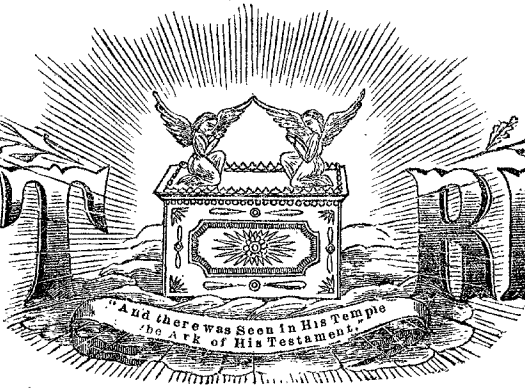


ADVENT REVIEW,



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, FEBRUARY 14, 1865.

No. 12.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

NATURE AND DESTINY OF MAN.

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

(Continued from Review Vol. xxiv, No. 16.)

Elder Hull's Fourth Article.

ELD. R. F. COTTRELL:

Dear Brother,—Perpetual and exacting labors have caused upon my part a long intermission in our correspondence.

In this article I hope to be reasonably concise and perspicuous, thereby freeing you from the duty of reproving me in the interest of the editor who prints our productions.

1. I repeat, "I used the term *spirit* to describe that principle or power in man, which is the seat of thought, emotion, feeling, passion, and affection." Please do not confound the *seat* of thought, emotion, &c., with *thought, emotion, &c.*, making them identical; and then your criticisms may be more logical.

2. My opinion is, that all animal passions and emotions die with the animal itself, whether *man* or *horse*, and that this death is perpetual in both. I think that man, therefore, will not be raised with animal passions and emotions.

3. I reluctantly return to Matthew x, 28, because I think your objections to the translation of the passage are *unreasonable*. The historic evidence in favor of our translation is so overwhelming, that I see not how any man who has given the subject an unselfish examination, can doubt. Tyndal in 1534, as well as Wickliff in 1380, Cranmer in 1539, Geneva in 1557, two at Rheims in 1582, and every recent translation, so far as I have seen, without exception, emphatically justifies the authorized version of 1611. Now, with the weight of this testimony before us, who can doubt? But if you yield the translation, you give up your doctrine; for the text is so pointed, that except subjected to the most merciless torture and violent wrestling, it forever settles the question, that though the body may die, nevertheless the soul lives. Indeed, it would seem impossible to state the doctrine in stronger terms. But observe further, as I have said above, when the body dies, the animal life and all animal propensities forever cease with it, of necessity, unless indeed you maintain that the animal body, with its functions, is to be restored in the resurrection. To say, then, that our animal life is to return to God until the resurrection, is a palpable inconsistency. But there is no contradiction in supposing that the spirit of man returns to God, awaiting the advent of the spiritual body as its eternal abode. When, therefore, Stephen committed his spirit to God, it was not his animal life, for that was never to be returned to him.

4. You represent me as saying, that the Bible is

silent concerning the immortality of the soul, but you mistake me. I do not suppose the Bible silent on this subject. The Bible, especially the New Testament, would be without meaning, were we to remove this doctrine from it. What I say is, that the term *immortality* is not in the Scriptures applied to the soul, but that the *idea* is abundantly found there. This is what I meant by saying that we should attend to the ideas presented, although a particular word may not be found there. And now as you have made yourself merry over what you seem to think my awkwardness on this point; let me ask you, if the continued existence of the soul after the death of the body be taught, does not the idea of *immortality* appear, although the particular word is not found?

5. You say, "I do not deny that the body is corruptible. I have proved that *man*, the entire being, is corruptible—Rom. i, 23." Your reasoning here is *sophistical*. Whoever turns to this text, and reads it in connection with its context, will see that the apostle represents the *moral* state of the heathen world, in showing that they had likened God to corrupt and sinful men. If the idea of physical corruption at all inheres in the text, it is in a secondary sense, for that which constituted the essence of idolatry was, that it ascribed to God the sinful passions of men.

6. Your criticism on the use of philosophical terms, is *weak* if not *puerile*. Is not the question of the nature of man a philosophical one? May I not use philosophical terms in discussing it, provided I do not oppose to the teaching of the Bible, philosophy falsely so called. But why reprove me, when you yourself do the same thing; for a little further on, you say that the thoughts and affections are "corrupt in a moral sense."

7. As I do not use the terms *soul* or *spirit* in the sense of *thoughts, affections, &c.*, but only as their *seat* or *source*, I will not reply to your misconceptions on this point.

8. As you do not take issue with me as to my criticisms on the Hebrew and Greek terms under examination in my last article, I will take no notice of your very-well-conducted retreat from their evidently unwelcome presence.

9. Your attempted definition of the word *destroy*, staggers me, as it looks like an attempt to mislead untaught men. Besides, your reference to Webster would deceive one not having the means of knowing just what he does say. Had you said such was his *fifth* definition, you would have put the reader on his guard. Webster assigns nine separate definitions to the word, the fifth of which you give; but, judging from your language, one would suppose that was all. But to show how weak is your effort to make the word *destroy* the synonym of *kill*, I ask the reader to consult both Webster and Worcester, and look at Rom. xiv, 15—"Destroy not with thy food him for whom Christ died." Verse 20—"For food destroy not the work of God." 1 Cor. viii, 11—"And through thy knowledge shall the weak brother perish (be destroyed,) for whom Christ died." In these passages, does the word *destroy* mean *kill*? That in many instances it means to kill in the ordinary sense of that term, I readily admit. I also admit, that temporal death as a judgment for particular offences, is often by God

inflicted on the wicked. But this is far from proving that death, in this sense, is inflicted upon the wicked in the future state. I know the phrase "second death" may have reference to the punishment of the wicked in the future state; but I deny that it necessarily means the cessation of conscious being. If you can prove that it does, your cause will be gained. But this, perhaps, will more properly be introduced in another place.

10. I am not dull enough to suppose that when Paul spoke of an outward and an inward man, he meant two corporeal beings. That the outward man is corporeal, is easy enough to be seen; but precisely what may be the essence of the inward man, who can tell? Still Paul calls it the inward man, and I do not feel called upon to attempt an improvement upon his language. Besides, this form of expression is in keeping with the opinion of the Jews at that time, except the sect of the Sadducees, and would therefore be well understood by them. It certainly was in conformity with the sentiments of the Pharisees, of whom Paul was one. Did not Paul evidently mean, by the "inward man," what in another place he calls "the spirit of man?"

11. I now come to your "three propositions," which, you say, if sustained, are "perfectly destructive of my theory." Your first proposition is, "Man was formed of the dust of the ground." The second one is, "Man is mortal." And the third, "that man in death has no knowledge."

(1.) "Man is formed of the dust of the ground."

Your "proof" is, "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." On this text you say, that before the breath of life was breathed into him he was a man. In a certain qualified sense, he was; that is, dust was formed into the shape and substance of the human body. Up to this point, then, man is dust, and nothing more. Now, only that which was dust could return to dust. This dust so organized, is often in the Scriptures called man. But this is not exact or scientific language, but optical and accommodative, which you know is the common form of Scripture expression, as when it says the sun rises and sets. But suppose I should assert, that on this subject the true Bible doctrine was, that the sun did really rise and set, and so quote Scripture to prove it, would you accept my doctrine? Surely not. Let us go on then. The term *man*, then, is applied to this *thing* (not being, for it has not life) which God has made. This thing, then, is organized dust, but not living matter. In this state, it is incapable of thought, emotion, or feeling. For want of organization? No; for in this regard it is complete. Now God breathes into it the breath of life, and it becomes a living being—a living man. Observe, then, God adds to this man of dust life; and this life is not dust. In the death of the body, God takes away the life which he added to the dust. The body is now dead, and dissolves into its original elements—dust to dust. Now, brother, when you make the term *man*, as you do in this discussion, cover not only the body, but also what God added to it, and then say that this man in death returns to dust, including the added essence, do you not palpably err?

(2.) Your second proposition is, "Man is mortal." Who disputes it? But I will examine your first proof text, Job iv, 17—"Shall mortal man be more just than God? On this you say, 'Here man as a whole is called mortal.' If by the 'whole' man you mean the perfect organization, which God formed out of the dust of the ground, I agree with you. But if you include that which God added, when he breathed into man the breath of life, I deny it, and call for proof. Numerous, indeed, are the passages in which mortality is affirmed of that which was made of the dust. See Rom. vi, 12, and viii, 11; 1 Cor. xv, 35; 2 Cor. iv, 11, &c. Now, if you can show that that which God breathed into man, as formed of the dust, was also mortal, you will gain your point. Give us the text!

