



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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Something for Thee.

SOMETHING, my God for thee—
Something for thee!
That each day's setting sun may bring
Some penitential offering.
In thy dear name some kindness done—
To thy dear love some wanderer won—
Some trial meekly borne for thee,
Dear Lord for thee.

Something, my God, for thee—
Something for thee!
That to thy gracious throne may rise
Sweet incense from some sacrifice;
Uplifted eyes, undimmed by tears—
Uplifted faith, unstained by fears,
Hail each joy as light from thee,
Dear Lord, from thee.

Something, my God, for thee—
Something for thee.
For the great love that thou hast given—
For the dear hope of thee and heaven,
My soul her first allegiance brings,
And upward plumes her heavenward wings
Nearer to thee.

The Time of Rewards and Punishment.

BY B. F. SNOOK.

HAVING previously proved the mortality of man, and that in death he is not conscious, neither rewarded for his obedience, nor punished for his disobedience, we will now proceed to point out the time when God will render to every man according to his deeds. Upon this subject we submit the following proposition:

I. That the retribution, or giving rewards and punishments, will take place under the sounding of the seventh angel. In the book of Revelation, the Christian dispensation is divided into seven periods, represented by seven churches, seven seals, and then by seven angels sounding seven trumpets. The last of each of these represents the last days of this dispensation. The period measured off by the sounding of the seventh angel, comprehends the times of rewarding the righteous and punishing the ungodly, and hence must span the thousand years, at the end of which the wicked will be destroyed. Rev. xx, 5.

The time when the seventh angel sounds next claims our attention. That is, when the mystery of God begins to be finished. Rev. x, 8. The mystery of God is the salvation of Jews and Gentiles on the same conditions. Eph. iii, 2, 6, 9. To finish this mystery is to make the atonement, or cleanse the heavenly sanctuary. Heb. viii, 2, 9; vi, 23; Dan. viii, 14. The sanctuary was to be cleansed at the end of the 2300 days. The 2300 days, which are symbols of years—Ez. iv, 6, ended in 1844, for they began in the autumn of 457 B. C., and hence terminate at that time. Therefore, as the seventh angel sounds when the mystery of

God begins to be finished; and as the mystery of God begins to be finished when the cleansing of the heavenly sanctuary begins, and as that begins at the end of the 2300 days, and as they terminate in 1844, we conclude that the seventh angel began to sound at that time.

We are now prepared to consider the testimony upon the subject of retribution. "And the seventh angel sounded, and there were great voices in Heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great, and shouldst destroy them which destroy the earth." Rev. xi, 15-18.

The import of this very significant scripture appears to be as follows: 1. At the close of probation all the wicked nations and individuals of earth are given into the hands of Christ. Ps. ii, 9. 2. The nations become angry and vent their fury in destructive warfare upon each other. Joel iii, 9. 3. In the same period is the time of God's wrath. 4. In the same time he will reward all his faithful people, and destroy the corrupters of the earth. The giving the nations into the hands of Christ, the anger of the nations, and the wrath of God, the salvation of the saints, prophets, and all who fear his name and the destruction of the wicked, are events which must occur in that period measured off by the sounding of the seventh angel, which began in 1844. The fact is therefore herein demonstrated that the popular theory of rewards and punishment being given at death, is incorrect.

II. The saints of God will not be rewarded till the resurrection of the dead. The Scriptures are very explicit upon this point. Indeed, they are so very clear that it is a great wonder that any one who has ever read them should believe in such a doctrine as that the righteous go to Heaven and receive their reward, as soon as they die. The Lord said in reference to the time of reward, "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke xiv, 14. "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John v, 28, 29. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii, 2. These three important texts are sufficiently clear and pointed to prove our proposition. And upon the authority of this very plain and well-sustained position we hesitate not in saying that the popular theory contradicts the word of God. This doctrine so clearly taught is entirely set aside by the theology of our day. For if the righteous go to heaven at death, there certainly can be no benefit in the doctrine of the resurrection. If the saints can have their reward without it, there is no need of it; and as a result of the general belief on this subject, we discover that the churches generally have no faith in the doctrine of a literal resurrection.

III. The resurrection will take place in connection

with the second coming of Christ. The time is coming—the bright morning will soon dawn, when the many millions of saints who are yet sleeping will awake from their dreamless slumbers; when the chains of death by which they have long been held in the land of darkness and forgetfulness, will be forever broken, and they will live to die no more. This happy event will occur as described by Christ and the apostles. "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv, 30, 31. "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." 1 Thess. iv, 16. These scriptures connect the resurrection of the just with the second coming of Christ. This introduces another proposition.

IV. The saints will be made immortal, receive their crowns, and be rewarded with eternal life, and appear in glory at the second advent of our Lord and Saviour Jesus Christ.

1. The trumpet that awakes the dead will sound when the Lord makes his appearance; and when the trumpet sounds the dead will arise. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv, 51-53. Then those who have long been seeking immortality will receive it through the second Adam. "For as we have borne the image of the earthy, we shall also bear the image of the heavenly." Verse 49.

2. Then, and not at death, will the saint receive his unfading crown. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 4. It was this bright promise that filled the heart of the apostle Paul to rejoicing, in his last moments. He looked at death as the termination of his earthly sufferings. He said that he was ready to be offered; and well did he know that then his martyrdom was near. But he looked beyond these light afflictions of momentary endurance, to the second advent of Christ for his crown. He said of this, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day (the day of death? No), and not to me only, but to all them also that love his appearing." 2 Tim. iv, 8. The hope of receiving a crown of glory at death, was no part of Paul's hope. He was content to await God's appointed time, until his change should come.

3. "For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his work." Matt. xvi, 27. "And behold I come quickly, and my reward is with me to give every man according as his work shall be." Rev. xxii, 12. How brightly does the Lord's blessed word shine around this subject. There is light here that shines so brightly that none can now be excused

for living in ignorance. Not in one single place in all the Bible is there an intimation of a promise of salvation before the Lord comes. The promises all stand in connection with that event.

4. In this world it is appointed to man to suffer and to die; but when Jesus comes and immortalizes his saints, they shall have eternal life, and never suffer any more. Praise the Lord! The Christian's sufferings are all this side of the first resurrection. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." Mark x, 30.

5. After Christ informed his disciples that he was going away to his Father, and would leave them in this world to suffer and at last to die, he told them plainly that they could not follow him whither he was going. John xiii, 33. This bereaved them of all their joys; and for their consolation he said to them, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." John xiv, 1-3. How full of sweet consolation the blessed promise in this, must have been to the weeping, sorrowing disciples. The world was dark, but all beyond was bright and resplendent with glory to them.

The apostle Peter presented the same promise to the brethren in his day, to induce them to greater acts of faithfulness in the cause of God. He said to them, "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii, 4. Again, Christ, when speaking of the harvest, the end of the world, his coming, and the burning of the tares, said, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii, 43.

We must desist, or we shall burden our subject with testimony. The foregoing propositions we have sustained with a mass of testimony that no honest man will attempt to gainsay or question. Our final salvation—our eternal all—adheres to, and is dependent upon, the second coming of Christ, which may the Lord hasten, and prepare us for, is our prayer. Amen.

The Schemes of Louis Napoleon.

A WRITER in one of the circular issues of New York, dated Sept. 5, 1863, publishes that, in 1857, he made the acquaintance of a gentleman of somewhat distinguished character, who had been the intimate friend of a certain Mr. Muller, the companion and counsellor of Louis Napoleon, in the days of his banishment, and from whom he obtained possession of some very remarkable Napoleonic secrets, which we repeat.

It appears from what he thus elicited, in accordance with all the accounts, that the dream of Louis Napoleon's whole life was his accession to the throne of France; and that such was his aptitude for reverie, and facility for speculative development, that he had three large volumes, at the time he was in this country, filled with his plans for attaining the grand aim of his ambition. The secrets referred to, are contained in the general run of this imperial programme, framed so long in advance, and in the filling out of which thus far there has not occurred a single variation.

The attempt to take France with about sixty followers, in the steamboat City of Edinburgh, was distinctly marked out in these volumes. The calculation was, that the electric fire which always runs in the French veins, and which is known as "glory," would burst into a universal glow at the watchword of Napoleon; while the counter view and calculation for defeat, was contained in a marginal note, to the effect, that should he fail, the conviction that he was an easily-handled, soft-brained fool, would make him only the more eligible with the scheming sharpers of European politics, as a future candidate. It was to help

this latter calculation entirely, that the performance with the tame eagle was thrown in. "The eagle," said Muller, "will catch the fools, if we succeed; it will catch the sharpers, if we lose. In playing for the minds of men, we must never forget the two divisions of society." This latter calculation was undoubtedly justified by the manner in which the intriguing leaders in French politics afterwards seized upon Louis Napoleon, almost by common consent, as their candidate for the position of Prince President. "They thought they had the man of the tame eagle," said Muller; "but they got nothing better than the Corsican wolf."

Muller did not go back to Europe with Louis Napoleon; but he confidently expected to be sent for as soon as his protegee should arrive at power. When, however, he found himself neglected, nay, forgotten by his aspiring pupil, in the grand dazzle of events which always buzz and sparkle round a throne, he sunk into a deep dejection. About a year after Louis became Emperor, Muller died in obscurity and poverty in Howard Street, in 1853.

