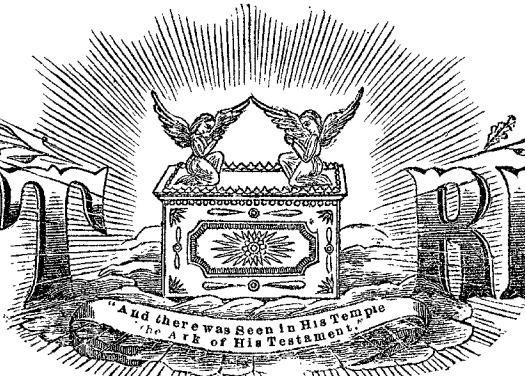


ADVENT REVIEW,



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. XXV.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 31, 1865.

No. 10.

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.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Hymn on the Second Advent.

Now is fulfilled the great revelation:
Come is the time by prophets foretold;
Lo! the dread signs of the world's desolation,
Faith waxing dim and true love growing cold,
Heart of man faileth: sorrow prevaileth:
Come, blessed Deliverer, promised of old!

Shepherd of Israel, see thy flock straying,
Homeless and shelterless, hungry and cold;
Fled is the hireling, the false and betraying,
Scattered the sheep o'er the desolate wold.
Come thou and lead us: shelter us, feed us:
Come, Lord, and bring us into thy blest fold.

Hope of the Gentiles! Bright star of the morning!
When shall the night of our waiting be past?
When shall we welcome the hill-tops adorning,
The blessed light of thy rising at last!
O then to greet thee: going to meet thee:
When every burden away shall be cast.

Courage, ye fearful, be strong ye weak-hearted;
Cease not ye servants to watch and to pray.
Far from the country to which he's departed,
Shall your Lord come, but ye know not the day.
O blessed morrow! when care and sorrow
Shall at thy dawn flee forever away.

The Change and Restoration of the Sabbath.

"HERE is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12. What are emphatically the commandments of God? Answer. "And he (God) declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 13. Here we learn that those ten precepts are "the commandments of God." These constitute his law. Proof. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law and commandments which I have written; that thou mayest teach them." Ex. xxiv, 12.

In Rev. xiv, it says, "Here are they that keep the commandments of God," thus specifying a particular time. If, while riding in the cars through different cities, a person should say of a certain place, "Here is where they coin money," we would readily understand that that place was noted for that business, and that it differed from the surrounding cities in this respect. So it is in our text: "Here are they," &c., locating it at a particular time. To learn when this is, we will read a few verses before and after this one: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." Verses 6, 7. Here is a proclamation of the judgment hour come. This precedes our text: the verses following it read: "And I looked, and

behold a white cloud, and upon the cloud one sat like the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 14. We perceive at a glance, that this is the coming of Jesus. Then the "here" has its application between the proclamation of the judgment come, and the coming of Jesus. Then when that time does come, whether it be now or in the future, it will develop a class of people peculiar for keeping all the commandments of God. I think that I can see at least, quite a plain hint in this at the restoration of the Sabbath in the last days.

That the Sabbath has been changed at some time, by some authority, all are ready to admit. We will now show that this change is prophesied of in the Bible, as well as by whom it would be done. In Daniel vii, we have symbols of the four monarchies, Babylon, Medo-Persia, Grecia, and of Rome till the time it was divided into ten kingdoms, A. D. 483. Then, under the symbol of a blasphemous horn (verse 8), is introduced the Papacy. It is said of it that "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws: and they shall be given into his hands until a time, and times, and the dividing of time," Verse 25.

All Protestants agree that the pope has fulfilled this prophecy. He speaks against the Most High by calling himself the vicar of Christ, Lord God, the Pope, &c. He has worn out the saints of God by persecution. Paul speaks of the same power in 2 Thess. ii, 2, 3. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God." Here are the same blasphemous actions mentioned, of which Daniel speaks. He exalts himself above God. How does he do this? To illustrate, suppose that Mr. A. is teaching school: to preserve order he has rules to govern his pupils. Finding it necessary to be absent a short time, he writes out these rules in number, say ten; and placing them in a conspicuous place tells his pupils to strictly obey them till he returns. Soon in comes Mr. B. who professes to be a friend of Mr. A. and claims to know all about teaching school. He looks over the rules and finally takes his pencil and changes one or more of them. Then he says to the pupils, "You obey these rules as I have changed them; it will suit your teacher just as well, and be much better for you." Has he not by this act virtually said to those pupils, "I know more than your teacher does?" or "I have a better right to govern you than he has?" Has he not thus exalted himself above that teacher? All will readily say that he has. Just so has the Pope exalted himself above God, and so the prophecy said that he would do. "He shall speak great words against the Most High, and wear out the saints of the Most High, and shall think to change times and laws."

We ask, What laws will he think to change? Not national laws; for they are changing all the time, any way. Moreover, he would have a perfect right to change them if he had the power. He speaks against God, wears out the saints of God, and evidently thinks to change the laws of God. It must also be some part of that law which has time in it, as he is to change

times as well as laws. Is there any time in the first commandment? None. Is there time in any other one of the ten commandments except the fourth? There is not. Then what must the Pope do to fulfill this prophecy? "He must change the Sabbath of the fourth commandment. Has he done this? Hear the Catholics themselves:

"Q. How prove you that the church hath power to command feasts and holy days?

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church." *Catholic Catechism Abridged.*

It is not only a historical fact that the Roman church did change the Sabbath, but they boast of it as a sign of their power. Thus was fulfilled Dan. vii, 25, which predicts the change of the Sabbath so plainly that it cannot be mistaken.

In Mal. ii, reference is made to the change of the Sabbath. It opens with this declaration: "And now, O ye priests, this commandment is for you." Verse 1. "For the priest's lips should keep knowledge, and they (the people) should seek the law at his mouth? for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law, ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Verses 7-9. We readily understand what it is to be partial in a family of children; namely, to think less of one child than another, and to pay less attention to his requirements than those of the others. The same principle must be carried out to be partial in the law.

Now go with the law of God to the priests of the present time, and, commencing with the first commandment, ask them if it is good. They will invariably say, Yes. Ask the same question concerning the second, third, fifth, sixth, and so forth to the tenth, and you will receive the same answer. Then go back and ask them if the fourth is good, and they will all answer, No; that one has been changed. Now we must not honor the old Jewish Sabbath; if you do, you will fall from grace. There is not another commandment to which they will thus object. Thus they become partial in the law, and consequently the violation of the Sabbath is here referred to. They have caused many to stumble at the law, by teaching them to break it.

While the change of the Sabbath is thus plainly spoken of in the prophets, its restoration by the people of God in the last days, is still more clearly pointed out. Says Isaiah, chap. lviii, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Although it is the duty of God's servants to warn the careless sinner of his danger, yet this warning is directed to "my people" and the "house of Jacob," that is, to those who are, or profess to be, the children of God.

It appears that they are in some way transgressing the law of God, for the command is to show them their sins. "Sin is the transgression of the law." 1 John iii, 4. It also seems to be a very hard matter to convince them of their error; for the Lord says, "Cry

aloud, spare not." In verses 2-12, their conduct is described, and gracious promises are made to them if they will reform. Verse 12 says, "And they that shall be of thee," &c. Of whom? Evidently of those who "cry aloud, and spare not, . . . and show my people their transgression." Well, what will these reformers do? "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: thou shalt be called, The repairer of the breach; the restorer of the paths to dwell in." Here are four illustrations used to make this point more forcible. 1. "Old waste places" are to be built again. 2. Foundations which have been long broken down, are to be raised up again. 3. A "breach," or gap has been made which must now be "repaired." 4. Old paths which have long been forsaken are to be found, and walked in once more.

Now the important question comes, To what does all this apply? What is the reformation here predicted? Says the Baptist, "It is baptism;" the temperance lecturer says that it is temperance; and even the dress reform claims its aid. But, how do we know that it is either the one or the other? If we stop here, we have no clue to what is meant. Let us read on. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in, if"—ah! here is a condition on which they are called the repairers of the breach, &c. What is it? Mark the proviso. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Here it is as clear as the noonday sun! The Sabbath is to be restored. If thou turn away thy foot from the Sabbath." Notice the figure used. On each side of the path leading from the house to the gate, are beautiful flowers. A careless child gets out of the path and treads on them. The mother calls out to him, "John, stop treading on those flowers; take your feet off from them, and get into the path." So it is with the Sabbath. Men are treading on it, and desecrating the holy of the Lord. The command is to stop this, "and call the Sabbath a delight, the holy of the Lord, honorable; and honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

This prophecy could not be explicit concerning the restoration of the Sabbath, without positively asserting that fact in so many words. Can the reader satisfy his conscience that this is not the case? Beware how you reject so plain a testimony of the word of God.

"And they that shall be of thee shall build the old waste places." The Sabbath has been laid waste for almost fifteen hundred years. "Thou shalt raise up the foundations of many generations." If the Sabbath, instituted in the garden of Eden, cannot claim to have "the foundations of many generations," what institution can? "Thou shalt be called, The repairer of the breach." A fence composed of ten panels protects the garden from cattle which run in the road. One panel is broken down; a breach has thus been made in the fence, and the cattle go in and destroy the garden. So it is with the law of ten commandments. One panel (the fourth commandment) has been broken down, and thus a breach has been made in the law of God. The way to repair this breach is to stop breaking the Sabbath and keep it.

