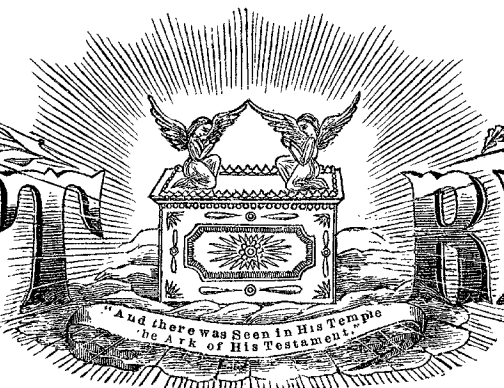


# ADVENT REVIEW,



## AND SABBATH HERALD.

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

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Selected for the Review.

### Shall I be Crowned?

If I, along the cool, sequestered vale of life,  
Shall keep the noiseless tenor of my way;  
If I shall shun the scenes of earthly strife,  
And only live to meditate and pray;  
Or if contented with an humble lot,  
I shun the busy city's tempting round,  
And seek seclusion in a cave or grot,  
Shall I be crowned?

If I shall be content to carve a selfish way  
To golden gates, and hope at last to stand  
In the full brilliance of eternal day,  
Not having lent a brother once a helping hand,  
Not having dried a tear, or caused a smile  
On the wan faces which on earth abound,  
Nor felt for any sin the siren's luring wile,  
Shall I be crowned?

Not so: I must of strife and labor bear an honest part  
'Tis not by cowards that the laurel's won;  
The while I keep a pure and spotless heart,  
'Tis sin and not temptation I must shun:  
I must, while here, maintain the faithful fight—  
In the front rank of God's array be found:  
Live in the world a champion of the right,  
And then be crowned!

L. S.

### The Resurrection of the Righteous Dead.

1. How does it take place, and in what does it consist? The Scriptures teach very clearly that it consists in restoring again to life that which dies. The man as such, dies, ceases to live; and as man he will be raised from the dead and made to live again. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi, 19. Again: "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 52; "And the dead in Christ shall rise first." 1 Thess. iv, 16. From these plain and simple texts no other conclusion can be deduced, than that the resurrection will be literal and will consist in a resuscitation of the dead. Indeed this doctrine is so forcibly taught that an argument in its favor might seem unnecessary. But in this age of skepticism, this doctrine is boldly denied and denounced as absurd.

Among this class, of skeptics are the Universalists, Spiritualists, Quakers, and many Campbellites, Methodists, Baptists, Presbyterians, &c. They urge that the resurrection is not to be literally understood, but that it is figurative; that it does not apply to the dead at all, for that which dies is gone, never to return again, and the resurrection of such is impossible. With them the resurrection of the widow's son, Luke vii, 11-15, of Lazarus, Jno. xi, 39-40, who had been dead four days, and of Christ and the multitude who

arose after his resurrection and appeared to many, amount to naught. They are denied or denounced as fabulous.

They say that death is not death; but a continuance of life under another form; that it is a birth into a higher life; that in death the immortal soul is raised out of the mortal body into a new spiritual body. This is their view of the resurrection.

We will test this some further by comparing it with Paul's view of the same subject. To illustrate this point more fully, we will relate the substance of a conversation upon this subject which took place between the writer and an Universalist minister. He began by denouncing the literal resurrection as absurd, impossible, and contrary to reason. Stating also that the resurrection is progressive, and does not apply to the dead body at all; but to the living immortal soul, which is sown in corruption (this corrupt body) in dishonor, and in weakness; and in death is raised in the new, glorious, spiritual body of honor and power. To this we replied, "You believe then that the immortal soul is that which is sown, and raised again?" To which he responded, "Yes." We then applied the Scriptures to his vain philosophy, as follows: "It is sown in dishonor it is raised in glory, it (the immortal soul) is sown in weakness it is raised in power, it (the immortal soul) is sown, WHAT? an immortal soul? No, but a NATURAL (ANIMAL) BODY, it is raised a spiritual body." 1 Cor. xv, 42-44. To this he said that "he had not considered the matter so far, and ended the conversation." Thus is disproved this offshoot of infidelity and vain philosophy.

2. When does it take place? Paul says, at the last trump. Verse 52. "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In this the resurrection and last trump are connected together. Now if we can learn when the last trump will sound, we will know when the righteous dead will come forth. This opposing view says that death is the last trump; but Paul says, that it will sound at the coming of the Lord: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. iv, 16. This to the man who believes God and trembles at his word, is all-sufficient. At the glorious appearing of our blessed Saviour, the last trump will sound, it will reverberate throughout all earth, from rising to declining sun, and from pole to pole. The saints will hear; and waking from their long sleep of undisturbed repose, will arise, immortal to meet their Lord and to be forever with him.

B. F. SNOOK.

### Report from Bro. Hutchins.

BRO. WHITE: since my last report, I have held meetings as follows: Sabbath, Jan. 7th, I attended the Quarterly Meeting at Charleston. We were happy to meet several brethren and sisters from other churches. We think this was a profitable season for those present.

Sabbath, 14th, met with the brethren and friends in Warren, and spoke to them twice. Found a few here striving to overcome. On first-day, 15th, preached a funeral sermon.

Sabbath, 21st, held a meeting at the house of Bro. S. Pierce, in Roxbury, and preached twice with freedom. The brethren and sisters spoke with tearful eyes and joyful hearts of their hope of eternal life. Found Bro. P.'s family in affliction, but trusting in the Lord. Bro. P. was absent laboring with Bro. Bourdeau.

From the 24th to the 29th, visited in Corinth, where I commenced to labor with the F. W. Baptists, some eighteen years since. With this kind people I spent a portion of the time till 1851, when my labors closed with them, and the following year I left the church. It was not without a keen struggle of some ten months that I decided to leave these beloved brethren and friends, to whom I was bound by so many tender ties.

But when I saw the clear burning evidence from the word of God, that the Seventh-day is the Sabbath of the Lord, and found myself entirely destitute of the least faction of evidence from the pen of inspiration that the first-day is the Sabbath, I was persuaded to obey God let the sacrifice be what it might. With Peter, I am led to ask, "What was I, that I could withstand God?" With the people of the Lord who were keeping the commandments of God, and looking for the soon coming of the blessed Saviour, I took my stand, which I have never seen occasion to regret.

Thirteen years had passed away, marking their changes as they flew, and I was again with friends, who received me as friends, at the present time. I visited eleven families, to all of whom I spoke more or less on the subject of present truth, and our position, with perfect freedom. I think several of the most spiritual members of the church are favorably inclined to our view of the Sabbath. They are much interested to learn our position on church order and Systematic Benevolence.

There being no meeting in the place on first-day, I was invited to stop and preach on that day. There was a very generous turn-out considering the short notice and the fact that there were two funerals in town. I spoke with good liberty on the Christian's hope.

At the close of the services, the good deacon proposed to the friends to help me to some means, which I respectfully declined receiving. I parted with these kind friends in tears with expressions of Christian love falling from their lips.

I feel very grateful to my Heavenly Father for this opportunity of giving a reason of my hope, and the position we occupy, and showing that we are sustained by the immutable word of God.

On Sabbath I attended their Monthly Meeting, was favored with the privilege of speaking to them at this time. There is one copy of the Review taken here which is busy and doing a good work.

May the good Spirit and holy angels still incline these dear friends more and more toward the truth till they see it, joyfully receive it, rejoice in it, and be saved from the errors and delusions of the last days, and finally gathered to the mansion of the blessed, when a voice of majestic sweetness shall say, "Open ye the gates that the righteous nation which keepeth the truth may enter in."

A. S. HUTCHINS.

"WHILE the mariner uses the loadstone, the philosopher may attempt to investigate the cause; but after all, in steering through the ocean, he can make no other use of it than the mariner."

## A Column of Comfort.

BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy. 1 Pet. iv, 12.

Blessed is the man who trusteth in the Lord, and whose hope the Lord is. Jer. xvii, 7.

O Israel trust thou in the Lord: he is their help and their shield. O house of Aaron trust in the Lord; he is their help and their shield. Ye that fear the Lord, trust in the Lord; he is their help and their shield. Ps. cxv, 9-11.

Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about. Ps. xxxii, 10.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Ps. xxxvii, 5.

I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Ps. xci, 2.

O Lord be gracious unto us; we have waited for thee; be thou our arm every morning, our salvation also in the time of trouble. Isa. xxxiii, 2.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Cor. i, 3-5.

Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all to stand. Eph. vi, 13.

As the heaven is high above the earth, so great is his mercy toward them that fear him. Ps. ciii, 11.

Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. xvi, 13.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Isa. i, 10.

Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee by the right hand of my righteousness. Isa. xii, 10.

Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him. James i, 12.

Though I walk in the midst of trouble thou wilt receive me. Ps. cxxxviii, 8.

Acquaint now thyself with God, and be at peace; thereby good shall come unto thee. Job xxii, 21.

In the day of adversity consider. Eccl. vii, 14.

The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand. Ps. xxxvii, 23, 24.

He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death, and in war from the power of the sword. Job v, 19, 20.

Turn you to the strong hold ye prisoners of hope. Zach. ix, 12.

I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Zeph. iii, 12.

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Ps. l, 15.

Let not your heart be troubled: ye believe in God believe also in me. John xiv, 1.

No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord. Isa. liv, 17.

Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii, 20, 21.

M. D. A.

## Meetings in Mich.

BRO. WHITE: My last report was from Woodhull, Jan. 19th. From thence I went to St. Charles, Sag. Co. where I held seven meetings, from Jan. 20-23d. One was baptized and two united with the church. Many of the church in Chesaning were present and participated in the meetings, and all united in celebrating the ordinances of the Lord's house, and were strengthened to live out the great truths they have professed.

Jan. 23 and 24, held meetings, and visited the church in Chesaning, Sag. Co. This church has of late been deeply afflicted and tried, but is now rising and being strengthened in the Lord. We were glad to see that the church in St. Charles has a kind care for them. We hope they will still love to help them forward.

The 25th, I enjoyed a precious season with the little church in Owasso. Bro. J. H. Ginley was received and numbered with them.

The 27-30th, held five profitable meetings with the church in Green Bush, Clin. Co. Some of the brethren from Gratiot came to the meeting. In their social meetings they manifested a strong desire to live out the great truths they had embraced and go with the remnant church to Mount Zion.

Bro. M. Richmond took me to North Plains, Ionia Co., where I held three meetings, Jan. 31st and Feb. 1st. Brethren from Orange, Orleans, Fish Creek, and Bro. Philip Strong, with a full load from Bushnell, where he had just closed up a three weeks' meeting and reported fifteen willing to keep the Sabbath. Our social meeting was lively, heart-cheering and refreshing. At the close we celebrated the suffering and death of our Lord and Saviour. Two of Bro. P. Strong's company were buried with Christ by baptism, and arrangements made for him, and the Sabbath-keepers of Bushnell to meet with the churches of Orleans and Fair Plains at the new meeting-house in Orleans on the coming Sabbath, 4th inst.

I then accompanied Bro. F. Howe and family to Orange, Ionia Co. where I visited, and held six meetings, Feb. 2-6, to the comfort and strengthening of the church, who with a few exceptions, are all urging their way through these perilous times and gladly receiving the promised increasing knowledge in the path of the just. Their neighbors manifested more willingness to hear than for years before.

This last, is the fourteenth church, besides three other places where Sabbath-keepers are not organized, which I have had the pleasure of visiting since Dec. 14, 1864, in what is called the eastern district in Mich. Many thanks to the dear brethren and sisters who have kindly received and cared for me at their homes, and conveyed me to my appointments from seven to forty miles, where there was no public conveyance.

Sabbath, Jan. 11, met with the church in Monterey, where we enjoyed a good, quiet, and profitable meeting. Our brethren gladly observed the fast, and entered into the work unhesitatingly. I was glad to read your remarks and the appointment in Review, Vol. xxv, No. 10, and wish to say how heartily I concur in the consistent Bible course you have recommended for all the loyal people of God to find their way quietly and safely through this wicked rebellion. I hope that all the loyal people of God will continue to observe the second Sabbath in each month as a day of humiliation fasting and prayer for the purposes you have recommended. "God is our refuge and strength, a very present help in trouble." Psa. xli, 1.

JOSEPH BATES.

Monterey, Feb. 1865.

## Meetings in Gratiot Co., Mich.

BRO. WHITE: When we made our last report, we had just completed the organization at Ithaca.

Jan. 7 to 14, we spent with the friends in Alma. we were received here with gladness, and we have had some good meetings with them. Soon after we left with the tent, those who had become interested in the truth, gave up their Sabbath meetings, and, on coming here, we found many of them quite discouraged. Our visit to Alma, therefore, was much needed, and we can say that much good has been the result. They

now have regular meetings, and a good Sabbath school and Bible class established, which are attended by an average of forty who take a lively interest in the work.

Jan. 15 to Feb. 19, we were engaged in giving a course of lectures in a neighborhood six miles west of Alma. At the beginning of our meeting there was a good deal of prejudice in the minds of the people, but when we had been with them about two weeks, it began to give way before the light of truth, and many became much interested. The third Sunday we took an expression of the people on the Sabbath question, when thirty-seven voted for the Sabbath of the Lord, and only two against it. We stayed here two weeks longer and held two Sabbath meetings with them. There were about forty in attendance each time. These were good meetings, and the blessing of the Lord was richly bestowed upon us. The first and most substantial citizens of the community have become lovers of present truth.

The result of this effort is this: We have given forty-six lectures, and sold \$30.00 worth of Office publications, besides about \$25.00 worth of Bibles, Charts, and Spiritual Gifts. Between twenty-five and thirty have heartily entered into the work of keeping all the commandments of God and the faith of Jesus. We have obtained ten new subscribers for the Review. During our stay here, one of us met with the brethren and sisters at Alma every Sabbath, by which they have been much encouraged, and several others have embraced the truth.

The first Sabbath and Sunday in Feb. we attended the Monthly Meeting at Ithaca. Our Sabbath meeting was one of the best we ever attended at this place. The Lord was with us, and we felt like giving him all the praise for his goodness to us. On Sunday morning we gave a discourse on Systematic Benevolence, after which a business meeting was held, and the plan was unanimously adopted and entered into by the church, to the amount of \$182.00 per year. At this meeting six united with the church, which numbers now forty-one. This church are trying to make sure work, that they may have a place with the people of God in the home of the saints. They have a very interesting Sabbath school in which all take part and try to do their duty.

The cause of truth is prospering in Gratiot Co. A good work has been begun, and we hope it may continue until many shall be brought to the saving knowledge of the truth.

Brethren in Michigan, pray to the Lord, in behalf of the cause in Gratiot, that he may bring up a people here that shall be prepared to stand with the remnant on Mount Zion.

We are now holding meetings in St. Louis. Pray for us.

I. D. VAN HORN.

D. M. CANRIGHT.

## Love.

"THE Lord preserveth all them that love him." Here we have one of the sure promises of mercy, if we really love God. Our own hearts will tell us whether we love him, unless we are deceived in respect to ourselves, and know not our own hearts. If we love God our hearts will flow out toward him in gratitude and holy affection for mercies and blessings, while our inmost thoughts of him will cause us to delight in meditation of his goodness, mercy, tenderness, care and longsuffering: while his power, greatness and majesty will cause us to humble ourselves before him. Then like David we will say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

These are some of our inward feelings, and are the secret springs of our actions. We shall act out our love. If we truly love God we shall draw nourishment from the true vine, and will bear fruit to the glory of God. If no fruit is borne, we may judge ourselves to be deceived, and possibly our profession of love to proceed only from our lips: no matter how loud our shouts of praise and glory, or how high our profession.

The heart that does not yield to God a loving, cheerful, joyous obedience to his commandments, does not love God in sincerity. "This is the love of God, that we keep his commandments; and his commandments

are not grievous." They never seem burdensome to him who truly loves God. Nothing will hinder us from doing the will of God, and having respect to his law and ordinances, Sabbath and all, if we truly love him, unless it be a want of light. If we delight to serve the Lord he will graciously overlook a certain amount of error if it be not willful. In this way God can save those saints who left only some of the errors of popery. They joyfully obeyed the light that shone upon them. They were joyous in the truth sent to them, and if more had been granted them would obeyed it. Their hearts were perfect in the sight of God. But it was not in the order of God to let the whole truth in all its noonday brightness shine at once upon those in papal darkness; some has been reserved for us, to test our love; and if we willfully reject it or refuse to hear it when our minds are called to it, we may be assured that our love is not perfect, and our hearts not right before God; no matter how loud our profession or how often we appeal to Heaven saying, "The Lord knows my heart." "The Lord knows I love him." &c.

