

# ADVENTIST 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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#### I Hold Still.

PAIN'S furnace heat within me quivers,  
God's breath upon the flame doth blow,  
And all my heart in anguish shivers  
And trembles at the fiery glow;  
And yet I whisper—As God will!  
And in his hottest fire, hold still.

He comes and lays my heart, all heated,  
On the hard anvil, minded so  
Into His own fair shape to beat it,  
With his great hammer, blow and blow;  
And yet I whisper—As God will!  
And, at his heaviest blows, hold still.

He takes my softened heart, and beats it,  
The sparks fly off at every blow;  
He turns it o'er and o'er, and heats it,  
And lets it cool, and makes it glow;  
And yet I whisper—As God will!  
And, in His mighty hand, hold still.

Why should I murmur! for the sorrow  
Thus only longer lived would be;  
Its end may come, and will to-morrow,  
When God has done his work in me;  
So I say, trusting—As God will!  
And, trusting to the end, hold still.

He kindles for my profit, purely,  
Affliction's glowing, fiery brand,  
And all his heaviest blows are, surely,  
Inflicted by a Master's hand;  
So I say, praying—As God will!  
And hope in Him, and suffer still.

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#### Sanctification: or Living Holiness.

BY ELD. D. T. BOURDEAU.

SANCTIFICATION is a Bible subject, and as such it demands our serious attention. The importance of this subject appears from the fact that it is God's will that we should be sanctified. Says inspiration: "This is the will of God, even your sanctification." 1 Thess. iv, 3. The object of God in giving a revelation to man, was to sanctify a people unto himself; and as many as have spoken and written by inspiration, have dwelt on the necessity of sanctification.

Anciently God commanded his people to be holy. Lev. xi, 44. Jesus prayed the Father to sanctify his followers and those who should believe on him through their word, and died that a people might be sanctified unto God. Jno. xvii, 17, 19; Heb. xii, 2; and under this dispensation the Lord says, "Be ye holy, for I am holy." "Follow peace with all men, and holiness, without which no man shall see the Lord." 1 Pet. i, 15; Heb. xii, 14. In the face of these plain truths, it cannot be expected that those who love the Bible will be disposed to let this subject pass unnoticed.

In the holy Scriptures, sanctification sometimes con-

sists in setting apart or consecrating to a sacred or religious use. In this sense the seventh day, the first-born, mount Sinai, the priests, the sanctuary and its utensils, the temple at Jerusalem, and the prophets, were sanctified. Gen. ii, 3; Ex. xiii, 2; xix, 2, 3; xxviii—xxx; 2 Chron. xxix, 7; Jer. i, 5. In this sense even Christ was sanctified, when he was set apart to the work of man's redemption. Jno. x, 36; xvii, 19.

Sanctification consists, moreover, in cleansing from sin, in making pure and holy that which is impure and unholy. In this sense Christians are sanctified, and in the progress of their sanctification, there is a setting apart to holy purposes—a self-consecration to the glory of God.

The depravity of our race is the doctrinal fact upon which rests the necessity of our being sanctified. "All have sinned and come short of the glory of God." Rom. iii, 23. All are naturally inclined to love the ways of sin and to do evil. The power of sin has so affected the human family, that they may, in their natural state, be called the servants of sin. But sanctification purifies and alienates us from the dominion of sin; destroys the corrupt propensities of our fallen natures; rectifies our affections and inclinations, and brings our entire beings into subjection to the will of God, so that we may properly be called the servants of righteousness.

This is indeed a great work, and the Scriptures plainly teach that God sanctifies his people. Ex. xxxi, 13; Eze. xx, 12; Jno. xvii, 17; Heb. ii, 11. God graciously provides and urges the means of sanctification, and helps his people to use them. It is impossible for man to devise means whereby he can sanctify himself, or to attain to holiness by his own strength. Man must accept the means which God has devised, and the gracious assistance which he affords.

The plan of God is such that we must co-operate with him in this work. This is seen in the following texts: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." Lev. xx, 7, 8. "Cleanse your hands ye sinners, and purify your hearts ye double-minded." "Let us cleanse ourselves from all filthiness of the flesh and spirit." "Every man that hath this hope in him purifieth himself even as he is pure." "Abstain from all appearance of evil. And the very God of peace sanctify you wholly." James iv, 8; 2 Cor. vii, 1; 1 Jno. iii, 3. 1 Thess. v, 23.

From this view of the subject, it is evident that we cannot be sanctified or become holy without making special efforts to overcome sin. If men could be sanctified irrespective of the course they pursue, we might conclude that sanctification depends wholly on the will of God; and as God is no respecter of persons, we might also conclude that if he sanctifies one he will sanctify all, and that all mankind will be saved.

It is also evident that those greatly err who think that sanctification rests solely in the power of man, and that they can of themselves turn from sin to holiness. To say the least, they do not realize the depth of their degradation and misery, and have not felt the force of this humbling truth, that they are carnal, sold under sin.

Sanctification is effected through the truth. Says Christ, "Sanctify them through thy truth: thy word

is truth . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth." "Now ye are clean through the word that I have spoken unto you." Jno. xvii, 17, 19; xv, 3. And Peter says, "Seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. i, 22.

Genuine sanctification follows the channel of Bible truth. It is not grounded on flights of feeling, but on the immutable truths of God's word. It is the truth received through the mind, and practically carried out in the life. When the truth is thus received and carried out, there is a radical work, a change indeed; and those who receive and obey the truth are not destitute of good feeling. They have an inward satisfaction for well-doing, and enjoy the approbation and blessing of the Lord to encourage and strengthen them in their great and glorious work.

Some would try to evade the truth with the idea that they have the Spirit, and consequently the sanctification of the Spirit. But what is the leading office of the Spirit that sanctifies? It is to guide into the truth. Said Christ, "When he, the Spirit of truth, is come, he will guide you into all truth." Jno. xvii, 13. The Spirit and the truth agree. The Spirit is the great agent that God employs in sanctifying men. Hence Bible sanctification is called the sanctification of the Spirit. 1 Pet. i, 2. The Spirit helps our infirmities. It helps us to understand, receive and practice the truth. Therefore that spirit which is not in harmony with the truths of God's word is not the sanctifying Spirit of truth, and the sanctification which is based on the leadings and teachings of such a spirit is a false one.

Sanctification is a progressive work. Says Paul. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. Those whom Paul is here addressing were Christians, yet they needed to cleanse themselves and perfect holiness or sanctification. The same sentiment is expressed in the following texts: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works and faith toward God." Heb. vi, 6. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I cannot not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii, 12-14.

2 Pet. i, 5-9: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things, is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

In this passage the apostle addresses those who have obtained like precious faith, (verse 1.) and urges a progressive advancement in holiness toward completeness in the Christian character. In conversion a blow is struck at the corrupt propensities of fallen human nature, and a great change takes place. But the work of sanctification is not then complete. The young convert stands on the platform of faith. He has seen sin in its true light, has repented of his sins, and has been cleansed from the same by faith in the merits and efficacy of the blood of Christ, and now rejoices in his Saviour. But he must advance in holiness by adding to his faith virtue, and to virtue knowledge and the rest of the Christian graces.

Thus it appears that sanctification is not the work of a moment. It is to be regretted that some, believing sanctification to be an instantaneous work, will fall back on some past blessing or excitement, and will even affirm that they have been months and years in a state of perfect love without committing a single sin, and scoff at the idea that they can be in a better condition, in a holier state. The spirit of such, is different from that of many pious and devoted men and women in the past, who often wept over the remains of inbred sin, and in whose lives we trace progress in sanctification.

The position that sanctification is an instantaneous work, has a tendency to discourage the conscientious and desponding, and to induce many to believe that they are rich and increased with goods, and have need of nothing, and is a great hindrance in the way of true sanctification.

Says the apostle, "He that lacketh these things is blind and cannot see afar off." He that has had an opportunity to improve and has not advanced in Christian virtues, is in a backslidden state, and being deprived of the enlightening influences of the Holy Spirit, is in a great measure blind in regard to his own condition and in regard to the truth, and cannot see afar off, or cannot see far in the way of holiness.

Sanctification may be well represented by the growth of plants. It commences with the seed, the grain, and grows up into the lofty tree. It is receiving with meekness the ingrafted word, and growing thereby, or growing in grace and in the knowledge of the truth, or growing up into Christ our living head, or being changed from glory to glory into the image of Christ.

As the child of God contemplates the truth, he gradually beholds in it the glory of the Lord, and falls in love with his lovely character. Under the influences of divine truth, he sees some beautiful trait in the Christian character and conforms to it, and thus far grows up into Christ and becomes assimilated into his likeness. Light shines on another excellence, and then on another, and he overcomes and overcomes, growing stronger and stronger, becoming more and more holy in imitating the perfect Pattern, and thus he is changed from glory to glory into the image of Christ.

This view is further strengthened by those texts in which God's people are exhorted and encouraged to be perfect, to overcome, to mortify the deeds of the flesh, etc., also by those passages where prayers and desires are offered for the sanctification and perfection of the saints.