Ezekiel, speaking of this breach, or gap, says, O Israel, thy prophets are like the foxes in the desert. Ye have not gone up into the gaps (margin, breaches), neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. Chap. xiii, 4, 5. Ezekiel addresses the same class that Isaiah does, i. e., the house of Israel. This is at a time when they need a preparation "to stand in the battle in the day of the Lord." In chap. xxii, 26, 30, he says, "Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean." God sanctified the seventh day; the first day he made simply a working day. He has never made them any different. Now go and ask some of the popular priests which is the holy, and which the profane, which the clean, and which the unclean, and they will tell you that there is no difference; one day is just as good as another if

you only think so. Thus they "put no difference between the holy and the profane."

How do you know that this refers to the Sabbath? Because it mentions it in particular. "Neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am polluted among them. . . . I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." Here again, in connection with violated laws and despised Sabbaths, we have the hedge and the gap to be made up. This is when the land is about to be destroyed.

Says Isaiah, chap. viii, 16, "Bind up the testimony, seal the law among my disciples." This is when the church is looking for the Lord. See verse 11. "Bind up the testimony, seal the law." We do not bind up what is whole; but if I should break my arm, then it would need to be bound up. There is no necessity for it till it is broken. So with the law and testimony. It has been broken. Just before the coming of the Lord, a message goes forth to bind up the broken law, seal the severed parts, and repair the breach. What does all this mean, if it does not refer to the Sabbath, as we have endeavored to show?

In Isaiah lvi we read: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." When is this? Paul says, "So Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time without sin unto salvation." Heb. ix, 28. Then it is when the Lord is near to come. Verse 8 locates it when the Lord is about to gather the outcasts of Israel; that is, God's people. Verse 9 says, "All ye beasts of the field, come to devour: yea, all ye beasts of the forest." Zephaniah tells us when this call to the beasts is made; i. e., at the day of the Lord. Chap. i, 7. In Rev. xix, the coming of the Lord is described. Verse 17 contains the same call to devour; and this is at the supper of the great God."

Thus this chapter is located beyond a doubt just before the coming of the Lord, and consequently has its application now. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Verse 2. When this scripture has its application, that is, in the last days, a blessing is pronounced on those who lay hold on the Sabbath and keep it. We cannot lay hold of that which we already have in our hands; but if you throw away this paper, then you can go and lay hold on it. So it is with the Sabbath. If men were keeping it, they could not be exhorted to lay hold on it. But now men have cast away the holy Sabbath, and God pronounces a blessing on those who lay hold on it, and keep the Sabbath from polluting it.

"But," says one, "this refers to the Jews; the Gentiles have nothing to do with the Sabbath." In answer, we will read the sixth verse. "Also the sons of the stranger." The "stranger" is the Gentile. Thus Paul says, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers to the covenants of promise. . . . Now, therefore, ye are no more strangers and foreigners," &c. Eph. ii, 11-19. Thus we see that the stranger is the Gentile. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; them will I bring to my holy mountain," &c. "That taketh hold of my covenant." What is his "covenant." "And he (God) declared unto you his covenant, which he commanded you to perform; even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 13.

Then to "take hold of my covenant" would be to keep the ten commandments of which the Sabbath is one. In all this we see the Sabbath reform in the last days clearly pointed out. That there will be a people in the last days peculiar for keeping all the commandments of God, we prove by Rev. xii, 17.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ." The last advice of Jesus to his church, was, "Blessed are they that do his (the Father's) commandments that they may have right to the tree of life and enter in through the gates into the city." Rev. xxii, 14.

Those who do not keep the Sabbath here will have to, if they ever live in the new earth; for we read: "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 22, 23.

From this we learn that the Sabbath will be observed by the people of God in the new earth.

Thus we have seen 1. That prophecy has pointed out the change of the Sabbath by the Papacy. 2. That it has still more clearly and abundantly spoken of its restoration by the people of God in the last days when the power of the Pope should be broken.

D. M. CANRIGHT.

The Wicked Dead Will Be Raised.

OBJECTIONS ANSWERED.

I NOTICED an article in Review No. 4 present volume, headed: "Will the wicked dead be raised?"

Will Wm. C. Gage explain the following passages of scripture, so they will harmonize with his views on that subject, and oblige one who desires to know the truth.

Job xxiv, 19, 20; Psa. xlix, 14, 19, 20; Prov. xxi, 16; Isa. xxvi, 14; Isa. xliii, 17; Jer. li, 39, 57; Amos viii, 14; Luke xx, 35, 36; John iii, 36; Philippians iii, 10, 11.

JUDSON BARKER.

S. Exeter, Me.

REPLY. I have always held the opinion that the wicked dead will be raised, and this opinion has been strengthened and confirmed by a recent investigation of the subject, although I have not examined all the objections which may be urged against it; and should I be unable to satisfactorily explain all those objections, I shall simply fall back upon the position taken in the article in question; a position also claimed by, and granted to the other side of the question: "If a doctrine is founded on the immutable principles of God's word, then all scripture must and will harmonize with it; and if a literal construction of such scripture is not in unison with those fixed principles, then they must be understood in a figurative sense."

I am requested to explain certain texts so that they will harmonize with my views on the subject. If those views are founded on scripture principles, of course these texts will harmonize with them and must be so explained; not but what objections may be raised against every truth; for there is always room for those who will doubt.

Perhaps it might be proper to examine first the foundation or basis of our structure, and see if it can be shaken, but I shall take it for granted that my questioner has already done so and shall proceed at once to an examination of the texts in the order given.

1. Job xxiv, 19, 20. "Drought and heat consume the snow water; so doth the grave those which have sinned. The womb shall forget him, the worm shall feed sweetly on him, he shall be no more remembered; and wickedness shall be broken as a tree." The first point we wish to establish in this case is that the term "grave," here used, does not necessarily denote the state of temporal death, but that it refers to the future destruction of the wicked. The peculiarity of this "grave" is that it consumes those which have sinned. The Hebrew literally rendered reads thus: "Drought and heat violently take the snow waters; so doth the grave," &c. Now it is not true that temporal death violently takes the wicked and none other; for it is often the case that the easiest deaths are theirs, while violent deaths are the lot of all classes. Again, this takes place at a time when wickedness shall be broken as a tree, which cannot be at the death of any single wicked person, but must be when sin and sinners shall be swept off the face of the earth, and righteousness will

have supreme sway; then will the trunk, roots and all be "broken" and not a single branch alone as would be the case in the death of a single transgressor. The "worm" which feeds on them synchronizes with that of Isa. lxvi, 24, which we understand to be at the ushering in of the new earth state.

2. PSALM xlix, 14, 19, 20. "Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." We understand the Psalmist is here endeavoring to prove, not that *because* a man is in honor he is to perish, but that *notwithstanding* his honor he is no better than the beast in respect to life. That is, all his wealth and glory do not enable him to save his life. By reading the Psalm through carefully you will see that this is evidently the argument. Verses 7-9 state that no amount of wealth will enable a man to give God a ransom for his brother, so that he shall live forever and not see corruption; and verse 12 argues that although a man may be in honor yet he "abideth not," and is like the beasts that perish. This being the burden of the Psalm we may easily conclude that the word "never" may have a limited application, relating only to a temporal state, especially as the Hebrew word from which it is translated is sometimes rendered "neither," "not," "not for a long time," &c. But it may be objected that they are "like the beasts that perish," and therefore will have no resurrection. In Job vii, 9, we find language as strong as this, in reference to *all* the dead. "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more." Eccl. iii, 17-21, shows us that man so far as relates to this mortal life, has no pre-eminence above the beast, for "as one dieth so dieth the other." Now compare these scriptures together and you will clearly see that the Psalmist's argument is this; man is destined to die, and to perish like the beast; those who are in honor and have an abundance of wealth are no better off in this respect than all others, for they too must perish like the beast.

3. PROVERBS xxi, 16. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." As the context does not show when this text applies we shall endeavor to harmonize it with the scripture statement that "all that are in their graves shall come forth," and conclude that those who wander out of the way of understanding will remain in the congregation of the dead after having been consigned there by the second death.

4. ISA. xxvi, 14. "They are dead, they shall not live; they are deceased, they shall not rise, therefore hast thou visited and destroyed them, and made all their memory to perish." We claim that this entire chapter is prophetic, and relates to a time yet in the future, when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Verse 21. Many of the prophecies which are to have a future fulfillment are written in the present or past tense. Especially is this the case with the prophecies relating to the great day of the Lord. As the flame of inspiration fired up the hearts of God's ancient prophets, the awful scenes attending the coming of the King and the destruction of his enemies were vividly presented before them, and we find them describing those events as though they were then transpiring before them. Verse 1 of this chapter locates this prophecy in the land of Judah *in that day*, and we believe that in that day, the day of God's *visitation*, when other lords will have been destroyed, and he shall be King of kings and Lord of lords, then his people may exclaim, "they are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish."

5. ISA. xlili, 17. "Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise, they are extinct, they are quenched as tow." We believe this text has no reference to a resurrection of any kind, but it simply teaches that when the Lord prostrates a powerful army he does it beyond the prospect of a recovery.

