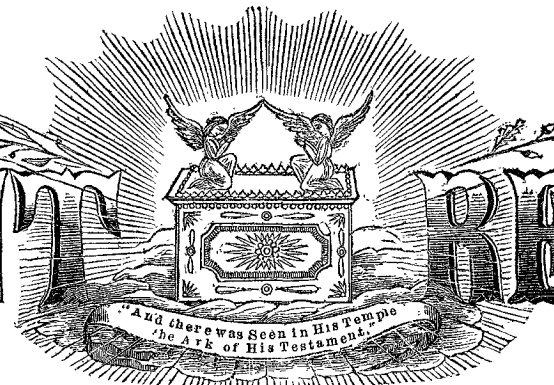


ADVENT REVIEW,



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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Submission.

"In your patience possess ye your souls." Luke xxi, 19.

Be still, my soul! the Lord is on thy side,
Bear patiently the cross of grief and pain;
Leave to thy God to order and provide,

In every change he faithful will remain:
Be still, my soul! thy best, thy heavenly Friend,
Through thorny ways leads to a joyful end.

Be still, my soul! thy God doth undertake
To guide the future, as he hath the past:
Thy hope, thy confidence, let nothing shake,
All now mysterious shall be bright at last:
Be still, my soul! the winds and waves still know
His voice, who ruled them while he dwelt below.

Be still, my soul! when dearest friends depart,
And all is darkened in the vale of tears,
Then shalt thou better know his love, his heart
Who comes to soothe thy sorrow and thy fears:
Be still, my soul! thy Jesus can repay,
From his own fullness, all he takes away.

Be still, my soul! the hour is hastening on
When we shall be forever with the Lord;
When disappointment, grief, and fear, are gone,
Sorrow forgot, Love's purest joys restored:
Be still, my soul! when change and tears are past,
All safe and blessed we shall meet at last.

Be still, my soul! begin the song of praise
On earth, believing, to thy Lord on high;
Acknowledge him in all thy works and ways,
So shall he view thee with a well-pleased eye:
Be still, my soul! the Sun of Life divine
Thro' passing clouds shall but more brightly shine.

Origin of the Doctrine of the Immortality of the Soul and Eternal Misery.

IT HAVING already been proved that the doctrine of the immortality of the soul and eternal misery is not taught in the Scriptures (see Which? Mortal or Immortal?) the question arises, Where did it originate? and how came it in the church? For that such a doctrine is almost universally received by the professed Christians of this age, will not be denied.

These questions are easily solved by the unprejudiced reader of history. Let us examine a few facts on this subject. If I mistake not, we shall find that this doctrine originated with the idolatrous Egyptians, was received from thence and enlarged upon, by the Greeks; from Greece it was taken to Rome and introduced into the church along with other heathen institutions.

1. First, then, let us see what the Egyptians did believe on this point. "That the thinking principle in man is of an immortal nature, was believed by the Ancient Egyptians." *Thomas Dick.*

"The Egyptians believed that at the death of men, their souls transmigrated into other human bodies." *Rollin's Anc. Hist. Vol. 1. p. 141.*

"The priests adopted the doctrine of the transmi-

gration of the soul, while the belief that it will endure as long as the body exists, obtained with the people."—*Mitchell's Anc. Geog. p. 60.*

"The Egyptian religion at this time (about 1600 or 1800 years B. C.) was the worship of a crowd of gods, of which some were stone statues and others living animals; and it was against these and other Egyptian superstitions, that many of the laws of Moses were directly pointed."—*Howe's Bartlett's Glimses of Egypt.*

From these testimonies, it appears that the doctrine was not yet fully established, as a majority of the people believed that the soul existed only as long as the body could be kept from decaying; and hence their great care to embalm the body. Even the priests had not yet advanced so far as to suppose that the soul could exist separate from the body. From these facts, I say, it is evident that the doctrine was then in its infancy; and that it was not yet comprehended in all its beauty and sublimity! as it was taught by Socrates and Plato, who had the glory of bringing it to perfection. I suppose it is not very flattering to immortal-soulists to know that the "foundation of their religion," originated with a set of such gross idolators as the Egyptians were: but I do not know how they can successfully deny the fact.

It may be objected that the Egyptians living at this early period, might have obtained this doctrine by tradition from their fathers, who had worshipped the true God. But the reader will bear in mind that immortal-soulists do not believe in the transmigration of the soul, and hence will not allow that this part could come from God. That the early books of the Bible, or those written by Moses, do not reveal the immortality of the soul, is acknowledged even by the advocates of natural immortality. And if these books did not teach it, certainly it could not have been obtained from this source.

Gibbon justly remarks that "we might naturally expect that a principle so essential to religion, would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been entrusted to the hereditary priesthood of Aaron, It is incumbent on us to adore the mysterious dispensations of Providence, when we discover that the doctrine of the immortality of the soul is omitted in the law of Moses."—*Decline and Fall. Vol. 1. p. 530.*

In his note on this passage of Gibbon, the learned H. H. Milman says, "This remarkable fact as far as the law of Moses, is unquestionable. . . . Modern writers have accounted in various way for the silence of the Hebrew legislator on the immortality of the soul." He accounts for it by supposing that it might have been "more pernicious than useful to the people"—a supposition which is fully corroborated by its baneful effects at the present time.

The inquiry naturally arises, If such a doctrine was never taught by divine authority, how did the idea of a future life come to be so universally received by the human family? A conditional promise of a future life was made to Adam, Gen. iii, 15, but it was to be through the resurrection. Acts. xxvi, 6-8. 1. Cor. xv, 21, 22.

The idea of a future life would naturally be remembered, while the means by which it was to be obtained would be easily forgotten. This we find to be the

case; while nearly all nations have some idea of a future life, the notions as to how that life is to be obtained and what its occupations are to be, are as numerous as the nations themselves.

2. Did the Greeks obtain their religion from Egypt? They did, the basis and main pillars of their system. Of course their own national customs and peculiarities were interwoven with them; but the main point—the immortality of the soul—was retained and enlarged upon.

"It is well known, that Plato, Socrates and other Greek philosophers, held the doctrine of the soul's immortality."—*Dick's Works Vol. 1. p. 18.*

"The elements of their (the Greek's) religious worship were derived by the Greeks either from Asia or Egypt."—*Mitchell's Anc. Geog. p. 80.*

"In the time of Moses, the Egyptians were renowned for their learning, and from them the Greeks derived nearly all the elements of their knowledge."—*Id. p. 59.*

"It is to Egypt that Pythagoras (a Grecian philosopher) owed his favorite doctrine of the metempsychosis, or transmigration of the soul."—*Rollin's Anc. Hist. Vol. 1. p. 141.*

"The worship of Bacchus was brought out of Egypt to Rome."—*Id. p. 26.*

Plato the renowned Grecian philosopher, the great advocate and expounder of this doctrine, received the first ideas from the Egyptian priests. "Plato Ægyptum peragravit ut a sacerdotibus Barbaris numeros et coelestia acciperet."—*Cicero de Finibus. V. 25.* Plato traveled through Egypt in order that he might learn from the barbarous priests, numbers and heavenly things. "The genius of Plato, informed by his own meditation, or by the traditional knowledge of the priests of Egypt," &c.—*Gibbon.*

"Egypt was ever counseled by all the ancients as the most renowned school for wisdom and politics, and the source from whence most arts and sciences were derived. This kingdom bestowed its noblest labors and finest arts on the improvement of mankind; and Greece was so sensible of this, that its most illustrious men, as Homer, Pythagoras, Plato; even its great legislators, Lycurgus and Solon, with many more whom it is needless to mention, traveled into Egypt to complete their studies, and draw from that fountain, whatever was most rare and valuable in every kind of learning."—*Rollin's Anc. Hist. Vol. 1. p. 136.*

The priests were at one and the same time the depositaries of religion and the sciences; and to this circumstance was owing the great respect paid them by the natives as well as foreigners, by whom they were alike consulted upon the most sacred things relating to the mysteries of religion, and the most profound subjects in the several sciences."—*Id. p. 141.*

From this it is plain that the Greeks obtained many of their ideas, institutions, and doctrines from the Egyptians; and that among them was that of the immortality of the soul. Indeed, I believe that this is not denied by any one.

That Rome or the Catholic church received the doctrine of the immortality of the soul, purgatory, and eternal misery, &c., from the Greeks, is evident from the perfect similarity of the two systems. Between other nations who believe in the future existence of man, we find the greatest dissimilarity. Thus the Jap-

anese believe that the souls of the wicked transigrate, after death, into the bodies of animals, and at last, in case of amendment, are translated back again into human bodies. Many of the Indian tribes believe that after death, they will be transported beyond the most distant mountains to inhabit a thousand islands filled with an abundance of game. The Gallas of Abyssinia entirely reject the idea of future punishment. Buddhism which numbers the most disciples of any religion on the globe, teaches that the "chief end of man," is to obtain "Nirban," or annihilation. The New Zealanders believe that the third day after the interment of a man, the heart separates itself from the corpse and is carried to the clouds. The Persians are said to leave one part of their graves open, from a belief that the dead will be reanimated and visited by angels who carry them to their future abodes.