Coming into possession of these Napoleonic ideas only second hand, this writer says that he did not attach much importance to them, till he saw the opening portion of them come exactly true in the Italian campaign. That was Louis' second great move toward the unity of the Latin race. His first was his endeavor to raise Spain to the grade of a first class European power. "Now, as to the Italian campaign," says this writer, "I saw the programme come exactly true, and particularly saw that unexpected peace, which was tendered in the full flow of triumph, laid down as a double victory, inasmuch as in addition to feats of war, it conquered an alliance and friendship from a powerful and otherwise implacable foe. The object of the war was to make an alliance with Austria, and bring Italy so under his control, that he might unify her when he would."

Louis Napoleon's darling idea is to establish a dynasty. The Latin race is to compose the body, and France the head. As early as 1857, he commenced preparing the mind of France for the union of the Latin race, by pamphlets from various writers on that subject. And in all cases these pamphlets spoke sneeringly of the Anglo-Saxon race, and indicated that Catholicity, properly applied, was the synthetic bond and impulse that would carry the Latin race to the resumption of its early empire over the world. "Without that synthetic idea," said one enthusiastic writer, in 1859, "we never can make France mistress of the world!"

And what comes still closer home, this writer informs us that Muller frequently declared, that Louis Napoleon intended to divide this republic into two conflicting parts: and that after we had become so weakened as to be unable to assist England, which is our natural ally, he intended to attack her. That it was to be his first policy, to ingratiate himself with England—to show a continual unwillingness to act without her co-operation, but always to deceive her. This idea was expressed in the Napoleonic manuscript by the term of "flattering the old ox"—these words being chosen probably because Bull was at last to be slain.

The number of soldiers set down in the Napoleonic manuscript for our invasion was 75,000—a force which, under the then condition of affairs, might be considered as equal to 200,000 now. With these, it was Louis' notion to get a footing in Louisiana, which he claimed to be really the property of France, by virtue of the non-fulfillment of the conditions of the cession. He used to say, that the greatest mistake his uncle ever made, was the sale of the vast territory of Louisiana to the United States—it should be the aim of France to recover that territory, and, by way of doing so, and of holding it in our despite, the slaves were to be made free and converted into soldiers. "I want no better material than is to be found in them," said Napoleon; "and so long as they are not emancipated by the United States, there is an empire ready in that quarter for whoever can give them liberty and arms. Once mine, I shall never dread losing them or the territory they defend."

With these ideas in his mind over twenty-six years ago, it is not difficult to believe that the Southern re-

bellion was in part inspired by Louis Napoleon, and that it has been through some secret understanding between him and its leaders, that the latter have counted so firmly, from the start, on foreign intervention. It was stated previous to the rebellion, in two of the Richmond papers, and in one in Alabama, that Louis Napoleon would help the South in a war against the North.

To show how well settled this idea of dividing the United States was with Napoleon, we have the word of Pierre Soule that Louis once seriously asked him "how he would like to become President of a Southern Republic!" He was then undoubtedly dreaming of its ultimate seizure for himself! The Napoleon manuscript, which was written more than twenty-six years ago, avowed, that as soon as he, Louis Napoleon, should obtain control over the South, he would abolish Slavery.

The remark of Napoleon to Pierre Soule, which was made during a visit of the latter from his legation at Madrid, to Paris, suggests that Louis, more than likely, gave impulse to the Ostend diplomatic meeting. He certainly inspired the raid on Cuba, and incited the insult to our flag on the Black Warrior; but he did not press the matter on the Spaniards, because events were not ready for his purpose. It was necessary, before he began to wrestle with the Great Republic, that he should first secure allies, and, in fact, effect a great coalition against it. His theory on this point, as originally laid down in the manuscript, was to begin first with Russia, next Austria, next Spain—fighting each in detail, if it were necessary, to effect the kind of alliance he wanted, but wheedling England all the while—to use his own words—"feeding the old ox." Witness how he used England in the Crimean war; how he cajoled and quieted her, while he was reconstructing Latin Italy, and taking Savoy and Nice; and how, at every footstep of our troubles, he has constantly put England forward to provoke our animosity. Notwithstanding the similarity of faith and institutions between the English and ourselves, he has so used the aristocratic government of England, as to exasperate us with the deepest wrongs, and make the destruction of England the first wish of the American heart. On the other hand, he has not permitted an iron-clad or confederate pirate to be constructed in any of his ports; and we have heard of no blockade runner flying the French flag. His diplomacy in the matter of our troubles has been complete; and while he has lulled our suspicions, by directing our attention to "the old ox," he has been silently preparing, under the false cover of the Polish question, to descend upon our coasts.

The Napoleonic notes provided, that after this country was reduced, England was to be deprived of all her allies, and then, along with its religion, swept away. Germany was to be deceived by him, with an offer of a throne in Mexico, or South America, to some of its aspiring princes. Protestant and Catholic Germany were to occupy each other in exterminating strife—a thing that could easily be effected and prolonged, if England were not too weak to side with Prussia in the contest. Your readers can judge for themselves if England has not been played almost to a point of helplessness already, when the Saturday Review, in its last issue, lamented that, for some reason or other, Britain stands to-day, among the nations, without a friend in the world. France, on the other hand, stands at the head of European powers, with all of them obsequious to her, and ready and eager to recognize her new transatlantic empire, and do her bidding in regard to it. Observe also the following expressions concerning Napoleon and his most recent developments.

The Philadelphia Press, has the following editorial observations on Napoleon's recent address to the French Legislature:

"Fifty years hence he may be understood, but to his contemporaries he is a mystery. Of all modern statesmen his policy is the most dark and silent; his purposes are inscrutable; his principles are undefined. Would he aid the Turks against Russia? No one knew till the Crimean war was virtually begun. The improbability of a war with Austria was urged, and believed up to the very moment of hostilities. And

now all the world is wondering if France will espouse the cause of revolted Poland, and for the third time this century make war upon the Czar. The Emperor seems to believe, with Talleyrand, that speech was invented to enable man to conceal his thoughts. His recent address to the French Legislature, ostensibly a declaration of his policy, is, in reality, another veil drawn over that already hidden. It is an enigma which has a hundred solutions, of which ninety-nine are certainly wrong, and even the one is in conjecture. It is positively affirmed that this speech means war; it is positively affirmed that it means peace. Who shall judge between authorities equally intelligent and trustworthy? The Emperor has not taken the French Legislature into his confidence, and has not revealed to the world his purposes."

He has, however, proposed a Congress of European sovereigns, to settle the Polish question, it is pretended, as the only means of evading war! An article, in the Paris Patrie, says, this does not so much mean peace, as the liberty of peoples. La France newspaper publishes, that "The refusal of England and Austria to co-operate actively on the Polish question engenders a European question. Upon the table of the Congress, the Emperor will open the great book of the liberty of nations, to establish public right anew; to clear away ruins from European soil; to reconstruct a new edifice, founded upon the well-understood interests of sovereigns and nations; to blot out injustice and oppression; to constitute governments in accordance with manners, history, and civilization; to make a new Europe, like society itself. This programme is a justification of the words, 'the empire is peace.'"

The Constitutional argues the necessity of establishing a new public law, as peace does not exist in the present day, but armaments ruin all. The Congress proposed by the Emperor would accomplish the work of universal progress and general civilization.

The editorial of The Press, from which we have quoted, very well says, "It seems more probable, now that the Emperor has spoken, that Poland, a blind Samson, will drag to the earth the pillars that upheld European peace."

We believe the approaching year will develop wonders in the affairs of this world. The day of God's judgment of the nations is at hand. Let us not sleep as do others.

Influence.

TRULY has it been remarked, that every one is at all times performing the double office of the mold and the wax; for we are continually not only giving, but receiving, impressions. This thought is sufficiently important to cause us at all times to weigh well our actions, for disguise it as we may, "trifles light as air" are constantly swaying us for good or for evil; and not only swaying us, but going on in ever-widening circles, fill the influence from some simple act, none may compute.

Within the past twenty-four hours the quiet, unobtrusive influence of one who has for years been sleeping in her unnoted grave, has nerve me to the performance of a Christian duty—the lifting of a heavy cross. True, the promise of inspiration, "My strength is sufficient for thee," was found good. Yet the remembered act of one who perhaps had never dreamed of influence, for she was one of those gentle, pliant mothers who rule by winning kindness, has stayed up my heart, even as Aaron and Hur stayed up the hands of Moses in the hour of fierce conflict between Israel's and Amalek's hosts.

A group of gay youth, of both sexes, were spending a social evening in her parlor, as guests of her own daughters and sons. The playful bandinage, the pleasant repartee, were hushed as she entered the room and kindly greeted them. Seating herself among them, she spoke a few words of serious import, then remarked, "I wish to pray with you before I retire." And kneeling in our midst, she implored God's blessing on us. Perhaps none heeded her prayer! I am sorry to say none of us knelt with her. But she had given her message of warning to us, and the evening family prayer was not omitted; and to-day, after slumbering

in my memory a score of years, that Christian act has commended itself to my better judgment, and performed its ministry in helping me to resolve not to shrink from manifest duty, however crossing it may be, since through the power of memory, "that pen to register, that key that winds through secret wards," it may bear fruit after our bodies are laid in the grave.

