



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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He Giveth his Beloved Sleep.

As to the grave-yard oft I hie,
This thought doth o'er my spirit creep:
Though here the forms of loved ones lie,
He giveth his beloved sleep,

Brightly o'erhead the moon doth shine,
And glowing stars their vigils keep,
All seem to say—no more repine,
He giveth his beloved sleep.

For e'er beneath the vaulted sky,
Earth's clods will o'er my dear ones heap,
Yet still these words check every sigh,
He giveth his beloved sleep.

Naught shall disturb their sweet repose,
Though o'er the sky dark clouds may sweep,
Through summer's heat, and winter's snows,
He giveth his beloved sleep.

The storms may lower, the earth may quake,
Forked lightnings o'er these graves may leap,
No thunder can their slumbers shake,
He giveth his beloved sleep.

At my beloved's grave I kneel,
And in my loneliness I weep,
Yet here 'tis joy to know and feel,
He giveth his beloved sleep.

If by their side I too should rest,
May those I love this solace keep,
Blest be the sleeping, ever blest,—
He giveth his beloved sleep.

The Present Age:

ITS BOASTED PROGRESS DELUSIVE.

(Concluded.)

ALONG with its boast of progress, the age boasts of its liberality. Let us look at this, and see how far it can make its boasting good. True liberality is a blessed thing; for it is but another name for the love that "beareth all things," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth." With this, however, the liberality of the age has nothing in common. Its essence is indifference to sin and error. Its object is to smooth down the distinctions between good and evil; between holiness and sin; between the church and the world; between Protestantism and Popery; between the belief of God's Word and Infidelity, or Atheism. All its saying and doings in government, in the legislature, in society, in corporations or private intercourse, are based upon the axiom that there is no real difference between these things, or, at least, that if there be, it is not discoverable by man; so that man is not only not responsible for acting upon it, but it would be intolerance and presumption in him to do so. Kings are, therefore, to rule as if there were no such distinction, forgetting by whom they reign. Judges are to know no such distinctions, forgetting that they are to judge "in the

fear of the Lord." Society is to be constructed without reference to any such distinction, as if the Bible were not the basis of all society. But is not this calling good evil, and evil good,—putting darkness for light, and light for darkness,—putting bitter for sweet, and sweet for bitter?

We see this liberality in the kind things spoken of Infidelity,—in the praises of Popery; in the sneers against Protestantism, as being by its very name a system of illiberality. Education from which God is shut out, and in which the Bible has no place, is contended for, even by men who call themselves religious; and this is named liberality. To attend mass in a Popish cathedral; to listen to the blasphemies of Socinianism for the sake of the eloquence of the preacher; to hold fellowship with the avowed infidel for the sake of science; to sit at the table of the licentious, on the score of his artistic fame,—these are common things amongst us, and all are honored by the name of liberality; because our fathers condemned these things; because "they abhorred that which was evil, and cleaved to that which was good;" they are branded as intolerant and narrow-minded; and because our own age has thus filled up the gulf between the good and the evil, it is honored with the name of enlightened.

Thus to blot out the difference between truth and error has been the feat of the age. For this it praises itself, pitying the littleness and contractedness of other days and other minds. In so doing, it forgets that no man is narrow-minded who expands to the full circle of truth, and that the first step beyond that is contractedness of spirit. Latitudinarianism is not true liberality; indifference to error is not true liberality, unless it can be shown that the Bible, the Book of truth, is equally latitudinarian, and equally indifferent to error. It is an appalling fact, that men, with the Bible in their hands, should deny the distinction between truth and error; and then as if ashamed of what they had done, call it by the venerated name of liberality. But it is a more appalling fact, that men should give, as the reason for this indifference, that truth is not discoverable, thereby throwing the blame upon God for having given a Bible so vague, so ambiguous, so unmeaning, that no one reading it can certainly gather what is truth or what is error.

This liberality, however, turns out to be a one-sided principle. Its toleration of error is unqualified and unconditional, almost as if the fact of its being error entitled it to toleration, and even encouragement. Its toleration of truth is grudging, meagre, restricted. Nay, it only consents to tolerate truth on condition that its supporters will not contend for it too decidedly, but will bring it considerably down to the level of error. Thus, though assuming a Protestant name, its deference to popery is unlimited: while its hatred of all that is decided and essential in Protestantism is deep and unconcealed. It finds many excuses for the Popish claim of infallibility, but none for the Protestant assertion of the full and thorough inspiration of the word of God. It palliates the Popish system of monastic vows, but detests and denounces the Scriptural doctrine of separation from the world. It praises and associates with a Papist that believes in the lying legends of saints, and in

the virtue of dead men's bones, or in the immaculacy of the Virgin Mary; but it rejects, as silly and insipid, the acquaintanceship of the man who reads his Bible, and loves his Saviour, and walks humbly with his God. Its sympathies are all practically on the side of those very errors it professes to reject, and its hostilities are directed against those very truths which in words it owns.

The age also boasts of its religion as a part of its progress. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others, it consists in admiration for the Bible, as a book of literary excellences. With others, it is the adoption of a creed, or connection with a church. With others, it consists in bustle and outward zeal. In all, it lacks life,—that deep, intense, glowing life, which so marked it in earlier times. Its root is not in the conscience, but in some outer region of the soul, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hindrance to living religion is the want of a "purged conscience," and till the conscience has been purged from dead works, there can be no real religion,—no true service of God. How little is there of conscience in the religion of the day! Hence that lack of simplicity, of freshness, of serenity, which we should expect. Hence its hollowness and shallowness.

The religion of the day is an easy-minded religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the Devil, day by day, making us long for resurrection-deliverance, for the binding of the Adversary, and for the Lord's arrival. It is a second-rate religion,—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart,—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times,—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others; for it has not yet fully told upon our-

selves. It falls short of its mark, for the arm that drew the bow was paralyzed.

These are some of the features of the age. Such is its progress. Such are its prospects of self-regeneration, or world regeneration. Alas! how little in all this do we see of God! How little can we detect, in these movements of the Spirit of God! There is a movement, doubtless; nay, not one movement, but many. But how much of this is the work of the Holy Spirit,—of Him who alone can reform an age or regenerate a world? How much from above, and how much from beneath? How much onward and upward, and how much backward and downward? Is not the age one which is especially grieving, nay, quenching the Spirit? And in many of these things which are counted progress, are we not grieving him most signally and awfully? Instead of setting our face steadfastly to go after Christ, are we not following after Antichrist, in his manifold delusions, in which, by mixing up truth and falsehood, he is seeking to deceive the very elect? Instead of putting ourselves under the teaching of the Spirit, are we not taking the false guidance of the evil one, now clothed in the fair disguise of radiant knowledge, and going before us as an angel of light, to mislead and ruin?

Not as though some strange thing were happening to us. We look for no times of righteousness in these last days. We have been warned to expect evil, and not good,—progressive evil, not progressive good,—until the Lord come.

The age of progress is not the present; it is the age to come. In the present there is the development of evil,—in the future, the development of good. Man is now putting forth his power to the utmost in efforts after progress. Poor progress at the best, yet much boasted of! It is but man's progress; it is but finite development. Man is now put to the proof. He is allowed to do his best, and he is given time to do it in. God will not hinder the attempt, nor hurry him in making it. Full time, ample scope, large opportunity, will be granted. Man ruined a world; it is to be proved whether he can rebuild it. He ruined it in a day; he is given six thousand years to attempt its reconstruction. His downward progress was swift enough; it is to be tried whether his upward progress will be as rapid, or whether there can be such a thing as upward progress at all, when he is left alone. God has been putting him to the proof. He says to him, "Try to govern the world;" man tries it, but fails. He says to him, "Try to regenerate a world;" he tries it, and fails. He says to him, "Fertilize the earth;" he tries it, and fails. He says to him "Try to advance,—make progress,—increase in knowledge;" man tries it, and fails. It will not do. Man's day has been a long one; but it has been a day during which, in all possible circumstances, and with all advantages, he has been proved helpless, ignorant, evil; unfit to rule, and unfit to be left without a ruler; unfit to teach, and unwilling to learn; unfit to be entrusted with the care or management of aught within the world's wide circle,—from the atom of crumbling dust beneath his feet, up to his own imperishable interests.

When God has made this proof to the universe of man's utter incapacity; when he has demonstrated man's unworthiness of trust, and inability for any progress, save a downward one; he sets him aside as "a despised and broken vessel," in order to bring in the "greater man,"—aye, the greater than man, even his own eternal Son. The great experiment of 6000 years is now drawing to a close. The vast but awful demonstration is now nearly complete. The case is most manifestly going against man. King, prince, noble, peasant, beggar; statesman, diplomatist, master, parent, child, servant; poet, philosopher, artist, mechanic,—all have had their long age of trial, and all have failed. The verdict will soon be given, and the sentence pronounced.