Thus we see the greatest discord exists among nations on this point. But between Plato and the Catholic church and her daughters, there exists the greatest harmony. Let us make a few comparisons.

Plato represents Socrates as saying, "When the dead are arrived at the rendezvous of departed souls, whither their angels conduct them, they are all judged. Those who have passed their lives in a manner neither entirely criminal, nor absolutely innocent, are sent into a place where they suffer pains proportioned to their faults, till, being purged and cleansed of their guilt and afterwards restored to liberty, they receive the reward of the good actions they have done in the body."—*Rollin's Anc. Hist. Vol. iv.*

"Those who are found guilty of crimes, great indeed, but worthy of pardon, who have committed violence, in the transports of rage, against their father or mother, or have killed some one in a like emotion, and afterwards repented—suffer punishment; but for a time only, till, by prayers and supplications, they have obtained pardon from those they have injured." Here is the doctrine of "purgatory" clearly stated, and doubtless all Protestants, as they have rejected this heathen tenet, will be ready to allow that this was the true origin of this doctrine.

Now read the same in the Catholic Catechism p. 111: "Ques. Whither go such as die in venial sins, or not having fully satisfied for the temporal punishment due to their mortal sins which are forgiven them? Ans. To purgatory till they have made full satisfaction for them, and then to heaven."

How striking is the agreement of these two statements? so much so that they must both have come from the same source. But might not Plato have obtained this doctrine from the church? No! because he lived more than four hundred years before Christ. Did he not obtain it from the Jews? No! because the Jews never held the doctrine of purgatory.

Socrates proceeds, "Those who are judged to be incurable, on account of the greatness of their crimes, the fatal Destiny that passes judgment upon them, hurls them into Tartarus, from whence they never depart."

Exchanging "Destiny" for "God," and "Tartarus" for "hell-fire," we have a familiar extract from a Catholic Catechism in a modern orthodox sermon!

"Question. What is mortal sin?"

Ans. Any great offence against the law of God; and is so called because it kills the soul, and robs it of the spiritual life of grace.

Quest. Whither go such as die in mortal sin?

Ans. To hell for all eternity, as you have heard in the creed."—*Catholic Catechism. p. 111.*

Such language is so common among orthodox Protestants that we need not quote any.

When Socrates was about to drink the fatal hemlock, "Crito, having asked him in what manner he wished to be buried, 'As you please,' said he 'if you can lay hold on me, and I do not escape out of your hands.' At the same time looking upon his friends with a smile, 'I can never persuade Crito,' says he, 'that Socrates is he who converses with you and disposes the several parts of his discourses; for he always imagines that I am what he is going to see dead in a little while. He confounds me with my carcass and therefore asks me how I would be buried.'"—*Rollin's Anc. Hist. Vol. iv.*

Now go and listen to an orthodox funeral sermon, as

the eloquent minister consoles the mourning friends. Does he "comfort them with the words" that "the Lord himself shall descend from heaven with a shout and with the trump of God and the dead in Christ shall rise first?" O, no; it is after this fashion: "Dear friends, weep not for your daughter. Your loss is her eternal gain. This is not your Mary that you see before you; it is only the dust which she animated. Mary is now in heaven [Acts ii, 34] with the angels singing God's praises." [Ps. cxv, 17.]

However much we may wish to avoid the conclusion, we cannot fail to see that this language is only borrowed from the heathen philosopher.

But is there any historical proof that these pagan philosophers and teachers have been consulted by the church, on this and other theological questions? Yes: there is an abundance of it.

"In the second and third century the respectable name of Plato was used by the orthodox, and abused by the heretics, as the common support of truth and error; the authority of this skillful commentator, and the science of dialectics were employed to justify the remote consequences of his opinions and to supply the discreet silence of the inspired writers."—*Milman's Gibbon's Rome. Vol. ii, p. 309.*

We are not left to guess that the writings of Plato have been studied and copied by so-called Christians; for it is a notorious fact that it has been done. Not only the writings of Plato were studied, but those of all the celebrated pagan teachers. "Lactantius, who has adorned the precepts of the gospel with the eloquence of Cicero; and Eusebius, who has consecrated the learning and philosophy of the Greeks to the service of religion; were both received into the friendship and familiarity of their sovereign (Constantine)."—*Id. p. 268.*

D. M. CANRIGHT.

(Concluded next week.)

If I Regard Iniquity in my Heart, the Lord will Not Hear Me. Ps. lxxvi, 18.

We often affront God by offering prayers which we are not willing to have answered. Theoretical piety is never more deceptive than in acts of devotion. We pray for blessings which we know to be accordant with God's will, and we persuade ourselves that we desire those blessings. In the abstract, we do desire them. A sane mind must be far gone in sympathy with devils, if it can help desiring all virtue in the abstract.

The dialect of prayer established in Christian usage, wins our trust; we sympathize with its theoretical significance; we find no fault with its intensity of spiritual life. It commends itself to our conscience and good sense, as being what the phraseology of devout affection should be. Ancient forms of prayer are beautiful, exceedingly. Their hallowed associations fascinate us like old songs. In certain imaginative moods, we fall into delicious reverie over them. Yet down deep in our heart of hearts, we may detect more of poetry than of piety in this fashion of joy. We are troubled, therefore, and our countenance is changed.

Many of the prime objects of prayer enchain us only in the distance. Brought near to us, and in concrete forms, and made to grow life-like in our conceptions, they very sensibly abate the pulse of our longing to possess them, because we cannot but discover that, to realize them in our lives, certain other darling objects must be sacrificed, which we are not yet willing to part with. The paradox is true to the life, that a man may even fear an answer to his prayers.

A very good devotee may be a very dishonest suppliant. When he leaves the height of meditative abstraction, and, as we very significantly say in our Saxon phrase, comes to himself, he may find that his true character, his real self, is that of no petitioner at all. His devotions have been dramatic. The sublimities of the closet have been but illusions. He has been acting a pantomime. He has not really desired that God would give heed to him, for any other purpose than to give him an hour of pleasurable devotional excitement. That his objects of prayer should actually be inwrought into his character, and should live in his own consciousness, is by no means the thing he has been thinking of, and is the last thing he is ready just now to wish for. If

he has a Christian heart buried up anywhere beneath this heap of pietism, it is very probable that the discovery of the burlesque of prayer of which he has been guilty, will transform his fit of romance into some sort of hypochondriacal suffering. Despondency is the natural offspring of theatrical devotion.

Let us observe this paradox of Christian life in two or three illustrations.

An envious Christian—we must tolerate the contradiction; to be true to the facts of life, we must join strange opposites—an envious Christian prays, with becoming devoutness, that God will impart to him a generous, loving spirit, and a conscience void of offence to all men. His mind is in a solemn state, his heart is not insensible to the beauty of the virtues which he seeks. His posture is lowly, his tones sincere, and self-delusion is one of those processes of weakness which are facilitated by the deception of bodily habitude. His prayer goes on glibly, till conscience grows impatient, and reminds him of certain of his equals, whose prosperity stirs up within him that "envy which is the rottenness of the bones."

What then? Very probably, he quits that subject of prayer, and passes to another, on which his conscience is not so eagle-eyed. But after that glimpse of a hidden sin, how do the clouds of estrangement from God seem to shut him in, dark and damp and chill, and his prayer become like a dismal pattering of rain!

An ambitious Christian prays that God will bestow upon him a humble spirit. He volunteers to take a low place, because of his unworthiness. He asks that he may be delivered from pride and self-seeking. He repeats the prayer of the publican, and the benediction upon the poor in spirit. The whole group of the virtues kindred to humility, seem to him as radiant as the Graces with loveliness. He is sensible of no check in the fluency of his emotions, till his conscience, too, becomes angry, and dashes the little eddy of goodness which is just now covering up the undertow of selfishness that imperils his soul. If then he is not melted into tears at the disclosure of his heartlessness, that prayer probably ends in a clouded brow, and a feverish, querulous self-conflict.

A revengeful Christian prays that he may have a meek spirit; that he may be harmless as doves; that the synonymous graces of forbearance, long-suffering, patience, may adorn his life; that he may put away bitterness, and wrath, and anger, and clamor, and evil-speaking, with all malice; that that mind may be found in him which was also in Christ. At the moment of this devotional episode in his experience, he feels, as Rousseau did, the abstract grandeur of a magnanimity like that of Jesus. There is no doubt about the fervor of his theoretic love of such an ideal of character; and he is about to take courage from his rapture, when his conscience becomes impertinent, and mocks him, by thrusting upon his lips the words which are death to his conceit—"Forgive me as I forgive." If then he is not shocked into self-abhorrence at the ghastliness of his guilt, he probably exhausts that hour of prayer in palliations and compromises, or in reckless impositions upon the forbearance of God.

