



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.

Let your Light Shine.

WHILE passing down the stream of time,
In days and weeks and months and years,
We are onward hastening to that clime,
Where God shall wipe away our tears.

If we are of that humble few,
That live by faith, and not by sight,
Who would our Saviour's track pursue,
Count all God's laws and precepts right,

Though we are wronged in many a way
Let us with Christ-like meekness bear
What evil ones against us say;
That we may in God's promise share.

May all my works and actions be,
A pattern of my heavenly King,
That all, the light in me may see,
And so to Christ their homage bring.

The prayers of all I humbly crave,
Who in God's promises can hope,
That I sustaining grace may have,
To cheer me on an buoy me up,

Till Christ our Saviour shall proclaim
Deliverance to his followers true,
And then may my unworthy name
Be numbered with the faithful few.

J. D. HOUGH.

Rochester, Mich.

Intemperance Increasing.

It is unnecessary to preach to any who believe and practice the present truth, a sermon on the evils of intemperance to deter them from the use of spirituous liquors. A standard of piety which roots out such indulgences as tobacco, and even tea and coffee, will of course give no place for an instant to the more grossly sensual indulgence of intoxicating beverages. Yet we cannot overlook this great evil of this evil-increasing age. And to note how this burning iniquity is treated by a class who should stand like a wall of adamant against it; to see how it is purposely ignored by some, winked at by others, and neglected by nearly all of this class, will serve to give us as clearly as perhaps anything else, an idea of the downward tendency of this age, as noted in prophecy. Geo. Trask, in an address to ministers, entitled, "The Pulpit divorced from the Temperance Cause," sets forth the recreancy of the popular pulpit on this question, and the dangers which threaten our land from the fast-increasing evil of intemperance. He speaks as follows:

DEAR BRETHREN: We shall not waste King's English to prove that intemperance is getting the upper hand of us, and like a sea of fire, threatens to roll over the nation.

Sad demonstrations of this boldly stare us in the face, and the watchman on Zion's walls who fails to discover this is blind in a significant sense. A change has come over our profession touching this cause. We have preachers—successors of the very men who inaugurated the temperance movement—who year by year totally ignore it, alike in sermons and in prayers! Pulpits which thirty years ago roared like Sinai against this abomination, are now silent as the grave, whilst others give it merely a passing notice.

Whence this change—whence this "divorce" from a great and suffering cause? Are clergymen wine-bibbers? Are clergymen sots? Does conscious guilt seal their lips in criminal silence! God forbid! Such an imputation would be false—basely false. Compared with men in other vocations—lawyers, doctors, and the like—clergymen are eminently temperate—bright specimens of the virtue.

Churlish men say the "pulpit is shorn of strength, and has had its day." True it has lost its stronghold on the populace in some measure. True it is not invested with a halo of superstitious veneration as in dark ages. But, thank God, we have pulpits still which have not lost an iota of vital energy to battle an evil which "drowns men in destruction." What power equals pulpit-power when in right hands? When a preacher, a true man, stands up in his place, and wields the law of God and the gospel of Christ against this giant iniquity, he is the impersonation of moral power, and he creates moral power in all about him—the very power which is indispensable to carry this reform into the strongholds of sin and Satan. He is a water-wheel which sets ten thousand spindles whirling.

How, then, has it come to pass that pulpits once so effective, preachers now so able, do comparatively so little against this destroyer? What causes have wrought this change, and rendered pulpits so inefficient?

Other agents, we answer, have arisen, and in some sense become our substitutes, and assumed our responsibilities; and our failing to stand up in our places and faithfully to apply the word of God to this evil, has occasioned infinite mischief to a cause we all profess to love.

1. We have placed undue reliance on Washingtonians. These reformed inebriates came from Baltimore and other cities, from theaters, gin-palaces, and "breathing holes of hell!" They were eloquent men. Delirium tremens made them eloquent, and they taught us a new and magnificent lesson, that the drunkard is not beyond the compassion of God, and, though possessed of a legion of devils, he can be restored and sit at the feet of Jesus. They accomplished a grand work in their own way, and we cease not to thank God for it.

But they were not men of culture. They had no science, and many of them no religion. They were unable to analyze poisonous drugs and drinks, and of course unable to instruct the public relative to important principles involved in this reform. Hence, when ministers of Christ relaxed their efforts, as many did when Washingtonians took the field, and imagined that these new lights would perfect a work which they had begun, they made a capital mistake. The substitution of their instructions for the luminous instructions of a faithful and fearless pulpit, was like substituting the fitful, fiery flashes of *Ætna* or *Vesuvius* for the light of the sun.

2. Many of us have placed undue reliance on Prohibitory Laws. Believing such laws against a nefarious traffic indispensable, we labored indefatigably to secure them. When secured, we imagined our civil authorities would execute them, irrespective of what clergymen in their pulpits might or might not do. Having secured wholesome laws, we seemed disposed to have the comfort of them; we suspended our vigilance, and reposed on our laurels. "Hence, laws just and good, precisely adapted to meet the "greatest evil of the age," are not executed in our cities and large towns. Purse-proud, ruby-faced distillers and venders make them a "by-word and hissing," stir up riots, trample down all law, in disregard of God and man. Why, we ask, is prohibitory law a failure? Because moral power does not come forward to support it. Churches do little or nothing about it, because pulpits do nothing about it; and as the execution of the law is committed to men who care little or nothing about it, of course it is not executed, and we mournfully fail in as grand a legislative measure as was ever devised.

3. We have placed undue reliance on professional lectures. A preacher, entrenched in the prayers of his church, entrenched amidst the elements of the law and gospel, amidst motives drawn from time and from eternity, may wield, if he will, a power well nigh divine.

Thirty-four years ago, several sermons on the nature and effects of intoxicating liquors were delivered in the theological chapel at Andover. They were delivered on consecutive Sabbaths, in the presence of Stuart, Porter, Woods—men of might—and in the presence of a most fastidious audience. Now, we have gladly listened to many professional lectures since then; we have admired the dramatic genius and matchless eloquence of Gough; laughed and cried under the wit and poetry of Jewett, and thanked him for his scientific instructions; but those sermons made deeper impressions than all the lectures we ever heard. Those sermons, we dare say, still live in the minds of many clergymen now laboring wide asunder over our vast territory. The momentum they gave still "operates unspent."

The fact is, questions of salvation and damnation are involved in this theme. Hence, when a godly man takes the pulpit, prepared to preach on this as on other Bible themes, the hallowed associations of prayer, time and place, wonderfully combine to give him power, and as a prince he prevails.

Brethren, let us do our appropriate work, and give noble, worthy lecturers every encouragement to do theirs; but no longer substitute their appeals, however captivating, for the instructions of God's word. Why exchange the pulpit for the platform? Why exhaust our zeal by raising a hundred dollars for some "eloquent orator," and do nothing till he comes, and when he comes load him with noisy applause, and do nothing afterward?

We have given a dozen years and more to the temperance cause. We have been everywhere, preaching against tobacco and strong drink. Wherever we have labored, we have seen here clergymen fully awake, battling the monster with Christian weapons in a fearless and successful manner. Dram-shops and the whole paraphernalia of drunkards have gone down under their scathing tongues. We fix no limits to the

power of an honest pulpit. We have seen thirteen dram-shops demolished by a couple of sermons from a young preacher, and the plowshare of reform driven completely through the place. Glorious men. They do much to atone for the defects of a whole profession. Their reward is on high!

We have seen others—fine gentlemen, fine preachers—who treat this as a vulgar cause, and who fear they may compromise their dignity if they “touch it with one of their fingers.” The subject was about to come under discussion in a clerical body of late. A member objected, and with a swell of grandiloquence moved “that it be not entertained, as it did not comport with the dignity of the body!”

We have seen others, who have never investigated the deadly nature of intoxicating agents, and know nothing of their fatal power on the souls of their hearers, and nothing of their fatal power to render them useless as preachers of the gospel. They remind us of a young and popular preacher, who said, “It is a fine thing to have a man come round and tell us all about rum and tobacco, and save us the trouble.” Their idol is polite literature.

We see clergymen who do but little themselves, but censure what others do, in a lordly style. What pulpits, or order of pulpits, what societies old or new, are doing anything, comparatively anything, in this terrible crisis?

We see clergymen who consider the pulpit too sacred to admit this theme. They think it well enough to reason on temperance on secular occasions—to give it a slight touch on fast-days and stormy days; but to preach a sermon on this mighty evil on a fair Sabbath, when influential sinners are at church, would violate the sanctity of God's house, and all notions of pulpit etiquette.

We ask such brethren, Does not the use of intoxicating drinks transgress the laws of life, and is not such transgression the very essence of sin? And should not pulpits preach against sin? We ask, Are not such drugs and drinks obstacles to the conversion of sinners? and should not pulpits preach against that which subverts their own purpose?

