



ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XXIV.

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

No. 12.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance. One Dollar to the poor, and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

The King in his Beauty.

THE King in his beauty is coming, ere long,
Prepare ye, prepare ye to meet him!
To share in his glory, and sing the "new song"—
Who, who will thus joyously greet him?
Then wake thee! and haste to arise,
Already the day-star is beaming!
Let slumber depart from thine eyes—
No time now for indolent dreaming.
O, get ready!
The King in his beauty to see!

He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no! glory,
Bright glory environs him now!

With chariots celestial behold him descend,
With glory ineffable beaming!
And all the blest angles around him attend,
In Heaven's bright panoply gleaming.
The trumpet of God sounds, Arise!
They wake from their short, dreamless slumber,
And straightway mount up to the skies,
A multitude no man can number.
Shouts of Glory!
And Victory! now fill the air.

And now, safely standing upon the glass sea,
They form the triumphal procession;
To celebrate duly the grand jubilee,
Of captives now freed from oppression.
Then, Lift up your heads, O, ye gates!
The King in his glory will enter;
His army victorious waits,
Fair Zion's redeemed to present her.
Ope, ye portals!
The King in his glory comes in!

Earth's captives now rescued will sorrow no more,
Nor hunger nor thirst shall annoy them;
No pain shall afflict them, their sufferings are o'er,
No sickness nor death shall destroy them.
But freed from mortality's woes,
Eternity opens before them;
Its pleasures are never to close—
God's glory forever beams o'er them.
Glory! Glory!
The King in his beauty is there!

R. F. COTTRELL.

PEACE.—Peace is better than joy. Joy is an uneasy guest and always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so—it comes more quietly and stays more contentedly, and it never exhausts our strength, nor gives us one anxious forecasting thought. Therefore let us pray for peace. It is the gift of God—promised to all his children; and if we have it in our hearts we shall not pine for joy, though its bright wings never touch us while we tarry in the world.

The Sabbath.

[BRO. WHITE: The following I clip from the Christian Times of May 28, 1862, published by the Baptists at Chicago. I send it 1st. Because of the many truths contained in it; and 2nd. To show the position of the Baptists on this subject a few years ago compared with what it is now. Just let the Sabbath question be presented to the Baptists where they have never heard our position, and they will very soon either deny the many truths contained in this piece, or come out and keep the Sabbath of the Lord. A Baptist minister once said in this place, "that nothing but a brazen-faced fiend would say that the Sabbath was instituted in Paradise." The Editor of the Times says, "It antedates the introduction of sin into our world." Who knows best? How much this piece sounds like the writings of the Seventh-day Adventists, leaving out the man-made expressions,—Jewish Sabbath and Christian Sabbath. Let the Editor of the Times read over the solemn truths in this article, and then take heed to the last clause in it: "Woe to him who in this respect perverts the right way of the Lord."

M. B. SMITH.]

Marion Iowa.

The institution of the Sabbath antedates the introduction of sin into our world. It reaches back to the morning of creation. On the seventh day God ended his work and rested on the seventh day. God blessed the seventh day and sanctified it. How instructive is this fragment of Bible history. God rested not as one fatigued with labor, but as one viewing with infinite delight the productions of his hand. May it not have been out of regard to human weakness and want that God rested?—as an example to enforce upon his creatures the duties and obligations of the Sabbath. The Divine precept is equally clear and unmistakable: Remember the Sabbath day to keep it holy. Six days shalt thou labor, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor the stranger within thy gates; for in six days God made the heavens and the earth, and all that in them is, and God blessed the seventh day and hallowed it. Remember the Sabbath day to keep it holy is a divine command, and the precept is enforced by divine example. No institution in the world can claim a more remote antiquity—nor is there one that rests upon higher authority—nor is there one whose obligations are enforced by holier sanctions.

The law of the Sabbath must not be regarded as arbitrary, or as a fetter upon human freedom. Or as imposing irksome restraints; but its ends are wise and beneficent. The necessity of the Sabbath is found in the constitution and economy of human nature. The rest of the seventh day is needed to repair the waste of the six days' toil. It has been demonstrated that man and beast will perform more work by resting on the seventh day, than by continual drudgery all the year through. Nature thus, when her wants become known, independent of any positive command, enforces the obligations of the Sabbath with arguments that cannot be resisted. The farmer, the merchant, the laborer, the teacher, the student, in short, men in every condition need the rest of the Sabbath as really

as they need the repose of the night, after the toils of the day. It is a physical necessity. The Sabbath may be regarded especially as the poor man's inheritance. Without it, life to him would be an unbroken series of wasting toil. The rule is work, work, work—from this there would be no furlough, did not the Sabbath return at regular intervals, as a golden border, defining the period of rest. Every poor man, as he beholds the Sabbath light, ought to sing with devout gratitude

"Welcome delightful morn,
Sweet day of sacred rest."

The Sabbath, all along its pathway, dispenses blessings to the poor with a munificence truly divine.

So far we have spoken of the Sabbath as demanded by the physical condition of man, but its chief blessing pertains to his higher nature. It is not rest alone, but religious instruction and devout worship that insures the full blessings of the Sabbath. It is a holy rest, hence the injunction "remember the Sabbath day to keep it holy." The right observance of the Sabbath supposes not merely the laying aside of work, and traffic, and pleasure, but a hearty engaging in religious services—a devout waiting upon God in the use of the appointed means of grace.

The Jewish code enforced the strictest observance of the Sabbath. How scrupulously the Sabbath was kept, at least its outward forms, may be inferred from the fact that in Jerusalem at the time of Christ's advent there were nearly five hundred synagogues. In these Sanctuaries the Scriptures of the Old Testament were read, praises sung, prayers offered, and usually a religious address delivered by some one competent to instruct and edify those who waited upon the service. Our Lord frequented these places of worship, and here the Apostles first preached Christ crucified. All through the Roman Empire where the Jews had obtained a footing, synagogues were open for public worship.

The Christian Sabbath contemplates the same general ends as the Jewish Sabbath. It is a day not for work, or pleasure, or business, or visiting, or gossip, or journeyings, but a day consecrated to the highest and noblest of ends, to the service of the Lord. A right observance of the Christian Sabbath will prove a security against vice, will be a pledge of tranquility in this world and a foretaste of everlasting blessedness in the world to come. There are six days for work and one for worship, and woe to him who in this respect perverts the right way of the Lord.

Sabbath Meditations. No. 5.

THE necessity of well-ordered meditations, and regulated thoughts is apparent; as a man thinks in his heart, so he is: the act is but the ripe fruit, of which the inward frame of mind, the daily meditation, was the blossom.

He who meditates well has business for all times and seasons; he has entered upon a study which is not barren of joys, nor stinted in its extent. He has entered upon a study which will enlarge upon his hands, and while it will require his constant care, will be less and less burdensome the more he carries it out in practice. But if he fails to carry out his good intentions, his good thoughts will quietly forsake him, and his heart will become neglected more and more, until

thorns and thistles cover its choice fields, and its walls of defense are broken down.

The man who meditates as he should, whose heart is well kept, has within him an impartial court, at the bar of which, every evil thought, every evil desire, is summoned, and condemned, and banished. Every besetment is outlawed, and every active force of the mind is mustered to keep guard, and every avenue of the soul is closed at which the enemy might gain admittance.

The keeping of the heart implies the power to think, to arrange; to not only hold in check the evil, but to so command the mind that evil shall depart, while the mind dwells upon good and holy and pure thoughts, which thing cannot be tolerated where Satan reigns, who, with his myriads of evil agencies, is continually at work to disturb the contemplative mind, to pollute the purity of holy thoughts, and to confuse and disarrange the well-connected train of ideas, especially if these tend toward reform.

Many, especially those whose advantages of education have been limited, are almost strangers to mental discipline, and hardly have an idea of the powers and mechanism of the mind. Such, perhaps, in many instances, hardly know what is meant by a well-connected train of thoughts; and often the wildest flights of excitement and fanaticism arise from a neglected but powerful intellect, and an uncultivated and ignorant mind. While on the other hand, many a ripe scholar is just as neglectful of the keeping of his heart, although his mental faculties are kept in working order.

Ignorance is no bar to the keeping of the heart, if the individual is disposed to enter upon the work, although he may have to learn many things to him formerly neglected. Neither will the mental culture of the ripe scholar warrant to him a well-kept heart, unless he bends his energies fully to the work.

Mental culture will facilitate this heart work, if it is heartily applied; and the most ignorant may learn, if he will, how to guide his thoughts, and restrain his wayward mind. As the horseman curbs his often willful and restive steed to the track, and in his efforts always resolves upon the victory, how persistently he plies rein and whip and spur, until his beast (bent, perhaps, on mischief,) obeys not only with precision, but with evident pleasure. So the Christian, the overcomer, says within himself, There is no retreat in this work; conquer I will. Soon his mind yields cheerful obedience, and the acts follow in the train. Willing hands and willing feet obey the dictates of the well-trained mind, and as he presses on, he spontaneously cries out, I delight to do thy will, O God.

He who thus keeps his heart is no longer wholly ignorant; he has the key of knowledge, and has entered upon an education, which will go on step by step until the brighter day will unfold to him such realities of wisdom and knowledge, such advantages as all the learning of earth could not afford.

