. N. G. Sanders 29c. W. F. Edwards \$2,51. Betsey S. Shaw 45c. C. A. Osgood \$2,25. C. Tosh 35c. J. W. Raymond 10c. Manning Curry 20c. A. D. Love 2,00. S. D. Hall 56c. Mrs. J. P. Munsell 56c. L. Lunger 60c. M. Wells 68c. J. G. Wood 70c. J. L. Locke \$2,04. S. McIntosh 60c. E. E. Barrows 58c. Mrs. J. Barrows 58c. Wm. H. Fowler 70c. L. M. Gates 70c. D. W. Milk 60c. Wm. Cruzan 68c. L. C. Tolhurst 68c. F. H. Howland 68c. Mrs. B. R. Willey 68c. A. H. Clymer 68c. D. Hildreth \$1,16. L. Lathrop 68c. E. S. Decker 68c. S. R. Nichols 68c. C. Farnsworth 60c. J. Philbrick 60c. H. Everts 44c. C. Z. June 60c. Mrs. J. Smith 68c. J. Place 63c. G. Horton 58c. P. Z. Kinne 68c. H. Hilliard \$1,57. A. Graham 68c. B. M. Osgood 68c. J. B. Sperry 68c. Mrs. C. R. Austin 68c. A. M. Patten 68c. Eld. T. M. Steward 68c. J. McDonald \$2,50.

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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.

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