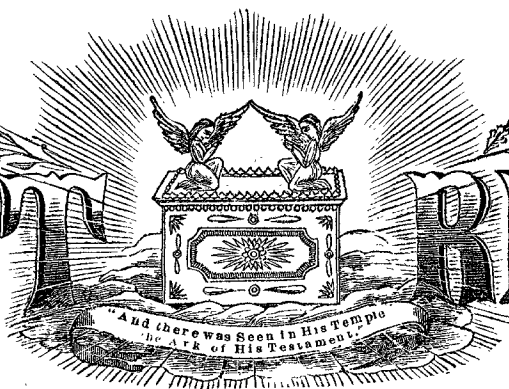


ADVENT REVIEW,



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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My Bible Tells Me So.

WHEN, faint and weary with the strife,
Temptations to o'ercome,
I long to leave this toilsome life,
And lay me down at home;
Then sweetly comes this thought to me,
Whate'er betide, I know
That as my day my strength shall be;
The Bible tells me so.

When sin brings clouds of doubt and fears
To spread before my eyes,
And faith grows weak, and scarce can pierce
Those clouds to reach the skies,
My heart cries out in trembling tones,
Oh! whither shall I go?
"Come unto me, ye weary ones!"
My Saviour tells me so.

Yes, I will come, I'll trust thee, Lord,
The needed strength to give;
Oh! let me never doubt thy Word;
I'll trust thee while I live,
And should I lay me down to die,
I need not fear to go;
I have a home beyond the sky,
My Bible tells me so.

The Seven Seals.

"AND I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals." Rev. v, 1.

A sealed book is one whose contents are hidden. It was said to Daniel, "Shut up the words, and seal the book, till the time of the end." Dan. xii, 4. See Isa. xxix, 11.

The book with seven seals symbolizes God's purposes, to be unfolded during the Christian age on loosing its several seals.

The entire fifth chapter of Revelation seems to be a grand introduction to the subject of the seven seals which is given in the sixth chapter as follows:—

Verses 1, 2. "And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

This armed warrior, riding forth conquering and to conquer symbolizes the victories of the gospel as preached in its purity and power by Christ's first ministers. The white horse denotes the purity of faith and life of the primitive church.

Verses 3, 4. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

The red horse denotes blood and carnage, and has reference to those times of persecution of the follow-

ers of Jesus Christ, covering much of the period called the ten persecutions.

Verses 5, 6. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The black horse denotes darkness and error, the opposite of the gospel in its purity, symbolized by the white horse. The events under this seal cover the period of the apostasy, from Constantine A. D. 313, to the unlimited rule of the Papacy A. D. 538. On this seal Wm. Miller, Lectures p. 181, remarks as follows:

"When the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times."

Verses 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The rider upon the pale horse is named Death. Hell, the grave, followed with him. The symbols under this seal denote great persecution, and martyrdom of the church. The period of this seal cannot be mistaken. It must have been during the unlimited, unrestrained, unrestrained, persecuting reign of the Papacy, from about A. D. 538, to the commencement of the sixteenth century when the reformers began their work of exposing the corruptions of the Papal system.

Verses 9, 11. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

It seems proper that a period of time should be given to the events under the fifth seal the same as to those under the other seals, which time, it may appear from the following remarks, was from the rise of the reformation to the time when civil power was taken from the Papacy.

1. The souls under the altar were not in Heaven when John had this vision, from the fact that they had not been born. Neither can we suppose that this scene takes place in Heaven. A. Barnes says:

"We are not to suppose that this literally occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be as real a remembrance of the wrongs of the persecuted, the injured and the oppressed, as if such prayer were offered there."

2. The scenes which John was viewing were upon the earth, hence, in the absence of proof that any other altar is meant, it seems a necessary conclusion that John saw the place of slaughter of the church of God by Papal Rome, where the earth has drunk up the blood of martyrs, under the figure of an altar of sacrifice.

3. These slain are represented as crying to God to have their blood avenged on them that dwell on the earth, the same as the voice of Abel's blood from the ground, Gen. iv, 9, 10; or the cry of the stone from the wall, and the answer of the beam out of the timber Hab. ii, 11; or the cry of the hire of the laborer, James v, 4. If it be said that these souls must be in conscious being in Heaven in order to cry, then we reply, that Abel's blood, the stone and the beam, and money, are also conscious, as they are all represented as crying. But really, if these souls are in Heaven in participation of fullness of joy and pleasures forevermore, why are they represented as crying for vengeance on those who cut short their mortal life with all its woes, and hastened them to the enjoyment of the perfect bliss of Heaven?

4. The Scriptures sometimes attribute life, action, intelligence, and personality, to inanimate objects to show how God regards those connected with those objects, hence the unconscious slain are represented as crying from beneath the altar of Papal sacrifice. Justice, long trampled in the dust, now cries for judgment and vengeance on the Papacy which had spilled the blood of the church of Jesus Christ. Luther and his associates were imbued with the spirit of this cry which went up from the earth that had drunk the blood of millions of the martyrs of Jesus, and they exposed the corruptions of the Papacy which trembled before the reformers, and in A. D. 1798 was stripped of its civil authority. Thus the blood of the martyrs was avenged on those that dwell on the earth. This has no reference to the final judgment and punishment of the wicked; but refers to the change in the condition of the Papacy. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." Chap. xiii, 10.

5. White robes were given to every one of them. They had been denounced by the Papacy as vile heretics, and executed as such, and thus their characters had been robed in darkness. But the Reformation exposed the crimes of the Papacy, turned the scale, vindicated the cause of the holy martyrs of Jesus, and clothed them with white robes. Hence, the sermons, the prayers and the songs of praise of the Christian church since the great Reformation have held these millions of the slain for Jesus' name, forth to the world in spotless purity.

6. They were to rest yet a little season, until their fellow-servants and brethren should be killed as they had been. Let it be particularly noticed that it is the

same that cried, that rests. If it be justice that cried, as has been shown, then it is justice that rests, or is stayed for a little season. We stated that the opening of this seal commenced when the reformers began to expose the Papacy, and vindicate the cause of the martyrs. But the cry of justice was not answered at once. Time must be given to bring about these grand events. Their cause must rest yet for a little season. For notwithstanding the influence of the Reformation, the Papacy clothed with authority to punish heretics, did put to death more of the followers of Jesus. This done, the little season, or the period of the fifth seal, closed.

Verses 12-17. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

The events of the first five seals have been described in a style highly figurative; but with the sixth seal there seems to be a complete change to the narration of literal facts. The events, under this seal are,

1. A great earthquake, which, probably, was the great earthquake at Lisbon, in 1755, in which 30,000 persons were killed. The Encyclopedia Americana states: "It extended from Greenland to Africa and America."

2. The sun became black as sackcloth of hair, which was the same as the darkening of the sun, Matt. xxiv, and was fulfilled in the wonderful dark day of May 19, 1780. See Exposition of Matt. xxiv, to be had at the Review Office, Battle Creek, Mich.

3. The moon became as blood. The night following the dark day, the moon, when visible at all, looked like blood.

4. The stars of heaven fell unto the earth, which is the same as the falling stars of Matt. xxiv, and had a wonderful fulfillment Nov. 13, 1833, as described by John, of which thousands now living were eye-witnesses.

5. The heavens will depart as a scroll when it is rolled together. This is in the future, to be fulfilled when the voice of God shakes the earth, also the atmospheric heavens. Heb. xii, 22-27; Joel iii, 16; Jer. xxv, 30, 31; Rev. xvi, 17.

6. Mountains and islands will be moved out of their places. The voice of God that shakes the heavens will also shake the earth. Mountains will be thrown down, and islands sunk. The earth's surface will be so broken up as to prepare the way for

7. All classes of the lost, to hide in the dens and in the rocks of the mountains from the burning glory then being manifested of Him that sitteth on the throne, and from the wrath of the Lamb. They have witnessed the shaking of the earth, the casting out of the rocks of the mountains; all hope of mercy is gone, and they desire and pray that some rock or mountain may cover them from the awful glory of God and the Lamb. They are still looking forward with dreadful fear to the coming of the Son of man, and inquire, "Who shall be able to stand?"