(3.) But you proceed to say, "My third proposition is, 'Man in death has no knowledge.' Proof—'For the living know that they must die, but the dead know not anything.'" Very well, who asserts that dead men have knowledge? Surely I do not. Let me ask you, Was this passage, Eccl. ix, 5, and Psa. vi, 5, "For in death there is no remembrance of thee; in the grave, who shall give thee thanks," written to meet the question we are debating? You will not assert it! Why, then, should you quote it for that purpose? It is useless to quote such texts in this controversy, because they do not reach the case. What is wanted, is to show that the spirits of the departed know nothing. Now, brother, don't talk any more about dead men's carcasses in the grave? The dust formed into man knew nothing, until God breathed into it the breath of life. So, therefore, when the breath of life is taken from it again, it knows nothing. The dust returns to dust.

Very truly yours, N. V. HULL

Eld. Cottrell's Fourth Reply.

ELD. N. V. HULL:

Dear Brother, Your fourth article is received. I am glad to resume our correspondence. I, too, will aim at brevity in what I have to reply.

I did not confound thought, emotion, &c., with their seat. I distinguished between them, and showed that there is no more difficulty in the view that immaterial thought is immediately connected with a material organization, than there is in the theory that it can be the product only of an immaterial soul, and still that immaterial soul itself is immediately connected with a material body. To get in an immaterial link between mind and matter, does not avoid the supposed difficulty; because that immaterial link must still be joined to the material body. We have in brutes the proof that mental operations result from living organized matter, unless they too have an immaterial soul to form the connection. To this argument you did not see fit to reply.

You have given your "opinion," that animal life forever ceases with the death of the body—that it is "never to be returned" to man. If, by animal life, you mean a brutish manner of living, I should hope it might cease even before that event. I should fear that death would fail to purify from this. But if you mean simply life—that principle which belongs to all animated existence—your opinion is a denial of the resurrection. Our Saviour laid down his life, not his animal propensities, when he said, "Father, into thy hands I commend my spirit;" and he received it again. Said he, "I lay down my life, that I might take it again." And after he had risen, as the "first fruits of them that slept," he said, "I am he that liveth, and was dead; and, behold, I am alive forevermore." The resurrection consists in living again. Of those that had died in the Lord, we read that "they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Now, if this last class are raised free from "animal passions and emotions," or "animal propensities," as you say, how can they be tormented? and for what cause will their misery (if they are capable of it) be protracted to eternity? It would seem that, in such a state, they could not add anything to the debt already due for the "deeds done in the body."

With pleasure I return to Matt. x, 28, not only be-

cause it is the only passage upon which you have made a fair show of argument for consciousness in death, but because I have not yet done with its testimony. I do not desire to spike your guns in this your strongest fort, for I have use for them.

The view that I have given of the meaning of this passage would, I think, be satisfactory to all, were it not for the existence of a crumbling theory, which is in perishing need of a prop. I do not so much object to the translation of the passage, as to the unscriptural idea which is attached to the word soul—the idea that the soul lives when separated from the body—an idea that is not even hinted in any other passage in the Bible, and is not intended to be hinted in this.

In the latter clause of this text—"But rather fear Him which is able to destroy both soul and body in hell"—the word destroy evidently means no less than the word kill in the first clause. But this would destroy your theory; therefore you will not admit that destroy means to kill. I could hold my ground on this, however, unless you could find some theological definition of the term—a definition invented to sustain your theory; but, to avoid a windy strife about words, I retreat, and take position upon the first clause: "And fear not them which kill the body, but are not able to kill the soul." You will not dispute that, in this clause, kill means kill. I proceed then. 1. We are not to fear those who are not able to kill the soul. 2. But we are expressly taught to fear God. 3. Therefore God is able to kill the soul. Will he do it? Let us see. 1. Our Saviour used no false motive. 2. But he did present God's ability to kill the soul as a powerful motive. 3. Therefore God will kill the souls of some, i. e. the souls of the wicked. Now, that which is liable to be killed, or, in other words, subject to death, is not immortal, but mortal; therefore the soul of man is mortal. Now, brother, if there is any leak in this logic, will you be so kind as to point out the very place where it is. If you do not find any real fault in the argument, I shall still think this "text is so pointed, that except subjected to the most merciless torture and violent wresting, it forever settles the question," that the soul of man is mortal.

The Bible "is silent concerning the immortality of the soul" in its present state, or until it shall put on immortality at the resurrection of the just. But you claim that though "the term immortality is not in the Scriptures applied to the soul, that the idea is abundantly found there." You claim "that the Bible, especially the New Testament, would be without meaning, were we to remove this doctrine from it." I reply, Words are used in the Bible as signs of ideas; if the idea is abundantly there, you can point out the word or words which express it. I ask you to do so. I do not ask for any particular word, as immortal, but for any word which expresses the idea. If I desired to "remove this doctrine" from the Bible, as perhaps you think I do, what words should I be obliged to expunge? If the "continued existence of the soul after the death of the body" were proved, it would no more prove its immortality, than for a person in this life to say, "I live to-day, therefore I shall live forever." The wicked will have a future life; but is this affirmation a denial of the truth that that life will terminate with the second death?

Greenfield defines the words rendered *incorruptible* and *corruptible*, in Rom. i, 23, as follows: *Aphthartou*, incorruptible, immortal, imperishable, undying, enduring. *Phthartou*, corruptible, perishable, liable to decay, mortal. And he refers to Rom. i, 23; 1 Cor. ix, 25; and xv, 52. With this evidence before you, can you believe that the text designs to speak of God as *sinless*, and of man as *sinful*? Is it not clear, that it speaks of God as immortal, and of man as mortal?

I had no thought of misleading the people, or concealing the truth, when I gave Webster's fifth definition only, of the word *destroy*. I wish to avoid long quotations; but your insinuation of my attempting to deceive, by withholding an important part of the truth, together with the fact that few comparatively have Webster Unabridged, compels me to give those nine definitions entire. They are as follows:

1. To demolish; to pull down; to separate the parts of an edifice, the union of which is necessary to constitute the thing; as, to *destroy* a house or temple; to *destroy* a fortification.

2. To ruin; to annihilate a thing by demolishing or by burning; as, to *destroy* a city.

3. To ruin; to bring to naught; to annihilate; as, to *destroy* a theory or scheme; to *destroy* a government; to *destroy* influence.

4. To lay waste; to make desolate.

Go up against this land, and *destroy* it.—Isa. xxxvi.

5. To kill; to slay, to extirpate; *applied to men or other animals*.

Ye shall *destroy* all this people.—Num. xxxii.

All the wicked will he *destroy*.—Psa. cxiv.

6. To take away; to cause to cease; to put an end to; as, pain *destroys* happiness.

That the body of sin might be *destroyed*.—Rom. vi.

7. To kill; to eat; to devour; to consume. Birds *destroy* insects. Hawks *destroy* chickens.

8. In general, to put an end to; to annihilate a thing, or the form in which it exists. An army is *destroyed* by slaughter, capture or dispersion; a forest, by the ax, or by fire; towns, by fire, inundation, &c.

9. In chemistry, to resolve a body into its parts or elements.

Here, my friend, are the nine definitions. Which will you have? Which will you take to prove that, to *destroy* both soul and body means to *preserve* them eternally? The discerning reader will see, that the reason why I selected the fifth definition, is because it touches the subject in debate; it is the meaning of the word when "*applied to men*." You ask me whether *destroy* means to *kill* in the Scriptures you quote: "Destroy not with thy food him for whom Christ died," &c. It does in a *secondary*, but in no *mystical* sense. If we cause a brother to fall, we cause him to be destroyed; for that will be his final punishment. In this sense we kill him.

I see no occasion for saying more concerning the inward man. I refer the reader to what has been already said.