Alluding to the power of memory, recalls another of life's reminiscences, which might bear upon my theme. A much-loved neighbor had gone to the realms of death. Unexpectedly had she passed away. In the still hours of night a messenger dispatched for the purpose had knocked loudly at each dwelling where abode those who would fain gather around her dying couch, with the startling message, "Mrs. B. is dying!" and then hastened on; for three miles away dwelt her parents. Each one thus summoned speedily repaired to the scene where her life was fast ebbing away, only to stand for a short time in mute and sorrowful surprise around our unconscious friend. Soon the "spirit had returned to God who gave it," and death was there with its icy chill.

Meanwhile the father and other relatives had arrived, and a few moments passed in mingling the sympathetic tear. Her form was then adjusted, and the only male professing Christian said, "When death enters our midst, it is proper that we pray." Silently the group arranged for prayers, a portion of scripture was read, and prayer was offered. For the deceased, a good hope of a happy resurrection could be cherished; but the father was an uncompromising infidel, and the husband and too many of the group "cared for none of these things." It was a cross for frail human nature, then and there, to volunteer a prayer; but then and there was an opportunity to show himself on the Lord's side, and honorably he did it.

Denied the comfort of ministering to her previous to her death, I craved the privilege of lingering around her lifeless form till its interment. During the quiet watches of the ensuing night, I improved the opportunity to converse religiously with the young man who was also present at the scenes of the morning, who was keeping vigils with me. He was communicative, and remarked in the course of our conversation that "there was one passage of scripture he thought was not quite true; it certainly was not with him." It was our Saviour's words, "He that is not for me is against me, and he that gathereth not with me, scattereth abroad." He said he always rejoiced when he heard that any one was serious, or had experienced religion; and he always desired the progress of Christianity. "L," said I, "did you kneel this morning at prayers?" Evidently a little surprised at my abrupt question, he replied in the negative. "You kneel at home, at family prayers, do you not?" I asked. "Yes, always," was his reply. "Did E. kneel?" I again asked. This was a young woman, who, with myself and the one who prayed, were all who professed Christianity there. From his reply I found that she did. I assured him that I was glad she did, but inquired why he did not. He answered, "I expected to kneel, but when I saw that none about me were going to do so, I also kept my seat!" "And so," I added solemnly, "let your influence go against Christ, when it should have gone for him." He was convinced; but I continued, "I knelt as a thing of course, thinking the females, at least, would; but when I found I was kneeling alone, for a moment I felt embarrassed; but recovering myself, I rejoiced that by that act I could testify my allegiance to Jesus."

How often is the melancholy fact forced upon the Christian's mind, that many of those whom we fondly hope are the children of God, do not at all times exert an influence that tells favorably for the religion of Christ. It is sad that so often occasion is given for the worldling to fulfill those words of David, "They eat thy people as they eat bread;" for it seems that mankind will never learn "that measuring themselves by themselves, and comparing themselves among themselves, is not wise;" never practically learn that the Bible rule is the only standard, and that it should be the final court of appeals to all, as well as to the Christian; since by it we are to be judged at last, and each for himself must individually stand or fall in that day when God shall make up his jewels. In that day with what a thrilling personality will come to each that in-

quiry of our Lord, "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

M. W. HOWARD.

Malone, N. Y.

Why Should I be Afraid?

"FATHER is near, and why should I be afraid?" said a sweet little child. "He will take care of me. Nothing can harm me while he is near." Precious child! Its words are those of every true child of God. Amidst all the dangers, sorrows and conflicts which attend their pilgrimage, they feel that they have a Father, an almighty Father and friend by their side—one that is with them in every danger, every trial and sorrow. Though at times his chastening hand is laid heavily upon them, yet they can bow submissively 'neath the rod that's sent in love, and say, "It is the Lord, let him do as seemeth him good."

Why should I be afraid? God is my Father. I will fear no evil. Many are the trials and afflictions of the righteous, but the Lord delivereth him out of them all. Their feet are planted upon the rock of divine truth and love, and though the rude billows of life rush madly against them, endeavoring in their fury to sweep them into the yawning gulf below, yet with their eyes fixed upon God, their hand clasped in his, they can exultingly say, Why should I be afraid? The Lord is my strength and my helper, I shall not be greatly moved. There are times when God's face is hidden from his children; when his smile, which "is the light of their soul," is withdrawn, and they walk in darkness. But though they mourn the absence of their loved one, yet the language of their heart is, Why should I be afraid? My Father is near. He only hides his face to try my patience and faith; or to more fully show me my utter unworthiness, and bring me with deeper humility at his feet. And faith pierces through the dark clouds, and sees the glimmering rays of light beyond; and it hears above the roaring thunders the voice of Jesus—that voice so low and sweet, that amid the loud tempest is inaudible to all save the ear of faith—saying, Fear not, I am with thee; I will lead thee through the darkness. Thou art mine.

O happy child of God! Thou art blest, supremely blest. Thou hast nothing to make thee afraid. If it is the will of God that thou shouldst sleep, thou canst triumphantly say, Why should I be afraid? My God is near,

—"I fear not the tomb,

Since Jesus hath lain there, I dread not its gloom;
There sweet be my rest till he bid me arise,
'To hail him in triumph descending the skies."

O Christian friends, why should we be afraid? What though the heavens shall soon pass away, and the earth with the works therein be burned up, God will hide his children in the chambers of his love. And though the mountains shall fall, the islands flee away, and the elements melt with a fervent heat, yet they will be secure.

But oh, poor sinner! you have great reason to be afraid. What shall shield you in that terrible day from the wrath of Him whose love you have slighted! whose counsels you have rejected! whose commandments you have set at naught? Vainly then will you call upon God for help. The angel of mercy which is now hovering over you, will then have folded his wings, and forever flown away. Shall your first earnest, heartfelt prayer be, "Rocks and mountains fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb?" Remember that "the still small voice" will not then whisper words of comfort to your breaking heart. Oh, no! The only answer you will then receive will be the echo of your own words, ringing through the clefts and chasms of the ruined earth, laughing at your calamity, and mocking your despair. Oh, come to Jesus! Come before it is too late. I entreat you, in the name of my Master, to hearken to the voice of love and mercy that is calling you. How can you slight the tender mercies of Jesus? How can you go on in open rebellion against him whose name is love? Does not the image of one crowned with thorns, pale with anguish, bleeding and dying, follow you by night and by day? That precious hand, that was nailed to Calvary's cross, is knocking at the door of your heart. Do you not hear the sweetest voice that ever fell on mortal ear, saying to you, "Behold I stand at the door and knock." Will you let him knock in vain? Will you? Oh hasten to open the door, and let the heavenly stranger in. He comes to cheer, to bless, to comfort, and to save. He comes to make you live, that he may crown your life with joy, and make it a blessing; that he may shield you in the day of his wrath, and finally save you in his kingdom. Can you, will you reject this precious friend? Oh! would to God that I could do something to lead you to Jesus. But I can only entreat you in his name to come and drink of the waters of life, which are flowing freely for every thirsty soul. May God help you to come. And may he help us all to live in such a manner, that when that dreadful day shall come, we can say, God is my Father. He will take care of me; and why should I be afraid?

MARY F. MAXSON.

Adams' Centre, N. Y.

The Review and Herald.

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

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

JAMES WHITE, EDITOR.

Confusion on the Prophetic Periods.

WHEN the plain path of truth is left, it is no wonder that men should be ready to enter into any by-path upon which they may chance to stumble. When they turn their backs to the light, it is no wonder that they should grope their way along like blind men. When they let go the anchor, it is no wonder that they should drift in every direction on the trackless ocean.

Such seems to be the position of many professed Adventists respecting the prophetic periods, especially the 2300 days. The great anchor on this period is the position established by Adventists in 1844, that the period is 2300 years in length, commenced B. C. 457, and ended in 1844. The evidence which goes to establish this, compared with that for any other position, has been admitted by one of our ablest opponents, to be like the sun, compared with a rush light.

But here is the great dilemma under which they labor. Adhering with what seems to us like a blind tenacity to the view that the Lord must come at the end of the 2300 days, as the Lord has not yet come, it must somehow be made to appear that the 2300 days have not yet ended. So anything that seems to afford proof in this direction, even if no more than a "rush light," is eagerly received.

The latest effort to "prolong the days" that has come under our notice, is the claim put forth by W. H. Hackling, in the *Millennial Harbinger* of December 16, 1863, that it should read 2400 days instead of 2300 days. Concerning the commencement of this period he says: "We must therefore date the commencement of the vision as far back as B. C. 536, or else have no vision of the ram with two horns." Another little piece of numerical legerdemain is visible in his efforts to make the period, with this starting point, extend to 1866, thus: "B. C. 536 is only 535 whole years; so 1866 only makes the cardinal number 1865, added together make 2400."

This speaks for itself. As to his commencement, however, we inquire, Does not the ram with two horns represent the Medo-Persian empire during its whole existence? The two horns do not represent Cyrus and Darius personally, but the two elements of the nation, Medes and Persians. Hence there is no cause for going back to the first, second or third year of the existence of that empire for the commencement of the prophetic period which covers this field of vision; and, indeed, the prophet guards us against this misapprehension, by introducing the ram in the height of his power, and pushing his conquests westward, northward and southward.