Now what is there in this text to prove that the wicked dead will not have a resurrection? It says the chariot and horse will not rise, and along with them it reckons the army and the power, and we believe the army there referred to never did rise, and as an army never will rise, but this does not preclude the possibility of a resurrection of the wicked individuals composing that army.

6. JER. li, 39, 57. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord." "And I will make drunk her princes and her wise men, her captains and her rulers and her mighty men: and they shall sleep a perpetual sleep and not wake, saith the King whose name is the Lord of hosts."

The objection found in these passages is probably contained in the word "perpetual." If it can be shown that the term signifies absolutely unlimited duration then the objection may be considered a weighty one, but if on the contrary, it may be limited and proved to have only a temporal application, then it becomes comparatively insignificant.

This threat is uttered, we understand, against the men of Babylon. At the time of its destruction they were to be compelled to sleep a perpetual sleep, and not wake. Shall we necessarily infer that they will not come up in the resurrection, when they that have done evil are to come forth? We frequently say of those who have died that they have slept the sleep which knows no waking, yet we confidently expect they will come up in the first resurrection. Thus we consider this language has a temporal application only, and signifies that those who were destroyed at that time were to sleep the sleep of death from which there is no waking until the resurrection.

Lest some might cling to the word "perpetual" we will examine it further, and see what it signifies where it occurs in other places. The types and shadows of the ceremonial law were many of them called *perpetual* and yet we know they all ceased at the cross. They were perpetual so far as they related to that system of atonement, but no farther. In Hab. iii, we find a prophecy evidently relating to the closing scenes of earth's history. Verse 6 tell us of a time when the *everlasting* mountains shall be scattered and the *perpetual* hills bow, which is undoubtedly the time when the hills will "remove from their places," "melt like wax," &c. When everlasting mountains and *perpetual* hills come to nought, then perhaps, at, or near, that time, the *perpetual* sleep of the Babylonians will be broken.

7. AMOS viii, 14. "They that swear by the sin of Samaria, and say, Thy God O Dan, liveth; and the manner of Beer-sheba liveth; even they shall fall and never rise up again." We consider this text as similar to the preceding having its application in a temporal state. If this assertion is made in regard to a certain class, that is, wicked men, and contains a principle within itself, it is of course true of all wicked men, and the men of Nineveh will "never rise up again," notwithstanding our Saviour says they shall "rise up" in judgment against the wicked generation of his time.

8. LUKE xx, 35, 36. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." If you will examine the article which called forth these questions, you will see that we there take the position that *the* resurrection, when spoken of as the hope of the church, signifies the resurrection to *eternal* life, and does not necessarily include the resurrection of the wicked. We understand the term is so used in this case. "The resurrection *from* the dead" harmonizes completely, with our view of two resurrections, for the first of them will be *from* the dead, or as another translation reads, "out from among the dead," leaving the wicked to slumber on "until the thousand years are finished." It may be asked, why should the simple term, "the resurrection," be used if there are two resurrections? to which we reply, if there is only one resurrection why do we find the term "the resurrection of

the just?" Luke xiv, 14. Such an expression would be entirely superfluous if there was not also to be a resurrection of the *unjust*.

9. JOHN iii, 36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." In explaining this text we shall first inquire, "What are we to understand by the expression wrath of God?" Does it necessarily mean death? By no means. In most cases where the term is used we understand it to mean the just displeasure of God in consequence of disobedience. By transgression man became mortal, and while the wrath of God abides on him he must remain so. Now notice the contrast presented in the text; those who believe on the Son have everlasting life, or become immortal (by promise only, of course), that is, the wrath of God no longer abides upon them, having been removed by belief on Christ; while those who believe not the Son remain mortal, or the wrath of God still abides upon them, and they shall not see life. What life? That which is attained by belief on the Son, namely, everlasting life.

10. PHIL. iii, 10, 11. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." In giving an explanation of this passage we wish to state our position clearly in regard to the resurrection of the wicked, that we may be fairly understood. Much breath, ink and paper, have been expended in the attempt to prove that natural life is restored to the wicked through Christ, which we believe is not a tenable position. The resurrection through Christ is a glorious one, in which the dead will be raised incorruptible, and this, we understand is the reason why Paul desired to "know him and the power of his resurrection." As we have previously shown by reference to John v, 21, a portion of the dead will be raised by the Father and another by the Son, and as the resurrection through the Son will be to eternal life, our earnest desire, like that of the apostle, should be to "know him and the power of his resurrection." We believe the resurrection of the wicked is no part of the plan of salvation, but simply a portion of God's great plan of justice and equality; and that the Scriptures plainly teach it, we cannot for a moment doubt.

In answering these objections we have been as brief as the importance of the subject would permit, but have endeavored to deal fairly with them, having as our object the knowledge of the truth as taught in God's word.

That all who read this article will be satisfied with the manner in which the texts are explained is too much to expect, yet we hope it has been shown that they do not teach that the wicked dead will never rise, although their true meaning may not be clearly understood.

WM. C. GAAR.

Manchester, N. H.

Serious Thoughts for Ministers.

"The grand scope of the Christian ministry is to bring men home to Christ."—Robert Hall.

"I see that spirituality of mind is the main qualification for the work of the ministry."—Urquhart.

"Your work is to save souls."—Gems for Christian Ministers.

"Wherever you are, remember you are a minister."—Gems for C. M.

"The readiest way of finding access to a man's heart is to go into his house."—Chalmers.

"In preaching, study not to draw applauses, but groans from the hearers."—Jerome.

"A minister who is a man-pleaser is a soul-destroyer."—Gems for C. M.

"Let every minister, while he is preaching, remember that God makes one of his hearers."—World.

"Let Jesus Christ be all in all—study Christ, preach Christ, live Christ."—M. Henry.

"Preach no sermon without lifting up your heart to God, both before and after its delivery, that it may be blessed to the people."—Gems for C. M.

"One soul converted to God is better than thousands merely moralized and still sleeping in their sins."—Bridges.

"Melancthon says of Luther: 'I have found him in tears praying for the Church.'"—Funeral Sermon, 1546.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 31, 1865.

URIAH SMITH, EDITOR.

From the Grave to Immortality.

Was Moses raised from the dead? This is a question which has occasioned some discussion, and on which there exists, even now, among different classes of religionists, a difference of opinion. Those who object to the view that he was raised, rest their objection on the ground that Christ was to be the first who should be raised from the dead. And when the cases of those are called to mind who were raised from the dead before the resurrection of Christ, of which we have at least six different examples, the distinction at once suggests itself, naturally enough, perhaps at first thought, that Christ was the first to be raised to immortality, the others being raised only to mortal life; whereas if Moses was raised, and appeared literally on the mount of transfiguration, he was raised to immortality. With the argument thus put, the whole question turns upon the bestowal of immortality; for we can conceive of no other difference between a person raised simply, and one raised to immortality, except the gift of immortality, bestowed upon the latter. But so far as immortality is concerned would there be any difference between bestowing it upon a person raised from the dead, and upon one living in this mortal state? If not, the objector to make good his objection, should be able to show that no individual of our race was ever made immortal previous to the resurrection of Christ. But we have in the cases of Enoch and Elijah two notable instances of persons' receiving immortality previous to the resurrection of Christ.

Put these cases with those of the persons who were raised from the dead, and what do we have? A plain path, it seems to us, in the old dispensation, from the grave to immortality. Thus we have persons raised from the grave to this mortal life: and second, persons raised from this mortal life to immortality. From the grave to this life; from this life to immortality. And though these results were accomplished in different individuals, where would have been the difference, had they all been accomplished in one? That is, would there be any difference between raising a person from the grave to this life, and then the same person to immortality, or raising one to this life, and another from this life to immortality? Then again, where would be the difference between raising a person to this mortal state, and then to immortality and raising him from the grave to immortality at one change? In short, would the resurrection of Moses to immortality, be really anything more than those cases of which we have an explicit record in the Old Testament? If not, the objection to the resurrection of Moses based on the ground that Christ should be the first to rise to immortality cannot stand; for though we have no direct statement that Moses was raised, yet we have the experience of individuals, in which everything was accomplished, that would need to have been accomplished in the resurrection of Moses.

We offer these thoughts merely as supplementary to the main arguments on this question, which show that the dispute between Michael and the Devil, as mentioned in Jude 9, being solely about the *body* of Moses, could have reference to nothing else but his resurrection; and that consequently he must have been raised, unless we concede that Michael has not power to carry out his purposes over the opposition of the Devil: and second, that such expressions as that Christ should be the first to rise from the dead, the first begotten, first born, &c. have reference not to priority in time, but to pre-eminence in importance and position.

ONLY those who have thoughts like lightning deserve to have a voice like thunder to utter them.

It is a beautiful thought of Bossuet that of all our riches we can carry with us to the next world only that portion which we have given away in this.

Non-Combatants.

THEIR DUTY IN REFERENCE TO THE PRESENT WAR.

"I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii, 1-4.