What sin, we ask, does the Bible assault with such power as that of intemperance? Not the formidable type of intemperance which now infuriates our mobs, and sometimes heads our armies; not the type of intemperance whose aliment is “liquid death and distilled damnation;” but the Bible hurls its denunciations against intemperance in far milder forms—intemperance in the use of wines—the juice of the grape!

Pulpits too holy! What place is too holy in which to work for God? When, brethren, shall we rid our profession of this pious legerdemain? When shall we view this glorious reform from a Christian standpoint, place it among Christian ethics, and so preach that we shall impress perishing thousands about us with the terrible truth that “no drunkard can inherit the kingdom of God?”

The profession is infinitely in debt to the temperance cause, and gratitude should arm our pulpits against “the great evil of the age.” Fifty years ago clergymen generally indulged in the cup, and many were drunk. They drank in their parochial calls from house to house, they drank at tea-parties, weddings, and funerals, and in all ministerial conventions. They marched to sparkling deacons no less promptly than toppers marched to dram-shops by city bells which rung out the toddy-hour. Many drank to utter degradation, and the winds of heaven whistled over the bones of many whom drunkenness hurled from pulpits into dishonored graves. Hence, dear brethren, consider “the rock whence we were hewn”—consider the terrible crisis through which we are passing. Scorn no more this bleeding cause, but “play the man.”

“The temperance cause,” said a titled divine, when addressing an immense body of clergymen in Brooklyn, N. Y., “the temperance cause—a cause without an effect!” How becoming the occasion, the presence, and an epoch when the flood-gates of intemperance are lifted up, had a counter sentiment been offered: The temperance cause—a blessing to every nation, people, and tongue. As ambassadors of the world's Redeemer—ourselves redeemed from drunkards' graves—we will declare with unfaltering tongue the whole counsel of God against an evil which threatens to overwhelm the nation in destruction.

Counsel for the Soldiers of Jesus.

BRO. WHITE: I send you the following article for the Review, if you think proper to publish it. It is taken from a chapter in Pike's Guide to Young Disciples, entitled, The Spiritual Conflicts and Sorrows of the Disciples of Christ,” and will, I trust, encourage and comfort the humble followers of Jesus. What I have selected is under the heading of Persecution and Temptation.

M. F. MAXSON.

Adams' Center, N. Y.

The Christian's path to Heaven is a chequered path. Many are the sacred pleasures of the followers of the Lamb; but they have also pains and trials peculiar to themselves.

“Much in sorrow, much in woe,
Onward, Christian, onward go;
Fight the fight, and, worn with strife,
Steep with tears the bread of life,
Onward, Christian, onward go!
Join the war, and face the foe.”

Every disciple of Jesus will find that the Christian life is truly a warfare. Would you behold those who have no foes without, no foe within; whom no fears distract, no dangers threaten? it must be when you meet them in the upper world; and if you ever join them there, assisted from above, you must persevere in the warfare which they have triumphantly ended.

“Life is the scene of conflict, not of rest;
Man's is laborious happiness at best;
On this side death his dangers never cease,
His joys are joys of conquest, not of peace.”

The spiritual sorrows and conflicts which the Christian has to endure are of various kinds. Many of his trials proceed from within. He feels the correctness of the statement made in the word of truth, “The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye do not the things which ye would.” By the expressive, the flesh, in the Scriptures, appears frequently to be meant human corruption, or those remains of depravity with which the believer has to struggle. This is one of the Christian's principal enemies. The world occasionally allures by its charms, or alarms by its terrors. The assaults of Satan take place at times, though not constantly continued; but the flesh is like a body of death, with which the Christian is perpetually burdened. The Scriptures represent the conquest and destruction of this constant enemy as a painful and difficult achievement. It is not described as dying by a sudden wound, but by a slow and lingering death. “They that are Christ's have crucified the flesh with the affections and lusts.” The young Christian commencing his course full of hope, may for a while be comparatively insensible to the pressure of this constant enemy; but soon he will find that he has to struggle with an evil heart, and has need to crucify the flesh with its affections and desires.

Perhaps with all the inward conflicts and sorrows, you have to encounter outward opposition. The world reviles and slanders you because you are no longer conformed to its corruptions. You are perhaps represented as a schismatic, an enthusiast, or a fanatic, or as a melancholy creature, going out of your senses, because you will follow the dictates of Jesus, and tread where he trod before you. Your regard to his precepts is deemed unnecessary preciseness; your religion is pronounced hypocrisy, and your wisdom folly. Your former associates make you the butt of their ridicule. Your nearest relatives oppose your holy choice, and are changed into enemies because you have embraced the religion of Jesus.

Perhaps some who read these lines may have parents who even threaten to disown them, and to cast them helpless on the wide world if they adhere to their religion; or employers who will dismiss them from their service if they faithfully follow Jesus Christ. This kind of persecution still exists. The carnal mind is as much enmity against God as it was when Nero, or Pliny, or Trojan, or Diocletian, ravaged with persecution the church of God. In the midst of trials of this kind you have cause for joy rather than sorrow. They are what the holy Jesus told his first disciples to expect. “Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.” And

ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends, and some of you shall they cause to be put to death.” “A man's foes shall be they of his own household.” They are what he himself encountered, and need we wonder that a world which hated him should hate his followers? “If they have called the Master of the house Beelzebub, how much more them of his household.” If they represented him as a glutton, a drunkard, and a stirrer of sedition, surely you need not be surprised, and should not be pained at any scandal they may cast on you. If friends oppose your choice, and deem your wisdom folly, remember his brethren at one time did not believe in him, but said he was beside himself. If the haters of holiness revile and mock and injure you, hearken while your Lord says, “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” Since he was hated, why should it grieve you to be hated by a world that hated him? Why should you mourn at being reviled, when he was reviled before you? Rather rejoice; and if ever disposed to mourn and droop on account of the opposition you experience, then hear him saying, “Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you.”

Thus expect little from the world that hated him; but rejoice, that if you are dead with him, you shall also live with him; if you confess him on earth, he will also confess you before his Father, and before his angels. Important period! How trifling then will appear the ridicule of the gay, and the more open enmity of the hostile! Then all the trials of faithful piety will end. Look therefore to the crown, and you will not tremble at the cross. Think of hearing from the lips of the Master those gladdening words, Well done, good and faithful; and the enmity and contempt of the haters of holiness will be as trifling as the chattering of a magpie, and will no more prevent your pressing on to Heaven, than the buzzing of an angry fly.

Had the disciples of Jesus no other enemies than the flesh and the world to oppose their progress to Heaven, the Christian life would be in reality a warfare. But the word of God discloses to your view other enemies not less formidable. However Unitarians and infidels may reject or ridicule the notion of Satanic opposition directed against the growth of piety, no truth is revealed in the divine word with more clearness. In your warfare with the prince of darkness you have no occasion for surprise or alarm at the strength, the repetition, or the horrid nature, of his suggestions to temptations. Read the history of our Lord's temptation, and it may furnish you many useful lessons. Satan tempted Jesus, hence you may learn that the most pious may expect his assaults. He persevered in tempting Jesus, and when foiled at one temptation, employed another. Hence it is evident that Satan will not easily depart from those whose faith and piety he is anxious to destroy. He tempted Jesus with the most horrid of temptations, even that of falling down and worshiping himself—a Devil. Need the Christian then be surprised if the enemy, who presented a temptation so horrid to his Lord, should harass him with suggestions equally dreadful? His last and principal offer to the Saviour, was the world. “All this will I give thee, if thou wilt fall down and worship me.” This is the most successful of the false but alluring offers that he still employs to keep or draw the soul from God. When tempting Jesus, he backed his impious suggestions by passages from even the word of God, and by wresting the Scriptures. Thus the kingdom of Satan is still upheld, and multitudes undone forever. Yet consider that Jesus, though tempted even to worship the Devil, continued holy, harmless, and undefiled. It is not therefore temptation, but yielding to temptation, that stains the soul with sin. Often are the friends of Jesus distressed and perplexed from not regarding this distinction. They think they cannot be his followers who have such horrid thoughts or

temptations as they have. At such times they should look to their Lord, and think, Am I, or can I be, tempted worse than he? Why then despond?

That you may overcome in your warfare, watchfulness is a most imperative Christian duty. The Lord Jesus inculcates a watchful spirit. "Take ye heed, watch and pray; for ye know not when the time is. I say unto you all, Watch." "Blessed is he that watcheth." "Let him that thinketh he standeth take heed lest he fall." Take unto you the whole armor of God, and you will, through Jesus' strength, triumph over the wicked one. Pray much. By prayer you will conquer. Avoid idleness. The slothful are peculiarly open to the assaults of the wicked one. With prayer unite reading the Scriptures and devout meditation. Above all, endeavor to live under the influence of faith in God and Christ in Heaven.

