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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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My Sheep.

"My sheep hear my voice and I know them, and they follow me."—John x, 27.

O LET me hear thy voice,
And I will weep no more;
My weary soul would fain rejoice,
If all these doubts were o'er.

Once I could see thy smile,—
'Twas beautiful and fair:
I'd ask no greater joy the while
Than to behold thee there.

Where sins and doubts and fears
No more beset the way;
And sorrow's sigh, and countless tears,
Dim not the lustrous day.

Am I thy sheep, my God?
So cold, so far from thee!
Oh! let thy smile illumine the road,
Then I thy steps can see.

Thousands of doubts arise
To drive me from thy throne;
By faith I mount the starry skies
And long to be thine own.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"THE LORD JESUS CHRIST FULFILLED THE LAW. Strictly speaking, we should say that the Lord Jesus has 'fulfilled,' or will 'fulfill,' the Old Testament law; rather than to say he abrogated it. We will first notice the passage found in Matt. v, 17, 18;—

'Think not that I am come to *destroy* the law, or the prophets; I am not come to *destroy*, but to *fulfill*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'

Let us take particular notice of our Saviour's language in this passage:—'I am not come to *destroy*, but to *fulfill*.' If, then, he *fulfills* any portion of the law, of course he does not *destroy* it. He says in Luke:—'The law and the prophets were *until* John,' etc., and then adds:—'It is easier for heaven and earth to pass, than one tittle of the law to fail.' Now he does not mean that he will *not fulfill* any of the law or the prophets 'till heaven and earth pass;' and thus 'all be fulfilled' at one time, after the heavens and earth have passed away, for he says, 'I am come to fulfill.' Hence, whatever he *fulfilled* of the law and the prophets, he did 'not destroy;' neither did it 'fail.' And if he fulfilled a part at his first advent, and then completes the fulfillment at his second advent, none of it *fails*, and none of it is *destroyed*.

REPLY.—Of the meaning of the word fulfill as applied to a moral law, we have already spoken at sufficient length. In his remarks upon the law in Romans, Eld. P. used this language; "That law is 'dead,' or, in other words it is 'fulfilled.' We do not wonder that he should hesitate to leave the matter in just that shape; but all his explaining will not be

able to cover up the fact that he believes that the law is abrogated, destroyed, abolished, because fulfilled. And then, on his own ground, as already shown, the law of Christ is abrogated, and we are left without any law either old or new, according to Gal. vi, 2; and he cannot deny it. More on Matt. v, hereafter.

Preble.—"Now to the word and to the testimony. WHAT DID THE LORD JESUS FULFILL AT HIS FIRST ADVENT? Why, says one, he fulfilled all the ceremonial law of Moses. Not so fast—hold a moment. Was the 'Passover' fulfilled at the first advent? Certainly it was, says the objector. *Certainly it was not*, says the Scriptures; for we read:—

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat *this passover* with you before I suffer: For I say unto you, I will not any more eat thereof, *until it be fulfilled in the kingdom of God.*" Luke xxii, 14-16.

"Thus we see that Christ did *not* fulfill the 'passover,' but it is to 'be fulfilled in the kingdom of God'—at 'the marriage supper of the Lamb,' (Rev. xix, 9,) when, as Christ says,—'Ye may eat and drink at my table in my kingdom.' (Luke xxii, 30.) Glory to God and the Lamb. Amen."

REPLY. We have already shown how the typical dispensation as a whole has ceased, and the antitypical taken its place, and that no type can reach over into this dispensation. To speak more particularly of the passover, we read in I Cor. v, 7, "Christ our passover is sacrificed for us." There is no mistaking this language of the apostle. It is a plain declaration that Christ is *our* passover; that is, that the passover has been fulfilled in Christ; the paschal sacrifice has met its antitype in the death of the Redeemer. Now does this language of the apostle contradict the words of Christ, Luke xxii, 16, as quoted by Eld. P.? If Eld. P.'s interpretation of them is correct, they do; but we do not believe there is any contradiction; and for this reason: because there is no evidence at all that Christ is speaking of the passover as a type, and designing to instruct us in its fulfillment. Paul does design thus to instruct us by his words in Corinthians; hence his language is definite. No such design being involved in the language of Christ, it is indefinite; and here Eld. P. falls into error in taking the indefinite to explain the definite. Whatever Christ's language does mean, it is evident that he refers only to a particular instance. He says "This passover, not the passover; meaning that particular occasion, and not the passover as an institution. We think his language means simply what is expressed in verse 18, the next verse but one; namely, that he would not again eat and drink with his disciples as he was then doing till it should be accomplished or fulfilled, or take place in the kingdom of God; that was the last occasion of that kind he was ever to enjoy with them till the kingdom of God should come.

Preble.—"STRIKING POINTS OF ANALOGY BETWEEN THE PASSOVER AND THE SEVENTH-DAY SABBATH. The following are some of the points which impress the mind of the close observer:—1. Both had their origin in the Old Testament times. *The passover*: 'And this day shall be unto you for a *memorial*; and ye shall keep it a feast to the Lord throughout *your generations*; ye shall keep it a feast by an ordinance *forever*. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, *that soul shall be cut off from Israel*. And in the first day there shall be an *holy* convocation, and in the seventh day there shall be an *holy*

convocation to you: *no manner of work* shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self same day have I brought *your armies* out of the land of Egypt: therefore shall ye observe this day in *your generations forever*.'—Ex. xii, 14-17. *The Sabbath*: 'Speak thou also unto the *children of Israel*, saying, Verily my Sabbaths ye shall keep: for it is a *sign* between me and you throughout *your generations*; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is *holy* unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any work* therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, *holy* to the Lord. Whosoever doeth *any work* in the Sabbath day, he shall surely be put to death. Wherefore the *children of Israel* shall keep the Sabbath, to observe the Sabbath throughout *their generations* for a *perpetual* covenant. It is a *sign* between me and the *children of Israel forever*: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.'

From these portions of Scripture we learn that, 2. Both were 'holy' institutions. 3. Both forbid all manner of 'work.' 4. Both were for a 'memorial' or 'sign.' 5. Both were to be observed by a particular class of people—'the children of Israel.' 6. Both were limited, not only to a particular class of persons; but also, as in respect to the time for their observance 'throughout your generations,' or 'forever.' 7. In both cases, the penalty for a violation was—'that soul shall be cut off from Israel'—or 'he shall surely be put to death.' We also learn from the New Testament Scriptures that, 8. Both were to cease in their observance, after the crucifixion and resurrection of Christ, throughout the gospel dispensation. (Luke xxii, 16; Heb. iv, 8.) 9. Both had a substitute appointed, viz.: 'the passover'—'THE LORD'S SUPPER' (I Cor. xi, 20) and 'the Sabbath'—'THE LORD'S DAY.' (Rev. i, 10.) And 10. Both were to have their complete fulfillment in 'the kingdom of God,' or in 'the new earth.' Luke xxii, 16, 30; Rev. xix, 9; Heb. iv, 6-11; Rev. xx, 4, 6."

REPLY.—We are more and more surprised at Eld. P.'s mode of presenting this subject. He has once admitted, as the reader will well remember, the plain distinction between the moral and ceremonial laws; but now we find him laboring long and patiently to break down that distinction and confound the two together. If this was his design at first, how shall we account for his former admission that the ten commandments constituted the moral law, and were distinct from the ceremonial. It is not usual for a commander, in time of war, to throw up breastworks for the use of the enemy, or to lay a train of powder unhis own fortifications.

Points of analogy between the passover and the seventh-day Sabbath! Well what if there are? Suppose there are five hundred? What of that? He has proved nothing on these three essential particulars, namely that they were the same in their origin, nature and design. Both had their origin says he in "old-Testament times." Old-Testament times cover a space of over four thousand years. Is that as definite as his theory will permit him to be? If so, we much prefer a different one.

Let us notice a few points apparently overlooked by Eld. P., in which the "analogy" between the passover and seventh-day Sabbath, does not hold good.

1. The Sabbath was instituted at creation; the passover not till the exode from Egypt twenty-five hundred years thereafter.

2. The Sabbath was instituted before the fall of man; the passover not till after that fall.

3. The Sabbath was moral in its nature; the passover ceremonial.

4. The Sabbath was uttered by the voice of God, and engraved with his finger in the very bosom of his moral law; the passover was written in the book by Moses, and was a part of the hand-writing of ordinances.

5. The Sabbath was a memorial of creation; the passover was a memorial of the deliverance of Israel from Egypt.

6. The Sabbath was to be observed by all without distinction of nationality; the passover was to be observed by the Jews alone. This is proved from the fact that no one could partake of the passover without joining himself by the outward rite of circumcision to the Jewish church. Ex. xii, 48. "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one born in the land; for no uncircumcised person shall eat thereof." But how was it with the stranger in reference to the Sabbath? Ans. The *stranger* was to observe that as well as the Jew. "In it" says the fourth commandment, "thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." No fact could more clearly show the distinction between the two institutions. The passover was a purely Jewish ordinance, and was to be observed by the members of the Jewish church alone; but the Sabbath being a universal moral law, was binding on the foreigner and stranger equally with the Jew. Let the opponent explain this away if he can.