But we wish to inquire more especially concerning the reading of 2400 instead of 2300 days. He offers no other authority for this than the Septuagint. That the Septuagint reads thus, we do not deny. But, to say nothing of his unfortunate attempt at quoting the Greek, in which, in a quotation of twelve words, there are no less than seven glaring errors, we are prepared to show that this reading is simply a misprint which has crept into the common edition of the Septuagint in this country. The Septuagint is a translation from the original Hebrew into Greek. Our common English version is a translation from the same Hebrew into English. One translation reads 2400, the other 2300. It will be at once seen that this difference in the translations can be authoritatively settled by simply appealing to the original from which they were both taken; and it is a fact that all the Hebrew manuscripts read 2300, not 2400. This is alone sufficient to convict the Septuagint of error here. But we have still more definite testimony. The whole question is well set forth in the following from Litch's *Prophetic Exposition*, vol. i, pp. 115, 116:

It has been sometimes urged, as a reason why we cannot depend on the calculation of this period, that there are various readings, and it is uncertain which is the correct one. The reading of all the Hebrew man-

uscripts is 2300. The Septuagint, or Greek version, is 2400. The Latin of Jerome, 2200.

The Hebrew copies being the oldest, and all the copies agreeing in the reading, it is but a reasonable conclusion that it is the correct reading. As for the reading of Jerome, there are few who place any confidence in it. On the reading of the Septuagint, I beg leave to introduce the following extract from "Begg's Connected View," p. 3:

"It is in mercy to His people, although it will end to the condemnation of the wicked, that God has given such clear and determinate intimation of the 'things that are to come hereafter;' and any attempt to throw unnecessary doubt upon the certainty of the 'times' revealed, calls for severe reprehension. To this charge there is reason to fear the Examiner of Mr. Irving's Opinions, in the *Edinburgh Christian Instructor* for 1828, (p. 476,) has exposed himself, when, in order to strengthen his argument for the impossibility of determining the commencement of 'the mighty year of God's glory,' he fixes upon the misprint of one of the dates in our version of the Septuagint translation of the Old Testament. 'In regard to the long period of Daniel,' there is, in reality, no reason for its being 'disputed, whether we should read, with the Hebrew, 2300, or with the Septuagint, 2400 years.' Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error. Let not, then, the carelessness of men be charged upon the Most High, nor the errors of copyists on the Spirit of inspiration. For a full statement on this subject, see 'The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere critically examined by William Cunninghame, Esq., of Lainslaw.'"

Thus, in addition to the fact that all the Hebrew manuscripts read 2300, we have the still more decisive fact that the very manuscript in the Vatican from which the common edition of the Septuagint was printed, reads 2300 instead of 2400, as printed in that edition. Hence that reading is a mere typographical error, a misprint; and on this foundation our friend would fain erect a theory.

We cannot, therefore, allow him the benefit of that extra hundred years, with which he would be glad to stretch out the 2300 days. He must fall back within the original limits; and when he has puzzled his brain sufficiently in trying to make an application, we hope he will deign, before abandoning it entirely, to examine it in the light of the sanctuary, which is the true, as it is the only, key to the solution of this question.

"They Stagger, but not with Strong Drink."

UNDER this figure, Isa. xxix, 9, the Lord through the prophet speaks of those who turn their backs upon the truth, and shut their eyes and ears to the declarations of his word. The recreancy and frivolous excuses of their position, he sets forth in the following language: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Verses 11, 12.

If this language applies to those who never have come to a knowledge of the truth at all, who can fathom the severity with which it scathes those who, having once received this knowledge, acquainted themselves with the theory, and professed the spirit of the truth, at last turn their backs upon some of its fundamental principles? Judge, then, of our surprise, when we read not long since in the *World's Crisis*, from the pen of one who stands high with many as a leader and instructor of the people, an argument to prove that the prophetic periods of Daniel are literal days, not years—an argument which we can regard no less than a deliberate attempt to raze to its very foundation, one of the main pillars of the Advent faith. The writer closes his article with the following language:

"Waiving for the present the further discussion of this subject, I frankly confess that I am not competent to give much instruction on the point; and only hope that those who do profess to expound the prophetic periods, may be, as they certainly ought to be, a great deal better informed than I am concerning them. These times are in the Bible; but some of men's expositions of them are not in the Bible, and are never likely to be. 'The wise shall understand;' but a great many who have thought themselves 'wise,' have proved that they were wise above what was written, if not 'wise in their own conceits.'—H. L. H."

It may do, even on a subject so plain as this, to talk flippantly to the venerable names who have from ages past believed in the year-day theory, about being wise in their own conceits, unless the person should thereby happen to prove himself to be in that unenviable state; for the fancy is very apt to seize one, in the condition spoken of by the prophet, that everybody else is staggering, and he is the only sober one in all the crowd.

Even Prof. Bush, who never believed the Advent doctrine, wrote to Wm. Miller as follows: "I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a day as the prophetic time for a year, I believe you are sustained by the *soundest exegesis*, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head."—*Time of the End*, p. 46.

A few weeks after the publication of the article above referred to, we were glad to see a writer in the same paper come to the rescue of the great truth, which was well nigh betrayed in the house of its friends. Looking upon this as a good exposition of the true theory, we lay it before the reader:

"With all the light there is at the present time upon the prophecies of Daniel and John, to me it is a little surprising that any student of prophecy should still insist that the prophetic periods of Daniel are literal days, and a good deal surprising that any looking for the return of Christ to earth, should favor the literal-day theory. With me it is no small matter connected with my faith in the soon coming of Jesus, whether the days of Daniel are literal or symbolical days. I believe unhesitatingly that the 'time, and times, and the dividing of time,' the 2300 days, 'time, times and a half,' 1290 and 1335 days of Daniel vii, viii, and xii, are symbolic, each day standing for a year; and I think I can give a reason for my hope upon this point. I believe these days are year-days,

"1. Because they are connected with symbolic prophecy. In Ezekiel iv, symbolical time is used in connection with a prophecy illustrated by symbols. But you may say that God expressly said, 'I have appointed thee a day for year,' and has not said so in Daniel. In reply I would say, that in John's Revelation also he has given us symbolical time in some ten places, and has not once in either of these told us that each day stands for a year. Perhaps the reason why it is not given in Daniel as well as in Ezekiel, may be found in Dan. xii, 4. Yet it may be said that the days of Dan. xii are not connected with symbolical prophecy, and consequently that argument would prove the 1290 and 1335 days to be literal days, even if the others are year-days. If you will carefully compare the visions of chaps. x, xi, and xii, with the preceding visions, you will see at once that Daniel's last vision is but an explanation of the other vision, which he could not understand; also, what the 1290 days are; consequently if one is symbolical time, the other must be.

"2d. Because the 'time, and times, and the dividing of time,' (chap. vii,) 'time, times, and a half,' (chap. viii,) apply to the same events that 'a time, and times, and half a time' of Rev. xii, 14, the 1260 days of Rev. xi, 3; Rev. xii, 6, and the 'forty and two months,' of Rev. xii 2, and Rev. xii, 5, apply to. And no critical expositor will for one moment attempt to make the long persecution of the martyr church by the seven-headed and ten-horned beast, to be but 1260 literal days, when it was that number of years.

"3d. Because the time connected with the last vision is declared to be 'long,' which was not long if

three years and a half were its length; certainly not long in comparison with the vision of chap. ix, which vision was not even called long, though it was seventy weeks of years; and of the last vision it is said, 'And the thing was true, but the time appointed was long.' Dan. x, 1.

"4th. Because not one of these four periods given in Dan, vii, viii, and xii, can in any way be made to fit the events to which they are applied by Maitland, Stuart, or any other literal-day expositors. This class of expositors endeavor to make the 2300 days cover the whole time from Antiochus Epiphanes, when invading Judah and taking Jerusalem, B. C., 170, that is, year of the Greeks 143, (see 1 Maccabees i, 20,) to the year of the Greeks 148, when the Jews overcame the invaders, gained possession of their city again, and restored their daily worship in the temple. Jerusalem was at this time in possession of Antiochus but five full years, while in 2300 days there are six years, three months, and twenty days. That is as near as they come in their calculation of the 2300 days. And if they extend the time to the death of Antiochus, then they cannot make six full years. And if they commence these days from B. C. 174, (as some do) when Antiochus caused Onias, the high priest of Jerusalem, to be deposed, then they have nine years before Antiochus' idol worship is overthrown in Jerusalem, which would be nearly three years too much for their argument.

"With regard to the 1260, or 1290 days, a period of about three years and a half, they apply this time to the whole length of time that Antiochus caused swine's flesh to be offered upon the altar, of the Jewish sanctuary, which is called by the book of Maccabees, 'the abomination of desolation.' But unhappily for this exposition of the days, neither 1260 nor 1290 days will measure this pollution of the sanctuary. Just three years and ten days at most is all that can be made out for that abomination. See Josephus' Antiquities, book 12, chap. 5, secs. 3, 4; also 1 Maccabees 1, for the commencement of these days. 'Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and built idol altars throughout the cities of Judea on every side.' 1 Maccabees i, 54. 'Now the five and twentieth day of the month they did sacrifice upon the altar of God.' 1 Maccabees i, 59. The same writer, speaking of the overthrow of this abomination, says, 'Now on the five and twentieth day of the ninth month, which is called the month of Casleu, in the hundred forty and eighth year, they rose up betimes in the morning and offered sacrifices according to the law upon the new altar of burnt-offerings which they had made. Look at what time and what day the heathen had profaned it; even in that it was dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of Heaven, who had given them good success.' 1 Maccabees iv, 52-55.