To communicate your trials and temptations to Christian friends may also assist you in overcoming the wicked one. Amidst all the discouragement and distress of your spiritual warfare, never forget that you have a faithful High Priest who has passed into the Heavens, but who knows how to succor them that are tempted, as he was in all points tempted like as they are, yet without sin.

Jesus felt the sting of affliction, the assaults of Satan, and the sorrows of spiritual desertion. In your darkest hour you may approach him and say, Blessed Lord, behold in me a case that once was thine—harrassed by those hellish foes that once harrassed thee; but thou hast conquered, and wilt thou not give thy poor follower grace and strength to conquer too? Why distrust the gracious Saviour? Are not his promises as rich as heavenly love can make them? as firm as eternal truth can fix them? as free as an undone world can want? Art thou his servant? He says, "Where I am, there shall also my servant be." Art thou one of his flock? he declares, "My sheep shall never perish, neither shall any one (neither man nor devil) pluck them out of my hand." Or art thou laden with sin and full of fears? he says, "Him that cometh to me I will in no wise cast out." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In your Christian pilgrimage, in your spiritual warfare, forget not that you have a Saviour; and let that Saviour be your comfort and support. Think of your heavenly Father's love. Richer mercy you cannot need than that which God displays. Think of him as a father. Does not a father pity his feeble child? If the child be sick and afflicted, unable to utter anything but sobs and moans, will he pity that child the less?

God is a Father to those that seek him; a kinder Father than any earthly parent; he knows his children's sorrows; he sees their feebleness, and knows their frame is dust. He pities them. Trust in his tender love. Take courage. Press onward. Soon life's conflicts will cease, and a crown of life will be yours.

I Don't Like My Business.

THERE is no greater fallacy in the world than that entertained by many young men that some pursuit in life can be found wholly suited to their tastes, whims and fancies. This philosopher's stone can never be discovered; and every one who makes his life a search for it will be ruined. Much truth is contained in the Irishman's remark: "It is never aisy to work hard." Let, therefore, the fact be always remembered by the young, that no life-work can be found entirely agreeable to a man. Success always lies at the top of a hill; if we would reach it, we can do so only by hard persevering effort, while beset with difficulties of every kind. Genius counts nothing in the battle of life. Determined, obstinate perseverance in one single channel, is everything. Hence, should any one of our young readers be debating in his mind a change of business, imagining he has a genius for some other, let him at once dismiss the thought, as he would a temptation to do evil. If you think you made a mistake in choosing the pursuit or profession you did, don't make another by leaving it. Spend all your energies in working for and clinging to it, as you would to the life-boat that sustained you in the midst of the ocean. If you leave

it, it is almost certain that you will go down; but if you cling to it, informing yourself about it until you are its master, bending your every energy to the work, success is certain. Good, hard, honest effort, steadily persevered in, will make your love for your business or profession grow; since no one should expect to reach a period when he can feel that his life-work is just the one he could have done best, and would have liked best. We are allowed to see, and feel the roughness in our own pathway, but not in others; yet all have them.—*Hunt's Merchant's Magazine.*

Christian Cheerfulness.

CHRISTIAN cheerfulness is honorable to God, and of happy influence on man. Let the cheering and tranquilizing power of the gospel break forth and shine from your character. Jeremiah sung psalms in the dungeon; Luther translated the Bible while in prison; John beheld the brightest visions of the New Jerusalem in Patmos; Bunyan in later days, composed his Pilgrim in confinement. There is very impressive power in Christian happiness, on those who see it from without. It is a sunshine amid dripping clouds—a Sabbath heart in a week-day body, and Sabbath speech amid the dialects of Babel. It is brightest when all around it is blackest. When our natural affections cease their music, we then hear, sung out of the sky, unutterable melodies which ear hath not heard; when the world is all gloom, a regenerated soul treads glories out of every pebble, and sees the stars as arteries along which pulsations of felicity reach him. He can say with Habakkuk—"Although the fig-tree shall not blossom, neither shall fruit be on the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the field, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

The Night Cometh.

THE night cometh! Nor does it seem far off. It never appeared so nigh! The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down densely upon our cities, and on our solitudes; upon the towers of our strength, and the palaces of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness? The night shades are already around us, and reminding us of the descending night.

"Yet it is a matter of joy, also, that the day is at hand. The night, though, is brief, and is soon succeeded by a glorious day. But still of that day, the night is the forerunner. And the world's night is surely near, else why so many indications of closing day?" But, has it not been always thus? Have not other ages as well as the present been equally crowded with signs of trouble? Have not certain men always loved to be prophets of evil, and to interpret gloomily the events of their day? Is there not among many a morbid and unhealthy love of the dark and the ominous?

Be it so. It will not, however, be denied that the time must come when the crisis will arrive; and that before its arrival, it will give notice of its approach, by casting its shadows before. If such a crisis remains yet to be realized, then some age or other must be its precursor—must lie next the precipice, and see with its own eyes the gulf below. It is right, no doubt, that we should be cautious, not mistaking events, nor miscalculating times, nor misjudging signs; but it is far safer to take swift alarm at what seem like tokens of evil, even though the alarm should prove false, than with incredulous, it may be with *derisive skepticism*, to reject every sign, and refuse to be forewarned. It is bad, certainly, to be taking needless alarm at all, as if the day of the Lord would never really come, but was a mere empty name, hung over us for terror, age after age, as a check upon the world, and a stimulus to the church. If, then, that day be a

certainly, a reality, who will affirm that, when about to arrive, it will not foreshow itself? Surely a dislike to give heed to the forebodings of judgment, must arise from a dislike to entertain even the thought of that crisis. We will not see in the events of the day, premonitory shocks of the last earthquake, because we would fain discredit or postpone that day of calamity and terror.

This is not wisdom, neither is it magnanimity. It is folly and littleness of soul. It is a reckless resolution to blind ourselves to the evil as long as possible, and then to brave it as best we may, when it does burst upon us.—*Bonar.*

A Starless Crown.

DR. DOLSON told me that a man in the General Hospital greatly desired to see a chaplain, and accordingly I went to see him. When the nurse had put aside the mosquito netting, the poor man began to converse with me very freely, speaking of his home in Hopkinton, N. H., where he had a wife and two children. He had once been a member of a Freewill Baptist church in that vicinity. He asked me if I thought it possible that his great desire would be gratified before he died. I told him I could hardly judge without knowing what it was. "Oh," said he, "I want to be the instrument in the conversion of one soul. I cannot die and wear a starless crown, a *starless crown!*" There was a depth of earnestness in his expression and manner very affecting, and the whole fear of the man in dying was, not that he was an unforgiven sinner—not that he should fail of heaven—not that his friends would not come to Jesus, but that he should wear a starless crown.—*Dr. S. J. Spaulding.*

Coming Events.

A WRITER in the Christian Advocate and Journal speaks of coming events thus:

"That we are on the eve of great events, that we are even now moving close up to the world's great crisis, is the general, if not the universal, belief. Like the signs that presaged the coming of Christ; like the wonders that heralded the downfall of Jerusalem; so the signs of these times, wars and rumors of wars, perplexity of nations, and men's hearts failing them for fear, are the ascending dust of the world's gathering squadrons for the decisive conflict. Debates in Congress, and Parliament, and Chambers; insurrections in the Ottoman Empire and Greece; the upheaval of society in Russia; the Italian difficulties; the discontent of Hungary and of Poland; the dissensions of Germany; the unrest of France, and Spain, and England; the tramp of foreign mercenaries in Mexico, and the rage of civil conflict and the boom of cannon on our own shores, are voices in the advance, shouting on the hosts of the whole earth to the final battle of the day of God Almighty.

"Again. The mutterings of the coming crisis swell from all lands. For that earthquake, great and mighty, the way is even now being prepared. Already the earth quivers to the shock, and thrones and dynasties are trembling to their final fall.

The Fruit of Prayer.

IF He prayed, who was without sin, how much more is the sinner bound to pray? And if He, watching through the whole night, prayed with continued supplications, how much more ought we, night and day, to watch in frequent prayer?—*St. Cyprian.*

When we send the dove of prayer to Heaven, it brings back an olive-branch in its mouth. We must send prayer before, as a harbinger to bespeak a blessing. Do men think the tree of blessing will drop its fruit into their mouth, when they never shake it by prayer? *Watson.*

A FEMALE Inebriate Asylum is talked of in Boston. Was there ever a more startling evidence of the deep-reaching might of the liquor curse? In the homes of wealth and fashion the skeleton is working its terrible results.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 29, 1863.

JAMES WHITE, EDITOR.

Our Weak Points.

It will be news to those who have a clear understanding of the present truth, to learn that there are any very weak points in our system of belief. It will surprise them still more to learn what, by some, are considered our weak points. One who has been long connected with the Advent movement, but who has never believed many of the doctrines advocated in the Review, not long since remarked, "I consider that one of your weak points"—he was speaking of the three messages of Rev. xiv.