Often people find it difficult to call up their thoughts when they desire so to do. Thoughts spring up within, but when they attempt to lay hold of them and retain them, lo, they are flown like flocks of birds which alight near you, so near that you fancy you may capture them, when the slightest motion in that direction frightens them, and they are gone. So with many people's thoughts.

The pursuits of Christianity furnish the best possible means for the highest moral and intellectual culture. "Watch and pray" is the motto of those who seek for holiness of heart and life, and this is the best and most perfect method of mental culture, as it brings the mind into subjection, and as Satan has great difficulty in knowing the thoughts of a good man, this gives a great advantage to such a person. While the bad and evil person is at any moment in danger of having his mind thrown into disorder from unseen agencies; and even the good man, if he lays down his armor, is in the same danger; so that devotion to God is the only safeguard to Mansoul, as Bunyan graphically surnames the city, in his incomparable allegory, called "The Holy War." From such considerations those who think to be Christians without mental labor, must see their error.

This preparation fits the mind for intellectual pursuits, where such pursuits are desired, and breaks up and deepens the soil. Thus we see in all ages the

great majority of successful teachers of schools and universities, leaders in reform, pioneers in learning, are from the ranks of the people of God. True, here and there an Atheist or an Infidel soars high, but these are exceptions. The greatest stars which have shone in the world have been men of God, whose works do most withstand the tooth of time, as Moses, Solomon, Ezra, Daniel, and Paul, and we must not pass over Abraham, who was the greatest man of his age. Let scoffers smile at this array of talent; it is all they can do.

Where did Egypt get her love of learning? Was not the first lesson upon astronomy given to the Egyptians by Abraham? and did it not pass thence and leaven the empire of Babylon? How does it happen that the Greeks surpassed all the neighboring nations? Was it not in consequence of their proximity to the land of Palestine, from whence rays of light emanated with power and glory? We are in error if we suppose the Israelite of the age of Solomon was the sordid wretch which the Jew of the nineteenth century develops. And Rome! Is it not patent to all, that the subjugation of Greece by that power, caused a revolution in the Roman manners, from the rough cast of the ancient Romans to the refined manners of the Periclean age?

Thus the captive Greek conquered his conqueror. And was not this one design of Jehovah while he purged his own peculiar people by banishing them to other lands, that they, while in affliction and sorrow manifesting the graces of God's people, thereby completely refined the manners of their conquerors, and being scattered from time to time among the leading nations of the earth, served a two-fold purpose: First, that of hastening to themselves, and second, the refining and enlightening of the nations by whom they were captured.

Look at Joseph in the court of Pharaoh, preceded by Abraham, and followed by Moses. Probably these three persons had more to do with the elevation of Egypt in science, refinement, and art, than all other agencies combined. Not less Babylon, Medo-Persia, Greece and Rome, each in turn leavened by the power of noble captives taught of God.

Such considerations as these lead us to appreciate Christ's words, "Ye are the salt of the earth."

Rise, then, O captive in an enemy's land, gird on thine armor, and shine as in the ancient days.

JOS. CLARKE.

Intemperance.

THE people of this country are making rapid strides in intemperance. The quantity of spirituous liquors drunk the past year, is probably fifty per cent. greater than was ever before consumed in this land in twelve consecutive months. Men drink everywhere; and seem to glory in their shame. Gentlemen, and even ladies, traveling, take their bottle of brandy with them on the cars, and unblushingly partake before whoever may be present, of the waters of damnation.

When the emperor of China was compelled, by British arms, to admit opium into the Empire, to the great injury of the people he was advised to collect duties upon it, and thus increase his revenue. The emphatic reply of this heathen monarch, was:

"It is true, I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes. But nothing will induce me to derive a revenue from the vice and misery of my people."

Noble words! Could not our professedly Christian government, with profit to themselves and the country, take lessons of morality from this idolatrous emperor? Our government scruples not to derive a revenue from the vice and misery of the people. It is esteemed patriotic to drink. What does it matter, though the once kind husband and father is transformed, by strong drink, into a demon incarnate, who kills his wife by tortures more exquisite than the inquisition ever inflicted, and brings his children to beggary and shame. The wretch who sold him the liquor pays the State for his license, and every glass of poison drunk, puts a trifle into the distended pocket of some unscrupulous government official. And so the damning traffic is tolerated and encouraged. What has the country gained for its lavish expenditure of treasure and blood

in dethroning King Cotton, if, in its place, we are to have a bloody reign of King Alcohol? No plantation driver ever plied the instruments of torment so mercilessly as he! . . . Officers, maddened by strong drink, cruelly treat our brave soldiers, and often expose them to unnecessary slaughter; and reckless surgeons inflamed by brandy, make cripples for life, or send to an untimely grave those whom sober skill might have restored to soundness of body.

Christian men! you must rouse yourselves from your lethargy and grapple with this terrible monster. Already some of your own number have fallen by his cruel power. Even ministers of the Gospel are yielding to the terrible influence. Some belonging to the same Conference with which we were once connected, secretly, as they suppose, take delight in the intoxicating cup, and others have openly bartered their hopes of heaven for the maddening bowl. Your children, if not yourselves, may fall under the influence of this ruinous fascination. Every motive of the Gospel and of humanity calls upon you to exert all the influence you possess to check the progress of the tide of woe which is mounting higher and higher, threatening to sweep away everything that is lovely in its blighting progress.—*Earnest Christian.*

A Sign of the Times.

THE following warning words are from the Chicago *Journal*; a careful, reliable paper, in no wise given to sensational articles. It tells a few plain facts which anybody can see who will carefully consider the present condition of the country. But here is the trouble. As it was of old, so now—"My people will not consider;" and so they rush blindly to ruin. Railroad speed in everything, is the order of the day; and the man who engages in business has got to put a double watch over himself, or he will soon become engrossed in worldly affairs, and leave religion, the prayer-meeting, the Sabbath-school and attendance upon the ordinances of God's house, to those who have the time to spend. Take care brethren! The thorns which choke the word, never grew so rank as now. Take care! Lest that day come upon you unawares and find you engrossed in the cares of this life.—*Voice of the West.*

THE MANIA FOR SPECULATION.

"There is one sign of the times that oppresses the heart of every wise and pure patriot. It is the speculation mania. It has taken hold of our people with unprecedented tenacity and unexampled prevalence. It holds on to them like a scar in the flesh, or a hereditary disease. It converts the mild men into wild men; civilized men into savages. It abolishes composure and gravity, and puts into their places a furious extravagance both of conduct and imagination, and enthrones the god Greed on the market stall, the store-counter and the wharf. Speculation is the love of money in rabidest expression. It is the love of money ripened into a madness for money. Now, it requires no prophet's clear sight to foresee and to foretell the consequences of this wild, fierce, furious, and insane itching of the palms of the hands of our people after that, the mere love of which, according to the Scriptures, is the root of all evil. Why, it would be an argument for atheism if this thing went on perpetually without the abrupt arrestment of it in frightful disaster. As for us, we cannot look upon this spectacle of enormous and abnormal avarice, cupidity, and lust for money, without coming to the melancholy conclusion that this war will have to reach this quarter of the country in some frightful shape or other before it accomplishes its errand of reformatory chastisement, which is declared by our moralists to be its errand to the whole nation. Warnings are uttered by preacher and by press to no purpose, and nothing but a universal and unexampled financial crash will bring our people to their right mind; and that may grind out of them the all-devouring greed for gain which can be gotten out of them by no other means. Such is our fear."

RICHARD WATSON, in his "Institutes" says, "that the soul is *naturally* immortal is contradicted by Scripture, which makes our immortality dependent on the will of God."

Is the World Growing Better?

By favor of the Hon. Charles Upson, we have received the reports of the committees appointed by congress to investigate the Fort Pillow Massacre, and the condition of returned prisoners.

In examining them we have at times been scarcely able to realize that we were living in the boasted nineteenth century. On the battle-field amid the shock of charging squadrons, the rattle of musketry, the thunder of cannon, with the dead and dying lying around, it is no wonder that men are temporarily turned into demons. But we submit that we know of no outrages committed by uncivilized barbarians which exceed in wickedness the treatment which not only the negro prisoners, but the *white* have received from their Southern captors. These outrages have been committed not in a moment of excitement, but deliberately and in cold blood.

But to particularize: our Northern men have been deliberately starved to death: i. e. they have been exposed to the greatest privations, so that many have even frozen to death, while at the same time they received a quantity of food utterly insufficient to sustain life under the most favorable circumstances. A piece of bread three inches square, made of corn meal,—the cobs ground in,—and three mouthfuls of meat, were allowed for a meal. And by this treatment these men have been reduced to living skeletons, and shattered in *mind* and *body*, they have been put on board the flag of truce steamer for Annapolis many of them dying of inanition before reaching that place. A large proportion die in the hospitals, and those who live are but wrecks of men in body, and often in mind. Copies of the photographs of some of these returned prisoners, are given in this report. It is heart rending to look at them, and think how much they must have suffered.