In reference to the Sabbath's being a sign to the children of Israel throughout their generations, we have already spoken. He who says that it was "limited" to that people, is not only wise above, but contrary to, what is written. We have shown how the Sabbath and the other nine commandments, aside from their existence on the tables of stone as the exclusive moral law of God, were also for the time incorporated into the civil code of the Jewish nation. This will account for all Eld. P.'s "points of analogy" between the passover and Sabbath so far as they exist. His eighth, ninth, and tenth points, however, we deny *in toto* so far as the Sabbath is concerned. 1. There is no evidence that the Sabbath was to cease after the crucifixion and resurrection of Christ. 2. There was no substitute ever appointed for the Sabbath; neither was there for the passover. Both are unqualified assumptions. 3. Neither was the Sabbath a type, as we have previously and abundantly shown, to be fulfilled as such in the new earth. And these propositions being mere assertions, we will dismiss them for the present with a simple denial.

Preble.—"THE LORD'S DAY," THE TRUE CHRISTIAN SABBATH. About sixty-two years after the resurrection of Christ—or after the Christian Sabbath began—the 'beloved' John, who was our 'brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,' while he 'was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ,' said—"I was in the Spirit on the LORD'S DAY," etc. Here shines the clear blazing light of the Christian Sabbath, according to the gospel of THE LIVING JESUS: notwithstanding so many are trying, with a 'veil upon their hearts,' to throw a dark cloud over the whole thing, by saying, that the 'LORD'S DAY' here spoken of 'is the Sabbath of the fourth commandment,' as found in Ex. xx, 8-11. But how many, through ignorance, 'pervert the gospel of Christ.'"

REPLY.—We are here treated to another assumption, and an effort is then made to prevent any further examination of the subject in the mind of the reader, by the insinuation that to believe otherwise would be a manifestation of "ignorance" and a perversion of the gospel of Christ. This mode of argument may do for some; but it will not answer with the candid, and those who are sincerely inquiring to know the truth. At this point we cannot forbear introducing the following extract from Tappan's late standard work on logic, p. 385: "It is therefore always an important inquiry, whether the principles with which we begin are sufficiently established to be made the premises of

an argument. A judicious and honest reasoner will be cautious in this respect; but it is of the nature of sophistry boldly to assume, and to supply by a show of confidence, the want of a true and adequate basis. 'Sometimes men are shamed into admitting an unfounded assertion, by being confidently told that it is so evident that it would argue great weakness to doubt it.'"

"The LORD'S DAY" says Eld. P. is "the true Christian Sabbath." Where does he find the term "Christian Sabbath?" Did he get it from the "living Jesus" or his apostles? No. It is an expression that has been born of apostasy and rebellion against God's true law. The Bible says nothing about a *Jewish* Sabbath or *Christian* Sabbath as such. It knows but one weekly Sabbath, and that is the "Sabbath of the Lord," from Genesis to Revelation. With this exception, we agree with the proposition that "the LORD'S DAY" is the day that Christians should observe for the Sabbath. But what day is the LORD'S DAY? Is it necessary for us to re-iterate the evidence on this point? For those who have any acquaintance with the Sabbath controversy it is not; but for the benefit of such as have not, we will briefly state it. At the close of the first week of time God sanctified or set apart the Sabbath to a holy use. He thus gave to man the six working days of the week, and reserved the Sabbath for his day. In the fourth commandment it is styled the Sabbath of the LORD thy God. He calls it by the prophet, "My holy day." We come down to the New Testament and find the Lord Jesus Christ, who in all the purposes and plans of creation and redemption, is one with the Father, by whom also the worlds were made, declaring that he is the LORD of the Sabbath; and finally John, who heard this declaration of our LORD'S, declares that he was in the Spirit on the LORD'S DAY. Now what day is the LORD'S DAY? Is not the conclusion legitimate and necessary that that day is the LORD'S DAY of which he has declared himself the LORD? But Eld. P. says that the first day of the week is the LORD'S DAY; and what testimony does he offer? Not a syllable; from the fact that there is not a syllable that he can offer. Neither the Father nor the Son have ever claimed the first day of the week in any sense; that day has never been distinguished from the other working days; no blessing has ever been placed upon that day; it has never been set apart for man; there is no divine precept enjoining upon any one to keep it; nor have we any example either from Christ or his apostles for its observance. Yet, according to Eld. P., in the absence of all these and every other conceivable proof, to claim that by LORD'S DAY is meant the first day of the week, is the "blazing light of the Christian Sabbath!" but to say that by LORD'S DAY is meant that day which has ever been enjoined upon us as divine, and of which Christ expressly declared that he was the LORD;—this, forsooth, is to have a "veil" upon our hearts, to throw a "dark cloud over the whole thing," to betray "ignorance," and "pervert the gospel of Christ!" If Christ had even once affirmed that he was LORD of the first day of the week, think a moment what use would have been made of that. We need say no more, to cause such assertions to recoil with terrible severity upon the head of their author.

Preble.—"The word here rendered 'LORD'S' is in the Greek *kuriakos*, and it is found elsewhere in the New Testament but *once*, and this is in 1 Cor. xi, 20, where it refers to the 'LORD'S (*kuriakos*) Supper.' The question now arises, Whose 'supper' is here referred to? Is it the LORD JEHOVAH'S supper? or is it the LORD JESUS CHRIST'S supper? All must confess that it is the LORD JESUS CHRIST'S supper. Then is the 'LORD'S (*kuriakos*) DAY,' Rev. i, 10, the LORD JESUS CHRIST'S DAY. Thus we have the plain word of God to establish this long-disputed truth. Praise God. Amen. Here, then, we have the proof that 'the passover' had, as its substitute, the 'LORD'S (*kuriakos*) supper;' and as a substitute for 'the Sabbath,' the 'LORD'S (*kuriakos*) day,' as I have above stated: 'the passover' to have its complete fulfillment in 'the kingdom of God;' Luke xxii, 16; and just so of the *Sabbath*. Heb. iv, 3; Rev. xx, 4."

REPLY.—We are sorry to spoil Eld. P.'s joy at his imaginary discovery; but we fail to see any long-disputed truth established by his testimony. In the first place, we were not aware that it was disputed that LORD'S DAY in Rev. i, 10, means the LORD JESUS CHRIST'S DAY. We have never disputed it. We should consider

it very foolish to do so, since the Lord Jesus Christ has expressly declared that there is a certain day of which he is LORD. We only deny that that day is the LORD'S DAY, which he has never even taken into his lips, and only claim that the day meant by LORD'S DAY is the day of which he claims to be LORD; and that is not the first day of the week, but the Sabbath. But, says the objector, that day is Jehovah's day, not Christ's day. Then we repeat, by Jesus Christ God made the worlds. In the work of creation, and redemption the Father and the Son are one; and the Sabbath is as much the Sabbath of the LORD JESUS CHRIST, as it is the Sabbath of the LORD JEHOVAH. We know that the Sabbath is the day for which the Father challenges a special regard as his; for he has plainly told us so; and we know that the Sabbath is the day of the LORD JESUS CHRIST; for he has as plainly stated that fact. Here is indeed a long-disputed truth established by the plain word of God. Here is where the "Praise God" and "Amen" belong, and not where Eld. P. has placed them.

But he continues, "Here, then, we have the proof that the passover had as its substitute the LORD'S supper." Where is the proof? We have not found it. There is certainly in 1 Cor. xi, not the least allusion to the passover. And as to the LORD'S DAY'S being "a substitute for the Sabbath," it is itself the Sabbath. But why talk of a substitute for the Sabbath? The Bible calls for no such thing. One Sabbath has been given to man as a part of a law which has been declared to be perfect, and of universal and perpetual obligation. Why look for another? As well might we look for a substitute for Thou shalt not kill, or Thou shalt not steal. And as to the first day of the week having taken the place of the Sabbath, there is not only no testimony to any such effect, but the first day does not possess one single feature which it must possess in order to be a Sabbath. 1. No divine being ever rested upon it, of which we have any record. 2. No blessing was ever placed upon it. 3. It was never sanctified or set apart for man's use. 4. There is no command found anywhere in the Bible for its observance. The first law that was ever given in support of Sunday, was the decree of Constantine, A. D. 321, which was issued in behalf of that day as a heathen festival. See History of the Sabbath. 5. No Bible writer has ever set us the example of resting on that day. 6. Every mention of the first day of the week in the New Testament, is an allusion to it as a day for secular business, and not for religious rest or worship. 7. There is no intimation that that day, or any other, was ever to take the place of the Sabbath of the fourth commandment. Under these circumstances, those who are endeavoring to bolster up such an institution, are simply daubing their wall with untempered mortar, and constructing a refuge of lies which the great hail will ere long sweep away. Isa. xxviii, 17.