The three messages one of our weak points! But these messages are the very foundation, the life and power, of the work in which we are engaged—a work attended thus far with results over which, if it be truth, we have reason greatly to rejoice. And is it so, that the very foundation of our work is one of our weak points? Have we been building on weakness? Have we been all along fancying that we were strongest where we are weakest, and that that position was one of our citadels of strength, which can be most easily assailed? This is so, if the estimate which our opponents place upon this subject is correct. One of two conclusions, therefore, follows: either they have not sufficiently examined this portion of our belief, and are deceiving themselves in regarding it one of our weak points, or we are deceiving ourselves in regarding it as one of the clearest and best defined truths which we have to present. Let us see how this is.

We do not propose to enter into any extended argument on the application of the first, second, and third angels' messages, which already form the subject of an able pamphlet issued at this Office, but only to take a stand-point which all must acknowledge to be correct, and from that draw two or three inevitable conclusions. This will be sufficient to test the matter of our strength or weakness here; for if from any acknowledged or established premises, two, or even one evident and necessary conclusion can be drawn, it forms a breastwork of truth, which all the hosts of error will never be able to scale or scatter.

1. First, then, it will be admitted that Rev. xiv, 6-14, brings to view a series of consecutive events—events which follow each other in order, and in close connection. We speak not now of the rest of the chapter, or of the book of Revelation, as a whole, which is composed of many distinct chains of events. This is enough for our present purpose, and surely there is no break in the order of events embraced in verses 6-14 of chap. xiv.

2. The royal personage seen, according to verse 14, upon the great white cloud, will be admitted by all to be a symbol of the Son of man, and to apply to him at the time of his second advent in the clouds of heaven. Here, then, we have a fixed and definite event, as a point from which to reason. The second coming of Christ is brought to view in verse 14. Here we take our stand. We now inquire for the events that immediately precede the appearance of the Saviour upon the white cloud. Going back in the record, which, as we have seen, is consecutive in the order of its events, we find that the last work that precedes the coming of Christ, is represented by an angel flying through the midst of heaven, with a message of mercy and warning to the inhabitants of earth. Examining still further, we find this to be the third of a series of angels, the second of which follows the first, and the third the second, in immediate connection. Hence we call the last, the third angel's message. Now, wherever the first angel's message commenced, or wherever that or the second applies, one fact will stand out clearly to the comprehension of all, and that is, that the third message reaches to the second coming of Christ; or as near to it as probation extends, and its warning can be applicable to the world. This conclusion is sustained by the testimony beyond the possibility of contradiction. We repeat it: The third angel's message,

whatever it is, and wherever it commences, extends to the coming of Christ.

Let the reader now make an application of these facts. Adventists of all classes who object to our application of the messages, believe that the Lord is coming in a few years. We would ask them, then, this one question: Where is the third angel's message which goes forth previous to that event, and extends to it? If the Lord is very soon coming, as they claim, then it must be that a work symbolized by the third angel's message is being accomplished; for inspiration has put nothing into the prophecy by mistake, and nothing but what will be accurately fulfilled. But if they persist in denying that the third message is now going forth, they may at once cease preaching the coming of the Lord nigh at hand; for since such a message is to go forth previous to the coming of Christ, if that message is not yet being fulfilled, Christ's coming is thrown off into the indefinite and uncertain future. Can we come to any other conclusions? Verily not. If our opponents will endeavor to extricate themselves from this dilemma, they may find that what at first seemed like a weak point, turns out to be a position of invincible strength.

A word as to what is symbolized by the third message, may be in order. Inasmuch as these angels have the gospel to preach, and the preaching of the gospel, literally, is not done by angels, but is committed unto men, we believe it is conceded by all classes that these angels must symbolize a body of religious teachers. We are not standing on disputed territory, therefore, when we say that the third message must represent a body of religious teachers, going forth with the warning of that message, and proclaiming the commandments of God and the faith of Jesus.

Is such a message being given? and by whom? As for the majority of those who profess the Advent faith, they spurn from them the essential features of the faith of Jesus, and believe that the commandments of God have either been abolished or changed. They are not therefore proclaiming the commandments of God and faith of Jesus. They certainly are not giving the third angel's message. But there is another class who are proclaiming these very things, and who claim to be fulfilling the prophecy.

But says an objector, the agents which fulfill prophecy do not know it at the time; and your claim that you are fulfilling the third message, would be an evidence to me, that you are not. In reply we deny the validity of the objection, simply referring as a conclusive refutation to the case of John the Baptist, who knew that he was fulfilling prophecy, and also what prophecy he was fulfilling.

Two conclusions here present themselves, one of which must be accepted by our opponents. They can take that which is most agreeable to their feelings: If Seventh-day Adventists are not giving the third angel's message, that message is not being given; and if it is not being given, the coming of Christ is postponed to an indefinite period.

Brethren, if the doctrine of the soon coming of the Saviour is not a weak point, neither is the message which immediately precedes and heralds that glorious event.

The Independent's Sunday Article.

The N. Y. Independent of Nov. 26, 1863, contains a lengthy article on Sunday, in answer to the question, how Sunday came to be observed as the Sabbath of Christendom. Solomon asks, "Is there anything whereof it may be said, See, this is new?" and we feel disposed to respond, Verily, nothing on the Sunday question.

The texts quoted by the Independent in favor of Sunday, most any reader of the Review could repeat by anticipation, from memory, if so disposed. We will, however, give them, so that they may all be visible to the naked eye: John xx, 19, 26; Acts ii, 1; xx, 7; 1 Cor. xvi, 2; Rev. i, 10. That is all, and even of these it is conceded that they "do not contain an express injunction;" but somehow they involve inherent strength sufficient to support the vast temple of Christendom's first-day Sabbath.

To supply the "express injunction," which the Scrip-

tures lack, the following testimony is then brought in: The epistle of Barnabas, Ignatius to the Magnesians, Neander, Justin Martyr, Clement of Rome, Pliny, Tertullian, Clement of Alexandria, and the council of Laodicea. Include the testimony of these men, and the sacred volume is supposed to be complete! Do not Papists smile with scorn at such a course as this on the part of Protestants? If not, it certainly cannot be because they have not abundant occasion.

We only refer to this subject, however, to say to the readers of the Review, if any of them have seen the article under notice, that all the testimony here adduced is thoroughly discussed, and disposed of, in the History of the Sabbath, published at this Office. The texts of scripture quoted are all relieved from the unnatural and insupportable weight placed upon them; the epistle of Barnabas is shown to be a forgery, or as Mosheim expresses it, the "contemptible reverie of a wild and irregular genius;" Ignatius to the Magnesians is also shown to be spurious, or if not, that its testimony relative to the Sabbath is but a fraudulent interpolation; and the character and credulity of the other witnesses are set forth in their true light;—all on good and standard authority, with a reference to "chapter and verse" where the testimony may be found. If any are troubled on the Sabbath question, let them send for the History of the Sabbath, which is an end of all controversy on that subject.

The United States in Prophecy.

The question whether the United States are a subject of prophecy, is forcing itself upon many minds at the present time. Apparently too powerful and important a nation to be overlooked in prophecy, people seem to conclude that it must be somewhere referred to. Hence every nook and corner of the prophecies is searched for some available testimony; and there is even no hesitation to wrest the scripture to this end if it cannot be accomplished without.

A correspondent of the Advocate and Journal comes out unblushingly with the absurd position that the Stone of Dan, ii, which smites the image upon the feet, symbolizes the United States! It was cut out of the mountain (Great Britain) without hands, and is to smite the image upon its feet, and become a great mountain and fill the whole earth! Then the millennium comes in, and peace and righteousness rule the world!

If people want the truth on this subject, why will they not go to Rev. xiii, where the prophecy comes in, in its easy and natural order? Why can they not see that verses 11-17, bring to view a most apparent and appropriate symbol of our government, as regards all the essential particulars of time, locality, manner of rise, character, acts, and end?

The Great Earthquake of Rev. vi, 12.