The sacred Scriptures teach that Christians have duties to perform which relate to both earth and Heaven. And while the Bible dwells particularly upon the great danger of neglecting heavenly things, it does not fail to point out the Christian's duty relative to the affairs of this world. "Render therefore," said Christ, Matt. xxii, 21, "unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

The Apostle very definitely states the duty of Christians to pray for civil rulers, that important results may follow—

1. He exhorts that supplications, prayers, intercessions, and giving of thanks be made for them.
2. He gives this duty prominence. "First of all," says he, let this be done.
3. The burden of prayer is stated to be, "that we may lead a quiet and peaceable life in all godliness and honesty."
4. The result "is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth." The great object then of the prayer which should go up to the throne of grace from every Christian heart, is that men may be brought to a saving knowledge of the truth.

The Apostle does not here teach that prayer should be made for the conversion of all kings and all those that are in authority. Their conversion is not the great object he now has in view. But he exhorts that prayer should be made for them, that those who have enlisted under the Prince of Peace may lead quiet and peaceable lives.

War is not in harmony with the spirit which the New Testament especially teaches should be manifested by the disciples of the meek and lowly Saviour. The spirit of war overruns the spirit of true piety, and hinders the progress of Christian truth and holiness in any country where both exist. And unless the especial providence of God favors the cause of non-combatants, in case of drafting men for the service, they are liable to be brought where military law will demand of them what they regard a violation of the Higher Law. These, doubtless, are some of the reasons why the Apostle makes it the first duty of Christians to pray that they may be able to lead quiet and peaceable lives, and not be hindered in their efforts to bring men to a saving knowledge of the truth.

Bible history presents instances where humiliation, fasting and prayer, have moved the arm of Omnipotence to dispose the hearts of those in authority to favor the cause of the just.

The prophet addresses his captive people in Babylon, as recorded in Jer. xxix, 7, thus—"Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

Jesus taught his disciples the duty of prayer relative to their escape from Jerusalem, at the time of its destruction. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. xxiv, 20. And is it not possible that the impressive petition of the angel, Rev. vii, 3,—“Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads,”—symbolizes earnest prayer on the part of God's loyal people, at the present period of this dreadful American war?

To this point we would call particular attention. If the present be the period for the message to go forth which bears upon its very front the Seal of the Living God; if the four angels have at this time, been losing their hold of the winds of political strife and war, so that they are now blowing, and if the ascending angel with the Seal of God, symbolizes the rising, spread-

ing message of the third angel, which has taken a strong hold upon the hearts of thousands of men and women at this time, then may we not conclude that the earnest petition of the ascending angel represents the united prayer of all interested in the message, for God, in the execution of justice and judgment upon our nation for the high crime of slavery, to so manifest his power, as to speedily bring to a close this terrible war. Upon this point we wish to speak with becoming modesty, but cannot leave it without stating that the foregoing suggestions are our settled convictions. We certainly think it worthy of the immediate attention of all our people.

The present condition of our country calls for fervent prayer from all those who, like Jacob, have power with God, through faith, to prevail in prayer. Can those who are striving to be loyal to the Constitution and Laws of High Heaven come nearest to the throne of grace? then let them, in the name of Jesus our merciful High Priest, come with humble boldness and fervency in this time of the nation's agony.

Hundreds of thousands of brave men have entered the service, and have suffered, and bled and died upon the field of battle, in hospitals, and in southern prisons. Oh! the sum total of human agony which has been wrung from the nation! This causeless rebellion of those whose hands were stained with the sin of slavery, has caused this tide of woe to flow onward for nearly four years! Great God! when will it cease?

"The weapons of our warfare," says the Apostle, 2 Cor. x, 4, "are not carnal, but mighty through God to the pulling down of strong holds." But no American Christian, however spiritual may be the weapon of his warfare, should feel that he has no other interest in this war than to clear himself from its responsibilities and liabilities by only paying a trifling sum into a safety insurance treasury. He has really as much interest in this old world as any man. Although it has been sadly changed from its primeval glory by the curse, and by the flood, and has been rent by inward commotion, and has waxed old like a tattered garment, and has been crimsoned by war and bloodshed, and everywhere is seen resting upon it the blight and mildew of sin, yet here he must stay and act his part until the Prince of Peace shall come and reign.

Seventh-day Adventists believe that they have committed to them a message that is yet to shake the world, and bring out of it a consecrated people, loyal and true to the God of Heaven. The triumphant closing of this grand work, they believe is symbolized by the angel of Rev. xviii, 1, 2, "having great power, and the earth was lightened with his glory." To be permitted, in the providence of God, to lead quiet and peaceable lives in this time which is marked in prophecy as a special period of war, and act a part for God in the promulgation of his burning truth, attended with power and glory, is an exalted privilege. For this let every believer most fervently pray. God rules and reigns in Heaven and on earth. The king's heart is in the hand of the Lord, as the rivers of water. He turneth it whithersoever he will." Proverbs xxi, 1.

The apostle exhorts that "giving of thanks" also, be made for these "that are in authority," as well as "supplications, prayers, and intercessions." Every Christian citizen of the free North can thank God that he lives under the best government in this revolted and sin-cursed world. It is true that we suffer the terrible results of war. And how far government is responsible for many wrongs connected with the present war is a point we do not now propose to discuss. But in our opinion, it would be about as unreasonable to charge the war in Heaven at the time of the revolt of Satan and the angels who fell with him, upon Michael and the loyal angels, as to charge this war upon the present administration. It is also true in the history of this war, that very many of the most terrible and heart-rending disasters and sufferings of the North have resulted from the conduct of Northern proslavery traitors.

Christian citizens of the free North can give thanks to God for religious freedom secured to them by the government. Christ's first ministers were slain for preaching and believing Christ, and the resurrection of the dead. The millions of holy martyrs sealed

their testimony with their blood. Christian friends, we should gratefully compare the present with the past, and let our fervent thanks go up to Heaven.

As a denomination of non-combatants, Seventh-day Adventists should give thanks to God for the provision made by government for the exemption of non-combatants from bearing carnal weapons, on conditions specified by law.

In view of the foregoing, we recommend to our people that prayer and giving of thanks for those in authority constitute a proper portion of their Sabbath and other seasons of public worship, and, also, of family and private devotions. And beside this, we recommend that the second Sabbath in each month be especially set apart to fasting and prayer in view of the present terrible war, and the peculiar relations which non-combatants sustain to the government, that they may still enjoy liberty of conscience, and lead quiet and peaceable lives in all godliness and honesty.

J. W.

The Discussion at Manchester, N. H.

A FEW days since, the following statement in the World's Crisis of Nov. 1, 1864, relative to the discussion at Manchester, came under my notice, and as I consider it demands a few remarks, I give it below.

"A REQUEST.

"We have been earnestly requested to state whether the report of our discussion on the Sabbath question, with M. E. Cornell, at Manchester, N. H., as published by the friends at Battle Creek, Mich., is 'a true representation?'"

"We would not charge the author of the report with untruth; but it will be noticed that our speeches, as reported, are only from one half to about one fourth as long as those of our opponent. It is well known that a person may truthfully report a part of what another said, and make him appear in very bad light; when, if he had only reported the rest that he said, the scales would be turned the other way. We claim that such was the case in the report of that discussion."

Eld. Grant says he will not charge us with untruth. That sounds clever. But, if we are guilty of what he says, namely, suppressing the truth to put him in a "bad light" before the people, it is in reality the worst kind of untruth. We would ask Eld. Grant to show what positions he took in that discussion which are suppressed, rather than make such a wholesale charge that what he said that was not reported would turn the scale the other way.

Again. If it is so easy to turn the scales "the other way" by what he said in that discussion that is not reported, why was it that he let the matter rest about eight months without endeavoring to show that he has been misrepresented? And why was it when he made the above statement that it was called forth by earnest request?

We will refer to a statement in the preface to the report of the discussion for a reason why Eld. Grant's speeches are so short: "My object was to take the principal arguments advanced, and the scriptures used on both sides, and to state the propositions and arguments, as far as I went, in the words of the speakers; and where authors were quoted, to state in the words of the authors the real point for which they were quoted. Many of the authors quoted by Eld. Grant, I had not access to in making the report, and could only give in the report of these authors, such statements as were taken at the time he was speaking. But in each case I have taken the statements that were considered as having a direct bearing on the question. The authors quoted by Eld. Cornell I have access to, and their statements are generally in full.

"I have endeavored to avoid repetition as much as possible, although there was, as is usual in discussions, much repetition. I have only repeated where the arguments were repeated for the sake of advancing some new idea upon them. These facts, with the consideration that Eld. Cornell is a more rapid speaker than Eld. Grant, will explain why some of Eld. Grant's speeches appear in the report so much shorter than his opponent's. I have labored, however, to state all his arguments, scriptures, and proofs accurately."

I would say still further in relation to the repetition, that Eld. Grant came to Bro. Cornell after the second evening of the debate, and wished the discussion to

stop. He said if it continued any longer it would only be repetition as his principal arguments were 'out. It proved to be a fact, for in the third evening of the debate he repeated his argument entire on the covenants, scarcely advancing a new idea; and in his last speech of the discussion he only occupied ten of his thirty minutes.

If the Elder thinks some of his arguments have been suppressed which would turn the scale, it may be well for him to repeat them in the Crisis, and thereby convince some of his own brethren in Manchester, who attended the discussion and said he did not succeed in maintaining his position. We promise him that the said arguments, when produced, shall have a place in the Review.