We have followed the events under six of the seals from the first advent of Christ down past the three great signs of his second advent, namely, in the sun, moon, and stars. Here the sixth chapter of the Revelation closes, and the prophetic chain is broken off by the introduction of the sealing of the 144,000, the subject of chapter vii, which fact locates the sealing in our time. Hence we find the declaration in reference to the seventh seal, the last link of this prophetic chain, in

Chap. viii, 1. And when he had opened the seventh seal there was silence in Heaven about the space of half an hour.

This, doubtless applies to the second advent of Christ, and marks the period from the time that he leaves Heaven with *all the holy angels with him*, Matt. xxv, 31, till he returns with all the saints resurrected and changed. All the heavenly harpers being absent, there is said to be silence in Heaven. J. W.

War and the Sealing.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND.

The entire seventh chapter of the book of Revelation, which speaks of the sealing of the 144,000, is brought in parenthetically between the sixth and seventh seals—the sixth chapter closing with the specifications of the sixth seal, and the eighth opening with the seventh—hence the chronology of the sealing is fixed in our day.

Chap. vii, 1-3. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

On these verses we briefly comment as follows:

1. The four angels we understand to be four of those heavenly messengers which excel in strength, into whose hands God has given the control of the four winds.

2. The four corners of the earth may refer to the four points of the compass, embracing the whole.

3. The four winds represent the elements of political strife and war. See Dan. vii, 2; Jer. xxv, 32, 33.

4. To the four angels it is given to hurt, as well as to hold.

5. The hurting by the blowing of the four winds relates only to the results of war. The seven last plagues constitute no part of it, as the plagues are given into the hands of seven angels, chap. xv, 1, 6, 7; xvi, 1; xxi, 9, but this work is in the hands of four angels.

6. The ascending angel represents a special message; and as his work comes in after the signs of the second advent of Christ, mentioned under the sixth seal, we conclude that the sealing is identical with the work of the third message of chap. xiv, 9-12.

7. The seal of the living God, as shown in our publications, is the Sabbath of the fourth commandment.

8. The angel bearing the seal ascends from the rising of the sun. Whiting's translation. We do not suppose that locality is here meant; but that the message, represented by the ascending angel, would come up like the rising sun. The morning sun seems powerless. As it rises, its rays increase in strength, until it reaches the heat and dazzling power of the noon-day sun. The third message, bearing on its front the Sabbath of the Lord, arose in obscurity, its first teachers being penniless, uneducated men, and the positions taken by them were exceedingly unpopular and crossing. But the work has gradually moved on, gaining strength by every effort put forth by its true friends, and its future power, light, and glory, are symbolized in chap. xviii, 1-5.

9. Let it be observed that the sealing is in the same territory as, and in close connection with, the hurting by the blowing of the four winds. This is seen in the fact that the four angels are invoked not to hurt till the servants of God are sealed. This scene at present applies to our own country. To apply the hurting to the French Revolution of 1848, and the Crimean war of 1854, and then locate the sealing work in North America, is absurd. Here, in our own land, the hands of the four angels are loosening, and the winds of war and strife are blowing. Should this war continue and increase, the proclamation of the third message would be seriously hindered. Already [summer of 1862] our brethren in several States have been forced to suspend tent labor in consequence of the military excitement.

10. The blowing of the four winds hurts the earth, the sea, and the trees. The present war threatens to seriously affect the agricultural interests of our country, Joel iii, 9, 10, also the commercial.

Again we see the hurting of the earth, the sea, and the trees, in the destruction of property by the land forces, and by the navy. While this work goes on, thousands are called into the army who would otherwise listen, at least, to the voice of truth; and those who remain at home are to such a degree excited as to the welfare of their sons, husbands, and brothers, in the service, and their country, that they are unprepared to listen to, and investigate, the great facts of the message.

11. There must be a time of comparative peace in which the sealing work will be accomplished. How soon that will be—how far the Southern rebellion will be pushed in fury, and the North rise in its strength and greatness—to what extent military movements are to hinder the proclamation of the message in this and other countries—is known only to Him who has the destiny of nations in his hands. It may be the purpose of God to bring the nation, stained with the crime of slavery, low in the dust, and greatly humble his people, that in the time of peace many may readily receive the message, and in unity and love obey it. The hurting angels hold the four winds that the servants of God may be sealed. When a time of comparative peace shall come, then will the sealing work move on in earnest. The message will forget its feebleness and will swell into the loud cry.

Verses 4-8. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Some do not see how those of the twelve tribes can be sealed in our time. But is it not as difficult for them to see why the apostle should address his epistle to the twelve tribes? "James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations." James i, 1, 2. This Christian minister is addressing his Christian brethren, and not the Jewish tribes. How is this?

Again, the names of the twelve tribes are on the twelve gates of the new-earth city. "And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. xxi, 10-14. This is not a Jewish city, but Christian, for in its foundations are the names of the twelve apostles of the Lamb; yet on each one of its twelve gates is written the name of some one of the twelve tribes. How can this be?

Paul's figure of grafting may assist to a correct understanding of this matter. Rom. xi. The tame olive tree represents believing Israel. The twelve branches were broken off because of unbelief. Through faith in Christ the wild olive cions are grafted into the tame olive stocks, and thus the twelve tribes are perpetuated in the Christian age.

There is nothing on the earth to show the distinct tribes of the Israel of God. We cannot point to twelve denominations as constituting the twelve tribes; neither to any geographical divisions where they are located. Let us look to the heavenly sanctuary,

where the work of organizing the army of Heaven is going on. Under the former dispensation the sanctuary and ministration of the priests were at Old Jerusalem. There the tribes of the Lord assembled. There were their records. The Christian sanctuary, and priestly service of Jesus Christ are in Heaven. And there are the records of all who are grafted into the great olive-tree of the faithful, in twelve grand divisions. A soldier belongs to company A of such a regiment, of such a division, of such an army. Here is but a faint representation of the order of the organization of the great army of Heaven during the present dispensation, which in the immortal state will stand upon the sea of glass, and in twelve vast columns march through the twelve gates into the city of God.

Verses 9-12. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

This vast company are probably the saved from every nation, kindred, people and tongue, raised from the dead at the second coming of Jesus Christ.

Verses 13-17. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Here we think, attention is again called to the 144,000. It is said of these that they came out of great tribulation, which, probably could not be said of all who will have part in the resurrection of the just at the second coming of Christ. Those who suffer with Christ will reign with him. All true Christians will suffer on account of their faith either mental or physical agony; but this falls below the *great tribulation* of the 144,000. These live in the midst of the perils of the last days, in the time of the blowing of the four winds, and when "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be in that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered nor buried." Jer. xxv, 32, 33. The 144,000 live on the earth in the time of trouble such as never was, and their deliverance is from out of it. Dan. xii, 1; Jer. xxx, 7. In battling for truth against the errors and spiritual wickedness of the times, in the work of overcoming the world, the flesh and the Devil, that they may be sealed with the seal of the living God, they become worn with care, anxiety and mental agony. Add to this the fact that they are to be on the earth to witness the result of the seven last plagues on those who have not the seal of the living God, Eze. ix, 2-6; Ps. xci, and we have the sum of great tribulation.

The 144,000 will know most by experience of the sufferings of Christ, hence are represented in the immortal state as being nearest to the slain Lamb. They will be to him a special treasure. They will be next to the throne, and the Lamb shall lead them. In chap. xiv, 4, they are spoken of after their redemption, as following the Lamb whithersoever he goeth.

J. W.

LABOR is the parent of all the lasting wonders of this world, whether in verse or stone, whether poetry or pyramids.

Non-Combatants.