Call to mind the recent accounts of the doings of the French soldiers in Mexico, of the Russians in Poland and Circassia, of the English in India, China and Japan, and then look at the barbarities perpetrated in our own land—and wherein should we boast over "The Dark Ages!" Should we not rather feel humbled that with all the advances made in learning, art, and science, that with all the boasted progress of the age, such deeds should now, not only be done, but be gloried in? Are men growing better as they become wiser in knowledge of this world? No! It is only by the *wisdom of God* that men become in any sort better, and that kind of wisdom is to the world, now more than ever before *folly*. We do not expect, or look for better days till Jesus comes.—*Voice of the West.*

Passages of Life.

A COLONEL in our army had fallen! In a recent fight of the present "On-to-Richmond" campaign, he had been shot dead! A telegram announces to aching hearts at home the message. "Killed in the fight, and buried on the field." Then the magnetic wire speeds back the order, "Let him be disinterred, and forwarded immediately home." The mandate will be promptly obeyed; for it is backed by wealth. Meanwhile the family wait in sadness. The father too is absent, where he may not be reached by electric messages. So they can only wait till the day arrives when both the absent ones, the living and the dead, are expected. It is supposed that each will reach the intersecting point at the same time so that the same train will bear both to their destination. Shall the father all unwarned be suffered to let his eyes fall on the strange freight directed to himself? To avert this, a cherished friend goes on the outward train, to greet him at the place of intersection, and divert him from the fatal spot, and gently break to him the crushing news.

What kind consideration! Yet in life's journey, how many are rushing on unwarned; unwarned, too, when there are those who realize the consternation and hopeless agony, that awaits them at the terminus of the journey, which all are pursuing. And why is this indifference manifest? Surely not that the transient sorrows of earth outweigh the keener sorrows of a future existence.

Not long ago I was journeying, homeward bound.

For convenience I had been directed to leave the cars at a way station, and a friend would be there to meet me. A glance showed me that no one was awaiting me there, and I stood alone, with none to care for me. And I thought, if it sends such a thrill of sadness over one to reach the close of a day's journey and greet no welcoming smile, how heart sickening must it be, to end life's long weary journey, and have no loving friend to meet us? And this too, when there is a friend who is never tardy, but who is ever-present in time of need if we will obey and love him. I knew my earthly friend would come though late; but alas! thought I, how many are there who as confidently expect that glistening angels will waft their spirits upward as they reach the portal of the grave, who must experience a far sadder recoil of feeling when they reach the final station, death, and find they had cherished a *deceptive* hope, because it was not founded upon a rock, the *true revelation* of God. M. W. H.

Malone, N. Y.

Love to God.

I FIND that my heart is prone to stronger affection for my kindred and earthly friends, than for my Heavenly Father.

And is it so, that that being should not stand first in our affections, who is the center of love and the source of affection? He created man for perfect holiness and happiness, and onetuned harmoniously as a harp, each chord that vibrates in his social nature; and when man was ruined by his degrading fall, he still yearned over him with a love we may not, cannot, comprehend; and his infinite wisdom devised a plan of salvation and pardon and sealed it with the blood of his only beloved Son; and now this pardon he offers to us, his fallen creatures, and desires, nay pleads with us to accept from him so great a favor, even remission of sins, and life everlasting, yea, and a home by himself of surpassing beauty, having an unvarying title and a blessed exemption from all encroachment of extortion, oppression or any evil.

Surely such a being can claim our supreme affection. And can it be that we are disposed to withhold our love from him? Do we imagine that we find an object more worthy of our affection? Ponder on these things. Let them sink deep into thy heart. Strive to change the channel of thy thoughts and thy affections, and let them center more on thy Creator.

What if an earthly prince should desire thee to cultivate a peculiar love and friendship for him and his, and promise in return signal favors; could you forget or disregard his desire? Would it not come to mind whenever you heard his name or saw aught of his? Would it not be the subject of pleasant thoughts through many successive hours? And will not the cultivation of love for so great, so holy a being as our Creator tend to ennoble and purify us; and as we come more to realize his greatness, the more shall we realize our own nothingness.

E. W. DARLING.

Wasted Lives.

How many thousands since first in Eden the enemy of mankind began his evil work, as they have taken a retrospective view of their threescore years and ten, have felt in bitterness of soul to mourn over the loss of a lifetime, and the language of their hearts has been, Oh that I could live it over again! And as memory brings before them the long array of blasted hopes, vain desires, and hours, weeks, and even years gone forever into eternity, bearing with them their sure record of neglect and broken resolutions, oh how gladly would they blot it from her page and leave in its stead a blank.

How many more who, ere they measure half their allotted time, wrecked upon the ocean of life, misguided from the outset, satiated with folly, disgusted with themselves and with their fellow-men, without hope and without God in the world, awake at last only to find their sands of life are almost gone and not one golden one remains.

Restless, fickle, changing as the summer cloud, has been their course, desires born of earth have lured them

from the higher faith where virtue beckons steadily onward to the goal, where holy ambition is satisfied with fullness of joy.

And this is the history of thousands! Yet human nature is prone to believe that could some fairy hand renew their youth and leave the wisdom gained by experience still in their possession, they would lead a wiser, better life. It may be so, but alas! how many do we see instead of turning such experience to advantage for the future, sit supinely down, brooding over disappointed hopes and making for themselves a still more wretched lot.

Regret cannot bring back the past, but it may teach us wisdom, and enable us to use aright the brief day that is left us to prepare for the enjoyment of a life of infinitely greater value than that we mourn as wasted, and which if wasted is indeed a loss. We cannot hope for anything beyond it in which to retrieve our errors; for it is measured by the rounds of eternity. Behind us is a moment. A moment now is ours, and before us, oh stupendous thought! an eternal life of bliss.

Reader, will you leave it all untasted and linger still to feed upon the husks afforded here? Can you think of the heavenly glories of that better land, of its angelic music, of its eternal joys, of the rest, the freedom, and the peace, of the home of light, and love, and beauty, and not feel an ardent, longing desire to share in its joys? Oh, let a holy ambition chase away despair. Give it but a place within your breast, and the dark clouds of melancholy will vanish before it like dew before the morning sun. Rouse every energy to the work, and brood no longer over the useless past. Heaven is before you with its untold delight, fear not to let anticipation cheer you on the way, for a blessed realization will exceed it all; the past is no longer yours. The future will be what you make it.

"This world can never give
The bliss for which we sigh.
Its fairest glories shortest live,
And all its pleasures die.

"Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love."

J. A. DAYTON.

Chesaning, Mich.

"It is All My Own."

A MAN of wealth, living a stranger to religion and its ordinances, was walking and holding this soliloquy: "What a happy man I am! I have an ample fortune, an affectionate wife, and every thing to make me comfortable; and, what is more, I am indebted to no one for it. I have made it myself; I am independent of every one; it is all my own. Many persons are under obligation here and there, but I am not. It is all my own." At that instant a sudden shower drove him into the nearest church. He went in, and just at that moment the minister arose and read his text: "Ye are not your own; ye are bought with a price." "What!" said he to himself, "this is a strange doctrine. But it does not apply to me; I am my own, and all I have is my own." The course of the sermon exposed his obligations to God, and issued in totally revolutionizing his views and feelings.

Simplicity of the Bible.

"THE Bible was written for the people—the mass; and if God had not intended the Word of faith to be understood in a common-sense way, he would have prefaced the Bible with a dictionary, and have explained the nature of believing; but as there is no such explanation given, we infer that we are to understand it just as it is understood in ordinary language among men." —*Ladies' Repository.*

The foregoing commends itself to all the candid. Would that all might look thus upon the Bible. Much confusion and many fables would be removed from the minds of the people. The spiritual interpretations throw the whole Bible into a mass of jargon, that only serve to make the study of the Scriptures distasteful and unprofitable. In this way the enemy of all righteousness keeps the mass of the people in darkness.

How clearly developed is the sign of the last days, mentioned by Paul,—"They will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—*Ex.*

The Review and Herald.

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

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

URIAH SMITH, EDITOR.

The Three Messages of Rev. xiv.

In the Voice of the West, of Aug. 6, 1864, Elder Himes says, "Our work with others is that of a missionary—symbolized by an angel flying in the midst of heaven,—crying with a loud voice, 'The hour of his judgment is come.' Rev. xiv, 6."

The angel here referred to is one of a series. Two others follow. It is familiarly known to the readers of the Review as the first angel's message. Another angel follows declaring that Babylon is fallen; and a third follows them warning against the worship of the beast, and proclaiming the commandments of God and the faith of Jesus. Then follows one like the Son of man, upon a white cloud, representing beyond a doubt the second coming of Christ in the clouds of heaven. There can be no question but that these messages are fulfilled before the coming of the Son of man, and are the last proclamations of truth and warning that precede that event. Eld. H. places the coming of the Lord in 1867-8. And as he has taken his stand so positively on the first message, that he with others, is now fulfilling that message, the query at once arises where he will locate the other two messages, or in what he will make their fulfillment to consist. There is but a short time, a little more than three years at most, according to his theory, remaining for the accomplishment of these messages. What then will fulfill the message, Babylon is fallen? and what the other message, if any man worship the beast and his image, and receive his mark, &c; here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus?

In connection with these messages other questions come up for consideration and settlement, as they are a component part of those proclamations, namely, What constitutes Babylon? What is its fall? What is the object of that message? What is the beast mentioned in the third message? What is his image? What is his mark? What is meant by the commandments of God? and what by the faith of Jesus?