Preble.—"If, then, as the apostle says, 'Christ is the end of the law;' and he having fulfilled a great part already, and the last to 'be fulfilled in the kingdom of God;' we see that the 'law' is not *all* fulfilled at one time; and that not until the heavens and the earth pass away! and hence, some fail entirely in the use they make of Matt. v, 17-19, in support of the perpetuity of the Sabbath. And to those who apply the 19th verse to such as observe the 'first day of the week' for the Sabbath, I would say, take heed and beware, or you, yourselves, may 'be called the least in the kingdom of heaven.'"

"What 'commandments' are 'these' which the Saviour speaks of in the 19th verse? Surely they must be 'these' which he is presenting to his hearers in this discourse. And are they the commandments 'of old time?' or are they the 'commandments' of which he himself is the Author? The following, from this same discourse of our Saviour, will prove whether 'these least commandments' are those of which the disciples had 'heard that it was said by them of old time;'—or by the old dead 'schoolmaster;'—or whether they were 'these' commandments put forth by the LIVING JESUS, in this emphatic language;—'BUT I SAY UNTO YOU,' etc."

REPLY.—Eld. P. has repeatedly affirmed that the law, the whole law, is deceased, dead, passed away, because it has been fulfilled. But now he seems to have discovered that only a "great part already" is fulfilled, the rest to be accomplished in the future. Hence he has a little of it not fulfilled till the heavens and earth pass; and by adopting this new phase of interpretation he endeavors to save his theory from

being completely overturned by Matt. v, 19. But he does not accomplish his purpose; for Christ does not say that till heaven and earth pass, all the law should not have passed, or only a great part should have been fulfilled; but till heaven and earth pass, *one jot or one tittle* shall in no wise pass from the law. Not the smallest fragment should pass from the law, or change take place in the law, till heaven and earth pass. But the great Teacher does not stop here. He adds, "till all things," as the Greek reads, "shall be fulfilled." All what things? The subject of discourse is the law and the prophets. The all things, therefore, must include all that the prophets have spoken; and we hear them saying in relation to the Sabbath, that, after the present heavens and earth have passed, it shall be observed from week to week, by all the redeemed hosts while the new heavens and the new earth remain! Isa. lvi, 23.

"What commandments are these" asks Eld. P. "which the Saviour speaks of in the 19th verse?" And he then endeavors to fix the mind of the reader upon the words which Christ was about to utter as the ones meant by these commandments. Now it would be most natural to suppose that Christ would give his commandments first and annex his remarks and penalties afterward, instead of referring to them by such expressions as "these commandments," as though the people were familiar with them, when they were not yet given! But then, why should so small a matter as reversing the order of nature and common sense stand in the way of a theory!

To speak seriously, it will be evident to all who have not a predetermined view to maintain, that "these commandments" of which Christ speaks, are the commandments of the law to which he had just referred; and that was a law that had existed previous to his time, for he came not to destroy it. And we learn from verse 20, that it was the law of ten commandments; for it was the law which was the standard of righteousness, or right doing, or the rule of our life and actions; and that could be none other than the moral law of ten commandments. u. s.

(To be continued.)

A Chinese Crucifixion.

THE following account of a recent crucifixion in China, interesting because of its resemblance to those mentioned in Scripture, is by Mr. James Jones, of Amoy, who witnessed the execution on the 28th of October.

The victim was a well-known thief. On his trial before his judge, he refused to criminate himself, although repeatedly scourged until his back was raw. If a female witness fails in giving satisfactory evidence in a court of justice, she is beaten with a leather strap across the mouth. His wife, desirous of sparing her husband, refused to give evidence, but after two or three applications of the strap, her courage gave way. She confessed his guilt, at the same time admitting that two hundred dollars of the money so derived was hidden in the sea near the beach. Officers were sent to search, and finding the dollars in the place indicated, the prisoner was sentenced to decapitation, deemed by the Chinese the most severe of punishments, because they imagine that if a man leaves this world minus any of his members, he appears in the same condition in the next. The culprit, therefore, prayed to be crucified instead of being beheaded.

The cross was of the Latin form, the foot being inserted in a stout plank, and the criminal, standing on a board, had nails driven through his feet, his hands stretched and nailed to the crossbeam. His legs fastened to the cross with an iron chain, and his arms bound with cords, and on the cord round his waist was inserted a piece of wood, on which was written his name and offense; a similar piece on his right arm contained his sentence, namely, to remain on the cross day and night until he died; another on his left arm had the name of the judge, with his titles and offices. The criminal was nailed to the cross inside the Yamun, in the presence of the magistrate, and then carried by four coolies to one of the principal thoroughfares leading from the city, where he was left during the day, but removed at night inside the prison for fear of his

friends attempting to rescue him, and again carried forth at daylight in charge of two soldiers.

He was crucified at noon on Wednesday, and Mr. Jones conversed with him at five in the evening. He complained of pain in the chest and thirst. On Thursday he slept for some hours, when the cross was laid down within the jail compound. No one was allowed to supply him with food or drink, and during the day there was quite a fair in front of the cross, people attracted from a distance, and the sweetmeat vendors driving a large trade. On Saturday he was still alive, when the Tao-tai was appealed to by a foreigner to put an end to the wretch's sufferings, and he immediately gave orders that vinegar should be administered, which he expected would produce immediate death; but the result was otherwise, and at sunset, when the cross was taken within the jail, two soldiers, with stout bamboos, broke both his legs, and then strangled him.

Coming of the Son of Man.

"AND then shall appear the sign of the Son of man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming with power and great glory."

What a shame, that learned men should spend their pains and talents in attempts to tie down this language to the destruction of Jerusalem by the Roman armies!

I take it as an axiom,—a settled verity which demonstrates itself,—that two events which are specifically described as successive,—the one as coming after the other—cannot be the same. But if this axiom had always been observed in the interpretation of this twenty-fourth chapter of Matthew, the students of the Scriptures might have saved themselves much inconsistency and confusion, and many a misapprehension of God's word. If we ask most of our popular commentators what is meant by "the tribulation of those days," described in the twenty-ninth and preceding verses, the answer given is, that it means the calamities and sufferings of the Jews, induced by the siege and overthrow of their city and state. And if we ask them, again, what is meant by the mourning of the tribes of the earth "after the tribulation of those days," the answer is about the same,—the calamities and sufferings of the tribes of Israel in connection with the fall of their city and state! If we enquire of them what is meant by the coming of the Son of man as the lightning in the clouds of Heaven, with some twinges of uncertainty, they nearly all finally agree upon the reply that it means the flashing judgments which were brought upon the rebellious people of Israel by the coming of the Roman armies against Jerusalem! The coming of which the Saviour speaks was to be "out of the east" towards the west, and the coming of the Roman armies was out of the west and north towards the east and south; but the reply is, No matter for that; we are not to expect all the particular circumstances to hold! The coming of which the Saviour speaks is specifically said to be "after" the tribulation induced by the invasion of Palestine by the Romans, as well as "after" that great unparalleled tribulation of which the Jewish troubles were the commencement and first-fruits; but no matter for that, we are told; as though effect could go before its cause, and as if priority or succession were nothing in the interpretation of a book such as the word of God! I question, indeed, whether the annals of learning can furnish a parallel to the absurdities which characterize the great mass of our popular disquisitions upon this portion of the inspired record. No wonder that the doctrine of Christ's personal return to our world has lost so much of its weight, certainty, and rightful importance in the minds and hearts of the Church, when its great foundation-text is thus sacrificed to a false and supercilious erudition!

One of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it upside-down, and read it backwards. "Eyes have they, but they see not." They praise it, and hold it in holy regard, and insist that every body ought to have it; yet they look into it only as some recondite volume, which is a good text-book for preachers, but which is quite beyond the reach of their understanding. They adore it more

for the unknown mysteries which they attribute to it, than from their personal appreciation of what their own eyes have beheld upon its pages. Many seem to view it as a sublime riddle-book, full of mystic poetry, and unsearchable wisdom, rather than as a plain piece of information and advice given by a Father to his inexperienced, and exposed children. And many who sit down to write commentaries upon it seem to be continually haunted with the idea that there is something recondite in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or mystic analogy which it is their business to dig after. I hold that the Bible is a book for everybody, in which God speaks for the purpose of being understood by everybody; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same common-sense way in which we would interpret the will of a deceased parent, or ascertain the meaning of a letter of business. It was not written to tax our ingenuity, or to test men's skill at learned exposition. Its design is to instruct, and in the most familiar way to express to men the mind and will of God. When Christ speaks of "the Son of man," he means the Son of man, and not the Roman armies. When he speaks of his "coming in the clouds of heaven" he means his coming in the clouds of heaven and not the sailing of war-ships on the Mediterranean, or the march of soldiers over the fields of earth. When he says "after" the Jewish tribulations are ended, he means "after" those tribulations, and not before they began, or while they were yet in their incipency. And when he says that all the tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory," expositors might as well attempt to demonstrate to me that day is night, or that white is black, as to attempt to make me believe that he means the march of an army of boorish heathen soldiers. Christ knew what he wished to say, and how to say what he meant; and I feel bound to understand him to mean just what he says. And what he here predicts respecting his coming in the clouds at the close of the tribulation, no more refers to the coming of the Roman armies into Palestine than to the flight of Mahomet, or the next eclipse of the moon. He is describing the scenes of the judgment period, and nothing else.—*Last Times.*

THE FOREST-GUARDED HIGHWAY.—A traveler relates that when passing through an Austrian town his attention was directed to a forest on a slope near the road, and he was told that death was the penalty of cutting down one of those trees. He was incredulous until he was further informed that they were the protection of the city, breaking the force of the descending avalanche, which, without this natural barrier, would sweep over the quiet home of thousands. When the Russian army was marching there, and began to cut away the defense for fuel, the inhabitants besought them to take their dwellings instead, which was done.