To test the strength of your argument by which you attempt to set aside the force of the testimony which I quoted to sustain my first proposition, perhaps I can do no better than to try its force upon a horse, or some other of the inferior animals. Do not think I am disposed to trifle; I am engaged in sober argument, upon a solemn and momentous subject, and I would disdain to descend to ridicule. I am laboring not to deprive men of immortal souls, but to convince them that they are in need of immortality, and to induce them to seek for it by well doing. Rom. ii, 7. If it is thus attainable, as the Scriptures assure us it is, it is worth just as much as though we already possessed it. But I proceed to try the force of your argument. All animals that breathe have, according to Bible teaching, the breath of life, and are living souls. Up to the time that God gave life to the horse, it could be nothing more than organized dust, and not living matter. God adds to this horse of dust *life*; and this life is not *dust*. In the death of the horse, God takes away the life which he added to the dust. "He taketh away their breath; they die, and return to their dust." Psa. civ, 29. To say that the horse in death returns to dust, including the added essence, is a palpable error. Neither the breath of life, nor life itself, is included in that which returns to dust, in man or beast. Now, brother, all that is wanting on your part, is to prove, not that *life* was given to man, but that an immortal soul was communicated to him.

Concerning my proposition that man is mortal, you ask, "Who disputes it?" I reply, every one disputes it that says that the all-important part of man is immortal. I see no argument here which demands any reply that has not already been given. I have no need of a text to prove that that which God breathed into man is mortal, until you prove that it was something besides the breath of life—something not named in the record. How inconsistent to hold that, in the account of man's creation, given by inspiration of God, infinitely the most important part is not mentioned at all!

It is extremely difficult to evade the testimony that the dead know not anything. You ask, "Who asserts that dead men have knowledge?" Every one who asserts that man has an immortal soul, asserts, either that dead men have knowledge, or, that there are no dead men. The Scriptures speak of man in a state called death. You assume that that state is merely

a separation of the conscious soul from the unconscious body. According to this theory, knowledge is not diminished, but actually increased by death; for the soul now knows, in addition to its former knowledge, what death is, or what it is to be separated from the body. But the Holy Spirit has condescended to inform us, that in the state called death, "there is no remembrance" even of God—that "the living know" some things, "but the dead know not anything." But you ask whether these Scriptures were "written to meet the question we are debating." I presume they were not written for the express occasion of our debate; but they speak decidedly to the question under discussion. This is the reason I quote them. Matt. x, 28, was not written expressly to meet this question, but as an exhortation to faithfulness even to death. It does not speak to the question of man's knowledge in death, but merely represents that man cannot kill the soul, which, as I have shown, is to deprive them of their existence in the world to come. The texts I have quoted affirm positively, that in death there is no knowledge—no remembrance. It is not for me to show "that the spirits of the departed know nothing," till you show that the spirit of man is an entity, or being, separate from the body. Was the breath of life a conscious being added to man, or was it given simply to make man alive? It is the Saviour that talks about men in the graves. He says, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth."

It is not for the want of language to express the idea, that the immortality of the soul is not affirmed in the Scriptures. We are taught that God is immortal. "Now to the King eternal, immortal, invisible, the only wise God," &c.—1 Tim. i, 17. This is the only place where the word immortal is found in our common English version. No word having the meaning of immortal is anywhere applied to the human soul. The word immortality is used five times. Speaking of God it is said, "Who only hath immortality."—1 Tim. vi, 16. God is the only fountain of immortality. But there is a future immortality for man brought to light or revealed in the gospel. Speaking of Christ, it is said, "Who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. i, 10. This immortality is presented as an object of hope—a thing to be sought for. God "will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life."—Rom. ii, 6, 7. Those who seek for it, are not in possession of it; but will receive it at the resurrection. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall he brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv, 52-54.

Such is the Bible teaching on the immortality of the soul. God has immortality, and can impart it to whom he will. His willingness to impart, even to those who had lost their life through disobedience, is brought to light through the gospel; not through the New Testament only, but through the whole gospel scheme, from the first promise concerning the seed of the woman, down to the last dispensation. Christ has demonstrated the abolition of death to those who receive him, by his own death and triumphant resurrection. Those who seek for immortality, by patient continuance in well doing will obtain it. It will be given at the resurrection of the just—the first resurrection. Then the glorious victory over death and the grave will be consummated, and the saying that "is written" be a glorious reality. Then this mortal person or soul will put on immortality.

Let all who would enjoy immortality, accept of it through Christ. Thanks be to God, who giveth us the victory over death and the grave, through our Lord Jesus Christ!

As ever yours,

R. F. COTTRELL.

CHRIST made himself like to us, that he might make us like to himself.

The Christian and his Saviour.

Christian. I AM weary, O my Saviour,
And I cannot see the way,
And the path seems very rugged,
While I hear sweet voices say,
Come where flowers are blooming brightly,
Where sweet perfumes fill the air;
Come where joys shall be thy portion,
And the heart is free from care.

Saviour. But these pleasures which are promised,
All will turn to nothingness;
They will lure thy feet from glory,
They will surely fail to bless.

Christian. I am lonely, O my Saviour,
All the friends I loved of yore,
Coldly turn their eyes upon me,
I can clasp their hands no more,
As I could in former seasons;
Ere I trod this narrow path;
And they mock me, and deride me,
Crying strange, and foolish faith.

Saviour. I do promise by my greatness,
I who do thy steps behold;
In this life thou'lt have thy portion,
In the next a thousand fold.

Christian. But my weakness! O my Saviour,
Surely I can never stand,
All the toilings of the journey,
To the bright the better land.
I shall faint ere 'tis accomplished,
I so weak a one and frail,
Cannot battle with the torrents,
With the storm and with the hail.

Saviour. But my strength is all sufficient,
I am strong while thou art weak;
I'll impart my strength unto thee,
If aught for it thou'lt seek.

Christian. Thou hast promised! I believe Thee,
Nevermore will I complain,
Though my feet be torn and bleeding,
Thou wilt heal them all again.
Thou hast trod this path before me,
And it leads to endless bliss,
In the next life thou'lt receive me,
Angels pure shall guard in this.

Saviour. Be thou faithful through the journey,
Often watching unto prayer;
Then when I select my jewels,
Thou shalt come my joys to share.

M. WELLS.

Homer, Calhoun Co., Mich.

Revival Preaching.

PREACHING to promote revivals should be scriptural. One plain text proves more than a dozen arguments. Logic can be met with logic, but from the word of God there is no appeal. Your opinion will convict nobody; your say-so's possess no authority; your thoughts may be profound, but no one will expect to be damned for not receiving them; but a THUS SAITH THE LORD will arrest the attention, disarm logic and, if anything, will bring the sinner to his knees. Metaphysical dissertations may confound the intellect; historical disquisitions may instruct; rhetorical flourishes may captivate the imagination, but the conscience will remain untouched. Give the people the simple word of God. Explain it clearly, apply it faithfully and with the authority of Heaven, and with the union of the Holy Ghost, and men will quail and tremble before you. If you are an ambassador of God, talk like one. Your business is not to give currency to your own views, but to make known the requirements of your Master. Tell us the nature of his demands and the consequences of non-compliance. You cannot coax men to become saints. You may induce them to come to church by flattering their pride, in giving, for a suitable consideration, a prominent pew, where, Sabbath after Sabbath, the gay attire of the family may be displayed for admiration. You may induce them to assume the profession of a Christian by persuading them that little or no self-denial is required; and that such a step will be, in every respect, greatly for their advantage, but what has the cause of Christ gained by your seeming success? You have deceived souls—it may be to their eternal ruin. You have made hypocrites, and not Christians. You have betrayed Jesus into the hands of his enemies. For *whosoever will be the friend of the world is the enemy of God*, and you have filled the church with those whose friendship for the world has never abated one jot or tittle. And yet you report a glorious revival! Such revivals have made the Romish church what she is, and are in a fair way of bringing the Protestant churches into a state of formalism far less respectable than hers, and equally damning.—*Earnest Christian.*

Selected for the Review

Help Your Mother.

"GEORGIA, come and make some yeast," said Mrs. Grey to her daughter. It was Saturday morning, and there was a great deal to be done; for Mrs. Grey's family was large, and she kept no servant. Georgia made the yeast, and then left the kitchen and went to her chamber, to read in a new novel which had been lent her.

"Georgia! Georgia!" called her busy mother several times; but there was no Georgia to be found. She then tried Jane. "Here, Jane, come and see to the fire; my hands are in the dough. I wish you wouldn't all get off out of sight and hearing, when there is so much to do. What is Agnes about?"

"Finishing the hook-mark," was the reply.

"Go and tell her to put that right away, and sweep the parlor, and set it to rights. Find Georgia, and tell her to do up the chamber-work, and do you stay here to help me."

"Yes, mother," was the obedient reply.