At this crisis we now stand. At the close of a long series of experiments, made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, nor misrule departed. Righteousness does not sit on the throne of the nations, nor does holiness beautify the homes of the children of

men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of Jesus. The heart remains still deceitful above all things, and desperately wicked. Oppression, murder, cruelty, selfishness, lust, sedition, strife and hatred, are still unradicated, unsubdued, unmitigated. Man has found no cure for these maladies. They rage on, but he is powerless. The curse still pervades the earth and poisons the air. Man cannot disinfect it. The thorn and thistle still shoot up their prickly memorials of the primal sin. Man cannot uproot them. Disease still haunts the body, and man says, "Depart," in vain. The "rooted sorrow" still keeps place in memory, scorching health's freshness, and tearing down life remorselessly,—man vainly endeavoring to pluck it out. Death still smites down its daily myriads, and man tries in vain to bribe or disarm it. The grave still receives the loved, and preys upon the beautiful,—man pleading in vain that it should give back the joy of his heart and the desire of his eyes!

Such are the fruits of the first Adam's doings, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It has been proved that man can ruin, but not restore, a world. His attempts at restoration have been sad and mischievous failings. His attempts at progress have been abortive; so that progress in evil, progress in alienation from God, is the feature of greatest prominence in his history.

But this progress in evil has a limit. God has set bounds to it which it cannot overpass. He will not allow this earth of his to be totally a hell. He will make the sin of man to praise him, and he will restrain the remainder thereof. A certain amount and a certain duration he will allow, but no more. Neither of these is indefinite; and we seem to be nearing their boundary.

It is well. For then shall the good displace the evil, and the blessing the curse. The second Adam is at hand, and with him, the kingdom and the glory. He brings the cure. He quits the broken world. He rebukes disease and sorrow. He binds death. He rifles the grave. He delivers creation. He sets up a righteous, peaceful throne. He draws aside the curtain that hid heaven from earth, making them as one,—the inner and the outer chamber of the one tabernacle of Jehovah,—and setting up the true Jacob's ladder, on which the angels shall be seen ascending and descending, still ministering in holy service to him and to his saints in the day of the kingdom, as heretofore they have done in the day of tribulation and shame.

That is the age of progress! What progress, when God shall set his hand to it! In the light of that ever-widening knowledge, in the blaze of that ever-brightening glory, how poor, how vile, shall seem the progress of the dishonored past! Not merely like age's recollection of childhood's trivialities and wasted time, but like morning's remembrance to the drunkard of last night's revelry and lust; like the King of Babylon's remembrance of his seven years' sojourn with the beasts of the field!—*Bonar.*

Our Country.

WHAT IS TO BECOME OF IT?

It is a pet notion with many to set this country forward as the true Israel. This ingenious perversion of the Holy Scriptures is for the purpose of flattering our people with the hopes and promises made to Israel. But there is another side to the appropriation. If we are Israel, we must expect Israel's judgments and desolations. And whether we will or not, God seems to have taken us at our word, and to be resolved to deal with us accordingly. We have now been suffering for years under strifes, storms, and corruptions which have already imparted to our political and social economy a complexion of no encouraging sort: reduced us to a condition, in general, which no one hitherto seemed to think possible; and given mysterious forebodings of the future, not very comfortable to the patrioters who have been expecting so much peace and glory from the object of their adoration.

We have had fourth-of-July celebrations, thanksgiving-days, fast-days, and plenty of occasions made to

hand, and to call out the country's ingenuity and eloquence in self-laudation, on which men high in position have uttered themselves with great freedom over the divine glories and redemptive mission of our nation, and given out large hopes of the impossibility of any serious or lasting damage ever happening to our liberties or institutions. It is lamentable to see how men of piety and research have thus been deluding themselves, and those who look to them for guidance. There is, perhaps, no department in which we have more erred and sinned than in this. And, as others have spoken without reserve on the one side, we may be permitted to direct attention to a few statements, for the consideration of such as are willing to look at things in the light of Scripture and fact, on the other.

There are those who think that our country is yet in its youth, and just maturing for a career of glorious promise, and that it is impossible, on this account, for it to be overwhelmed in the fierce and bloody agitations which we are suffering, or from any other cause. We see not the least force in this line of argument. Our country is not so youthful, even in years, as some seem to persuade themselves. Full three generations have passed away since the birth of its independence,—quite time enough to develop and decide what manner of people we are,—and in experience, self-importance, and general advancement our country is older than many nations that have lived five times as long. But, even admitting that we are yet in comparative youthfulness, and that immense capacities and advantages have been lavished upon us, which as yet have played but a small part in the activities of the world, what does it signify? How many a costly and well-built ship, with everything planned and promising for the service of successive generations, has been wrecked and lost on its very first voyage! How many a noble young man, with every endowment of nature, position and education for a long life and exalted destiny, has been cut off in the opening of his usefulness and distinction, with all the high promises which clustered round him unfulfilled! And the Sovereign Disposer of all things may just as well deal in the same way with nations.

There are others who believe that the perpetuation and spread of our particular ideas and institutions are so linked with the civilization, enfranchisement, and conversion of the world, that we certainly are safe, whatever may transpire. The Anglo-Saxon race at least is that to which multitudes assign this sublime mission. This, too, we regard as entirely a delusion. The Anglo-Saxon race, indeed, has much to distinguish it from the general mass of mankind. It has played a conspicuous part in the world's progress in intellectual culture, inventions, enterprise and wealth; but it needs quite too much civilizing, enfranchising, and conversion itself, to be looked to for the accomplishment of so much. How can it achieve for mankind what it has never been able to achieve for itself? "Like begetteth like;" and if it could, even in the slow process of centuries, bring the rest of the world to its own status, what would it be but an immoral world,—a materialistic, skeptical, unsanctified world,—a world tenfold more the servant and thrall of the devil than a child and worshiper of the true God? It would neither be at peace with him, itself, nor in harmony with heaven, and, in the ordinary course of things, never could be. With all the godliness, faith, saintship, missionary fervor, and real nobility which have been developed among the Anglo-Saxons, estimated with respect to their superior privileges, the most wicked, godless, hypocritical, atheistic, and heaven-defying people on earth have been, and to this day are, these selfsame Anglo-Saxons. Look at but a few facts. It is the Anglo-Saxon race which claims to be the depository of the true Christian religion: and yet it is the stay of Mohammedan empire and its antichristianism, and even encourages and protects paganism itself at some points, with all their vast, besetting, and dehumanizing abominations. It is the Anglo-Saxon race which boasts of being the great apostle of the principles of righteousness and just government, and yet poisons millions of the Chinese annually, enforcing the infliction with armed fleets; takes America from the Indians, and the Scinde from its lawful possessors, by robbery and murder; kills races of men to

get territory to which it has no claim; makes treaties to plunder those who enter into them, breaks them to gain lands, blows the helpless to atoms because they dare to remonstrate and seek self-preservation by force of arms. The Anglo-Saxon race professes to be the messenger of peace, yet carries a sword ever warm with blood, and often with the blood of its own immediate kindred. The Anglo-Saxon race gives itself out as the missionary of Heaven, and the evangelizer of mankind; yet it is earth's most successful propagandist of atheism, infidelity, and resistance to lawful authority; the educator of nations in rebellion and supreme selfishness. In a word, the Anglo-Saxon race is an embodiment of the same depraved humanity found everywhere upon earth, only a little better cloaked with Pharisaism, a daring falsehood, and the spirit of worldly gain, a little more pietistically sentimental, a little more unfalteringly self-idolatrous, and a little in advance of the apostate nations on their way to the judgments of God Almighty. So far from looking to such a people as the predestined instruments to convert and regenerate mankind, we feel rather, with a certain divine of England, that "the depression of the Saxon race is absolutely necessary for the moral and religious improvement of the world." So far from being the redeemer which men would have it, it needs rather to be put out of the way, that the promised redemption may come. At any rate, there is in it nothing hopeful upon which to calculate upon security for our country.

God can do without this nation of ours, if he sees fit just as well as with it. He could reject and humiliate his own chosen people, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and service of God, and the promises," without detriment to his purposes in the earth. No nation, any more than any man, is necessary to him. And for like reasons for which he destroyed Jerusalem he may also cast us down from the eminence of which we have become so boastful and vain. And this idolatry of self and country: and substitution of human devices, agencies, and arrangements in the place of the proper Saviour, and building up of men in hopes not at all warranted in the revealed plan of God, so characteristic of nearly all our thinking and theology, must themselves go far to hasten the coming of judgments to sweep away the occasion and instrument of such mischievous delusion.

We do not suppose that other forms of human government are so much wiser and better than our own.