Such, he well thought, are the sanctions of God's moral law. On the integrity and support of that law depends the safety of the universe. "The soul that sinneth, it shall die," is a merciful proclamation. "He that offends in one point is guilty of all," is equally just and benevolent. In this view, to every sinner out of Christ, God must be "a consuming fire." To transgress once, is to lay the axe at the root of the tree which represents the security and peace of every loyal soul in the wide dominions of the Almighty.

How inexorable is law! How wonderful and glorious the interposition of the Cross!

FAITH AND HUMILITY.—We have no instance of great faith unaccompanied by great humility. The more we recognize the glorious excellence of Divine character, the more we must feel ourselves vile in contrast. The more self sinks, faith rises, for faith is the dependence of weakness upon strength, ignorance upon wisdom, unworthiness upon righteousness.

COURAGE.—Many men walk with trembling step upon firm ground; when one has a tranquil conscience and a good purpose, he ought to walk with firm step upon trembling ground.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 10, 1864.

JAMES WHITE, EDITOR.

THIS WEEK'S REVIEW.—Again Bro. Smith treats the readers of the Review with a slice of his review of Eld. Preble. As he proceeds, the interest of the discussion increases. It is now about half through. Both sides will make a splendid book on the question of the Sabbath and law of about two hundred and twenty-five pages, which will be ready in a few weeks.

We commence this week the publication of the discussion of the Nature and Destiny of Man, between Eld. N. V. Hull, Seventh-day Baptist, and Eld. R. F. Cottrell, Seventh-day Adventist. It is first given in the Sabbath Recorder, the organ of the Seventh-day Baptist denomination, published at Westerly, R. I. The arrangement to publish the discussion in both the Sabbath Recorder and the Review and Herald, will doubtless meet the approbation of the friends of both writers. This discussion should accomplish much good.

The reports from messengers this week are good and cheering. But we suggest an improvement. That each preacher report as often as once in two weeks. The items of importance will then be fresh to the writer, and will possess interest to the reader, far beyond those quarterly, statistical reports—These reports can be from two lines to as many columns of the Review, according as the writers have facts of interest to report.

The Secretary's report of new subscribers for the month of April shows what can be done. At this rate only, our yearly increase would be 2484. But the increase for May should be 1000. We recommend to all our preachers to see what Bro. Cornell is doing in the line of obtaining new subscribers. He is at work for God and his cause. Who will outstrip him in this work for May?

All new subscribers obtained during the month of May will have their subscription commence with the next volume. We now offer to send them those copies of the present volume which contain Bro. Smith's review of Eld. Preble, and the discussion of the Nature and Destiny of man, free, as long as they can be furnished.

Brethren, after you have read this good paper, you will think of friends who should have the Review one year at least. Well, just write out a list of such persons, with their post-office addresses, and enclose one dollar for each one, and the Review shall be sent them one year. We feel stirred to the work of improving the paper. It is all the preacher hundreds of our worthy brethren have.

We ask our brethren to help us extend its circulation, and increase its usefulness. With the helping hand of all the friends of present truth, the prayers of a living church, and the blessing of God, our steam press may be a mighty engine to forward the glorious cause of truth.

The Law of God.

BRO. WHITE: "Great peace have they that love thy law, and nothing shall offend them." "The law of the Lord is perfect converting the soul." Yes, says an apostle, I delight in it.

A friend writes to me—a professed Adventist, but associates with those who endorse friend Preble's articles on the law—and says, "The keeping of the Sabbath destroys the life of religion in the soul." Poor man! What a show of ignorance and darkness! Who can tell why keeping the seventh-day Sabbath, should kill religion in the soul more than keeping the First-day. I can testify in truth, that I did not fully understand the foundation of religious principles until I kept the seventh-day Sabbath, which was about nineteen years ago. I think this is long enough to test the above quoted sentence.

Thank God I still live, and delight in the law of God after the inward man. I feel a power in these words,

"Great peace have they that love thy law." I make haste to keep God's commandments. Blessed are they that do them; they shall have right to the tree of life, and enter in through the gates into the city.

The third angel's message has corrected our errors in the advent cause, and has placed our feet on a rock, and filled our mouth with praise. And we will praise the Lord.

We see Jesus in the heavenly sanctuary pleading to blot out, not the law of his Father, but our transgression of that law.

Some seem to think if they can leave all in the hands of God, and then do nothing, it will be well enough. But I do not choose to do things in that way. There is a work for us to do, and I want to understand that work and have it done faithfully.

H. S. GURNEY.

Jackson, Mich.

Report from Bro. Loughborough.

My last report extended up to the time of the Sutton Vt., meeting where Bro. Pierce and I separated. My next meeting was in Newport, N. H. This meeting held March 18-20. During this meeting I organized s. b. amounting to about \$50 per year. Also organized a church of eleven members. Others will probably unite soon.

Tuesday and Wednesday, March 22 and 23, held meetings at Washington, N. H. I was glad to find the interest still good among the youth and children there. One was added to the church during these meetings. I sold at Washington, \$34 worth of books and charts.

Sabbath and first-day, March 26 and 27, I held five meetings with the church at Peterborough, N. H. It was so bad going all the brethren could not get together; but those who came have still a mind to the work. I sold in this place \$20 worth of books and charts.

Tuesday and Wednesday evenings, March 29 and 30, I preached twice in Manchester, N. H., and organized s. b. amounting to about \$64 per year. Thursday the 31, I baptized one sister in Manchester. Found still some interest to hear the truth there.

From April 1-3, I held five meetings in Haverhill, Mass. Baptized one during the meetings there, and attended the ordinances for the first with this church.

Thursday, April 7, I went to Newport, R. I., expecting to take the boat the next morning for Block Island. But ascertained that on account of a north-east gale, which was then raging, it was impossible for the boat to come over to Newport. So I concluded to spend the Sabbath at Dartmouth, Mass. From Sabbath, April 9, to Wednesday, April 13, I held four meetings in Dartmouth and vicinity. Two of these meetings were held in a new place, where good interest was manifested. The hearts of the few at Dartmouth were cheered with the privilege of unexpectedly hearing again the reasons of our faith.

From Friday evening April 15, to Wednesday, April 20, I held seven meetings at Peacedale R. I., and organized s. b. amounting to \$39.00 per year. I found there was still an ear to hear the truth in Peacedale. Two who embraced the truth under Bro. Cornell's labors, were baptized during these meetings. At this meeting, I had an opportunity of forming an acquaintance with Bro. P. C. Rodman, an Advent minister who embraced the truth at Bro. Cornell's meetings in Peacedale. His prayers, and exhortations, were a help in our meeting here.

Sabbath and first-day, April 23, and 24, I held five meetings at Block Island R. I. It being in the midst of the hurry of cod-fishing but few came to the meetings, yet we had an interesting and profitable time with the brethren and sisters. Systematic benevolence was organized, amounting to about \$32 per year. Nine gave their names for a church. A clerk and leader were appointed. Others will doubtless join soon. There are about fourteen on the Island now keeping the Sabbath, and others are investigating.

I am now at Clinton, expect to remain here over Sabbath and first-day, and see what can be done in establishing order here.

J. N. LOUGHBOROUGH.

Clinton, Mass., Apr. 29, 1864.

Report from Bro. Bates.

BRO. WHITE: According to appointment we met with the church in Otsego Allegan Co. March 26 and 27. The brethren were strengthened to press forward for victory.

Owing to the almost impassable state of the roads we failed to reach our appointment at Watson.

From April 15 to May 2d we met with, and had good encouraging meetings with the churches in Bowne, Vergennes and Caledonia, in Kent Co. and the brethren living in Ionia, Ionia Co.