"How then can the figures of Daniel be made to agree with this idol pollution of the Jewish sanctuary? The 1335 days, being forty-five days more than 1290, are extended by the literal-day theorists to the death of Antiochus. In this, too, they are equally wide from the truth, for the sanctuary was cleansed on the twenty-fifth of the ninth month, which would be ninety-five days before the end of that year; and the death of Antiochus did not take place until some time in the next year. For proof of this: 'So king Antiochus died there in the hundred forty and ninth year.' 1 Maccabees vi, 16. Consequently, none of the four periods can in any way be made to apply to Antiochus Epiphanes' abominating the Jewish sanctuary.

"5th. Because our Lord, in Matt. xxiv, 15, makes 'the abomination of desolation' to be yet in the future from his time, and so it could not have been fulfilled two hundred years before he uttered his great prophecy of Matt. xxiv, as literal-day theorists necessarily make it to have been, if their exposition is correct.

* * * * *

Then, to use the language of a great man in the Christian church, I would say, 'If the old established principle of the year-day theory is wrong, not only has the Christian world been led astray for ages, by a mere *ignis fatuus* of false hermenutics; but the church is at once cut loose from every chronological mooring, and

set adrift in the open sea, without the vestige of a beacon lighthouse or star by which to determine bearings or distances from the desired millennial haven to which she has hoped she was tending.'"

The following paragraphs we take from the Voice of the Prophets. They well express the views and feelings of those who still desire to adhere to the ancient landmarks:

"The year-day theory of interpreting the prophetic periods is vital to the position of all classes of Adventists, whether they are looking definitely or proximately for their fulfillment in the coming of our Lord Jesus Christ. It is the great principle assailed by all opponents, infidel, semi-infidel, futurist, and preterist. It is the first on which brethren become involved in doubt under the trials which they encounter from without and within.

"We stake all that is involved in our hope, on the scriptural integrity of that great principle. It is to us what the "scale" on which the chart for the use of the mariner is constructed—usually that of an "inch to a mile,"—and by which he navigates with safety through all his dangers, on all his voyages, all over the world. Without that "scale," his chart to him would be a useless thing. And in the hour of the greatest danger it would be worse than useless—it would be a mockery and an aggravation.

"The true meaning of the prophetic times has a close and vital connection with the general exposition of the sacred visions. It has been the general impression of the best Protestant interpreters, for near three centuries, that a prophetic day signifies a natural year, and that all the other periods are to be expounded by the same rule."

To the Committee

Appointed to Extend the Circulation of the Review.

THE time has expired in which in Review Vol. xxii, 23, we requested the committee to report; but by the terms of the appointment none were to be discharged until the object of the appointment was accomplished. For the benefit of those who may not have read the article containing the appointment, and for those who may have forgotten, we will give a brief statement of the object, conditions and duties, of the committee.

The object of the appointment of a committee was to increase the circulation of the Review from 2800 to 5000. The committee is composed of each subscriber of the Review and every Sabbath-keeper, each to act independent of the other, and each to consider the responsibility of raising the requisite number devolving upon his or her personal efforts—every member of the committee to report within one month, and none of the committee to be discharged until the requisite number of subscribers is made up.

It will readily be seen that if all the members of the committee had been faithful to the trust committed to their care, we should not now be under the necessity of making another appeal; but such has not been the case. A few have been faithful to the talent committed to their trust, and have gained other subscribers, some one, some two, and some five, and one good brother even sent in eight subscribers at one time. To these we would say, Well done.

The number has not yet been made up, but we are not discouraged. We still have hopes of seeing our expectations realized. Although a large majority of the committee have not responded, we still have faith in their integrity. Knowing the besetments of human nature, we are prepared to make every allowance, believing that all that will be necessary to have them discharge their duty will be to occasionally "stir up their pure minds by way of remembrance." Some no doubt will require more "stirring" than others, but by a due exercise of the graces of patience and perseverance we expect to succeed. Why should we not expect to see our hopes realized? We certainly are not asking anything unreasonable nor improbable—nothing unreasonable when we only ask each one of our subscribers to use their influence or their means to procure one subscriber—nor anything improbable when we expect our list can be increased to 5000 subscribers in a short time.

In view of these facts we propose to extend the time

until the close of this volume, during which time we trust that every member of the committee who has not already done so, will at least obtain one subscriber, and as many more as they can—peradventure others may not be so fortunate or faithful, and you may by this means help supply their lack.

Again, let us urge upon you the necessity of each one feeling the responsibility of raising the number resting upon them: and let each one be determined that there shall be no failure on their part.

RULES TO WORK BY.

1. Get what brethren or sisters you can to take the paper at full price.
2. Try to induce honest inquirers after truth to take it for investigation.
3. If you fail in both these classes, there is still one thing you can do. You can take it and pay for it yourself for relatives and friends.

E. S. WALKER, Sec'y. S. D. A. P. Association.

Are the Dead Conscious? No. 1.

THE idea that the dead are in a state of consciousness, has obtained to a considerable extent in the world, by some means; and it is a matter of interest to ascertain its origin. If it is from Heaven, doubtless it is taught in the revelation which God has given us—the holy Scriptures. And if others, our teachers, have found it there, we can do the same, and not take it at second hand. But if the doctrine is not in the Bible, those who have confidence in its teachings, as a full and perfect revelation from God, will come to the conclusion that God is not its author; and as, at the present day, a system of the most abominable infidelity rests wholly upon this for its foundation, it becomes every person to inquire seriously and earnestly, in the light of the Scriptures, whether God or the great adversary is the author and finisher of this faith.

The Bible nowhere asserts that man has knowledge in death; but it does declare the contrary in the most positive and unequivocal manner. It is true there are passages from which inferences are drawn that the soul is immortal, and that man is conscious in death; but these inferences are not necessary. There is no passage of scripture but is susceptible of being understood in such a manner, without wresting the text, as perfectly to harmonize with the positive declaration that "the dead know not anything."

Those who advocate man's natural immortality and his consequent consciousness in death, argue in a circle. Certain passages, they think, prove their views, because the soul is immortal, and therefore cannot die. And the best reason that they have for thinking the soul immortal, and the best proofs that they can bring to support it, are these same passages—passages which are just as easily understood in harmony with the opposite view. To their mind, these passages teach man's consciousness in death, because the soul is immortal; and the soul is immortal, because these very passages teach it. It will not be denied that the doctrine of man's continued consciousness in death, that is, that the real man does not die at all, is a very ancient doctrine. Ancient pagan philosophers held it, and the heathen, as far back as the days of Moses, worshiped dead men as their gods. In Num. xxv we read, "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel." The Psalmist, in reference to the same thing, says, "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." Ps. cvi, 28.

It is a well-known fact that pagan nations have been in the habit of deifying the dead. They have held that their dead heroes were not dead, but had gone to be with the gods, and were themselves the objects of worship. Now, since it is a fact that men do, as it appears to all our senses and natural faculties, die, the same as the brute creation, how came this idea among the heathen, that men do not die, but are ushered into a higher life at death? The idea is either true or false, and must have been derived from God, the great fountain of truth, or from the father of lies. Which

is it? The idea could not have been derived from the Bible, for, as we have seen, it was in the world before even the books of Moses were written. Still I think that its origin is revealed in the Bible.

When God inspired Moses to write his word, he took him back to the beginning, and there revealed to him two grand assertions which were made to our first parents soon after they were created, which directly contradict each other; consequently one of them was false. It was the first lie ever spoken to our race, and its author was the father of lies. God had said to them concerning the tree of knowledge, "In the day that thou eatest thereof, dying thou shalt surely die." But the serpent said unto the woman, "Ye shall not surely die;" but in case they disobeyed God, said he, "Ye shall be as gods." And although death did follow man's transgression, yet Satan was not long in persuading those who rejected the knowledge of God, that his lie was still the truth—that instead of the real man dying, he only entered upon a higher life, and thus reaped a real benefit from the change—became as gods, and the proper object of worship. And if we trace the results of this down to the present day, men are not wanting who holdly and blasphemously assert that the serpent told the truth, and that "God lied."

This is no "stale joke," as characterized by a certain Professor recently. I am not joking, my dear readers, when I utter my most solemn and decided conviction before God, that Satan's lie, uttered to our parents in Eden, is the true and only origin of the doctrine of the immortality of the soul, and the consequent consciousness in death. Dr. A. Clarke, in his comment upon the language of the serpent to Eve, says, "The tempter through the *nachash*, insinuates the impossibility of her dying, as if he had said, God has created thee immortal, thy death is therefore impossible; and God knows this, for as thou livest by the *tree of life*, so shalt thou get increase of wisdom by the *tree of knowledge*."