All human governments are defective, unreliable, and transient; and there is no basis in true theology, morals, or religion upon which to except ours, or upon which we can rightfully hope for that excellent and world-regenerating destiny which public men, in church and state, have been so loud and confident in claiming and proclaiming. Dr. Duffield once said, "I know no safe depository of power among mortal men for the purposes of government. Tyranny and oppression, in church and state, under every form of government, social, civil, ecclesiastical, monarchical, aristocratical, or democratic, have, sooner or later, characterized the governments of earth, and done so from the beginning. . . . *It is the sway of heaven alone that can redeem this fallen world.*" It was truth he uttered. There is but one rightful and competent governor of earth; and He is a King. He is absent now. And while He is absent, and the literal setting up of His kingdom is delayed, there will be nothing but disappointment, revolution, and trouble in all human calculations and affairs. The philosophy of Providence, as conducted throughout the whole period of his absence, is to prove to men, by the failure of all their multimorph experiments, that they can neither *save*, nor happily *govern*, themselves. God has also plainly declared it to be his purpose to "overturn, overturn," until He comes to whom all judgment has been given, and in whose righteous reign alone the world for the first time since the fall, shall have peace. How, then, can it be otherwise than that our particular institutions are also among the things that shall perish and disappear?

Nor are we among those who see too much good, piety, prayer, faith, and Christian enterprise and devotion among our citizens, for God to mete to us a destiny of nearing affliction and dishonor. There is virtue

and godliness in the land; but it is scarce, often much alloyed, and almost entirely neutralized. It has no ways of making itself felt effectively upon the body politic. It is vastly in the minority, where majorities rule with absolute sway. And, by a sort of common law, it is excluded from the scenes and sources whence the controlling powers in the working of our system issue. All that piety can do is, to preach and pray, lament and suffer; whilst wickedness lifts itself into high places, and even virtue is sought to be used as an instrument of selfishness and sin. And for men to count on the preserving power of that which they continually stifle, or seek to use as self and ambition dictate, only enacts a deeper complication of hypocrisy and guilt, which calls the louder for the very judgments which it is thought to avert. How poor is the hope of the salvation of our country furnished by the feeble saintship of the pious few whom our politicians scorn to listen to or to imitate!

There is also an alarming offset to this piety and faith, to which some trust so much for the stability and continued prosperity of our American institutions. That man must be blind indeed, or have radically erroneous ways of estimating political and national virtue, not to perceive what corruption and decay have been going on for the last twenty years in every department of our government, executive, judicial, and popular,—from the smallest municipality or corporation, to the highest State or general legislature, or supreme court. It is folly to talk of the rule of principle, reason, and right in the management of any of our public affairs. It is party, passion, and self-aggrandizement which hold the reins of empire and control all our elections. There is not a single stability of virtue which our politicians, or their adherents, will not sacrifice, the moment they believe they can thereby secure their selfish ends unpunished. The most positive promises, the most unequivocal professions, and all the binding solemnities of an oath, are as nothing upon the consciences of the great mass of our public men.

Their highest aims are distinction, power and plunder. Even the Churches, and so-called Benevolent Societies themselves, are not free from the workings of the unholy spirit; and the activity of many of them has no other spring than that which animates the common demagogue. "We speak that we know, and testify that we have seen." The whole moral stamina of the nation, public and private, political, commercial, social, and ecclesiastical, is fearfully diseased and weakened. "Instead of the wisdom, the rectitude, the benignity, the self-denial, that are requisite to the high office of bringing the world back to allegiance to God, the people of the United States are showing that they have not enough even to prize and preserve the eminent blessings with which they themselves are intrusted, but are carelessly and wantonly dashing them from their hands. Vast crowds, at least, setting at defiance the laws alike of God and man, are plotting and perpetrating crimes and mischiefs of gigantic dimensions, drenching their hands in blood, and ready to plunge the nation into a fathomless gulf of sin, wretchedness, and ruin. The world never before beheld a spectacle more unsuitable to a people professing to be Protestant Christians." And where to look for the remedy, is a question which cannot fail to embarrass and disturb every true man who intelligently considers it. The fact is, that, in the present course of things, there is no remedy. The ministry and churches are powerless against the incoming tide of evil and defection: whilst too many, who should be serving as watchmen, are sleeping at their stations, eating and drinking with the drunken, or expending their energies in augmenting the ills which require to be expelled. Vain is the help of man in such a state of things as this. Nor have we any promise of a favorable change whilst the present despenation lasts. On the contrary, inspiration assures us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii, 13. For what, then, can we hope but continued decay, judgment and ruin?

We tremble, therefore, for our country, and are filled with sorrow at the convictions which force themselves upon us and cry for utterance. It is no joy to us to contemplate the end to which this land, in which our fathers lived and died, is inevitably drifting. But we are persuaded, and this we would have all our peo-

ple ponder well, that it is not in the nature of our government, nor in accordance with the established movements of God's administrations among men, nor agreeable to the true philosophy of Providence, nor conformable to the plainly revealed nature and course of the present pregnant times, for our country to have the outcome from the disturbances, depressions, and moral defections that have seized upon it, which our leaders and misguided divines so fondly predict. God help us! We can bear no other testimony.

Still, we are not comfortless. We have hopes and consolations far higher than any which seem to lie in the path of mere human progress and development. They are not built upon our country, the excellence of its Constitution, the integrity of its Union, the strength of its resources, the piety of its people, the reform of its administrations, or upon anything that can come out of it. "The governments and kingdoms of this world are but the organized dominion of human apostasy from God;" and nothing fit to be reposed in is to be expected from them. God will overrule them, and so shape their course as not to be without important effects in filling out the great plans of his providence and the ultimate glories of his elect; but they that put their trust in them shall be utterly confounded. Our fondest anticipations all connect with a course of things in the affairs of this world, the very idea of which many would refuse to dwell on, even, though compelled to admit its truth. Our hope is in Christ Jesus, and his speedy coming to set up a kingdom which shall never be destroyed or left, but which shall break in pieces and consume all these kingdoms, and shall stand forever. Dan. ii, 44.

We, accordingly, submit a few suggestions by way of practical direction for these critical times.

1. Let it be the profound concern of every one, above all things, to secure for himself a firm foothold in the spiritual world, and an unrelaxing grasp of the immutable promises of God in Christ Jesus; for there certainly will be need of them. When all earthly hopes and stays are stricken down, as they must be, there will remain no other source of consolation; but the Lord will keep him in perfect peace whose mind is thus anchored and stayed. Heb. vi, 19, 20.

2. Let every one be assured, that all the storms and tribulations yet to come, with all their bearings and issues, are under the perfect control of Almighty God; and that, whatever intensities they may reach, or results they may bring forth, every thing considered, it will be the best. With whatever severity they shall break upon the rebellious, proud, and faithless, those who so watch and pray as to be accounted worthy "to stand before the Son of man" shall not only be saved from their fury, but find in them that very hand which is to crown them forever. It is the gracious Father, after all, who is at the helm of all things, and steering right for a glorious consummation, whatever zones of ill or suffering may have to be passed. The wicked, and the enemies of Christ and his reign, must be brought low; and every plant which the Lord has not planted must be rooted up; but, with all the wrecks and desolations which yet may strew the shores of time, the ship of God's salvation cannot founder. He will bring it to its destined shores amid shoutings of joy, with all its precious freight safe forever. 2 Tim. i, 12.

3. Let every one be fully awake to the stirring fact, that the coming of the Lord Jesus is now near at hand, watch, and work, and pray continually with reference to it, lest coming suddenly there should be unreadiness to meet him. There is not another event in the coming time concerning which so much is said in Scripture, upon which so much depends, or with reference to which we are so frequently and urgently warned and exhorted by the inspired writers. Christ himself, as well as his inspired apostles, again and again admonishes us to watch for his return, to pray for it, patiently to await it, to expect it, to look continually for it, to love it, to anticipate it with cheerful and fond desire, and to keep ourselves in constant readiness for it. Nor have we any promise of being kept from that dread hour of "trial!" which shall come upon all the world, but that which connects with a posture of continual waiting and prayerful anticipation of our Saviour's speedy return. Let each, then, imitate the first Christians in looking for the Lord from heaven, and "be diligent to be found of him in peace, without spot and blameless." 2 Pet. iii, 14; Luke xxi, 34-36.

Thus, then, do thy duty, oh man, as a brave and faithful Christian, and confidently leave the whole issue of things with thy overruling Lord and God.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 16, 1864.

JAMES WHITE, EDITOR.

The Cause.

Good news is coming in from every point in reference to the progress of the cause of present truth. Bro. Ingraham writes that a recent quarterly meeting with the large church at Avon, Wis., was the best ever held in that place, and we are cheered by reports from other parts of the West. We know of no special declensions in Michigan. In the absence of several of our efficient preachers, the brethren are holding on their way united, and in some sections their numbers are increasing. No one, to our knowledge, in this State, who was fully united in faith with the body, has been in the least shaken by the apostasy of Moses Hull. His case will serve as a warning, and will prove a great blessing to our people. Some have been carried away with his style of preaching, while others have mourned over the lack in him, both in and out of the pulpit, of that spirit of devotion which every minister of Jesus Christ should possess. These feel a relief that he has left, while those carried away by the peculiarities of the man, mourn his loss. His pets, who lost their relish for the preaching of all others, after hearing him, are to be pitied. But these are very few, as such generally give up the faith in three or six months. In every place, West or East, where Moses Hull has held the leading influence for the last five years, the cause has dwindled to nearly, or quite, nothing. The day will come, if it has not already come, when those among us who have flattered this young man, and have manifested to him their preferences, will mourn over their folly. In so doing they fast crowded him on in the road to ruin, and sometimes deprived themselves of the benefits of the true laborers in the cause.