One family in Bowne had become deeply interested in the Sabbath question during the winter while meeting with the church, and were much gratified to hear our position for the first time. At the close of our meetings on first day the wife presented herself for baptism. A general meeting was arranged for the next Sabbath and first-day, 23 and 24, to close with baptism and ordinances of the Lord's house. A portion of the church from Vergennes and Lowell met with us. A sister from the first-mentioned place, who had embraced the truth during Bro. I. D. Van Horn's labors last fall, came also for baptism, and one from Bowne.

The testimonies of the brethren and sisters on the Sabbath were heartfelt and cheering. Notwithstanding the continued rain-storm, the school-house was well filled with hearers on first-day, who also assembled at the water-side to witness three buried with Christ by baptism into death.

From April 27 to May 2, we were with the church at Caledonia. We enjoyed some good praying seasons while visiting the homes of these brethren. Meetings on the Sabbath and first-day were well attended, and a strong desire manifested for salvation and eternal life. They have been in trial about some things, which has hindered their onward work in this cleansing time, but they are laboring to remove all wrongs, and be free.

I leave here in the morning to meet with the church in Otsego.

JOSEPH BATES.

Monterey, Mich., May 5, 1864.

Report from Bro. Frisbie.

BRO. WHITE: I left home March 3, and visited Bunkerhill, Mich., and North Leslie. I gave nine lectures. Then went to Matherton and gave ten lectures. From there I went to Fair Plains, and spoke three times. I enjoyed freedom while speaking and hearing about fifty Sabbath-keepers bear testimony for the truth. I here met Bro. Strong, who seemed to have been providentially directed to go with me to Winfield, where we found six or seven keeping the Sabbath. There we commenced laboring under rather discouraging circumstances; but the Lord appeared to open the way around, until we gave fifty lectures, and baptized twenty. We left thirty keeping the Sabbath, and re-joining in the present truth. Some others are investigating, for whom we hope. We disposed of \$18 worth of books, and most of the families are taking the Review. Our hearts were made glad to hear the new converts speak, pray, and sing, and join their voices with the few that were there in celebrating the praises of God. We remained there one month.

We met with the brethren at Orleans, April 30. Felt cheered and blessed. We arrived home after an absence of two months, and find our family all well.

Yours in hope of eternal life when Jesus comes.

J. B. FRISBIE.

Chelsea, Mich., May 5, 1864.

Report from Bro. Byington.

BRO. WHITE: Since my last I have met with the churches as follows: Jan. 30 and 31, at Columbia, Ohio; Feb. 6, at Newton, Mich., with the sick; the 13th and 14th, at Charlotte. Here Moses Hull had been lecturing on Spiritualism, but the church had become but very little affected with his infidelity. The 20th I spent at Newton. After the Sabbath, had a business meeting in reference to their meeting-house. On the 21st, attended the funeral of sister Brown, in Assyria. Sabbath, 27th, at home. Sabbath, March

5, at Convis. The 12th and 13th, at Owasso, funeral of Bro. Wilkinson. The 19th, at Parkville. To reach this place we rode all day Friday against a very severe storm, which very much affected our health. The 26th, at Burlington. Sabbath, April 2, at Jackson. The 9th, at Battle Creek. The 15th, set out for Windsor quarterly meeting, but the mud and storm prevented our reaching there. Was glad that Bro. Van Horn was at this meeting, and had a good time. We spent Sabbath and first-day in Convis. The 23d and 24th, at Bunker Hill, in company with Bro. Van Horn. Here we organized a church of eighteen members, and also attended to systematic benevolence. The 30th, at Newton, but in consequence of the rain there was no meeting. As the storm abated, we reached Battle Creek in season to listen to Bro. White's discourse before baptism.

JOHN BYINGTON.

Difficult.

It is difficult to drive two horses together, one of which is a go-ahead, fiery high-spirited animal which cannot bear the sight of the whip, and the other is dull and lazy and needs continual urging. The difficulty is, that if you lift the whip, your fiery animal will always take it that it is meant for him; and if you coax him down to moderation, your dull horse will take all to himself, and will settle back upon the wheel with all the composure imaginable. In like manner it is difficult to teach two classes of persons in a consistent christian course of life. One class are naturally active, driving and worldly; and the other are too indolent and careless to procure and enjoy a decent living on the earth. These need urging to diligence in worldly business and in every thing. Those need to be cautioned against being all engrossed in worldliness. But when you would stir up the tardy ones, the active stirring ones take all the counsel to themselves, and rush on in the way of their predisposition; while your cautions which were intended for them, are all appropriated by the others to themselves; they never forget them, but are comforted by them exceedingly.

These things make it necessary to come to the point and say, "Thou art the man."

R. F. COTTRELL.

Religious Miscellany.

EXTRACTS FROM THE NONSUCH PROFESSOR.

THEY can have no just grounds for fear, whose confidence is in God.

Life is only to be desired by those to whom death would be no gain.

How many professors are there, who would rather have sinful self satisfied than crucified?

As the power of grace comes in at one door, the love of vice will go out at another.

A sanctified Christian is a father to all in charity, and yet a servant to all in humility.

That crop that is sown in mercy shall be reaped in glory.

Men frequently discover more wisdom in laying out than in laying up.

Though the sun of charity rise at home, yet it should always set abroad.

When I consider that our hearts are no softer, I wonder that the times are not harder.

Our first fall was by rising against God; but our best rise is by falling down before Him.

An humble saint looks most like a citizen of Heaven.

He is the most lovely professor who is the most lowly professor.

Your benevolence should seek the poor, before the poor seek your benevolence.

He that hath put off the bowels of compassion, hath put off the badge of election.

Many can love at their tongue's end; but the godly love at their finger's end.

Liberality does not consist in good words but in good works.

Mercy is the queen of beauty, and the blessed offspring of the King of glory.

Though charity may make your purse lighter one day, yet it will make it heavier another.

Pride is a sinner's torment; but humility is a saint's ornament.

The cloth of humility should always be worn on the back of Christianity.

He that showeth mercy when it may be best spared, will receive mercy when it shall most be needed.

The flames of piety toward God *must* be accompanied with the incense of charity toward man.

A Dreadful Scourge to the Human Race.

THE discovery of the American continent was a wonderful event. A new world was opened to the millions of the old, who were glad to avail themselves of the advantages of adventure and change. But we are not now to speak of the national or commercial interests of the world, as connected with the discovery of Columbus, but wish to call the attention of Christians to a historical fact.

After landing on the Island of Cuba in 1492, he sent a party of men into the interior, to make some discoveries among the native inhabitants, and among other things, the historian says, "They saw some of the natives with a fire-brand in one hand and some dried herbs rolled up in a leaf, and lighting it at one end, put the other to their mouth to inhale the smoke—this they called tobacco."

This is the first knowledge of tobacco, and its use, by civilized man, and then it was used by savages. But for three centuries, it has been used as a luxury by most of the Christian world! The evils are indescribable, to the body and mind; and the expense amounts to hundreds of millions. Next to intoxicating drinks, it is the most blighting and dreadful scourge.

Christian brethren and sisters, do you use it?

Labors of the Committee for the Month of April.

WE are happy to be able to report an accession of two hundred and seven subscribers during the month of April. The following list shows the number sent in by our committee, and by whom, viz.:

One each.—P. Z. Kinne, A. Rankin, A. E. Stone, A. J. Emans, C. O. Taylor, J. Berry, Julia A. Griggs, J. B. Sweet, D. E. Smith, I. Colcord, jr., J. A. Wilcox, F. Howe, H. Merrill, J. Leland, M. L. Friele, A. C. Woodbury, S. Pierce, M. C. Butler, Jane Messersmith, S. B. McLaughlin, W. Lea, R. T. Payne, E. Pratt, I. C. Vaughan, Anna L. Gravel, W. Bryant, Ira Ward, Hannah C. Watkins, D. Griggs, Mattie Wells, Edward Morrow, A. S. Gillet, W. E. Landon, Polly M. Bodley, J. L. Kilgore, J. Hiestand, C. G. Daniels, D. M. Canright, E. B. Gaskill, L. M. Sheldon, M. E. Reynolds, A. H. Daniels, C. R. L., A. S. Hutchins, C. K. Farnsworth, W. T. Hinton, J. B. Taber, M. S. Burnham, J. C. Gregory, Mrs. L. A. Huntington, W. E. Newcomb, E. W. Seaward, E. A. Poole, A. G. Pixley, C. G. Knowlton, W. S. Ingraham, Sarah E. Clark, G. L. Holliday, R. L. Rhodes, I. N. Pike, J. I. Spaulding, J. Byington, E. M. Crandall, J. Banks, J. G. Wood, J. Burbridge, L. Wiswold, Cornelia Austin, S. Vincent, H. W. Decker, H. Sage, E. O. Nelson, C. H. Holcomb, Elizabeth Russell, Lovina Urquhart, A. A. Thompson, R. J. Davis, H. P. Wakefield, J. M. Deen, E. M. Prentice, J. F. Byington.