Many who will canvass Eld. H.'s title to the claim that he is now giving the first angel's message, will doubtless inquire, as they certainly have a right to, where and how these things are to be located and fulfilled, in the three years that intervene between this and 1867.

S. D. Adventists have for some time fancied that they were able, on these points, to give a reason of the hope or belief that is in them. If there is a better, we are not the ones who wish to remain ignorant of it.

The Sabbatarian Confounded.

Do not be alarmed, reader; for we are confounded only in the estimation of an opponent, who thinks so, simply because he himself is not thoroughly posted. The Editor of the Millennial Harbinger says:

"Another circumstance that must somewhat confound the Sabbatarians, and the lawless observers of the breaking the loaf, may be easily gathered from Luke's narrative: Paul and his company arrived at Troas either on the evening of the first day, or on Monday morning at an early hour; for he departed on Monday morning, as we term it, at an early hour; and we are positively told that he tarried just seven days at Troas. Now had the disciples been Sabbatarians, or observed the seventh day as a Sabbath, and broke the loaf on it as the Sabbatarians do, they would not have deferred their meeting till the first day, and kept Paul and his company waiting, as he was evidently in a great haste at this time. But his tarrying seven days, and his early departure on Monday morning, corroborates the evidence adduced in proof, that the first day of the week was the fixed and stated day for the disciples to meet for this purpose."

So Paul departed from Troas on Monday morning! Indeed. This would be news to Paul himself, if he were here. No one will dispute that the departure of Paul was in the day time following the night during which his meeting was held. Nor can it be doubted

on any better ground, that this meeting, being in the evening of the first day of the week, was on what would, according to the present reckoning of time, be Saturday evening; for as time was then reckoned, the evening was the first part of the day, the day beginning and ending at sunset. See Kitto, under the words, Day, and Lord's Day. Thus it was not possible, at that time, to hold a meeting upon the evening of the first day of the week, except on the evening preceding the day time of that day; and therefore Paul's departure was on Sunday morning, not on Monday morning.

This is about as bad as Justin Edwards' assertion that Pompey, the Roman general, when besieging Jerusalem, took advantage of the fact that the Jews would not, on the Sabbath, hinder any preparations the enemy might make for attack, and so spent that day, the Sabbath, "in constructing his works and preparing to attack them on Monday!" See Sabbath Manual p. 216.

Again says our millennial friend, "Now had the disciples been Sabbatarians, or observed the seventh day as a Sabbath, and broke the loaf on it as the Sabbatarians do," &c. Where or how he learned the practice of Seventh-day Adventists in this respect, we do not know. For our own part, we do not know of a single instance where they follow such a custom. Here in Battle Creek we break bread, as the disciples did in Troas, if breaking bread there means the Lord's supper, upon the evening of the first-day of the week, that is, the evening following the Sabbath, not because they did, for we have no evidence that that practice was customary with them, or was designed to be an example to other Christians; nor because this ordinance should be confined to any particular day; for there is no evidence that it should be, but if it should, how much more appropriate to observe it on the day on which it was instituted, commonly supposed to be Thursday; neither do we observe it every first day; as we have no directions as to its frequency, Paul simply giving us the indefinite instruction, "as often ye do it, ye do show forth the Lord's death till he come."

Having stated our practice in this respect, we will simply add, that should our meeting from any unusual interest continue till break of day, as did the ancient meeting at Troas, then upon Sunday morning we should go off upon our business, exactly as Paul and his company did.

The Man of Sin.

THINK of Paul's description of the man of sin, how he should sit in the temple of God showing himself that he is God, and even more than this, exalting himself above all that is called God; and then mark how strikingly this is fulfilled in the papacy; as shown in the following testimony from a work by M. Gaume. This work was approved by nine bishops and archbishops, and by pope Gregory xvi; and as a token of his appreciation of the said work, the pontiff sent him the cross of the order of St. Sylvester. The extract from the book reads as follows:

"What human tongue can describe the dignity of the priesthood, and the greatness of the priest. The first man was great, who established as the king of the universe, commanded all the inhabitants of his vast dominion, who obeyed him. Moses was great, who by a word divided the waters of the sea, and caused the entire people to pass dry shod between its suspended masses. Joshua was great who said to the sun, 'stand still,' and the sun obeying, stood still at the voice of a mortal. The kings of the earth are mighty, who command armies, and shake the world by the sound of their names. But behold! There is a man still greater; there is a man who daily, when it pleases him, opens the gates of heaven, addresses himself to the Son of the Eternal, to the Monarch of worlds, and says, 'Come down from your throne, come.' Obedient to the voice of this man, the word of God by whom all things were made, leaves instantly the abode of glory, incarnates himself in the hands of this man, more mighty than kings, than angels, than the august Mary: and this man says to him, 'You are my son, this day I have begotten you; you are my victim,' and he allows this man to immolate him, to place him wherever he wishes, and he gives him to whomsoever he chooses. This man is the priest!

The priest is not only almighty in heaven, and over the body of the God-man, but he is also almighty upon

earth and over the mystical body of Jesus Christ. Behold a man is fallen into the hands of the Devil; what power will be able to deliver him? Call to the assistance of this unhappy man the angels and arch-angels, holy Michael himself, chief of the heavenly host, conqueror of Satan and his revolted legions, they never will be able to sever the chains of the sinner who has placed his confidence in the wicked one; . . . the priest can do it.

"Much more. Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, *I absolve you*, and the priest says also, *I absolve you*, and the penitent finds himself absolved just as much by one as by the other."

"Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and a slave of the Devil make a son of Abraham, and GOD HIMSELF IS OBLIGED TO SUBMIT TO THE JUDGMENT OF THE PRIEST, to grant or refuse his pardon according as the priest may grant or refuse absolution. THE SENTENCE OF THE PRIEST PRECEDES, GOD SUBMITS TO IT. Can any one conceive of a greater power?"

"Above all that is called God, or that is worshiped?" How better could Paul have described the pretensions of the man who puts forth the audacious claims here uttered. Could blasphemy go further than to represent a man as saying "to the Son of the Eternal, to the monarch of worlds, Come down from your throne, come!" and then affirming that he who made all things, instantly leaves the abodes of glory, &c., that God himself is obliged to submit to the judgment of the priest; and that the sentence of the priest precedes, God submits to it? Let us be thankful that this man of sin, this son of perdition, this arrogant usurper, this blasphemer of God, his tabernacle, and them that dwell in heaven, and this persecutor and destroyer of the saints of the Most High, is soon to be destroyed with the spirit of Christ's mouth, and the brightness of his coming.

"Is it the Best they Have?"

BRO. SMITH: A friend has called my attention to an editorial of yours in the Review of Aug. 2, with the above caption. On reading it, I thought it would be right in the sight of the Lord to state a fact or two, for the benefit of yourself and readers.

First, The article of Prof. Whiting, published in the Voice of the Prophets, was called for by a friend who had some difficulty on the word Sabbath, as used in the texts quoted.

Second, The re-publication, without note or comment, in the Voice, was by the request of a friend, who saw your reference to the article in the Review, in connection with your reply to Eld. Preble. This friend sent for the paper containing it, and if we could not send that, to give it in the Voice of the West. As a single copy of the paper was not at hand, my agent having care of the office in my absence published the article from the volume, of course without my knowledge.

Thirdly, I have never seen or read your criticisms on Prof. W.'s article.

With the above facts now before you, you will see that you have unwittingly placed me in a false light before your readers. I cannot think you will let this remain as it is, in view of one of the commandments hanging before you, and so I ask the insertion of this explanation, as a matter of common justice. I am yours in Christian bonds.

J. V. HIMES.

Fentonville, Tent-meeting, Aug. 6, 1864.

We cheerfully give the above note from Bro. Himes. It is a good explanation of how the article came to appear, both in the Voice of the Prophets and the Voice of the West. But shall we understand from this that had he been at home, the article would not have appeared in the Voice of the West, and that the view set forth in said article, namely, that no one is to judge us in relation to the Sabbath, because it has been blotted out and nailed to the cross, is not his view? We could wish that his note had been a little more definite on these points.

He that is contented with just grace enough to get to Heaven and escape hell, and desires no more, may be sure he hath none at all, and is far from being a partaker of the Divine nature.

Infidelity is Infidelity Still.

MAN without the Bible is like a mariner upon a vast ocean without chart or compass, whose point of destination is utterly unknown to him, and, consequently, having no port to gain and no means of finding it if he had, he is the sport of every wind until he is wrecked in some storm or sinks to the bottom from a leak. And yet proud man, fancying himself immortal while he rejects his only hope of immortality, that which is brought to light through the gospel and offered to him through a crucified Redeemer, endeavors to philosophize away the dread reality of death, transform it into a friend—a most benignant arrangement to break the monotony of earth-life, and afford them a delightful transition to a higher life on the peaceful shores of immateriality, where pleasures never cloy and where the freed spirit, which is now puffed up nigh to bursting with pride, may expand to all eternity without danger of ever coming in contact with any thing else!