A luxurious Christian prays, in the good set phrases of devotion, for a spirit of self-denial; that he may endure hardness as a good soldier of Christ; that he may take up the cross and follow Christ; that he may be ready to forsake all that he hath, and be Christ's disciple; that he may not live unto himself; that he may imitate Him who went about doing good—who became poor that we might be rich, and who wept over lost souls. In such a prayer there may be, consciously, no insincerity, but a pleasurable sympathy, rather, with the grand thoughts and the grander feeling which the language portrays.

This lover of the pride of life does not discover his self-inflation, till conscience pricks him with such goads as these: "Are you living for the things you are praying for?" "What one thing are you doing for Christ which costs you self-denial?" "Are you seeking for opportunities to deny yourself to save souls?" "Are you willing to be like Him who had not where to lay his head?" "Can ye be baptized with the baptism that He is baptized with?" If then this effeminate one is not roused to a more Christ-like life by the uncovering of his hypocrisy, what a sickly murmuring of self-

reproach fills his heart at the collapse of that prayer!

Such is human nature; such, but by the grace of God, are we all. We must be dull inspectors of our own hearts, if we have never discerned there, lurking beneath the level at which sin breaks out into overt crime, some single offence—an offence of feeling, an offence of habit in thought, which for a time has spread its infection over the whole character of our devotions. We have been self-convicted of falsehood in prayer; for, though praying in the full dress of sound words, we did not desire that our supplications should be heard at the expense of that one idol.

Perhaps that single sin has woven itself like a web over large spaces of our life. It may have run like a shuttle to and fro in the texture of some plan of life, on which our conscience has not glared fiercely as upon a crime, because the usage of the world has blindfolded conscience by the respectability of such sin. Yet it has been all the while tightening its folds around us, repressing our liberty in prayer, stopping the life-blood and stiffening the fibre of our moral being, till we are like kneeling corpses in our worship.

That is a deceptive notion which attributes the want of unction in prayer to an arbitrary, or even inexplicable, withdrawal of God from the soul. Aside from the operation of physical causes, where is the warrant, in reason or revelation, for ascribing joylessness in prayer to any other cause than some wrong in the soul itself? What says an old prophet? "Behold the Lord's ear is not heavy that it cannot hear. But your iniquities have separated between you and your God. Your sins have hid his face from you. Therefore, we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind; we grope as if we had no eyes; we stumble at noonday as in the night; we are in desolate places, as dead men." Could words describe more truthfully, or explain more philosophically, that phenomenon of religious experience which we call the "hiding of God's countenance?"

It does not require what the world pronounces a great sin, to break up the serenity of the soul in its devotional hours. The experience of prayer has delicate complications. A little thing, secreted there, may dislocate its mechanism and arrest its movement. The spirit of prayer is to the soul what the eye is to the body—the eye, so limpid in its nature, of such fine finish and such intricate convolution in its structure, and of so sensitive nerve, that the point of a needle may excruciate it, and make it weep itself away.

Even a doubtful principle of life, harbored in the heart, is perilous to the peacefulness of devotion. May not many of us find the cause of our joylessness in prayer, in the fact that we are living upon some *unsettled principles* of conduct? We are assuming the rectitude of courses of life, with which we are not ourselves honestly satisfied. I apprehend there is very much of *suspense* of conscience among Christians upon subjects of practical life, on which there is no *suspense of action*. Is there not a pretty large cloud-land covered by the usages of Christian society? And may not some of us find there the sin which infects our devotions with nauseous incense?

Possibly our hearts are shockingly deceitful in such iniquity. Are we strangers to an experience like this—that when we mourn over our cold prayers as a misfortune, we evade a search of that disputed territory for the cause of them, through fear that we shall find it there, and we struggle to satisfy ourselves with an increase of spiritual duties which shall cost us no sacrifice? Are we never sensible of resisting the *hints* which the Holy Spirit gives us in parables, by refusing to *look that way* for the secret of our deadness—saying, "Not that! Oh no, not that! But let us *pray* more?"

Many a doubtful principle in a Christian mind, if once set in the focus of a conscience illumined by the Holy Spirit, would resolve itself into a sin, for which that Christian would turn and look up guiltily to the Master, and then go out and weep bitterly.—*Still Hour*.

A TRUTH.—If a man but glance once over his yesterday, he will at once see how foolish it is to fret oneself about the time to come; for he will find in every yesterday a miniature grave, as it were, dug by a too fearful imagination, in which is buried all his little store

of daily happiness. Men slight the good they have, in their anxiety for the good to come. They waste their oil for to-day, in fruitless attempts to procure a supply for the morrow, forgetting that he who replenishes the cruse is inexhaustible.

Selected for the Review.

Eating and Sleeping.

BY W. T. VAIL, M. D.

THERE is an old adage, and a good one, borrowed, we believe, from the writings of St. Paul, that "if any would not work, neither should he eat." Were this very rational commandment of the great disciple generally enforced in these latter days, we apprehend it would make the greatest stir among lazy-bones the world ever saw, and create one of the greatest revolutions known to modern society.

The above maxim may, we suppose, be considered both a principle in morals, and a law of the animal economy; but there is another principle more imperatively a law of the animal economy than this, whatever it may be considered in morals, and which deserves to be written in letters of gold, and posted in every household, study, counting-room, and office, as one of the every-day guiding maxims for all human life. It is this, that if any do not sleep, neither should he eat; or, in other words, paraphrasing the maxim, there should be an exact ratio between the eating and sleeping of every individual, in order to preserve a proper equilibrium and healthful balance of the physical organism.

The point we make we do not remember to have seen descanted upon, nor elucidated, by any writer upon physiology or hygiene, in this journal, nor any other, yet so thoroughly persuaded are we of its importance that we do not hesitate to say, that upon examination it will be found a key to the origin of one of the largest class of most distressing and obstinate disorders.

No human constitution can stand an unremitted exercise of the brain and nervous system, day and night, for any length of time, or any considerable approach to such an exercise, without breaking down and running into monstrous disorder. No human constitution is capable of performing the functions of digestion and nutrition in a healthful and life-sustaining manner, unless its energies are regularly and perfectly renovated by rest and sleep. Nothing so impairs the digestive and nutritive functions, nor diminishes their power more certainly and rapidly than a loss of sleep; and nothing more surely hinders the return of perfect sleep and rest than full or over-feeding, under circumstances of nervous excitement or mental exhaustion.

The most difficult cases to treat successfully, that ever came under our care at the "Granite State," are those patients who, for years, have been racking their brains incessantly with cares or business, have been eating heartily to sustain the draft upon their systems, and have been lying awake nights, thinking. Such a course runs the unhappy individual into the most confirmed and disastrous state of nervous dyspepsia, a dyspepsia that leads directly to monomania or insanity.

Let the business man, let the student, let the professional man, let every man, who finds his accustomed period of sleep, say of six hours or of five hours daily, reduced to half this measure or less, beware how he eats. Reduce the food at once in proportion to the reduced sleep, if you would save serious disorder of the organism and secure a rapid return to health; that is, to the accustomed quiet and sleep. What shall be done, then, some one may ask me, in case we do not sleep at all? Shall we, in that case, cease to eat altogether? Where there is a complete loss of sleep for any reason, let me answer there is no remedy so good as entire fasting. Sleeping before eating is the grand rule, which might be called the golden rule for the guidance of the whole human family.

But the business man rushes headlong, too often, toward a yawning gulf of destruction. He over-works himself to-day, his appetite is, in consequence, stimulated; he eats largely, and to-night he loses half his accustomed sleep, and the other half is but poor and disturbed. To-morrow, forgetting all things else, he plunges again into the labyrinths of business. There are herculean difficulties to be grappled with and over-

come in his pursuit after wealth, or in the successful management of his affairs. Again, he eats largely to supply the great demand made upon his system, and, most likely, swallows his food rapidly. Again, his sleep is broken and disturbed, no better than the night before, most likely worse. Now, what is to be done? Why, what is generally done, is to go over with the same old thing again—over-work, and again over-eat; but sleep! Can a poor, over-worked brain, and over-taxed digestive organism, sleep? There is commotion in the house. The various members of the family are agitated and calling out one to the other. Can there be any sleep? The brain calls out to the stomach to know what it is doing down there, to know what's the reason it don't keep quiet. The stomach answers back to know what's the reason, after being required, unassisted, to do work enough for two or three members of the house all day, it should not have a chance to finish up by night, and get the house to rights, even though it be a little late. The heart flutters away, because the stomach and the brain, in their agitation, have forgotten to lend their accustomed aid. So the good man of the house wakes in the morning—no, he don't wake, but he gets up—utterly confounded and half crazy.

But a good cup of strong coffee, with beefsteak, "sets him up" again after a little, and again he engages in the anxious strife of worldly pursuits. Now, how long will a poor, frail, human machine made up of flesh and blood, of bone and muscle, stand such irrational and absurd treatment.

Can a poor, crazy, insane body, long remain inhabited by a sane and healthy mind? Does any one want a recipe for mental insanity? He can have it in anything that makes the body crazy most rapidly and most thoroughly. So the student pores over his books by day and by night. He has lately come from the field or the workshop. His appetite is good. He eats heartily. But before long he does not sleep as well as he used to. The horrors of dyspepsia follow. He studies still. He is ambitious to excel. He knows that the path to influence, to honor, to wealth, lies straight through a thorough education. He has set his heart upon excellence and distinction. He means to be no common man. Poor, deluded mortal! There is a grave in the pathway he is traveling, open to receive him. Is there no one to tell him? Are none of his friends acquainted with the road? Why can he not be induced to change his course a little?