THEIR DUTY IN REFERENCE TO THE PRESENT WAR.

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

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

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

1. He exhorts that supplications, prayers, intercessions, and giving of thanks be made for them.

2. He gives this duty prominence. "First of all," says he, let this be done.

3. The burden of prayer is stated to be, "that we may lead a quiet and peaceable life in all godliness and honesty."

4. The result "is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth." The great object then of the prayer which should go up to the throne of grace from every Christian heart, is that men may be brought to a saving knowledge of the truth.

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

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

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

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

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

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

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

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

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

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

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

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

Christian citizens of the free North can give thanks to God for religious freedom secured to them by the government. Christ's first ministers were slain for preaching and helleing Christ, and the resurrection of the dead. The millions of holy martyrs sealed their testimony with their blood. Christian friends, we should gratefully compare the present with the past, and let our fervent thanks go up to Heaven.

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

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

J. W.

The Review and Herald.

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

BATTLE CREEK, MICH., THURSDAY, APRIL 25, 1865.

URIAH SMITH, EDITOR.

Our Position.

As a general thing, Seventh-day Adventists take new positions with great caution. But when, by comparing prophecy with passing events, evidence seems complete, they do not hesitate to take positions which appear bold and startling.

The present is a rapid age. The past four years have furnished centuries of history. Prophecy is rapidly fulfilling, and the end is hastening on. The grand and glorious consummation of the Christian's hope is soon to be realized.

The Almighty has a controversy with this revolted world. He will punish crime, and vindicate righteousness. In our own sad country his steps in terrible majesty have been heard, punishing the oppressor, and breaking the fetters of the oppressed. And may we not expect his hand to turn and overturn, crowding the events of a century into a single day, until the great controversy shall close, sin be fully punished, sinners cease to be, and the just be crowned with everlasting glory? We see no other safe position for the waiting, watching ones than this.

We invite the reader's special attention to the articles in this number entitled, The Seven Seals, and War and the Sealing. These were published nearly three years since. The position in reference to a time of comparative peace in our country, in which time the great work of sealing would be accomplished, was then taken by faith in the infallibility of the prophetic word. The condition of our national affairs then promised almost any thing but peace.

A few months since the nation was agonized by another call for three hundred thousand more men for the army and navy. Seventh-day Adventists felt this last call most deeply. In the Review for Jan. 31, 1865, appeared the article, which is given again upon another page headed, Non-combatants—Their Duty in Reference to the Present War. This was endorsed by the General Conference Committee as follows—

DAY OF FASTING AND PRAYER.

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

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

Our people were unanimous in the observance of the day, and enjoyed a season of self-examination, humiliation, and an unusual spirit of prayer. The work among our people generally deepened, and the burden of the matter rested with great weight upon many of the church at Battle Creek, especially upon those connected with the Office of publication.

In the Review for Feb. 21, 1865, appeared the article from the General Conference Committee, entitled, "The Time Has Come," given again in this number. The four successive days of humiliation, fasting and prayer were observed by our people everywhere. These were meetings of the deepest interest ever held by our people. The burden of prayer was as follows:

1. That, in the language of the Apostle, "we may lead a quiet and peaceable life in all godliness and honesty."

2. That the impending draft might fall favorably upon those who had enlisted under the Prince of Peace, especially his ambassadors, and were true to the constitution and laws of high Heaven.

3. That confusion might be sent into the councils of the rebels, and that fear and faintness of heart might seize their leaders.

4. That Providence would direct in the councils and action of those who were for freedom and union, and bring as far as possible, bloodless victories to the loyal North.

5. That shackles might fall from the bond-men, and the way be prepared for the message—bearing the seal of the living God upon its front—to be proclaimed in the ears of all, both white and black.

Never have we realized such intensity of feeling—such drawing of the Spirit to the very throne of Heaven—such confidence in the answer of fervent prayers—as during these days of humiliation and prayer. The influence of this season has had a most blessed and sanctifying result upon the church. We have not seen better times in Battle Creek, and testimony from all parts of the field agrees with ours.

Such experience, with so clear a prophecy as that which speaks of the restraining of the winds of war and strife until the servants of God shall be sealed, cannot be set aside as of trifling value. To those who have participated in it, it is of vast importance. And what gives this experience its thrilling interest is the fact that the more than ten-thousand commandment-keeping petitioners have seen already the answer of their prayers to a wonderful degree.

The air rang with shouts, Richmond is taken! and Lee has surrendered! Cities and villages were illuminated. Bonfires and rockets streamed up to the heavens, while cheers for Lincoln, Grant, Sherman, and Sheridan rang again. But God's loyal people were on their knees, blessing Heaven for the answer of their prayers, and weeping with joy over the faithfulness of God in fulfilling his word.

But at the very hour when the North was drunken with joy over victories that made every loyal heart glad, and when many were drunken too with intoxicating liquors, and were making themselves more like devils than like men, the assassin was aiming the deadly shot at the brain of the President. Terrible news flashed over all the wires of the land, and a nation wild with joy, is at once in tears, and draped in mourning. But those who had been learning by happy experience to lean upon a mightier arm than that of man—although they mourned that the chief magistrate, so amiable, humane, and beloved, had fallen by the hand of a ruffian—stood firm, trusting in God, that he would do, and suffer to be done, that which in the end would be best.

Of the future we would speak cautiously. We fear that the hopes of those who look for union and peace, such as our land once enjoyed, and that, too, freed from the crime of slavery, will never be realized. The slave-power has been beaten upon the field of battle; but the spirit that leads men to cool-blooded assassination, and crime of the most fiendish character, still burns in the hearts of pro-slavery rebels.

But whatever may be the history of the future, it seems evident that the end of the great American war has virtually come, and that, too, by the hand of Providence, that the way might be prepared for the proclamation of those great truths which will result in the sealing of the 144,000. What an hour is the present! How grand and glorious is the position of those who keep the commandments of God and the faith of Jesus Christ! How dangerous delays and disobedience now! And how blessed to labor, and suffer, and weep, and rejoice in the last great gathering of sheaves for the heavenly garner! God help the waiting ones to be faithful!

The masses, who have no faith in the fulfillment of prophecy in our time, cannot appreciate our position. To them it will look fanciful, fanatical, egotistical. And we may expect that blind unbelief will scoff at the precious truth for this time. He who would speak of it, and the answer of our prayers, in a spirit of carnal boasting is unworthy a place with the people of God. While we believe, and enjoy the truth in our own hearts, and our lives are molded by it, let us seek earnestly to know how to speak, and when to speak forth the precious truth of the Lord, so as to glorify its adorable Author, and benefit and bless our fellow-men.

J. W.

They that deny themselves for Christ, shall enjoy themselves in Christ.

The Time Has Come!

FOR THE FULFILLMENT OF REVELATION VII, 3.

Humiliation and Prayer.

Republished from Review Vol. xxv, No. 13.

DEAR BRETHREN, SCATTERED ABROAD: We have reached a time when we can confidently take our stand upon the position expressed in the heading we have given to these lines: that the providence of God has brought us to a place where the message, or the work, of the ascending angel of Rev. vii, 2, must be fulfilled.

Not to enter into an exposition of that prophecy, let us state a few of its leading features upon which there can be no question:

1. The winds denote political strifes and commotions among the nations.

2. The four angels standing upon the four corners of the earth, holding these winds, are four divine messengers into whose charge God has committed the affairs of the nations, and whose province it is, both to restrain the winds of strife, when the work of God requires it, and also to cause the winds to blow, and to raise up the great whirlwind from the coasts of the earth, Jer. xxv, 32, when the church of God is prepared, and the nations are ripe, for this final commotion.

3. The angel of verse 2, ascending from the East with the seal of the living God, is identical with the third angel of Rev. xiv, 9-12.