The soul that delights in God will not scorn or trifle with one of God's holy precepts. If ignorant of any one of them, they will with fervent prayer, search the Bible to learn the will of God, and with deep penitence will implore him for pardon. How often we hear the Sabbath spoken of as not essential if our hearts are only right, just as though we could cry down the demands of justice by loud professions of love and holiness of heart; but let such remember that God is not deceived. He yet reigns, and will bring every work into judgment whether it be good or whether it be evil.

E. B. SAUNDERS.

### Idolatry.

It is a fact plain to be seen, that this is one of the prevailing sins of the age in which we live. Not that men set themselves to work forming graven images to bow down to and worship; but that they are entertaining habits of life equally as sinful in the sight of God.

In the word of God we are exhorted to "mortify our members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. iii, 5. This proves that a person may be an idolater, and not bow down to a graven image. Peter in speaking on this subject says, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot." 1 Peter iv, 1-4. Let a person try to get rid of such idols as tobacco, tea, coffee, &c., and we think he would fully realize the language of verse 1. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin."

Now while the people of the world are giving loose rein to their appetite, and as Paul says, Phil. iii, 19, "Whose God is their belly," it becomes God's people to "take heed to themselves, lest at any time their hearts be overcharged with surfeiting, (eating) and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi, 34.

It is truly gratifying to know that a reform in this particular is taking place among S. D. Adventists. The pamphlets entitled "Health, or How to Live," are just what we all need on this subject. We have read No. 1, and would take this opportunity to say, that we heartily endorse its teachings. We can recommend it to one and all, and when you have read it you will say with us, that it is meat in due season, and a step in the right direction of reform.

We have had some experience in this way of living for the past three months, and can testify that our minds are clearer in consequence, and our general health better than ever before. Where we have labored the brethren are heartily adopting this reform. Those who have had a little experience, already count it a great blessing.

Brethren and sisters, send in your subscriptions for

these books, and post up on this important subject. May the Lord bless you and aid you in the work of reform.

"Little children keep yourselves from idols."

I. D. VAN HORN,  
D. M. CANRIGHT.

### The Day of the Lord.

THE Scripture says expressly; that before the end of the present dispensation, there will be a time of trial and tribulation, such as the world has never yet seen,—a time when the rulers of darkness shall exercise unwonted influence, and stir up wrath, even to the uttermost, when the infidel and ungodly nations shall follow the leadings of one who is mighty to deceive by miracles and lying wonders, and engage in a vast confederacy against God and his Christ. And that time also will be signalized by the manifestation of the irresistible power of the Almighty. For then will the Lord descend to save his people, and to take vengeance on their adversaries. Then shall be the lighting down of his arm, with fury and devouring flame. Then shall be heard the voice of the Lord above the waters, and the trees of the forest shall be bowed, and the powers of heaven shall be shaken. It is a time truly of perplexity and distress of nations, which the prophets have especially characterized in their most sublime predictions as "the day of the Lord."

That day of the Lord has not yet come. True it is, that since the predictions of the inspired prophets, since our Saviour delivered his discourse concerning the fall of Jerusalem and the end of the world, there have been many fearful convulsions, many awful catastrophes, which might well cause men to look for the speedy advent of the Messiah. True it is, that already nation has risen against nation, and the great ones of the earth have been bowed down, and the haughty made low. There was the destruction of Jerusalem with its unequalled horrors; the overthrow of the vast empire of Rome. There were the religious wars consequent on the Reformation; and, lastly, there was the fearful convulsion of the French Revolution, whose troubled waves are not yet at rest, by which the whole political and social fabric was agitated. And there have been dire catastrophes in the material creation, tempests devastating the surface, the upheaval of ocean and bursting forth of subterranean fires and earthquakes, sweeping whole cities, with their inhabitants into the abyss.

The pestilence has held its mysterious course throughout the world, like the destroying angel, who smote the first-born of the Egyptians, silently, yet surely, doing the work of death. And more, there has been, as our Lord predicted, false prophets crying peace, when there was no peace; and false Christs, arrogating to themselves a worship and honor which no created being, no, not even the angels, dare to claim, and calling on the people to trust to other mediators than Christ, and to seek salvation by other means than through his atoning blood. Such things have been, and such things are. Evil still predominates, Satan reigns in the hearts of men, spiritual wickedness is enthroned in the high places. And this corruption of sin, this taint of infidelity, this rebellious spirit against God and his laws will increase and be more fully, more openly manifested as the time of the end draws nigh. As it was in the days of Noah, so shall it be when the Son of man returns to judge the world. Mankind had then corrupted their ways, and become wicked exceedingly. The sons of God had yielded to temptation, and been carried away in the general defection, and none remained to bear witness for the Lord, save Noah, the preacher of righteousness. But he could not stay the ruin; he only delivered his own family, the little church, whom God shut in the ark. And so "many are called, but few chosen."

Our Lord himself expressly says, speaking of the latter days, "Because iniquity shall abound, the love of many will wax cold;" and "when the Son of man cometh, shall he find faith upon the earth?" And what is the prevailing spirit of our age? Is it not strangely accordant with these solemn words of our Saviour? There is doubtless a great increase of knowledge, a great development of intellectual power. But is that knowledge sanctified by the Spirit of God? is the as-

piring intellect subordinate to the higher teachings of God's revealed word? We fear not. The school-master is indeed abroad, but seldom is the fire on the altar hallowed. There is a doubting and mistrust, a tampering with sacred things, a prying into sacred mysteries; not with feelings of awe and reverence, and of conscious weakness, but with the proud spirit of the rebel archangel, daring the Almighty to prove the truth of his word, seeking to climb heights inaccessible to human power, and, as it were, to snatch the fire from Heaven. Thus reason usurps the place of faith, and the world consecrates its idol, and bows down before it with strange incense, as the infatuated multitude did of old on the plains of Dura. Are these mere ungrounded assertions? What does the prevailing literature of the day teach us? Read Carlyle, read Emerson, the mystic writings of the German school, the sophistry of our Tractarians, the open infidelity of Colenso. Do they not all proclaim their homage to a power? And to what power do they bow down? It is to genius, reason, the human mind, the comprehensive intellect, which dares to soar into regions far beyond human ken. These be thy gods, O Israel!

Therefore, since these things are so, since our boasted improvements and advance in art and learning and science tend not to the real saving advantage, but rather to the moral deterioration of the ways of mankind; since infidelity is rife, and the strongholds of heathenism and superstition are rising like the cities of the Anakim, high and fenced up to heaven; since earnest and persevering Christian men can do little to stem the tide of general corruption, and wicked men wax worse and worse, deceiving and being deceived; there remains but one resource, one refuge for suffering humanity,—the Lord must come. He alone can solve the problem of six thousand years. He alone can overcome the adversary, can rebuke the storm, and say to the troubled waters, "Peace, be still!" But not as it was before, so shall the second coming of our Saviour be. For then he came as the despised and rejected of men, as a man of sorrows and acquainted with grief. Now he will come as a monarch, as conqueror, surrounded by the hosts of Heaven. Then he endured humiliation and an ignominious death. Now he comes to take vengeance on his enemies, to rule the nations with a rod of iron, to overcome Satan and his powers. Now death shall be swallowed up in victory. This is the time which the earnest expectation of the creature has long waited for, when the promise given to Adam at the gates of Paradise shall be realized, and the seed of the woman shall finally crush the serpent's head.

That day of the Lord will come upon a careless and unthinking world like a thief in the night. They will be eating and drinking, marrying and giving in marriage. How characteristic is this description of a godless unbelieving age, of a generation devoted to sensual enjoyment and material cares! But far different is the case with the servants of God, with those who, believing in his revealed word, look with joyful hope for his coming. They will mark the budding of the fig-tree, and lift up their heads, for their redemption draweth nigh.

It is our consolation to know, in these times of trouble and blasphemy, when infidel principles abound, and the powers of Antichrist are mustering for the battle, that the Lord, who sitteth in the Heavens, shall laugh them to scorn, for their day, the day of retribution, is at hand. The tribulation shall be but for a short time; soon the wicked shall cease from troubling, soon the weary shall be at rest. The clouds are gathering fast; already we hear the thunder peals; the earth heaves with the coming earthquakes; the fountains of the great deep are breaking up; nation is rising against nation, and the tocsin of war has sounded. What may be the course of events, we know not; but this we do know, that the triumph of evil will be short. We know that God reigns, and no harm can come to those, whether they be individuals or nations, who trust in him. Beyond the clouds and darkness, beyond the surging foaming waters, far in the calm, serene on the horizon, bathed in the hues of heaven, rides the ark of God, bearing his church safe, unharmed, shut in, and the powers of hell never can prevail against them; for to them God has given the victory through Him who has redeemed them out of great tribulation, and made them white in His blood. To him be glory forever.—*Quar. Jour. of Prophecy.*

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 7, 1866.