Two each.—J. N. Andrews, W. H. Brinkerhoff, J. Lamson, J. N. Loughborough, D. B. Staples, W. H. Ball, J. M. Aldrich, R. J. Foster, A. Caldwell, M. C. Butler, Mrs. A. B. Williams, J. M. Lindsay, R. F. Andrews, J. S. Wager.

Three each.—N. W. Vincent, A. A. Dodge, E. H. Adams, Amy Ridgway, L. M. Guilford, S. D. Barr, E. Pike, J. C. Gregory.

Four each.—S. B. Gowell, B. F. Snook, A. Lanphear.

Five.—I. Sanborn.

Six each.—L. G. Bostwick, A. A. Fairfield.

Twenty-eight.—M. E. Cornell.

The result of this month's labor is encouraging. We report the largest number of subscribers of any month

since the appointment of the committee. We return our thanks to the working members for what they have done, and are still doing, to accomplish the object of their appointment. We add some new names to our list of workers, in this month's report; but we still have quite a large list of *honorary* members, which we hope to see materially reduced by transfer to the working class.

The subscription of some will expire before our next month's report. We desire our working members to still further aid us by calling on, or writing to, those whose names they have sent in, and ascertain whether they wish to continue their subscription, and report to us, and where they do not wish to continue, if possible, procure others to take their places, so as to keep the list full.

R. S. W.

NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELD. N. V. HULL, SEVENTH-DAY BAPTIST, AND ELD. R. F. COTTRELL, SEVENTH-DAY ADVENTIST.

Eld. Hull's First Article.

ELD. R. F. COTTRELL:

Dear Brother,—On the 5th of February, in a letter directed to you, I proposed to discuss with you, in the columns of the Advent Review and Sabbath Herald, the question stated below; to which I understand you to agree, upon the condition that the discussion shall also be published in the Sabbath Recorder, and that we keep ourselves entirely to the question at issue, avoiding all irrelevant matter; and also that our language be courteous toward each other and toward the question in debate. To this I cheerfully agree.

The discussion will proceed in the following order. It will devolve on me having the affirmative, to lead, and on you to respond; and I will each time await your reply, and the publication of both articles in the Advent Review and Sabbath Herald, and so on until the discussion is closed.

Question—What is the *nature* and *destiny* of man, according to the teaching of the Holy Scriptures?

I then said, "In discussing this question, I shall maintain—

- 1st. That man is composed of *matter* and *spirit*.
- 2d. That the body is mortal, but the spirit is incapable of physical corruption.
- 3d. That in the resurrection, man's body becomes immortal.
- 4th. That in the future state, the happiness of the righteous and the misery of the wicked will be co-extensive.
- 5th. That both the happiness of the righteous and the misery of the wicked will in degree correspond to the merits of the one and the demerits of the other."

I now proceed to the discussion in the following order:

FIRST PROPOSITION.

"Man is composed of *matter* and *spirit*."

Proof.

Matthew x, 28. "And fear not those who will kill the body, but cannot kill the soul; but rather fear him who can destroy both soul and body in hell." This text proves at least the duality of man's nature. He has a body and a soul. The life of one, man can take; the life of the other he cannot.

1 Thess. v, 23. "And the very God of peace sanctify you wholly; and may your whole spirit, and soul, and body, be preserved blameless to the coming of the Lord Jesus Christ." I have not introduced this text, in this place, with reference to the doctrine of trichotomy, but only to show further, that there is both a physical and spiritual nature in man.

2 Cor. iv, 16. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." This text, too, I think, is unmistakable in its import.

John iii, 6. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." The assertion here is that that which is born of the Spirit, in regeneration, is not flesh, but spirit.

1 Cor. ii, 11. "For what man knoweth the things

of a man, except the spirit of man which is in him?" Here intelligence is affirmed of the "spirit" of man.

SECOND PROPOSITION.

"That the body is mortal, but the spirit is incapable of physical corruption."

The above is a double proposition, containing an affirmative and a negative, and must be dealt with accordingly.

1. That the body is mortal, see Rom. vi, 12. Let not sin, therefore, reign in your mortal body, that ye should obey it in its desires." Rom. viii, 11. But if the Spirit of him who raised Jesus from the dead dwelleth in you, he who raised Christ from the dead will quicken your mortal bodies by his Spirit that dwelleth in you." 2 Cor. iv, 11. "For we while we live are always delivered to death for Jesus' sake, that the life also of Jesus may be manifest in our mortal flesh." These texts are so direct and unequivocal, and besides seeing there is not, as I am aware, any other sentiment claimed or taught, I leave this also for the present.

As to the second member of the proposition, "that the spirit of man is incapable of physical corruption," I take it that it is a simple truism, and therefore incapable of proof. In order to be capable of physical corruption, the spirit must partake of physical properties. Seeing, then, it is an absurdity to assert physical properties of a spiritual essence, it is equally an absurdity to assert of it a capability of physical corruption.

THIRD PROPOSITION.

"That in the resurrection, man's body becomes immortal."

The 15th chapter of 1 Corinthians is devoted to the doctrine of the resurrection of the dead, and according to the writer, it is the bodies of the dead which are to rise. The 35th verse settles this beyond all dispute or question. "But some one will say, How are the dead raised up, and with what body do they come? Again, verse 37, "Thou sowest not that body that will be," etc., etc. In the 53d verse, we have this statement, "For this corruption must put on incorruption, and this mortal must put on immortality," etc. I take it, then, that in the resurrection, immortal bodies are given.

FOURTH PROPOSITION.

"That in the future state, the happiness of the righteous and the misery of the wicked will be co-extensive."

Proof.

Matthew xxv, 46. "And these (the wicked) shall go away into eternal punishment, but the righteous into eternal life." Here the terms describing the duration of the punishment of the wicked and the happiness of the righteous are the same.

John v, 28, 29. "Wonder not at this, for the hour is coming, in which all who are in their graves will hear his voice, and will come forth, those who have done good to the resurrection of life, and those who have done evil to the resurrection of damnation." Here you have "life" and "damnation" so contrasted as to necessitate the idea of equal duration.

2 Thess. i, 7-10. "And to you who are afflicted, rest with us when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on those who know not God, and who obey not the gospel of our Lord Jesus Christ; who will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all those who believe (because our testimony among you was believed) in that day." In this instance, the punishment is to be an everlasting destruction, which, I take it, is equal to eternal destruction.

FIFTH PROPOSITION.

"That both the happiness of the righteous and the misery of the wicked will in degree correspond to the merits of the one and the demerits of the other."

Proof.

Luke xii, 47, 48. "And that servant who knew his

lord's will, and prepared not himself, nor did according to his will, will receive many stripes; but he that knew not, and did things worthy of stripes, will receive few stripes. For to whomsoever much is given, of him much will be required; and to whom men have committed much, of him they will ask the more."

James iv, 17. "Therefore, to him who knoweth to do good, and doeth it not, to him it is sin."

I take it that these passages fairly establish the idea of degrees in guilt and in rewards and punishments.

N. V. HULL.

Eld. Cottrell's Reply.

ELD. N. V. HULL:

Dear Brother,—It is with no desire to strive for the mastery, that I enter with you upon the discussion of the important question of the nature and destiny of man, as revealed in the Holy Scriptures; but with a sincere desire and prayer to God, that truth may be crowned the victor, and that souls may be benefited as the result.

It was well, perhaps, for you, in your first article, to lay down your programme, and speak briefly to your several propositions. But as the question relates—1st. To man's nature; and, 2d. To his destiny—I propose that we attend to it in order, and settle the question respecting the nature of man first. Then we shall be prepared to understand those texts which speak of his destiny. When we shall have ascertained whether man is mortal or immortal in his nature, we shall be prepared to decide whether the everlasting punishment which is to be the portion of the wicked, will be everlasting misery in the presence of the Lord, or everlasting destruction from his presence; whether eternal damnation, or condemnation, is a condemnation to eternal torture, without a possibility of the death of the sinner, or a condemnation to eternal death, without the hope of a resurrection, and hence is properly contrasted with life, as you have shown it is in the Scriptures.

As you lead out in this discussion, I am regarded as in the negative; but I shall not, for this reason, feel bound to deny every thing which you assert. On the contrary, I shall esteem it a privilege to agree with you as far as I can. I freely admit, then, that the body is mortal, and that the bodies of the saints will become immortal at the resurrection of the just. And I shall not undertake to prove, that that which has no physical properties is capable of physical corruption. I also admit, that there will be degrees in future rewards and punishments, corresponding to the deeds done in the body. So we may dismiss three of your five propositions from the controversy, and thus narrow it down unless you mean something more by them than I have admitted. If you do, you will make it known. And if you will erase from your fourth proposition the word *misery*, and insert in its stead *deprivation*, which is another word denoting punishment, we will have no controversy respecting it.