4. His crying to the four angels to hurt not the earth, &c., that is, to restrain the blowing of the winds, till the sealing of the servants of God is accomplished, shows conclusively that some work of strife, war and commotion is beginning to arise which interferes with the sealing work, and which, in the counsel of God, must be restrained till that work is accomplished.

5. As the angel of Rev. xiv, 9, symbolizes a work on the part of the church, so the cry of this angel must denote an earnest petition of God's people, for the restraint of some national or political strife, which is beginning to interfere with their work.

So much we think we read unmistakably from a glance at the prophecy. Let us now glance at the political world, and see if we find any corresponding event.

1. The principal theater of the third angel's message, the final message of mercy which we solemnly believe is now being given, seems to be in our own country.

2. A terrible rebellion has been raging in this land for now nearly four years, drawing more and more heavily on the nation's strength and resources, over fifteen hundred thousand men having already been called for on the northern side alone of this gigantic struggle.

How is this affecting the cause of present truth?

1. Believing that Christians are prohibited by the teachings of the word of God from engaging in carnal warfare, suppose all of our people who are drafted raise the \$300 commutation money, a privilege thus far granted: this is a draft upon us for means which cannot long be sustained. The present call for men, whether a draft takes place, or whether volunteers are raised by means of large bounties, will cost the Battle Creek church more than the whole amount of their systematic benevolence for the past four years; and the amount that will be required to clear our brethren generally from the service on this call, cannot be estimated at less than from twenty-five to forty thousand dollars. This means is needed in the cause.

2. If we do not commute, but go into the service in hospitals or to care for freedmen, our own ranks are depleted.

3. Thousands upon thousands who would doubtless hear the truth, and become earnest Christians, are drawn away to the field of carnage, to be mown down in battle, or languish in hospitals or southern prisons.

4. The mind of the nation is so absorbed in this dreadful contest that it is almost impossible to call attention to religious subjects.

Thus we must inevitably lose means, or lose our own members, and lose those who would embrace the truth, and lose the attention of the people. And now suppose this work to go on, and a call for men to come as it almost inevitably would, every five or six months, what could we do? The cause would be crushed. We

are thus brought, as it plainly appears to us, to a place where if the war continues, we must stop. We repeat it, The war must stop, or our work in spreading the truth must stop. Which shall it be? Relying upon God, and having confidence in the efficacy of prayer, and the indications of his prophetic word, we believe that the work of God must not be hindered. True Christians are the light of the world, and the salt of the earth. If ten righteous persons could have been found in Sodom it would have been spared. God's work in these last days must not, will not stop.

We pray God to arouse the attention of his people to these things. And we would recommend, nay more, earnestly request, all our churches and scattered brethren, to set apart four days commencing Wednesday, March 1, and continuing till the close of the following Sabbath, as days of earnest and importunate prayer over this subject. Let business be suspended, and the churches meet at 1 o'clock on the afternoon of each of the week days, and twice on the Sabbath, to pour out their supplications before God. These meetings should be free from anything like discussion, and be characterized by humiliation, confessions, prayers for light and truth, and efforts for a fresh and individual experience in the things of God. Let the sentiment of Rev. vii, 3, be the guide to the burden of our petitions. And as among the poor bondmen, God may have many servants, pray that the war may result in good in opening the door of truth to them.

During these days of prayer, we recommend on the part of all a very abstemious and simple diet, Dan. x, 3, while some may more or less abstain from food, as their health may permit, or their feelings may prompt. Labor will be suspended at the Review Office, and there will consequently be no paper next week, but one early the week following.

Those who receive this notice previous to Sabbath, Feb. 25, are invited to devote that day to the objects above stated.

We shall expect that all who have the interests of the message at heart, will engage willingly and earnestly in this matter; and we pray that those who do not feel over our present times and prospects may be speedily aroused.

The number of God's servants will be made up; for the prophet so declares; but not till after an earnest work has taken place on the part of the church. We firmly believe the time has come for us to act—then follows the sealing work, or the loud cry of the third message—then triumph—then translation—then eternal life. Amen.

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

The Souls in Hades are Dead.

By the term souls we understand persons. All that are in the state of death, whether buried in graves or in the ocean, or left unburied to mingle with the dust, are, in the Bible sense, in *hades* or *sheol*, the terms that are so frequently translated *hell*.

But the faith most popular at the present time is, that *hades*, in the Greek and *sheol* in the Hebrew, is the place or receptacle of separate souls, i. e., of living, immortal souls separated by death from their mortal bodies. It is held that the body, at death, goes "down into silence" in the grave, but that the soul goes into *hades* alive—in full possession of its consciousness, all its faculties and all its knowledge.

In Rev. xx, 13, we read, "And the sea gave up the dead which were in it; and death and hell (*hades*) gave up the dead which were in them." This testimony represents those in *hades* as being dead. To accommodate it to the popular faith it should represent death as delivering up the dead bodies, and *hades* as delivering up the living souls that were in it. But the testimony calls them dead. In the same chapter it is also said of the "souls of them that were beheaded for the witness of Jesus, and for the word of God," that "they lived and reigned with Christ a thousand years." But that "the rest of the dead lived not again until the thousand years were finished." This language fairly implies that these souls had been dead, but lived again, i. e., lived a second time. And if any language in the

Bible represents souls as a separate entity from the body, it is found in the language of this text, viz., "the souls of them that were beheaded."

But we have positive testimony concerning the state of things in *hades* or *sheol*, the place where all souls, both righteous and wicked, are represented as going at death. It is this: "There is no work, nor device, nor knowledge, nor wisdom, in the grave, (*sheol* or *hades*), whither thou goest." Eccl. ix, 10. Thus it is positively asserted that there is no knowledge in the place to which souls go at death, and from which they come forth at the resurrection. (See Ps. xvi, 10; Acts. ii, 25-31.) Hence it is asserted in the same chapter that "the dead know not anything." Verse 5.

Since it is positively asserted by the Spirit of inspiration, that there is no knowledge in *sheol* or *hades*, it follows as an unavoidable conclusion that the language of those passages which represent the inhabitants of that dark region of silence as living, speaking and suffering, is figurative, attributing life and speech to that which is dead and silent. Luke xvi, 23, 24; Eze. xxxii, 21, 27; Isa. xiv, 9, 10. The following are examples of this figure of speech: "The voice of thy brother's blood crieth unto me from the ground." Gen. iv, 10. "For the stone shall cry out of the wall and the beam out of the timber shall answer it." Hab. ii, 11. "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." James v, 4.

If we are to understand, from the parable of the rich man and Lazarus, that those who are in *hades* do, in reality, suffer torment there and talk with the blessed across the impassable gulf, then the Bible clearly contradicts itself—a thing which I shall not admit;—for, as we have seen, it is positively asserted that "there is no work, nor device, nor knowledge, nor wisdom," in that place. R. F. COTTRELL.

Report of Meetings.

BRO. WHITE: I am still engaged in the good cause of trying to win souls to Christ. Since I last wrote, I have been holding meetings most of the time. On March 1, I met with the West Union church, and continued with them through the days appointed by the General Conference Committee. The Lord blessed us at these meetings, and on the Sabbath, we had a soul-cheering time.

March 5, went to Elgin and commenced meetings again. On the 10th, we were made to rejoice by seeing some of the Waukon brethren, who came down to the meeting.

The 12th, seven were baptized. Oh the Lord is good. I was much blessed in these meetings. Praise the Lord! God is love.

On the 15th, went back to Illyria. The weather was so stormy, that but few came out. While at this place, a Methodist Elder from West Union, came down to attend to these Quacks, as he called me and my brethren. He gave one sermon on the Sabbath question. He is a learned man, and as the result of his knowledge, he made *ten* false statements, and contradicted himself *twelve* times. We had the privilege of reviewing him. He accomplished considerable good for us in that sermon. 'Tis hard for man to fight against God and his truth.

On the 21st, preached the funeral sermon of Bro. Rice at Lima. Deep interest was manifested here, and as we stood around the grave, a stranger accosted us to know where we were going to preach next, as he wanted to hear more. This was the first Advent sermon ever preached in that place. Many around are anxious to hear.