While Satan has been persevering in his efforts to persuade men that the first lie he ever uttered to our race, namely, "Ye shall not surely die," is the truth, he has been equally laborious, and successful too, in inflating the mind with the other idea advanced at the same time: "Ye shall be as gods." Pride, self-exaltation, is the natural attendant of the doctrine of natural immortality; and this is a chief reason why men are unwilling to hear the Bible on this question. Their self-conceit makes them unwilling to learn the fact that they are "but men," but "dust and ashes," whose "days are as grass," whose life is "a vapor that appeareth for a little time, and then vanishes away." They think they are degraded—brought down to a level of the brutes,—when they are told that they have no immortality out of Christ: and this fact, appearing more and more apparent to the Bible student, furnishes a new pretext for discarding that sacred Book.

Infidelity, which was wont, in time past, to deny the existence of God and consign man, at death, to blank nothingness, denying a future life altogether, has, in these last days, seized upon the popular fable of the natural immortality of the soul, and is battling against the Bible and its Divine Author, with all the assurance and audacity of conscious immortality independent of Christ and the resurrection. Instead of denying the existence of God, now everything is God, or there is a certain something or nothing called immateriality, which pervades every part of the universe, and this is their God—everywhere in general and nowhere in particular—a thing of nought—nonentity. It amounts to the doctrine of no God.

But they themselves, in their fancied immortality, are the greatest gods they know of or care for; and they bid defiance to every power that would bring them to an account. Such is the full-ripe fruit of the doctrine of the natural immortality of man. Christian, pause and consider whether you are sustaining the foundation of this last phase of infidelity.

R. F. COTTRELL.

Interesting Extracts. No. 8.

BY ELD. M. E. CORNELL.

"DIFFERENCE BETWEEN COUNTERFEIT AND TRUE PROPHETS.

Voltaire, "Many nations, the Greek, the Egyptians, &c., had also their oracles, their prophets, their nabim, their seers."

Jews' reply:—"Yes, sir, but does it follow, that because other nations had false prophets, therefore the Jews had no true ones? We think that counterfeit coin is not an evidence that sterling money never existed. It rather proves the contrary.

Could you show in any one of those nations a body of prophecies so clear, so precise, so wisely written as ours? Could you vindicate their authority, and show the accomplishment of them as we do?

Why are the pretended prophecies of other nations fallen into oblivion? Why were they despised even by those persons to whom they promised such prosperity and conquests? Why have ours been preserved for so

many ages, and revered at this day, not only by the Jews, but by the most enlightened people of the universe? Is it not because the former have been convicted of falsehood, absurdity, and imposition, and that the truth of the latter has been demonstrated by an incontestible chain of events, which all the prudence of man could not foresee. . . . Alas, what relation can there be between the sublime doctrine, the pure morality, the noble generosity of the latter, and the ambition, avarice and blind fanaticism of the former? Do you see the Jewish prophets announcing to their people absurd and barbarous divinities? prescribing impure rites? requiring innocent blood? and ordering unfortunate children to be sacrificed by those very persons who gave them birth?" *Letters to Voltaire* pp. 277—279.

LITERAL INTERPRETATION.

Martin Luther says: The allegorical sense is commonly uncertain and by no means safe to build our faith upon: for it usually depends on human opinion and conjecture only. . . . Therefore Origen Jerome, and similar of the fathers are to be avoided with the whole of that Alexandrian School, which formerly abounded in this species of interpretation. For later writers unhappily following their too much praised and prevailing example, it has come to pass that men make just what they please of the scriptures, until some accommodate the word of God to the most extravagant absurdities. *Annotations on Deut. cap 1, Vol. 55.*

William Tyndale says: "No man dare abide the literal sense of the text, but under a protestation, if it please the Pope. Thou shalt understand, therefore that the scripture hath but one sense and that is the literal sense. . . . The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen, and the doctors of his time, drew all the scriptures into allegory, insomuch as that twenty doctors expounded one text *twenty different ways*. . . . Yea they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful, and killeth the soul." *Works, Vol. 1. p. 307.*

"Words, which admit of different senses, should be taken in their most common and obvious meaning unless such a construction lead to absurd consequences, or be inconsistent with the known intention of the writer." *Hedge's Logic.*

Answer of a Good Conscience.

"THE like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ," 1 Peter iii, 21.

We hear one say, "I was sprinkled in infancy, and that answers my conscience," and another, "I was baptized by affusion, and that answers my conscience." It may perhaps be well to inquire how you know that you have a good conscience, for we read of some whose "mind and conscience is defiled;" also we read of an "evil conscience," which needs to be "purged from dead works," in order to serve the living God; and we are exhorted to hold "faith and a good conscience; which some having put away, concerning faith have made shipwreck;" and we are warned of some who have their "conscience seared with a hot iron." Then the conscience needs to be brought to some test; and what is a better test by which to try it than the word of God? Some disobey the word, because they can do so and their conscience not condemn them. These test the word by their conscience. It were better for such not to have the word. It is of no use to them; and, besides that, it will condemn them in the last day. But when we are willing to do our duty just as it is revealed in the word, then we may trust, with an apostle, that "we have a good conscience, in all things willing to live honestly."

But what do you understand by the answer of a good conscience? You say sprinkling answers your conscience; and, from this form of expression, I take your meaning to be that it satisfied the demand of your conscience, i. e., your conscience asks no more. But it is possible that the phrase, "answer of a good

conscience," in the text may not refer to what our conscience requires or demands, but to the answer, the response, or the reply that our conscience makes to what the Lord requires. Baptism is not the putting away of the filth of the flesh—not the washing of our bodies from dust and filth—but it is the reply of a good conscience to the Lord's requirement. To illustrate the answer of a good conscience I quote a passage from David: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

The text calls baptism a "figure," and says that it "saves us by the resurrection of Jesus Christ." As a figure, then, it seems necessary that it should represent his resurrection and exhibit our faith in that great fact of the gospel. Hence Paul says, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Baptism is an emblem of the burial and resurrection of Christ. The sinner, by repentance, becomes dead to sins, to live no longer in them; he is buried or planted in the likeness of Christ's death, and raised up again from the watery grave, as a sign of his faith that Christ died and rose again, and that his saints shall be raised in like manner at his coming.

Does the putting of a drop of water on the forehead of an infant or an adult bear any resemblance to a burial and a resurrection? Is it being planted or buried in the likeness of his death? This is what the Lord Jesus, in the gospel, requires; and he set us the example by being buried in the waters of Jordan, as is generally admitted. The answer of a good conscience to this requirement is, "Amen; I will do it; I will be buried as my Lord was; and thus show my faith in the great facts and promises of the gospel."

A good conscience answers thus; and does not seek for some substitute, that will, as they say, "answer my conscience." R. F. COTTRELL.

All these Things are Against Me.

Thus spake Jacob, and thus many have felt and spoken since, who if their eyes were not holden would have seen, as he afterward saw, that God's ways are not our ways, and that he was doing the best thing for us. Who among us have not felt that our trials were peculiar? Whose sorrows are like my sorrows? We seem to forget that it is through much tribulation that we are to enter into the kingdom; and, like the children of Israel, we are finding fault with the way. How long will God's people refuse cheerfully to be led in his own appointed way? Why so slow to submit?

Well may we apply the language of the prophet to ourselves: "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." It is time we were one thing or the other, that the church may know her strength.

We must be awake to the exceeding sinfulness of sin, and the great contrast between the kingdom of darkness and that of light; and the fearful consequences of a spirit of rebellion, if things do not move in our own channel. This half-hearted, fault-finding, forcing of things to our terms, is displeasing to God; and Jesus and good angels turn from us. If we, like good children, learn to take things as they are, patiently submit and endure those which we cannot control, when God sees that we are taught the lessons he designed, he will either remove them, or make them tolerable. We cannot force God to our terms. He remains a perpetual fountain of goodness and purity; and when we, through cheerful obedience and faith, draw near to him, we may partake of that goodness and purity. Oh, how desirable!

A. P. LAWTON.
West Winfield, N. Y.

THIS is the Christian's comfort, that though he have a faithless and unruly heart, yet he hath a faithful God, who hath the ruling of it.

God suffers a Christian to be wronged, that he may exercise his patience, and commands a Christian to forgive the wrong, that he may exercise his charity; so that a wrong done him, may do him a double courtesy. Thus evil works for good.

Report of the Committee for the Month of July.

Two hundred new subscribers have been added to our list during the month of July as the result of the labors of our committee.

The following list shows the names of the members reporting, and the number sent in by each, viz:

One each. D. W. Johnson, C. A. Osgood, P. S. Thurston, N. D. Richmond, D. Hildreth, S. H. Hinsey, J. B. Frisbie, E. Ireland, J. C. Brown, S. M. Holly, Mrs. K. Bressler, C. C. Bodley, J. H. Rogers, J. P. Flemming, E. L. Bascom, J. Park, A. S. Hutchins, L. A. Pinkerton, T. Paton, E. Inman, Mrs. L. B. Weber, S. A. McPherson, G. P. Cushman, M. H. Collins, S. B. Craig, Z. Brooks, J. R. Goodenough, Mary Churchill, R. Hoag, P. C. Rodman, A. B. Morton, N. Fuller, G. G. Rogers, C. R. Ogden, A. Hunt, A. Harmon, Josephine House, Esther Doty, Sister Gould, T. M. Steward, M. Lane, S. Conery, W. H. Snook, A. McAllaster, G. Cruzan, Lovina Urquhart, A. Graham, S. Sellers, J. M. Santee, M. J. Babcock, M. E. Reynolds, C. Penoyer, J. Hiestand, A. A. Dodge, Betsey Landon, J. A. Wilcox, S. Robinson, G. W. States, L. Shellhouse, C. Jones, J. R. Gintley, J. N. Wilkerson, Mary F. Maxson, B. Armitage, A. Olson, L. Sheldon, H. L. Richmond, Eliza Nelson, L. Lathrop, and Eli Wick.