"AND I beheld," says John in the Revelation, "when he had opened the sixth seal, and lo there was a great earthquake." Rev. vi, 12. The opening of the sixth seal was marked by the great earthquake of Lisbon, in 1755. New facts of history concerning that terrible event are continually coming to light, which will be of interest to the student of prophecy. We find the following in the Scientific American of Dec. 12, 1863:

"On November 1, 1755, a terrific earthquake took place at Lisbon. In about eight minutes most of the houses, and upward of 50,000 inhabitants, were swallowed up, and whole streets buried. The cities of Coimbra, Oporto, and Braga, suffered dreadfully, and the town of St. Ubes was wholly overturned. Whilst some of the inhabitants ran affrightedly to pray in churches to the images of the Virgin or their patron saints, others, hard-hearted wretches, the denizens of jails, loosened from their captivity by the shock, perpetrated murders and unheard-of cruelties, and pillaged the wounded and frightened inhabitants. In Spain, a large part of Malaga was destroyed, and the area of destruction extended to Fez, in Morocco, one-half of which was thrown down, killing 10,000 Moors. Above half of the island of Madeira became waste; and even

the island of Myteline, in the Archipelago, suffered so much from the shock that 2,000 houses were thrown down. This awful earthquake extended 5,000 miles, even to Scotland. In England, various singular phenomena, unaccountable until the news of the earthquake arrived, were observed. The hot-well at Bristol became red as blood, and so thick and turbid that the water could not be drunk. Water in a common well turned as black as ink, and was unfit for use for a fortnight, and the tide of the river Avon turned back, contrary to its usual course. It was no wonder, therefore, that men's hearts failed them through fear, nor were the men of science able satisfactorily to account for the wonders which they beheld."

As the earth waxes old, it would be natural to expect that these spasms of nature would increase in frequency and power; a supposition of which the following facts would seem to afford some proof:

"In 1840, at Mount Ararat, 3187 houses were thrown down, and many hundreds of people perished; at Zante, in the same year, many were killed from the same cause; at Cape Haytien, St. Domingo, in 1842, two-thirds of the town were thrown down, and between 4,000 and 5,000 people killed. In 1857, in Clabria, Montemarro and other towns were destroyed, and it is said that 22,000 lives were lost in a few seconds; it is calculated that out of a population of six millions, the unfortunate kingdom of Naples lost in seventy-five years 111,000 inhabitants. Nearly the last great earthquake recorded is no later than March 20, 1861, when the city of Mendoza in South America was overthrown, two-thirds of it destroyed, and 7,000 lives were lost! There was also a terrible one in Manilla during last year."

Adam, the Sinner, not to Live Forever.

ADAM sinned; the sentence of death was immediately pronounced against him, and he was forthwith excluded from the tree of life, in execution of the penalty. Free access to this tree and partaking of its fruits, would cause him to live forever; so when this was taken from him, his life in effect was taken and the penalty executed; for death would certainly ensue. "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii, 22-24.

Life, in its most literal sense, is evidently intended in this passage. In a figurative sense it may signify happiness; but man had brought himself into an unhappy condition by his transgression, and with the view that life here means happiness, the cherubim and flaming sword were to prevent man forever from being happy. But God is willing that the sinner should turn and become happy, as is evident from the promise made concerning the seed of the woman before the sentence of death was passed upon our race. Some have thought that the tree of life is Christ; but all are invited to come to Christ for life and happiness. No cherubim and flaming sword guard the way to Christ, lest sinners should come to him for pardon, life and happiness.

Man was excluded from the tree of life that he might not live forever—that he might die. He had sinned against God by partaking of the interdicted tree—the tree of knowledge of good and evil; and now, "lest he put forth his hand, and take also of the tree of life," he is driven away and excluded, and his approach made impossible. Thus the life which was given to our race in Adam is taken away, being forfeited by disobedience, it is utterly lost. And this though terrible is still merciful. To become immortal in sin, would be the greatest curse. This we cannot do. We cannot regain the life which was forfeited by sin. We should not desire it. But, thank God! life and immortality are brought to light through the gospel; and all are invited to come to Him who is the resurrection and the life. As in Adam all die, even so

in Christ shall all be made alive. *But every man in his own order.* "They that are Christ's at his coming." He gives to *his sheep* eternal life and *they* shall never perish—they shall not be hurt of the second death. Such are some of the precious promises to those only who are Christ's.

The tree of life is taken from man, because he is a sinner, lest he should become immortal in sin. But he is invited to come to Christ that his sins may be removed. When this is done, he is not yet immortal, he has eternal life in prospect—lays hold of it by faith. He now feeds upon Christ by faith; but is not yet restored to the tree of life. He must fight the good fight, and be a final overcomer; then Christ will restore to him the tree of life. "To him that overcometh," says Jesus, "will I give to eat of the tree of life, which is in the midst of the paradise of God." Again, "Blessed are they that do his commandments, that they may have right to the tree of life."

Though man has sinned, and been excluded from the tree of life, there is a way to regain it; the overcomer shall yet eat of its fruit. Our race are shut away from it, lest we should eat and live forever. Those then to whom our blessed Saviour shall give to eat of this tree, will doubtless live forever. But what of those who do not believe; who do not overcome; who do not gain access to the tree of life? Will they live just as long?

It is asserted that every human soul is destined to live as long as God exists. If this is so, why have a portion of our race the promise of being restored to that tree from which man was excluded, lest he should live forever?

R. F. COTTRILL.

Report from Bro. Snook.

It has been some time since I have reported my labors through the Review. My delay has been occasioned by circumstances that I could not control; and laboring under such, have had but little to report. I have spent considerable time at home, some on account of sickness, and some in preparing for the comfort of my family while I am in the field during the winter.

I began lectures in Clarence, Cedar Co., Iowa, Oct. 27, and labored till the 30th, when Bro. Brinkerhoff joined me, and we both labored together till the close of the meetings. We were often interrupted by rain and snow, so that our meeting was nearly a failure. But enough has been done to more than pay for the labor of the meeting. Two decided to keep the commandments, and a number of others are convinced, and we hope will yet come out.

We labored under some discouragement occasioned by some who profess the truth in that vicinity not taking any vital interest—not so much as unbelievers. There is a great responsibility resting on such brethren. They stand as representatives of the truth, and it is condemned on account of their slackness and unfaithfulness. I find that the hardest places to succeed with these truths, is in communities where such unholy influences are exerted by professed brethren. They have a burden for everybody but themselves. *They* are all right. They do not need the benefits of the meetings, and can stay at home the most of the time, and let their unconverted neighbors go. It is poor encouragement to the outsider to inform him that such a brotherhood will be his if he embraces the truth. We hope these things will not be so longer. In many places the truth is crucified in the house of its friends. It now cries for mercy, but soon it will cry for vengeance. Let all brethren who want labor in their neighborhood see that they live so that their lives will be a good recommendation to the truth.

We hope for good results from our labors in Clarence, though every circumstance was against us. We are now ready to enter into active labor among our churches. Bro. Brinkerhoff will visit the churches north, and I will visit the brethren south. May God bless, and give great success to our weak efforts to advance his cause.

B. F. SNOOK.

HE that has no love to God's precepts, will find there is something radically wrong in his religion.

Russian Preparation for War.

GEN. TODLEBEN is superintending the works for strengthening Cronstadt, and barring the approach to the Neva. In one channel leading to the back of Cronstadt, about 300 lighters laden with stones have been sunk, so that now in no part is there more than 4 feet of water. In another channel 300 infernal machines are to be laid, each of which will contain 7 pounds of powder, and explode by a slight touch of a vessel passing over. On the main island of Cronstadt several large earthworks are being thrown up. Some of these earthworks are to be covered with 7½ inch plates, placed on an angle of 45°, and curved over the top so as to form a cover. Another means of defense consists of a submarine boat of colossal dimensions, in the construction of which about 200 tons of iron and steel are to be used. It is to have engines worked by compressed air, to have a very strong beak, with provision for attaching large cylinders charged with powder to the bottoms of vessels to be fired by electricity.

The parties navigating the vessel will see what they are doing by means of bull's eyes, and they will regulate the depth at which they swim, keeping quite close to the surface. By the 1st of June, 1864, the Marine Department confidently expects to have at Cronstadt 16 iron-clad vessels, and they consider these a very poor fleet for such a Power as Russia. Enormous exertions are being used to obtain the requisite quantity of guns, with suitable ammunition, for all the forts, earthworks, and ships, and it will perhaps be found that the Russians have really got ahead of England in guns, and shot-guns are now being produced in about a dozen factories, working day and night, and in a few days another Elswick will commence. Its production will be solid cast-steel guns, from the 6-pounder to the 11-inch gun, which latter is to fire a 500-pound shell.

To provide the necessary shot and shell to their guns, all the founderies around St. Petersburg have orders varying from 15,000 to 50,000 each. All the shot and shell from 12-pounders upward are for field-guns. Round hammered-steel shot are also being prepared to suit the naval 60-pound gun. One firm alone has on hand 30,000 of these. Land-artillery forces are also adopting the steel guns for their service. In anticipation of war and the supplies of armor-plates being stopped, two forges are erecting, capable of making 10,000 or 12,000 tons of armor-plates per year. Large supplies of saltpeter have been purchased during the summer, and the powder-works have been extended, and are working night and day. Flour has been very largely bought for delivery in February, and for those places to which the ordinary route is by water in spring extra prices are being paid for winter delivery. Two years' supply of coal has been provided for the fleet.

Pointed Paragraphs.