The girls all obeyed their mother's orders. They never thought of doing otherwise; but they never thought of doing anything without orders. The whole care of everything rested on their mother, quite as much now when she was fifty years of age, feeble and very weary, and the mother of three healthy, full grown daughters, as it did when she was in her prime, with a band of little ones around her. Perhaps the first fault had been her own; perhaps she had not rightly trained her girls; but they were old enough now to amend their mother's mistake. They knew very well, how miserable her health was; but they did not seem to realize, as everybody else did, that unless she could be quite relieved from care and labor, her life would soon be over. Every day she groaned with weariness, and at night, and in the morning her limbs were so stiff she could hardly bend them.

"Mother, why in the world don't you make the girls do more?" asked her husband almost every day of his life; and as often Mrs. Grey replied, "O, they do a great deal! They are always willing to do all I ask them. They are a great help to me." Just like a mother! She can always be wofully imposed upon, if her children are thoughtless and mean enough to do it, and she will never own that she is imposed on. She will shield her children to the last.

The Grey girls were always willing to do what their mother bade; but they were not always ready.

"Come, Jennie, 'tis your turn to build the fire for supper to-night. Run out and do it, 'tis almost six o'clock," Mrs. Grey would say.

"Yes, in a minute." In ten, fifteen, or twenty minutes, Mrs. Grey would speak again.

"Yes, mother, I'm just going."

But it would be sometimes nearly dark before there would be any actual move, and the father and brothers would be home from their day's work, hungry, and of course, cross, when they saw that supper was behind-hand. It is vain to deny Parson Chaplain Quint, that as a general thing, a hungry man is a cross one. All woman-kind can testify to this serious and suggestive fact. Poor Mrs. Grey was so tired of perpetually repeating directions, and of the effort of causing them to be seasonably and properly carried out, that she often and often did the work herself, when she felt hardly able to crawl, rather than to try to get the girls to do it. Oh, how thoughtless and unfeeling those daughters were! They quietly allowed the mother to do all that she would; but they were rewarded. They loved their mother, and they were not really very cruel or wicked girls. Could they have had one glance a few months forward, how utterly changed would have been their conduct. But not one of us can see a moment before us.

Suddenly the devoted mother was missing from her post in the kitchen. She was to be waiter and drudge no more. She died; but had she been cared for and cherished as she should have been, she might have been the companion and comforter of her husband and her children for many happy years. When they saw the tired feet at rest, the worn hands folded, the dim eyes closed at last, self-reproach took hold upon them, and they wept. They felt that they might have kept her. They remembered all their lazy, careless ways, and how worn out with care and toil, they had allowed their mother to become. Every groan they had heard her utter came back to them, and they were filled with remorse for all that they had failed to do. The weeks and months only showed them more and more plainly, what they had lost, and how guilty they had been. But it was too late to make atonement. All they could do was to lay the lesson to heart, and try to improve by it. This they all did, and they cherished the memory of their dead mother as they never had cherished her.

If any girls who are walking in the ways of the Grey girls, will but take warning by their punishment, they may perhaps, escape a similar one. There are few agonies more hard to bear, than to look on a dead face, most near and dear, and feel that our treatment has hastened the parting hour. God save us all from that!—*Springfield Republican.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 14, 1866.

URIAH SMITH, EDITOR.

The Rest that Remaineth. Heb. iv.

"LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Verse 1. Whose rest is here referred to, by the expression "his rest?" To determine this, we must go back to chapter iii, where the subject is introduced. There God speaks of the apostasy of Israel in the wilderness, and says, "Wherefore I was grieved with that generation. . . . So I swear in my wrath, They shall not enter into my rest." Verses 10, 11. The rest, then, is God's rest. Now what is God's rest, and from what point does it date? An answer to these questions will explain the allusions to the work of creation and the seventh-day Sabbath in chap. iv, 3, 4. The works [God's works in creation] were finished from the foundation of the world. For he spake in a certain place of the seventh day [Syr. Sabbath] on this wise, And God did rest the seventh day from all his works." God's rest is thus defined to be his rest after his creative work, on the first seventh day of time, and to date from that point. And we understand that allusion is here made to the Sabbath simply to show what God's rest is, and from what point it is to date. The Sabbath is not here referred to as a type of our future rest neither as the rest promised to the fathers, nor as that given by Joshua, nor as having been superseded by the "rest that remains."

But there is a promise left us of entering into his rest. What is it for us to enter into the rest of God, and how is it to be accomplished, and when? The cases of certain ones who fell in the former dispensation are held up before us as warnings to us against cherishing within us an evil heart of unbelief, and as a spur to our faith. These persons came short of entering into some rest promised in the past. What rest was that? Answer. The rest of Canaan. When God foretold to Abraham the bondage of his seed in a strange land, he also foretold him that they should come forth and possess the land of Canaan. When Moses was raised up to lead Israel out of Egypt in accordance with this promise, God told him that his presence should go with him and he would give him rest. Ex. xxxiii, 14. And when they drew near to the promised land, and Reuben, Gad, and the half tribe of Manasseh desired their portion on the east side of Jordan, the Lord told them that they should pass over the river and assist their brethren till he should give them rest also. Moses not being permitted to enter the land, the people were led in by Joshua. And when they had displaced the inhabitants, whom on account of their loathsome abominations the land was compelled to spue out, Joshua assured his people that in the possession of Canaan which they had then acquired, the Lord had fulfilled all that he had promised the fathers concerning the occupation of that land, and that he had given them rest round about, according to all that he had sworn to this end.

The land of Canaan, then, was called a rest. It was a rest promised to the seed of Abraham. It was the rest into which some could not enter on account of unbelief, and who consequently perished in the wilderness. But was that the full rest contemplated in the promise? God has promised his people that they shall enter into his rest. Joshua gave them all that was promised concerning the rest in Canaan. Yet says Paul in Heb. iv, 8, "If Joshua [margin] had given them rest," that is, the full rest embraced in the promise made of God to the fathers, "then would he not afterward have spoken of another day." If the rest given by Joshua, was not the complete rest contained in the promise, it becomes at once certain that there "remaineth a rest," which will meet the provisions of the promise. What rest is this and when shall we enter upon it? This rest like the rest of Canaan, is preceded by a day of trial. David mentions it in

psalm, xcv. "To-day if ye will hear his voice." Paul says, "Again he limiteth a certain day saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice harden not your hearts." And this is the other day or period that was "spoken of" or allotted, because the rest given by Joshua was not the full rest contemplated by the promise. The period that is meant by this language we learn from verses 14 and 15 of chap. iii: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end, while it is said, To-day, if ye will hear his voice, harden not your hearts as in the provocation." The provocation was the forty years of temptation in the wilderness, while Israel was journeying to the promised land, during which time Moses was faithful in all his house. The time covered by the expression, "To-day if ye will hear his voice," is the time during which Christ occupies the place of "a son over his own house, whose house are we." Verse 6. In other words it is the present, or what is commonly called the gospel, dispensation.

Then what is the rest that remains for the people of God, and for which this dispensation is preparatory? If Canaan was not the rest contemplated in the promise, what is? Rom. iv, 15, tells us: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Then the promise to Abraham was not only that his seed should temporarily possess the land of Canaan, but that he, and the nations that should be blessed in him, should ultimately possess the whole world; not, of course, in its present state, but when it shall have been renewed and freed from the curse forever. We need no plainer declaration, that the promise looks over into the new earth; and that that is the rest that remains to the people of God where they shall enjoy peace, and quietness, and assurance forever.

From the contrast which Paul draws between the two rests of Heb. iii, and iv, and between Moses and Christ, Joshua and Christ, the house of Israel and the household of faith, we understand at once the relation that exists between them: It is that of type and antitype. As Moses and Joshua were types of Christ, and the house of Israel a type of the household of faith, so the rest of Canaan was a type of the glorious rest of the new earth, yet in store for the redeemed.

But if the rest that remains is yet future, it may be asked how Paul can say in verse 3, "For we which have believed do enter into rest?" We reply that it is very evident that the rest is yet future; for it is promised only on condition that we hold fast to the end. Chap. iii, 6, 14. It is set forth as an object to be sought after. "Let us labor, therefore, to enter into that rest." Chap. iv, 11. Let us fear lest finally we come short of it. We have been accustomed to argue in reference to immortality, that the fact that we are exhorted to seek for it, shows that we do not now have it; for God would never counsel us to seek for that which we already possess. We may apply the same reasoning to the promised rest of Heb. iv. If, then, verse 3 is to be taken in the present tense, we must understand it the same as those texts which declare that we have eternal life; and that we have redemption through Christ's blood. John vi, 54; Eph. i, 7; Col. i, 14; 1 Jno. v, 18. The righteous are not yet in reality in possession of these blessings; but they have them by faith; that being the substance of things hoped for, and the evidence of things not seen. And in no other sense can we be said in the present tense to enter into that rest. It is sure to us if we hold fast our belief, and are steadfast unto the end. But some translations give this a future meaning. Wakefield translates it, "For we believers are to go into that rest." Translating it in this manner, the idea cannot be mistaken. A more literal rendering of the Greek, would perhaps be, "We, having believed, enter into the rest;" which carries the same idea, namely, that we are not to enter into the rest till the time of our probation, or the period in which we are to exercise belief, is accomplished.