The road he is treading is a long one, and he must sleep by the way and have his regular rest, or he never will have strength to attain the golden summit to which he aspires. Thousands lie buried along that road. They perished mostly for want of rest. Thousands more are lying crippled and wrecked all along the passage. They over-worked and over-ate; sleep came not to their eyes, nor slumber to their eyelids, and they sank by the way. Our friend will fall into the same pit, and thousands more will follow him.

The picture is capable of infinite variation and expansion. But a faint outline of it can be drawn in a single article. The man who sleeps largely can eat largely. The man who sleeps little must eat less. Poor sleepers, alas! what trials do they not endure? what sufferings are they not destined to bear? And what an army of these poor, miserable unfortunates there are in the world, who are anxiously seeking for some pill or powder, some nervine or narcotic, that will give them the long-desired and most coveted of all things, "a good night's rest!" I have a recipe for all such poor mortals, worth a thousand dollars, which I offer in this number of the Herald free, and which may be the means of saving many a valuable life, and of bringing health and joy to many a sad and forlorn countenance. It is, *Sleep first, and eat afterward. Make the amount of the latter correspond with the amount of the former.*—*Herald of Health*.

PUNGENT REPLY.—To a young infidel who scoffed at Christianity because of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar to be made because an infidel went astray from the path of morality?" The infidel admitted that he had not. The doctor added, "Then, don't you see that you admit that Christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power?"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 8, 1863.

JAMES WHITE, EDITOR.

Eastern Tour.

In our last report we stated that we had decided to stay in Brookfield, New York, over another Sabbath and first-day. This we did with even better success than we anticipated. During the week we had an excellent opportunity at Bro. Abbey's to rest and do much writing.

The gathering the second Sabbath was larger than on the first, and more of the young from Sabbath-keeping families. We were happy to meet at this meeting Elder J. N. Andrews and wife, and Bro. and sister Gardner.

Sabbath we spoke on the law and baptism, showing the relation they sustain to each other in the Christian system, principally from the book of Romans. There seemed to be but one mind on the subject throughout the entire meeting. Evening after Sabbath we had a meeting of labor for those who seemed waiting at the cross; and several made important decisions. There seemed much to be done, and time was limited, as most of the friends must leave first-day noon, so we appointed meeting first-day morning at sun-rise. Breakfast was eaten by candlelight, and the rising sun saw us gathering to the old Christian chapel. This meeting held till 10 A. M., when we went to the water where eighteen were buried with their Lord in baptism. Of these were eleven young converts, and seven who had been baptized before, but now seeing more clearly the "form of doctrine" delivered to the Christian church in which the law of God sustains a close relation to baptism, saw their duty clear to be immersed also. We were very happy in baptizing Bro. and sister Andrews of this number.

Our interview with Bro. Andrews was most pleasant and cheering. His health is good. The Lord has done a great work for this dear brother. The church at Brookfield has its numbers increased from twenty-five to forty. May it increase in faith and good works as it increases in numbers. Numbers, especially of the young, always increase the labor and responsibility of the church. Bro. Andrews' thorough labor in organizing churches in the State of New York, has laid a good foundation upon which to build up the cause in the State. We shall be happy to labor in the State as we have opportunity; for we now have confidence that our labors will be followed up by a good influence.

Monday morning before daylight Bro. Abbey took us into his carriage, and we rode with him to Utica where we took the cars for Boston, and for Maine. During this five weeks' tour we have preached much, written considerable, and sold books, charts, and collected on the Review and Instructor to the amount of one thousand dollars. Mrs. W. has labored excessively hard, especially in writing. At Adams' Center she wrote early and late, and between meeting. And first-day afternoon she wrote six pages of testimony while Bro. Andrews was preaching, which she afterwards read with other matter before the State Conference. She sat within four feet of the pulpit and used her Bible for a writing desk. When asked what she thought of Bro. Andrews as a speaker, she replied that she could not say, as it had been so long since she had heard him. When the sermon was finished she arose and addressed the congregation twenty minutes.

The labor of this tour has been too hard, especially at this season when exposed to severe colds. We reached Fort Howland worn, so far fatigued and wearied in mind that for several nights could sleep but little, and in this situation have taken severe colds which will delay our writing about one week. We hope in God. We choose to wear rather than rust. The readers of the Review shall hear more from us, and we shall take a few weeks to rest and write.

Topsham, Me., Dec. 1, 1863.

Follow the Lord, and the directions of his word, wherever they may lead you.

"I Would not Have You to be Ignorant."

THERE are two subjects upon which Paul says he would not have us to be ignorant, and two subjects, consequently, upon which he has given us such instruction that we need not be ignorant. First, he writes to the Thessalonian brethren thus: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." 1 Thess. iv, 13. Here Paul takes up the great subjects of the state of the dead, and the hope of the righteous beyond the grave, and expresses his anxiety that the church should be thoroughly instructed, and their minds fully enlightened on these important points: I would not have you to be ignorant concerning them.

Now there are certain inferences, to use no stronger expression, which we may draw concerning any subject of which Paul uses such language as this. Thus we may conclude that it is one of especial importance, else the apostle would not be so solicitous that they should entertain correct ideas concerning it. We may conclude that it is one on which the enemy of all truth would endeavor to found some artful and specious deception, to mislead the unwary in their theory of truth, and through that to affect their religious life, and so work out pernicious and deplorable results. Against this the apostle would guard us. We may also conclude that, on whatever subject Paul has said that he would not have us ignorant, he has given us full and sufficient instruction to dispel our ignorance. It would certainly be inconsistent for him to say he would not have us ignorant on a certain subject, and then not give us the requisite information and instruction on the point, to remove that ignorance. We may therefore go forth into the writings of Paul, morally certain that we shall find every subject on which he would not have us ignorant, faithfully and fully explained.

Taking the subject already referred to, 1 Thess. iv, 13, we find these evident conclusions all borne out in fact. Concerning the state of the dead, the apostle has given us instruction, in quantity, sufficient; in plainness, unmistakable; in places and times, many and oft-repeated. His testimony may be condensed into that one expression which he uses when saying that he would not have us ignorant concerning them; and that is, that they are asleep. Yes, they are asleep; that is, spoken of under that figure, because they are resting in the grave as unconscious of all things, as he who is wrapt in the profoundest slumber. Well, is not this infidelity? Does not infidelity teach that death is a sleep? Yes; but it adds, An eternal sleep; and this bald-headed idiosyncrasy finds no refuge in the teachings of Paul; for he at once points us to the bow of promise that encircles the lowly resting-place of the saint, inscribed all over in living characters of light with such words as these: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Need we anything plainer? And this is but one of his many utterances, all showing that in the hands of our immortal Redeemer repose the precious lives of all his saints, to be restored to them again in the resurrection, at the last day, when he shall descend with the glory of his Father, with the holy angels, and all the paraphernalia of so mighty a triumph, to rescue his people from the captivity of the grave, and the power of death—all showing that though the tomb is a place of unconsciousness and inactivity, it is not their eternal abode; it has another door besides its entrance; and that opens forth upon a long and shining path of glory and immortality.

Thus we need not be ignorant on this subject. Paul would not have us so; and he has given us such instruction that we need not be so. Has he been equally explicit on that other subject in reference to which he uses the same language? It is not difficult to determine.

Five years after writing, as above quoted, to the Thessalonians, Paul wrote to his Corinthian brethren as follows: "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. xii, 1. What! is it spiritual gifts, says one, to which Paul applies the same language that he does to the life and death ques-

tion? We know there are multitudes by whom this subject is lightly esteemed, and not a few of those, even, who see light and beauty in the other subject, to whom this is all darkness. We can only remind such that Paul, by this language, ranks them side by side in importance. If he would not have us ignorant concerning the one, neither would he concerning the other; if in his writings he has made the one clear to the comprehension of all, no less so has he made the other; and every inference which may be drawn from his language concerning the first, may be drawn also concerning the last.

According, therefore, to his expressed wish, or perhaps command, that we should not be ignorant on this subject, he proceeds in the same chapter to state what gifts are placed in the church. The diversities of operations of the same Spirit he states as follows: 1. The word of wisdom. 2. The word of knowledge. 3. Faith. 4. The gifts of healing. 5. The working of miracles. 6. Prophecy. 7. Discerning of spirits. 8. Divers kinds of tongues. 9. Interpretation of tongues. He states further that God has expressly set in his church, 1. Apostles. 2. Prophets. 3. Teachers. 4. Miracles. 5. Gifts of healing. 6. Helps. 7. Governments. 8. Diversities of tongues. These are all the operations of the one Spirit; and to deny them is to deny the Spirit itself; for where the Spirit of God is, it will work in its appointed channels.