WE may set it down as an axiom, that disrespect to others is incompatible with self-respect, and he who is indifferent with their feelings can have none but indifferent feelings of his own. The bitter word is not the strong word. The greatest vigor of thought or act is not violent; it breaks no law of courtesy. The lightning is silent and playful—it is the rent and wounded air that wails in thunder.

OBEDIENCE AND FAITH.—There are some who pretend to believe, but work not; there are others who work, but believe not; but a saint does both; he so obeys the law as if there were no gospel to be believed, and believes the gospel as if there were no law to be obeyed.

If you want to love God, you must love your brother also, and that, too, even if you happen to know more than he does; or even if by some marvelous chance he should happen to know more than you do! Don't knock his lantern to atoms because it gives more or less light than yours.

THERE is a world of beautiful meaning in the following rather liberal translation from Freville:

"As the clock strikes the hour, how often we say, Time flies; when 'tis we that are passing away."

DANGEROUS PLEASURES.—I have sat upon the seashore and waited for its gradual approaches, and have

seen its dancing waves and white surf, and admired that he who measured it with his hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well-nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of inviting pleasure, till it has detained his eye and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—*Basil Montague.*

THE ARAB'S PROOF.—Some years ago a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet who denied the God who is the author of all science, was crossing the great Sahara in company with an Arab guide. He noticed with a sneer, that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he rose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eye on the scoffer for a moment in wonder, and then said, solemnly, "How do I know there is a God? How did I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the lonely desert, "THAT footprint is not that of man."

"Our Help and Shield."—Psa. xxxiii, 20.

Through the cares and vexations of life,
Through sickness, and sorrow, and pain,
Through the valley and shadow of death,
Our stay and our staff shall remain;
O! Lord, our soul waits for thee,
Our help and our shield thou shalt be.

And when our frail bark shall be cast,
By tempests and storms, ever near,
'Gainst the breakers which cumber life's stream,
Look aloft, and through faith, never fear;
O Lord our soul waits for thee,
Our help and our shield thou shalt be!

Should sunshine, at times, gild the way
With glitterings which only allure,
And tempt us to sleep 'neath its rays,
We will look to the refuge secure;
O Lord, our soul waits for thee,
Our help and our shield thou shalt be!

Oh! 'tis sweet thus to know we may lean
On an arm that is able to save,
Secure, if we trust, from all harm,
From the cradle e'en down to the grave;
O Lord our soul waits for thee,
Our help and our shield thou shalt be!

The Resurrection.

THERE is no doctrine more clearly taught in the word of God than that man shall have a literal resurrection from the dead. Says Paul, 1 Cor. xv, 22, For as in Adam all die, even so in Christ shall all be made alive. Old men, little children, and the middle aged, alike have to "bow to sceptered Death." And the same will come up again when the trump shall sound to wake the sleeping dead.

It is believed by many that there is no need of a literal resurrection from the dead; that when a man dies, he at once leaves this cumbrous clay, and soars above and there lives on amidst the shouts and songs of the happy through in heaven. Could we believe this, we too would respond, There is no need of a literal resurrection from the dead.

But hear the apostle still further: Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen. 1 Cor. xv, 12, 13. The apostle not only teaches by this that Christ rose from the dead, but that we must have a resurrection through him, and without this, we have no hope of the future.

The apostle further says: For if the dead rise not, then is Christ not raised. And if Christ be not raised, then your faith is vain: ye are yet in your sins. Then

they also which are fallen asleep in Christ are perished. 1 Cor. xv, 16-18. This is the apostle's great cleaver. This must carry death to the popular theology of the day, that man enters upon his reward at death.

"So man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep. Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past; that thou wouldst appoint me a set time and remember me. Job xiv, 12, 13. Job looked forward unto the resurrection, and understood that man was to rest in the grave until that time. And while meditating on the time of trouble and the wrath of God as it is to be poured out on this guilty world, it is not strange that he should break out in the language we have just quoted: "Oh that thou wouldst hide me in the grave."

In the following verse Job asks the question, If a man die shall he live again? then proceeds to answer it in the following language: Thou shalt call, and I will answer thee. Job, with all the righteous from Abel down to the advent of our Lord, will answer this call by coming forth from their dusty beds when the trump of God shall sound.

But it is urged that it would be impossible for man to have a literal resurrection of the body; for, says the objector, how can God gather together the different particles of dust that have been scattered apart for thousands of miles? To such we would say in the language of our Lord, Do ye not therefore err, because ye know not the Scriptures neither the power of God. Mark xii, 24. Again, is it necessary that the same identical dust should be brought together to constitute the same person? May not the resurrection mean the same organism re-animated and brought to consciousness and life again? Those who have been partakers of the divine nature, and have sought immortality through Christ, will be raised incorruptible, and have eternal life; while the wicked will come up mortal, and therefore subject to the second death.

"But some men will say, how are the dead raised up, and with what body do they come?" Paul illustrates this by the seed we sow or plant. The seed sown moulders to dust; and in due time behold a resurrection of that grain. Not the same identical body sown, but one like unto it; as the apostle has said, God giveth it a body as it has pleased him, and to every seed his own body. 1 Cor. xv, 38.

Are we not living near this solemn time to which apostles and prophets have looked with the deepest interest? We believe it; and it brings hope and light to God's people. It unfolds the future and removes the gloom and darkness that must otherwise have hung over the fallen race of man, and points to joys far brighter than this dark world can give, and bids us all prepare to meet our God. J. D. MORTON.

Coldwater, Mich.

ANCIENT CHRISTIAN ZEAL.—Good old Chrysostom, in his epistle to Cyriacus, said:

"Should the Empress determine to banish me, let her banish me; 'the earth is the Lord's and the fullness thereof.' If she will cast me into the sea, let her cast me into the sea; I will remember Jonah. If she will throw me into a burning fiery furnace, the three children were cast there before me. If she will throw me to the wild beasts; I will remember that Daniel was in the den of lions. If she will condemn me to be stoned; I shall be the associate of Stephen, the proto-martyr. If she will have me beheaded; the Baptist has submitted to the same punishment.

Sister E. H. Higley writes from Lapeer, Mich. I am striving to keep the commandments of God, and have faith that Christ died for me, to atone for my sins. Oh that God would give me wisdom, and direct me, that I may ever be found in the path that leads to the kingdom—in that way cast up for his ransomed to walk in. I find more and more difficulties attending keeping the commandments every day and were it not for the help of the Bible aided by the Review I should despair; but I yield all to the Lord and pray him to keep me in the way I should go.

The Standard.

THERE'S many a creed in these last days
To which men pin their faith;
But this should be our care, to know
What inspiration saith.

To follow God's unerring word,
Which is the rule of right,
And strive to live so as to make,
His service our delight.

The word lights up the pilgrim's way;
It makes the simple wise,
To learn by it our duty now;
In this the secret lies.

And turning to the sacred chart
We find the precepts ten,
Are each most holy, just and good,
And binding still on men.

For at the first the Law was made,
Unalterably sure,
And so we read that these commands,
Forever shall endure.

The law convinces us of sin,
And teaches what is right;
Blessed are they who meditate,
And in it take delight;

For they will find an entrance through
Those gates of pearl so fair;
While those who disobey are left
Where dogs and sorcerers are.

The faith of Jesus, too, we need,
That we may watchful keep,
Lest he should, coming suddenly,
Find all of us asleep.

For by the signs we all may know
The time is drawing near,
When coming in the clouds of heaven,
Our Saviour will appear.

And those who would be found of him
Blameless without a spot,
Must have the robe of righteousness
Which our dear Lord hath wrought.

Then he will say, "Ye blessed, come;"
And we shall ever be,
Free from all sorrow, care and pain,
Through all eternity.

S. ELMER.

Ashfield, Mass.

Letters.

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

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 Sister Weaver.

BRO. WHITE: It cheers my heart to hear from brethren and sisters of like precious faith. I feel more determined than ever to try to be an overcomer and meet God's chosen ones on mount Zion. I do not want to bury my talent. I want to work for the Lord. We are commanded to let our light shine; and I believe if we are Christians we shall. The religion of Jesus Christ will be our theme. I want to be an instrument in the hands of God of leading souls to Christ. My prayer is, O Lord, make duty plain, that I err not. I think it but a little while before our sorrows here shall cease; a little while before we shall behold the glories of Heaven, and have no more sadness to mar our peace; a little while before we shall be where lasting glory reigns, where storms and tempests will be o'er; a little while before we shall enter into that rest prepared for the people of God. What a great privilege to be a child of God! I think religion is worth giving up all else for. We have a hundred-fold in this life, and in the world to come, life everlasting. Glorious thought! If faithful a little longer, we shall reap our reward, and come off conquerors through him who hath loved us, and gave his life a ransom for us.

Yours in hope of eternal life.

CORDELIA WEAVER.