But while the cause, judging from the fruits of his labor the past five years, has suffered no real loss in his departure, the lessons learned from it will prove a great blessing to the cause. The world has been cursed long enough with sham revivals, where hundreds have been reported as converted, and in a few weeks not a score remained steadfast. In these there is nothing really gained; but there is a loss. Ministers who can draw a crowd, but can show but little, if any, fruits of their labors, are of no benefit to the cause of present truth. The labors of one such man as Eld. John Byington, or Eld. Stephen Pierce, or Eld. Albert Stone, are worth more than those of ten such men as Moses Hull has been. Brethren, the cause calls for laborers, men of experience and sound judgment, men of God. The scattered flock of God must be fed, and such men must be urged out to do their duty and fill their places. The carnal desire to hear something smart and witty has had a tendency to keep these men of God back from their proper places. Laborers! brethren. Let your prayers go up to Heaven for laborers in this cause. Let your tears, and cries, and groans, come up before the Lord of the harvest for laborers to enter the fields already white.

We are happy to hear that the Lord is blessing the labors of Bro. Taylor in the State of New York. It is most encouraging to know that the cause, which has so long suffered in that State, is fast reviving. And, then, the Eastern Mission is doing a good and glorious work. Good news comes in from Vermont, New Hampshire, Massachusetts, Rhode Island, and Maine. But the work in New England has but just commenced. We trust that our Eastern brethren will become so united in spirit and labor with Bro. Loughborough and Cornell that they will be held in that field till they are called to another.

The brethren in the East should understand that order and thorough organization is the only hope of the cause in that field. Some who embrace the Sabbath will draw back at this, and choose to enjoy the same confusion that has been cursing New England Adventists for nearly twenty years. The present loose, confused state of things among them will make the labor to set things in order hard, and it will require a unit-

ed struggle on the part of all the friends of the cause to bring things up to that state of order and harmony which will secure success.

It may be well for us to remind the friends in the East that these missionaries labor under the General Conference, and counsel with the Committee of that conference as to their labors. The friends in different localities of that field, who wish the labors of these missionaries, should set the matter before the General Conference Committee by letter. And it should be further understood that it is Eld. Cornell's specific work to lecture in new places, for which work his past experience has proved him eminently adapted, while the work of Eld. Loughborough at present is to visit the scattered friends of the cause, set things in order, and take the general oversight of the work.

It is truly gratifying to see the ready hand with which the cause is sustained. The missionary fund is kept good, and if thousands were needed, a few weeks would bring them promptly in. Sister Martin, and our afflicted Bro. Campbell, still call for a missionary to Ireland, and offer liberally to sustain the mission. It is the man to be spared, not the means, that is lacking. How happy the American brethren would be to send a missionary to Ireland, well supplied with publications, and defray all the expenses if necessary, if one could be spared. Bro. M. G. Kellogg has gathered around him in California some dozen of Sabbath-keepers. From that little band of commandment-keepers comes up the cry for help. How much good it would do our people to send a minister with a cart-load of tracts, pamphlets, and books, to California, if we had the man to spare. It does seem to us that we shall soon hear the prayer everywhere among our brethren to the Lord of the harvest to raise up laborers.

It is with a good degree of pleasure that we view the present state of the cause. There is, indeed, much to be done for our people, and it is a matter of great encouragement that our ministers and leading men are getting into working order. Every day we witness the blessed benefits of order in the church of God. As a people we have our trials and discouragements, and we may expect them for time to come; but with the assurance that the Lord of hosts is in the work, we can and will go forward in his name.

The work of the third angel is to bring out of the rubbish of this world, men and women, and fit them for translation to Heaven at the second advent of Jesus Christ. What a vast work! How much to be done! How many burdens and trials to be borne! Thousands will believe for a while, then draw back, and become the bitterest enemies of the Lord. Oh, the blind hatred of an apostate, in whose heart is kindled the very fires of the Devil! The wrath of the open infidel and scoffer is mildness compared with it. These will follow the remnant with their accusations and bitterness all the way up to the gates of the golden city. Hence, as the Lord hath said, "Be ye wise as serpents, and harmless as doves." He who unnecessarily stirs the ire of an apostate, may some day be bitterly stung by his reproaches.

Our work is to teach the truth, and meet the spirit of opposition with Christian confidence. We want men and women to embrace the truth for the truth's sake, and thus honor the God of truth. Friends gained by raising prejudice in their minds against their former friends and teachers, may at the first trial they meet in the path of truth turn against us. But those friends gained through the influence of truth alone will be fast friends, and an honor to the cause. Let us hold up the truth in its harmony and beauty, and as far as possible, while bearing the plain testimony for unpopular truth, live in peace with all men.

We may depend upon this, that we as a people are watched. Many have watched us expecting that the cause would soon crumble to nothing, or that we as a people holding to the perpetuity of spiritual gifts, would run wild in fanaticism. And as they see our progress, and harmony, and prosperity, their interest in watching our course deepens. From the nature of the message, our testimony is a very pointed one, and there are those who violate the law of God, and teach men so, who would exult over an opportunity to charge our preachers with an unchristian spirit. The spirit of error sometimes takes a very mild and apparently

pious form, when the faithful servants of Christ are to be accused on account of their pure testimony. Oh, may God give his servants wisdom, and Christian boldness, while battling for truth, and leading souls in the way to life.

A Little too Fast.

BRO. WHITE: Seeing I wrote to you a little over two weeks ago, and two copies of the Review have come to hand since, and not the least notice taken to my communication, either by letter or in the Review, I feel like again calling your attention to the subject, and would say I *care not* to have the letter published, but would like the *article should be*; but should it contain anything to conflict with your faith, please find enclosed stamps for its return *immediately*, as I have a press here now at my disposal for any publication that I want, and would further say if the columns of the Review are closed against us, please send bill immediately, as I shall not consider myself a subscriber, from my notice of this date. I trust I shall meet with common courtesy, if Christian fraternity is denied me.

P. E. ARMSTRONG.

Celesta, Pa.

P. S. The arm of flesh will be found too short to arrest or frustrate the work of God. Our faith in God is about to be committed to the world in so tangible and definite a form that there will be no room for imposture. We have received a second letter from the War Department at Washington, and there is an evident quailing before the truth of God, and we feel the stone is evidently about to smite the image.

P. E. A.

REMARKS. We are well aware that we are living in a very fast age of the world. Steam and electricity are brought in as mighty agents to hurry events to their accomplishment. But there is such a thing as being in too much of a hurry even for this fast age; and the worst of all is to get into a religious hurry. Only a little over two weeks elapsed, it seems, after our friend wrote us, before he wrote again; and because in that time he had not heard from us, and his article did not appear in the first or second number of the Review received from the date of his letter, he sets it down that "Christian fraternity" at any rate is denied him, and probably "common courtesy."

A few considerations might have saved him from coming to such a rapid conclusion: 1. Unless the route is very direct, and mail facilities abundant, letters from a distance are frequently nearly two weeks in reaching this Office. 2. When matter comes in for publication, either articles or communications, unless there is a special call for such matter, the articles are generally one or two, and sometimes more, weeks in finding a place in the paper. 3. After an article is put into the paper, it will probably take the paper longer to reach the subscriber, than it did his letter to reach us. 4. When a letter is received, either from our friend in Pa., or any one else, the business of the institution is not thereby immediately suspended till decision is passed upon it; but all things go on as usual, and in its proper order it comes under examination, and is disposed of as promptly, and as satisfactorily to the writer, as possible. All these causes of delay should be considered, and all exhausted, before we can justly be accused of any violation of Christian fraternity or common courtesy. And 5. If for what we consider good reasons, we decline to publish all that everybody may send in, we hold that that is no breach of Christianity or courtesy, and that none but the bigot will consider it such. But 6. The article our friend refers to has not been received, which is another item to be sometimes taken into the account, and which certainly in this case leaves little room for complaint.