Then the first doctrine which the great tempter ever preached in the world, was immortality in sin, or natural, unconditional immortality. Is it strange that the seducing spirits of these last days should teach the same? Says Paul, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Macknight has it, "doctrines concerning demons," and Wakefield, "doctrines about dead men."

It is a heathen notion that demons are disembodied human spirits—spirits of dead men. The Bible view is that they are the "angels who kept not their first estate." We read of the "Devil and his angels." The true Christian would be slow to believe that Abraham, Isaac, and Jacob, and all the holy prophets and saints of old, were the demons that took possession of, and tormented, men in the days of our Saviour, and that were cast out by him. Yet if the heathen notion is true, they are all demons; and if we take anything upon their authority, to be consistent we must take the whole. It is far better to accept of the revelation that God has given us.

R. F. COTTRELL.

Report from Bro. Ingraham.

BRO. WHITE: As I have not reported myself of late, it may be duty to acquaint our brethren with my labors since conference. I have made two visits to Darlington; found most of the brethren striving for the kingdom. Two of them were drafted, brethren Armitage and Albert Hardy. They paid \$300.00 and were cleared. From this place I went to Fayette, where we held our last tent meeting. Found the Freewill Baptists were making a division in their church by closing their meeting-house against us. I designed to follow up the interest we left when we closed our tent labor, but we are cut off for the present, there being no house for meetings.

I attended the quarterly meetings at McConnell's Grove and Monroe. At these meetings I did not enjoy as much liberty as on some former occasions, but our communion seasons will long be remembered by those present. At McConnell's Grove our elder (Bro. Brown) was confined at home and could not meet with us at our usual place of worship, consequently we had

the communion at his house. In answer to prayer Bro. B. was much blessed. His distress, caused by rheumatism, was removed, and he was able to take part with us.

At Monroe we had a melting time. There were brethren present from Avon, McConnell's Grove and Darlington. Our quarterly meetings should be well attended by all that can consistently reach them. It is my opinion if we should have our communion seasons in the evening, and by ourselves, away from the world, it would be better. This institution belongs to the church of God.

I have preached some in new places. I have given several lectures in the town of Jordan. Here I was assailed in the most abrupt manner by one Dr. Cox, once a Protestant Methodist preacher, but now a Spiritualist lecturer. The doctor and his party have been successful in throwing confusion into nearly all the meetings that have been held by different ones for a long time. They had enjoyed the privilege of speaking in every meeting, and to be cut off from this privilege was more than they could bear. They said it was a free country and they could not submit to the gag law. I told them I was a man of order, and they could not speak on my time or responsibility; but if they wanted to discuss the subject of Spiritualism, I would meet them. A question was proposed, moderators chosen and rules adopted, and the debate began, which lasted one week. The doctor grew more and more nervous to the close. The last evening of our debate, when I was criticising some of his foolish positions, and especially his remarks on Eccl. ix, 3-5, and the rich man and Lazarus, he could govern himself no longer, but jumped from his seat, shook his fist in my face and called me a liar. With patience I bore it, but met his arguments without fear. His position in regard to the rich man and Lazarus was nothing new. But his having said the spirit of man was a part of God, involved him in difficulty when he came to the parable; for he said it was the spirit of the rich man that went to hell. My reply was as follows: If the spirit of man is a part of God, and the spirit of the rich man was in hell, we must conclude that God was tormented in hell; and, second, as there was an impassable gulf between him and Abraham, it would subject the divine being to eternal damnation. Now doctor, exert your skill in getting God out of hell across the impassable gulf into the seventh sphere. This point will bear with equal weight against some religious bodies. The M. E. Hymn Book says the soul is God's immortal breath.

The doctor made such a failure in the estimation of the audience, that when he entered upon his last speech there were so many raps on the house and in the house he was obliged to sit down. These raps were not from the dead but from the living. Another gentleman took his place and made many remarks that had no bearing on the question. I replied and the debate closed, much in our favor. The people are anxious to hear on the different points of our faith. I shall accommodate them as soon as I can.

It will not be possible for me to travel much this winter. My wife's health is very poor, and she is away from home for the purpose of being benefited by cold water treatment. I shall travel all I can, and labor as much as I can to spread the truth.

WM. S. INGRAHAM.

Monroe, Wis.

In Ohio.

It was my earnest desire to return to Ohio at an earlier day; but my own health has not been good, and there has been more sickness in my family the past fall than in any season for several years. This has detained me. A few words about meetings in Michigan may not be out of place.

The quarterly meeting at Matteson, was not largely attended. It was just at the season when Brn. did not feel willing to leave their labor to come a distance. But the result was good. New courage was given to some, to whom I pray the Lord to give abiding comfort.

The meeting at Hillsdale, was a good one, for which the way had been prepared by the visit of Bro. and Sr. Byington. The cloud was moving off, and almost

all were free. One dear brother whom Satan had bound down in discouragement had concluded to give up, but then resolved to throw off the chain, was baptized, and went free. The ordinances were attended on first-day evening. I hope the time will soon come when all will more highly prize the privileges of the ordinances of the Lord.

I spent one Sabbath with the church at Salem, Ind. I was reminded at that meeting of the time spoken of by the prophet when "the people had a mind to work." How it cheers the heart of a minister to have all rise up at the close of a sermon and give a ready, cheerful testimony. The church at Salem have had "the lot of the righteous"—some tribulation and persecutions: but he who numbers the hairs of our heads will never forsake those who trust in him.

The monthly meeting at Colon, was truly refreshing. There also the ordinances were celebrated. These meetings more than all others, bind the hearts of the children of God together, and therefore should not be neglected. I mean the ordinance meetings. I fear too many have failed in this respect in times past. I pity those members who absent themselves on such occasions. I cannot afford to lose them.

Three Sabbaths I spent at Battle Creek, and Sabbaths spent there are always profitable to me. The one at the time of the Association meeting; the one preceding; and again the 12th inst., which was the last I spent in Michigan. This last was a solemn day. Solemn to all because of the sad news just received of the bereavement of Bro. and Sr. White, and I may say of the church; for all who knew Henry, must feel his loss. Rarely do the Christian graces shine so brightly in the young. Would there were more of the youth like him!

The most profitable of all my meetings were held with the church in Burlington. By the help of good brethren and sisters I have been trying to walk in the "valley of humiliation;" and I trust, like Bunyan's Pilgrim, I shall have a pleasant walk if I succeed in finding good footing at the bottom of the valley. By my own experience and observation I have learned that all are apt to stumble more or less in going down, and few succeed in getting safely down alone. And it seems to be a peculiarity of that locality, that no one seems to feel the need of help there, though slipping at every step; and those who offer to help are considered meddlesome and obtrusive. And some, refusing aid from their fellow travelers, are so unfortunate as to receive a fatal fall before they reach the valley. Whether Pilgrim missed the sight, or whether Satan has erected it since, I know not; but I discovered the "image of jealousy" over against the hill leading to the valley, and those who bow to it are sure to get bruised on the way, if they escape with life. But enough! Brethren, I am not dreaming at all. Every "wayfaring man" can see these things.

Had it not been for the request to preach a funeral sermon at Gilboa, I should have gone directly on to Ashtabula county. When I decided on the time to be at Gilboa, I was near the S. M. R. R. It was Dec. 6, and knowing that I could not get an appointment to them by the Review, for Dec. 19, I sent by letter. This would go to Toledo the 7th, to Ottawa the 8th, and to Gilboa the 10th; giving time to have the appointment given out the Sabbath previous, that was, the 12th. I encountered the storm and severe cold to meet the appointment, and arriving there found the letter safely laid up in the Gilboa post office! I think it creditable to all concerned that it was taken patiently. The appointed sermon was preached on the 20th, but many who desired to be present on the occasion could not be notified. May the Lord sustain the "little flock" in Gilboa. Their number has decreased both by death and removals; I hope the "things that remain" may not fail. Walking by sight, we shall find enough to discourage; walking by faith, there is full enough to encourage us. The "far more exceeding and eternal weight of glory" eclipses then the things of earth, and shuts them out of view. "Lord, increase our faith."

When last at Lovett's Grove, about eight months since, I made an appeal in behalf of the children. The church felt and responded to it; and the Lord blessed their efforts. I am invited to spend next Sabbath there, and baptize some. I expect then to pro-

ceed immediately eastward. My address, for the present, will be Orwell, Ashtabula Co., Ohio.

J. H. WAGGONER.

Leipsic, Dec. 22, 1863

The Last Message of Mercy.

ANGEL of mercy art thou here
And hovering over us now?
Oh may we all before our God,
In adoration bow.

To heed the message or reject
The world will soon decide,
While some in love receive the truth,
More will its claims deride.

Why will they slight the offered boon?
Though we their lot deplore,
They place themselves beyond the reach
Of mercy's lingering store.

Too late! their dreadful doom now sealed,
Too late will be their cry;
We might have lived, but now alas
The second death must die.

The Spirit and the bride say come,
Let naught obstruct the way;
But hasten God's commands to keep,
And all his will obey.

Oh be entreated while there's hope,
To heed the message given;
That with the ransomed you may find
A place of rest in heaven.

R. SMITH.

West Wilton, N. H.

Wait on the Lord.

"THE Lord is my light and my salvation. Whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" Ps. xxvii, 1.