Cambria, Niag. Co., N. Y.

From Sister Wakeling.

DEAR BRETHREN AND SISTERS: Thinking that it might be interesting to the friends of truth to hear the testimony of some of those who have lately started in the narrow way that leads to life, here in Memphis, I thought I would try to communicate a few facts for publication.

The cause of truth is being built up. In our meeting this evening, all of the brethren and sisters seemed to be striving for the same blessing, to have God's Holy Spirit, to guide us into the perfect knowledge of the truth as expressed in the word of God. We are anxiously looking forward to the happy time when the remnant shall stand with the Redeemer on the mount Zion, to sing the glad song of Moses and the Lamb. We feel thankful to the Lord for having permitted us to hear the last solemn warnings of the third angel's message, that the last gathering call has been sounded in our ears. There has been a great and good work done here; and, praise the Lord! we believe the work is still going on. The dear children and youth are becoming interested, and some have announced their determination to go with their parents to mount Zion. Oh, may the messengers of this truth be encouraged to go on and labor with renewed zeal in the great work.

Dear brethren, pray for the cause in Memphis, that we may all come off victorious through the blood of the Lamb.

Yours in the love of the truth.

SARAH J. WAKELING.

Memphis, Mich.

From Bro. Jones.

BRO. WHITE: I would again give my testimony that the Lord is good toward me and his mercy endureth forever. When I look into the history of the past relative to myself, I am led to wonder love and praise, that I have been preserved from the traditional shoals and quicksands upon which the world has run aground. Thanks be to God for the brilliancy of that light which breaks forth from the sacred page, illumining the high way cast up for the ransomed of the Lord to pass over. And oh, may we all keep in that strait and narrow way, carrying the lamp of God's word before us, knowing that so long as we are guided by that, we shall never stray. But when the Christian puts his lamp under a bushel or lays it aside, how quick the devil will come and take the advantage of neglect, and lead us into another road which is far wider and which has a great multitude traveling therein. And as an inducement to turn our feet in that direction, the parleying Christian is told that this people are not troubled in regard to the coming future and they even have no bands in their death.

But the Christian stops and reflects before taking the fatal step. He concludes to go into the sanctuary of the Lord. Light breaks in anew upon the mind, he sees even from the beginning down to the end of the road.

Then brethren and sisters let us never stop and parley with the enemy, but with the light of divine truth shining upon our pathway, let us go forth rejoicing in the hope of soon seeing Jesus coming in the clouds of heaven.

Yours looking for the Son of man.

E. JONES.

December 17, 1863.

Extracts from Letters.

BRO. R. J. LAWRENCE writes from Memphis, Mich., Dec. 7, 1863: I came to Memphis last Friday. Met with the church Sabbath and evening at Bro. Philips'. A large attendance. Friends here are generally firm. Yesterday I visited several families. In the forenoon and afternoon went to the Congregational house, and heard a discourse, founded on Job xiv, 10. Parts of such texts were brought forward as best suited his position, such as the rich man and Lazarus, the thief on the cross, I am the God of Abraham, Paul's desire to depart, the souls under the altar, &c., and our positions held up to ridicule.

This morning I took an inspection of the meeting-house. It is all inclosed, and the outside will be fin-

ished with one coat of painting in a few hours. The floor is all laid but fitting in the last piece. The lathing is commenced. I expect to stay here over two Sabbaths more.

BRO. C. E. HAHN writes from Fort Madison, Iowa: Dear reader, are you keeping the law of God? James says, He that offends in one point is guilty of all. Jas. ii, 10. Have you any idols that you love more than God? Do you ever take the name of the Lord in vain? There are many ways in which perhaps you may unconsciously do this. Do you ever desire to have a part of your rich neighbor's goods? Our hearts sometimes are very deceptive. Do you not sometimes rob the Lord of a little of his time by talking about your worldly business on the Sabbath, calculating how much you made in the last week, &c? Or do you not some times come home from your work a little too late to get ready for the Sabbath, and thus trespass upon the Lord's time? If so, you are violating two of the commandments. The Lord has given you six days to work, and reserved the seventh for himself; and you appropriate a part of that, and thus become guilty of violating two of the Lord's holy precepts. Some say, I am too poor; I can't always get ready; Sometimes I should lose a job if I should quit before sundown. Where is your confidence in God? Hear what David says: I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. Ps. xxxvii, 25. If we are, in this way, commandment-breakers, let us get out of the way of others, by turning to the Lord with our whole hearts, or ceasing to make a profession. This is the love of God that we keep his commandments, and his commandments are not grievous. 1 John v, 3. I am striving to keep all the commandments, the Sabbath not excepted. I expect, if faithful, soon to see the inside of the city; for Christ is soon coming to receive those to himself that love God and keep his commandments. Christ says, Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

BRO. M. W. NEAL writes from Ocoola, Iowa: I am still trying to live out all the light I have got, and to make my way through to the kingdom. There are four of us here in this neighborhood that meet together on the Sabbath-day to worship God. Although the health of some is very poor, yet we scarcely ever spend a Sabbath without meeting together to worship God.

BRO. A. D. JONES writes from Pontiac, Ills.: The Review is the only preacher of present truth that we have seen in three years, it being three years since we embraced the commandments of God and the faith of Jesus in Michigan, and then came West, where we have met with no one of like faith. Oh, what a pleasure it would be to have the privilege of meeting with the people of God upon the Sabbath, and hearing the truths of the word of God.

I wrote a letter last winter, which was published in the Review, requesting some minister of present truth to come this way, and if possible deliver a course of lectures, and also that my companion and myself might have an opportunity of being baptized. It seems to me that much good might be done here. Many admit the truth of the Sabbath, but are not willing to come out from the world and keep it. They admit that the signs of the times foretell the near coming of the Redeemer, yet they are making no preparations for it. Oh that God would rouse them up to a sense of their duty, and call his people forth from Babylon and prepare the way for the coming of our Lord, is my humble prayer.

BRO. J. MATTESON writes from Poysippi, Wis.: I received some pamphlets from the Office not long ago, and I feel thankful for them. They have been a great help to me, under God's blessing, to give me a right understanding of present truth. At present I am lecturing on these glorious truths, every other Sunday, in two different places. In one place I preach in English, and the other in Danish. We expect Bro. Sanborn to come up here the last part of January, and I hope then to receive some further information from him, respecting the last message of mercy.

Last Sunday, one of my countrymen urged me very hard to come over to his neighborhood to preach. It is not very far from here, and a place thickly settled with Danes. He said that the people were languishing for want of truth, and I made up my mind to go there and deliver a course of lectures in the beginning of next month.

BRO. L. R. CHAPEL writes from E. Palermo, N. Y.: Our monthly meeting was held at Roosevelt, Dec. 5 and 6. Bro. C. O. Taylor was with us. I think the Lord helped him in presenting the truth, and it was meat in due season, and will be the means of doing good to those present if they heed his instructions, and lay the truth to heart. As his discourses were of a practical nature, and for the church, it was thought best not to have any public appointment given out. I think the church here will be profited by his labor.

Obituary Notices.

DIED in Allegan, Allegan Co., Mich., after a distressing sickness of three weeks, Mary, wife of Bro. Thomas McDowell, aged 36 years.

Sister McDowell commenced keeping the Sabbath about five years ago. She was baptized by Bro. James White, and united with the church in Monterey at the time it was organized, some two years since, and continued in full fellowship with said church until her death. Our hope is that she sleeps in Jesus.

The court-house was well filled on Sunday with sympathizing brethren and friends, who listened attentively to the subject of the resurrection of the just at the second coming of Christ, founded on the words in Job xiv, 14.

JOSEPH BATES.

Died of consumption, in Fairfield, Vt., Oct. 26, 1863, sister Alia Herrick, youngest daughter of Leander and Sapho Herrick, aged 18 years.

We visited her several times during her sickness, and found her resigned to the will of God. She spoke calmly of death, and said that her sleep would be short, and that her hope was in the resurrection of the just. She manifested much interest for the salvation of her unconverted relatives and friends, and urged the necessity of obeying the present truth, which she loved. A few moments before her death she collected her strength, called the members of the family around her, and exhorted them to obey the third angel's message. She also left messages for absent relatives, encouraging them to keep the commandments. Agreeably to her request the funeral sermon was preached by the writer from Rev. xiv, 13. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

"She hath passed death's chilling billow,
And gone to rest;
Jesus smoothed her dying pillow—
Her slumbers blest.

"When the morn of glory, breaking,
Shall light the tomb,
Beautiful will be her waking,
In fadeless bloom.

"Where no wintry winds are blowing,
No burial train,
Crowned with gems celestial, glowing,
We'll meet again."

D. T. BOURDEAU.

Died of consumption, in Groveland, Ills., May, 4, 1863, my sister, Marinda Cole, wife of Bro. James W. Cole, aged 24 years and 11 months.