That these gifts were placed in the church, that they did there exist for a certain time in lively exercise, none can deny. Two more questions will comprehend the whole subject: 1. For what purpose were these gifts placed in the church? and 2. How long were they to continue? Paul would not have us ignorant here, and so gives us a ready answer to the first question in this language: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" Eph. iv, 12; and his answer to the second question immediately follows: "Till we all come into the unity of the faith," &c. Thus the object of these gifts is shown to be, not merely to establish the Christian church at its beginning, as some contend, but to aid the ministry, edify, unite, and perfect, the church all through her pilgrimage; and to continue as long as the church needs comforting, edifying, and perfecting, and until the unity of the faith shall be attained. Paul tells us again, that they shall continue until the future perfect state is brought in. 1 Cor. xiii. And accordingly we find, in a prophecy applying to the closing scenes of this dispensation, that the dragon is wroth with the remnant of the church which has the testimony of Jesus, which is the spirit of prophecy—one of the very gifts committed to the church as its sacred treasure, over 1800 years ago. Rev. xii, 17; xix, 10; 1 Cor. xii, 10.

The great enemy of all truth and spiritual life would fain keep the people careless or ignorant on this point. By doing this on the life and death question, so leading mankind to believe in the immortality of the soul, and the consciousness of the dead, he has just prepared the way for his last great deception—Spiritualism. By doing the same thing on spiritual gifts, he would sap the church of its very life-blood, and reduce it to a lifeless corpse. There is much said at the present day about the health reform, the proper management of our physical organism. This is important. There is also a spiritual life that demands attention; and this subject of spiritual gifts, is the hygiene of that spiritual life. It teaches us how to cherish and preserve it, and bring out all its powers in their highest degree of manifestation. Without the Spirit of God, we sicken, starve, and perish; with it, we flourish, prosper, and grow up into our Living Head. Study, then, the apostle's teaching on this important subject. Fulfill his earnest wish, and be not ignorant concerning it.

U. S.

The Eastern Mission.

SINCE my last report, which was made at Haverhill, Mass., I have held meetings as follows: I spent Sabbath and first-day, Oct. 31 and Nov. 1, at Haverhill. Here I found nine sisters keeping the Sabbath, some of them among the first that embraced the present truth. I preached to them once on the Sabbath, and

by request of the Adventists of the place preached to them twice on Sunday in their hall. Good interest was manifested in the word spoken. We attended also two of their prayer-meetings while in the place. There are a few souls here that are determined to have eternal life. They showed their kindness to me, not only in freely opening their hall, but they urged upon me upwards of \$3 to help me on my way, and requested that they might soon have a full course of lectures on the Sabbath and present truth. I expect Bro. Cornell is now holding meetings there. The sisters at Haverhill seemed much encouraged by our visit there.

Spent from Sabbath, Nov. 7, to Sunday, Nov. 15, with the church at Dartmouth, Mass. Here I found some sixteen Sabbath-keepers, most of them old soldiers. Within the bounds of this church our venerable father Bates formerly resided, also Brn. Gurney and Gifford, now at Jackson, Mich. About the time these brethren moved West, Bro. Collins, who had taken the lead in this church, died, which was a heavy blow upon them. Since then, not having order established among them, and having had but very little preaching, they had sunk under much discouragement. They had not seen a Seventh-day Adventist preacher for over three years. Our visit seemed to cheer them. As there was no public place in the neighborhood to be obtained for meetings, they were held in private houses, but were well attended. We preached eleven times, and held two business meetings, in which a church was organized with sixteen members. Systematic benevolence was organized, amounting to about \$30 per year. We also organized a Sabbath School and Bible Class, and left them encouraged to press on.

Sabbath and first-day, Nov. 21 and 22, in company with Bro. Cornell, visited Manchester, N. H., again. Found some halting, others undecided, and a half-dozen or more still firm in the truth. The testimonies presented in these meetings seemed to establish the wavering ones, and encourage the hearts of all. Several of the Advent brethren are anxious to hear the Sabbath question discussed before taking their stand upon it. We left Bro. Cornell to labor another week at Manchester, while we came on to fill other appointments at Peterboro, N. H.

The meetings here in Peterboro have just closed. Here is an organized church of twenty-three members living very much scattered. Many of them have been long in the way. Others have more recently started. Several came out in the series of meetings held here last winter by Brn. Hutchins and Bourdeau. I spoke here four times on Sabbath and first-day, Nov. 28 and 29, and held three business meetings. Six of the above members were received at these meetings. Systematic benevolence was re-organized, amounting to over \$40 per year. On Sabbath my mind was drawn out for the young. At the close of the meeting five arose in response to the request for those who wanted to start in the service of the Lord to arise. The Lord gave liberty in praying for them. I hope they may be strengthened to persevere, and that the parents may carry out their vows to labor more for the salvation of their children. Brethren, pray for us in our mission East.

J. N. LOUGHBOROUGH.

Peterboro, N. H., Dec. 1, 1863.

Report from Bro. Sanborn.

Bro. WHITE: Pursuant to appointment I met with the brethren at Rockton, Oct. 30th and 31st, and found them in a distracted condition. But the blessing of God, attending the word spoken, things were set in order among them, and I trust that through the things which they have suffered in the past, they have learned wisdom, that will benefit them in the future, and I hope that with the blessing of God they may grow in grace and in the knowledge of the truth.

From here we went to Hundred Mile Grove, to attend the quarterly meeting there. We had an interesting meeting. One was baptized and some who have been falling back for a year, took courage and started anew for the kingdom. Though this church has had many severe trials to encounter, they are still going on becoming stronger and more determined to go through. They have commenced to build a meeting-house, which they need very much, and I trust God will bless them in the enterprise.

From this place we went to Lynxville, which is situated among the bluffs of the Mississippi, where we found a few brethren and sisters desiring to go to Mt. Zion. They had been thrown into trouble and confusion, by some church meetings held among them by inexperienced men, who I trust have learned better now. Here I organized a church of sixteen members, and baptized three, while there seemed to be quite an interest awakened in the minds of others to obey the truth. I trust that the Lord will help those living the truth, to let their light so shine before those interested that they may obey the Lord at once, that they, too, may be saved when Jesus comes.

At this meeting we met a number of our brethren from Waukon, Iowa, who came fifty miles to have me go to Waukon, to help them out of trouble into which they were thrown by some urging re-baptism. I think our brethren in some places have injured the cause by injudiciously urging persons to be re-baptized, when the persons urged had not yet seen it their duty. My rule has always been to present the subject as clear as I could, and if they did not then see it their duty, I tell them to read and study their Bibles, and they will see it in due time. There is danger of urging persons so that they will be baptized on the faith of another, or before they are decided, but this does not trouble any at Waukon, now. I commenced preaching there the 18th and preached eight times in their new meeting-house. During these meetings wrongs were confessed, and union restored. Father Butler, by permission of the church, resigned his office of eldership on account of his age and feebleness, and George I. Butler, his son, was ordained in his place, and Bro. Wm. Andrews was ordained deacon. I believe it was a profitable meeting to all.

Here I was glad to meet some from West Union, who are still pressing forward for the kingdom. I trust our brethren and sisters in Waukon, and other places, will heed the testimony of Jesus and press together. Press together, saith the Lord; and be perfectly joined together, says the apostle. I am now on my way to Wis., feeling much encouraged by the meetings at Waukon.

ISAAC SANBORN.

McGregor's Landing, Iowa, Nov. 23d, 1863.

Meetings in Vermont.

Bro. WHITE: I returned home last week, after an absence of seven weeks. After the quarterly meeting at Roxbury, it was decided that Bro. Pierce and myself should hold some meetings in Vernon, Vt. Agreeably to arrangement, I left for Vernon, expecting he would there join me the next week. But before the time arrived for him to leave home, the appointment for the Conference at Enosburgh, appeared, so he did not meet me. This appointment I did not see till I reached Vernon.

Our brethren had engaged the Advent meeting-house and circulated the appointment for a course of lectures. At this point it was not an easy matter to determine with certainty what my duty was. I had a desire to attend the Conference, but must leave the next week if I did, as I was some two hundred miles from Enosburgh. All things considered, I decided to remain longer; in this, probably I erred.

At the highest point of interest in our meetings, the colored preacher, a professed Adventist, residing in Vernon, returned home, and after listening to a discourse on the three calls, Luke xiv, violently opposed our views on the third angel's message and the Sabbath. He also objected to our having the meeting-house, agreeably to the arrangement made with the committee, who seemed to be peace-men. Our meetings were therefore moved to a dwelling-house. This circumstance was rather an unfavorable one, though we had a chance to speak to some new hearers. In all we preached over twenty discourses, besides attending several prayer meetings and other meetings for the church. One Adventist took a bold stand for the Sabbath and made a good start with commandment-keepers. He supplied himself with our books and subscribed for the *Review*. One wanderer heartily confessed his backslidings and stated his wish and purpose to go with the people of God hereafter. Another who had no hope in God, spoke with tearful

eyes in these meetings, and expressed an earnest desire to become a Christian.