If he really wishes the readers of the Crisis to know just how this matter stands, I presume he can have an opportunity to discuss it over again, either through the Crisis and Review, or else have a verbal discussion reported *verbatim* for the Crisis and Review. Then all will be prepared to judge how easily the arguments for the Sabbath are overturned.

J. N. LOUGHBOROUGH.

New Shoreham, R. I. Jan. 15, 1865.

"Peace and Safety."

"WHEN they shall say, Peace and safety, then sudden destruction cometh upon them," &c. 1 Thess. v, 3.

This prophetic testimony describes the tendency of the present age exactly. Popular men, are representative men. If they cry "peace," this will be the popular sentiment. The temporal millennium doctrine has blinded the masses so that they are constantly dreaming of better days and a Golden Age. The New York Tribune of November 1860 said, "We are happy to assure you that there can be no chance for disunion." That popular journal confidently assured its readers that the expectations of Adventists, and the dissolution of the union, were two "very remote and dubious contingencies." When the South seceded, and seventy-five thousand men were called for, many of the leading men supposed that to put down the rebellion, would only be a "breakfast spell!" But oh, how sadly mistaken! Truly they have cried, "Peace," when there was no peace.

Mr. Henry Ward Beecher is said to be the most popular minister in America. In the fall of 1860, he ridiculed the idea that there could be a revolution and war in the United States. He prophesied, "Peace," loud and long. The following specimen of a "Peace and safety cry," is found in Mr. Beecher's sermon in the New York Tribune, Nov. 10, 1860.

"I will tell you what will happen—nothing. You may depend upon one thing—that all the barking will be done before voting, and that there will be no biting afterward. If there be one thing that is certain, it is this: that cowardice and essential injustice go together, and that there will be no reaction against virtue, and truth, and justice, and righteousness, that can avail for one hour. Therefore, if any man has made up his mind to emigrate—if any man has made up his mind to melt down his plate, that in the confusion of affairs he shall save some wealth; if any of you propose to convert his property into jewels as most portable and marketable, I would simply pray you to wait a week longer, and it may be you will change your mind. Do not melt *all* your plate! Do not be too eager to be frightened! Union dissolved? A great evil, surely, but not to the North. Revolution and war? There will be neither! You ought to be more manly than to be played upon by such foolish appeals. Or, if you insist upon being scared, you should go home and get into your cradles, that your grandmothers may sing you to sleep! Now, for a baby to be afraid of wolves, for a baby to be afraid of black Douglas, for a baby to be afraid of witch stories and tales, is natural; but for a full-grown man—a free citizen—to be afraid of these things, is not pitiable only—it is contemptible!"

Why don't these men confess their mistake? It seems that the poor Adventists are the only ones that become base and contemptible before the people, because they are sometimes mistaken in regard to events.

In 1843, some of the most popular theologians admitted that Miller was right in his time, but claimed that the true event to be looked for was the "world's conversion."

Instead, however, of the church's converting the world since 1843, the world has converted the church. The increase of crime, according to the most reliable

statistics, has been nearly ten-fold faster than the proportionate increase of population. After the great disappointment, the Adventists were called upon to confess their mistake and give up the doctrine! No confessions to be made on the other side, because the majority never confess! If they were mistaken, there was no occasion to confess it, because it was popular! And the question with the masses is not, what is true and consistent, but what is popular and fashionable. To be unpopular now, is the greatest cause of shame that can be thought of. "The wise will understand." They will learn by prophecy, and passing events, but the popular men of this age, it is to be feared, will continue to cry "Peace and safety" until sudden destruction comes, and they find no way of escape. But while they cry, Peace, the true watchmen will sound an alarm. "Blow ye the trumpet in Zion, sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1.

M. E. CORNELL.

Meetings in Vermont.

Bro. WHITE: Agreeably to our appointments, we have held meetings in Northern Vermont and Canada East; and we are happy to say that the present state of the cause, when compared with the past, is very interesting where we have been.

Dec. 28, we met with the few believers in Berkshire, Vt., and we were glad to find those who are young in the faith, still holding on to the truth whereunto they have attained. Several outsiders were present and gave good attention to a discourse from the last clause of Matt. xxviii, 20.

Dec. 31, and Jan. 1, we met with the Sabbath-keepers in North Sutton, C. E. The brethren and sisters spared no pains in attending these meetings. The Lord gave us liberty in enforcing our present position. The cause there is recovering from the effects of those influences which in the past have had a tendency to dishearten the true friends of the cause. Three or four more have embraced the Sabbath, and we have reason to believe that the time is near when church order should be established among the believers in Sutton.

Monday evening, Jan. 2, we held an interesting meeting at the house of Bro. Ruiter's, in Cowansville. There had been no preaching on the present truth in that place. Some of the neighbors came in to hear our views for the first time, and gave good attention to the word spoken.

On Wednesday, Jan. 4, we traveled forty miles through intense cold, and reached Melbourne, C. E., at 6 P. M., and held a meeting in the Advent chapel. The friends which came in to hear, listened attentively to a discourse on the gospel of the kingdom. The day following we had a pleasant visit with Bro. Wales and family. They are the only ones in the place who are fully with us in the truth, and they do not often have the privilege of meeting with those of like precious faith.

From Melbourne we came in company with Bro. W. and family to the Conference in Westbury, C. E. The true friends of the cause in that vicinity, are few and scattered, and their religious privileges are limited. But they are zealous for the truth, and are endeavoring to keep pace with the people of God. The meetings commenced and progressed with increasing interest to the close. After these meetings, we visited in Eaton and Compton, and Jan. 10, had an agreeable visit with Bro. Steele and family, in Derby, Vt. These aged friends received us very kindly, and manifested a strong attachment to the truth, and to the people of God.

ALBERT STONE.
A. C. BOURDEAU.

North Troy, Vt., Jan. 11, 1865.

P. S. On account of deep snow and bad traveling, we are not able to visit as extensively as we had intended, and this morning Bro. Stone starts for home, while I go to hold a meeting with the church at Richford on my way home.

A. C. B.

It is often the case that men, for the sake of getting a living, forget to live.

Report from Bro. Hutchins.

Bro. Warren: I want to say that I feel truly thankful for the visit which you and sister White and Bro. Loughborough made us when in Vermont; also for the meetings which I enjoyed with you. These privileges I call to mind with lively satisfaction. Unfavorable as was the weather and traveling at the time you were here, I am confident your labors proved a blessing to the cause in Northern Vermont.

Since parting with you at Enosburgh, I have attended meetings as follows. Sabbath, Nov. 5, I met with the brethren and sisters in Eden, and spoke with freedom twice.

Sabbath, the 12th, met with the church in Sutton, and spoke in the forenoon and afternoon. In the evening we were refreshed and strengthened while attending the ordinances of the Lord's house.

Sabbath, the 19th, preached at Brownington. The people of the Lord seemed strengthened from this day's opportunity.

Nov. 24, preached a funeral sermon in Potton, C. E. Sabbath, 26th, met with the brethren in Quarterly Meeting at East Richford, and spoke once. God's servants were free in speaking and the church not a little comforted.

Sabbath, Dec. 3, met with a few brethren and friends in Potton, C. E., and spoke to them about two hours, on the messages. I learn there was a general turnout the next day expecting there would be preaching at the school-house. But being unexpectedly called to South Troy, some sixteen miles, to attend a funeral, I could not stop to hold meetings as I had thought I might.

Dec. 7, I went to Wolcott, 24 miles, to visit the sick in Bro. S. H. Peck's family. Remained here several days. Preached twice on the Sabbath.

Sabbath, 17th, held a meeting with the church in Brownington. On the 18th, the Iraaburgh and Charleston churches met to renew their pledges on s. b. The brethren took hold of the work in good earnest. Nearly all raised their figures, (some more than fifty per cent. above last year), for 1865, and assured each other that they felt better immediately for this advance.

Sabbath, Dec. 31, attended the Quarterly Meeting at Wolcott, and spoke twice. In the evening we met to commemorate the dying love of the dear Saviour. Some matters of difficulty were adjusted, after which the solemn and yet impressive ordinances of the church were attended. It was a refreshing season. As the past year was numbered among the things that were, and we entered upon 1865, we felt to enter anew into the work of the Lord, and to seek a closer walk with him, and in the future bear a more convincing evidence to the world that we are seeking to lay up treasure in Heaven.

As the earth groans under its heavy load of sin, and is fast fading away, oh may we each earnestly seek to secure "an inheritance, incorruptible, and undefiled, and that fadeth not away."

A. S. HUTCHINS.

Barton Landing, Vt., Jan. 1865.

Report from Bro. Cornell.

When I last reported we were in the midst of our afflictions at Topsham. My wife has now so far recovered, that she is able to attend meetings and help in the singing. As soon as she was able to sit up part of the time, I commenced to hold meetings, leaving her with kind friends. I have preached up to this time fifty-seven discourses, as follows: thirteen at Topsham and Brunswick, twenty-three at North Berwick, and twenty-one at Portland.

At Berwick, there was a very good interest, books were taken freely and sixteen subscribed for the Review. Bro. Davis and Prescott had held some meetings in the place, a few had embraced the truth and others were interested. Several of these were confirmed by our lectures, and some others decided for the truth. I gave three discourses on the gifts and Bible order, with good effect. I sold several of Sr. White's bound volumes which are being read with great interest by some.