Now as to your first proposition, "That man is composed of *matter and spirit*," the issue between us is not whether man has a spirit or not, but what the nature of his spirit is—whether it is capable of a separate conscious existence—and, if it is, whether it is immortal. It will not do for you to assume, without evidence, the very point to be proved. You must produce the Bible evidence of the *nature* of the spirit of man. I admit that man has a body, soul, and spirit. (1 Thess. v, 23.) Now the question is whether each of these is, of itself alone, a conscious being, so that one man is capable of being resolved into three men, or whether two of these parts are capable of such separate conscious existence, or only one. If only one is independent of the others in its conscious existence and immortality, tell us which it is, and we will mark the other two "mortal," and leave them out of this controversy. The body you have proved is mortal. Which is immortal, the soul or spirit?

We speak of the osseous, the muscular, the venous, and the nervous systems, as all belonging to man; but no one imagines that either of these systems, separated from the others, can perform its functions. All are unitedly required, and the principle of life besides, to constitute one living, active being.

As proof that man is composed of matter and spirit, you quote Matt. x, 28.—"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." This text does not mention the spirit of man; and other texts make as much distinction between the soul and spirit as this does between soul and body. (1 Thess. v, 23; Heb. iv, 12.) The last text referred to says, "Dividing asunder of soul and spirit." When this is done, according to your own theory, the soul is dead unless the soul too is spirit; and in that case there would be two living conscious spirits, or two men. This is what your argument for "duality" would lead to; but since it leads to such an absurdity, making man not only a double, but triple entity, it must be rejected as fallacious. I confess there is a plausibility in it, when considering this text (Matt. x, 28) alone; but if it proves that the soul can exist without the body, it also is proved that the soul is mortal. We are not to fear any one that cannot kill it; but we should certainly fear God; and here is the clearest intimation, not only that he is able, but that he will kill or utterly "destroy both soul and body in hell." If to "kill the body" is to be understood literally, then the killing of the soul, in the same sentence, is also to be understood literally. To say that God is able to kill the soul, but will not, is to say that our Saviour used a false motive to encourage his disciples, which is blasphemous. Which will you do, dear brother, give up the idea that this text proves the soul to be a living being separate from the body, or admit that God can and will kill and utterly destroy the souls of the wicked?

The word rendered "soul" in this text, is forty times rendered "life" in the New Testament. In verse 39 of the same chapter, and speaking of the same subject, namely, the giving up our lives for the truth, it is rendered life. "He that findeth his life (soul) shall lose it; and he that loseth his life (soul) for my sake shall find it." John. xii, 25—"He that hateth his life (soul) in this world; shall keep it unto life eternal." The idea, and the only rational one, that can be drawn from these texts, is this: Our being, our soul, our life, is in the hand of God; and though men kill the body, though they take our life "in this world," they cannot utterly destroy us, for God will give us life everlasting in the world to come. But if we compromise truth and duty to save our lives in this world, we shall lose our whole life and being in the world to come.

You cite 2 Cor. iv, 16. There is no proof that the "inward man" is the soul or spirit. It is figurative language, and doubtless refers to the new man that is put on at conversion—Christ dwelling in our hearts by faith—"the hope of glory." This does not wane, but is renewed day by day. See Col. iii, 9, 10; Eph. iv, 22-24; iii, 16, 17; Col. i, 27.

You quote John iii, 6, and say "That which is born of spirit, in regeneration, is not flesh, but spirit." Does this prove that flesh only, and not flesh and spirit, is the "man that is born of woman?" and that he has no spirit till it is born at conversion? If so, it militates against your proposition, that man, by nature, is composed of *matter and spirit*. Moreover, if flesh only is born at one time, and spirit only at another, what is it that is born "again?" This text cannot help you prove that the man that must be born again is two men. I do not wish to lead off to any unnecessary issue respecting the second birth, but will suggest, for the benefit of the reader, that "that which is born of the flesh is flesh," or a "natural body;" but when the saints are born from the dead, being "quickened by the spirit," which dwells in them, and have "put on incorruption," (which must take place before they can "enter into the kingdom of God,") they will be "spirit," or a "spiritual body." See Rev. i, 5; Rom. viii, 11; 1 Cor. xv, 44-54. "There is a natural body, and there is a spiritual body." But a spiritual body is not the absence of any body whatever.

You quote 1 Cor. ii, 11, to prove that intelligence is affirmed of the spirit of man. It speaks of "the spirit of man which is in him." It devolves upon you to prove that it is an intelligent being when it is out of him. You are aware that the term spirit is used in various ways, and is varied in sense. The Greek word *pneuma*

is rendered ghost, spirit, wind, life, and breath, in the New Testament; and in some instances it might properly be rendered mind, or the intellectual principle. It doubtless has this signification here; and also in 1 Thess. v, 23. Robinson so defines it, and under this definition quotes the latter passage, calling it "a periphrasis for the whole man." Paul prayed for his brethren, that their whole being, not only the body, but the life and mind—their vital and intellectual endowments—might be preserved blameless to the coming of the Lord.

In your next, it will be well to define the term spirit. Please tell what you mean, when you say that man is composed of matter and spirit; and then point out the terms in the Scriptures which correspond to your definition. If you think the texts you have quoted, prove that the spirit of man has a conscious existence after the body is dead, (which I utterly fail to see,) please quote the texts to show that they cannot cease to live. This is to be a Bible discussion. It will not do to assume the very points to be proved. It will not do to give to terms a meaning that is not sustained by Scripture. It will not do to say that soul or spirit means something distinct from our organized beings, of which we can take no cognizance by our senses, and our minds cannot grasp, and then assume that it is immortal, not because the Bible says so, but because it is out of the reach of our comprehension or conception. Please find the proof that man is composed of something that is not matter, and then prove by the Bible, that although that something has somehow come into existence, that it is impossible in any way for it to go out of existence. It is too much to assume that God has created something entirely distinct from the physical universe, and then assert that he cannot destroy it, not because he has said so, but because it is immaterial and cannot rot. He that put things in motion, whether things visible or invisible, can cause that motion to cease. I wait for proof. R. F. COTTRELL.

(To be Continued.)

A Negro Preacher's View.

SOME one gives an account of a religious service which he witnessed in a contraband camp, and a sketch of the discourse, which, though broken and quaint, truthfully illustrates the great moral of the awful war which is raging in our country: it is God's judgment on this nation for the sin of oppression.

The introduction of religious exercises was by singing. Some one of the crowd, with a clear sweet voice, led off, with,

"Come dou fount ob ebery bressin,
Tune my heart to sing dy praise."

Soon the dear old tune and its hallowed associations touched the heart, and then the words,

"Teach me some melodious sonnet
Sung by flaming tongues above,"

were carried by a volume of melody—on the night air, with too much soul and fervor to allow a thought about negro pronunciation.

At the close of the hymn, Old Jack moved to a slight rise of ground from which he could be seen by those around, and commenced his sermon. His text was, "Whar de chillum of Izzul was tryin to leab de lan of Egyp, when de hole lan was dark, so dark dat you could take hold ob it, an feel um like de black clof on de coffin, but de chillum of Izzul had light in dar dwellin."

The whole sermon was delivered, not in the oratorical style of his people, but in the genial, kindly way he talked, as though "he opened his mouth and taught them, saying."

"In de fus place," the negroes, slaves, were like the children of Israel in Egypt under hard taskmasters.—Moses was their deliverer. Abraham Lincoln the deliverer of the slaves. Naming the plagues in their order, as recorded, he with much ingenuity found a counterpart in some woe that had fallen upon the country, or that he had heard had afflicted the people from time to time. "And now," said he, joining two of the plagues, "dare is just upon dis berry time, de dear dead body of de fus-born (or wusser yet), ob de fader an husban, cold an bloody in ebery house in

de lan; and all is dark in de hold 'Nited States, so dat nobody can se de fus sign of a track in de woods. Nobody can tell who he run against, it is so dark; or how to git back home again, it is so dark; he can do noffin but stan still and feel it, but the chillum of Izzel hab light in de dwellin. Ebery culleded man, ebery slave got his eye on de light, it talks to him, it sing to him, it do his work for him, it play wid the chillen. De slave got de light in de 'quarters'. While he look at it, he know it neber will go out. No, neber! tank de Lord! and it warm him, it feed him, it tell him, 'Nebber mind the dark long night, I'se gwine to last till morning.'"

The Christian and His Echo.

TRUE faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?
The Gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates, and treats me ill,
Must I return him good, and love him still?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive? [forgive.
Be patient still, and still

Why, Echo, how is this? thou'rt sure a dove!
Thy voice shall teach me nothing else but love!
Nothing else but love.

Amen! with all my heart, then be it so;
'Tis all delightful, just, and good, I know:
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

But after all those duties I have done,
Must I, in point of merit, them disown,
And trust for Heaven through Jesus' blood alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear,
Are sweeter than, to flowers, the dew-drop tear;
Thy wise instructive lessons please me well:
I'll go and practice them. Farewell, farewell.
PRACTISE them. Farewell, farewell.

Do it Now.

We sometimes wonder if procrastination does not work more harm in religious matters than in any other; because the tendency to delay has greater scope in its affairs than in almost any others. It is certainly true that in nothing else is procrastination so dangerous as here.