The church unanimously voted to organize, and did so. Eleven united in church fellowship. Others expect to unite hereafter. Several of the brethren and sisters had never heard but a few lectures on present truth before. But few of them had before been present where the ordinances of the Lord's house were attended. All felt encouraged and strengthened to move on in their heavenly pilgrimage. May union, peace and prosperity, grow and abound in their midst.

Our meeting with the dear afflicted brethren and sisters in Jamaica, was a good one. We enjoyed a refreshing season while following the humble example, and commemorating the dying love, of the blessed Saviour. Our brethren in this part of the State have a desire to move with the body. The plan of S. B. is carried out. I never have seen any, more ready and earnest on this point than some here.

I also heartily concur in the doings of the recent Conference in Vt. I am thankful that Vermont, and Canada East, are to be considered as a portion of the Eastern missionary field. This looks like the order of the Lord. And may the Great Head of the church give increase to the word which may be spoken by men sent out to labor for the advancement of the cause, both in the East and West.

May the union and perfection of the church be hastened and the time speedily come when the ransomed of the Lord shall be gathered to Mount Zion, is my ardent prayer. In hope.

A. S. HUTCHINS.

Nov. 25th 1863.

"Prepare War."

THESE are the eventful days, when, as if in fulfillment of the prophetic word, nations are beating their "plowshares into swords," and their "pruninghooks into spears." The "mighty men are waking up," and those who figure as artists and inventors are by no means in the rear. The following description of a new war vessel gives an idea of the terrible craft which will soon sail on American waters.

G. W. A.

THE IRON CLAD DICTATOR.

The launch of the iron clad Dictator at New York, which had been previously announced to take place on Saturday, did not come off, owing to the fact that the tide became too low during the process of striking away the blocks. A powerful hydraulic pusher of 425 tons power, and a swinging ram handled by fifty men were applied to the bows and launch-ways without producing the least effect. A strong Manilla hawser was next made fast to the stern, and run out to a couple of steam-tugs on the river, but the team of steamers could not budge the iron ship. A third, fourth, fifth, sixth, seventh and eighth were fastened to the tow-line, and they pulled and puffed, and strained and jerked, but all to no purpose. The launch was accordingly postponed till the next full day tide, when a second attempt was made with no better results. Under these circumstances it was again postponed until means are adopted to insure the floating of the vessel.

The iron-clad Dictator, based upon the principles of the first Monitor, is different so far as relates to capacity, speed, seaworthiness and impenetrability to any armored vessel ever built in our country. Her extreme length, over all, is 314 feet. The armor itself extends outside of the hull four feet on each side, and is prodigiously strong. The outside is covered with six one-inch plates of iron fastened in the most substantial manner, and inside of this are three feet of oak timber, and an armor lining formed of 4½ inch bars, extending all around. The armor shelf therefore consists of 10½ inches in thickness of iron, and three feet of timber, and between the metal and timber is interspersed a thick layer of felt. No gun yet fabricated can project a shot that will pierce this armor jacket.

Two engines, each having a cylinder of 100 inches in diameter and four feet stroke, will be employed to drive the screw, which is four bladed, 22½ feet in diameter and 34 feet pitch. Steam, which is the moving force, will be supplied from six large boilers capable of furnishing 5,000 horse power to the engines, and it is reasonably expected that the Dictator will have a

high speed. The boilers have 56 furnaces, and the vessel will require at the least 175 tons of coal per day of 24 hours' steaming at full speed. The vessel is to be provided with one revolving turret for carrying two of the most formidable guns with which it can be furnished, and it will be as impenetrable to shot of the most powerful guns as the solid rock of Gibraltar. The inside diameter of the turret is 24 feet in the clear; a turret directly inclosing this will be formed of six thicknesses of inch plate, riveted together; and over and outside of this will be another turret, forming a sleeve, consisting of seven thicknesses of inch plates riveted together, and between these two circular shields solid hoops or bars, five inches in thickness, will be packed and fastened securely; the whole forming one great revolving iron tower eighteen inches in thickness 27 feet in diameter, and weighing 200 tons. Every effort is being made to advance the finishing stroke as rapidly as possible, and the vessel will soon be reported to the Navy Department ready for service.

But America is not the only nation where these naval improvements are being effected. England, and France, and Russia, and some of the European powers of lesser note, are all preparing for war on a gigantic scale. Russia, hitherto not famous on the water, has lately issued a ukase for the construction of a whole iron-clad fleet. We clip the following from an exchange:

RUSSIAN IRON CLADS.

The Russian government has lately given orders for the building of two hundred iron-clad gunboats, on a new model, especially intended for the defense of Cronstadt. Their construction has been confined to six different dockyards. Thirty-five are to be built at the Octu yard, on the right bank of the Nerva, at St. Petersburg; twenty at the New Admiralty; forty at the Isle of Galleys, near the mouth of the Nerva; sixty at Cronstadt; twenty-five at Abo, and twenty at Bjornbord. Each boat is to carry only one gun of very large caliber, placed in the center of the deck. The Admiralty some time since offered a prize for the best method of protecting this gun, and a Lieutenant of the Russian navy has invented a system which is considered by the Russians far superior to anything that has been tried in England or America.

The Conference at Adams' Center, N. Y.

DEAR BRETHREN AND SISTERS: Our conference here has just closed, and you must bear with me while I try to tell you of the precious season we have enjoyed.

Meetings commenced with the Sabbath, and Bro. Fuller gave a discourse from 1 John iii, 1-3. It was indeed meat in due season. Our thirsty souls drank from the fount of life, and we went away with a stronger determination to struggle up nearer to God, to live in such a manner that we could daily say, "Now are we the sons of God," than we had ever before felt.

Sabbath morning we had a social meeting. The Spirit of the Lord was with us, and we felt greatly encouraged while listening to the cheering testimonies from our dear brethren and sisters. Some of them were in deep affliction, as they had just laid their loved ones in the cold, silent grave. But while we wept with them in their sorrow, we rejoiced to see with what faith they looked forward to the time when the great Life-giver shall come to break the fetters of the tomb, and bring again their dear ones from the land of the enemy.

After the social meeting had closed, Bro. White gave a discourse from Matt. v, 16. He commented upon the preceding verses of the chapter, and as he talked, our hearts burned within us. We felt that the good Shepherd was there, feeding his flock with the bread of life. At the close of the sermon, sister White gave her testimony, greatly to the edification and comfort of believers. In the afternoon Bro. White discoursed upon the subject of the seven seals, showing clearly that we are living in the last days. Sister White again bore her testimony, and oh, how the immortal inheritance was enhanced in our estimation as we listened to her words. And while we went away rejoicing in the thought of soon meeting our blessed Lord, others were scoffing, saying, "Where is the promise of his coming?" Poor, deluded souls! They are crying, Peace

and safety, and soon sudden destruction will come upon them. Oh, may God pity them.

Bro. Andrews gave two deep, earnest discourses on Sunday. One was upon the subject of the Sabbath, and I think we all resolved, after hearing it, to try more earnestly to keep it as it should be kept. It is indeed the holy of the Lord, honorable, and let us strive, dear brethren and sisters, to keep it holy unto him. Not in doing our own ways, finding our own pleasure, and speaking our own words; but according to the commandment. Remember that the eyes of the world are upon us. All our words and actions upon that sacred day are watched and weighed, and if our influence tells against the holy Sabbath, how, oh, how shall we escape!

In the afternoon sister White again gave her testimony. Deep silence pervaded the assembly while she was speaking. Her words were enough to melt a heart of stone. Oh, how vividly were the sufferings of our dear Saviour, and the sacrifice which he has made for us, portrayed. We felt ashamed to think we had ever thought our trials and sacrifices great. Oh, how small our light afflictions, which are but for a moment, seemed, when compared with the far more exceeding and eternal weight of glory, that is soon to be ours.

We thought of you, dear lonely, scattered ones, who are deprived of these precious privileges, and our prayers ascended to God in your behalf. Do not be discouraged though you are deprived of the privilege of occasionally hearing the words of life from God's messengers. Jesus is near you, and if you listen you will hear his sweet voice whispering words far more cheering than those that ever fell from mortal lips.

We have had a sweet, refreshing season from the hand of the Lord, and to his dear name be all the praise. We trust the meeting has been one of great profit to the cause in New York, and hope hereafter we shall all labor more earnestly to advance the glorious truth. Our spiritual strength has been greatly renewed, and we feel determined to press onward until our feet shall be planted upon the crystal sea.

May God bless Bro. and sister White, and all the rest of the dear brethren and sisters. It was hard to part with them; and as we stood, with sad hearts, watching the train that was bearing them from us, a brother remarked, "Well, when we start for the kingdom we shall all take the same train—all go together." What a thrill of rapture those words sent through my heart, as I thought of the train that would soon be sent for us. It will be a glorious train, consisting of Christ and his holy angels. We shall be conducted in triumph to the heavenly mansions of the New Jerusalem, there to receive "spotless robes and crowns of glory from a Saviour's loving hand." Oh, rapturous thought!