At Portland, our meetings were held under very un-

favorable circumstances. The attractions of the holidays, frequent storms, and mountains of prejudice, all combined, kept many from hearing the truth, still the brethren say there was a better attendance and a more encouraging result than our cause ever received in Portland, in any former effort. Eight subscribers were obtained for our papers, and a good supply of books were taken, and some I learn have decided to keep all the commandments.

But the most important result of these meetings has been the opportunity they afforded to correct the many misapprehensions existing in regard to the faith and practice of Seventh-day Adventists. Six or seven at Portland, and ten or twelve at Berwick, who have been more or less affected by the course of S. C. Hancock, G. Cranmer and others, have had their minds disabused and now they express a desire to go with the body. After spending about five weeks in Portland, and Berwick, I can speak understandingly in regard to the position of all Sabbath-keepers in both places. And I can safely say there are not a half dozen left in both places, who are still in sympathy with Hancock and others, in their efforts to build up and maintain a separate party of Sabbath-keepers.

Some candid, honest persons have been deceived by false reports, put in circulation by designing persons for want of better arguments. Several times, during the last twelve years I have met some of these reports against Bro. and sister White, and the faith of our people. And I have often wished I could go to the places where these things were said to have transpired that I might learn the facts for myself. And now having been on the ground and had opportunity to make a thorough investigation of the matter, I wish to say, I have made diligent inquiries of those who have been acquainted with Bro. and sister White from the first of their experience in the Advent messages, and I cannot learn from either friends or foes that there is any foundation for said reports. I find that most of these reports started in Portland and vicinity, and mostly from those who have no very enviable reputation for truth and veracity. When closely questioned, one of them admitted before several witnesses that he never supposed there was anything immoral in the deportment of Bro. and sister White, but from what he had heard, he had thought there might have been some imprudences, about twenty years ago!! In some cases I have found that things reported against Bro. and sister White, were really the transactions of others, for whom Bro. and sister W. had no fellowship whatever. I have also ascertained that in some instances those who are most officious in circulating twenty-year-old reports, would find plenty of business for a time, in correcting their own inconsistencies of a much more recent date.

This statement may not be deemed necessary, and indeed it is not, for the sake of the cause in the West, where Bro. and sister White have been best known for the last fourteen years, but there are other places where it may serve the cause. M. E. CORNELL.

North Jay, Me., Jan. 10, 1865.

Report from Bro. Sanborn.

PURSUANT to appointment, I commenced meetings at Brodhead, Wis., the second of Dec. I gave about ten lectures, then commenced a discussion with the Methodist Elder, on the following propositions: 1. Does the Bible teach that man has an immortal soul and is conscious between death and the resurrection? 2. Does the Bible teach that the Seventh-day Sabbath was made at creation and is binding in the Christian dispensation? We were to occupy three evenings on each proposition.

There being an Age-to-come man in the place who hates everything connected with the third angel's message, and knowing that the Elder engaged would make a poor defence against the Sabbath, sent for J. M. Stephenson, who came to the third session of the discussion keeping himself out of sight, and using Eld. Chadegan as a tool to get me to accept a substitute in his place to discuss the second proposition; but he would not tell who the substitute was. The Methodists were all anxious for me to accept Mr. Stephenson; said they would endorse him, but Elder C.

said they could not quite claim him as a member of their church. Here I could scarcely keep from thinking of the prophecy, "Her prophets are light and treacherous persons."

Eld. C. and I finally went on with the discussion of the second proposition two evenings, which carried us to Friday evening. He then said he could not discuss any more till Monday evening, as he must have Saturday evening to himself to prepare for his Sunday duties. He then wanted me to let Mr. Stephenson have the hall to preach in, till that time, which I refused to do, as the Methodists had a large meeting-house into which they would not let their own preacher and myself go with the discussion; and as they endorsed Mr. S. I succeeded in driving them back into their own house where he preached three times, Eld. C. having time to hear him Saturday evening.

Mr. S. in his raid against the law, and Sabbath, and visions, took their darling Sunday away, and said it was nothing but a custom established by the people. The Methodist Elder tried to follow Stephenson in the last part of our discussion.

I continued the meetings one week longer. One was baptized. Some ten or twelve decided that the seventh-day is the Sabbath, and I hope they will keep it with all the rest of the commandments, and the requirements of the gospel, that they may escape the wrath of God that is soon coming on the opposers of God's holy law.

In Mr. Stephenson's second sermon which was against our views on the two-horned beast, I was reminded of the scripture, where God says that he taketh the wise in their own craftiness and the counsel of the froward is carried headlong. Job. v, 13. He said that William Miller did not preach the first message of Rev. xiv, because he did not preach it to every nation under heaven. But we showed that the angel symbolized a class of people including Miller, who preached that message in every nation at the same time. See "Three Messages," published at the Review Office. He said the two-horned beast of Rev. xiv, could not symbolize the United States because catholicism had not previously ruled it. I showed that the two-horned beast was to perform his wonders in the sight (presence) of the other beast. Mr. S. did not pretend to know what government it did symbolize. He said it might be England. He then said the first message would be fulfilled in connection with the cleansing of the sanctuary or earth, which would take place at the end of the 2300 days, the seventy weeks reaching to the destruction of Jerusalem. He said that the Lord would come and bind the Devil, then the first message would be preached and the nations converted. Then the second and third messages would follow. The second angel says, Babylon is fallen and is become the habitation of devils; and notwithstanding he told us the Devil was chained, the third angel says, If any man worship the beast and his image; and S. says that all this takes place after the nations are converted, which will be after the Lord comes. But Paul says that the man of sin (that is the beast) shall be consumed with the spirit of Christ's mouth, and destroyed by the brightness of his coming. Yet Mr. S. teaches that the world will be converted when the Lord comes, and the two-horned beast which represents England or some other nation, will cause men to worship Catholicism. How surely has God taken him in his own craftiness and carried his counsel headlong. May others take warning and walk while they have the light, lest darkness come upon them also, and they know not where they go.

Our Quarterly Meeting at Johnstown Center, has just closed. It has been quite a refreshing to the church here. Bro. Matteson was with us and assisted in preaching. Brethren attended from Little Prairie, and Oakland. Our social meetings were not so spirited and lively as we have had on former occasions. One was added to the church, while others were convinced of their duty. May God bless them and lead them to obey is our prayer.

ISAAC SANBORN.

The poor man's purse may be empty, but he has as much gold in the sunset, and as much silver in the moon, as anybody.

Blessings of the Sabbath.

Blest day, that first in Eden dawned,
Ere sin had marred earth's loveliness,
Still fraught with peace to fallen man
Thou com'st our wearied souls to bless.

Wearied and pressed with earthly cares,
Our hearts dispirited and weak,
In thy sweet hours of rest we find
That calm repose for which we seek.

With reverent steps we seek the place
Where those that meet in Jesus' name,
With humble faith and ardent hope,
May e'er his promised presence claim.

With grateful love our hearts o'erflow
To the great Author of all good;
And upward to the heavenly prize,
We press, with hope and zeal renewed.

We feel the end approaching near,
And so exhort each other on,
Till in our Father's house we meet
When Heaven's eternal rest shall dawn.

Thou precious gift to fallen man,
We welcome thy sweet hours of rest!
O, let thy Spirit, Lord, descend
And make these moments doubly blest!

R. C. BAKER.

Mackford, Wis.

Letters.

"Taen 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. McReynolds.

BRO. WHITE: When the present truth found me, I had no hope, and was without God in the world.

But I thank the Lord that through its sanctifying influence, I now have a hope that I shall unite with the remnant, in singing the song of deliverance. I have a great desire to live to see my Saviour come. I know I have a great work to do, to get ready for that event, when I think that those that shall stand in the day of the Lord must be "without fault before his throne." I must bring my will into subjection to the will of God, that I may be led by his Spirit, else I shall not be one of that number. And this calls upon me to make many sacrifices of self; but it is not too much; since so great a sacrifice has been made for me, and an immutable promise made of a rich reward in the end.

I am very thankful for the testimonies that have been given us which are so well adapted to our necessities, and I desire to retain the divine instruction, and to profit by their reproofs, for I read that "he is in the way of life that keepeth instruction; but he that refuseth reproof erreth."

I realize much benefit from reading the Review. The subject matter contained in it is full of light; and its articles containing advice and suggestions of duty seem to come just when needed. Then the cheering testimonies of brethren and sisters, and reports of messengers showing success to the cause, give abundant reason to rejoice in anticipation of soon witnessing the pouring out of the latter rain and the loud voice of the third angel.

I am thankful to my Father in Heaven that I have a humble place among that "peculiar people" who are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Happy thought! that though now we have many temptations to resist, and great troubles may await us, yet through the mercies of God we may overcome, and "sit down with Jesus on his throne even as he also overcame and is set down with his Father on his throne."

Your brother in hope.

J. F. McREYNOLDS.

Palestine, Iowa, Jan. 15, 1865.

From Bro. Macomber.

BRO. WHITE: I esteem it a privilege to receive intelligence through the Review and Herald from my brethren and sisters, scattered abroad as they are, and think it quite encouraging that there are so many decided to keep the commandments of God and speak so zealously of the goodly land. They manifest a spirit like Caleb and Joshua of old, and are bold to say like them, "The land is a goodly land, and we are well able to go up and possess it."