The fact that Christians in the Scriptures are designated as holy, sanctified, perfect, and saints, does not militate against our position. Christians are sanctified or perfect as far as they understand and practice the truth; and even those who are called holy, sanctified, perfect and saints, are exhorted to cleanse themselves, to perfect holiness, to be perfect, to go on to perfection, etc. Compare 1 Cor. i, 2; 2 Cor. i, 1; vii, 1; xiii, 11; Phil. iii, 12-16; Heb. iii, 1; vi, 1.

It is manifest that light increases on the truth as the work of sanctification progresses, and that sanctification involves the necessity of advancing in the knowledge of the truth. For this reason we should cry after knowledge, and lift up our voice for understanding; seek her as silver, and search for her as for hid treasures. Prov. ii, 3, 4. And "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect,

thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

Says the wise man, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv, 18. And what is it that thus causes the path of the just to shine, unless it is the word of God? David says, "Thy word is a lamp unto my feet and a light unto my path." Ps cxix, 105. Again Peter says, "We have a more sure word of prophecy (or the word of the prophets which is very firm, *French Trans.*); whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawns, and the day-star arise in your hearts." 2 Pet. i, 19.

The word of God was given to be a light unto the just, to show them their duty and whereabouts in this dark world. The idea that this word is a revelation of God to man which should be studied, is proof that God designed it should be understood. Strong and numerous have been the efforts of the powers of darkness to extinguish this light of heavenly birth; but it shines to-day. And is it not reasonable to expect that light will increase on the word of God, and that the prophecies will be better understood as those prophecies relating to the last days are fast fulfilling, and as the end toward which they point approaches? Said an angel while speaking to the prophet Daniel concerning the last days, or the time of the end, "Many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. And in the same connection we read, "Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Verse 10.

(To be continued.)

### Counsel from Paul.

THESE things command and teach. Let no man despise thy youth; but be thou an example of the unbelievers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Meditate on these things. 1 Tim iv, 12, 15.

It appears that these words were spoken to a young man who had been ordained to the work of the ministry.

Paul had besought Timothy to remain at Ephesus to charge some to teach faith unfeigned, charity out of a pure heart, not to give heed to fables, &c.

It seems also that he gave him an outline of a general apostasy, which had already begun to arise in the church and that may be more definitely noticed in the case of the first state of the church as recorded in the second chapter of Revelation second verse, where the message was to separate the false apostles.

Timothy was charged to put the brethren in mind of these things, in order that they might have godliness which is profitable unto all things; having promise of the life that now is, and that which is to come.

Says Paul, The Spirit expressly speaketh that in the latter times some shall depart from the faith. Has not this apostasy more fully manifested itself in these last days? And may not the above instructions be applicable to the young who have embraced the truth in the third angel's message?

Let no man despise thy youth. Notwithstanding Timothy's youthfulness, a dignity of character was to be maintained. And should not the young who have made a profession of religion be willing to be known as believers? Certain signs are to follow those who believe. Is this true in their case? What are they doing by way of reform? Do they still indulge in trifling words and unprofitable conversation which are slowly eating away the life of their religion? Do they think that because they are young, God will excuse them for not acting? Are they laying up their mites for the treasury of the Lord? Should not all who have sense and judgment to believe on the Lord and take a stand with his people, sustain a dignity of character? Why should the young let their youth be despised then? Although they may not be called to preach as Timothy, yet may they not by being an example to unbelievers lead others to Christ? May not this be done in word, in conversation, in charity, in spirit, in faith, in purity?

Timothy was told to give attendance to reading (probably the scriptures.) Is not this a good way for the young to gain strength—give attendance to the reading of books which can furnish a store of useful knowledge? Are they doing this? How many pages of religious matter does each one peruse in one week? Are they impressed by what they read to take hold with renewed courage and try to overcome faster? If the mind is not developed by the good, will not evil creep in, just as weeds fill a garden that is not cultivated by the hoe?

Can they not give some attendance to exhortation? Calamities are coming: the dissolution of all things is approaching; even nature is said to be groaning to be delivered from the curse, and many are yet in their sins. Who does not feel thankful that he was warned of his evil ways and exhorted to repent? Have believing youth the same interest for others that God had for them, when his Holy Spirit entreated them to come and taste of the living waters?

They may not be publicly called to exhort like Timothy, but is there no way to persuade their companions and associates? Do they carry their cases before the Lord? Does a life of upright and holy living testify to others that their eternal welfare is near and dear to the heart? Do they ever weep because so many of the youth are going down the road to ruin, while the way of life is made open to all? Do they ever think they will be held responsible for the blood of souls unless they in some way warn the sinner to flee the wrath to come? Are they burdened for the salvation of others?

Can they not give attendance to doctrine? They may not be teachers like Timothy, but have they not a doctrine to inculcate? If they have, are they not responsible for an influence however young or weak in the faith?

Says Jesus, My doctrine is not mine but his that sent me, and if any man will do his will he shall know of his doctrine whether it be of God. Are they doing God's will? Are they keeping all of his commandments in the spirit? Do they *love* this doctrine?

The next verse says, Meditate on these things. How often has the writer come short in this part of the admonition. He has let the cares of this world engross too much of his time. He agrees with one, who has said "He that never thinks, never can be wise," and desires to meditate more. Is it not the privilege of God's chosen ones to be wise like serpents, yet harmless as doves? Let wisdom be sought from God. Let me seek it, for it is the pearl of great price. Let the youth seek it; for it is their guide; and let us all meditate more on the importance of setting good examples in word and conversation, the interest we should have for others, our manner of deportment before them, and the high estimation to be placed on purity of character. Let us accept Paul's advice, and pay attention to these things.

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### The Christian, the Gentleman.

A CHRISTIAN is God's gentleman: a gentleman, in the vulgar, superficial way of understanding the word, is the Devil's Christian. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real gentleman should be gentle in every thing, at least in every thing that depends on himself,—in carriage, temper, constructions, aims, desires. He ought therefore to be mild, calm, quiet, even, temperate,—not hasty in judgment, not exorbitant in ambition, not overbearing, not proud not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentleman are to be found, I trust; and many more would be, were the true meaning of the name borne in mind, and duly inculcated. But alas! we are misled by etymology; and because a gentleman was originally *homo gentilis*, people seem to fancy they shall lose caste unless they act as Gentiles.

THERE are some faults slight in the sight of love, some errors slight in the estimate of wisdom; but truth forgives no insult and endures no stain.

### The Pure in Heart.

"BLESSED are the pure in heart: for they shall see God." Matt. v, 8. Purity of heart has ever been required of God's people. "Ye shall therefore sanctify yourselves, and ye shall be holy." Lev. xi, 44. "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Lev. xx, 26.

The conditions on which God would acknowledge ancient Israel as a peculiar treasure unto himself above all people, were, that they should obey his voice, and keep his covenant. Obedience to his law would constitute them, an holy nation." Ex. xix, 20. Deut. iv, 13.

This law was magnified and made honorable, (not abolished) by the Son of God. He showed more clearly its bearing upon the thoughts of the heart, as well as upon the outward actions.

Additional light from the sacred volume of inspiration, ever brings with it new obligations and increased responsibilities, to serve, love, and adore our Creator, more and more.

Under the proclamation of the three messages of Rev. xiv, 6-12, a brilliant blaze of light has shone forth on the immediate coming of the blessed Saviour, and the requisite preparation of heart, that we may stand when he appeareth.

A Bible faith on the glorious theme of the soon coming of our dear Lord and Master, most certainly is a practical one. No one can consistently cherish this precious and soul-inspiring hope, without daily hungering and thirsting after righteousness.

This is that branch of the Christian hope, of which John speaks, when he says, "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii, 3.

With the living Head of the church before him as a pattern of perfect holiness, and of the strictest obedience to the Father's commandments, he labors to attain unto that high and excellent standard of purity of heart and life, which will give him an entrance into the city of God.

But the beloved disciple does not here leave us in doubt as to the rule by which we are to work while striving for victory. Except we "strive lawfully" we are not crowned.

In the verse following the above quoted text, he says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Here by the pen of inspiration, are two classes brought to view. One, living and laboring for Bible holiness, those who are to be made like Christ when he shall appear, "a glorious church, not having spot, or wrinkle, or any such thing," the other, transgressors of the law of God, the high and holy standard of right and justice. How then can the transgressor expect to meet our returning Lord and King in peace? Without holiness, "no man shall see the Lord." Heb. xii, 14.

The present is a time of unparalleled deception. Thousands are cherishing a false hope. And it is to be feared that many are, who have had light and deep convictions, as to duty in regard to keeping all God's commandments they have not dug deep and built upon the rock of truth. Their foundation is a sandy one. On the tide of public opinion they glide along down to a dark and stormy future, as the bubble floats on the surface of the water. Oh, that such might hear the notes of warning mercy, and awake ere it is too late—awake and hasten their escape from the "windy storm and tempest!"

But says John, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." 1 John iii, 7. Righteousness, is defined by Webster, "Conformity of heart and life to the divine law." Unrighteousness, "Injustice: violation of the divine law."