URIAH SMITH, EDITOR.

### The Season of Prayer.

THE days set apart as appointed in the last Review, two weeks since, for prayer, have passed; but the work inaugurated by them has not ceased, and the result of this season we are confident will be felt upon the cause, to the close of the message.

We can of course, at this time, only speak for the church in Battle Creek; but with us it has been a special season. Meetings have been held as requested in the Review; and they have been meetings of deep and increasing feeling to the present time. We think we can safely say that no more profitable meetings have ever been held in this church. A work of humiliation, self-examination, and consecration has been commenced, just such as we have long been aware must be accomplished ere our expectations could be realized in respect to the rise of the message, the power of the truth in our own hearts, and its progress among the people.

We have long been talking of the loud voice of the third message; and the zealous friends of the truth have for years been looking forward with longing anticipations to the time when it should go with power; and now when we have indications, both from what we feel and what we see, that that time is at hand, it causes new courage and a lively hope to spring up in our hearts.

But perhaps a more particular account of each day's meeting, may be of interest. The first day, after reading the article in the Review containing the call for these meetings, Bro. White gave us a discourse founded on the last five verses of the book of James. Instruction appropriate for the occasion was given, on the duty of confessing our faults one to another, humiliation on the part of the church, the efficacy of prayer, and God's readiness to listen to such as are offered up in fervency and faith.

After this an opportunity was given for the brethren and sisters to bear their testimony. But when the church began to try to work, it became evident that we were not in a condition to enter into the spirit of the occasion as we should. A spirit of testimony was rolled upon Bro. White for the church; of reproof for their lack of energy and zeal, and want of interest in the work, and of earnest exhortation to arouse and recover from this fearful position. It told powerfully upon the congregation. At the conclusion of this meeting, all entered into a solemn covenant to spend all the time possible, before the next meeting in self-abasement and prayer before the Lord.

At the second meeting, it was evident that a great advance had been made. Brethren and sisters were ready to confess their backslidings and bring in their testimony with feeling and tears. The Lord blessed, and all were encouraged.

The third meeting was mostly occupied with remarks by Bro. White upon the crisis in our national affairs, our position in reference to the troubles in our land, and the transaction of some business matters pertaining thereto. At the conclusion of this meeting, to make the work more general and effectual in the church, a number of committees were appointed to visit, inquire into the standing of, and assist, some who seemed to be upon the back-ground and in need of help.

Sabbath, A. M. further remarks by Bro. White on Rev. vii, 1-3. The remaining meetings, Sabbath evening and Sabbath afternoon, were prayer and conference meetings, resulting in a still further advance on the part of the church.

Several times during the meetings Sr. White bore a pointed and stirring testimony, and both Bro. and Sr. W. were led out in a remarkable and powerful manner in prayer, to which all hearts responded.

The meetings have resulted thus far in great good to the church, all seeming to feel that prayers to God

for help, to be effectual, must be accompanied by humiliation and consecration on our part. But yet we feel that the work is but just commenced; and the meetings will therefore be resumed on Monday evening and continue every evening through the week.

In conclusion we would say that we are strengthened in the position that has been taken on Rev. vii, 1-3. We are confident that in accordance with that position, God has indited prayer and heard it from his holy temple. And he will answer, in restraining the winds, and speeding to its glorious end his work in the earth.

We have been reminded by these meetings of Ezekiel's vision of the holy waters that issued out from the threshold of the Lord's house. At first they were to the ankle, then to the knees, then to the loins, and finally a river that could not be passed over, but wherein one could swim. So with us. We have made a commencement. We have got out where it is ankle deep, and we say, Let the work go on till we can strike out into the broad river of God's love and power.

### The Way They Prove It.

THE following easy and convenient method of stifling conscience, overriding God's word, and proving any and every position that a person may be disposed to take, was set forth in sober earnest by Henry Ward Beecher, a professed Protestant, in a sermon published in the N. Y. Independent, of June 23, 1864. It was spoken in relation to Infant Baptism, and was designed to show how a doctrine can be received and maintained, not only with no Bible for it, but independent of the Bible. Apply the same reasoning to any other subject, and we ask, What heresy or superstition that has ever disgraced the name of religion, could not be sustained in the same manner. Mr. Beecher says:—

"But it is still further objected that infant baptism is nowhere commanded in the Scripture; that it is known to be of ecclesiastical origin; that it is founded on a theological doctrine which now all Protestant sects have repudiated; that the practice has become superstitious; and that it stands in the way of a scriptural manner of employing the ordinance. And it is claimed that for all these reasons it is not obligatory, and should be discontinued. I concede and I assert, first, that infant baptism is nowhere commanded in the New Testament. No man can find a passage that commands it; and if it can stand only on that ground, we may as well give it up first as last. Secondly, I affirm that the cases where it is employed, as in the baptism of whole households, are by no means conclusive and without doubt; and that, if there is no other basis for it than that, it is not safe to found it on the practice of the apostles in the baptism of Christian families. Therefore, I give up that which has been injudiciously used as an argument for infant baptism. And thirdly, I assert that the doctrine, that as a Christian ordinance it is a substitute for the circumcision of the Jews, is a doctrine that is utterly untenable, to say nothing more. If there were no other argument than this for it, I should not blame those that rail at it, and set it at naught. It is not commanded by Scripture; there is no well-attested case of its administration in the New Testament; and it is not brought down as a substitute for circumcision.

"Well say men, 'you have knocked the whole moral argument in favor of infant baptism from under your feet.' I beg your pardon; I stand more firmly in my advocacy of it than I should if I held to those views. Is there no liberty for a Christian assembly to do anything that experience shows to be beneficial? If you ask me, 'Where is your text?' I answer you by saying, I do not want a text. Show me a thing that experience proves to be good, and I fall back on the liberty which is vouchsafed to every Christian, and which is set forth in the New Testament, and say, 'By this liberty I do it. There is my warrant, and there is my authority.' Paul taught us that we were brought into a dispensation of liberty. Peter declared that he had found out that, after all, God received anybody that had faith to work righteousness. And Christ taught, still more broadly, to the woman of Samaria, that the time was coming when a man should

be received, not because he worshiped in that mountain or in that temple, but because he worshiped God in spirit and in truth. The New Testament teaches that there is for man the largest freedom to go to God in any way he pleases. That is the charter of Christian liberty. And if experience shows a certain ordinance to be good, it is your right to adopt that, whether Scripture points it out or not. And if any man says, 'I must not do anything that I have not a text for,' I say to him, It is your privilege to do anything which experience shows to be good. You need no authority for it, except the testimony of experience that it is good. That is divine authority. The fact that it is good gives you the right to choose it. It is your privilege to do so, because you are Christians, and are free, being bound to no ceremonies or usages.

"It is the very genius of the New Testament and of Christianity to permit men to build up their religious life in just such ways as they prefer. The Old Testament prescribed the modes of religious worship and culture. The New Testament gave to men the liberty to seek God as they pleased. Men are supposed now to be sufficiently developed to find their own way, and are not permitted to go any longer as a little child, holding to the hand of the nurse, but as a grown-up child, or man, relying upon himself."

Such is the liberty Mr. Beecher sets before his followers. Who could require more? What broader platform could the Romanist ask, on which to defend all the corruptions and superstitions of his church? And if Protestants can talk like this, it is no wonder that the law of God, and the plainest precepts of his word, lie forgotten upon the shelf, or are trampled in the dust, while tradition has erected her throne, and holds defiant sway, in the professed church of Christ. Mr. Beecher does not want a text of scripture for his position! He feels stronger without it!! Would not the Sunday theory leap for joy if it could be permitted to plant itself on such a basis as this? But what if, when a darling theory has been devised, without any scripture to support it, some text should be found which struck directly against it? No matter, we presume, if the thing was found to be "good," doubtless "Gospel liberty" would override Gospel precept; for men have "progressed," and know better what they want, than did the Bible writers of 1800 years ago! Once it was necessary, intimates Mr. B., that mankind should be under leading strings, which may be fairly interpreted to mean that under the former dispensation men needed a law for their government, and some divinely appointed system of worship. But such trammels are no longer expedient. Men are now presumed to know what they want, and to be able to go alone, every man choosing that way to Heaven which seemeth good in his own eyes. How far is this removed from that most stupid, as well as blasphemous claim of Spiritualism, that men have "progressed" till they have outgrown the Bible and its truths? There is one step more in this direction which Mr. B. might have mentioned, though it could hardly be expected, as it is not so pleasant as the ones upon which he has dwelt; yet it is a liberty just as surely granted to men as the liberty which he tells people they may indulge in in this life, and that is, "the liberty to be damned."