Although foes surround and threaten destruction, still there is courage manifested which I am led to be-

lieve is imparted to them from the Captain of the Lord's host.

I can say with you my brethren, we are well able through Christ Jesus our Lord to possess the inheritance prepared from the foundation of the world for us.

Are there any in our ranks that are cold or lukewarm? If so, there is a cause for it. Let us awake to righteousness and sin not.

Has an enemy been permitted to entangle you in his net of unbelief? If so, struggle mightily in the name of Jesus. He will relieve you.

We may be deceived or blinded by the god of this world, if we neglect to employ the talent committed to us, whether it be wealth or any other thing, according to the will of God.

Dear reader, is this the case with you? May the Lord help you to break loose from these fetters of Satan, and be found on the Lord's side.

The great day of the Lord hasteth greatly. This generation is fast drawing to a close. We are almost home, brethren. Let us discharge every duty cheerfully, be found off at the feet of Jesus, humbling ourselves under his mighty hand, and we shall be exalted in due time.

E. MACOMBER.

New Shoreham, R. I., Jan. 10, 1865.

From Sister Lindsay.

I THINK no gathering for a long time had been looked forward to with so much anticipation generally, as the late Quarterly Meeting at J. Lamson's, Hamlin N. Y., owing, no doubt to the reason that it was to be the first of the series in the new year, and the last in all probability that would ever be held at that place, as the old farm had been sold, and the house where meetings have been held for the last fifteen years and over, was soon to be occupied by those who never pray, as near as we have learned, for the ark of God to abide with them.

Up to Friday morning, the weather was very stormy, consequently those intending to come some distance with their teams, were not there. Nevertheless a large room was well filled, and we did have a good meeting. And while many of the brethren and sisters feelingly referred to the many times they had met under that roof, and of the goodness of the Lord always toward them, our minds were carried back to the past, and we thought of the time when our family, with others heard and embraced the Advent doctrine; and what a happy company we were, continually looking for Jesus. And then, when our faith in a soon coming Saviour, began to decline, we remembered the people that came to us and told us of a "third angel's message" that must be given, and talked to us of "the commandments of God and the faith of Jesus," and of the "patience of the saints," calling these things present truth, and that so strange did these combinations of our language sound to us, that we regarded them with about as much curiosity as though they had come to us from another planet. But when one after another of our family began to embrace these things, and we saw that even our cautious father was inclining in that direction, opposition instead of curiosity took possession of our young hearts. Although mortified as well as grieved to hear them say they were going to keep the Sabbath, hope did not entirely forsake us, for our oldest brother was as bitterly opposed as ourselves, and as he had some considerable knowledge of the Bible, we rested our hopes upon him to find something that would convince the others of the error of their ways; and when he read some such things as, "If ye seek to be justified by the law, ye are fallen from grace," as we did not know the word, we were greatly rejoiced. But soon his own arguments appeared foolishness to himself, and, as many were the prayers that ascended for "Bro. Lamson's unconverted children," after giving proof abundant, that the carnal heart is enmity against God, our rebellion gave way, through the great mercy and abounding goodness of God we were made to see the depravity of our hearts, and led to acknowledge that it was the fear of our friends' falling in the estimation of the world that led us to oppose, and not that they would lose the favor of God by the keeping of his law.

We also remembered how in that very room cousin G. W. A. after hearing a few sermons, and counting up the cost, laid all at the feet of the Saviour, esteeming the reproach of Christ of greater value, than notoriety in the world. Then there was our other cousin and his young sister that without the aid of either parent, commenced here the keeping of God's broken law, and at a later day, if we remember rightly, here our esteemed brother J. M. A. witnessed publicly, for the first time a good confession of the truth. There were many others that we thought of, but will not name.

As the scenes of the past were brought before us, and we thought of the privileges that we had enjoyed, and were still enjoying, we could but exclaim, The Lord is good, the Lord is good!

As I said at the commencement of my letter, we had a good meeting. There was feeling without excitability, and a real and earnest desire manifested by

brethren and sisters, to get into that place where the Lord could consistently bless them. Then there appeared to be a greater appreciation, and more rejoicing in the truth than has been with us of late. Exhortations were earnest, brotherly love prevailed, and the tender sympathy manifested for the sick among us, was truly touching.

As we looked around the room and thought of the dangers that lay between us and the heavenly harbor, we wondered if we would all be able to

"Weather the blast and land at last
Safe on the evergreen shore."

For one I felt that I would cherish the good impressions that I had received, and by constant watchfulness and prayer, endeavor to get nearer to the Lord.

Meetings like this we shall not always have the privilege of attending; but there is to be a meeting infinitely better than our Quarterlies or Conferences, and with you brethren and sisters I want to be at that meeting. For at that great assemblage of the saints, not only will be our faithful ministers and brethren, but Jesus himself will be there.

M. O. L.

From Bro. Harvey.

BRO. WHITE: We have been greatly strengthened by the meat we have had given to us in due season by Bro. Lawrence; and we feel determined to quicken our pace toward the bright the holy land, for we have heard from it and our hearts are glad: And not only we, who have known the way feel revived, but others, such as we hope will be saved, are uniting with us to keep the holy law of God. Three united with us while Bro. Lawrence was here; and since he left, Bro. H. H. Dunham has resolved to stop his sawmill and farming on the seventh day, and help repair the breach that the man of sin has sought to make in the holy law of the Lord. We feel determined by grace divine to raise the standard of holy living higher, that we may be hid in the day of the fierce anger of the Lord.

We want the prayers of God's people.

JAMES HARVEY.

North Liberty, Ind.

From Bro. Spencer.

BRO. WHITE: Having lately come to a knowledge of the truth I am trying to live in such a manner as to receive the approving smile of the blessed Saviour. It has been about two months since my wife and myself commenced keeping the Sabbath of the Lord. It was at first a hard cross to come out from the ranks of Satan, after having been in his service so long. But thanks be to God, he has given us sufficient strength to come out from the world and acknowledge ourselves his servants. We are determined through his grace to continue to press forward, knowing that if we prove faithful, fervent, and zealous, eternal life, with endless felicity, will be our reward, which we feel is worth striving for.

We have friends and relatives who are yet in darkness, having not yet heard nor investigated the great and inestimable truths for these times, as laid down in the Bible. We pray for them, sincerely hoping that such of them as will be saved, may hear the precious truths of which we are in possession. It certainly seems as if this would be a proper and a well paying field for a messenger to herald the glad tidings of the soon coming of our dear Saviour. May the Lord assist us, and we sincerely hope, that if possible, a messenger may at least give us a call, should one happen to pass this way. We need to be organized.

Yours in Christ.

O. H. SPENCER.

Lake Station, Ind.

"If two angels came down from Heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to choose employments."

Be entreated, O wavering soul, to settle the question of your salvation now. Why halt between two opinions? It is most unreasonable to be undecided about the things of an endless eternity in such a world as this, with such frail bodies, with such a Saviour stretching out his hand, and such a Spirit of love striving with you.—*McCheyne.*

Obituary Notices.

DIED, in Dartmouth, Mass., July 12, 1864, of consumption, after a sickness of about five months, sister Susan G. Russell. Sr. Russell embraced present truth in 1850, and lived an exemplary Christian. For the last five years under the power of disease she was somewhat despairing; but she now sleeps in Jesus, leaving a companion and four children. But their hearts are consoled by the blessed hope.

J. N. LOUGHBOROUGH.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 31, 1865.

We are happy to find our late article, "Facts Which Should Be Known," which was published in Review No. 7, present volume, copied by the Voice of the West of Jan. 17, 1865. To the remarks appended in the Voice, we have but a word to say on two points: 1. It is asserted by the Voice that Eld. P. did not claim the privilege of reviewing our arguments, through the Review, but simply of correcting our "errors and misrepresentations;" and that this privilege was denied him. In reply to this we have to say, that Eld. P.'s letter is published on pp. 136 and 137 of Both Sides; and in it will be found this language: "What say, Bro. White; do you intend I shall have a fair opportunity through your columns to review my reviewer?" True Eld. P. said considerable about "errors and misrepresentations;" but such language as the above calls for a review of indefinite length. As to the errors and misrepresentations, as we have already often said, we took care to guard against all complaint on this score, by giving Eld. P.'s articles entire; so that if we misstated or misrepresented him, the reader could readily detect it. 2. The Voice denies the charge of wishing to keep its readers in the dark concerning our side of the question, and in proof urges the fact that in Nov. last, Eld. H. extended through the Voice a challenge to Bro. White and Andrews to discuss with some one on his side of the question, certain points of difference between them. This challenge was called out by our remarks on the three messages in Review Vol. xxiv, No. 12, and we understood it to have reference to the messages only. We are glad to learn that Eld. H. includes the Sabbath also, and we presume that in due time, he will have the opportunity for the investigation which he proposes. But why this should be offered as an excuse for keeping so silent respecting Both Sides, we are unable to see. However, as the work is now advertised in the Voice we leave it.