April 1, had meeting again at Elgin, and on the 2d, organized a church of eleven members, three of whom came out of the West Union church. May God's blessing rest upon this little band. They seem to be striving earnestly to obey the Lord. There are several more who will unite with this church soon. On the afternoon of the same day, we went with Bro. Oliver Stevens, who had come down from Waukon for us to go there and preach the funeral sermon of Bro. Albert Farnsworth. Here I also preached another funeral sermon of a little child, and spoke to the church once.

On the seventh, in company with father and mother

Butler and Sr. Williams, went to West Union to attend the Quarterly Meeting. It had rained a good deal, and the streams were up; but the Lord brought us safely through. At this meeting, we met a goodly number of the brethren from abroad. And although the clouds of darkness seemed to settle over us at first, yet they soon gave way, and we obtained the victory. We had a blessed time in attending to the ordinances. Quite a number had now an opportunity for the first time, to attend such a meeting. I felt well repaid for my toils and labors here, as these dear saints of God were made to rejoice, as the blessing of the Lord rested upon them. It was good to wait upon the Lord, and all felt well paid for coming to this meeting.

I had expected to start for home at the close of this meeting; but on Sunday, Bro. Simpson came down from Waukon to take me to that place again, as father Andrews was fast failing in health. I came up on Monday, almost worn out. Found father Andrews still alive, but so weak as to be scarcely able to talk any. But he is happy in the Lord, and rejoices in the God and Rock of his salvation. To-day (the 12th) he is still alive, but failing.

I am considerably worn down with the labors past, and we have had so much cloudy, damp weather, that my lungs pain me much. But what shall I do? Many are calling all around for labor, saying, "Come over and help us." Let me have the prayers of God's people, that I may have strength to go on, and do some little good in the glorious work before us. I want to live humbly and walk circumspectly before the world.

Pray for me. W. H. BRINKERHOFF.

Waukon, Apr. 12, 1865.

The Soon-Coming Kingdom.

MANY centuries ago, Christ taught that the kingdom of Heaven was nigh at hand, Matt. iv, 17, that is, in the order of great events, the fifth kingdom would succeed the fourth or Roman kingdom then existing. He also taught that it would not immediately appear, in Luke xix, 11. Paul also taught that the day of Christ did not immediately impend; thus indicating that in the order of great events, the day of Christ was then at hand, but in the order of years, it was distant. Many years must transpire, many changes take place, and the man of sin be developed ere the end.

Many centuries have elapsed, the man of sin, the blasphemous papal power, has done as was predicted of him, has called himself God, has thought to change times and laws, and they have been given into his hand for a time, times and half a time, or 1260 days; and multitudes of witnesses have arisen to record his wicked deeds. Thus he is not only revealed as to his true character, not only developed, but these writers and speakers have revealed or published the facts to the world. Now the papal power stands out before the world in its real character. All have heard of the inquisition, with its machinery of torture; all have heard or read of the sale of indulgences, and pardons of sin, purchased with money. Ever since the days of Huss and Luther, have the blasphemies and impurities, and cruelties and errors of the Roman Catholic church been published to the world, until all are to a greater or less degree informed as to the character of this church.

To us the case is widely different from that of the Christian church in the days of Paul. Then the man of sin was in the future; now it is in the past. Then there began to develop in the church, heresy and division. Paul saw, in this, the seeds of apostasy, and recorded the inspired warning.

As we survey our position at this late period in the world's history, now that the prophecies have been mostly fulfilled, and we behold around us marks of earth's decay, evidences of the complete ruin of man's moral and physical powers, we turn from the wisdom of man, to the word of God, and earnestly inquire, Watchman what of the night?

All around in the thick moral darkness of the night of the nineteenth century, we hear different answers given to this question. One says, It is not night now, but light is beaming from the spirit world, and unseen spirits of the dead converse in distinct raps, and that in the circles, great wonders are performed.

Another answers in a confident tone, that the mil-

lennium is close at hand, and that soon the whole earth is to be spiritually cleansed, and all will become holy. Another will have it, that all, good and bad will be saved. And a fourth does not believe that a book teaching so many different creeds, can be from God, and disbelieves it all. And so, confused murmurs arise from a multitude of voices, each clamorous for his own sect and creed.

The votary of truth, groping his way amid the noise and bustle and tumult and din of voices, and in the darkness, raises his eyes to Heaven for light, satisfied of this, that no light or knowledge from the crowd around him can clear the way, and make his path light about him.

He stops and considers. Meanwhile the giddy throng press down the great highway of nations, regardless of him as they are of the milestones along the way. He turns to release himself from the crowd, that he may have a moment to reflect. Amid the jostling and tumult he presses to the right, until he is free from the current, and finds a place of rest and reflection, on the hillside a little out of the broad path. Upward he presses toward the hill-top, and now he hears the distant crowd he has left behind, and the murmur of their voices sounds to his ear, as the roaring of the distant river to one who has just escaped a watery grave. Downward press the infatuated multitude, not asking for the ocean into which this mighty tide of humanity is tending, but each one is satisfied to go with the multitude.

Not so with him who has paused to reflect, and who now is climbing the hill toward the east, over the brow of which, he already sees the ruddy tints of morning, gleaming in beauty and splendor.

Here and there on the hillside he sees in the morning light others, who like himself have become wearied with the jargon, and tumult and confusion, of the multitude left behind in the darkness.

As one who is rescued from a cruel foe, or as one who has escaped the gloom of hades, so he rejoices to find it no uncertain light, which he beholds, and no common ruin which he has escaped. And now clear and silvery voices proclaim a distinct and certain response to his question, Watchman what of the night?

Hope and joy spring up in his heart where despair had endeavored to erect her throne, as evidences of his great deliverance accumulate, and as he finds others who have preceded him in the search for light, and their union and harmony appear, and as the light of the rising sun increases, he is fully decided to get farther and farther from the confusion and the tumult of the infatuated multitude, and nearer to the light.

What a scene now appears to our view! Just when we most need light, behold a church arising, and pointing out the way. Here is light as to the past, and present, and future. Here is kind care for the body, and mind, and estate. Here is a church preparing herself for translation, freeing herself from error and pollution. Here are they that keep the commandments of God and the faith of Jesus.

Let us rejoice that we have found this people, and go with them in their journeyings.

J. CLARKE.

Portage, Ohio.

A Jubilee at Charleston.

THERE is no place where it is more gratifying to a loyal man to see or hear of public manifestations of joy over the downfall of the great barbarism that has cursed our nation, than in that slave mart and hot-bed of secession, the city of Charleston, South Carolina. But whether there or elsewhere, the joy of the long down-trodden bondman over his newly acquired freedom is a pleasing feature of the great drama passing before us. For these reasons we give the following paragraphs from the report of a great celebration of the colored people of Charleston, as found in the N. Y. Tribune of April 15, 1865.

"There was the greatest procession of loyalist in Charleston last Tuesday that the city has witnessed for many a long year. The present generation has

never seen its like. For these loyalists were true to the nation without any qualifications of State rights, reserved sovereignties, or other allegiances; they gloried in the flag, they adored the nation, they believed with the fullest faith in the ideas which our banner symbols and the country avows as its own. It was a procession of colored men, women and children—a celebration of their deliverance from bondage and ostracism; a jubilee of freedom, a hosannah to their deliverers.

"The celebration was projected and conducted by colored men. It met on the Citadel green at noon. Upward of ten thousand persons were present—colored men, women and children—and every window and balustrade overlooking the square was crowded with spectators. This immense gathering had been convened in 24 hours, for permission to form the procession was given only on Sunday night, and none of the preliminary arrangements were completed till Monday at noon.

"Gen. Hatch, Admiral Dahlgren and Col. Woodruff gave their aid to the movement; and thereby the 21st Regiment of U. S. C. T., a hundred colored marines and a number of national flags gave dignity and added attractions to the procession.