### Thoughts on Matt. x, 28, and Luke xii, 4, 5.

"AND fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x, 28.

"And I say unto you, my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea I say unto you fear him." Luke xii, 4, 5.

1. These texts are the record, by different writers, of the same language of the Saviour. The first one is often quoted by those who teach the immortality of the soul, and its conscious existence in death. In Matthew's version of the Saviour's words, the soul is indeed made very prominent; but in that of Luke, it is not even mentioned. Yet the language of the one version is the same in substance with the other.



2. Thus while Matthew represents the Saviour as saying, "Fear not them which kill the body, but are not able to kill the soul," Luke expresses the idea thus: "Be not afraid of them which kill the body, and after that have no more that they can do." And as Matthew adds: "Fear him which is able to destroy both soul and body in hell," Luke gives the same warning, thus: "Fear him, which after he hath killed, hath power to cast into hell."

3. Thus it is seen that our Lord recognizes the fact so plainly expressed elsewhere, that there are two deaths. The first death which is the common lot of mankind is thus spoken of by Paul: "It is appointed unto men once to die." Heb. ix, 27. The second death is the portion only of the wicked. "He that overcometh shall not be hurt of the second death." Rev. ii, 11; xx, 6, 14; xxi, 8. The Saviour bids us not to fear those who can only inflict the first of these deaths, but warns us to fear him who alone is able to kill with the second death.

4. The place in which the terrible punishment here set forth is inflicted is called hell. This word is found in the English Testament twenty-three times. But in the Greek Testament there are three different words, Hades, Gehenna, and Tartarus, signifying different places, all rendered by the one English word, hell. Thus Hades is used eleven times in the original, and is rendered hell ten times and grave once. The following are the places of its occurrence, the italicised word in such case being the translation of Hades:

- Matt. xi, 23. "Shalt be brought down to *hell*."  
 "xvi, 18. "The gates of *hell* shall not prevail."  
 Luke x, 15. "Shalt be thrust down to *hell*."  
 "xvi, 23. "In *hell* he lifted up his eyes."  
 Acts ii, 27. "Wilt not leave my soul in *hell*."  
 "ii, 31. "His soul was not left in *hell*."  
 1 Cor. xv, 55. "O *grave* where is thy victory?"  
 Rev. i, 18. "Have the keys of *hell* and of death."  
 "vi, 8. "Was Death, and *Hell* followed."  
 "xx, 13. "Death and *hell* delivered up the dead."  
 "xx, 14. "Death and *hell* were cast into the lake of fire."

Gehenna is found in the following places:

- Matt. v, 22. "Shall be in danger of *hell* fire."  
 "v, 29. "Whole body should be cast into *hell*."  
 "v, 30. "Whole body should be cast into *hell*."  
 "x, 28. "Destroy both soul and body in *hell*."  
 "xviii, 9. "Having two eyes to be cast into *hell* fire."  
 "xxiii, 15. "More the child of *hell* than yourselves."  
 "xxiii, 33. "How can ye escape the damnation of *hell*."  
 Mark ix, 43. "Having two hands to go into *hell*."  
 "ix, 45. "Having two feet to be cast into *hell*."  
 "ix, 47. "Having two eyes to be cast into *hell*."  
 Luke xii, 5. "Hath power to cast into *hell*."  
 Jas. iii, 6. "It is set on fire of *hell*."

Tartarus is used only in the following text: "God spared not the angels that sinned but cast them down to *hell*." 2 Pet. ii, 4.

Thus Hades is seen to be the place of the dead, whether righteous or wicked, the place into which they are introduced by death, and from which they are delivered by the resurrection. Those who are in Hades are said to be dead. Rev. xx, 10. Once in the English Testament, Hades is rendered grave. 1 Cor. xv, 55. Gehenna on the contrary, is the place where the wicked are to be cast alive with all their members and to be destroyed soul and body. It is the lake of fire in which the wicked dead are to be punished after their resurrection. Rev. xx, 13-15. Tartarus is the place into which the evil angels were cast after their rebellion. These three places, therefore, though rendered by the one English word *hell* are not to be confounded together.

5. In giving the warning recorded in Matt. x, 28; Luke xii, 4, 5, it is claimed that the Saviour taught the continued existence of the soul in death. But it is worthy of notice that in each of these texts he ut-

ters no warning concerning the punishment of the soul in Hades, the place or state of the dead, but his warning relates to that which shall be inflicted upon "soul and body" together in Gehenna.

6. That he should speak nothing of the punishment of the soul in its disembodied state in Hades, if such punishment really takes place, is very remarkable; for here more than any where else in the Bible is there evidence of the continued existence of the soul while the body is under the power of death. Yet while expressly stating the dreadful fate of the lost, and that too in such connection as would especially call out the fact, if it were a fact, that the souls of the wicked exist in a place of dreadful suffering, between death and the resurrection, the Saviour says not one word concerning the suffering of the soul in its disembodied state, but confines his warning to that which shall be inflicted upon "both soul and body in hell," i. e., in Gehenna, thus showing that the retribution against which he warns us, comes after the resurrection and not before it.

7. Our Lord means to point out precisely, the danger to which the ungodly are exposed. When therefore he says, "Fear him which after he hath killed, hath power to cast into Gehenna," he means to teach that God will cast the wicked into Gehenna. And when Matthew expressing the same warning in different words makes the Saviour say "Fear him which is able to destroy both soul and body in Gehenna" the fact set forth is, that such will be the fate of the lost.

8. "Fear him which after he hath killed hath power to cast into Gehenna." As the wicked are to be cast into Gehenna alive and in possession of all their bodily members, (see the list of passages in this article where Gehenna is used) it follows that he who can thus cast them there, after they have once been killed, is God alone; for to do this he must raise them from the dead. The resurrection to damnation must precede the damnation of Gehenna. Compare John v, 28, 29, with Matt. xxiii, 33. More on this subject hereafter.

J. N. ANDREWS.

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### Why Seventh-day Adventists Cannot Engage in War.

1. THEY could not keep the Lord's holy Sabbath. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. xx, 10. Fighting, as military men tell us, is the hardest kind of work; and the seventh day of all days would be the least regarded in the camp and field.

2. The sixth command of God's moral law reads, "Thou shalt not kill." To kill is to take life. The soldier by profession is a practical violator of this precept. But if we would enter into life we must "keep the commandments." Matt. xix, 17.

3. "God has called us to peace;" and "the weapons of our warfare are not carnal." 1 Cor. vii, 15; 2 Cor. x, 4. The gospel permits us to use no weapons but "the sword of the Spirit."

4. Our kingdom is not of this world. Said Christ to Pilate, "If my kingdom were of this world then would my servants fight." John xviii, 36. This is most indisputable evidence that Christians have nothing to do with carnal instruments of war.

5. We are commanded to love even our enemies. "But I say unto you," says the Saviour, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Matt. v, 44. Do we fulfill this command when we blow out their brains with revolvers, or sever their bodies with sabres? "If any man have not the spirit of Christ he is none of his." Rom. viii, 9.

6. Our work is the same as our Master's, who once said, "The Son of man is not come to destroy men's lives, but to save them." Luke ix, 56. If God's Spirit sends us to *save* men, does not *some other* spirit send us to *destroy* them? Let us know what manner of spirit we are of.

7. The New Testament command is, "Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Matt. vii, 59. That

is, we had better turn the other cheek than to smite them back again. Could this scripture be obeyed on the battle field?

8. Christ said to Peter, as he struck the high priest's servant, "Put up again thy sword." Matt. xxvi, 52. If the Saviour commanded the apostle to "put up" the sword, certainly his followers have no right to take it. Then let those who are of the world fight, but as for us let us pray.

GEO. W. AMADON.