THE RIGHT SPIRIT.—We sometimes feel constrained to withhold communications from the Review, although we are at the same time aware that it will be very liable to produce unpleasant feelings on the part of the writers. We should be as glad as any one, could we consistently gratify all our correspondents and publish everything that is written; but there are various reasons why we cannot, prominent among which is that some of the communications would not be creditable either to the writer or the Review. A brother who gives us the fullest liberty in the disposal of his communications, shows, we think a right spirit, and takes a right view of this matter in the following language; "Would to God that all editors were as careful of the reputation of their friends as the brethren at Battle Creek are of those who contribute to the publications of the S. D. A. Association." We recommend this position to all.

D. EDSON SMITH. W. Y. Patterson of Buchanan, Mich., would be happy to have you write him at that place.

A Good Example.

It is one of the peculiarities of the religion of Jesus Christ, that the poor have the gospel preached to them; so the time must never come when the worthy poor who wish for the Review and are unable to pay for it, cannot have it. We believe there are multitudes of brethren and sisters who would come up and pay for such, rather than that they should be deprived of the paper. On the receipt of sister Freeman's letter, published in last Review, we entered her name on the list of subscribers, marking her paper free, unless some one should come forward to pay for it. That letter has called out the following response from Bro. H. C. Miller of Chicago, Ills.:

"In reading the letter of sister Freeman in the last Review, I saw that she desires the Review and has sent for it, but is unable to pay for it. Material is too

high to be sent by the Office for nothing, so here is a dollar for the Review for her for six months. If her paper is paid by any one else, put the money to the Master's use some other way."

We apply the money as Bro. M. directs.

Day of Fasting and Prayer.

We, the General Conference Committee, of S. D. Adventists, are gratified with the article presented by Bro. White in another column, entitled, Non-combatants. We are happy to endorse the position he has taken, and agreeably to his suggestions would recommend to all our brethren to observe Sabbath, Feb. 11, as a day of fasting and prayer, for the objects specified in said article.

JOHN BYINGTON,
J. N. LOUGHBOROUGH, } Gen.
GEO. W. AMADON. } Conf.
Com.

Quarterly Meeting at Hamlin, N. Y.

This meeting, held Jan. 14, 15, was one of deep interest, and, I trust, profit. Some excellent exhortations to lives of consecration and faith, were given, which, if heeded (and I hope they will be,) will prepare the church to occupy her proper position as the light of the world. The importance of attending to the physical laws of our being, in order to be prepared to glorify God in our bodies and spirits, was clearly and forcibly laid before the meeting, with earnest exhortations to all, to cheerfully embrace and live up to the light we are receiving on this important subject.

It was a solemn heart-searching time, and all seemed resolved to get into such a place before the Lord that he can honor us, without dishonoring himself. The Lord is ready to pour out his Spirit and do great things for us, when we are sanctified and prepared to receive the blessing, and to use it to his glory. May we soon learn to appreciate what God is doing for us, and take hold and be co-workers with him.

A stranger that chanced to be present, from Wyoming Co., became satisfied that the Lord is leading us, and that we are enjoying the light and help from God which she had felt the want of. May the Lord cause that the standard of truth may be raised in her neighborhood.

R. F. COTTRELL.

Report from Bro. Byington.

BRO. WHITE: After leaving home we had meeting Dec. 28, with the church in Bowne. Here, dear brethren manifested their love for the truth by coming quite a distance to an evening meeting. We felt blest while with them. Our meeting the next evening in Vergennes, was encouraging. The following Sabbath and first-day, we had four meetings with the church in Fair Plains. Bro. P. Strong labored with us here. Our brethren in Orleans, some of them being absent from home, made our members less, but we felt the Lord was with us. We closed this meeting by attending the ordinances.

Our next meeting was at Wright. There we spent one week and had eight meetings. Dear Bro. Bullard and his wife came out decidedly in the truth and were baptized. We had the Lord's supper. This is a working church. They voted to give their entire s. b. fund to the Conference fund, and forward one hundred and seventy-five dollars. We felt truly blest with this people.

We next spent one week with the church in Caledonia. We had five meetings, and visited about every family. This church have suffered the enemy to divide and scatter them. Our business meeting was one of labor and trial, but we think resulted in great good. All agreed to unite again and move forward. Some were not present. We hope they will do the same. We are now at Monterey. JNO. BYINGTON.

Meetings in Mich.

BRO. WHITE: January 10, and 11, held two profitable meetings in Milford, Oak Co. The church here are scattered over considerable territory, and owing to stormy weather at the time, the meetings were thin; but being able to visit them in their dwellings, we were pleased to learn that they were striving to go forward. Bro. G. Graham kindly brought me on my way to Locke, Ing. Co., some thirty-nine miles. Here between the 13th and 17th, we held seven interesting meetings, some say the best they have had. Friends

and neighbors manifested much anxiety to hear. Two were added to the church, and all were blest in attending the ordinances of the Lord's house.

On our way to Locke, we held one evening meeting with Bro. Frisbie, where he has been holding a series of meetings, since Jan. 1st, in South Genoa, Liv. Co., at the call of Bro. Alexander Carpenter, in a very convenient school-house. He had an interesting congregation. Bro. Carpenter was struggling in union with Bro. F. for volunteers in the third angel's message. The Lord help them is my prayer.

Jan. 17, and 18, held two free meetings with the church in Woodhull. They are struggling to be free, and live in the light of the third angel's message. I am now leaving for St. Charles.

JOSEPH BATES.

Woodhull, Jan. 19, 1865.

Appointments.

The next Quarterly Meeting of the church at Mauston, will be held on the 11th and 12th of February. We hope to see a general gathering of the friends of the cause at this meeting.

A protracted meeting will commence at Mauston on the evening of the 3d of February, and continue until the Quarterly Meeting. Those coming from a distance are invited to bring buffalo robes and quilts with them, so that all can be made comfortable.

WM. RUSSELL.

Business Department.

Business Notes.

S. H. PECK.—The Review is mailed regularly on Tuesday of each week. We cannot tell why it is so long in reaching your place.

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 at due time acknowledged, immediate notice of the omission should then be given.

C N Russell 26-10, E B Hurlbutt 27-10, E P Bartlett 25-24, W T Drown 26-14, J D Brown 25-17, W Gibson 26-9, W Dedar 26-9, J H Skurr 26-9, E Hunt 26-9, T E Thorp 26-9, I G Camp 27-1, G H Miller for F Freeman 26-6, J Osborn 27-1, J Ralston 26-9, T Porter 25-14, E Stafford 26-1, E H Root for Jacob Root 25-13, L Cory 27-9, S Howard 26-1, W J Patterson 27-1, J L Howe, 26-9, A J Warner 26-10, I Brink 27-1, each \$1.00.

W S Moon 27-1, H D Barker 27-6, H Crosbie for E Dalgrien 27-1, P Middaugh 26-8, H C S Carus 27-8, R Voorhees 27-1, W C Millard 27-1, J Fishel Jr 27-1, N Osborn 27-1, F H Chapman 27-9, G H Mathews 27-1, M Dow 27-1, T R Horner 27-9, M Bennett 27-9, G R Bates 26-14, A T Andrews 26-11, each \$2.00.

J Hugunin 26-10, W A McIntosh for B F Bear 27-5, Mrs J Fuller 26-9, C W Stevens 26-9, R Pierce 26-9, each 50 cts.

S Tower \$6.00, 27-1, A T Brooks 25c, 25-8, H Hopkins \$3.00, 28-8, H J Bonifield \$3.00, 27-14, N Auten \$4.00, 27-1, Adaline Johnson \$1.76, 25-20, W Dougherty \$1.50, 27-14, P L Cornell \$2.33, 27-1, J Francisco \$2.50, 27-1.

Subscriptions at the Rate of \$3.00 per year.

H Main \$3.00, 27-1, M A Hiestand \$3.00, 27-1, H Crosbie \$3.00, 28-1, S W Rhodes \$3.00, 27-8, E Marrow \$3.00, 28-1, G W Eggleston \$3.00, 27-21, S Osborn \$3.00, 27-20, E McAllaster \$2.00, 26-6, J Ralston \$1.00, 26-1, T Porter \$3.75, 28-1, W V Field \$3.00, 27-1, M E Reynolds \$3.00, 27-17, J Dudley \$4.50, 27-5, R Griggs \$3.00, 27-1, E Clarke \$3.00, 26-21, E Merrill \$3.00, 27-1, J Wilson \$1.00, 27-1, L M Jones \$3.00, 27-1, M Leach \$3.00, 27-1.

General Conference, Missionary Fund.

Mrs O T Booth \$3.00, I G Camp \$1.30.

Cash Received on Account.

T M Steward \$10.00, H C Blanchard \$7.00, Wm Merry \$3.00, John Bostwick \$5.89, P Strong Jr. \$10.00, E S Griggs \$6.00.

Books sent by Express.

E G Rust 230 Madison Street, Chicago, \$3.85, Wm S Ingraham, Monroe, Wis. \$17.00.

Donations to Purchase a Stock of Paper.

H C S Carus \$3.00, E H Root \$5.00, A M De Graw \$1.00.

Books Sent By Mail.

S A McDonald \$2.00, V M Gray 25c, J W Laudes \$4.00, S C Conroy 55c, S O Winslow \$2.00, H G Cowles 80c, J D Brown 50c, H S Limbocker 10c, R Cooley 10c, L L Loomis 10c, G Stuart 75c, M A Tilden 25c, Wm A Davis 50c, R J Foster \$4.20.