Agreeably to this is the testimony of an eminent servant of God. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. vi, 25.

Hence we see that we cannot attain unto holiness, unto righteousness, to purity of heart, life and character, without rendering obedience to the commandments of God. His holy, just and good law is our rule of

action. Such as walk agreeably thereunto, will "enter into life." They shall be called "great in the kingdom of heaven:" "have right to the tree of life," and enter in through the gates into the city.

Oh, inexpressibly sweet and delightful prospect that lies before the overcomer. The glories of the better world attract the attention of the weary pilgrim, and beckon him away from the cares, toils, fears and conflicts of this vale of tears. They point him forward a brief space, to the reception of the crown of life, to the time when upon his astonished vision will break forth the sacred realities of an endless day. Then from the length and depth of his enraptured soul will he exclaim with reference to every trial connected with the Christian warfare, "An hour with my God will make up for them all."

"Nearer, my God, to thee." May this, dear brethren, ever be our motto. In all things may we watch! "Be sober, and watch unto prayer;" having our fruit "unto holiness, and the end everlasting life."

A. S. HUTCHINS.

### The Gift of Healing.

Is any sick among you? let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him.—James v, 14, 15.

This promise in its reading has no limitation as to time or age, but is as much a promise for us in these last days, as for believers in the apostolic age. It in fact stands connected with predictions which are being fulfilled at the present time. I am aware that it is contended that this promise, with the promises of spiritual gifts as a confirmation of the gospel were confined to the apostles' days, and that we are not to expect them. But where is the inspired declaration of their limitation? But why have they ceased? I answer from a want of confidence among professed believers in them. This is evident from the almost universal unbelief manifest. Who in their own case, or in the case of their suffering friends, have sufficient faith in the promise to comply with its simple conditions?

My object in this, is to show that all the promises of the gospel are as much for us as for the first Christians. See Matt. xxviii, 10, 20. "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Mark xvi, 15-18. And these signs shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now from the literal reading of the commission given the disciples we may learn:

1. That the commission to preach the gospel extended to all the world. "Go ye into all the world;" "Go ye therefore and teach all nations."

2. The conditions to be complied with in order to become disciples. Believing, baptism, obedience to all things commanded.

3. The certainty of the promises made to believers. "These signs shall follow them that believe &c." "They shall lay hands on the sick and they shall recover."

4. The extent or duration of these promises in realization among believers. "Lo, I am with you always even unto the end of the world." See Luke xxiv, 47-49. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you but tarry ye in the city of Jerusalem until ye be endued with power from on high."

The promise of the Father alluded to by Jesus, is the promise contained in the prophecy of Joel ii, 28, 29. "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall

dream dreams, your young men shall see visions And also upon the servants and the handmaids in those days will I pour out my Spirit.

When did the promise begin its fulfillment? At the Pentecost. Where is its limitation? Let us see. Peter says: Acts ii, 38, 39. "Repent and be baptized every one of you for the remission of sins in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off even as many as the Lord our God shall call." Here we inquire, What promise? The promise of the Father in the prophecy of Joel. To whom was it promised? To the repenting, believing, baptized and obedient, new made disciples, on the day of Pentecost. Was it confined or limited to them? "To them and their children, and to all that are afar off even as many as the Lord our God shall call." Here we see the promise has no limitation, but embraces all the called of God in all ages.

But again, see John xiv, 12-14. "Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do because I go to my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Here the promises are unequivocal and expressed in language not to be misunderstood: "They are not yea and nay, but yea and amen, a divine shall. In their realization, God is glorified in his Son; a sufficient pledge of their fulfillment. They are conditional upon our faith, or confidence in God, and obedience to his requirements. Nor are they limited in their nature or extent. "Whatsoever ye ask in my name."

I come now to notice more particularly the promise at the head of this article. This promise is as extensive as the effectual fervent prayer of a righteous man.

Who contends that the duty of mutual confession and prayer for each other was limited to the apostolic age? None. Who will not admit that it is our privilege even now to pray when afflicted, or to sing when happy? All admit it. If the privileges of praying in affliction, and singing when happy, are unlimited, then why not also the promise, "And the prayer of faith shall save the sick," &c.? Suppose we analyze the promise. "Is any sick among you?" Among whom? The Israel of God; for such the apostle addresses in this epistle. Such as are living in these last days, (verse 3) when oppressors are heaping treasure together, "when the coming of the Lord draweth nigh; and the Judge standeth before the door." The promise is for us as much as for the first Christians. Again "Is any sick among you? what are we to do? "Send for the elders of the church." The fact of sending for the elders implies faith in the promise. Let the elders pray over them anointing them with oil in the name of the Lord. Here are the conditions to be complied with in order to render the promise available.

Now in conclusion let me ask, Is not God true to his promises? Yes. In complying with the conditions of the promises are they not available to the humble trusting believer? Assuredly so. Then may the promise "Is any sick among you," &c., be available even in this age? God says it shall, and who can doubt the promise of the truthful God? B. F. ROBBINS,—in *Voice of the West*.

LONGINGS.—Oh that the same mind may dwell in me which dwelt also in thee, O Lord Jesus! for thou wert pure, and holy, and separate from sinners. Meat and drink was it to thee to do the will of thy heavenly Father, and to finish the work which he gave thee to do. And do thou, who hast left to those who love, to follow in thy steps, enable and enkindle me, my Lord and my God, with thy perfect example and thy blessed Spirit, that so, working out my salvation with fear and trembling, I may grow in meekness for meeting my God in the day of his approaching. Do thou direct the remainder of my days according to thy will, do thou confirm me in thy fear, and strengthen me in thy love.—Augustine.

WHEN you feel a disposition to sin, seek a place where God cannot see you.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 26, 1864.

URIAH SMITH, EDITOR.

### The Church and the World.

THERE are many evils in this world, which, though we cannot hope to reform them, it is well to hold up and expose as warnings and signs of the times. Among these is the great sin which is fast engulfing the nominal churches of our land, of holding church festivals, fairs, picnics, parties &c., where fun, frivolity and merriment are the order of the day, where thoughts of the Judgment, and its approaching scenes, would not be tolerated, and any exhibition of scriptural sobriety would be instantly frowned from their presence. By indulging in these scenes, the churches unmistakably identify themselves as the class spoken of by Paul in 2 Tim. iii. 4, who are lovers of pleasure more than lovers of God.

And yet these same churches are indulging the pleasing and delusive dream of converting the world. On what ground they can indulge such hope, we know not, unless it is that as they look around they can see no particular difference between themselves and the world, and hence conclude that the world must be about converted, forgetting that the change has been in themselves not in the world; for the world has converted them, and they, if they ever reach salvation, will have to be converted again from her fatal embrace.

Some, we are happy to see, are awake to these things, and are raising the voice of alarm and warning. We hope such will not be overcome by the general defection, but be led finally to take the course marked out for them in Rev. xviii. 4. "The Church and the World, or Christ and Belial," is the title of a sterling little tract of eighteen pages, published by Julius Bruso, Saratoga Springs, N. Y., and which he offers at the nominal price of ten for fifteen cents, giving some statistics of the extent, and showing the pernicious results, of this evil. We give the reader a specimen of the tract in the following paragraph from its first page:

"Is money to be raised for church debts, church building or repairing? For a Sabbath school or a missionary enterprise? For the increase of the minister's salary? Is money wanted to relieve the poor or for any benevolent operation? What now? How is this money to be forth coming? In a sober, rational, gospel way? Nay, a feast is prepared; a soiree introduced, a fancy fair, a picnic, a concert or exhibition of some kind, a donation, tea, or strawberry party, a sleigh ride, oyster supper, a tin or gold wedding, something to inflame the passions, excite and enlarge the appetite, produce a little fun or vulgar merriment. The entire community is put in requisition for weeks. The excitement is intense, outbursting on the right and on the left. To open the purse strings worldly policy is resorted to, foolish talking and jesting, feasting and frolicking! These festivals are the rage and fever of the day, the world is on fire with them! Where is there a church or society, white or colored, Popish or Protestant, that does not resort to these unholy excitements, these stratagems of Satan to raise funds for some object of benevolence? It is money, money! Money we want, money we will have, gospel or no gospel, heaven or no heaven. Gospel and soul saving are laid aside. "Away with serious or sober looks, away with them. On for a spree, a jolly time of feasting!" "On with the dance, let joy be unconfined." "Know ye not, friends, the friendship of the world is enmity with God?" Whatsoever is not of faith is sin."

### More Moral than Christ.

In the Banner of Light, of June 4, 1864, a conversation with a spirit is reported as follows:

Q. Have you ever seen Confucius and Zoroaster?  
A. Yes, many times.

Q. In the order of degree, which stands the higher in moral excellence—Jesus Christ, Confucius, or Zoroaster?

A. Confucius stands in morality higher than the other two."

Thus, in point of morality, Confucius a pagan of China, who flourished B. C. 550, is placed above Christ. It is not surprising that demons should so teach re-

specting Christ, and by all means strive to degrade him; for he is a special object of hatred to the Devil and all his angels. It is bad enough that they have the power of disseminating such sentiments among mankind, but worse still that multitudes are found ready to swallow the infernal teaching.