These words of the sweet Psalmist are peculiarly comforting in sickness and affliction. The beautifully expressive Ps. from which they are taken is full of precious, consoling and sweet encouraging promises to the faithful.

Ofttimes, within the last four months have I derived sweet encouragement from the Psalmist's prayer and exhortations, herein contained. Amidst the varied scenes of the society of the ungodly, my mind has been borne above the surrounding influences, to feast upon the sweet refreshing views of the Psalmist. With David my heart responds, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me, he shall set me up upon a rock." Verses 4, 5.

From time to time, we prove God's love and tender care for us. Truly the Lord is our only hope. He preserves our life and health, for by his blessing only are they continued to us. Ofttimes the most salutary and effectual means proves futile to the restoration of health, and sometimes he blesses human means to our recovery. But whatever betide, how precious the assurance that our heavenly Father guides and protects as is for our good and his own glory.

With the Psalmist, I would ever pray "Teach me thy way O Lord and lead me in a plain path."

Again, the psalmist, as if to sum up all duty in the lovely grace of patience, exclaims, "Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord." Verse 14.

F. M. BRAGG.

Water Cure, Flint, Mich.

European Armies and Navies.

ACCORDING to recent statistics, the total army of England is 228,978 men. Her navy consists of 412 steamers, 144 sailing vessels. Total, 556, carrying 14,748 guns.

France maintains in time of peace an army of 404,192 men; in time of war 757,725. She has 364 steamers, and 111 sailing vessels. Total, 475, with 9,178 guns.

Russia has an army of 577,859, with 242 steamers, and

71 sailing vessels. Total navy, 313. Number of guns, 3,851.

Prussia, in time of peace, maintains an army of 208,576; in war, 609,669. Her navy consists of 30 steamers, and 13 sailing vessels. Total, 43. Number of guns, 391.

The Single Eye.

By this term Christ designated the quality of concentrated attention upon an object, and contrasts it with that confused and unsteady condition of mind and heart, when the eye sees "double." In every department of desire and effort, the needfulness of this quality is very apparent. He who is continually changing his business, in the hope of improving his fortunes, seldom attains what he is seeking. The largeness of the crop depends upon the carefulness with which the ground was prepared and the seed sown. Steady industry and continued attention to business never fail of their reward.

No less is this singleness of eye of deep importance in spiritual matters. Reward here is proportionate, likewise, to the amount of determined effort that is put forth. No man can serve two masters. In the nature of things, any attempt to do so must fail. That blessed peace which passes all understanding, comes only to those whose deepest affections are fixed on Jesus, the centre of all spiritual good. It is for want of the "single eye" that so many come short of it. There is an uneasiness about such persons, an unrest and secret dissatisfaction which is plainly manifested, yet often unaccounted for. Their hearts are divided between two objects, and the great end of their religious calling is unattained. Those that "have" shall receive in greater abundance; from those that have not, shall be taken even that which they seem to have. To those whose religious profession is not a pretence, who are not balancing between the world and God, but in simplicity and whole-heartedness are seeking to be faithful to duty and to grow in the likeness of Christ, to them there is added more and more spiritual strength and blessedness. Those who are striving to serve two masters, looking now on the one side, now on the other, find themselves constantly decreasing in vigor and joy, and they are disappointed in the rewards which they hoped for. They are abhorred of Him who spues the lukewarm out of his mouth, and the world soon finds them out and despises them.—*Moravian.*

Religion—

LIKE snow that falls where waters glide
Earth's pleasures fade away,
They melt in Time's destroying tide,
And cold are, while they stay;
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of woe,
Shine forth with sweetest light.

Religion's rays no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll;
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
Religion lights them still.

THE fluctuations to which our spiritual life is subject, show the wisdom and goodness of God in making so much of it to reside in duty, a principle which is independent of the variations of feeling.—*Patience of Hope.*

Formalism in Religion.

It is so easy to seem orthodox in creed and statement; so safe to rest in a merely traditional belief, that many a decorous professor fails to perceive the sure, though invisible, connection between the lip-confession and the life-denial of a merely outward profession, and the broader form of denial by which all such profession is decided. Yet between Christ mocked and Christ rejected, there is but a single step; and who shall say how easily it is taken, or how quickly

we may pass from the hollow homage, of "Hail, Master," which mocks our Lord, to the smiting and buffeting of open outrage!—*Selected.*

Obituary Notices.

DIED of lung fever, in Topsham, Me., Dec. 8, 1863, Henry N. White, eldest son of Eld. James and Ellen G. White, aged 16 years and 3 months, after a short sickness of one week. Funeral services were held there in the Baptist church at the solicitation of friends. Sermon by Eld. M. E. Cornell. He was then brought to Battle Creek, where brief funeral services were held the 21st inst., and we followed him to the family burial place in Oak Hill cemetery, there to rest till the bright morning of the first resurrection. The arm of support on which the parents have long been accustomed to lean, does not fail them in this hour of trial. And the thought that their beloved son nearly a year since publicly identified himself with the people of God, and died in the triumphs of faith, will serve above all else to hallow their heavy loss. There were many circumstances connected with Henry's last sickness and death, calculated to mingle with the bitter cup of bereavement the sweetest consolation—circumstances which memory will ever hold as her dearest treasures. To give all the interesting particulars would extend this report to too great a length. It has therefore been decided to embody them in a pamphlet, entitled, An Appeal to the Young, to be prepared by sister Adelia P. Patten, who is a member of the afflicted family, and was with them during the last sickness of the deceased.

U. S.

FELL asleep in Jesus, in Lynxville, Wis., Dec. 2, 1863, sister Emma McDonal, wife of Bro. William McDonal, and daughter of Bro. and sister Heligass, aged 18 years. Sister McDonal suffered much, but her sufferings were borne with great patience and Christian resignation. When given up to die and told she could not live, her reply was that she would not sleep but a little while; that soon Jesus would come and she would be raised. Before her death she exhorted all present to prepare for the kingdom of God. She died in full hopes of having part in the first resurrection. She leaves an affectionate companion, a father and mother and a large circle of friends who deeply mourn her loss; but they believe that she will have part in the first resurrection. The writer spoke to a large and attentive congregation at her funeral, from the words, Blessed are the dead which die in the Lord.

L. G. BOSTWICK.

DIED, in Providence, R. I., Nov. 30, Capt. Samuel Warner, aged 79 years. Bro. Warner is survived by his wife, and two sons, with their interesting families. His views, were in the main, the same as those advocated by the Advent Review and Sabbath Herald. His life was an active one. In early life—for a time—he followed the sea: afterward he engaged in agriculture; but for a number of years he has been a resident of this city, and was occupied in looking after his property. Something over twenty years ago he received deep religious impressions, and about four years since gladly submitted to be buried in baptism. His funeral was attended on the 2nd inst., by a numerous company of mourners and sympathizing friends.

B. F. S.

Providence, Dec. 3, 1863.

DIED in Jamaica, Vt., Nov. 12, 1863, my father-in-law, James Wilder, of heart disease, after a severe and painful illness of about six months, which he bore with Christian patience and fortitude. He was a firm believer in all of the present truth. The coming of the Lord was a theme upon which he dwelt with great delight, bearing a testimony to all of the consolation the blessed hope afforded him in that solemn hour when no human aid could afford him relief, exhorting them to seek a preparation for the coming of the Lord and to meet him on the fair fields of deliverance, where parting can never come. On the 14th, after listening to a very appropriate discourse by Elder Tripp, from 2 Tim. iv, 7, 8, we followed him to his silent resting-place, where pain and sorrow can never come and death will be unknown. Although we mourn, yet it is not without hope.

HORACE BARR.

The Review and Herald.

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

The Charts.

WE now hope to be able to attend to all orders for Charts promptly. They can now be had at the Review Office; of Henry O. Nichols, Dorchester, Mass.; Oliver Mears, Bowling Green, Ohio; Wm. S. Higley, jr., Lapeer, Mich.; Seneca H. King, Orleans, Mich.; E. S. Griggs, St. Charles, Mich., and B. F. Snook, Marion, Iowa, or of him where he may travel.

The price of a set on paper, backed with cloth and varnished, to hang up in the best room in the house, \$4.00.
 On cloth, for preachers, and those who wish to carry them, as they go about doing good, \$3.50.
 When sent by mail, post-paid, from the Office, without rollers, \$3.00.

Rapid Preparation.

THE following facts taken from the President's last message, show the rapid strides this nation has made during the last few years, in preparing for war. "The naval forces of the United States consist, at this time, of 588 vessels, completed and in the course of completion, and of these 75 are iron-clad armored steamers. The events of the war give an improved interest and importance to the Navy, which will probably extend beyond the war itself. The armored vessels in our navy completed and in service, or which are under contract and approaching completion, are believed to exceed in number those of any other Power, but while these may be relied upon for harbor defense and sea coast service, others of greater strength and capacity will be necessary for cruising purposes and to maintain our rightful position on the ocean." Speaking of naval preparation on our western rivers, he says: "A naval force has been created on those interior waters and under many disadvantages within little more than two years, exceeding in number the whole naval force of the country at the commencement of the present administration."

Appointments.