A query may arise on verse 10: "For he that is entered into his rest, he also hath ceased from his own

works as God did from his." To whom does this refer? We think to the believer. And this language, whether it was spoken for this object or not, does most effectually cut off the idea that this rest is to be enjoyed in this present state. For so long as a person is engaged in "working out his salvation with fear and trembling," so long as he is laboring to enter into this rest, so long he is not enjoying the rest for which he is seeking. But this work and labor is to continue on our part till the end; consequently till then we do not enter into that rest. But after our race is run, and our warfare accomplished, then, just as God rested from his creative work, and was refreshed, and took delight in the result of his labor, so the believer rests from all the labors of his probationary pilgrimage, and enters upon the full fruition of his hope.

But why does Paul in speaking of the rests that remains, use a word that signifies according to the margin, the keeping of a Sabbath? Verse 9. Answer. On account of the allusion to the Sabbath at the beginning. God's rest, as we have seen dated from the completion of creation. And it was doubtless the purpose of God that man, in perfect communion of spirit with his Maker, should share in the joy and glory of rest from that time on. We understand this rest as synonymous with the kingdom, which though now future, Christ assures us was prepared from the foundation of the world. It was God's design that man should take the kingdom at that time. But man by sin lost dominion. Just as Israel by their rebellion against God were made to wander forty years in the wilderness, whereas if they had proved faithful and obedient, they might have journeyed direct to Canaan, so man by sinning at the beginning, was driven out of the rest prepared for him, and put upon a long period of 6000 years probation. But that round of years is almost completed. We are drawing near to paradise again; and then man shall be brought back to the kingdom, back to the rest, prepared for him at the beginning.

We may not have noticed every query or difficulty that may exist with many in regard to this chapter; but to our own mind it is a clear and comforting portion of scripture. The thoughts which we have designed to offer may be summed up as follows: 1. The rest which we are promised, was, like the kingdom, prepared for us at the foundation of the world. 2. Man by sin was thrown out of it for 6000 years. 3. A type of it was given to us in the possession of Canaan by the Jews. 4. We occupy the same relation to the future heavenly rest, that Israel coming out of Egypt did to the rest of Canaan. 5. As those who fell in the wilderness came short of that rest through unbelief, so there is danger of our coming short of the future rest through the same means. 6. This rest will be given to us at the close of this dispensation; for Paul says, 2 Thess. i, 7, "And to you who are troubled," God shall recompense, or grant, "rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels."

The more we contemplate this subject, the more fully do we enter into sympathy with the apostle's language. Let us labor, therefore, to enter into that rest; and let us fear, lest, a promise being left us, any of us should come short.

What Is Coming Next?

THE Lord is leading his people or he is not. He has set his hand to the work of uniting and purifying them and thus preparing them for the coming of Jesus, or he has not. If the Lord is not doing a special work for his people, S. D. Adventists are a mistaken and deluded people; for it is their faith that God is fulfilling a prophetic message in them and through them, which has brought them together, and which distinguishes them from all others. If we deny the faith that God is specially leading this people, we must think them a deluded people, and not the people of the Lord. Convince me that the Lord is not leading us, and I will leave this people and look elsewhere for the people of the Lord; for I want to belong to them, and a people built upon a false foundation are not his people. But if the Lord is leading us we shall be led aright. Let all decide the question, then,

whether the Lord has begun to fulfill the last of the three angels' messages. If he has not, then this is a false and deluded people, and those who would serve God should not go with us, nor countenance our work in the least. But if you believe that this is God's people, you believe the Lord is leading us, and you have no cause to fear that we shall be led wrong. To be consistent, all must take sides for or against our work. It must be received as the work of God, or be rejected as the work of men or devils.

But some profess to go with us who go hesitatingly, and in every advance in reform seem to go grudgingly; like the stubborn mule they brace themselves back, and have to be pulled along. They seem to fear to take an advance step, not so much because the step proposed is wrong, but for fear that there is something dreadful ahead. At every step they inquire, What are we coming to next? Those who have confidence in the leading and teaching of the Lord will reply, The Lord has led us aright so far, and we are sure that the next step will be something good—the very thing that we need.

To bring us as a people to a healthy state of soul and body, and to make us temples of the Holy Spirit, our attention was called to the injurious, idolatrous and filthy habit of using tobacco. Some thought their liberty was endangered, and though they could bring no argument for tobacco, yet they could seem to anticipate that tea and coffee would be alike rejected, and hence the inquiry came up, What next? And since the Lord is teaching us concerning injurious articles of diet, we may expect that some will anxiously anticipate starvation. What is coming next? Something good, I am sure, I am not for going back into Egypt for fear the Lord will starve us to death.

The Lord has great spiritual blessings in store for us, which will be given when we are in readiness to receive them into sanctified vessels, and to use them to his glory. He has honored us in the past in hearing our prayers for the sick &c., as much as he could and not dishonor himself. He honors those who honor him. When we are prepared to honor him in all things, to shine as lights in the world, he will bless us more abundantly. When we learn to deny ourselves of hurtful things, and live truly temperate; when we do all we can to secure a healthy mind in a healthy body; when we purify the temple and use all our powers to the glory of God, the Spirit will come in and take possession. The Lord does not propose to bless our souls and not care for our bodies. A human soul in his account is a person possessing both mind and body; and he has said, "Your body is the temple of the Holy Spirit;" and also, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The Lord is leading us. He will do nothing to injure us, but all to bless us. Let us cheerfully labor with him for our own good. All is essential and nothing non-essential, of all the light which he is giving us. Let us thankfully receive all the light and walk in it, and we shall soon be prepared to receive his blessing—the out-pouring of his Spirit. Let us willingly move onward in reform, and not doubtingly and grudgingly inquire at every step.

R. F. COTTRELL.

Please All Classes.

"The entertainments will be such as cannot fail to please all classes. Come one, Come all!"

Thus read the advertisement for a social gathering to be given by the Baptist church in ——. And has it come to this, that a religious society can provide an entertainment which will please all classes? Perhaps this is so, yet we think there is one class which could not have been very highly pleased by the levee in question, if any such were present, namely, the humble followers of Christ; and this for several reasons:

First, there was no prayer on the occasion, and it must have pained them to see a gathering of professed Christians opened by a comic song, instead of an invocation of the Divine blessing. Again, it must have been anything but pleasing to see the children of church members acquiring in such a place, a taste for games of chance by means of grab-bags, lotteries and

fish-ponds, especially as all the faculties for increasing the thirst for gambling are readily furnished the youth of our land, and such an appetite once acquired is with difficulty subdued. In fact a great many "entertainments" were provided on the occasion which must have been displeasing to this class of people, and which we have not space to enumerate.

On the other hand what class was that which was most pleased, and of which the audience was mostly composed? Did it comprise the little handful that always attend the prayer-meetings, and whose piety adorns their daily life? or was it those who are oftenest found in scenes of gayety and mirth, the class who are usually first and foremost in getting up social gatherings for festivity, instead of social meetings for prayer? Perhaps nearly all who were present were pleased at the total receipts, in whatever manner they might have been gained, and satisfied their consciences in view of the fact that it was to pay the minister, or for some charitable object.

But aside from the mere amusement or pleasure of the occasion, is there not a principle in the matter which is worthy of serious attention? We allude to the practice of gambling, so extensively indulged in at gatherings of this description. However harshly the term may grate upon the sensitive ear, yet it is none too strong a term to use. If a man should walk up to a church-member and say, "I am about to dispose of my horse by lottery and would like to sell you a ticket," he would proudly answer, "I never gamble!" and yet he will go to a fair of some religious society, and the ladies will gather around him, one with tickets in a beautiful quilt, another in a handsome tea-set, &c. and before they leave him, he will have invested in all the lotteries of the evening, and perhaps will carry home some of the winnings, while his children will have drawn numerous rattles and toys from sundry grab-bags and fish-ponds, or perhaps tried to do so and failed, which in either case, will beget within them a desire to try again, and their next trial may perhaps be made in a game of cards, especially as church-members and even ministers have begun to openly defend the practice of card-playing.