"The procession began to move at one o'clock, under the charge of a committee and marshals on horseback, who were decorated with red white and blue sashes and rosettes.

"First came the marshals and their aids, followed by a band of music; then the 21st Regiment in full force; then the clergymen of the different churches, carrying open Bibles; then an open car, drawn by four white horses, and tastefully adorned with national flags. In this car there were 15 colored ladies dressed in white—to represent the 15 recent Slave States. Each of them had a beautiful bouquet to present to Gen. Saxton after the speech which he was expected to deliver. A long procession of women followed the car. Then followed the children of the Public Schools—or part of them; and there were 1,800 of them at least. They sang during the entire length of the march:

"John Brown's body lies mouldering in the grave.
"This verse, however, was not nearly so popular as one which it was intended should be omitted, but rapidly supplanted all the others, until at last all along the mile or more of children, marching two abreast, no other sound could be heard than,
"We'll hang Jeff. Davis on a sour apple tree!

"The secret of the popularity of this verse was found out after the procession was over. Mr. Timothy Hurly, of Charlestown, Massachusetts, volunteered to teach the children at the different schools to sing this song; but was desired by the superintendent to omit this verse, on the ground of a personal opposition to capital punishment in all cases where criminals are in a position where they can be prevented from injuring society. Many of the children already knew the song, and took the advice not to sing that verse contrariwise—as perhaps, they were expected to do by their volunteer teacher. It did seem that they could remember no other verse, and the zest with which they sung it showed little appreciation of the position of the opponents of the penalty of death.

"Very few of these children had ever been at school before; not one of them had ever walked in a public procession; they had had only one hour's drill on their play-ground; and yet they kept in line, closed up, and were under perfect control, and orderly up to the last. They only ceased to sing in order that they might cheer Gen. Saxton, Col. Woodford, various groups of Union officers or sailors, or one or two Northern men whom they recognized as their friends. Gen. Saxton and lady were in a carriage at one street where the procession passed, and Col. Woodford and lady at another; and one continuous cheer greeted them, mingled with cheers for an officer whom they supposed to be Gen. Hatch. The colored people know all these officers as their friends. Gen. Saxton is their favorite every where in the department, and they have all learned that Gen. Hatch and Col. Woodford gave them equal rights in the public schools—an advantage which they prize next to freedom. * * *

"The most original feature of the procession was a large cart, drawn by two dilapidated horses with the

worst harness that could be got to hold out, which followed the trades. On this cart there was an auctioneer's block, and a black man, with a bell, representing a negro trader, a red flag waving over his head; recalling the days so near and yet so far off, when human beings were made merchandise of in South Carolina. This man had himself been bought and sold several times; and two women and a child who sat on the block had also been knocked down at public auction in Charleston. As the cart moved along the mock-auctioneer rang his bell and cried out: '*How much am I offered for this good cook?*' '*She is an 'xlent cook, ge'ment.*' '*She can make four kinds of mock-turtle soup—from beef, fish or fowls.*' '*Who bids?*' '200's bid.' 'Two hundred?' '200's bid,' '250,' '300,' '350,' '400,' '450.' '*Who bids?*' '*who bids? 500.*' And so he went on imitating in sport the infernal traffic of which many of the spectators had been the living victims. Old women burst into tears as they saw this tableau, and forgetting that it was a mimic scene, shouted wildly: '*Give me back my children! Give me back my children!*' The wringing of hands seen on the sidewalks caused more than one looker on to curse the policy that would even suggest the possibility that the wretches who had bought and sold loyal men might be or ought to be re-admitted to the rights of citizenship. But there are people here who would even recommend that these persons alone should be regarded as citizens! There is no officer in all the United States who could stand up before the storm of righteous indignation which a fearless record of the lives of the oath-takers here would arouse. And that chronicle of crime is being made here. If ever they attempt to put down the true loyalists here, this record will be sent to THE TRIBUNE.

"Behind the auction-car 60 men marched, tied to a rope—in imitation of the gangs who used often to be led through these streets on their way from Virginia to the sugar-fields of Louisiana. All of these men had been sold in the old times.

"Then came the hearse—a comic feature, which attracted great attention, and was received with shouts of laughter. There was written on it with chalk,

"Slavery is Dead."

"Who Owns Him?"

"No One."

"Sumpter Dug His Grave on the 13th of April, 1861."

"Behind the hearse, 50 women marched dressed in black, 'with the sable weeds of mourning, but with joyous faces,' as a natural-born orator from Bunker Hill remarked on the occasion.

"Various societies were represented. The procession was more than two miles and a half in length, and officers said that it marched in better military style than the great procession on the 6th of March in New York. There was no drunkenness, no riotous disposition, no insolent airs, no rudeness.

"The banners bore among other mottoes these sentences:

"We know no caste or color."

"The spirit of John Brown still lives."

"Liberty and Union, one and inseparable."

"Our past the Block, our future the School."

"We know no master but ourselves."

"We are filling the last ditch."

"Our Reply to Slavery—Colored Volunteers."

"Free Homes, Free Schools, One Country and One Flag."

"We are on the way to Bunker Hill."

"Bunker Hill and Fort Sumpter; both shelter the Freedmen."

"The Heroes of the War: Grant, Sherman, Sheridan, Farragut, Dahlgren, Porter, Ferry, The Privates."

"The Heroes of Humanity: Butler, Chase, Garrison, Douglass, Greeley, Beecher."

"Massachusetts Greet South Carolina as a Child Redeemed."—(Wendell Philips.)

"Freedom with Poverty rather than Slavery with Luxury."

"We can respect the purity of the ballot box."

"The great procession took one hour and twenty minutes to pass any point. On its return to the citadel where a stand was prepared for Gen. Saxton and

the other speakers, there were at least 10,000 persons assembled. There were 4,200 men in the procession by count, exclusive of the military, the women and the children.

"A shower of rain, which began to fall as the procession arrived at the citadel, rendered it expedient to postpone a speech.

"Rev. Mr. French led in singing a doxology, and the great assembly dispersed in an orderly manner after enthusiastic and prolonged cheers for Gen. Saxton, the Yankees, the Star Spangled Banner, and a final, tumultuous and long continued three times three for Abraham Lincoln.

"The fears so lately expressed that an outpouring of the colored people would produce a riot, is thus shown to be unfounded.

"Fear the slave who breaks his chain,
Free the slave and fears are vain,"

is a truth which these modern Rip Van Winkles who take the oath here and think that they are Union men, do not yet begin to suspect—far less to believe.

GEN. SAXTON AND THE SCHOOLS.

"Gen. Saxton visited the three largest public schools on the following day, and addressed the different departments—about 2,000 children. He spoke to both the colored and the white children, and his theme to all, was education and freedom. He was heartily cheered both by the white and black children. He expressed himself highly gratified at the results thus far obtained, and intends to extend the system already inaugurated here all over South Carolina.

A COLORED MARRIAGE

"I have attended two weddings of the colored people here. The first was a marriage between two of the wealthier class of those formerly free; the second was a wedding of a couple who were recently slaves. At the first marriage there were 16 groomsmen and bridesmaids, and the whole affair was conducted in the finest style. The second was noteworthy from an incident connected with it. The young husband was sold from Augusta last November for \$6,000, Rebel currency, and the young wife was sold in December for \$7,000. Why was she sold at a higher rate than he? She is a good looking woman, and the chivalry ruled then. They had been engaged to each other for four years before they were sold, and the fact that they were both sent to Charleston was entirely accidental. The young woman was sent to the slave mart to be sold, but was taken sick, and thereby escaped the doom prepared for her, until the Yankees came in one fine Saturday morning and liberated her. So her lover and she determined to celebrate our arrival by a marriage, and invited a Northern minister, Mr. French, to perform the ceremony, which he did. Two white men looked into the room, and instantly withdrew. They were the owners three months ago, of the bride and bridegroom!"