He further states, "If the column of the Review are closed against us," &c., he shall not consider himself a subscriber any longer. We can hardly tell whether the Review is closed against him or not, till we know what he has to offer for its columns. But there is a principle involved in the above which we wish to consider. What kind of an idea he has of the obligations we are under to him on account of his subscribing for the Review, we do not know. If, however, he thinks that for two dollars a year we bind ourselves to adver-

tise for him any and every notion that fanaticism may conceive, or a mistaken religious zeal write out, and send him the paper besides, he altogether mistakes the agreement. Such is not the nature of the contract between publishers and subscribers. And as to publishing everything that is sent in, we have somehow got the idea that the very design of having an editor was that matter for publication might be sifted, that such portions as were indifferent or worthless might be rejected, and only the good, so far as he was able to judge, be allowed to appear. But if he is granted no discretion in this respect, and everything that is sent in is to be published without exception, then what the office of a religious paper needs, is not so much an editor, as a great hopper, into which everything may be thrown and thus ground out into indiscriminate chowder. If it will help the feelings of our friend any in regard to his imaginary rights and privileges, we can state that only about half of what comes to this Office is found suitable for publication.

We cannot close without some allusion to the singular postscript attached to the letter. From anything that has been given we are not able to judge of the position of the writer, his views, or the particular stripe of fanaticism which he is wearing. That he is infected by something of the kind, is sufficiently attested by the mysterious allusion to the War Department of this government, and their quailing before the power of truth. We strongly suspect that some course is being pursued which will bring disgrace upon himself, and reproach upon the cause of truth, provided he is sufficiently identified with it to be mistaken for one of its friends.

His "bill" which he calls for is but little, only 40 cts., which we cancel, and he is at liberty to retire from the list whenever he chooses, and so are all others who are cherishing a similar spirit, or entertaining like ideas of their rights and our obligations.

If any who are inclined to imbibe the fast spirit of this age, shall be induced by this perusal to exercise a little more patience, or any who may think that they have brought us under infinite obligations to them by subscribing for the Review, be led to correct their ideas on this point, the object of the publication of this letter and remarks will be accomplished. U. S.

Are the Dead Conscious? No. 7.

"For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccl. ix, 4-6.

This testimony is decisive of the question, if the positive affirmations of the word of the Lord can decide a question at all. That human invention which may be denominated the *double-entirety swivel*, though it turns very readily either way, in accordance with the will of the operator, must fail to evade its force. Persons in one condition are represented as *living*—in another, as *dead*. The living have the preference—"a living dog is better than a dead lion." But why use such a comparison to illustrate the difference between living and dead men? The reason follows: "For the living know that they shall die; but the dead know not anything." No stronger language can be used to affirm man's utter unconsciousness in death. If we should say, The living are conscious of some things, but the dead are unconscious of everything, we express no more than the text expresses.

It is of no avail to say that the body, which of itself, according to popular theology, knows nothing when living, and of which the conscious soul is entirely independent as to its faculties of mind, knows nothing when dead. It is evidently that which knows while the person is living, that knows nothing after death.

Now, if any part of man has knowledge while he is dead, the broad assertion that the dead know not anything, is, to my mind, at least, entirely too broad. I trust I shall not be accused of trifling while I illustrate this point, in accordance with the common theory,

by the use of the best comparison which I can think of in nature. We will suppose that oysters know much more than we have reason to think that they do, and that the fleshy part can be separated from the shell without the least injury to its vitality or consciousness, just as it is affirmed of the soul in its separation from the body. Now, I take up one fresh from his native element and say, This oyster knows that I am about to take him from his shell. I do so. I cleave him out and place him in a dish, throw down the shell and say, Now he knows not anything. Would you not accuse me of quibbling when I gravely tell you I meant only the *shell*?

It is evident that it is the mind that ceases its functions, that knows while man lives, and knows nothing when he is dead. Love and hatred and envy pertain to the mind; and of these it is affirmed, "Also their love, and their hatred, and their envy, is now perished." And, for the benefit of those who hear that the dead are actively engaged in rapping, tipping tables, conversing and controlling writing and speaking mediums, &c., the inspired writer adds, "Neither have they any more a portion forever in anything that is done under the sun." They are not then the guardian spirits of the living, as many professed ministers of the gospel represent them to be.

Again, we are exhorted to improve our time to the best advantage while we live, because our labor and our knowledge must cease at death. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Verse 10. Nothing is done, nothing is devised, nothing is known in the grave. We are told, however, and Socrates has taught it, that men do not go into the grave at death. But the text speaks to the real man—the intelligent, reasoning, conscious man—as going into the grave. "In the grave, whither thou goest," is the language. Now, unless this can be disproved—unless it can be shown that *man* does not go into the grave, as the Scriptures represent, it is fully proved that the dead are unconscious.

But, objects a learned friend, the *spirits* of the dead, both good and bad, go, at death, into a subterranean abode, called *sheol* in the Hebrew and *hades* in the Greek, where they all exist, either in conscious happiness or misery, till the resurrection. This view, it is thought, is confirmed by the parable of the rich man and Lazarus, where the rich man is represented as lifting up his eyes in *hades*, being in torment. It is true that the Spirit of inspiration has chosen the term *hades* in the Greek to represent the *sheol* of the Hebrew; hence, what is true of the one is also true of the other. But this is the very place spoken of in Eccl. ix, 10, where it is positively affirmed that "there is no work, nor device, nor knowledge, nor wisdom in *sheol*, whither thou goest." Then if the *spirits* or *souls* are separated from their bodies at death, and go into *sheol* or *hades*, there is nothing gained, for there is no knowledge there; and they might as well be unconscious in the grave, as to be in *sheol* or *hades*, where there is no knowledge. These terms are properly translated *grave*, both in the Old Testament and the New. It is the place of the dead—"a land of darkness as darkness itself," a "land of forgetfulness," a place where there is "no work, nor device, nor knowledge."

Since we have the positive statements of the word of God that the dead know not anything, and that in the place of the dead there is no knowledge, the parable of the rich man and Lazarus, and all other passages which represent the dead in *hades* or *sheol* as acting or speaking, must be understood as figurative language. We have no right to infer from them a doctrine that contradicts the express word of the Lord. To prove that the dead are conscious, some passage must be found that positively asserts it; and when that passage is found, these passages which assert their unconsciousness must be expunged, or there will be a positive contradiction in the Bible. As long as the old Bible stands, so long it will remain a truth that "The dead know not anything." R. F. COTTRELL.

Humility is either diminished or increased by every trial, and as true humility increases and reigns, peace is enjoyed.

Living Religion.

Many who have never made a profession, suppose if they were to embrace religion they would *live* religion; they would make no half-way work about it, stumbling here and backsliding there. They do not seem to think that human nature is the same, and that *they* are possessed of the same vile bodies as other men. They little realize their own weakness. They talk just as though they thought that when a man is converted, of course he is converted in that manner and to that extent as to be beyond the reach of temptation and the danger of sinning. But such is not the case. Human nature is quite the same in all ages and in all people; and it is not a great deal easier for one man to live religion than another. And God does not propose so to convert a man and change his relations, as to place him above the danger of falling into sin.

The man who makes a profession of religion, puts on Christ by baptism, and is pardoned and receives the spirit of adoption, has simply entered the school of Christ, not to be perfected in a single hour or day, but to learn and do the will of God. It is not expected of the beginner that he will know as much and be as strong as the man of ripe experience. The boy that enlists as a soldier does not expect to be placed beyond all danger. He enlists for the purpose of braving and overcoming all danger. From the time he is received and equipped until he is discharged, there is constant danger; there is a constant warfare. Many desert, many are wounded and maimed for life, while others are slain outright or taken captive. It is only a part that return and are crowned as victors.

The Scriptures teach the doctrine of a change of heart, so that a man will love the things he once hated and hate the things he once loved; yet they teach also that the righteous man may turn away from his righteousness so that his righteousness will not be remembered. They teach that many that hear and receive the word with joy will become so entangled with the affairs of this world as to choke the word that it bear no fruit. A man may have a good experience, he may be soundly converted to God, yet, living as he must, in the same sinful world, and exposed to the same unholy and corrupt influences that he was before he was converted, there is constant danger of again falling into sin. Like the hog that is washed, he may return to his wallowing in the mire. We are not, therefore, to rely simply on a good experience. We are to have a *living* experience. We are to die daily unto sin. We are to grow in grace and in a knowledge of the truth. The warfare of the Christian is an everyday warfare. Each day has its conflicts and victories. It only begins at conversion and ends with his final discharge. And it is only by getting on the whole armor, and by being faithful to the grace of God continually manifested, that we overcome and are crowned.

E. GOODRICH.

Edinboro, Pa.

Report from Bro. Cottrell.

BRO. WHITE: I am in an entirely new field of labor, in the south-west corner town of this State. Came in company with, and at the suggestion of, Bro. T. B. Dewing. It is the place of his former residence, and he was anxious to make a trial to do his old neighbors good. We were happily disappointed to find one that he hoped would embrace the truth, already keeping the Sabbath. Sister Dewing had visited the place in September last, conversed with her friends, and set some of our silent messengers at work, and the brother referred to, J. H. Murray, formerly of Orwell, Vt., began to keep the Sabbath immediately after. Bro. Murray was a believer in 1844, and though he has passed through severe trials since the disappointment, yet now he rejoices that he has found that for which he has been waiting, and longing, and weeping. I love to meet with those who tasted of the good word of God in the first angel's message, and though, like Mary, for a while weeping their absent Lord, they hear his voice again in the last message. The influence of such will tell for the truth.