### An Objection Answered.

THE position of Seventh-day Adventists in reference to war, is, that it is a great moral evil, and contrary to the teachings and spirit of the Bible. To this it is replied that one of the most noted characters of the Old Testament, King David, was "a man of war from his youth," and was still "a man after God's own heart," therefore the position that the whole Bible is contrary to war will not stand.

Against this view we would say, that war in the times of the Old Testament was permitted, like serfdom and concubinage, to exist, not because they were pleasing to God, but because of the hardness of the people's hearts. Matt. xix, 9; Acts xiii, 18.

As conclusive evidence on this point we would cite 1 Chron. xxii, 7, where David declares, "It was in my mind to build an house unto the name of the Lord my God." But did the Lord permit him to erect that magnificent dwelling which was the wonder of the world? No; he said, "Thou shalt not build the house." 1 Kings viii, 19. Why did the Lord object to having David erect his Sanctuary? Listen to what he told him when the king inquired about the matter. "The word of the Lord came to me saying, Thou hast shed BLOOD ABUNDANTLY, and HAST MADE GREAT WARS: thou shalt not build an house unto my name, BECAUSE THOU HAST SHED MUCH BLOOD UPON THE EARTH IN MY SIGHT." 1 Chron. xxii, 8; xxviii, 3.

But in the same conversation the Lord made a promise to David which reads thus: "Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be SOLOMON [margin, "that is, PEACEMAKER]," and I will give peace and quietness unto Israel in his days. He shall build an house for my name." 1 Chron. xxii, 9. This shows that carnal warfare was as offensive to God in the days of David as it was in the time of Christ, the great Peace-maker, who said to Peter, "Put up again thy sword." Matt. xxvi, 52.

Conclusion. If David could not build the temple of God because he had been a man of blood, surely all that worship in his temple should keep aloof from the spirit and practice of war.

GEO. W. AMADON.

### Immortality Brought to Light through the Gospel.

"BUT is now made manifest by the appearing of our Lord and Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i, 10.

Many appear to understand this text as follows: By gospel, they understand the New Testament, and by immortality, the doctrine that man has naturally an immortal soul. This doctrine they admit is not so clearly taught in the Old Testament, but they think the New clearly reveals it. Hence we hear them speak like this: "The Bible, especially the New Testament, would be without meaning, were we to remove this doctrine from it." Their version of the text must read as follows: "Who hath abolished death, that is, abolished the Old Testament idea that men really die, and go down into silence in the grave, and hath brought to light, in the New Testament, the hidden truth that man has immortality by nature, independent of Christ and the gospel of salvation through him."

Some have taken this idea, and being forced to admit that the Old Testament does not teach the immortality of the soul, have boldly denied that it taught the resurrection of the dead.

But it is through the *gospel*, not merely the book

which we call the New Testament, that life and immortality are brought to light; and this gospel was preached to the ancients. "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. iii, 9. As soon as sin had entered the world, the gospel was introduced. A hope-inspiring promise was made to the mother of all living, at the time when the sentence of death was passed upon our race. The gospel was introduced as a remedy for sin. It was a plan to justify sinners through faith in Christ, who was to be offered a sacrifice for sin. Abel received the gospel, and showed his faith in the promised sacrifice by an offering which typified it.

"Sin entered into the world, and death by sin." Through Christ, pardon is offered, in order that those who accept of it may live. But death has passed upon all; therefore a second life is promised through a resurrection of the dead. Man had forfeited all right to life and immortality. The gospel offers pardon and eternal life. It abolishes death by a resurrection, and brings a future life and immortality to light. This immortality is given at the resurrection of the just. Then this mortal puts on immortality, and death, the last enemy of the saints, is destroyed. Death is then swallowed up in victory. 1 Cor. xv, 26, 52-54.

By the "appearing of our Saviour Jesus Christ" the gospel promises were confirmed. By his death and resurrection, the doctrine of the resurrection was demonstrated, and thus an assurance was given, that in due time he would abolish or destroy death, in behalf of his saints, giving them life, eternal life or immortality. This will be consummated at his second coming. Then will be given the "gift of God," which is "eternal life through Jesus Christ our Lord." Rom. vi, 23.

There is no conflict between the Old Testament and the New; but they perfectly harmonize in the great object of saving lost men. Those living before the first advent did not have all law and no gospel; neither do those living since that event, have all gospel and no law; but to men of all ages of the world, "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

A single death would have sufficed for all the lost family of man, had not a second probation been granted through Christ, after the first was lost. Adam lost the first probation not only for himself, but for all his race. Christ, in giving a second probation to man, delivers him from the penalty incurred by Adam. Hence a second life is given to all. But those who reject the gospel, are to have part in the second resurrection, which is not a resurrection to immortality, but "the resurrection of condemnation" to the "second death."

R. F. COTTRELL.

#### Report from Bro. Cornell.

I HAVE just closed a course of twenty-two lectures at Falmouth, five miles from the city of Portland. There was a good attendance from the beginning, and the last meeting was one of unusual interest. The solemn interest manifested in our last discourse, the falling tear, the friendly shake of the hand of so many at the close, showed that the truth had many friends in that place. That was truly a solemn meeting. Some had become deeply interested who had not been to a religious meeting in ten years. When we requested all who were convinced that we had preached the truth on the Sabbath question, to express it by vote, I was astonished to see how large a share of the crowded assembly were convinced of the truth. As it was late, there was not time for all to speak, so we asked those who were decided to obey the truth, to express it by vote, while stating the case and requesting a vote, two sprang to their feet and expressed their decision. We then asked all those decided to raise their right hand, and the number was about fifteen. Such expressions as the following were quite common during the lectures, "There never was so much truth preached in this house before." "It grows better and better, there is something new everytime." "The Bible never looked so good to me before." "I do hope it won't storm, for I don't want to miss a single lecture." &c. &c.

Fifteen subscribed for the Review and six for the Youth's Instructor and books were taken quite liberally. I trust there will be in this place a good company of commandment-keepers. May the Lord guide the honest into the whole truth is still our prayer.

M. E. CORNELL.

Portland, Feb. 1865.

Under date of Feb. 22, Bro. Cornell again writes: "I have just returned from North Berwick, Maine, where I gave six discourses. There is still a good interest there. New friends of truth are being raised up, and harmony seems to prevail among the older bands.

"The last conference of the Hancock and Cranmer party was appointed for that place the 2nd inst. The notice was very prominently inserted in two or three different numbers of the "Hope," and strangers would get the idea that a general rally was expected. But not a single soul came to that meeting. That organization is dead, and its leaders may be saved the trouble of appointing another conference.

That conference committee are all now in sympathy with the Review. Where now, is the vain boast of prosperity, under the name of "Free Sabbath-keepers" and "Church of the First Born?" Like the "Messenger" rebellion a few years ago, it has come to nought because it was not of God. I am glad the honest have got their eyes open, and that they now see where to gather with Christ. It will never be found easy to fight against the work of God. I have learned by thirteen year's observation that no weapon formed against this cause can prosper. God is in the work and it cannot be overthrown. I may fall, but the work will go on till the jewels are all gathered. May I never be left to oppose this blessed cause.

M. E. CORNELL.

#### Labors in Vt.

BRO. WHITE: We have returned from a pleasant and interesting six weeks' tour south with our dear, aged, respected and much-loved Bro. Pierce. We enjoyed the blessing of the Lord at every meeting, and have reason to believe that the churches were encouraged and built up in the faith, and that in some instances the children and youth were benefitted, and favorable impressions were left on unbelievers.

Especially were we interested in seeing Bro. Pierce's son and daughter manifest a willingness to identify themselves with the people of God. We had felt an interest and Christian attachment for these dear youth and believed that they were children of God; but crushing influences which had been brought to bear upon them, and other youths in Roxbury, had prevented them from moving along with the church. When the church had taken a stand against these influences, these dear youth felt free to take their position with them. May this be the case with other youths in Roxbury.

Yesterday (Sabbath,) being the day appointed for prayer and fasting, we met with the church at home, and had a solemn time in contemplating the circumstances that call for prayer and fasting at the present time. How plain it is that we have reached the perils of the last days which we have anticipated, and that the testimonies on the present war given though the gift of prophecy are of heavenly origin. And it is equally plain that God, our Father, rules the nations, and will have a special care for the salt of the earth—for those who fear and love him, and put their trust in him, and press together in the sweet bonds of brotherly love.