My Experience.

BRO. WHITE: I desire to communicate, through the Review to the saints scattered abroad, some of the dealings of God with me. My parents who were religious, early taught me to fear God and call upon his name. At the age of nine I was converted, and a few months after, joined the F. W. Baptists, where I continued a member in good standing, until faith in the first and second angels' message, caused me to withdraw from them. In the fall of 1854, I saw light concerning the development of the gifts, and was led to see that the church was not in a fit condition or preparation for the coming of the Lord. In preaching, my burden seemed to be concerning the gifts and the preparation for Christ's coming. But after some four years, it became evident there was a lack among us. Something was wrong. About this time I was convicted on the Sabbath question. A few months only had passed when it was my privilege to hear an investigation of the subject. It was argued that the law was abolished, a position which I had previously held, but after listening to the discussion for two days, I became so fully convinced of the obligation of the Sabbath that I commenced to keep it. This was six years ago last February.

A new era now dawned in my experience. After a few weeks' association with my former brethren I found I could not labor with them as formerly. They were prejudiced against the Sabbath, and in rejecting the law of God, they seemed to be building upon a sandy foundation.

About this time I moved to Wells, Maine, and soon became acquainted with Bro. O. Davis and family, of North Berwick. I was also favored with an interview with Bro. Sperry and Barr who now sleep in Jesus. It was a precious season to me. I became strongly attached to Bro. Sperry. But my prejudice against the visions of sister White, was a bar between us. I was unconsciously very strongly prejudiced by my former associations. Oh what a power to blind there is in prejudice! What a withering and blinding influence it has over its subjects. Although a believer in the gifts, yet I stood in doubt of the visions of sister White. In deep humility, and heartfelt sorrow, I make this confession.

About this time I learned that several of my former brethren in Portland had embraced the Sabbath. I visited them, and found they were investigating the gifts already manifested in, and endorsed by the body and were favorable to them. But my influence so far as it went, was against them. It is true I was not an avowed opposer, but as Christ has said, "He that gathereth not with me scattereth abroad," so it was in my relations to the body. I had formed acquaintances with brethren in several places, who were in sympathy with the body, and I esteemed them very highly, yet I stood in doubt of the body as a whole, and my influence was against them.

Of my efforts with others to establish and maintain a separate Conference of Sabbath-keepers, I will not speak particularly, as Bro. Davis and Gowell in their letters referred to it, but allow me to say that at our last Conference held in Portland, the first of November last, happily, we were favored with the presence of Bro. M. E. Cornell, whom I cordially invited to preach to us, and he did so, much to our edification and comfort. At the close of the Conference we arranged for a meeting of investigation of the points of difference between us. At this meeting I acted a prominent part in raising objections to the visions. After the meeting I was contemplating a warfare against the visions and the body. In this state of mind I retired for the night. In the morning very early, I had a remarkable exercise of mind. A horror of darkness passed before me. I seemed approaching very near to an awful precipice and was about to make the fearful leap into the abyss. I instinctively drew back with a shudder from the view, and it passed from me. I immediately commenced reflecting upon my past experience and present position and the history of the Advent movement. I thought of the present condition of the different Advent parties. I contrasted the harmony of the work under the first angel's message with the present state of confusion. Then old father Miller's dream concerning the casket of jewels, which, while undergoing an examination by some curious persons, was overturned and the jewels scattered, then the state of confusion that followed as the spurious jewels, shavings, sand, and rubbish were brought in and scattered among the jewels, then as he mourned his loss, a man with a dust-brush entered, and the process of cleansing the room and separating out the jewels, &c., all passed before my mind. In the past history and present condition of the church I seem to see a partial fulfillment of the dream. The law of God seems to answer to the dust-brush. The good results following the use of God's law show that it serves as a separator between the precious and the vile.

The prophecy of Jeremiah xv, 16-21, to my mind clearly represents the Advent messages, and final deliverance of the faithful; but the point which bore with peculiar force upon my mind was the 19th verse, "If thou take forth the precious from the vile, thou shalt be as my mouth." The conviction came with great force that Bro. and Sr. White have been and are prominent in the work of separating the precious from the vile, and the promise is to such, that they shall be as the mouth of God, in other words, God will speak through them to his people. I saw that the gift of prophecy is among the instrumentalities which God sees fit to use for the perfecting of the saints. Eph. iv, 11, 12.

What a change now came over my mind! Everything bearing upon this subject looked entirely new. Praise God for his great mercy to me, in thus opening

my eyes to see from the sure word of prophecy and his great book of providence, that he is, in these last times, addressing himself to his people through his own appointed means. I bless his name that he has thus changed my purpose, and saved me from that awful gulf of certain ruin; for what am I that I should fight against God!

I ardently desire to be found in harmony with God's will and providence, and in sympathy with his people in carrying forward the work of the third angel's message, and I hope through grace to share with them, in the deliverance from approaching trouble, and in the glorious kingdom of God which he has promised to the finally faithful.

J. L. PRESCOTT.

North Berwick, Me., April 10.

To Whom it May Concern.

BRO. WHITE: As I have not time to address all my inquiring brethren individually, I will, with your permission, give a few reasons of my change of position, through the Review. Perhaps I cannot do better than to introduce an extract of a letter I have prepared in answer to inquiries of a brother.

"Dear Bro. D— You expressed a desire to know the result of the investigation. Well so far as I am concerned, I am nearly converted to faith in the visions. Most of the Bro. in Portland and North Berwick are confirmed believers, or strongly inclined that way. I do not claim that every thing in them is clear to my mind. If I reject them because they are not all clear, then I must reject the Bible for the same reason. But inasmuch as they do confess that Jesus Christ is come in the flesh, and, as they lead to God—to faith in his word—to holiness of heart and godly lives—to unity of faith, and concert of action—to a readiness for Christ's coming, I am bound to receive them as of God. I cannot see that Satan would labor to accomplish such results as named above.

There are several reasons why I must think those brethren are in the work of God.

1. God has plainly revealed it as his purpose to gather a people under the third angel's message that should keep the commandments of God and faith of Jesus. Now God in his providence seems to bless the efforts of those brethren abundantly. Now I can but recognize the work as in the right place, in a chronological point of view. The work is in harmony with the past moves and history of the church, and bids fair to fulfill the word of God in bringing the church into unity, and to a state of readiness for Jesus' coming.

Now as the visions are one of the instrumentalities God needs to accomplish his work, see Eph. iv, 11-13, I must acknowledge them in their place in accomplishing this important work, in doing which I cannot believe that God will go in partnership with the Devil."

J. L. PRESCOTT.

Obituary Notices.

DIED, in Waltham, Vt., Jan. 27, 1865, of consumption, sister Emily L. Derby, aged 87 years.

She had been for several years one of those "who call the Sabbath a delight," and who felt it a great privilege to meet with God's people. She experienced much affliction in her life, but we trust that

"She sleeps in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour,
That manifests the Saviour's power."

S. B. WHITNEY.

FELL asleep in Jesus, of consumption, April 13, Adaline J. Mills wife of Dr. Mills, aged 26 years and 8 months. She embraced the Sabbath in the spring of 1855. I visited her a few days before her death and found her firm in the faith and joyful in hope of the better life. She leaves two children and her last advice to them was, to be good children and give their hearts to Jesus.

When Bro. Mills told her that she was dying, she exclaimed "Praise the Lord, his mercy endureth forever." These were her last words. I attended her funeral on first-day, the 16th, in the town of Conway, where I discoursed to a crowded congregation and a large circle of relatives, on Rev. xiv, 13. Blessed are the dead, &c.

"Away from Satan's tempting snare,
Her faith's no longer tried:
In Jesus she is sleeping there;
For in bright hope she died."

J. B. FRISBIE.

Howell, April 16th 1865.