We read of a class, who, before the coming of the Saviour, will sigh and cry for all the abominations done in the land. Will they not also sigh and cry for all the blasphemies uttered against God and his Son. Let us rejoice that the time is near when the seething reign of sin will be at an end, and blasphemies no more pain the ear of the child of God, and insult the majesty of Heaven.

### False Christs.

"THERE shall arise false Christs and false prophets," is a description of one feature of the last days, and a sign of the end. We are all familiar with the blasphemous claims of Spiritualism, that all good men are Christs, and that the development of Spiritualism is the second coming of Christ. But there is occasionally a person found so unbalanced, or so given over to strong delusion through the rejection of the truth, that the Devil can inflate him with the idea that he is, in a pre-eminent sense, the Christ of the age. Every such instance goes to show, 1. That we are living in the last days. 2. That men are fast divorcing themselves from the grace of God, and the power of truth, and 3. That Satan has come down in wrath and is working with increased and subtle power.

A new instance of this kind has just come to light in Huntsville, Ind., where a person, whom the god of this world has blinded, has started a paper, called "The Kingdom of Heaven," in which he says:

"The Kingdom, of Heaven outwardly, is nothing more nor less than a collection of persons into a group or society, to live together in a state of perfect social equality; wherein all will act in obedience to the law of perfect love and justice. Who will go?"

He calls himself "the Son of man," and says:—"The Son of man calls to lecture to private circles, during the present lecturing season, on the setting up of the Kingdom of Heaven, or on any subject of reform. For the present, and perhaps not until 1866, will he be permitted to speak to a public or promiscuous assemblage. He is not developed, but developing."

"Most minds regard the announcement that I was 'the Son of man,' as emanating in my own brain, and as being a mark of egotism, supposing, doubtless, that I am expecting honor or happiness thereby. All such are very much mistaken. On me it falls as a curse, a weight or load, from under which I would gladly escape. It has come as unbidden to me as did Paul's mission to him. And believe, Brother, I tremble at what I see mapped out for me to suffer."

A NEW MOVEMENT.—In accordance with our purpose to keep the readers of the Review posted on all matters which affect, or are connected with, the doctrine of the advent, we have to chronicle a movement inaugurated by P. E. Armstrong of Celesta, Pa. He has started a community in that place, to which he invites "all the humble poor scattered throughout the land." He has also commenced the publication of a paper called the "Day-Star of Zion, and Banner of Life." To that place, according to his programme, the saints are to be gathered, to escape the troubles coming on the land, and there, if we understand it, the Kingdom is to commence. And the very strong ground is taken that if any one of their number dies, or is forced into the United States' service, they will give up that God has never called them to that movement. One cardinal point of their faith appears to be that the "Review party," and the "work at Battle Creek," must come to nought. It is a noticeable fact that most of the schemes which have lately sprung up, seem to consider the work at Battle Creek, as standing seriously in their way. Whether this work will ever come to nought or not, we will not pretend to say further than this: unless we are very thoroughly deceived, this work stands not in the counsel of man, but in the counsel of God; and if so, and those engaged in it prove faithful, then it will go forward and accomplish its end, and no man will be able to overthrow it. One thing is sure: if the work at Battle Creek, is the work of God, and so long as it is, it will be a prick in the eyes, and a thorn in the side, of all that is false and fanatical.

### A Good Example.

The following is a good example to the committee—the committee, we mean, appointed to extend the circulation of the Review. A brother writes from Greentown, Ind., as follows:

"When the committee was first appointed to obtain subscribers for the Review, I thought for the first month or two, that I should not be able to get any one to take it; but I still talked about it to every one that I thought would listen, until now this is the fourth name that I have sent in, and I still calculate to keep on trying for more."

If in this instance, a little perseverance resulted in obtaining four subscribers where there seemed to be no prospect for success, will it not do the same in many others? Try it, brethren.

### The Second Coming.

CONVERSING with a lady friend, esteemed a teacher in Israel, or as it is frequently expressed, in "one branch of our Zion," I said something about the fulfillment of the prophecies and the signs of the second advent at hand. In the usual way, she thought it of no importance to know any thing of the time of Christ's coming, if we were only ready. Said she, "He will come to each of us as individuals, ere long, he will come to us at death." But, said I, I was speaking of his second coming; Paul says, "He shall appear the second time without sin unto salvation," and your view would make too many second comings. She replied that he came to each individual at conversion, and he came to them again at death, consequently this is his second coming.

It is surprising indeed that pious people can thus trifle with the word of God. The text referred to says that "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin (or a sin-offering) unto salvation." Did he offer himself personally, a sacrifice for sins? How then is his second coming to be anything but a personal coming? But they have no thought that they trifle with the word. It is owing to their early teaching and prejudices; they know not what they do.

There is radical error in the religious teaching of the present day. The reason why professed Christians have no love for Christ's appearing—do not wish him to come in our day, at least, and are indifferent as to whether he ever comes, is because they think they are going to Heaven at death, and, consequently they see no need of the coming of Christ and the resurrection. They have, by unscriptural teaching, made death, "the last enemy," their friend, and engaged him to ferry them directly over to the promised land, or, as they call it, "the spirit world;" hence the second coming of Christ and the resurrection are things not desired, and they do not care to hear of them.

Whether it is applicable or not, I am forcibly reminded of a people described by the evangelical prophet, who are represented as saying, "We have made a covenant with death, and with hell are we at agreement." Isa. xxviii, 15. Death is the great enemy of our race. The Lord would have us make no treaty with him. Sheol is the dark and silent prison-house of the saints. We should not be at agreement with it but should ardently desire the coming of Christ, who has the keys and will unlock the prison-house, release the prisoners, and lead a greater multitude of captives than he did when he ascended before. "Then will be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, (hades or sheol,) where is thy victory? 1 Cor. xv, 54. Isa. xxv, 8.

Our Saviour made no compromise with these our enemies, but boldly met them in their own chosen ground. And though seemingly overcome for a little moment, yet he triumphed gloriously. He conquered death and the "under-world" for us—why should we make peace with them and call them friends? He triumphed; for God raised him from the dead. In his name we may triumph too. Death is not the voice that Jesus sends to call us to his arms. That voice is

the voice of the Archangel and the trump of God which will be heard when the Lord himself shall descend from heaven. The under-world is not the blissful paradise of the saints of God. Their glorious home is in those mansions in his Father's house which he has gone to prepare, and to which he will receive them on his return. Jno. xiv, 1-3. The hope of the Christian points to the coming of our Lord Jesus Christ. The crown of life is to be received in that day. Who would not love his appearing?

R. F. COTTRELL.

### The Work in the East.

WHILE every true-hearted believer in present truth is interested in the success of the cause in all sections of the great harvest field, and desires the prosperity of Zion as a whole, yet we believe a special interest and anxiety is felt in behalf of the labors in the East. This is but natural and just; for where so little has been done for the cause, it would seem that we might look for results which would demonstrate the power of the truth. Yet we must not expect too much, for the peculiar nature of the field is such that apparently great results should not be anticipated in the outset.

The work may properly be compared to the cultivation of a long-neglected farm, where a great amount of weeds and undergrowth must first be cleared away, before even the seed can be sown. Just so the weeds of prejudice and jealousy must here be uprooted before the soil can be prepared for the reception of the seeds of truth. Prejudice has here been sown by wild fanatical spirits by their inconsistent and erratic course of conduct, and has taken deep root, even in some of the best of soil. Oh that we might realize how much our "daily walk and conversation" tells for or against the cause of truth; and that every one of us may be a "preacher of righteousness" by means of a humble, devoted and godly life.

And while we have the evidences that prejudice is gradually but surely giving way, and the messengers are finding their way to the hearts of the people, we have abundant reason to be encouraged, for who of us does not know the sanctifying and saving power of the truth when once it reaches the heart and is carried out in the daily life.

Let us then remember that the work is the Lord's; and may our united prayers go up to him that the messengers may be encouraged and strengthened to labor on, though trials and discouraging circumstances may beset them on every hand, and that more laborers may be fitted up for service in the vineyard of the Lord. May we also learn patience, that

"Though the way be dark and dreary,"

yet we may be enabled to see the hand of the Lord working for us and with us, and feel the assurance that he will sustain us to the end.

W. C. GAGE.

### "Great Moral Exhibition."

THE other day as I was waiting for the cars at Hillsdale, Mich., I observed a hand-bill posted up with the above heading in large letters. "A moral exhibition," thought I, what kind of an exhibition can that be? Webster defines morality to be a "system or practice of moral duties; character conformed to the moral law."