That this is the tendency of such operations, cannot be disputed, and is in some degree realized even by those who plan and execute them, yet nobody seems to care, and thus the children and youth are being helped onward to disgrace and ruin, by those whose duty it is to shield them from the vices so destructive to morality and virtue. Oh that nominal Christians might be awakened from their fancied security, and made to see the terrible events just before them, and the preparation necessary to obtain salvation in the day of the coming of the Son of Man.

WM. C. GAGE.

Manchester, N. H.

Many Truths in Few Words.

You would not worship in a house until you had swept it, so we cannot expect to do much for God, until our hearts are cleansed.

When children need anything they ask their parents for it, why should we not do the same to our Heavenly Father, in seasons of trial, in war, or famine, or drouth, or pestilence, or want?

A profession of humility and teachableness is all very well; but the practice of these virtues is necessary to make such professions valid; just as you sign your name to a note to make it current and of par value.

A person should be just as careful of the use of his pen, as of his tongue.

Dignity is not increased by pride: humility is the crown of dignity.

The test of man is in time of trial. Give me the man who is a man, when and where he is crowded close. Then let him show himself a man, when all around him falter, and he stands out in his calling, noble and true, and others rejoice and take courage.

Sanctification is in some respects like education, progressive; he who should assert that he had received an education instantaneously by a single act of the mind, would not be more fanatical than the person who boasts of being perfectly sanctified and made holy in the same length of time.

If people would be as careless and inconsistent in their ideas of practical every day worldly affairs, as they are in their opinions upon religious matters, governments would crumble, kingdoms would fall, and nations would soon disappear, in disgraceful idiotic confusion and ruin.

The proudest people imagine themselves very condescending.

Ignorant people are generally the greatest of bigots, and most full of pride.

J. CLARK.

Quarterly Meetings in Mich.

BRO. WHITE: My last report was from North Liberty, Ind. I gave two discourses six miles west of North Liberty, not much interest. The Methodist friends have opened their meeting-house to our people in North Liberty, in which I gave ten discourses with good effect. There was a deep interest, and three commenced to keep the Sabbath.

Jan. 8, Sunday, there was a meeting of the church, and ten united with the church, including those from South Bend. The church are much encouraged. The Lord helped to present the truth.

Sabbath and first-day, Jan. 14, and 15, I spent with the church in Hillsdale. I gave five discourses here. They express a determination to overcome. Here I met a colored brother recently escaped from slavery, a regular Baptist preacher. After hearing two or three discourses he became very much wrought upon by the truth. Pray for him that he may see the whole truth.

Tuesday the 17th, came to Hanover, and in the evening preached to the church. Met here Bro. Gilbert, from Burlington, who came after me to go with him to visit that place. The brethren here felt disappointed, but kindly submitted.

Sabbath the 21st, I met with the church in Jackson. Had a good and interesting meeting. First-day, according to appointment in Review, preached the funeral sermon of sister Weed, daughter of Bro. Weed of Tompkins. The attendance was large.

The 24th, 25th, and 26th, I spent with the church at Bunkerhill. On account of severe cold and blustering weather, the attendance was small; but there is a good interest here. I gave three discourses.

Sabbath and first-day, the 28th and 29th, I spent with the church in Oneida. Brethren were present from Charlotte and Windsor. I spoke five times, and had a social meeting in which about forty testimonies were given. Also the ordinance of the Lord's supper was celebrated. This was a good, interesting meeting.

I arrived home the 30th, after an absence of six weeks and four days, in which time I preached forty-four times, besides other meetings. I found my wife unable to sit up, but recovering from a severe attack of inflammation on the lungs. On the whole this tour has been interesting and profitable. I have visited many at their homes that I have before seen, and formed many new acquaintances that will not be forgotten, but be, I trust, renewed in the kingdom.

R. J. LAWRENCE.

Rochester, Mich.

Meetings in Ills.

BRO. WHITE: Knowing that it interests our brethren and sisters, to hear of the progress of truth, I will give a report of some meetings held in De Kalb Co., Ills. I commenced meetings in the Colton school-house, on Thursday evening the 29th of Dec. last, and continued till the next Tuesday evening. Those that embraced the truth here last summer are holding on still, they meet with a great deal of opposition. There are a number of first-day Advent people here, some of whom would no doubt embrace the truth, were it not for their leaders, who instead of leading the people to the light, lead them into darkness, and instead of contending earnestly for the faith, contend earnestly against it. Some are so bent in opposing that they make statements entirely untrue, calculated to excite bigots and stir up prejudice. The Lord have mercy upon such men. Oh that they might see the unright-

ousness of their course, and that unless they repent and reform, they will have a fearful account to settle at the judgment.

At the request of a number of citizens, and after due consideration, I commenced a series of meetings in Shabbona village, four miles from the Colton school-house on Wednesday evening Jan. 4, and continued them till Wednesday evening the 25th. The meetings were well attended. The people paid good attention, and a number have already decided to obey the Lord.

Sunday the 22nd, the Methodist minister of the place, made an effort to calm the fears of the people on the Sabbath question. He claimed that the moral law was still binding, the Sabbath also; but claimed that we kept the Sabbath when we rested after six days of labor. He said the time to rest was indefinite. According to his argument, seven families living in the same neighborhood, might each keep a different day for the Sabbath, and all of them keep the fourth commandment. Query: Could they all rest the day God rested? He also stated that Moses changed the Sabbath twice, and quoted Ex. xvi, and Deut. v, 15, to prove it. From this last quotation he argued that Moses changed the Sabbath without any command from God, and without any reference to the original commandment whatever. Wonder if he ever read the entire chapter? He also affirmed that Christ changed the Sabbath. I reviewed him in the evening before a crowded house. The Lord gave liberty in opposing error, and the truth gained a complete victory. After the meeting I took an expression to see how many believed that we ought to keep the Sabbath according to the commandment, when over forty arose, and thus testified their faith in the ancient Sabbath of the Lord.

I sold about \$25.00 worth of publications and got five new subscribers for the Review. I should have got more, had it not been that the last three evenings of the meeting were so cold, people could not come from a distance.

I am now in McLean Co. with Bro. Sanborn. I expect to strike out into a new place immediately. Dear brethren pray for us that the blessing of the Lord may attend our efforts to spread the truth in this county.

Yours in hope. R. F. ANDREWS.

McLean Co., Ills., Jan. 27, 1865.

Report from Bro. Brinkerhoff.

Bro. WHITE: Although I have not reported myself through the Review for some time, yet I have not been altogether idle in the great harvest-field.

On Friday, Nov. 4, 1864, I commenced meetings with the Laporte city church. Found the church in a low condition, and sorely harrassed by one who once professed to love the truth. Gave eighteen discourses, and had some precious seasons in the prayer-meetings. Our God is a prayer-hearing and a prayer-answering God. The power of the enemy was broken, and the church set free, and a good interest was manifested by outsiders. I have just received a letter from that church, (Jan. 30) stating that their meetings are good and still increasing in interest.

Friday, Dec. 9, attended the Quarterly Meeting at Marion. Met with Bro. Snook. Here we had, considering the circumstances, a good meeting.

Friday, Dec. 16, attended a meeting at Fairview in company with Bro. Snook. Some here were in deep trial; but on the Sabbath the Lord gave us freedom in bearing the testimony, and we had a good meeting, and we trust a profitable one.

Friday, Dec. 23, Bro. Snook met with us at Lisbon. We had a good meeting, and while we attended to the ordinances, the Lord specially gave us his blessing.

Dec. 30, met with the brethren at Pilot Grove at their Quarterly Meeting. The Lord met with us, and we had a precious time. While we called the attention of the brethren to paying vows and asked them to take a retrospective view of 1864, which had just passed, deep solemnity rested upon the congregation, and the social meeting was one of the best I ever enjoyed. I felt glad that I was a commandment-keeper.

On Friday, Jan. 6, 1865, attended Quarterly Meeting at Waukon. Here we met with Bro. L. G. Bostwick, who assisted in preaching the word. Here we formed

many new acquaintances which we hope may be renewed in the kingdom of God.

Jan. 20, commenced a course of lectures in Elgin, Fayette Co. We have now given sixteen lectures, and several have decided to keep the commandments of God, and others are investigating.