After canvassing the whole neighborhood in the humble capacity of tract-peddler, and attending a few

of the first meetings, Bro. Dewing left me for his home. I have given eighteen discourses to a few attentive and interested hearers. Many are convicted of the truth, and I trust that some, at least, will obey their convictions of truth. One has taken a decided stand, kept the last Sabbath, and though not a professor of religion, arose in the meeting last evening and expressed her determination to keep the commandments of God. Other non-professors are deeply interested. It sometimes happens that such receive the word with gladness, and, taking the lead, leave tardy professors to parley with their doubts of the word of God, and lose the blessing of prompt obedience, if not finally persuaded of the Devil to reject the truth and lose eternal life. Oh, that they might see that it is dangerous to continue in sin, because the tempter says, Do not be too hasty in obeying your convictions—take time to investigate. Says David, I made haste, and delayed not to keep thy commandments.

This evening I go to Clymer village, by request, to preach on the Sabbath. I pray that I may see my future path of duty, and have a willing heart to walk in it.

R. F. COTRELL.

Clymer, N. Y.

The Death Incurred by Sin.

BRO. WHITE: With your permission I will give expression to some queries and thoughts suggested to my mind by reading the article in No. 1, present volume of Review, headed, "The Death Incurred by Sin."

I do not find fault with one word or idea contained in the article, but believe it to be a clear and concise exposition of the penalty pronounced upon Adam and his posterity. There is, however, another doctrine intimately connected with this, that I should like to see clearly elucidated, and that is the resurrection.

In that article, speaking of the return of man to the dust from whence he was taken, it is said: "This would have been the final and everlasting condition of man had not a Saviour, who is the resurrection and the life, . . . been provided." Now it follows that if this would have been the final and everlasting condition of man had not a plan of redemption been devised, then the resurrection of all men from the dead is secured by the plan of redemption. Now it is easy to understand how the resurrection of God's people is secured by the above plan; but to many minds it is not so clear how that of the wicked is effected by it without also bestowing on them eternal life. This is a point I should like to see clearly brought out by one of the Lord's stewards, not that I doubt the resurrection of both good and bad, but that the subject may be clearly before the mind when questioned by those who deny the resurrection of the wicked.

A few words now to those who deny the resurrection of the wicked. The Scriptures assure us that "the wages of sin is death." By denying the resurrection of the wicked, you assert that the death here threatened is natural death. Let us examine this idea a moment. If natural death is the penalty for individual or personal sins, then it follows that none but sinners should suffer the penalty, or die. Sin is defined to be the transgression of the law, hence none but those who are transgressors of God's holy law should die. Instead of this we see that infants who have never transgressed the law, die. We also see that Christians, whose sins have been forgiven, and who consequently are not esteemed sinners, die also. This proves, I think, that natural death is not the penalty of personal sins.

Natural death has been entailed upon our race by the transgression of our father Adam, hence we see that all classes, old and young, good and bad of all ages, with two exceptions, have died. The Scriptures tell us that "all have sinned," and that the wages of sin is death." Now if natural death is the penalty, or wages, of personal sins, then those sinners who have died, having paid the penalty, are no longer under the condemnation of the law of God, against which they had sinned. The law of God having been satisfied by their death, if they are ever raised from the dead at all, they must be raised in a state free from sin, and that without the atonement of Christ; but as this cannot be, it follows that natural death is not the penalty of personal sins.

The declaration still stands good, however, that the "wages of sin is death," and as this death cannot (for the reasons given) be natural death, then it follows that the wicked will be raised from the dead to endure the punishment of the second death, or else the term, death, must be spiritualized to mean something else.

The Scriptures tell us that the Lord knoweth how to reserve the unjust unto the day of judgment to be punished. Is this day of judgment every time a sinner dies? or will there really be a day of judgment at the last day, when all that are in their graves will come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation? I believe there will; do you?

I remain, as ever, yours in hope of eternal life when Jesus comes.

HENRY E. CARVER.

Iowa City, Iowa.

Progressing.

BRO. WHITE: As everything that affects the public, generally has its particular bearing upon individuals, and tends to show the condition of the human heart, and its depravity or its longings after true holiness, I thought it would be interesting to you to learn of the doings of Spiritualists and their opponents (if we may so call their auxiliaries,) here in this hot-bed of modern progressionists.

About four weeks ago, Mr. Davenport, accompanied by two young ladies, made his appearance here, he lecturing on, and striving to convince the public and his orthodox friends of, the natural immortality of man, and to exhibit the powerful manifestation of disembodied spirits by tying the arms and legs of said ladies and tying them fast in a box with doors that shut and bolted on the inside. Said box being tight and dark, the spirits would untie and re-tie them in the box and bolt and unbolt the doors. There is no doubt but that spirits did officiate in the business, as great pains were taken by unbelievers to tie them tight, and in a moment they would be loosed. There was a good deal of excitement, and they were making converts quite fast, and realizing some money, as they charged twenty-five cents admission at the doors. A part of the Common Council were free-thinkers, the balance, with one exception, were men of the world, the excepted one being a Methodist of some influence.

As the thing progressed, some wicked men, outsiders, began to say, It is all humbug, to make money, and called upon Council to know whether they had obtained license, whereupon the Council became divided; but the Marshal was sent to collect license fee of \$5. Mr. D., by the advice of his friends, refused, on the ground that it was a religious ceremony, and not an exhibition or show. Complaint was then made before a magistrate and a warrant obtained, and D. was arrested for a violation of statute law. Then the war began. Free-thinkers talked, howled and raved about orthodox persecution, and compared themselves to Christ in their persecutions. Profane and worldly men on the other side called them imposters, money filchers, slight-of-hand performers, &c. The whole town was in an uproar, and terrible threats were made by Spiritualists that men were marked and would be obliged to quit business and leave—merchants as well as others; almost as much as to say that they should not buy or sell. The day of trial came. D. and his friends were confident, boasting and exultant, daring the authority of the law. They had M. W. Hobart (the man that once had a discussion at Colon with Bro. Waggoner,) for counsel. He acted out well his faith and cried, Persecution, and talked about the power behind the throne, and a good deal about religious toleration, the Constitution of the United States, and claimed and proved by friends that it was lectures on immortality, and that the whole thing was a moral and religious ceremony of their sect, and was their faith and practice in the worship of God. The court decided that whereas they charged admission fee at the door, it was a show, and they were amenable to the law of the land, be they or he an angel from Heaven or the antipodes. He was obtaining money without license, therefore must be committed for trial before a higher tribunal.

The corporation then laid an action against him for

violation of its ordinances, which is to be tried March 10th. There was much said about spending thousands before they would submit to pay any license; and there was so much noise made that an officer of the United States entered complaint for violation of the revenue law, in exhibiting without license, and a warrant was obtained and the Deputy-Provost Marshal, or one of his assistants, came and told D. and his friends to elect which course they would take: pay for license and pay costs, or have the warrant served and defend in the U. S. Court. They immediately hauled down the tall flag of resistance, and paid for license and costs.

Much feeling is manifest here yet about it. I have tried to improve every opportunity to cause people to see that every effort to sustain the theory of natural immortality is so much effort to advance and build up and sustain the very cause they so justly condemn as vile, infamous and debasing. Many who were becoming fascinated have had the spell partially broken, and the expression, "The dead know not anything," is now often heard by those who combat the evil. I believe the public are better prepared to investigate truth than for a long time previous.

Last week, Prof. H. P. Fairfield, spiritual lecturer and trance speaker, clairvoyant, physician, and I know not what else, sold his property here and decamped, as report says, for California, leaving some outsiders to suffer in dollars and cents, and some of his dear brethren in bad condition, he having borrowed certain sums of money in amounts of from \$50 to \$75, and forgetting to pay them, besides depriving them of his invaluable services as guide to the infernal spheres, and curing their maladies by invoking demons to his assistance.

The Gentiles are triumphant, and when the officers sent after him returned without him, they told the suffering Spiritualists that there was only one hope for them, and now was the time to prove their doctrine divine and good; namely, to just get up a circle and send their spirits after him and cause him to return and minister to their temporal and spiritual wants. Some leading Spiritualists and others are going to advertise him in the New York Tribune, and I was asked to write an article for that purpose, but told them if they wrote anything and signed and published it, that was appropriate, I would procure its republication in the Review, leaving it of course to you to decide as to the fitness and propriety of copying the same into the Review.

I never saw any community more deeply agitated than this is at present. Spiritualism has received a crushing blow. Orthodoxy has been quiet, but has had some very hard blows dealt to it, and some of its best defenders silenced. I talked about two hours with a learned professor in high standing in the presence of many, forced him through many small holes, and succeeded in convincing many that Spiritualism was helped materially by orthodoxy—that they both pulled the same string on the immortality question, conscious state of the dead, immateriality of God, and a mythical, thin-air heaven, located nowhere and yet everywhere, and pointing out the Bible doctrine of realities here and hereafter, both as to God, and as to man in his responsible, undivided reality.