Now how can they make a public exhibition of morality? Has morality become so scarce an article in this "Christian land" that a person must pay twenty-five cents to behold an instance of it?! Not being able to decide these questions satisfactorily, I concluded to read the hand-bill for an explanation. I found it to contain, among other things, the following:

"Com. Foote, the smallest man alive. Miss Eliza Nestelle, (sister of Com. Foote,) the smallest matured lady ever known. Col. Small, though last, not least in estimation. These greatest little living wonders of the nineteenth century, have been received and seen with unbounded satisfaction by the press and public in general. They appear in thirty distinct characters, comic, and artistic, double and single dances, comic scenes, laughable burlesques, &c., arranged expressly for them, with great care to please the most fastidious

tastes, among which are the following: Two French clowns, Burlesque Heenan and Sayers, Double Irish tilt, Jockey hornpipe, &c, &c. After which will be sung, March away cheerily, Gen. Scott, and Corp. Johnson, A curious song, Hark! I hear the angels sing."

Ah! then this is the "morality of the nineteenth century is it? Quite a revolution in "morals" since Webster wrote his dictionary! But really, this hand-bill may teach us a sad, but important, lesson; as it is a good index to the morality of the present age. The most honorable and sacred names are prostituted to proclaim the most worthless, trifling, and ungodly performances.

Only think of applying the name "moral" to such a performance as the "Two French clowns! Burlesque Heenan and Sayers! Double Irish Tilt!" &c. Then to consecrate all this worse than nonsense by introducing the holy angels of God!

To cap the climax, we generally read at the bottom, "Ministers and their families admitted free." But will not these ministers feel insulted by this offer of a free admittance to such a place? Oh, no! the offer is generally accepted; and doubtless the minister if called upon, would be ready to introduce the first "Jockey Hornpipe" with a prayer! Oh that God would open the eyes of the people to see where they are drifting.

D. M. CANRIGHT.

Ithaca, Mich.

### Interesting Extracts. No. 5.

BY ELD. M. E. CORNELL.

"SPEAKING THE TRUTH IN LOVE." EPH. iv, 15.

The celebrated Dr. Barnes remarks: Two things are here to be noted; 1. The truth is to be spoken—the simple, unvarnished truth. This is the way to avoid error. In opposition to all trick, and art, and cunning, and fraud, and deception, *Christians* are to speak the simple truth, and nothing but the truth. Truth is the representation of things as they are; and there is no virtue that is more valuable in a Christian than the love of simple truth. 2. The truth should be spoken IN LOVE. There are other ways of speaking truth. It is sometimes spoken in a harsh, crabbed, sour manner, which does nothing but disgust and offend. When we state truth to others it should be with love to their souls, and with a sincere desire to do them good. Where a minister pronounces the awful truth of God about depravity, death, the judgment, and future woe, it should be in love. And in like manner, if we go to convince one who is in error, we should approach him in love. He has done about half his work in convincing another of ERROR, who has first convinced him that he LOVES him; and if he does not do that, he may argue to the hour of his death, and make no progress in convincing him."

DESIGN OF THE BABEL-BUILDERS.

Josephus says of Nimrod:—"He also said, "He would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach, and that he would avenge himself on God for destroying their forefathers. Book i. chap. iv. The Tower of Babel was six-hundred feet high, and had a gold image placed on its top in the days of Nebuchadnezzar worth \$15,575,000. See Herodotus, Bochart, and Strabo. Brattleboro Bible, 1816.

DIET AND BATHING.

Josephus remarks concerning the Pharisees. "They are long-lived also, insomuch that many of them lived above a hundred years, by means of the *simplicity of their diet*: nay, as I think, by means of the regular course of life they observe. They condemn the miseries of life and are above pain, by the generosity of their mind." Book ii, chap. 8. He also speaks of their having a rule to "wash themselves often." *Ib.*

SWINE'S FLESH.

The following is from "Jews' Letters to Voltaire," pp. 181, 182:

"Perhaps too you find swine's flesh good and wholesome, but many, even among Christians, think otherwise, and look upon it as a food hard of digestion. This is not all; this animal is subject to a contagious distem-

per, which was formerly very common in Palestine and the neighborhood. For this very reason your ancestors, having brought the leprosy back with them in their expeditions to the Holy land, forbade swine's flesh to be sold in the markets, except the beast had been inspected by officers, called "experts," who were appointed for this purpose. Lastly: even the filthiness of this quadruped was sufficient to give a distaste for it. And agreeably to this, the Egyptians, Arabians, and almost all nations, from Ethiopia to India abhorred it. How much more must a people have detested it to whom the law recommends so strongly cleanliness and purity, even in externals. In short, swine's flesh is hard of digestion, it is subject to the leprosy; swine is the most filthy of animals. These three things are, we think, causes sufficient for banishing it from our tables."

### Note from Bro Bourdeau.

BRO. WHITE: I arrived in Maine the 15th inst., and joined Bro. Cornell in his labors of love the 16th. I have felt free and at home since my arrival in Maine. I first attended two of Bro. Cornell's meetings at Corinna, and then went to Exeter with him. He had previously given a few lectures in that place. While at Exeter, I was enabled to speak four times to congregations composed mostly of Adventists, and had the privilege of teaching the truth from house to house. Truly it did my soul good to hear Adventists relate their past experience, and I was blessed while dwelling on the great truths of the third message, and while showing what God has done through that message since 1844. We have several warm friends in Exeter who would be very happy to see you and Sr. White again. I have reason to believe that a visit from you would be productive of much good.

From what we have seen we infer that Maine is a promising field of labor; but prejudice must first be removed, and the people must become acquainted with our spirit and views. They must have an opportunity to learn that we have no fellowship for a rash, censorious and condemning spirit. If a clear presentation of the truth, and living out the truth, will not convince the honest and lead them to action, what will?

D. T. BOURDEAU.

### Meetings in Mich.

BRO. WHITE: After leaving Fair Plains, Bro. Andrews and myself spent June 15, and 16, with the church in Oakland. Here we found that some members of the church had formed associations with the world, which had caused some division. We gave the plain testimony that the people of God were to come out from the world, and be separate, and holy. We think our meetings here were timely, and we trust not in vain.

Sabbath, the 18th, and the three following days, we were with the church in Lapeer. The faithful here have heavy burdens to bear in consequence of erring, and false brethren. We trust our labor here will help to unite the church in moving forward, and not to sympathize with others that will not be converted.

Sabbath and first-day the 25th and 26th, we spent with the church in Memphis. Here the church have succeeded in erecting a large and comfortable house for worship. They have had great opposition from without, but if united and faithful have nothing to fear. They will have to watch that the enemy do not divide and scatter them. We felt that our labor was not lost.

Sabbath July 2, we were with the church in Battle Creek. Had social meeting in the morning, and two discourses through the day from Brn. Andrews and White, to a crowded house.

On first-day July 3, we had meeting with the church at Newton at their new meeting-house. Quite a number not of our faith were in to hear, and brethren also from Burlington. Here Bro. Andrews closed his labors for the present in Michigan. I trust much good will be the result of these meetings.

JOHN BYINGTON.

God gives every bird its food, but does not throw it into the nest.

### Objections.

The objections that possibly may be brought to bear against any system believed or preached, are of three kinds.

The first is real objections, those founded on facts, those that embody principles that make it impossible that any system against which they bear should succeed.

Of this kind are those that oppose the efforts of men to make a perpetual motion. As a result can only equal the cause producing it, and as men have control only of temporary causes, or temporary control of perpetual causes, it follows that man can never make a perpetual motion.

The second is apparent objections, those that originate in an imperfect knowledge of the things represented. Either the thing is imperfectly described, or else we fail to comprehend the description given. A great deal depends upon our stand-point of observation. Things at a distance look very differently from what they do at a nearer view, especially if the light shining upon the object is imperfect. The little girl walking out in the edge of the evening, seeing objects imperfectly, and being a little excited, through fear, verily believes she sees a bear in the very place where the old birch stump has always stood. But moving on, apparently without thought or purpose, she soon reaches a point where she can easily discover her mistake.

The third class of objections are those of personal interest. The language of this class of objections is, I believe, I would, and I could; but it is against my interests, and I will not make the sacrifice.

Touching the system of religion, as taught in the Scriptures, and touching the objections that are urged against this system, no real objections have as yet been demonstrated to exist.

As to apparent objections, it may be frankly admitted that there are many. These objections exist in consequence of three things.

First, the system is imperfectly represented, both in theory and practice. Many who preach, mistake and misrepresent what is taught and what is designed to be taught in the Scriptures. This is manifest from the amount of different views that claim authority from the same scripture. And many who make a profession of religion shamefully betray the truth by their inconsistent walk. And it is frequently remarked by outsiders that if religion was as good as men profess that it is, they would certainly live it. We ought, in all such cases, charitably to remember that it costs more to practice than to preach, and not only that, but the system of Bible religion is no more responsible for the ungodliness of its professors than mathematics or mechanism is to blame for the blunders of those who profess to know, but do not.

Secondly, apparent objections frequently exist in consequence of a lack of thorough investigation. We do not see clearly because we do not study to know for certainty.

And thirdly, we have objections because we have not had that experience which alone can give us a thorough and satisfactory knowledge of the truth itself.