Two each. J. W. Landes, Mary R. Tahor, Lucy Seymour, John Clarke, A. A. Marks, C. O. Taylor, W. T. Hinton, M. W. Stockwell, B. F. Snook, H. Kenyon, Harriet Hicks, J. N. Andrews, and R. B. Delap,

Three each. W. S. Higley, Jr., A. Caldwell, A. A. Fairfield and L. M. Jones.

Four each. H. Howe, J. L. Kilgore, P. Wilson and F. A. Dayton.

Five each. S. O. Winslow and L. G. Bostwick.

Six. W. S. Ingraham.

Eight. J. H. Waggoner.

Ten. I. D. Van Horn.

Thirty-three. M. E. Cornell.

We congratulate our committee on their faithfulness and perseverance in the laudable enterprise in which they are engaged. Although we have not yet accomplished the object for which we were organized, the result of the labors of the past month show an increase over that of the two preceding months, which is an indication that the committee is yet alive, and that its members still have a mind and will to work.

When we first entered on our duties, we supposed that we would have raised our list to the five thousand before this time; but we have met with unforeseen difficulties and losses which we have had to make good.

Obtaining subscribers is something like enlisting men for the army. While recruiting is going on, the enemy is at work reducing the number on hand, so that enlistments have to be made, not only to supply the want at the time of the call; but to make good all losses in the mean time.

Could we have retained what we had when we commenced our mission, we should now have very nearly the designated number; but through natural causes and in the several skirmishes which we have had in the "wilderness" of delinquency up to the close of July, we lost about four hundred subscribers, and last week on the same unfavorable ground we had what might be termed a battle in which we lost in killed, wounded and missing about the same number. Many of the wounded will probably recover and the missing return with "spoils" (Greenbacks) and again take their place in our ranks.

By a masterly "strategic" movement nearly all our present forces are now securely entrenched within the impregnable walls of Fort Pay-in-advance, so that our mortality hereafter will be but slight; and with new recruits, together with accessions, by the recovery of our wounded, and the return of the missing, our decimated ranks will soon again be filled and we shall then be prepared for another "forward movement."

B. S. W.

A MAN'S most glorious actions will at last be found to be but glorious sins, if he hath made *himself*, and not the glory of God, the end of those actions.

Chide Mildly the Erring.

CHIDE mildly the erring—
Kind language endears,
Grief follows the sinful—
Add not to their tears;
Avoid with reproaches
Fresh pain to bestow;
The heart that is stricken
Needs never a blow.

Chide mildly the erring;
Jeer not at their fall;
If strength were but human,
How weak were we all!
What marvel that footsteps
Should wander astray,
When tempests so shadow
Life's wearisome way.

Chide mildly the erring;
Entreat them with care;
Their natures are mortal—
They need not despair;
We all have some frailty,
We all are unwise,
And the grace, which redeems us
Must shine from the skies.

Blessed Hope.

"LOOKING for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Among the multitude of professors of religion, how few there are, who are in reality looking for that blessed hope. Some tell us the Lord will not come in millions of years yet. Others tell us that he came at the destruction of Jerusalem, and yet others tell us that he never will come, only as he comes spiritually. But he is spiritually with us all the time. Oh, then where is our hope of future life? Paul says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first." The resurrection from the dead is immediately connected with, and is dependent on, the coming of the Lord. If the Lord does not come, then there will be no resurrection from the dead, "and if no resurrection from the dead then those that have fallen asleep in Christ are perished." "For as in Adam all die, so in Christ shall all be made alive, but every man in his own order: Christ the first fruits: afterward they that are Christ's at his coming."

At his coming then, those that have died in hope will be made alive. Paul says again, "Behold I show you a mystery: we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. When? When the trumpet sounds. When does it sound? When the Lord descends from Heaven with a shout and with the voice of the archangel.

Jesus says, "If I go away I will come again." I believe it. I rejoice in it. I thank the Lord for these comforting words, "I will come again," and can say with the poet, "Roll on ye wheels of time, and bring the welcome day."

Looking for that blessed hope. Yes, blessed hope! glorious hope! Jesus is coming, and the saints will see him and be like him. There are a few that will ere long enjoy the full fruition of this hope. Who are they? They are those who have purified their souls by obeying the truth, the class that Peter speaks of when he says, "But ye are a chosen generation, a royal priesthood, an holy nation a peculiar people."

If we are denying ungodliness and worldly lusts, and are living soberly and righteously and godly, and have been redeemed from all iniquity and been purified unto Christ a peculiar people, and are zealous of good works, then we may look with confidence for that blessed hope. We may have a good theory of the truth, and be very zealous in advocating it, talk long and loud about the beauties and glories which cluster around this hope, and yet fail at last for not being zealous in good works. The apostle says, "This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works." We must

"be purified unto Christ." "Every man that hath this hope in him, purifieth himself even as he is pure." We must be pure. Blessed are the pure in heart, for they shall see God. "Be ye holy even as I am holy." "Be ye perfect as your Father in Heaven is perfect." Oh, let us all "walk in the light, as he is in the light, and have fellowship one with another, that the blood of Jesus Christ may cleanse us from all sin, so that we may with confidence look for that blessed hope.

A. LANPHEAR.

Nile, Allegany Co, N. Y.

The Christian's Earnest Life.

Do the majority of us who are young, realize how earnest that life must be, to secure us an entrance into God's holy city? It is not sufficient to make a high profession of Christianity and self-denial, but we must be living embodiments of that profession. We must preach a sermon by our consistent course every day of our lives, to unbelievers around us, such a sermon as shall condemn their ways, and exalt the name of Jesus.

Neither can we join with worldlings in their seeming innocent recreations. God has "chosen us out of the world" and these things are only a trick of Satan to lead us blindfolded into his snare, almost beyond reclaim. This dallying with forbidden pleasure, is dangerous, if not fatal folly, as many a ship-wrecked soul could testify.

If we have taken up the cross of Jesus, let us bear it bravely and cheerfully to the end. The Master of the great vineyard will permit no shirks among his laborers. Oh! the great reward is far more than we can merit, work we ever so faithfully in his cause!

It will seem a terrible thing to us if among the lost, to come up to the Judgment, and then look back and see for what foolish, unsatisfying trifles we gave up our crown and harp.

Why can we not let go these earthly allurements and put *all* on board the good ship Zion? Too many of us have made some reserve, retaining some idol that we hope to smuggle into the kingdom with us; but "Be not deceived God is not mocked," and though we may deceive those around us and cause them to believe us far more holy than we are, yet God's all-seeing eye searches our hearts, and one day the secrets of each will be made known, and how we shall long to turn our guilty eyes away from the record, if our thoughts and motives have not been pure. Let us be wise in time and meditate much more upon our sins, and how to remedy them, than be studying upon just how few good deeds will serve for a passport into the gates of Heaven; that we may be among those who at the coming of the Saviour can say,

"Father the pearly gates unfold,
The sapphire walls, the streets of gold,
Are bursting on my sight.
The angel bands come singing down,
And one has got my starry crown,
And one my robe of white."

L. E. DIBBLE.

Winspear, N. Y.

Christian Consistency.

OUR minds, unless they are stupefied by prejudice, must advance in knowledge. The discovery of new truth will modify old views and opinions. True Christian consistency consists, not in stereotyping our opinions and views and in refusing to make any improvement in truth or knowledge, lest we should be guilty of change; but it consists in holding our minds open to receive the rays of truth from every quarter, and in changing our views and language and practice as often and as fast as we can obtain further information. I call this Christian consistency because this course alone accords with a Christian profession. A Christian profession implies the profession of candor and of a disposition to know and obey all truth.

It must follow that Christian consistency implies continued investigation and change of views and practice corresponding with increasing knowledge. No Christian therefore should be afraid to change his views in conformity with increasing light on truth.

Every Christian should inquire, Lord what is truth? and then follow where it may lead.

Yours for truth. **JESSE HIBSTAND.**
Palestine, Ills.

Cutting the Stem.

A CHRISTIAN minister was once visiting a botanic garden. As he was passing from plant to plant, he observed a very fine specimen of the pomegranate. On a closer examination, he perceived that the stem was almost cut through. He inquired of the gardener why this had been done. "Sir," said the gardener, "this tree used to shoot so strong that it bore nothing but leaves; I was therefore obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit."

How many professing Christians are like this pomegranate before the gardener commenced the process which caused it to bear fruit! They bear the leaves of a good name, and a fair outward profession, but little or no fruit. Jesus, in his infinite love, has given them a name and a place in his garden of precious plants; but when he comes into his garden to refresh himself with his fruits, he finds only leaves on these plants. Jesus is a faithful and skillful gardener. He knows what to do with such plants. He will certainly cut the stems. He knows just how many incisions to make, and when to make them. He may cut to the heart of the stem, but he will never cut quite through. No plant in his garden was ever destroyed by an incautious use of the knife. I could bear any other trial but this, says the suffering Christian. This affliction cuts to the very heart. No doubt it does. It is the Gardener's knife cutting almost through the stem."