We have many calls to preach the word, and as far as strength will permit, we want to go. The reform in eating is one that I am falling strongly in love with, and by endeavoring to live it out, I can truly see its blessing. Pray for me.

WM. H. BRINKERHOFF.

P. S. My present address is Clermont, Fayette Co., Iowa. W. H. B.

Brief Thoughts

ON THE NATURE OF THE SOUL, THE RESURRECTION OF THE DEAD, AND THE FINAL DESTINY OF MAN.

FROM the Scriptures alone can we obtain satisfactory information concerning the nature of the soul. Reason may lead to conjecture, but reason alone cannot give us confidence. The wise men of antiquity have reasoned without the light of revelation, and remained in unhappy uncertainty. We are shut up to seek light from the Scriptures, shining as a light in a dark place. The first question that presents itself to our mind will be, Is the soul of man a conscious and intelligent existence, when separated from the body, immortal in its nature, and destined to exist forever? My object in the brief thoughts on this subject will not be to examine all the isolated passages which appear to present objections to the views I shall present on this question; but to inquire what is the current testimony of Scripture; and this, not so much to present all the evidence from the Scriptures that go to support my views on the subject, as to suggest trains of thought for others, as to what is truth on this subject.

1. I should not think the soul of man an immortal, conscious, and intelligent existence, separate from the body, from the silence of the Scriptures on the subject. The Scriptures speak of the nature of man as plainly as they do of the nature of God; of his mortality, depravity, his perishing condition by nature, yet in this volume, written by prophets and apostles, recording the teachings of Christ, their own teaching and preaching to men of all classes and conditions—yet in all this volume composed by so many writers, under so many different circumstances, and discussing so many subjects, the soul's immortality is never stated as a fact plainly and explicitly, nor the subject discussed. This appears the more strange, supposing the writers to have believed the doctrine, from the fact that religious teachers in our day, who believe the doctrine, often discuss the subject; speak of the soul's immortality in most of their sermons and exhortations, so that no one who hears them, or reads their writings, is in the least doubt as to their real sentiments on the subject.

2. I should not infer the doctrine of the soul's immortality from the terms used in the Scriptures in speaking of it. I shall examine but a few of the most prominent passages on this point, and refer the reader to "Bush on the Soul" for a full examination of this class of passages. The first mention of the soul is, "and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or a living creature.

There is no intimation that what God breathed into man, had an intelligent, and conscious existence previous to its entrance into the body, or that it became such after its entrance into the body. But its entrance into the body made man a rational, and intelligent creature. The Scriptures call it the spirit, the life. By whatever name it is called, it is evidently nothing more nor less than the principle of life, which before it entered the body, had no conscious, and intelligent existence; and after it leaves the body has no conscious and intelligent existence. But, united, makes a rational and accountable being. This is what Paul tells the Athenians, "seeing he giveth to all life and breath;" and that Jesus refers to when he says,

"but are not able to kill the soul;" and that Solomon designates when he says, "the spirit shall return unto God who gave it." The breath of life, or the principle of life, that gift of God to man, returns to God who gave it; not as a rational and intelligent existence, but as the principle of life merely. Man cannot destroy it. As Paul says, "your life is hid with Christ in God." "When Christ who is our life shall appear," though our enemies kill this body, yet our life shall not be lost, but shall be restored to the body in its incorruptible state—"and then shall ye also appear with him in glory." "He that findeth his life shall lose it, and he who loseth his life for my sake shall find it." Though they kill your body, the principle of life shall return to God who gave it. And he shall restore it again though apparently lost, to your incorruptible body; and thus shall you keep it unto life eternal. "For what is a man profited if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" The question does not speak of the happiness of the soul, but of the soul itself, as a thing that may be lost, or bartered away. The previous verse calls it life; they mean the same thing. If the soul of man was immortal by nature, it could not be lost, or exchanged for something less valuable.

3. From the punishment threatened to the ungodly, I should not infer its immortality, but its destruction and extinction. The first penalty held up to Adam previous to the fall was, "In the day that thou eatest thereof thou shalt surely die." This curse was, after the fall, explained to Adam: "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." No intimation was given to Adam that he was to have an existence beyond the grave. The punishment threatened ended at the grave. Sorrow in life followed by death: "dust thou art, and unto dust shalt thou return." The prospect held up before Adam, was that he should go back to the dust from whence he was taken, and God would take back the principle of life he had conditionally given to Adam. An extinction of being was the prospect before his mind. If Christ had not come as the resurrection and the life, there would have been no future existence for man. And until he was promised, there was no curse that reached beyond the grave. But there is a second death; and as there was an extinction of being in prospect before Adam, which was only prevented by Christ's coming as the resurrection and the life, the second death will be an entire extinction of being—a destruction for which there is no remedy, being a destruction of both soul and body in hell. The principle of life will be destroyed, and there can be no resurrection from the second death. "I have set before you life and death"—"the soul that sinneth, it shall die." "For, behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." David speaking by the Spirit, says, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul." "And gather his wheat into the garner, but will burn up the chaff with unquenchable fire." Will the chaff remain burning yet unconsumed because it is burnt up with unquenchable fire? "And these shall go away into everlasting punishment, but the righteous into life eternal." This punishment is the opposite of life eternal. What is the doom here threatened? In what does this final, eternal, and everlasting punishment consist? Let the apostle Paul speak: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then where will the wicked be after their destruction? They must be out of God's universe, or out of existence. "Vessels of wrath fitted to destruction." "Gather ye together first the tares and bind them in bundles to burn them." When burnt do they become extinct? "If any man defile the temple of God, him shall God destroy." Not his happiness only shall be destroyed, but himself. "Whose end is destruction, whose god is their belly."

Not only their happiness is to have an end, but *they* are to have an end.

The wicked will not rise with immortal bodies. Paul, referring to the resurrection, says, "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Here corruption, and life everlasting are placed in contrast. Corruption is the opposite of immortality and incorruption. If the wicked are to reap corruption, they are not to be immortal nor incorruptible; "for corruption doth not inherit incorruption." All whose corruption puts on incorruption, and whose mortal puts on immortality, can sing, "death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

4. I should not suppose the soul to be immortal by nature, from the fact that eternal life, or immortality, is a conditional gift: both these terms express the same idea. God said of Adam in his fallen state, lest he "eat and live forever." God called a wicked man's eternal existence, eternal life. These terms when applied to the righteous, always imply an eternal existence of blessedness. "I am the living Bread which came down from Heaven; if any man eat of this Bread he shall live for ever." "This is that Bread which came down from Heaven; he that eateth of this Bread shall live for ever." "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life." Immortality is a thing to be sought for. This does not appear as though all were possessed of it. "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever." If men by nature are immortal, will not those who do not God's will abide for ever, or remain for ever? "Who hath abolished death, and hath brought life and immortality to light through the gospel." Immortality and life are brought to light, and no immortality but one of life. Death and immortality are nowhere brought to light through the gospel.

5. The future existence of man is predicated on the resurrection of the dead, and not on the immortality of the soul. Christ says, "That I should lose nothing, but should raise it up again at the last day." "That every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." "No man can come to me except the Father which has sent me draw him, and I will raise him up at the last day."

Paul says, "of the hope and resurrection of the dead, I am called in question." "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." The final judgment is here made to depend on the resurrection of the dead. "And have hope toward God . . . that there shall be a resurrection of the dead, both of the just and the unjust." The resurrection is the Apostle's ground of hope. "If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished." "If the dead rise not, let us eat and drink, for to-morrow we die." The Apostle here makes the resurrection of the dead the ground of hope for future existence. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope." Why, because the soul is immortal. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "And the dead in Christ shall rise first." "Blessed are the dead that die in the Lord from henceforth." "Their works shall follow them."

This passage is not general in its application. The words "from henceforth" limit it to the specified time. "For the hour is coming in the which all that are in their graves shall hear his voice and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

I should suppose from such language, that this was the opening scene of rewards and punishments. Of a similar character is all the language describing the resurrection and final judgment. "So shall it be at the end of the world, the angels shall come forth and sever the wicked from among the just." Who would

suppose, from such language, that the mass of them had been separated previously? So in the parable of the sheep and goats: then shall he separate them and shall say, "come ye blessed," and "depart ye cursed." This certainly looks like the first and final separation: the opening scene of rewards and punishments. When the Son of man shall come in the glory of the Father, THEN shall he reward every man according to his works. This confirms the previous inference of no reward till the coming of the Son of man.