PROVIDENCE permitting I will meet in quarterly meeting with the churches as follows: Oakland, Jeff. Co., Wis., the third Sabbath and first-day in January. Will some one of the brethren meet me at Fort Atkinson the 14th, as I will come on the cars.
 At Mackford, the fourth Sabbath and first-day. Will some one of the brethren meet me at Fox Lake the 21st. They will probably find me at the tavern, as I will get there in the night before.
 Also at Marquette the 29th and 30th. We hope to see a general rally at all the above meetings, and hope every one will come with a determination to work for the Lord as there is but little time left us.
 ISAAC SANBORN.
 P. S. I will give appointments for Illinois as soon as I fill the above. I. S.

Quarterly Meetings.

THE Iowa Conference Committee appoint meetings as follows:
 Lisbon, January 8 and 9, 1864.
 Waterloo, " 15 and 16, "
 West Union, " 22 and 23, "
 It is expected that Elder Wm. H. Brinkerhoff will attend the above appointments.
 Also Elder B. F. Snook will, providence permitting, meet with the church at
 Pilot Grove, Jan. 15 and 16, 1864.
 Liberty, " 22 and 23, "
 Knoxville, " 29 and 30, "
 Brethren, come to these meetings with the determination of working for the Lord, and realizing the great work of the third angel's message. Come filled with the love of God. Amen.
 By order of the
 IOWA CONFERENCE COMMITTEE.
 THE next quarterly meeting of the Seventh-day Adventist Church of Mackford, will be held in their new meeting-house Jan. 23d, 1864. We hope to see Bro. Sanborn at this meeting and also a general attendance.
 RUFUS BAKER.

Appointments.

PROVIDENCE permitting, Elders Loughborough and Pierce will hold meetings as follows:
 Worcester, Mass., Tuesday evening, Dec. 29
 Clinton, " Wednesday, " 30
 Fitchburg, " Thursday, " 31
 Ashfield, " Sabbath & first-day Jan. 2 & 3
 Springfield, " Tuesday evening " 5
 Kensington, Conn., Sabbath & first-day " 9 & 10
 New York City, " " " 16 & 17

Business Department.

Business Notes.

M. W. Howard. We are out of No. 23, Vol. xxii.
 Nathan Davis. Give us your former address and we will change your paper.
 W. E. Caviness. The P. O. address of T. Hare is Marion, Linn Co., Iowa.

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.
 A. A. Bartholomew 2,00,xxii,1. D. B. Dunham 1,00,xxiii,1. W. James 2,00,xxiv,1. James Heald 2,00,xxv,1. W. H. Riley 3,00,xxiv,6. Wm. James 1,00,xxiv,4. M. H. Leonard 2,25,xxiii,1. J. Taber 2,00,xxiii,1. P. Middaugh 2,00,xxiv,8. J. P. Rathbun 3,00,xxvi,14. D. Howard 1,00,xxiv,1. M. L. Scott 15c,xxiii,5. Mary Alexander 1,00,xxiv,3. E. D. Wilch 1,00,xxiv,1. G. Leighton 1,00,xxiii,1. M. S. Kellogg 1,00,xxiii,14. D. Kellogg 1,00,xxiii,14. I. A. Olmstead 2,00,xxv,1. E. R. Howlet 1,00,xxiii,8. I. A. Olmstead for Adaline Youngs 0,50,xxiv,1. Darius Myres 1,00,xxiv,1. J. Appleby jr. 0,25,xxiii,3. John Leeland 2,00,xxvi,8. L. A. Green 2,00,xxv,1. Jacob Kemple 1,00,xxiv,1. Ann E. Hurd 1,00,xxv,1. L. A. Marsh for Elmira Egbert 1,xxv,1. Mrs. H. Erway 1,00,xxv,1. A. Aldrich 1,00,xxv,1. L. Pierce 1,00,xxiii,1. Eld. G. Cruzan 2,00,xxiii,1. David Hughs 0,50,xxiv,1. Eliza Keefe for Mrs. Ellen Charlesworth 0,50,xxiv,1. P. A. Gammon 2,00,xxv,9. Cynthia Fox 2,00,xxv,1. L. P. Russell 1,50,xxiv,1. John Downs 1,00,xxiii,14. S. S. Jones 1,00,xxiv,1. M. T. Olds 2,00,xxiv,1. James Ferrel 1,00,xxiv,1. J. P. Flemming 2,00,xxv,9. Maria Tewell 2,00,xxiv,14. J. Dorcas 2,00,xxv,6. Ch. at Hanover for B. A. Phillips 1,00,xxv,1. J. Bartholf 2,00,xxv,1. M. J. Bartholf for D. B. Staples 1,00,xxv,1. C. N. Pike 2,00,xxvi,2. Lorana Haynes 2,00,xxiv,18. Rufus Raker 2,00,xxv,1. B. F. Bicks 2,00,xxv,1. I. J. Howell for C. S. Howell 1,00,xxv,1. I. J. Howell 0,40,xxi,11. E. Jennings 2,00,xxiii,1. J. L. Baker 1,00,xxiv,1. P. M. Delamates 3,00,xxvii,1. A. D. Love 1,00,xxiv,1. J. W. Burtis 2,00,xxiii,14. E. Degarmo 2,00,xxv,1. James Jones 1,00,xxiv,1. Mary Russel for L. L. Russell 1,00,xxv,1. for Mary Rice 0,50,xxiv,1. A. Hurlbut 1,00,xxiv,1. Solomon Steele 1,00,xxv,1.

Cash Received on Account.

M. S. Kellogg \$3,15. Joseph Bates 23c. A. S. Gillett 20c. R. J. Lawrence \$5.

Books Sent By Mail.

W. E. Caviness 30c. A. A. Bartholomew \$1. W. James \$1. Mary Alexander 20c. M. J. Myers 50c. Jno. Leland 29c. I. T. Vincent 19c. L. Vincent 19c. E. S. Peck 19c. W. H. Porter 19c. E. Gay 19c. S. R. Brackett 19c. W. Ridout 19c. A. O. Gates 19c. S. A. Baker 19c. R. Patten 7c. A. M. Kelley 7c. Eld. O. Davis 7c. N. Terrill 7c. O. Pine 7c. E. Hatch 7c. N. W. Vincent 80c. Maria Tewell \$1,20. Mrs. Geo. Woodward \$1,35. I. J. Howell \$3,85. J. Newton 55c. H. C. Miller 30c. Joseph Owens \$1. Mary Russell 67c.

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Oneida 0,75. Charlotte \$11. W. Windsor \$11. Tyrone \$12. Orange \$8. North Plains \$15. Jackson \$25. Lowell \$18,50. Millford \$9. Caledonia \$14. Orleans \$36.

RECEIVED FROM INDIVIDUALS.

D. Chamberlain Mich. \$5. Brethren at Lake Station Ind. \$5,37. E. M. L. Cory \$1.

For Shares in Publishing Association.

A. G. and A. A. Carter \$5. A. J. Emons \$10.

General Conference Missionary Fund.

Andrew Olson \$5. S. B. Craig \$2. C. P. Buckland \$3,25. J. M. Burtis \$2,75.

For Bro. Snook.

S. Hare \$9. Ch. at Fairfield Iowa. \$10.

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.

Title	Price.	Weight.
History of the Sabbath, (in paper covers),	25	10
The Bible from Heaven,	40	5
The Three Angels of Rev. xiv, 6 12, particularly the Third Angel's Message, and the Two-horned Beast,	15	4
Sabbath Tracts, numbers one, two, three, and four,	15	4
Hope of the Gospel, or Immortality the gift of God,	15	4
Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man,	15	4
Modern Spiritualism; its Nature and Tendency, The Kingdom of God; a Refutation of the doctrine called, Age to Come,	15	4
Miraculous Powers,	15	4
Psalms Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul.	15	4
Review of Seymour. His Fifty Questions Answered,	10	3
Prophecy of Daniel: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days,	10	3
The Saints' Inheritance. The Immortal Kingdom located on the New Earth.	10	3
Signs of the Times, showing that the Second Coming of Christ is at the door,	10	3
Law of God. The testimony of both Testaments, showing its origin and perpetuity.	10	3
Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti,	10	3
Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern,	10	3
Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath,	10	3
Christian Baptism. Its Nature, Subjects, and Design,	10	3
The Seven Trumpets. The Sounding of the seven Trumpets of Revelation viii and ix.	10	2
The Sanctuary and 2300 Days of Dan. viii, 14,	10	2
The Fate of the Transgressor, or a short argument on the First and Second Deaths,	5	2
Matthew xxiv. A Brief Exposition of the Chapter.	5	2
Mark of the Beast, and Seal of the Living God,	5	1
Assistant. The Bible Student's Assistant, or a Compend of Scripture references,	5	1
Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type,"	5	1
The Two Laws and Two Covenants,	5	1
An Appeal for the restoration of the Bible Sabbath in an address to the Baptists,	5	1
Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath,	5	1
Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question.	5	1
Milton on the State of the Dead,	5	1
Brown's Experience. Consecration--Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.	5	
Sabbath Poem. False Theories Exposed,	5	1
Illustrated Review. A Double Number of the REVIEW AND HERALD Illustrated,	5	1
Nature and Obligation of the Sabbath of the Fourth Commandment. Apostasy and perils of the last days, In German,	10	2
In Holland,	5	1
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