Dear brethren and sisters, let us keep our eyes upon the prize, and perseveringly tread the narrow path that leads to eternal life. Sorrows and trials we must have. We are appointed thereunto. But let us bear them with meekness and patience, remembering that the blessed Saviour sits as a refiner of silver over his children, and when he shall see his image reflected in us, then, and not till then, will he say, It is enough.

We are indeed lonely pilgrims here, wandering far from our fatherland; but "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." And oh, may God grant that we may be among the number that shall obtain joy and gladness, and that shall rest forever where sorrow and sighing shall flee away.

Your sister,
Adams' Center, N. Y.

MARY F. MAXSON.

Preach the Word.

THE Bible is the word of God, a lamp, a pilot, a safe harbor, a solid rock, a beacon, a hammer, a fire, a dry land in the midst of Jordan, a fountain of living waters, a heat, a shade, a covert, a shield, a helmet, a sword, the bread of heaven, a safe harbor, a robe, a crown, a palm, a diadem.

There is enough in the simple word, without running out into a dry theory, a heartless, hair-splitting theology. What is the chaff to the wheat? Paul tells Timothy to preach the word. He says also of himself, I determined to know nothing among you save Jesus

Christ and him crucified, forgetting self in that all-absorbing theme. Self! oh how it comes in for a share in everything! By this we may know if we are dead to the world, if its flatteries and frowns do not move us from this one purpose—Christ and him crucified.

Why much of the preaching is ineffectual, is because it is but a pompous display of words. The words may be good, but they have no appreciable weight. They are the shadow without the substance, salt without the savor, and less acceptable to God than children's play. God is not honored, nor does he dwell in their assemblies. Plain, practical preaching, that a child can understand, is more pleasing to God than all the fine, hair-splitting theories that have ever issued from pulpit, pen, or press. One soul saved is of more value than a thousand pleased.

But shall we not preach doctrine? Most certainly. Paul tells Timothy to take heed to the doctrine. We are far from believing that it makes no difference what we believe, if the heart is right. The more truth, the nearer the heart will be right. Let every nail driven be fastened by the hammer of God's word. Those who profess to have their hearts right while they are willing to go round God's word in its plain and common-sense meaning, are deceived, and must be brought back and hewed by it. Every thing that will not stand this test is hay, wood, and stubble, and must share the fate of chaff that the wind will carry away. Paul tells Timothy to preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn from the truth, and be turned unto fables. What is truth? Thy word, O God, is truth.

A. P. LAWTON.

West Winfield, N. Y.

Facts Concerning Our Country.

ALIEN PASSENGERS TO THE UNITED STATES BY SEA.—In the ten years previous to June 1, 1840, 552,000. In the ten years previous to June 1, 1850, 1,558,800. In the ten years previous to June 1, 1860, 2,707,624.

TOTAL VALUE OF REAL ESTATE IN THE UNITED STATES.—By the Seventh Census, 1850, \$7,135,780, 228. By the Eighth Census, 1860, \$16,159,616,068. Increase, \$8,925,481,011; or 126.45 per cent.

WEALTH OF THE UNITED STATES IN 1860.—An approximate estimate, made with care for Hunt's Merchant's Magazine, sums up as follows: \$16,588,356,338.

NATIONAL INCOME IN 1800, \$86,303,282. National income in 1860, \$1,969,088,610.

It thus appears that in the first sixty years of this century there has been an increase of national income from 86 millions to nearly 2,000 millions; the power of production having been rapidly increased by the various uses of steam in manufacture and transportation, and by the invention of labor-saving machines.

THIRTY-SEVENTH CONGRESS.—Among the important public measures passed by the Thirty-seventh Congress, whose session was one of the most eventful in history, was the free homestead act, offering the public lands in quarter sections to those who will settle and cultivate them at the cost of survey and transfer; the Pacific Railroad act, authorizing the construction of a railroad connecting the Atlantic and Pacific coasts; financial measures appropriating \$2,277,000,000 for the suppression of the rebellion: a National Militia bill, putting the whole military strength of the loyal states at the command of the President; a Letter of Marque bill, enabling the President to cover every sea with privateers; and a bill of indemnity, relieving the President from any legal consequences arising from false arrest or imprisonment, and authorizing him to suspend the right of habeas corpus at his pleasure in every state of the Union.

CENSUS OF 1860.—The total population of the United States by the eighth census was 31,445,080; an increase of 35½ per cent. from the census of 1850. The number of slaves was 3,953,760. There were 15,077 deaf and dumb persons; 12,635 blind; 23,999 insane; 18,865 idiotic.

FACT FROM THE CENSUS.—Thus far in the history of the country, no state has declined in population. The increase in some of the states has been small. That of Vermont for the last ten years was but one third of one per cent.; New Hampshire, $2\frac{1}{2}$ per cent.; South Carolina, $5\frac{1}{2}$ per cent.; Maine $7\frac{3}{4}$ per cent.; Tennessee, $10\frac{3}{8}$ per cent.; Virginia, $12\frac{1}{4}$ per cent. Illinois presents the most wonderful example of great, continuous, and healthful increase. In 1830, its population was 157,445; in 1840, 476,183; in 1850, 851,470; in 1860, 1,711,951; a gain for the last ten years of over 101 per cent. The fifteen slave states contain 12,240,000 inhabitants, of whom 8,039,000 are whites, 251,000 free blacks, and 3,950,000 slaves. The gain of the whole population of these states, from 1850 to 1860, was 2,627,000, or $27\frac{1}{8}$ per cent. The increase of slaves was 749,931, or $23\frac{1}{2}$ per cent. The nineteen free states and seven territories, with the District of Columbia, contain 19,201,456 inhabitants, of whom 18,936,579 were whites, and 237,218 free colored. The increase was 5,598,603, or $41\frac{1}{4}$ per cent.

Consolations of Heaven.

How oft have hope's visions
Deceived the fond-hearted.
Like the rainbow they shone—
Like the rainbow departed—
When their light, that once sparkled,
Is darkened and gone;
See! the rainbow that fades not,
It arches God's throne!

Earth's grounds, oh, how tempting
Their flowers and their fruit,
How we love their sweet shadow;
But a worm's at the root!
When *thy* gourd, that once sheltered,
Is withered away,
Be the shadow of Jesus
Thy shelter and stay!

As the Dove, when of old,
From the ark it went forth,
Some green spot to rest on,
To seek through the earth;
When it found that the deluge,
So deep and so dark,
Left no green spot uncovered,
Returned to the ark,—

So when floods of affliction
Have deluged all round,
And no green spot of gladness,
No hope-branch is found,
Then flee to the SAVIOUR,
The true ark of rest!
Oh, there's no place of shelter
Like His pitying breast!

From Him thine own SAVIOUR,
Whate'er may betide thee,
No distance can sever,
No sorrow divide thee: /
Earth's friends may forsake—
But He'll forsake—never;
Earth's loved ones may die,—
But He lives—forever.—*Sel.*

The Emperor Napoleon's Speech.

THE Emperor's speech has set all Europe agog. It is rather pitiful to see how this one man crows the continent, and not merely the continent, but Great Britain as well. His proposal of a Congress is certainly a master stroke, both as an illustration of his power virtually to dictate terms to Europe, and also as a means of increasing that power in the future. It is not likely that Europe will reject the appeal. The Congress will doubtless meet; but it will only meet either to record submissively the decisions of the Emperor of the French, or else to dispute and to separate, leaving everything unsettled. And then? Why, then—the Emperor gives fair warning of it—there will be war! The *Spectator* deduces this result in the following forcible words:

"A careful perusal of his whole speech, so far as it bears on Poland, will, we believe, leave this impression on the mind. The Emperor has determined with inflexibility which the public always attributes to him, but which only manifests just before his blow, to set Poland free. So clear is this one decision that he goes out of his way to afford to the insurrection a kind

of official sanction, as one which 'by its duration has become a national movement.' If this freedom can be accomplished by Congress, well—if not, it must be by war; but by *what* war he has not quite decided. It might be possible to revive Poland by finding for Russia compensation in Turkey, and the Emperor, resolved on his end, hesitates as to his road. Is it to be war for Poland alone, or for Poland and the re-settlement of the whole Eastern question? The English alliance will, in all probability, decide his course, and the net result of his speech is, we submit sufficiently clear—a Congress of Paris to erase the memory of that of Vienna and 'reconstruct the edifice,' or a general war in the spring."—*Dr. McClintock.*

Healthfulness of Woolens.

THE most suitable clothing for our variable climate, is a subject of much importance to all. In the last report of the National Agricultural Department, there is an essay upon this topic, some parts of which we condense with comments. Wool being an excellent non-conductor of heat, it is very suitable as material for clothing. Surgeons uniformly recommend it. Dr. Hall, in his *Journal of Health*, says: "In winter and summer nothing can be better worn next the skin than a loose, red woolen shirt; loose for it has room to move on the skin, thus causing a titillation which draws the blood to the surface and keeps it there, and when this is the case no one can take cold. Cotton wool merely absorbs the moisture from the surface of the body, while woolen flannel conveys it from the skin and deposits it in drops outside of the shirt, and by this exposure to the air it is soon dried without injury to the body. Having these properties, red woolen flannel is worn by sailors even in the mid-summer of the warmest countries. The common observation of all nations leads them to give their sailors woolen flannel shirts, for all latitudes, as the best equalizers of heat for the body."