In Christ's interview with Mary and Martha, he did not attempt to comfort them as many would in our day, by describing the rapturous joys of a soul in Heaven. No intimation of this kind was made. For with all their regrets at losing their brother, we cannot suppose they would consent to have him called from such scenes to the sorrows of earth again. But Christ comforted them by saying: "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live again." Martha says, "I know that he shall rise again in the resurrection at the last day." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We are not to see Christ as he is till his second appearing. "When Christ, who is our life shall appear, then shall ye also appear with him in glory." We shall not appear with him in glory till his second appearing. And not only they, but "we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We have the spirit of adoption whereby we cry, Abba, Father. But the adoption itself does not take place till the body is redeemed. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." We are to be judged only for the deeds done in the body. Yet if the souls of wicked men possess a conscious and intelligent existence, some of them have been sinning for thousands of years.

If the foregoing thoughts are correct, the redeemed will owe to the Lord Jesus Christ, not only their eternal felicity, but their eternal existence also. "For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."

"It cost him death to save our lives;
To buy our souls it cost his own:
And all the unknown joys he gives,
Were bought with agonies unknown."

"But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job. xiv, 10-12.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi, 4.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. For David is not ascended into the Heavens." Acts ii, 29-34.—*Author Unknown.*

Letters.

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

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

From Bro. Strong.

BRO. WHITE: After leaving home, Dec. 18, 1864, I met with the church at Otsego. Here I had good liberty in presenting the truth. The brethren in this place feel a desire to draw nearer to God.

Sabbath the 24th, was at Orleans. The brethren from Fair Plains joined with us. There is much interest manifested here in their social meetings, and Bible-class.

Sabbath the 31st, at Fair Plains. Had the privilege for the first time of hearing Bro. Byington. It has been a great benefit to me, as well as others.

The Quarterly gatherings are having a good effect, and the brethren look forward to them with pleasure.

Sabbath, Jan. 7, met with the brethren in Winfield, Bro. Rust's neighborhood. Preached three times. Found the cause here much better than I expected. Though some find it hard to give up the things of the world, and the lusts of the flesh, yet we do hope that the third angel's cleansing message will sink deep enough into their hearts to drive out the old man, and all of their hankerings after Egypt.

Tuesday the 10th, commenced lectures again in Bushnell. The interest had somewhat died out since I left, owing to an undercurrent of opposition raised by their professed watchmen. They say we are right, on the Sabbath, and that on doctrinal points they have no business with us, but still they are satisfied that we are the false teachers of the last days, and that the Devil is in us, leading away the people. Query: Will the Devil ever lead any one to keep all of God's commandments? But the people still wish to hear for themselves. Some have decided to obey the commandments, and keep the truth. We labor still in hope that others will be gathered in. We shall continue our meetings this week at least. Pray for us.

P. STRONG.

Bushnell, Mich. Jan. 25, 1865.

Extracts from Letters.

BRO. C. B. GORDON writes from Coles Co., Ills.: Three families of us here keep the Sabbath of the fourth commandment. We look like a lonely band, but Jesus Christ being our leader, we do not feel lonely. We feel, and are sure that truth will prevail over error. Some are threatening us with the law for working on Sunday. One Baptist preacher says we shall be up before the grand jury this spring. But we do not intend to be frightened from duty. We meet on the Sabbath and hold prayer and social meeting. By the assisting grace of God, we hope to gain a complete victory over the world. I think there are more who will fall into our company by and by. We need more preaching.

BRO. M. W. NEAL writes from Osceola, Iowa: It is now nearly five years since we were baptized, and received the third angel's message; and we can truly say that we are not yet tired of trying to walk in the strait and narrow way, but we are truly thankful that the Lord ever inclined our hearts to the observance of the commandments of God and faith of Jesus, and we hope by the assisting grace of God to live so as to be prepared for the soon and glorious appearing of our dear Saviour.

EMPLOYMENT.—How is it that Christians so often complain that they can find nothing to do for their Master? To hear some of them bemoaning their unprofitableness, we might conclude that the harvest indeed is small, and the laborers many. So many servants out of employ is a bad sign.

[Charlotte Elizabeth.]

Obituary Notices.

DIED, of congestion of the lungs, in Richford, Vt., Jan. 15, 1865, our beloved sister Lydia, wife of G. W. Kellogg, aged 35 years on the day she died. Her sickness was short, and the family are deeply afflicted by this sudden bereavement. Sister Lydia was one of the first that embraced the Sabbath in Vermont, and she was much esteemed on account of the sweet spirit, and mild disposition that she always manifested.

The writer gave a discourse on the occasion, before a large and attentive congregation, from Rev. xiv, 13.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees."

A. C. BOURDEAU.

DIED, in Deerfield, Minn., Jan. 22, 1865, of consumption, sister Clarissa, wife of Bro. Daniel Howard, aged 45 years and 8 months. Bro. Howard's people came among us from Vermont about eighteen months since, with a two-fold object in view; first, the benefit of their children; and second the improvement of Sr. H.'s health. During last summer her health was better than for years before. Her death was serene and peaceful, resembling the passing into a gentle slumber. Though she did not live to see both her loved sons seek the Lord, yet that happy event is witnessed by her bereaved companion. Truly, the advice and counsel of a tender mother live after her.

F. W. MORSE.

DIED, at Osage, Kansas, Jan. 2, 1865, Thomas J., son of S. and M. Zin, aged 7 months, 21 days.

S. C. CONREY.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 14, 1886.

It will be seen by referring to the list of Publications that the prices for the Hymn Book with Sabbath Lute are raised. The prices of binding have so risen that the Association loses ten cents a copy on the Hymn Book, besides the freight, when sent out to Agents at present prices. J. W.

All persons having on hand Publications from this Office are requested to send an inventory of the Publications on hand at their earliest convenience. We state the objects of this request as follows:

1. That it may be known at this Office the number of copies of the Hymn Book and other Publications, in the hands of Agents. Several kinds are exhausted, or nearly so, at the Office, and must be immediately republished, unless there be a sufficient quantity in the hands of Agents to be returned to the Office to meet present orders.

2. That it may be known how each Agent's account stands, and that prompt payment be made to this Office of the large amounts due on Publications.

3. That it may be known at this Office the numbers of each kind which should be sent to Agents to make up good assortments.

It is hoped that all Agents will be able to respond immediately, when we will inform them how their accounts stand, and they remit cash due, and receive a good supply of Publications. J. W.

Not Tired of the Way.

SISTER S. HAFF writes from Sterling, Mich.: I feel to praise the Lord because he has shown me the present truth: I have been trying to serve the Lord almost fifty years, being now seventy-one years of age; and I have never seen one moment in that time that I felt that I wanted to give up trying to serve him. I ask your prayers that I may live out the truth and be ready to meet with joy my dear Saviour when he comes. It is two years since I united with the S. D. Adventist church. I live ten miles from the church, and am quite alone as to any brethren or sisters to converse with; but I feel that I am not alone; for the Lord blesses me with his presence daily.

How to Treat Injuries.

[The following item has already appeared in the Review, but I think it worth re-publishing, and worthy of being committed to memory by some.

C. O. TAYLOR.]

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it has been bound up, I am taking off the bandage continually and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health affected: is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!"—*Jarnison*.

The Punctual Man.

Mr. Higgins was a very punctual man in all his transactions through life. He amassed a large fortune by untiring industry and punctuality; and at the advanced age of ninety years was resting quietly on his bed, and calmly waiting to be called away. He had deliberately made almost every arrangement for his decease and burial.

His pulse grew fainter, and the light of life seemed just flickering in its sockets, when one of his sons observed—

"Father, you will probably live but a day or two; is it not well for you to name your bearers?"

"To be sure, my son," said the dying man, "it is well thought of and I will do it now."

He gave the names of six, the usual number, and sank back exhausted upon his pillow.

A gleam of thought passed over his withered features like a ray of light, and he rallied once more. "My son, read me the list. Is the name of Mr. Higgins there?"

"It is, father."

"Then strike it off!" said he emphatically; "for he was never punctual—was never anywhere in season, and he might hinder the procession a whole hour." [Sel.]

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

Appointments.

PROVIDENCE permitting, we will be at Oswego city Feb. 25 and 26. Monthly Meeting at Roosevelt, March 4 and 5. Adams' Center, evening of March 8th. Monthly Meeting at Mannsville, March 11, and 12.

C. O. TAYLOR.

S. B. WHITNEY.

Business Department.

Business Notes.

J. A. Blackmore. Where do you want your Review sent?

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