May the Lord cause the councils and confusions of all to be brought to naught, and send the spirit of truth to take the place occupied by error, and instead of profanity and blasphemy, cause songs of praise to God to arise from this place. Yours for the truth.

CHAS. L. PALMER.

Sturgis, Mich.

No More Curse.

How fraught with meaning are these words of the Revelator; and with what anxiety does the humble child of God look forward to the time when it may be said, There is no more curse. When man first violated the law of his Maker, the sentence was pronounced upon him, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Although these words were spoken nearly six thousand years ago, they are still true, and will remain so as long as sin and sinners exist. All the calamities that

man is subject to in this life, are the effects of sin. Even death itself came by sin. But the time will soon come when all sin will be done away, and all sinners be destroyed; and then there will be no more curse.

As evil men and seducers will wax worse and worse until Jesus comes, with what anxiety, we say, does the humble Christian look forward to the time of Christ's coming. That time is near at hand. Soon the work of our great High Priest in the heavenly sanctuary will be done, and the announcement will be made, He that is righteous, let him be righteous still; and he that is filthy, let him be filthy still. Yet does one short, preparing hour, one precious hour, remain.

Then, dear brethren, press forward, remembering that it is said of those who keep the commandments, that they shall enter into the city. Again, "He that endures to the end shall be saved." Glorious thought! all things will be made new. The earth will be restored to its pristine beauty. And there shall be no night there. In short, there will be no more curse, but all will be peace and happiness forever. We would then say, Come, Lord Jesus, come quickly.

JOS. NICHOLS.

La Porte City, Iowa.

Thy Kingdom Come.

TUNE—"Heaven is my home."

This world of sin and woe
Is not my home;
O, let me from it go
To that to come;
Where all is peace and joy,
Without the least alloy,
And pleasures never cloy,
In that dear home!

In this dark world of sin,
There's hate and strife;
And war and battle's din
Are growing rife.
O, let me go from this,
To that bright world of bliss,
Of joy and endless peace,
Eternal life!

The time of trouble dire
Is just before,
When persecution's fire
Will glow once more;
The earth in sin grown old,
In wickedness so bold,
Now to the tempter sold,
And given o'er.

O, save thy people, Lord!
Send forth thy light,
Speed on thy precious word,
Ere comes the night,
In which no work is done,
The day of mercy gone,
And they are left alone,
Who mercy slight.

O, come, thou heavenly King,
Whom we expect,
Thy great salvation bring
To thine elect;
O, hear their earnest cries,
Which day and night arise,
Their enemies surprise,
And them protect.

O, let thy kingdom come,
All-glorious King,
And let thy will be done
In every thing.
The people of thy choice
Will all obey thy voice,
And heaven and earth rejoice
And praises sing.

R. F. COTRELL.

Sister H. J. Westcott writes from Logansville, Wis.: We are encouraged to feel that, although weak and prone to wander, the Lord is with us and can be touched with the feeling of our infirmities. I am rejoiced to hear that the cause is prospering in the East, and hope the time is not far distant when the last warning message will go forth with a loud cry and lighten up the whole earth with its glory. Let us press forward and fight manfully the battles of the Lord. We are in unity with the teachings of the Review. We know the voice of the Great Shepherd, and are trying in God's strength to follow it.

Letters.

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

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

From Sister Maxson.

DEAR BRN. AND SISTERS: We have just had one of those sweet, heavenly seasons with which pilgrims are sometimes blessed, and I feel that I would communicate to you something of our happiness, though I am not able to fully describe the refreshing season we have enjoyed. Bro. Taylor spent last Sabbath and first-day with us, and his visit was truly a blessing. His remarks Sabbath morning were founded upon 1 Thess. iv, 18-18, and the whole of chap. v. It was a searching discourse. We felt that an angel stood by him, and enabled him to declare unto us the counsels of God. And we felt, too, that we were feeding upon bread divine, and the heavenly manna descended upon us in plentiful showers.

His comments upon "Despise not prophesying," were very appropriate and instructive. Dear brethren and sisters, do we all obey God in this respect, or are we despising prophesyings? If we are, oh let us, with deep repentance, hasten to God, and get our hearts right in his sight. We ought to be very thankful, and I trust we are, that God has placed the spirit of prophecy in the church. I feel very thankful for all the truths that are connected with the third angel's message; but, for nothing do I feel more grateful, than for the gift that is among us. We ought to love, cherish and defend the visions, for they have done great things for us. If Satan attempts to throw darkness over our minds by tempting us to doubt their genuineness, let us go right to God with it, and beg of him to lead us into all truth. If we do this, we shall gain a complete victory over our doubts, and Satan and his host will be driven back.

Sabbath afternoon we listened to a discourse from the words, "For whosoever shall do the will of my Father in Heaven, the same is my brother, and sister, and mother." And as the will of God was pointed out to us from the holy Word, we trembled for fear we were not doing his whole pleasure. Yet we felt determined, by His assisting grace, to cast out every idol from our hearts; to bring our thoughts, our words, and our actions into subjection to Him, and to strive in all things to do his holy will.

In the evening we had a social meeting, and felt that the spirit of the Lord was with us while we attempted to exhort, encourage and comfort one another.

We listened, on Sunday, to two very impressive and profitable discourses, and in the evening attended the ordinances of the Lord's house. It had never before been our privilege to attend such a meeting. It had never been our privilege to have the ordinances celebrated here, and though some of us at first shrank from the humbling part, yet the Lord enabled us to subdue the pride of our hearts, and we were greatly blessed while following the example of our Lord. As we bowed in prayer, every heart seemed drawn out to God "in strong cries and tears," and in pleadings for a blessing. And the blessing came with great power. We knew that the blessed Saviour was in our midst, and we seemed to hear his sweet voice saying, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." And after we had borne the cross, these sweet words were impressed upon us, "Inasmuch as ye have done it unto one of the least of these, my disciples, ye have done it unto me."

Deep solemnity rested upon us while we partook of the emblems of our Saviour's love. In imagination we went back to the night on which he was betrayed, and stood with him in the "upper chamber." We saw the look of undying, pitying love, which even the agonies he was about to suffer could not efface. We heard him say, "This is my body which is given for you; and this is my blood which is shed for the remission of

your sins." And though with sad hearts, in view of our many sins, we drank "of the fruit of the vine," in remembrance of our dear Lord; yet with joy we looked forward to the time, when, free from sin, we shall drink it new with him in our Father's kingdom.

After singing a hymn, instead of "going out," we all remained, while the stillness of death rested upon us. The holy spell which bound us was at last broken, by singing "one of the songs of Zion." The language of every heart seemed to be,

"Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me."

The brethren and sisters spoke as the Spirit gave them utterance, and all gave a cheerful, living testimony. At last we parted, blessing God for the sweet season we had enjoyed, and feeling that the chain of love had been drawn around us more closely than ever before, binding our hearts together in the holy bonds of Christian fellowship.

Dear brethren and sisters, let us pray more for our ministering brethren. They make many sacrifices, and have many trials to bear, of which we know nothing. We can sustain them by our earnest prayers, and by living holy, blameless lives. And let us pray, too, that the Lord will send forth laborers into his vineyard. "The harvest truly is plenteous, but the laborers are few."

Knowing the time in which we live, let us awake out of sleep, "for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and put on the armor of light." "Let us put away all wrath, and malice, and evil speaking, and be kindly affectioned one to another with brotherly love; in honor preferring one another." Let us "press together," and do all in our power to advance the precious truth.

That God will lead us into the unity of the faith, perfect us in every good work, and at last permit us to stand on the immortal shores, is the earnest prayer of your sister,

MARY F. MAXSON.

Adams' Center, N. Y.

From Bro. Wilson.

BRO. WHITE: I rejoice in the love of the truth. Last Sabbath we had a refreshing time here. Praise the Lord. I believe that some of us can say we are not under the law, but under grace, but still we do not make void the law through faith. God forbid. Yea, we establish the law. I feel to rejoice, in obedience to the law of God and the faith of Jesus. Praise the Lord for such a high priest as Jesus, who has gone into the sanctuary in Heaven to atone for the sins of his people. I am joyful in the present truth. I see the need of living out the truth. Oh, brethren and sisters, let us live out the present truth, and we shall rejoice with great joy. Let us be faithful a little longer, and Jesus will come and give us eternal life. Praise the Lord for this hope.

JAMES WILSON.

Memphis, Mich.

Obituary Notice.