She suffered much for about eight months. She leaves a husband and one child to mourn her loss. Sister Cole embraced the truth about ten years ago in Locke, Mich., under the labors of Bro. Cornell. About four years ago she removed to Illinois, and united with the church in Princeville, where she remained a faithful member until her death.

T. T. BROWN.

Died of inflammation on the lungs, Nov. 24, 1863, in Allentown, Pa., whither he had gone on a visit, Isaac Clater, of Marshall, Mich., aged 72 years.

He had commenced anew to keep the Sabbath of the Lord. A sermon was preached in the Episcopal church from the words, The Lord is at hand. A very numerous company of relatives and friends were present.

AMANDA M. CLATER.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 22, 1863.

HOW MANY MEN HAVE GONE TO THE WAR? From the following statistics it appears that over one million of men from the free States have entered the field in behalf of the Union.

The Army and Navy Journal gives, in tabular form, a statement of the volunteers furnished by all the free States except California, and by Missouri and Kentucky, for the Union armies up to this time.

The Cause in Western N. Y.

Our last monthly meeting, held Dec. 12 and 13, was one of deep interest. The Lord blessed us from the commencement with a sense, in some small degree, of our condition, and with a desire to return to the Lord.

Appointments.

Eastern Mission.

It has been decided that Elders Loughborough and Pierce travel together for a while in New England to look after the welfare of the scattered brethren, organize where practicable, comfort the lonely ones, warn those who are in danger of fanaticism and error, and preach the word to those who have ears to hear, as they may have opportunity.

We would say to the brethren, these ministers are eminently qualified to do you good. Receive them as the servants of the Lord, and do what you can in supporting the Eastern Mission.

By request we give the following:

Appointments.

PROVIDENCE permitting, Elders Loughborough and Pierce will hold meetings as follows:

Table with columns for location, day, and date. Includes Worcester, Mass., Clinton, Fitchburg, Ashfield, Springfield, Kensington, Conn., and New York City.

JAMES WHITE.

N. B. Brethren in all the above-named places should write to Eld. J. N. Loughborough at some point, stating what trains to take, and when to take them, and make all necessary arrangements for meetings, and to meet these brethren at the cars.

From New York city we would propose Providence, R. I., Haverhill, Mass., North Berwick, Me., Portland, Topsham, Jay, Canaan, and other points in Maine.

J. W.

Providence permitting, I will meet with the brethren in Dayton, Green Co., Wis., and commence meetings Jan. 1, and continue as long as the interest may demand. Will Bro. Pratt meet me at Evansville station, Jan 1? ISAAC SANBORN.

The next quarterly meeting in Western N. Y., is to be held at Bro. J. Lamson's, in Hamlin, Monroe Co., on the second Sabbath and first-day in January. It is hoped that Bro. Andrews will be at liberty to attend. Those who go with teams should be well supplied with blankets and buffalo-ropes.

R. F. COTTRELL.

The next quarterly meeting of the S. D. A. church at Avon, Rock Co., Wis., will be held on the first Sabbath and first-day in Jan., 1864. We hope to see a general gathering. Will Bro. Sanborn meet with us? JOSEPH G. WOOD.

THE next monthly meeting for Central N. Y., will be held at Kirkville, Jan. 2, 1864. It is hoped there will be a general attendance. Come, brethren, to this meeting prepared to labor for the Lord.

In behalf of the church. L. R. CHAPEL.

Business Department.

Business Notes.

J. S. Woodward: The money has been received, and the book will be sent as soon as ready.

A. Hulet. The P. O. address for which you inquire is Boston, Mass.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

- Benj. Stiles 1,00,xxiv,1. Mrs. Hicks 0,50,xxiv,1. Samuel Clark 3,00,xxvi,1. C. Webster 1,25,xxv,1. Ellen S. Edmunds 2,00,xxv,1. B. S. Brooks 2,00,xxv,1. T. W. Potter 1,00,xxiv,1. W. Sutliff for Mary A. Brooks 0,50,xxiv,1. David Locklin 1,00,xxv,1. M. A. Brown 1,00,xxv,1. Mrs. S. Myers 1,00,xxv,1. Mrs. Ann Hodge 1,00,xxv,1. Mrs. C. C. Mitchell 1,00,xxv,1. J. Pemberton 2,00,xxv,1. H. S. Gurney 1,00,xxiv,1. H. S. Gurney for S. Gurney 0,50,xxiii,1. D. B. Kelsey 0,50,xxiv,1. P. Allen 1,00,xxiv,1. A. Rathbun 1,00,xxv,1. W. P. Rathbun 2,00,xxiv,1. A. B. Pearsall 1,00,xxiv,1. L. Hansen 1,00,xxv,1. Sarah Neal 0,50,xxii,1. M. D. Brewer 1,00,xxv,1. H. Clemens 5,50,xxiv,1. J. G. Wood 1,00,xxiv,1. Emily Payne 1,00,xxiv,1. A. Buel 1,00,xxiv,1. Isabel L. Cramer 1,00,xxv,1. C. R. Ogden 2,00,xxv,1. Almada Wright 1,00,xxv,1. J. F. Sindlinger 2,00,xxv,20. Robert Porter 0,50,xxiv,1. J. Graham 0,50,xxiv,1. S. Garrison 0,50,xxiv,1. Z. Nicola 2,00,xxv,1. J. Yates 2,00,xxv,5. E. H. Adams 2,00,xxv,8. N. Osborn 1,00,xxv,1. J. M. Ferguson 1,00,xxiii,17. Ch. at Richmond, Iowa for S. Harris 4,00,xxiii,18. J. M. Ferguson for J. Ferguson 0,50,xxiv,1. M. J. Chapman for Eliza Root 1,00,xxv,1. Joshua Gregory 1,00,xxv,1. N. Ward 1,00,xxiv,1. W. C. Peck 1,00,xxiv,1. J. C. Dewing for Adella A. Royce 0,50,xxiv,1. E. W. Darling 1,00,xxiv,1. J. D. Hough 2,00,xxv,1. J. Turnbull 1,75,xxv,1. R. C. Hunnewell 2,00,xxiv,20. Mary Capen 1,00,xxv,1. Mary Borden 2,00,xxv,7. F. Greenman 2,00,xxv,9. Z. Andrews 1,00,xxiv,1. G. N. Collins 1,00,xxiv,1. David Ferrin 1,00,xxiv,12. Mary McGillivray 2,00,xxv,19. E. B. Carpenter for Josiah Morrow 1,00,xxv,1. A. Seymour 2,00,xxiv,23. G. Warner 1,00,xxiv,1. Edward Klase 1,00,xxiv,1. A. H. Clymer 2 copies 1,00,xxiv,1. A. H. Clymer for J. Clabaugh and M. E. Wisegiver each 1,00,xxv,1. for David Clymer 0,50,xxiv,1. for S. Keel, T. Stratton, G. Harris, W. S. Clymer, A. Needles each 0,25,xxiii,14. Alexander Campbell 4,75,xxviii,1. Mary Burrill 0,50,xxiv,1. J. I. Bostwick 2,00,xxv,1.

Cash Received on Account.

L. G. Bostwick for Isaac Sanborn \$2. B. F. Snook \$5. J. L. Locke \$5. L. M. Gates \$2,75.

Books Sent By Mail.

Isadore Roscoe 20c. H. Allen \$1. Alex. Campbell, Ireland, \$1. S. Clark \$2,07. W. P. Davis 50c. M. A. Brooks 46c. W. Sutliff 15c. M. W. Stockwell 25c. J. M. Ferguson \$1,25. W. P. Andrews 25c. A. Hulet \$1,65. W. Lawton 35c. E. B. Gaskill 25c.

Books Sent by Rail Road as Freight.

J. H. Waggoner, Warren Ohio, \$104,22. B. F. Snook, Marion, Iowa, \$43,07.

General Conference Missionary Fund.

Ellen S. Edmunds \$3. Lucia Morris \$5. F. Kundert \$2. Ch. at Avon, Wis. \$10. C. K. Farnsworth \$10. M. J. Chapman s. b. \$1,10. Margaret Smith \$4. Martha J. Lamson \$5. J. G. Lamson \$10. A. Seymour s. b. \$5. E. B. Gaskill \$7,30.

PUBLICATIONS.

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

Table listing various publications with columns for Title, Price, and Weight. Includes titles like 'History of the Sabbath', 'The Bible from Heaven', 'The Three Angels', 'Sabbath Tracts', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'The Seven Trumpets', 'The Sanctuary and 2300 Days', 'The Fate of the Transgressor', 'Matthew xxiv', 'Mark of the Beast', 'Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal', 'Review of Crozier', 'Review of Filio', 'Milton on the State of the Dead', 'Brown's Experience', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'THREE CENT TRACTS'.

Bound Books.

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