We now have an opportunity of seeing whether we love our brethren as we love ourselves, and of showing our Bible loyalty to this government, and to the laws of God, which we have advocated and which we profess to love. May God give us wisdom and grace that we may not bring his cause into disrepute by any injudicious move.

D. T. BOURDEAU.

West Enosburgh, Vt. Feb. 12, 1865.

THERE is no magic in the woof of the rich man's velvet against the malady slumbering under the poor man's fustian jacket.

#### Meetings in N. Y.

BRO. WHITE: On leaving Oswego Co., we found a quiet rest of body and spirit at the home of Bro. Patten, where we had meetings in the district school-house two evenings. Bro. P., and family are pressing on in the good work. They hold themselves ready to embrace, and walk in the light of present truth, as it shines out from the sacred pages. May God bless them.

We filled our appointment at Kirkville. Before reaching the place, we got the impression that Bro. Kinne had moved from the village, and that Bro. Smith was living at some distance; and knowing that the night would be severely cold, it looked very discouraging in regard to having a meeting. But to our joy we found Bro. Kinne, living there, and the notice for meeting well circulated, and at the hour all the church but one, were there, and a good number of others who gave the best attention to the word spoken. We found this church pressing together and striving to walk in love and union. They are quite thorough in all reforms, striving to hold up the truth and light.

We were happy to meet one brother from Pompey Hill, and two sisters from Liverpool. While here we visited the resting place of our departed Bro. Sperry and companion, and prayed as we had before, that the mantle of love and zeal, that they had in life might fall on us.

Our meeting at Verona, we trust was one of profit to the few there. The effort that the brethren made to circulate the appointment, gave us a larger congregation than we generally get at that place. This church has made some improvement in temperance, and yet there is a chance for more. We trust they will move forward.

C. O. TAYLOR.  
S. B. WHITNEY.

#### Whoso Offereth Praise Glorifieth God.

ACTUATED by this motto, I now make public some of the workings of a mind, struggling to break the thrall imposed by those, who in the expressive words of our Saviour, "Have taken away the key of knowledge." In meditating upon the gratitude I owed to God, in bringing me to receive a measure of what we believe is "present truth;" in praying with Cowper

"O grant that I may faithful be,  
To clearer light, vouchsafed to me,"

my mind reverted to the following, which I knew had come from my pen many years ago; years too, after I had professed religion, and which had been carefully preserved among my private manuscripts. In praise to His name who has led me up from those dark waters, I pen it here, thinking it may be words fitly spoken to some heart.

"I pity the unbeliever!" Long years ago this expression touched the sympathies of my childish heart, and as I write it to-night that sympathy is so aroused that I can scarce restrain my tears; not so much in pity for the unbeliever, as that *I am* that unbeliever!! No! I am not an unbeliever yet. But, a doubter—a dark despairing doubter! Often do the dark waves of unbelief surge over me threatening to overwhelm me. Alas! how I do feel their withering blight! But never before has it escaped the innermost recesses of my sad heart. Nor would I now breathe it to mortal ear, lest those foul surmises should raise a doubt, in that fellow-mortal's heart. There have been times when I would fain have disclosed my feelings to some kind friend, but have been restrained, fearful of the consequences to myself or to that friend. Thus have I struggled with it, at times prayed over it, keeping it within my own dark heart, where, oh, may I ever keep it hidden, till it is crushed forever by triumphing faith.

But a conviction almost overpowering, so that I cannot always master it, has prompted me to record this to-night, to prove as it were in after years, that the out-cast infidel I may become, should not be too rashly judged.

"Let us rather waive the grudge  
And attend to what he saith;  
He may have some doubt to tell  
That with us did never dwell."

There has always, even in my better religious days seemed to me, such an incongruity in the manner of quoting scripture by our accredited teachers in religion that I have never dared to read works *against* infidelity, lest the refuted instead of the refuting, should find a response in my heart. Then is it any wonder, that the enemy of all righteousness should assail me here, when religion all around and within is so low? Yet at times I venture to believe I shall yet in triumph praise Him who is the light of my countenance and my God; for there are occasional soul-glimpses, unutterable, of things which lie beyond this mortal vision—things eternal but unseen.

Arrived at the state of mind, indicated in what I have copied, the faith of one's heart must perish, if it did not put on armor. And this armor I did in a measure put on, by putting aside the long established forms of thought, in which I had been schooled, and following the natural bias of my mind, into the beauties of the Advent faith. It was indeed a warfare; and often, in doubt and unbelief, has the oft-recurring question, come surging back upon the soul, "Are you sure?" The voice went through the depths of the soul, till the deep response, "Yes, I believe," settled all and the victory was won. "The miracle of this confiding is accomplished by the act itself," so that he that believes, believes, and there can rest, knowing by sweet experience that peace that passeth understanding, for it cometh from God.

MARY W. HOWARD.

Malone, N. Y. Feb. 1865.

### Truth Necessary to Salvation.

It is often said in justification of the division of the professed church into numerous sects, that our Saviour was once told by the apostle John, that one was seen casting out devils in the name of Christ; and the disciples forbade him because he followed not him; but Jesus said unto them, "Forbid him not, for he that is not against us, is for us." Luke ix, 50. It seemed that this man had, through the teaching of his Saviour, become a Christian; at any rate, he made it manifest by his works that such was the fact. Rather than follow the teachings of the blind Pharisees, and others about him, he had listened to the teaching of Jesus, understanding it, was living according to its requirements.

Did our Saviour wish to convey the idea to his disciples, and to us also, that all that is necessary to salvation, is sincerity in our profession of religion, our creed, and general conduct, as professed Christians? Not so: for we understand that "Straight is the gate, and narrow the way that leadeth unto life, and few there be that find it." There is not room in this "narrow way" for any at this day who follow those who "teach for doctrine the commandments of men." In John xiv, 23, Jesus says, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." And in John xiv, 14, 21, "He that hath my commandments and keepeth them, he it is that loveth me." Also in John ii, 4, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

The apostle Paul also tells us in 1 Cor. i, 10, "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you, but that ye be perfectly joined together, in the same mind, and in the same judgment."

Friendly Reader: The preaching of Noah was what the people in his day needed, but would not be well adapted to the spiritual wants of this generation. So with regard to the teaching of John the Baptist, and others; but if you are honest in your search after the truth, and will study your Bible, prayerfully, and obtain all the help which you can get to understand it, you will assuredly come to the conclusion that the third angel's message of Rev. xiv, is now being proclaimed, and that the "end of all things is near at hand." And if you would be ready to meet your Lord in peace at his coming, and belong to the church which is to be "without spot or wrinkle, or any such thing; holy, and without blemish," you must see

your errors, leave them; keep the commandments of God, and the faith of Jesus, and not be led away by the evil counsels of false teachers. So sure as budding trees tell us that summer is near, so sure the signs of the times indicate to us that time will last but a little longer. The prophecies are fast fulfilling; iniquity abounds; there is but little difference between the great mass of professed Christians and the world. The earth is reeling under the weight of sin which oppresses it; the forbearance of God will soon cease; and men instead of realizing all that the peace and safety cry promises for the future, will find that in the last days, evil men and seducers are to wax worse and worse, and that "the saddest act in earth's great drama is the last." "Not every one that saith Lord, Lord, shall enter the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

WM. S. FOOTE.

Pendleton, O.

### Prayer for Help.

O God of Israel, hear the cries  
Of thy lone children here,  
And mark their prayers and secret-sighs  
On earth's dark bosom drear.

A time of trouble is at hand  
As ne'er was known before,  
E'en now 'tis coming o'er the land  
A time of anguish sore.

Oh, save thy remnant people, Lord,  
In this dark time of strife  
When o'er the battle field the sword  
And blood and death is rife.

The scene is darkening every day  
Upon this world of ours  
And it will come without delay,  
The end of earthly powers.

Our only hope is in the Lord,  
He is our sure defense,  
He is our Rock, and in his word  
We have strong confidence.

And in the distant eastern sky,  
By faith we see afar  
A glorious light is shining high,  
The bright and morning star.

Thou coming One do not delay  
To come to earth again.  
Oh, haste the bright and glorious day  
When thou shalt come to reign.

A. L. GUILFORD.

St. Charles, Mich.

### By and By.

How many good impressions have been lost by putting off until a future time, that which we ought to do immediately. When the desire is burning in our bosom to do good, how apt we are to dread taking up the cross and doing our duty; and we let one opportunity after another slip by, until we find it is too late; then we feel burdened and often loose confidence in ourselves; for every time we are tempted to put off a known duty, we grow weaker and weaker, and less inclined to resist the temptations of Satan.