As to objections of interest, they are many and great. And to the men of strong appetites and passions, where affections are pretty thoroughly fastened to the things of this world, this class of objections is the strongest kind of argument. In the days of our Saviour, many believed, yet for fear of persecution, or for other motives of selfish interest, dared not confess Christ. And in the parable of a great supper, which is but an illustration of the preaching of the gospel, and the manner in which men would receive it, those that were bidden with one consent made excuse. One had bought a piece of ground, and must needs go and see it. Another had bought five yoke of oxen, and must needs prove them. While another had married a wife. And for these reasons, and not for a want of being convinced that such an event would take place, they could not attend the feast. The carnal mind is the same in all ages; and it is much easier to convince men of the truth of Divine revelation than it is to induce them to obey, though it should be at the loss of all things else.

And one thing that the objectors ought always to remember is, that it is an hundred times easier to tear down than to build up. Also, no truly generous man will destroy the hope of another without furnishing a better. And if there is any system of morals more perfect, if there is any faith more sublime and satisfactory than that found and taught in the Scriptures, it is both the right and duty of the Bible skeptic to reject those taught in the Scriptures, and teach the better, but not till such can be found.

Edinboro, Pa.

E. GOODRICH.

### Keeping the Heart.

"We know that whosoever is born of God sinneth not; but he that is begotten of God, *keepeth himself*, and that wicked one toucheth him not." Oh, what a work we have to do, after once confessing the name of our Father in Heaven, in keeping our heart! How often we find them turning from Christ, and things truly divine, and yearning after the things of this world! How many times in the course of a day, young Christians, do we find ourselves guilty of the base ingratitude of entirely forgetting that merciful Being who has made us all we are, and musing, perhaps, on the dark pages of futurity, and speculating as to what station we shall fill in the world, or how we are held in the estimation of that circle which we have separated ourselves from, in taking up our Saviour's cross? How ungrateful we are in making the cold return we do for the matchless depths of that Saviour's love, who died on Calvary's cross to save us from the just wrath of God, for breaking his great moral law. It is "amid the little cares and perplexities, and the busy scenes of life, that we sometimes lose sight of the prize, forget that we have an enemy, and, worse than all, an evil nature, and carelessly lay down our armor; then it is, while unguarded, we grieve from us the Spirit of God;" but never while supplicating at his throne for mercy and grace, or waiting upon the Lord for any object. Then let us be alive to our duty, young friends, casting aside our desires for the pleasures of this world, knowing that the Lord will work every thing for our good, and try to concentrate our minds on the one object, that "better land," that we may continually possess the rich blessing of God.

How often do we arouse to the consciousness that our minds are wandering to unprofitable subjects? We all find, by experience, that this is dangerous. It tends to lead us from God. Then let us strive to keep our hearts, and place our thoughts upon God's great goodness to us, which surpasseth all things.

We have a hope which is both sure and steadfast, and by cherishing that hope and searching our grounds for it, we grow in grace and in knowledge of the truth.

There is, indeed, great danger, in these perilous times, after having once tasted the rich blessing of God's love, of allowing the love for and spirit of the world, like a cankerworm, to eat this precious truth, which we so much love, entirely out of our hearts. And oh, how great then will be our condemnation! Then let us keep our hearts and be able to say, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

We have all much to do to get ready for the coming of Jesus, which is very near at hand. Then let us be watchful, and not let that fact be lost sight of, nor covered up by the cares and thoughts of this world, but let us hold it up where we may have a clear view of it, and make it the main object of our lives to be fitting for that glorious event. Let us each try to keep in our proper lot and place, never once thinking of rising above the humble walk of life to which we belong; 'always heeding the injunction of the apostle, to "mind not high things, but condescend to men of low estate."

True, we have many little trials, and perplexities, and disappointments, and often have our hopes of this world dashed to pieces; but these are only to purify us. So let us praise God for the grace which he gives us to withstand them. And whenever we feel a murmuring spirit on account of them, we will do well to remember that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Oh, what a glorious thought! Let

us be faithful a little longer, striving to keep our hearts in all purity, abstaining from all appearance of evil, that we may win that glorious crown of immortality, which is only a little way in the future. This is well worth striving for.

E. G. RUST.

Battle Creek, Mich.

### Difficulties of the Popular View.

DWIGHT ON HELL.

DR. DWIGHT, in his *Theology*; chap. 147, speaking of eternal misery for the wicked, and the manner in which we should treat upon it, remarks: "The subject is immeasurably awful, and beyond all others affecting. Few persons can behold it in near vision with a steady eye. The very preacher who teaches the doctrine to others, cannot but know, unless certainly assured of his own salvation, that he may, at that very time, be alleging arguments, which are to affect himself, and evince his own final destruction, as well as that of others. If his heart is not made of stone; he cannot contemplate the subject, as it respects *his fellow-men* without overwhelming amazement."

"At the same time," he adds, "the subject is unquestionably *perplexing* as well as *distressing*. There are, I know, persons who speak concerning it with an air of cool self-complacency, as being in their view, easy of investigation, and free from embarrassment. I am inclined, perhaps uncharitably, to give them little credit for candor, clearness of intellect, or soundness of character, and greatly doubt whether the doctrine has been investigated by them, either to such an extent, or with such a spirit as might furnish them with just views of its nature."

### Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

#### From Bro. Carthy.

BRO. WHITE: The church at Little Prairie, Wis., is striving to live so that her light may shine. Though Bro. Sanborn is away in a distant State, laboring for the cause of truth, the churches at home are not languishing, but are heeding the word of exhortation.

Our quarterly meeting, of July 9, was a good one. We felt that the Spirit of Jesus was with us; and, although we did not have the pleasure of hearing from a messenger, yet we were blessed. There was a goodly number of the brethren and sisters from the Johnstown and Oakland churches present. About sixty cheering testimonies were given on the side of truth; and the exclamation of every heart was, Thank God for the light of the precious present truth. Four were added to the church at this meeting. I hope that we shall be immovable, always abounding in the work of the Lord. We do not intend to lay the work out that we shall do, but lay ourselves out for the work, and endeavor, with our prayers and by our means, to hold up the hands of those who are laboring to spread the light.

WM. CARTHY.

Little Prairie, Wis.

#### From Sister Griggs.

DEAR BRETHREN AND SISTERS: A few days since while reading "Appeal to the Youth" my attention was arrested by these lines "I would appeal to all my young friends to not let the pleasures or accomplishments of the world eclipse the loveliness of the Saviour. . . . Spend the best of your days in serving the Lord." As I read these lines I thought of my past unfaithfulness and resolved by the grace of God, I would serve him better; that I would live nearer to him and strive to honor him in all things.

It is some more than five years since the Lord sent Bro. M. E. Cornell to this place to declare to us the truths of the third Angel's message. The Lord had sent his angel before his servant to prepare the way and a few were found who were willing to come out from the scoffing multitude and take their stand with those who are keeping all the commandments of God, and the faith of Jesus.

I still love the truth. I love to read and hear of the good work that is going on in many parts of the wide harvest field. I have felt much encouraged for a few months past, and am determined to press on with God's dear remnant people; for I know that beyond the trials and darkness of this life we shall find rest in a land where there is everlasting light and joy and peace.

My dear young friends in the truth: Let us take heed to the "Appeal" of our young brother who now

sleeps in Jesus and not let the pleasures or accomplishments of the world eclipse the loveliness of the Saviour, but spend the rest of our days in serving the Lord. May we not love the world neither the things that are in the world but let us covenant together this day to draw nearer to the Lord, to seek earnestly a better good than this poor earth can afford. May you and I prove a blessing to the cause of God by doing what we can to aid in gathering precious souls into the fold of Christ; having our influence ever on the side of the truth. I love to think of the time when Jesus will come to release us from temptation and care and toil and take us to his own blessed home. I believe that time is very near and by grace I will continue the warfare against sin until that glorious day shall dawn.

Your unworthy sister,

E. B. GRIGGS.

Owosso, Mich.,

#### From Sister Chapman.

BRO. WHITE: I desire to say that I am not weary in this good cause; but the truth shines brighter, and my love for it increases each day. I am surprised that all who investigate it cannot see its beauty, and be led to embrace it. I believe the honest will.

I have one of like faith near me now, Sr. Hicks having moved into town this spring. We are lonely, yet it is a great comfort that we can converse with and strengthen each other.

But we have just enjoyed a feast of good things, which is a bright spot in our pilgrimage. Bro. Glover, from Iowa, having friends in this vicinity, came to visit them, on his return from the Conference, at Battle Creek. He also visited the family of Mr. Hicks, former acquaintances, and passed one Sabbath there. I spent the day with them. In the afternoon, we had a season of prayer and conference together. The Lord verified his promise to us, and we feel much encouraged to make greater efforts to "go through," and to labor with more zeal in spreading the truth before our friends and neighbors.

Sr. H. and myself have resolved to meet often together, and if faithful, perhaps, our Heavenly Father will give others a glimpse of the heavenly inheritance and incline their hearts to go with us.

We hope the time is not far distant when a messenger will come this way, as we are anxiously waiting an opportunity of being baptized.

May we all gird on the whole armor and engage with zeal in this Christian warfare, that our lamps may be burning brightly when the good Shepherd comes.

M. J. CHAPMAN.

Terre Haute, Ind.