Letters.

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

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

From Bro. Steward.

BRO. WHITE: I hardly know how to report my labor this season, for it has been promiscuous. In June, I went to Columbus, and found Brn. Benedict and Hinton glad to see me, and willing to do all they could for the cause. But we did not succeed in getting a hearing in that place. I changed my location to a place in the country, where I had a fair congregation. I presented the claims of God's law and Sabbath. And one family decided to keep the Sabbath, and some others were interested, and I trust some prejudice was removed, and the way is open for a course of lectures this fall or winter.

I spent one Sabbath with the church at Hundred-Mile Grove, and had a very interesting meeting. This church is advancing.

Last Sabbath, I spent with the church at Oakland. This church is mostly Norwegian. They have built them a neat, respectable house of worship, a worthy monument of their faith and zeal in the third angel's message.

I am now going to Dane to see what can be done there. I want to see the cause prospering. My present P. O. address is Lodi, Columbia Co., Wis. Pray for me. Yours in hope.

T. M. STEWARD.

Lodi, Wis.

From Bro. Frisbie.

BRO. WHITE: I visited the Sabbath-keepers in Winfield, and found the most of them holding on. Two or three had fallen off, and some five or six others have commenced keeping the Sabbath since. They have some good meetings. So many go out to harvest, and the hurry was so great, that we only stayed a week there. I returned to Greenville, where I met Bro. Strong, and found the people right in the midst of harvest, help scarce, and wages high. We therefore thought it not best to hold meetings till after the hurry, and went to work on the Orleans meeting-house, lathing and shingling.

Last week we went to Bushnell and visited, and held two meetings, where I was two years ago. Found the people in the midst of haying and hurried; but we took an expression of the people, and they voted to have us come back after the hurry and lecture. I found one keeping the Sabbath.

We are now holding meetings on Wolverton Plains, west of Greenville about four miles. The congrega-

tions are not very large, but they give good attention, and appear to be interested, and we have good liberty in presenting the truth.

J. B. FRISBIE.
Greenville, Mich., Aug. 1, 1864.

From Bro. Lawrence.

BRO. WHITE: I joined the brethren with the tent June 19, about one week after it was pitched in Ithaca. I found a good interest among the people to hear.

We continued there about four weeks longer. The Lord blessed in the preaching of his word, and the interest increased to the close.

Last Sabbath I met with them again. About eighty were present, old and young. Found those firm who had taken a stand on the truth; and others taking hold of the truth who had not when we left with the tent. The work is progressing there. There is a strong opposing influence exercised by the different classes of professed Christians and their ministers, which only has a tendency to open the eyes of the honest to see the spirit by which they are actuated.

We have become convinced that God can take worms to thresh mountains, when the instruments will submit to be used by him. The Lord has been with us from the commencement. Bless his holy name! Pray for us.

R. J. LAWRENCE.

Alma, Mich.

From Bro. Bostwick.

BRO. WHITE: Since I last wrote I have been holding meetings at Wauzeka, Crawford county. When I commenced meetings at this place there was a great deal of prejudice against the truth, therefore I had to labor against much opposition. But soon prejudice gave away, and the people had a desire to know whether these things were so or not. I have given at this place fifteen discourses. The result I think will be good. Already some have made up their minds to obey the truth. At this place I sold about ten dollars' worth of books, and got three subscribers for the Review, and three for the Instructor. The interest is still good. I intend to hold some more meetings there as soon as I can. I receive calls almost daily to come and present these truths to the people.

L. G. BOSTWICK.

Port Andrew, Wis.

Extracts from Letters.

BRO. A. WATTLES writes from Troy, Mich.: I fell in love with the Bible doctrine of the second appearing of our Lord and Saviour Jesus Christ, twenty years ago; and never did I love the thoughts of his near coming more than now. I am all alone as to any who sympathize or even look favorably at this subject. No one seems to want to read a word about it. About one year ago, being at Memphis, I heard for the first time the Sabbath subject brought before the public and I turned my mind to searching the Scriptures and soon became satisfied that the seventh-day of the week was the Sabbath of the Lord my God; and since that time I have endeavored to observe it according to the direction given by its Author, I am disposed, thank God, to do his will as fast as I may know and properly understand it. I trust you will be disposed to overlook the errors of this communication from an aged trembling disciple, in hopes of putting on immortality soon.

Sister M. E. Steward writes from Tully, N. Y.: I feel that God is with his truth in all its departments and interests. I am trying to live before unbelievers in such a way that I may bring no dishonor upon this blessed cause. How thankful I am for a knowledge of the Bible as it is; for a truth in which I have perfect confidence, and now my one great desire is, to be sanctified through the truth. Oh for a living and abiding faith that will lift me and stay me up at the feet of my dear Saviour. Though entirely unworthy and often cast down, I feel that I am not destroyed. Praise God! Jesus is worthy and God is able through him to land even the weakest of us safely in his everlasting kingdom. I mean by his assisting grace to go through.

Sister E. S. Tenney writes from Alto, Wis.: Last Sabbath myself and family met with the church in Mackford in quarterly meeting, and truly had a refreshing from the presence of the Lord, such living testimonies as were given by the goodly number that attended, and such heart-felt rejoicing as seemed to run from heart to heart, while we partook of the ordinances which our blessed Saviour has left for us until he comes, I think I never witnessed before. May the heavenly flame spread until Christ's church shall become a perfect church, is the prayer of your unworthy sister.

BRO. J. V. WEEKS writes from Tabor: I have been receiving the Review for a term of years, and have always read its pages with interest and profit. No

where else do I find the sacred truth of God's word enunciated and clearly enforced. May God speed on the glorious work, and prepare and keep us through these perilous times till the coming of our blessed Lord.

BRO. F. F. WALES writes from Melbourne C. E.: I am still striving to gain eternal life. I feel to rejoice in the third angel's message. The truth looks more and more precious every week. My self and companion are determined by the grace of God to go through to mount Zion which is beautiful for situation, the joy of the whole earth, the city of the great King. Yes; and there too is the river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

BRO. J. MATTESON writes from New Denmark, Wis.: I have commenced a course of lectures in this place. Some interest is manifested, and I hope the Lord will raise up a little flock here, who shall prepare to meet the Bridegroom.

Shall I be There?

When in her Eden bloom,
Earth's smiling face rejoices,
And God's dear saints to Zion come
With blended hearts and voices;
Shall I be there?

When bowed before the throne,
In lowliest adoration,
They strike their harps of sweetest tone
And sing the great salvation;
Shall I be there?

When the immortal host,
The golden streets are thronging,
And taste those joys for which they've sought
With ardent hope and longing;
Shall I be there?

And when those tearful eyes
Light up with bliss unfolding,
And an immortal starry crown
Each sainted brow is shading;
Shall I be there?

When Jesus' matchless love
The heavenly choir are singing,
And hallelujahs loud and high,
Are through Heaven's arches ringing;
Shall I be there?

Yes, by the grace of God,
And Jesus' loving favor,
This thought shall animate my soul,
And be my purpose ever;
I will be there.

R. C. BAKER.

Mackford, Wis.

ANIMAL FOOD IS EXPENSIVE.—One acre of ground will produce three thousand pounds of corn; eighty per cent. or 2,400 pounds of this is nutriment. The corn fed to hogs will not make over one thousand pounds of meat, and only forty per cent. or four hundred pounds of this is nutriment, and this is too liberal a calculation. This is a very great loss, and not at all encouraging to pork raising.

Corn meal will cost about two cents per pound, and wheat flour three and one half cents, while animal flesh costs from ten to twenty cents per pound. The first contains one hundred per cent. more nutriment, while the latter costs five times as much.—*The Reformer.*

Obituary Notices.

DIED in Elmira, N. Y., July 26, Martha Jane, only daughter of J. A. and M. M. Loughhead, aged 3 months and 9 days.

"Sleep, dear babe, till Jesus calls thee
From thy lonely resting-place."

J. L. BAKER.

SISTER Lucinda Adams, of Parkville, Mich, departed this life on Thursday evening, Aug. 4th, aged 37 years.

Sister A. was exemplary in all the walks of life. An earnest devoted Christian, her loss is deeply felt in the church of which she was a valuable member. She has been afflicted for about 18 years, and for some days before her death suffered much. She rests in hope. Her faith in the near-coming of Jesus and the resurrection was firm. According to her request I attended the funeral, and spoke from 1 Thess. iv. J. H. W.

DIED, at Hastings, Mich., July 15, 1864, Henry Dodge, aged about 24 years.

The Review and Herald.

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

CORRESPONDENTS frequently write asking us questions concerning various matters, which we are unable to answer without knowing the circumstances of the case.

A Correspondent inquires whether it is right to take mail from the post-office on the Sabbath. In some instances it might be justifiable, though when one case of this kind would occur, there would be fifty where it would be in our view wholly unjustifiable.

H. N. of Iowa. We think that an individual holding the office of a deacon, and then being elected to the office of elder, should be re-ordained, but see no objection to his performing the office of elder until an opportunity presents itself for his being thus ordained.

Missionary Fund.

THE missionary effort put forth the present season, especially in the East, calls for liberality on the part of the friends of present truth, East and West. We therefore call on all those who feel it a duty and a pleasure to sustain the cause, to donate at their first opportunity to the Missionary Fund, more or less, as the importance of the object demands, and the ability of the donors justifies.