How much better it would be if we could decide at once, and then by steady perseverance in the right way, we would gain strength to still struggle on in the performance of every duty, doing cheerfully that which we feel the Lord has required of us. Oh! that we were more ready to take heed to the counsel of the wise man who hath said, "Whatsoever thy hand findeth to do, do it with thy might."

But there are times that we can hardly tell what duty is. At such times we should remember there is one who hath told us if we lack wisdom, to "ask of him who giveth to all men liberally and upbraideth not, and it shall be given us." Let us then not neglect this requirement of the Lord, but go to him immediately, the same as we would to a kind father and ask him for wisdom to direct and lead us in the right way. And when we see the course he has marked out for us, let us not dishonor him by still putting off his requirements. May the Lord help us to be faithful.

SUSAN MCINTOSH.

Arlington, Wis.

## 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 Sister Millne.

DEAR BRN. AND SISTERS: Some time has elapsed, since you have heard from me; but my love for the present truth has not abated. I feel to thank the Lord every day that I ever heard these precious truths. As I read your cheering testimonies my heart is made to rejoice that I too indulge the same blessed hope and have the privilege of being numbered with the remnant people of God who keep the commandments and have the testimony of Jesus. How it cheers and gladdens my heart to think that Jesus is soon coming to take his weary children home. Blessed thought! Yes, home to those glorious mansions which he has gone to prepare for those that love his appearing. Oh, the way is so delightful in the service of the Lord. He is as the shadow of a great rock in this weary land to my afflicted heart. I can count all things but loss that I might win Christ.

Of late I have realized in some measure the ire of the dragon who has come down in great wrath knowing that his time is short. Oh, how he is seeking to distract and scatter the little flock. But when the enemy comes in like a flood the Lord will lift up a standard against him.

Our dear Bro. R. F. Andrews has been with us again, and his coming was like the coming of Titus to refresh our tried souls. It was truly meat in due season. He gave a few lectures where he did last summer, and two commenced keeping the Sabbath. He then commenced meetings in our village having a large and attentive congregation.

The Lord was with him, and the word spoken was attended with the power and demonstration of the Spirit, and several have decided to go with us to Mt. Zion. Quite a large number confessed that this was the truth, but are not prepared to take up the cross and follow our blessed Saviour through evil as well as good report. Oh that the Lord would give them courage to face a frowning world. The scorn and reproach of this world will deter many from entering the promised land; but dear brethren and sisters,

"Let us never mind the scoffs nor the frowns of the world,

For we've all got the cross to bear,  
It will only make the crown the brighter to shine,  
When we have the crown to wear."

The glories of that heavenly land have ravished my heart and oh we soon shall be there. Then farewell to sighs and tears. There all sorrow and sighing will flee away and there will be joy and fullness of joy at God's right hand. Oh let us be faithful and endure unto the end and then receive the robes, the palms and the crowns. Who of us would fail of eternal life. Here is my heart and here is my hand to meet you in that heavenly land.

Your sister in Christ.

L. E. MILLNE.

Shabbona, Ills. Feb. 15, 1865.

### From Bro. Russell.

BRO. WHITE: As it may be encouraging to some, to know how we are getting along here at Mauston, I would say that we, as a church, are prospering some. Our last Quarterly Meeting was well attended by brethren and sisters from different parts, and was one of the best we ever had. All returned home, we trust, feeling much encouraged to press on in the good cause.

Bro. Steward was with us and gave us good instruction from the word. The good Spirit of the Lord prevailed every meeting. We had a refreshing season while attending to the ordinances of the Lord's house. Two were added to the church. Since then, I baptized one more who has lately decided to obey God in keeping all his commandments.

The "health reform" is taking deep root here.

Yours for the truth.

WM. RUSSELL.

Sister F. R. Kindig writes from Taney Town, Md.: I embraced this present truth last August in South Bend, Indiana, when it was proclaimed there by Elders Waggoner and Ingraham. Since that time I have tried by the grace of God to keep all the commandments, and faith of Jesus. I have had more real pleasure since last August, than in all my life before. When I take up my Bible to read, I can understand what I read; or if I do not understand all, I ask God to impart wisdom; and thank God, when I ask in faith, my prayers are answered. There are no Sabbath-keepers here, and the Advent doctrine seems to be new to all.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 7, 1865.

### The Draft.

A SET of general proofs that Seventh-day Adventists are entitled to all the immunities secured by law to those who are conscientiously opposed to bearing arms, or engaging in war, have been prepared with considerable expense, and are for sale at this Office, post paid, for \$1.00. These comprise two pamphlets on the subject, with necessary affidavits from those qualified to testify in the case, with the best instructions we can give how to proceed. All who are drafted will need them. We have good reasons to believe that Boards of Enrollment will require good proofs. The best are safest.

J. W.

### Notice.

As voluntary enlistment into the service of war is contrary to the principles of faith and practice of Seventh-day Adventists as contained in the commandments of God and the faith of Jesus, they cannot retain those within their communion who so enlist. Enoch Hayes was therefore excluded from the membership of the Battle Creek church, by a unanimous vote of the church, March 4, 1865.

### Note from Bro. Sanborn.

BRO. WHITE: I am still here in Gridley, McClean Co., Ills. I have given thirty-five lectures with good interest. Quite a number have decided to obey. The Disciple people commenced a meeting last Sunday, in which one Elder Brooks preached two sermons against the Sabbath, which I will review soon. I expect to remain here several weeks yet, if the Lord is willing. Pray for me that the Lord may give the increase.

I. SANBORN.

### Note from Bro. Brinkerhoff.

BRO. WHITE: I hope to soon send some more subscribers for the Review. Since I last wrote, fourteen more have come out on the Sabbath in Illryia township. I am doing all I can in the good cause. Am glad to see that several days are set apart for prayer by our Committee.

Yours in love.

WM. H. BRINKERHOFF.

### Notice.

THE church of Plum River and Green Vale, Ills., met on the 22nd day of January in business capacity, and after due deliberation, withdrew their fellowship from Hiram N. Bates, who has voluntarily enlisted in the U. S. service, thereby showing that he was not in harmony with the views of the Seventh-day Adventists.

By order of the church.

SOLOMON MYERS, Elder.

Green Vale, Ills., Jan. 24, 1865.

## Appointments.

BRO. WHITE: The Quarterly Meeting of the Seventh-day Adventist church at Sand Prairie, will be held at Sand Prairie, March 18 and 19. We hope to see a goodly number of the brethren and sisters from surrounding churches at our meeting, and also a messenger.

C. K. ACKLEY, Clerk.

Richwood, Richland Co., Wis. Feb. 27, 1865.

PROVIDENCE permitting, I will meet with the Brn. at Hartland, Me., Sabbath and first-day, March 18 and 19.

At Eddington, Me., Sabbath and first-day, March 25 and 26.

J. N. LOUGHBOROUGH.

## Business Department.

### RECEIPTS.

For Review and Herald.

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

O Wilcox 28-8, G Walling 26-20, H Fowler 26-1, Amos Pegg 26-13, L H Winslow for M H Allen 27-1, E G Rust for Mrs. Z Walbridge 26-12, and for J E Rust 26-12, Mariah Brown 27-13, Adaline Moore 27-13, S P Herndon 27-1, P S Jackson 27-13, Addie Enney 27-1, Wm Gilmore 27-1, Mary Foster 28-1, Mary Sutherland 27-1, J Young 26-14, E Pratt 27-13, L H Densmore 28-1, S C Conrey 26-11, D Ferrin 26-12, Mrs L Claflin 27-14, A Fenstermaker 26-13, E L Williams 27-1, G W Rice 27-1, J T Rogers 26-1, A Robinson 27-1, each \$1.

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Lucinda Wales \$5.00.

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### Donations to Purchase a Stock of Paper.

Cornelia Rice \$1.17, W Bryant \$1.00, Church at Green Vale and Plum River, Ill. \$10.00, M L Dean 50c, A J Emans \$5.00.

### Books Sent By Mail.

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### General Conference Missionary Fund.

G W Mitchell \$4.00, D Daniels (s. b.) \$6.50, Church in Ashfield, Mass. \$18.50.

### Soldiers' Tract Fund.

F M Palmiter \$1.00, Jane Cady 22c, Sarah B Whipple \$1.00, T Winchill \$2.00.

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