#### From Sister Baker.

BRO. WHITE: I still feel the deepest interest in the cause of truth. My love for it grows stronger and stronger, and also my desire to be sanctified through it. The honors and pleasures of the world, which I once sought after so eagerly, are eclipsed by the beauty of God's holy word, and the immortal kingdom therein brought to view. While I think of these things my heart is too full for utterance. The glories of the new earth rise up to my view, and this poor vain world sinks into insignificance. I feel willing to count all things loss, if I may at last be found worthy of an heirship to the immortal inheritance.

Dear brethren, the end is drawing near. The signs of the advent are fast fulfilling. Let us heed the injunction so applicable to this time: "Be ye therefore sober, and watch unto prayer." The hour of temptation that is coming on all the world to try them, is fast hastening on; and still we have to mourn over our stupidity and lack of zeal. Oh may the remnant people ere long be fully awake and equipped for the conflict.

We are rejoiced to learn that the cause is still progressing. The encouraging reports from missionary fields, are truly cheering. May God bless his faithful servants, and crown their labors with still more abundant success. Yet a little while, and Jesus will come, and the faithful will be crowned with immortality.

Yours in hope of eternal life.

ROXANNA C. BAKER.

Mackford, Wis.

#### From Bro. Taylor.

BRO. WHITE: The second Sabbath and first-day in this month, I was with the church at this place, and spoke to them four times. Love to God, and Bible nation, is still their motto. They love the truth and are striving to live it. The most are ready for any reform, that brings them, nearer and still nearer to God. They sustain their Sabbath and weekly prayer-meetings, and Bible-class, with cheerfulness. They have a mind to work in the vineyard of the third message. They are asking for the next State Conference to convene here.

Last Sabbath was with the church at Mannsville. I gave no public notice of my being with them, yet found nearly all at the place of worship. Spoke to them twice with some freedom. The testimony of

those that spoke, was as good as the average among us.

It is a consolation to know that past labor with them has not been in vain. May every work of error and wrong in their midst, come to the light, and be confessed, repented of, and put away, that precious souls may find mercy, and be saved in the day of the Lord.

C. O. TAYLOR.

Adam's Center, N. Y., July 18, 1864.

### Extracts from Letters.

Sister A. Johnson writes from Southampton, Ills.: Death is abroad in the land. Quite a number of my acquaintances have lately fallen asleep in death. The thought comes to my mind, Who will be called to go next? Should I be the one, am I prepared? Have I always set that godly example before my young associates that I ought? Alas! I fear I have come far short of my privilege. I realize that Satan is working with all deceivableness, knowing that his time is short. Then let us put on the whole armor, that we may be able to resist all his snares and come off conqueror, through "Jesus, who has loved us." I have a great desire to live to see Jesus come; but whether I wake or sleep, may I be prepared to meet him, and be permitted to enter through the pearly gates of the New Jerusalem.

Oh! how my heart is filled with holy joy in contemplation of the happiness that awaits the faithful. There will be such ravishing music as never was heard by mortal ears; and everlasting flowers shall bloom to charm the eye; and there will be no more sickness or death. And more than all these, we shall behold our lovely Saviour, and bask in his presence, and feel his approving smile upon us forever. I would say to the dear youth who have enlisted under the glorious banner of present truth, Be faithful in all things; remember that the recording angel notes down all our actions; and ministering angels are anxiously waiting the result. Never neglect secret prayer; for "prayer is appointed to convey the blessings God designs to give." How can we expect his blessings unless we ask him for them. Shun every appearance of evil, and remember that it is only by bearing the cross that we receive the crown. Let us adopt those beautiful lines of the poet:

"Now, in our earlier days,  
Teach us thy will to know;  
O, God, thy sanctifying grace  
Betimes on us bestow."

Sister S. J. Wakeling writes from Memphis, Mich.:

I am still striving to live out the present truth and come up to the stature of a perfect Christian. I praise the Lord for what he has done for me, and for his kindness in permitting me to hear the third angel's message, and of receiving with the church here the labors of the messengers from time to time. Oh that we might be more thankful for the many blessings we have already enjoyed, and may we learn to prize them as we ought, and have our daily life and conversation in accordance with our profession, that our example may exert a gathering influence upon those who do not believe these truths, or at least have not openly professed them. Let us search our own hearts diligently, and ask the Lord to lead us by his Holy Spirit in the narrow way, that others may see our good works and be led to glorify our Father in Heaven. Let us strive to get free from all dross, and cleave to the commandments of God and testimony of Jesus. Let us be up and doing, and not sleep as do others; but be among the waiting ones, looking for the appearing of our Deliverer, and be ready to exclaim, "Lo this is our God! we have waited for him, and he will save us."

Sister H. Clough writes from Windsor, Vt.: How solemn the thought that we are living amid the perils of the last days! Do we realize it as we ought? How many are living without God and without hope in the world; and how many more have the form of godliness without the power; and others still, live under the excitement of false reformation. In looking at the world and the nominal churches, how painful the view! But thank the Lord, there is a little company coming up here, with the commandments of God and the faith of Jesus on their banner, that will obtain the final victory over the world the flesh and the Devil. It is therefore of great consequence to us whether we belong to that company or not. It may be essential to good order here to have our names enrolled in a church book, but we need more than that. We need a living faith that unites us to Christ the head of the Church. Brethren and sisters, let us continue to pray and struggle on. The great reward is just ahead, and those that endure to the end shall be saved.

Bro. S. R. Twist writes from Rockport, Mo.: As we are exhorted to speak often one to another; and as many of us are so scattered that we can do so only through the columns of the Review, I would say that I am trying to keep the commandments of God and faith of Jesus, that I may finally be prepared to meet the Lord in peace when he shall come. Oh that we

could realize more vividly the times in which we live. We regret to see some turning back to the beggarly elements of the world, saying, My Lord delayeth his coming. To such we would say, Beware of the consequences. We have need of patience, says the apostle, that after we have done the will of God, we may receive the promise. Let us be patient unto the coming of the Lord. He will come at the appointed time. He will come, and will not tarry. The latter rain will be poured out as soon as we are prepared to receive it.

Bro. J. A. Strong writes from Brady, Mich.: I deeply feel the necessity of faithfulness and prayer, and of laying aside all joking and jesting, that I may not bring reproach upon the cause of Christ. The tongue is an unruly evil full of deadly poison. It seems that here is a point on which we need watchfulness. Many times in my past life have I been led to think that there was no reality in religion by the actions of those belonging to the church. I once told a minister who came to converse with me, that if I were to judge by the actions of those professing to be Christians, I did not think I should be much better if I should be a Christian. But those who profess present truth, at least, should so conduct themselves as to be living witnesses to the truth.

Sister B. G. Allen writes from Middletown, R. I.: I trust by God's assisting grace, I may ever keep his commandments, and do his will. I have felt greatly encouraged while reading my paper. I have ever felt thankful to my Lord and Master for sending me the light of present truth.

I felt to rejoice when I read that the Brn. had visited Block Island, and Peace Dale R. I. I expect they will visit Middletown yet. Here are people enough, buildings enough, and wickedness enough.

If a contrary wind should at any time hinder the Brn. from going to Block Island, tell them to inquire for William C. Allen, in Middletown, two miles from the court house, on Honyman Hill, east road.

An aged pilgrim, Bro. T. Draper, writes from McGregor, Iowa: Having in possession a trifle of that which you must have a great deal of to carry out and carry on the blessed work you are engaged in, I direct it to you before it shall drift some other way. Although money is plenty, I am too old, feeble and poor, to get it, being nearly eighty-five. I go to the Post-office once a week, about a mile, for my paper, which is of more importance to me since it became a gift; and I mourn that I am not able to help to enlarge it; for the last page and column come too soon.

Bro. W. H. Wild writes from Brooklyn, N. Y.: We are undoubtedly soon coming into a period of time when we shall appreciate this blessed hope of ours more than we do now. We are rapidly approaching the hour of temptation that is to try all that dwell upon the earth. It will be even as Daniel describes it, a time of trouble such as never was, since there was a nation, from which none will be delivered but those who keep the commandments of God and the faith of Jesus, and whose names are written in the Lamb's book of life.

Bro. J. H. Mallory writes from Victoria, Mo.: How cheering to read the kind and interesting letters of the brethren and sisters, in which they make known to each other their hopes and determinations. We love to hear about the soon appearing of our Saviour. The little church here is trying to rise with the message, and by the help of God, we hope to overcome, and at last to stand with the 144,000 upon the sea of glass, and sing the song of Moses and the Lamb. Pray for us that we may hold out faithful.

Sister M. J. Owen writes from West Newton: I am trying to search out truth and be on the Lord's side, hoping to prove faithful, and when these dark storms are over, receive the crown he has prepared for his ransomed people, and come up with the remnant to sing his praise on mount Zion: We know of no Sabbath keepers near us. The Review is more than a welcome messenger to me.

Sister E. P. Warren writes from Medford, Minn.: Oh for strength to stand amid the trials of these last days! I think I realize in a measure something of the shortness of time. Let us hasten to improve the precious moments as they pass, before it is too late. May the Lord help us to watch ourselves more closely and let not the straitness of the way turn us from the truth.