In the French "*Annales d'Hygiene*" the following remarks occur: "Diseases of the chest are early contracted by exposure to the cold without sufficient clothing. The greater portion of the children, from one to fifteen months old, who die in winter, are killed by the cold, or diseases resulting from cold. The use of woolen clothing in winter is necessary for all, at least about the upper parts of the body; and even in summer, the man who, from his profession, is compelled to work in damp places, and is exposed to drafts, should not wear light clothes. Woolen socks should everywhere be adopted, for cold feet are almost always the cause of catching cold (catarrh,) and an obstinate cough is known to cease from the exclusive use of this sort of clothing."

We have heard some persons say that their feet have been kept as warm with cotton as with woolen stockings; and there are some persons who cannot wear woolen flannel next the skin without suffering from cutaneous irritation. There are exceptions to all general rules, but undoubtedly woolen flannel affords the best clothing to be worn next the skin in our variable climate for at least nine months in the year. But white flannel is just as good for shirts as colored flannel. The cause of flannel fulling and becoming thick is owing to the rubbing which it receives in washing, and flannels of all colors full up (felt) under similar treatment. All broadcloth dyed in the wool is full after it is colored. Flannels should never be rubbed upon a wash-board. The best way to wash flannels is to steep them in some strong soap-suds for about half an hour, then squeeze them between the hands for a short period, rinse them thoroughly in warm water and hang them out to dry without wringing.

Woolen flannels are more extensively worn now than heretofore by ladies and gentlemen. This is due in a great measure to the very high price of cotton flannel, which is about 50 cents per yard—the quality being the same as that which sold for ten cents three years ago.—*Scientific American.*

JESUS CHRIST deserves to be every thing or nothing; if he is all you say he is, how is it you do not make more of him? If he is not, why do you talk so much about him, or at all profess him.

Letters.

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

82—This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

From Bro. Sutton.

BRO. WHITE: Thinking that the readers of the Review would like to know how we are getting along in Southern Iowa, I would say that since Bro. Sanborn visited the churches, the cause is moving onward and upward. It was thought by some that our quarterly meeting at Knoxville was the most profitable meeting that was ever held at that place. We saw hearts united in the bonds of Christian love that had not been for more than one year. Bless the Lord for a truth that will unite his people. Others that had taken no part in our meetings for a long time, rose up and renewed their covenant, pledging themselves to go with God's people to mount Zion.

I think I can say with David, It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray; but now have I kept thy word. I want to go with the body. I do not want to go too fast, neither do I want to go too slow.

B. SUTTON.

Sandyville, Iowa.

From Bro. Whitcomb.

BRO. WHITE: I feel greatly encouraged every week by receiving the Review, and I wish to say to my brethren and sisters that I feel assured that God's grace will prove sufficient for me, if I put my trust in him. I feel that the way is narrow and full of dangers, in which I must walk if I would have an entrance into that blessed city whose builder and maker is God.

There are six or seven Sabbath-keepers in Olivet, desirous of going with the remnant to Mt. Zion.

I was made to rejoice and praise God to meet with the brethren and sisters in Charlotte, to hear from Bro. and sister Byington, and remarks on Revelation from Bro. Van Horn. It was good to wait before the Lord. We had one meeting on the Sabbath, and a communion season in the afternoon. We all felt that it was good to possess such humility of heart as to wash each other's feet. May the Lord help us all to seek for that holiness of heart and purity of character that will fit us for an inheritance in God's everlasting kingdom. Christ, whose right it is to reign, will be Lord of lords and King of kings; and may we by fulfilling the conditions of his kingdom, become joint-heirs with him to the inheritance which God has promised to them that love him. Christ says, Behold I come quickly, and my reward is with me to give—yes, praise the Lord! a free gift, a free reward—eternal life.

E. R. WHITCOMB.

Olivet, Eaton Co., Mich.

SCARCELY any virtue in the whole Scripture has been returned with greater interest than the love of mercy.

Obituary Notices.

FELL asleep, in Eddington, Me., Nov. 11, 1863, our beloved sister, Betsey E. Oakes, in the 64th year of her age.

Our sister had been afflicted with the loss of her eyesight, and inflammation in her eyes, for about two years. Near the close of her life the consumption and dropsy set in, and it became evident that she was sinking away. She fell asleep without a struggle. She was one of the first in Maine to embrace the Sabbath, and has lived a Christian life, and been a mother in Israel to give counsel and admonition to the erring. A discourse was preached by the writer from 1 Cor. xv, 21, 22, when we consigned her to the silent grave, to wait until the resurrection morning.

ABRAHAM BARNES, JR.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 8, 1863.

STUDY the article in another column entitled, If I regard iniquity in my heart, the Lord will not hear me. As a practical article it is to the point. There is much instruction in it for all; while many may be able to detect some secret idol in their own hearts, in the light of its reasoning.

WITH a seemingly instinctive foresight of what is coming upon the earth, the nations are making universal preparation for war and strife. Some idea of the formidable agencies to be brought into the coming contest may be gathered from the description of the great iron-clad found in another column. The ring of the hammer, and the hum of the manufactory is everywhere heard; but it is not in beating swords into plowshares. "Beat your plowshares into swords and your pruning-hooks into spears," is a divine command; and the world is everywhere heeding it. But "they shall beat their swords into plowshares, and their spears into pruning-hooks" is only a human announcement; and the deceived dreamers of peace and safety will wait in vain for its fulfillment.

IN this number will be found some interesting statistics relative to the rapid growth, progress, prosperity and wealth of this nation, which well illustrate the prophecy of Rev. xiii, 11-17.

WE would remind Bro. J. M. Aldrich that we understood it was left with him, at the last General Conference to show through the Review the fallacy of Dr. Aker's chronology in regard to the Sabbath. Several have made inquiries on the point, and are anxiously waiting a reply.

How Clear.

Rev. xiii contains an account of a government, beast, which should enforce a certain mark, religious test.

Rev. xiv, 9-11, contains an account of a warning against said mark or test.

Rev. xvi contains a description of the seven plagues destined to destroy those who receive the above described mark, or test. See especially the second verse.

Rev. xiv, 1-5, and xv, give a glowing picture of the high destiny awaiting those who listen to, and heed, the warning of Rev. xiv, 9-11.

Ezekiel gives in his ninth chapter a general view of the whole, in a few brief sentences.

The final and complete extinction of the beast (government) enforcing said mark, or religious test, is summarily given in Rev. xix, 20.

That this chain of evidence is too strong to be broken, is evident. Prophecy it has been for 1800 years. History it is now, in part, and soon will be wholly.

These seven last plagues, with all the varied calamities of the last days, are evidently the last in the history of our race. The stone of Dan. ii, 34, then crushes to atoms the governments of earth, symbolized in the image of gold, silver, brass, iron, degenerating to clay.

That the beast (government) enforcing the mark, comes up after the ten-horned beast has come to its dotage, is evident from Rev. xiii. That this beast enforcing said mark is engulfed in the final closing scenes of earth's history while enforcing it, is clear from Rev. xix, 11-21. Could prophecy be more distinct?

J. CLARKE.

Appointments.

PROVIDENCE permitting there will be a quarterly meeting of the Seventh-day Adventists at my house in Waitsfield the first Sabbath in January 1864. Brethren and sisters in neighboring churches are invited to attend. This meeting will continue over Sunday. Messengers from abroad are expected. We will try and get a meeting-house for Sunday meeting.

SAMUEL DANA.

I will preach a sermon in reference to the death of sister Bowers (who fell asleep in Jesus Nov. 17) at Clinton Junction, Ills., Dec. 13, at 1 o'clock P. M.

WM. S. INGRAHAM.

Notice of Meetings in Ohio.

THE next quarterly meetings will be held at Ayersville on the 19th and 20th of December, 1863, and at Green Spring on the 16th and 17th of January, 1864.

Brethren generally are invited to attend these meetings, especially those living in the towns adjacent.

Bro. St. John, or some other brother will please to be at the rail road station at Defiance with a team on the day previous to the meeting, for the conveyance of those who may come by R. R. to this meeting. Meeting to commence at ½ past 10 A. M. CON. COM.

OUR next quarterly meeting in Johnstown Center, Wis., will be held the last Sabbath and first-day in December. We hope to have a general attendance.

ISAAC SANBORN.

I COMMENCE lectures this evening Dec. 1, in the town of Richmond, Walworth Co., Wis., and continue some time. Would say to those brethren who have sent me their urgent requests, that I will send appointments and visit them as soon as possible. ISAAC SANBORN.

Business Department.

Business Notes.

H C Miller: The book has been sent.
E. S. Griggs: \$22,75.

RECEIPTS.

For Review and Herald.

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Jos Clarke \$10. W S Higley jr \$2. I Sanborn 25c.

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I Sanborn, Janesville, Wis., \$136,68.

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J H Darling \$1.

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