You mean to speak to a friend about his soul. You have it on your mind to do it; but you are waiting for a convenient season. It is hard to find him alone, and awkward to do it before company. You have found him alone once or twice, but somehow he seemed specially eager to talk about something else, or your courage failed. Take care of this delay. If this is a duty you owe to him, *do it now*. To put it off is not safe for him, for he may die in his sin, he is surely day by day growing hardened in it; and it is not safe for you, for you may lose your opportunity, and have to account to God for a duty unperformed.

You mean to repent yourself. You have long been intending to. Your attention has been repeatedly called to the subject, and you now fully intend to do

so soon. But the day never comes. It is always "to-morrow and to-morrow." Some more convenient season fits its phantom before you, and keeps your salvation always at arm's length. Take care! It is not safe. God frowns. Death approaches. Christ grieves. The Holy Spirit mourns, and may withdraw. Do not put it off any more till to-morrow. *To-day* is the accepted time. To-day he will hear, not to-morrow.

Reader! if you have any duty to do, don't put it off to an uncertain future. Do it now, and then it will be done.

Resolutions of Jonathan Edwards.

THAT I will do whatever I think to be most to the glory of God and my own good, profit and pleasure, in the whole of my duration, without any consideration of the time, whether now or never so many myriads of ages hence.

To do whatever I think to be my duty, and most for the good of mankind in general.

Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

Never to do anything which I should be afraid to do if it were the last hour of my life.

To be endeavoring to find out fit objects of charity and liberality.

Never to speak evil of any one so that it shall tend to his dishonor, more or less upon no account, except for some real good.

To maintain the strictest temperance in eating and drinking.

To study the Scriptures so steadily, constantly and frequently, as that I may find and plainly perceive myself to grow in the knowledge of the same.

Never to count that a prayer nor to let that pass as a prayer, nor that as a petition of a prayer, which is so made that I can not hope that God will answer it; nor that as a confession which I can not hope God will except.

Never to say anything at all against anybody, but when it is perfectly agreeable to the highest degree of Christian honor, and of love to mankind; agreeable to the lowest humility and sense of my own faults and failings; and agreeable to the Golden Rule. Often when I have said anything against any one, to bring it to, and try it strictly by, the test of this resolution.

To inquire every night, as I am going to bed, wherein I have been negligent; what sin I have committed; and wherein I have denied myself. Also, at the end of every week, month and year.

To inquire every night before I go to bed, whether I have acted in the best way I possibly could, with respect to eating and drinking.

To endeavor, to my utmost, to deny whatever is not most agreeable to a good and universally sweet and benevolent, quiet, peaceable, contented and easy, compassionate and generous, humble and meek, submissive and obliging, diligent and industrious, charitable and even patient, moderate, forgiving and sincere temper; and to do at all times, what such a temper would lead me to, and to examine, strictly, at the end of every week, whether I have so done.

On the supposition that there never was to be but one individual in the world, at any one time who was properly a complete Christian, in all respects, of a right stamp, having Christianity always shining in its true luster, and appearing excellent and lovely, from what ever part and under what ever character viewed, to act just as I would do if I strove with all my might to be that one, who should live in my time.

It is folly for an eminent man to think of escaping censure, and a weakness to be affected with it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defense against reproach but obscurity: it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.—Addison.

SELF-COMMISERATION is self-gratification, and not self-denial, or true submission and resignation, under the correcting hand of God.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 10, 1864.

Question.

BRO. WHITE: I am a firm believer in the Advent doctrine, and feel that I ought to be baptized. Is it proper to be baptized by a minister of any other denomination? I am living where the messengers of truth seldom, if ever, find their way, and I wish to know what to do.

Yours, seeking for light and truth.

J. B. INGALLS.

Coloma, Waushara Co., Wis.

ANSWER.—We would advise our scattered brethren who desire baptism to receive it at the hands of some one in the faith, by all means. They should either come to the nearest point where some one of our preachers holds meetings, or should call a preacher to them. Probably the best course would be to lay the matter before the State Conference Committee by letter.

To Correspondents.

J. E. GREEN: All applications of the parable of the rich man and Lazarus, on either side of the immortality question, we have seen, present difficulties. But Eld. J. N. Loughborough's, in his work entitled, Hope of the Gospel, seems the least objectionable.

THERE are a few cases of small-pox in Battle Creek, but none in that part of the city where the yearly meetings will be held. All religious meetings, schools, and business, continue the same as ever.

Fifth Semi-Annual Report of the Treasurer of the S. D. A. Publishing Association.

U. SMITH in account with the S. D. A. P. Association.	Dr.
To Cash in hand at date of last report,	\$ 648.78.
“ received from Oct. 4, 1863, to Apr. 12, 1864,	
On Review,	2790.22.
“ Instructor,	310.15.
“ Books (cash sales),	309.46.
“ “ (sold on account),	1012.54.
“ Deposit,	6887.10.
“ Michigan Conference Fund,	1024.12.
“ Gen. Conf. Missionary Fund,	1699.49.
“ Shares in Association,	295.84.
“ Donations to Association,	12.50.
“ New Charts,	33.50.
“ Custom Work,	115.00.
Total,	\$15,138.70.
	Cr.

By Cash paid from Oct. 4, 1863, to April 12, 1864, as follows:	
For Labor in Office,	\$2281.33.
“ Materials and Sundries,	1243.12.
On Deposits,	8153.61.
“ Michigan Conference Fund,	766.19.
“ Missionary Fund,	1301.10.
Funds on hand to balance,	393.35.
Total,	\$15,138.70.
U. SMITH, Treasurer.	

Wresting the Scriptures.

In a place where I was holding a meeting not long since, a Spiritualist made an attack on one of our brethren in the following peculiar manner: “I believe you Adventists were right in preaching the time in 1843, for the Lord to come, but he has come in Spiritualism, and you will not receive him. He has stood and knocked—referring to the rappings—at the door but you will not let him in. He has stood without and knocked till his locks are wet with dews of night, and yet you will not let him in.” Comments unnecessary. J. N. LOUGHBOROUGH.

Ohio Conference.

THE Ohio State Conference will be held at Portage, Wood Co., Ohio, on the 28th and 29th of May, 1864, at the M. E. meeting-house.

It is to be hoped that all the S. D. A. churches in Ohio will be represented by delegates, who will come prepared to work, and informed as to the extent the churches they represent, will go in sustaining the cause the coming year.

One or more of the messengers will probably be present. Bro. and sister White are cordially invited to attend.

As the brethren in Portage are few, those who do not come by railroad will please to bring as many quilts, buffalo robes, &c., as they conveniently can.

Those coming by Dayton and Michigan railroad, from the south, will stop at Weston at 4:7, P. M. Those coming from the north will stop at Tontogany at 12:48, P. M. where conveyances will be in readiness.

Those from the east will, if they prefer, stop at Arcadia on the Fremont and Indiana railroad at Bro. H. J. Kittle's.

Churches sending delegates, will furnish them as is required in other States, according to the notice of Mich. State Conference in late Nos. of the Review. Please read carefully that notice, as the success of the cause for the coming season depends much upon the efficiency of the State Conference. COMMITTEE.

Business Department.

RECEIPTS.

For Review and Herald.

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

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Books Sent By Mail.

D. B. Kelsey \$1,10. A. Amburn \$1,30. Mary P. Shaw 30c. Wm. Merry 15c. L. L. Loomis 88c. E. Hallock 15c. C. L. Davis 25c. S. C. Conry 25c. H. M. Grant 15c. Elias Cobb 15c. Mary E. Ramsey 50c. G. W. Newman 15c. Violette C. Kerr 30c. S. Weaver 15c. C. N. Ford 15c. A. Stoel 15c. D. Warren \$1,35. J. R. Goodenough 28c. Eveline Cole 90c. Mary Anne Noyes 15c. C. F. A. Woodworth 8c. Ira Smith 20c. H. W. Terry 75c. E. B. Hayden 30c. Maryette Gould 30c. W. Havirland 45c. D. Daniels 15c. B. McCormick 75c. J. M. Ferguson 30c. A. L. Guilford 60c. M. C. Holiday 15c. Mrs. N. Dennison 18c. R. R. Cochran \$1.

Cash Received on Account.

S. H. King \$6. L. Lathrop \$63,01. Isaac Sanborn \$25,25. H. W. Decker \$5. R. Burtenshaw \$6. Wm. Merry \$5; J. B. Frisbie \$15.

Books Sent By Express.

T. Bryant, N. Jay, Me., \$22,75. Wm. Lawton, Utica, N. Y. care of H. W. Jollyn \$27,10.

General Conference Missionary Fund.

H. H. Bramhall (s. b.) \$27,05. Church at New Boston, Mass. (s. b.) \$11. Mrs. O. T. Booth (s. b.) \$4.

Review to Poor.

Cynthia McCoy \$1.

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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