### Obituary Notices.

DIED, at Nebraska City, Feb. 13, 1864, of spotted fever, Henry L., son of Sanford R., and Mary I. Twist, aged 2 years, 1 month and 23 days.

DIED in the hospital at Annapolis, Md., March 15, 1864, Alfred F., son of Geo. L. and Caroline E. Dains, aged 21 years, one month, and 12 days.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 26, 1864.

INSANITY OR FANATICISM. We have received a pamphlet from a person signing himself L. B. Vickers, of Portland, Oregon, entitled, The Loud Voice of Rev. x, 3. He claims to be the angel of that chapter. His book is filled with the most incoherent and non-sensical utterances. He states that he was to start for the atlantic States to preach "this gospel," sometime in the month of July, and should land at New York. We make this statement, so that if he should make his way to the homes or vicinities of any of our readers, they may not be uninformed concerning him.

BOTH SIDES ON THE SABBATH AND LAW is now ready, in pamphlet form. It is a neat work, of 228 pages. In this work, Bro. Smith has given every word of the articles on the Sabbath and Law by Elder T. M. Preble, which appeared in the World's Crisis not long since, in connection with his reply, marked with his usual lucid and happy style.

The book should be widely circulated, especially among the readers of the Crisis. Let them see their own position and ours in contrast. God bless the book, to the opening of the eyes of many upon the momentous subject. We have 3000 copies of this work, and will furnish another edition when this is sold. Don't be afraid to send for it. Price, only 20 cents for a book, of 228 pages these times. Postage 4 cents. J. W.

We called, some weeks since, for \$1,200, to obtain a home for Eld. J. N. Andrews. We are happy to say that \$1,210 have been received.

Some pledges are yet unpaid, and there is still room for others to take stock in this enterprise, as money has become of so little value, and as a consequence real estate has risen. It is now expected that the General Conference Committee will very soon locate Bro. Andrews at Victor, Ontario Co., N. Y., and the means are wanted without delay. Let none give only from a cheerful choice. J. W.

To the Friends of the Cause.

OUR beloved brother, Hiram Edson, of Palermo, Oswego Co., N. Y., who has been a portion of the time for several years in very feeble health, is at this time in a state of extreme prostration, from nervous debility. The older friends of the cause know something of the sacrifices made in its behalf by brother Edson. Almost at the beginning of this work, when there was very little means to sustain the cause, our brother sold his excellent farm, in Manchester, Ontario Co., N. Y., and devoted the greater part of the proceeds to sustain those who were preaching the present truth, and with this he gave his own time also. Now with slender means for the support of his family, our brother is reduced to helplessness. After a careful consideration of the case, it is thought proper to invite those who esteem it a privilege so to do, to unite in raising the sum necessary to sustain Bro. Edson for a few months at the Dansville (N. Y.) Water Cure. Those who respond to this circular will send in their means at once to Eld. James White, Battle Creek, Mich. It is proper to add that this appeal in Bro. Edson's behalf is made without his knowledge.

- J. N. and A. S. Andrews, \$10.00
J. and E. G. White, 10.00
J. Edson White, 5.00
J. N. Loughborough, 5.00

We are glad that Bro. Andrews has introduced to the benevolent the case of our afflicted Bro. Edson. His sacrifices at an early stage of the cause were great, in traveling extensively from Maine to Michigan, and in the Canadas, at his own expense, and blessing with his means God's poor ministers. God forsake such a man, who trusts in him? Never! A statement of his condition will kindle a fire of love and benevolence in a thousand sympathizing hearts at once. And we have only to add, Let no one send a dollar only those who esteem it a great pleasure, and can spare the means as well as not. Let such send their fives and tens right along. J. W.

Appointments.

THE next Quarterly Meeting of the church near Mauston, Wis., will be held August 13 and 14. All that can attend are invited. We shall be happy to see any messenger whom the Lord may send. WM. RUSSELL.

THE next Monthly Meeting for the churches in Allegan Co. Mich., will be held at Watson, the second Sabbath in August.

Business Department.

Business Notes.

H. S. Gurney. There is due on J. W.'s Review, at half price \$1, at the commencement of present Volume. W. W. Wolcott's Review is paid to Volume xx, 1.

T. M. Steward. Send Draft on New York when the amount is over \$5.00.

A. Hunt. The books were sent to Geneseo, Ills.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

L Ogden 26-6, W Hall 26-6, P P Allen 26-6, W Greenlee 26-6, M Coffin 26-6, W Markley 26-6, J M Daigneau 25-1, A M Clafer 26-14, N N Anway 24-1, G W Buchanan 26-6, D L Truesdale 26-6, E Havens 26-6, Mary Goodrich 26-6, C Bates 26-1, A T Brown 26-2, B Kilgore 26-6, D S Kilgore 26-6, J M Kilgore 26-6, Jane Inman 26-6, W N Brown 26-6, E D Cook 24-1, J Whitmore 22-1 Sarah Ingham 26-6, J Tewilliger 24-1, T E Morey 25-1, W Doty 26-6, P Morman 26-6, P Sanborn 26-6, S Wright 25-1, M Lane for J Allton 26-6, H C Miller 25-10, C Badgley 26-6, A McAllister 25-1, E McAllister 25-6, D Wilson 26-6, H Perry 26-6, L Hide 26-6, E Slack 26-6, I Preston 26-7, W J Barnes, 26-7, Thirza Mead 26-7, A Graham for Jane Crump 26-6, W T Fiester 26-9, J M Santee 25-9, L Reed 26-9, R A Catlin 26-9, D S Kinney 25-9, Mrs Carmichael 27-21, each \$1.00.

E P Burditt 26-1, C Amy 25-14, H P Gould 26-7, H K Pike 26-1, Ester Doty 26-7, E M Kilgore 26-5, P B Hoyt 24-12, J G Cheals 26-14, A Sister 28-20, S Zin 26-1, S Bovee 25-5, O Jones 25-13, D Overton 26-1, J Hall 26-7, W H Snook 25-1, C C Spear 25-1, G Barrows 26-1, C K Farnsworth 26-7, S W Page 26-1, E A Eldridge 25-7, E E Hill 26-1, S Sellers 26-13, W Harris 27-1, J F Troxel 26-6, M J Babcock 25-1, each \$2.00.

S A S Kelsey 25-1, H Pierce 25-6, Mrs J Van Ornum 25-9, F Austin 24-12, each 50c.

J Welton \$5. 26-1, P Z Kinne 70c. 25-1. A Thomas \$2.75, 25-14, G Smith \$3. 27-1, Amy Luce \$1.50, 25-1, A Southwick on acct. \$2.85. L M Gates \$1.92, 27-1, J G Herrick \$3. 26-1.

Books Sent By Mail.

J W Raymond 25c. A Mc Allister 17c. G B Alden 50c. E O Edson \$1.79. S C Conrey \$2.75. A Seager 24c. L A Grover \$1. H C Miller \$1, E F Burditt 35c. W Markley 19c. E Livingston 43c. W Cruzan 34c. E Morrow \$1.31. L F Lamb 6c. R A Catlin \$1.19. H M Campbell 56c. J Hiestand \$3.58. A True 15c. A Ambrose \$1.05. M G Kellogg 83c. E A Averil 83c. S Howland 75c. C K Farnsworth 24c. C R Austin 25c. S M Swan 25c. H Bingham 30c. C R Ogden 24c.

Books Sent By Express.

T. M. Gulick, Byron, Shiawassee, co. Mich. \$5.50. L. M. Gates, Beaver Dam, Wis., \$5.50. I. D. Van-Horn, St Johns, Clinton, co. Mich. \$78.63. Wm. Russell, Mauston, Juneau co., Wis. \$31.75.

Cash Received on Account.

Wm Russel \$5. T M Stewart \$10. C O Taylor \$10.

General Conference Missionary Fund.

Church at Newton, \$13. A. Sister \$5. C. K. Farnsworth \$25. Geo. Wright \$3. Friends at Exeter, Me. \$5.70. Friends at Canaan Me. 95c. Friends at Cornville, Me. \$8.50.

Soldiers' Tract Fund.

D A Waggoner 50c. H Beecher \$1. M Beecher \$1. Mrs J H Waggoner \$1. Mrs Joseph Bates \$1. A friend \$1. P Barrows 26c.

Review to Poor.

L. M. B. Page \$1,25.

PUBLICATIONS.

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

Table listing various publications with columns for Title, Price, and Weight. Includes items like 'The Hymn Book', 'History of the Sabbath', 'Dobney on Future Punishment', 'Sabbath Readings', 'The Bible from Heaven', 'Three Angels of Rev. xiv', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Christian Baptism', 'Key to the Prophetic Chart', 'The Sanctuary and 2300 Days', 'The Fate of the Transgressor', 'Matthew xxiv', 'Mark of the Beast', 'Sabbatic Institution', 'Assistant. The Bible Student's Assistant', 'Truth Found', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Fillion', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'The Sabbath in German', 'On Daniel ii & vii', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'THREE CENT TRACTS', 'Home Here and Home in Heaven', 'CHARTS', 'The Chart'.