Those in New England who pledged their Systematic Benevolence funds to sustain the Eastern Mission are requested to send in immediately as large remittances as convenient. Address Eld. James White, Battle Creek, Mich.

GEN. CONF. COMMITTEE.

Appointments.

The fourth annual session of the Minn. State Conference will be held Sept. 16 & 18, 1864, at the Lull school-house eight miles south of Rochester, Olmstead Co., in the town of Pleasant Grove. Business session to commence Friday morning at 10 A. M.

ISAAC SANBORN, WM. MERRY, H. GRANT.

Business Department.

Business Notes.

I. E. Churchill. Where is Julia Billians' Review sent?

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.

Mrs M Smith for W N Blawvelt 26-11, Geo Clark 24-15, J Backer 25-1, J Kimble 25-1, J Lindsay 25-1, C H Barrows 26-1, N Slyter 24-1, F Lewis 26-11, G Stone 26-7, A Coryell 25-1, W A Raymond 25-1, Mrs F A Comstock for A Coon 26-9 H G Smiley 25-8, N B Wood 26-9, E Jones 26-9, B Clifford 26-9, J Crummett 26-9, H Doe 26-9, A F Doe 26-9, J Perkins 26-9, V R Neal 26-9, W W Linn 26-9, V R Turner 26-9, G W Barney 26-9, G M Morrell 26-9, Dr T Worthington 26-9 I N Furbush 26-9, Amy Hubbard 26-11, O Dodge 26-11, J Youll 26-11, G W Hinds 26-11, W Bryant for Wm

Grose 26-11, S H Gardner 25-11, W J Hardy 25-2, S C Robertson 26-11, W S Higley Jr 24-1, E R Bates 26-11, W Buckle 26-11, A Peterson 26-11, J E Slinkard 26-11, E W Darling 26-1, P Slater 25-14, S C Corey 25-10, J Rayle for Caroline Leifler 26-11, J Rayle 24-14, D W Williams 25-7, A C Brink 26-13, C S Glover 25-1, U S for J S Smith 25-1, S Hinds 26-11, each \$1.

O P Rice 25-1, E R Whitcomb 25-1, J M Brown 26-14, R L Rhodes 27-18, J Durham 25-2 Sarah E Elder 25-15, B F Curtis 25-16, J Lovell 25-18, J Edgerton 26-1, Dr J Willitchell (2 copies) 26-9, J Young 25-12 M T Ross 25-1, J H Green 26-1, J P Munsell 25-1, H F Baker 26-1, W S Lane 26-1, G Tomlinson 25-10, A Korp 26-1, I N Mathews 26-5, J Yates 27-5, J L Adams 26-5, Mary A Perkins 25-1, J B Hamilton 26-1, B Crandall 25-13, L Mc Cormick 26-11, I E Churchill 26-11, I Warner 27-11, G Parsons 26-11, S L Judd 26-11, E Metcalf 26-11, J G Sanders 25-18, J Wall 26-1, C Smith 24-13, Mrs M Gould 26-11, S M Holly 26-11, each \$2.

W Trent 25-12, T P Burdick 24-1, S Taylor 25-11, H Mathew 25-11, each 50c. J C Vaughan \$3. 25-20, M C Holliday \$4. 29-1, E S Decker \$3. 27-1 C G Daniel \$4.50. 27-1 W Barker \$3. (2 copies) 26-11 C E Gazin \$4.30. 27-14, D Lee \$3. 26-14.

Books Sent By Mail.

L Locke, C W Olds, R Baker, I J Howell, J Newton, L Chandler, S T Belden, M P Foss, S Rogers, L J Richmond, L D Chaffee, E J Paine, D C Elmer, F Carlin, H Everts, A Prescott, S W Wiley, E B Saunders, I N Pike, S Haskell, S Clock, Mrs H Smiley, C N Pike, J L Baker, E Degarmo, M Russell, L Lathrop, B M Hibbard, N Hodges, Wm Peabody, M A Crosby, J W Burtis, S H King, J Chase, A Nellis, L E Milne, O M Patton, B Benson, J Berry, J H Mallory, E M Prentiss, W Romine, O Mears, R F Cottrell, E C Boaz, S R Nichols, P Keys, B F Brockway, C B Preston, C E Austin, T Bryant, M Thomas, M A Eaton, A Gammon, S Zollinger, M B Bronson, B G Jones, N S Brigham, N Gibbs, E S Faxon, W Kelly, A M Gravell, A G Carter, G F Richmond, W Coon, J B Tinker, A Wright, J Hunter, T Barnard, S Yaker, C Davis, E S Lane, M W Rathbun, H Howe, W N Buckbee, E D Scott, I N Van Gorder, H Gould, L W Hastings, A H Huntley, B Wilkinson, L B Kneeland, P M Lamson, I L Green, L M Sheldon, E B Gaskill, A S Olmstead, S Whitney, D Myers, M Dennis, L A Marsh, R T Payne, G Smith, W Weaver, P Taber, N M Jordan, H Hall, F Kittle, C G Hayes, D W Randall, O Bates, M J Chapman, Wm S Higley jr, C M Holland, S Post, R Smalley, A Taber, M Edson, M E Reynolds, J Harvey, D C Demarest, S Myers, J W Landes, M A Dudley, J M Wilkenson, J A Griggs, Mrs F W Noyes, A Rankin, G P Cushman, L Lowrey, E O Edson, C R Ogden, A Hough, M L Maxon, H L Richmond, C A Ingalls, M C Butler, B Armitage, L Schellhouse, C E Cole, W Dawson, H W Decker, A W Maynard, J L Locke, Eld J H Waggoner, A L Burwell, E Halleck, T Brown, A D Love, S W Flanders, H W Barrows, A Stone, R Loveland, J Laroeh, H H Page, S H Peck, G W Kellogg, A C Warren, H Bingham, S B Whitney, H W Kellogg, A Tuttle W S Salisbury, E Goodwin, M Hewitt, F M Parmiter, M West, Wm Hoag, P Z Kinne, D W Johnson, D R Palmer, M W Steere, E Metcalf, J M Baker, E Hardy, and Wm Gulick, each 83 cents.

A Clark 2,49, M B Ferre 90, W P Andrews 1,66, G W Newman 1,66, S M Booth 25c, H W Decker 25c, D W Emerson 25c, H H Munn 80c, A S Gillet 1,66, W H Ball 4,15, C M Shepard 75c, P R Chamberlain 1,66, E C Stiles 1,66, A H Clymer 1,66, J W Raymond 1,66, J D Hough 1,08, J Hull 1,00, S M Holly 50c, E Warner 7c, C W Martin 25c, C E Gazin 45c, A C Brink 15c, R L Rhodes 1,00, J Brundage 56c, H Barden 30c, Mrs F Lewis 13c, L Clark 24c, E Halton 56c, S Rogers 11c, W Trent 13c, J H Roges 1,15, M G Holliday 1,08, F Winchell 30c, L H Roberts 15c, Wm McPheter 3,80, T Hulet 1,08, P H Cady 50c, I M Davis, 25c, G F Locke 25c, A Hopkins 2,25, L A Kellogg 25c, T Bryant 2,32, J Y Wilcox 1,66, B Simonton 1,66.

Cash Received on Account.

J Clarke \$15. R F Andrews \$7. Wm A Dains for Eld Isaac Sanborn \$1,75. C O Taylor 75c. H Nicola for Eld B F Snook \$6. Wm S Higley Jr. \$17. W J Hardy \$8. Joseph Clarke \$10. Joseph Bates \$3,67. H Nicola \$22. P Strong \$3.

Books Sent By Express.

T. M. Steward Madison Dane, co., Wis. \$46,85. G. I. Butler Mc Gregor, care of Burlington and Wilbur, Wankon, Iowa, \$25,10. J. H. Waggoner South Bend, Ind., \$15,75. Lewis Bean Newport, Vt., via Boston \$19,34.

Soldiers' Tract Fund.

Church at Adam's Center, N. Y. (s b) \$10. E S Griggs \$2. Church at Pilot Grove, Iowa \$5. E M & Mary A Kimble (Deaf & Dumb) \$1. I E Churchill \$2. D Hugunin 47c.

General Conference Missionary Fund.

J Brundage \$4,44. Church at Hillsdale, Mich, \$9. E M and Mary A Kimble (Deaf & Dumb) \$4.

PUBLICATIONS.

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

Table listing various publications with their prices and weights. Includes titles like 'The Hymn Book', 'History of the Sabbath', 'Dobney on Future Punishment', 'Spiritual Gifts Vol. I & II', 'Sabbath Readings', 'The Bible from Heaven', 'Three Angels of Rev. xiv', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Satus' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Christian Baptism', 'Key to the Prophetic Chart', 'The Sanctuary and 2300 Days of Dan. viii, 14', 'The Fate of the Transgressor', 'Matthew xxiv', 'Mark of the Beast', 'Sabbatic Institution', 'Assistant. The Bible Student's Assistant', 'Truth Found', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Filio', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'The Sabbath in German', 'On Daniel ii & vii', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'THREE CENT TRACTS', 'Home Here and Home in Heaven', 'CHARTS', 'The Chart'.