DIED, in San Francisco, California, Jan. 7, 1864, of inflammation of the lungs, Cyrus A. Lyon, youngest son of Bro. and sister Henry Lyon of this place, aged nearly 24 years. His sickness was a long one of thirty-four days. Fortunately for him, Bro. M. G. Kellogg, also from this place, is residing in San Francisco, with whom he spent the last twenty-seven days of his life, and from whom and family he received every care and attention. Bro. Kellogg writes that Cyrus had fully determined if restored to health, to serve God and keep all his commandments; that he intelligently gave himself to the Lord, received the assurance of his pardoning love, and died in hope of a part in the first resurrection. We are thankful that Bro. and Sr. Lyon, those aged pilgrims who have so long stood in the love of the truth, and his brothers and sisters, are not without this consolation in their bereavement.

U. S.

Battle Creek, Mich.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 16, 1864.

WE have sent Charts and Books by express to J. M. Furgerson, Washington, Iowa, and Robert F. Andrews, Sterling, Illinois, that we have not heard from.

We send this week by express to W. J. Hardy, Grand Rapids, Mich., and to Isaac Sanborn, Round Grove, Ills.

APPEAL to the Youth is 15 cents, post-paid. With the likeness, 30 cents.

Prosperity.

THERE never was a time perhaps in the history of this country when money was as plenty as it is now—when labor and produce commanded so high prices—when all classes of persons were so generally employed—when loafers and idlers were so few—when people so generally had money—when they were more willing to pay it out. In short money is plenty, and as a natural result nearly everything has advanced in price except the Review and Herald. Consequently there never was a better time to extend its circulation than now. We have received but 31 subscribers during the past week. May we hope that the “scale will turn,” and that the number will increase from week to week until the close of the volume?

E. S. W.

Note from Bro. Taylor.

BRO. WHITE: Our monthly meeting at Norfolk has just closed. The angel of mercy hovered over the place. The good Spirit of the Lord attended each meeting, and did its work in uniting the hearts of the brethren and sisters. The truth is getting a strong hold of those who are determined to overcome. But alas for others! they are being left to hardness of heart. I am thankful that that class is small.

The last monthly meeting for Central New York at Roosevelt, just closed, was one of deep interest. The effort of the church to get out from under the cloud has been blessed of God. The meeting closed under the sweet, melting influence of God's Spirit. The saints were refreshed, and the wanderer returned. The dark cloud that has so long rested on some parts of this State is beginning to move away, and as the believers in present truth humble themselves, and take hold of the work, the Lord will lift the darkness, and there will be better days for us.

Yours in hope.

C. O. TAYLOR.

To the Churches Belonging to the Vermont Conference.

WILL the churches within the limits of this Conference please read Art. III, Sec. 4, of Constitution for State Conferences, and act accordingly? This item may be found in a pamphlet published at the Office, entitled: “Report of General Conference of Seventh-day Adventists; also the Vermont State Conference.”

D. T. BOURDEAU, Conf. Sec.

It is painfully pitiful—the somber aspect and whining voice which some assume as soon as religion is introduced. They speak the name of Jesus like that of one dead. He lives! He lives in light! And he would have us rejoice in that light.

Appointments.

THE next Quarterly Meeting of the Lynxville and Kickapoo churches, will be held at Kickapoo Center, the 12th and 13th of March. It is very desirable that a traveling elder should be present, as there is business of importance to transact. Come brethren and sisters, prepared to work for God, praying that the Lord may meet with us, and refresh us by his good Spirit.

THOS. DEMMON.

OUR next Quarterly Meeting in Monroe, Wis., will be held the last Sabbath and first-day in February.

I will meet with the brethren at Darlington, Wis., near Bro. Armitage's, the first Sabbath and first-day in March. Wm. S. INGRAHAM.

PROVIDENCE permitting I will be with the church at Perry's Mills, March, 5, & 6. S. B. WHITNEY.

PROVIDENCE permitting I will meet with the church at Newton, Sabbath, Feb. 20. JOHN BYINGTON.

Business Department.

Business Notes.

H. C. Bullis: There are \$2.75 due on your Review. L. Marsh.—Received.

RECEIPTS.

For Review and Herald.

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

W Russell for L L Tiffany 3,00,xxiv,1. S R Nichols 1,50,xxv,14. M Dennis 3,50,xxiv,1. W Adkins 1,00,xxv,12. P J Copple 1,00,xxv,12. W Rhodes 1,00,xxv,12. Mrs L Austin 2,00,xxv,7. J Stryker 1,00,xxiv,1. E M L Cory for O P Trembley 1,00,xxiv,12. Polly Keyes for D A Keyes 1,00,xxv,12. Polly Keyes 1,74,xxvi,1. H R Parsons 1,00,xxv,12. E N Brown 1,00,xxv,12. Sibyl Whitney 1,00,xxiv,13. H Powers for J Warner 1,00,xxv,1. C F Worthen 1,75,xxiv,1. C F Hall 1,00,xxiv,7. Mrs F Joslyn 1,00,xxv,12. J L Pauley 2,45,xxiii,1. Brn. in Leslie, Mich. for B F Hocum 1,00,xxv,12. A J Richmond 1,00,xxiv,1. E D Cook 2,00,xxiii,1. J Barrows 1,00,xxv,1. B F Bradbury 2,00,xxiv,1. W D Dickinson for C Brooks and D C Chaffee, each 1,00,xxv,12. C Brotherton 1,00,xxiv,12. M M West 1,00,xxv,12. E Goodwin for Mrs C K Wells and O R Maiterson, each 0,50,xxiv,12. E Stacy 1,00,xxiv,12. L H Roberts 2,00,xxv,23. W B Castle 1,00,xxv,9. Sarah Dunklee 1,00,xxiv,1. B F Brookway 2,00,xxiv,10. L B Caswell 2,00,xxv,1. G L Redington 1,00,xxii,1. D A Smith 1,00,xxv,13. D A Smith for Mrs L V Sibley 1,00,xxv,12. D T Evans 1,00,xxiv,12. D J Hitchcock 1,00,xxiv,1. W S Ashley 1,00,xxv,2. Louisa Mann for Louisa Amidon 0,50,xxiii,1. Sarah A Albro 1,00,xxv,12. James Brezee 1,00,xxiv,1. E Colby 2,00,xxvi,1. L Edmunds 2,00,xxv,1. Levi Eaton 1,00,xxv,12. O S Partridge 1,00,xxv,12. Lewis Martin for J Eaton 1,00,xxv,12. L G King 1,00,xxiv,12. T Demmon 0,85,xxiv,10. J I Shurtz 2,10,xxiv,12. D W Randall for Mrs L Lane 0,50,xxiv,12. C Sutherland 1,00,xxv,11. Phebe L Cornell 2,15,xxiv,17. D A Waggoner for S Shaw 1,00,xxv,12. James Ballard 2,00,xxv,12. Sister Sellers for Hannah Way 1,00,xxv,12. John Sisley 2,00,xxv,7. L Lowrey 2,00,xxvi.

Books Sent By Mail.

S R Nichols 75c. H Bingham 75c. M Dennis \$1,30. M W Darling 25c. E C Boaz \$2,75. Polly Hayes \$1,12. L Harper 7c. A M Skinner 7c. O Mears \$1,50. J L Pauley 30c. A J Richmond 25c. C O Taylor 15c. Z Andrews \$1. L H Roberts \$1. Lucia Morris \$1,50. B F Brookway 40c. A S Hutchins \$1,10. D A Smith 45c. J Emery 35c. L Mann 15c. E S Edmunds 30c. O S Partridge \$1,20. L Martin 15c. C Rifle \$1,10. H Howe 70c. J I Shurtz 15c. Mrs S Lane 50c. P L Cornell 45c. Addie E Enney 15c. P Allen 30c. E Degarmo 20c. E M Kilgore 50c. Mrs H Beecher 80c. E B Griggs 30c. J H Waggoner 30c. G G Dunham 15c. F Carlin 85c. J C Dunham 15c. M W Darling 25c. Jno Barrows 15c. R F Cottrell 45c. S Whitney \$1. P M Gibson 15c. E Odell 15c.

Cash Received on Account.

E S Griggs \$7. J N Loughborough \$7,75. J H Waggoner 40c. E. S. Griggs \$1. N. Fuller \$10,50. B. F. Snook \$40.

General Conference Missionary Fund.

O Davis \$3. Church in Portland, Me. \$3,72. E Lobdell \$10. Betsey Bryant \$2. Wm Bryant \$10. Friend Hale \$6.

Books Sent By Express.

A Lanphear, Friendship Depot, N. Y. \$21,25. E S Griggs Owasso, Mich. \$15,70. H C Blanchard Chillicothe, Ill. \$24,95. M H Irish Toronto, C. W. \$4,65. J N Loughborough Boston, Mass. \$48. J N Andrews Lockport, N. Y. \$37,50.

For Shares in Publishing Association.

Mrs Eveline Cole \$10. Jno W Cole \$10. Laselle A Cole \$10.

Books Sent by Rail Road as Freight.

Ben Auten, MtPleasant, Iowa \$61,01.

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.

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" " " Calf Binding,	1,00	
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