DIED in Weybridge, Vt., Matilda M., wife of Lovias J. Hall, aged 27 years. She leaves a companion and a little son of three and a half years, to mourn her loss. They hope to meet her in the resurrection morning.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 25, 1865.

General Conference.

THE third Annual Meeting of the S. D. A. General Conference will be held in Battle Creek, Michigan, Wednesday, May 17, 1865, at 9 o'clock A. M. This Conference is composed of delegates from the various State Conferences. Where delegates are not already appointed, the different Conference Committees will see that they are appointed in season. Brethren in those localities where there is no State Conference can also represent themselves by delegates or letter at their discretion.

JNO. BYINGTON, } Gen. Conf.
J. N. LOUGHBOROUGH, } Committee.
G. W. AMADON.

Michigan State Conference.

THE Michigan State Conference will hold its fifth annual session at Battle Creek, Mich., Thursday, May 18, 1865, at 9 o'clock A. M.

All the churches belonging to this Conference, and those who wish to unite with it, are requested to represent themselves faithfully by delegate or letter. Delegates are to be chosen according to the following ratio: "Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members." Delegates will bring letters showing their appointment. Churches will also be careful to act upon Sec. 2, of Art. iv, of our Constitution, as follows: "It shall be the duty of the churches in this Conference to send a written report to the regular meetings of the Conference of their standing, their losses and additions [of membership] during the year, also the amount of their s. b. fund." Ministers belonging to the Conference will also be prepared to present their individual reports of each week's labor, and expenses. These reports must state the number of meetings held, and where they were held, each week. Churches will also remember Sec. 3, of Art. iii, and notify the Executive Committee at or before the time of the Conference, of "the amount they will give each month during the Conference year for the support of ministers and tent operations, and for such other purposes as may be necessary for the advancement of the cause."

U. SMITH, } Mich. Conf.
JNO. BYINGTON, } Committee.
R. J. LAWRENCE.

Annual Meeting of the S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its fifth annual session at Battle Creek, Mich., Friday, May 19, 1865, at 9 o'clock A. M.

JAMES WHITE, } Trustees.
GEO. W. AMADON,
J. N. LOUGHBOROUGH,
J. N. ANDREWS,
E. S. WALKER,
URIAH SMITH,
I. D. VAN HORN.

REMARKS. It is hoped that by appointing the business sessions of the Conferences and Association, so early in the week, all business pertaining to the interests of those meetings may be fully attended to before the Sabbath, so as to leave the Sabbath and first-day to be devoted exclusively to religious exercises. It will be necessary that delegates to the General Conference should arrive in Battle Creek as soon as Tuesday or Tuesday night, delegates to the Mich. State Conference by Wednesday, members of the Association, Thursday, while those who come for the religious meetings exclusively, will be expected on Friday. A committee of arrangements will be found at the Review Office, to provide homes for all who come.

GEN CONF. COMMITTEE.

Call for a Conference in New England.

THE cause of truth is onward in this State (R. I.) I do hope there will be a New England Conference this summer in some central place; for I think it could be made the means of forwarding the cause in the East. It would be some expense to be sure, but brethren coming as delegates from different localities, would become acquainted with each other, and be encouraged by each other's testimony. I trust it will be considered by those that look after the wants of the cause. God give wisdom to all that call upon him in truth.

P. C. RODMAN.

Note from Bro. Frisbie.

I attended last Sabbath a meeting in Marion, where there were about twenty to meet me. There are now over twenty Sabbath keepers in that section to meet and keep up meetings. They begin to talk about being organized. J. B. F.
Chelsea, April 19th 1865.

Appointments.

I WILL attend Monthly Meetings in the following counties:
Oswego, the first Sabbath in May; Jefferson, the second Sabbath in May; Madison, the third Sabbath in May. C. O. TAYLOR.

I will meet with the church of Orange, Sabbath May 6th, and eve after, as the brethren may appoint. P. STRONG.

THE next Quarterly Meeting of the Seventh-day Adventist church at Rockton, Ills., will be held at Rockton, May 6 and 7, 1865. Bro. Wm. S. Ingraham intends to be at this meeting. A general invitation is given to all to come. T. M. STEWARD.

Business Department.

Business Notes.

J. Philo. You will find the credit to D. Hodges and C. Smith in No. 17.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review and 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.

- L A Bourn 27-1, J A Wilder 27-1, T Hursey 27-18 L Bullock 26-14, Mary A Atkins 27-19, M C Butler 27-1, D B Mill 26-16, J S Cronkwrite 27-12 I M Furbish 27-9, A Wilbur 27-1, A B Warren 27-1 C Paulison 27-1, T D Brackett 27-1, W R Irish 26-1, S A McFarling 27-1, J A Wilcox 26-1 L Clark 27-14, G Lowree 26-20, W N Buckbee 26-1, S McRory 27-21, H Mikkelson 26-14, each \$1.
- O Wolcott 26-16 R Babcock 26-19, C Aldrich 26-1, A Jonson 27-20, H Patch 26-1, T S McDonald 27-11, Mrs M Pomfret 27-14, T R Newton 27-12, P A Gammon 27-9, I McCausland 27-9, C Smouse 28-1, D R Seeley 28-1, Mary A Stool 26-9, L Crosby 27-18, Martha A White 27-18, Sarah Flanders 27-1, J Kimble 27-1, Mrs J H Bedford 27-1, Mary Beach 27-12, J King 27-13, H Rosseau 27-1, J C Nicola 27-14, each \$2.
- E M Butler 0,50, 26-19. O Hoffer 6,00, 31-1. A B Morton 1,67, 25-20. L Gould 5,00, 31-1. A Parsons 1,50, 26-1. D J Hitchcock 3,00, 27-1. Mrs L Austin 4,50, 29-20. A F Ellinwood 3,00, 27-18. Wm Hills 2,50, 27-1. B F Hicks 1,50, 27-14. A M Degraw 3,00, 28-9. W H Laughhead 5,00, 27-1. J Rawson 2,25, 28,1. Mrs M Barber 1,50, 27-21.

Subscriptions at the Rate of \$3,00 per year.

J Laughhead 3,25, 27-1. J A King 3,00, 27-14. J Brinkerhoff 3,00, 28-1. S W Hickok 3,00, 27-13.

Books Sent By Mail.

A F Ellinwood 50c, D B Mill \$1, M B Cyphers 58c, L Johnson 60c, John Pashley \$2, A B Morton 88c, Mrs E R Pike 32c, R Williams 17c, J Hoffman 15c, L J Warren 25c, J Laughhead 25c, D T Shireman 27c, A W Smith \$1, Harriet Hicks 25c, Mrs T D Eisle 25c, W P Reed 15c, J Brinkerhoff 22c, S Haff 10c, M A White 32c, A Ridgway 10c, J H Mosher 48c, G W Newman 50c, M A Holt \$1.

Books sent by Express.

J M Avery \$12,50.

Cash Received on Account.

C N Pike 14c, D M Canright \$10, Geo I Butler \$86,50, W S Ingraham \$5, R F Andrews for L Lathrop \$14,34, R F Andrews \$11,66, Joseph Bates \$6, G W Newman \$2,50, W H Whitman \$2,75. R Burtenshaw \$2,50.

General Conference Missionary Fund.

Eusebia Motts \$1, Jesse & Mary A Hiestand \$25.

PUBLICATIONS.

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

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Hope of the Gospel, or Immortality the Gift of God,	15	4
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Christian Baptism. Its Nature, Subjects, & Design,	10	3
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An Appeal for the Restoration of the Bible Sabbath in an Address to the Baptists,	5	1
Review of Filio. A Reply to a series of Discourses delivered by him in this City against the Sabbath,	5	1
Milton on the State of the Dead,	5	1
Brown's Experience. Consecration—Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859. Address on Systematic Benevolence, &c.,	5	1
The Sabbath, in German,	10	2
" " Holland,	5	1
" " French,	5	1
On Daniel II & VII, in French,	5	1
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