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"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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"Fear Not; it is I."

'T was night on the sea
Of Galilee,
And the waves ran high; and far from shore,
Through the wind and dark,
Fast drove the bark,
And the fishermen's hearts were troubled sore.

Lo, through the storm
They espy a form:
They shudder; it cometh nigh, more nigh;
Till a sweet, well-known,
Familiar tone,
Says gently, "Fear not; it is I!"

Lord God, when round
My soul profound
Shall roll the deep unfathomed sea;
When fading are
Earth's shores afar
O'er the ocean of eternity;

When I shudder to hear
The Judge come near,
And the awful judgment-seat espy—
Oh say to me,
As on Galilee,
Thou said'st of old, "Fear not, 'tis I!"

Sixteen Short Answers to Sixteen Common Objections

AGAINST THE SECOND ADVENT FAITH.

PERHAPS the most common form of argument is objection; or, more properly speaking, objections are commonly presented in place of argument. When a scripture subject is urged upon the consideration of the people by means of sound arguments and fair reasoning, the majority are willing to base their faith upon a single objection, rather than upon the mass of testimony. Especially is this the case with regard to an unpopular truth; one which strikes against preconceived opinion, or involves a cross or change of former life. That this is the tendency at the present time, all who have had any experience in Bible truth will admit; and it is a matter much to be regretted, as such a disposition shuts out the truth of God's word from many minds that otherwise might be benefited by it. No person whose mind is filled with objections or prejudices, can fairly and candidly weigh an argument, nor can he come to a right decision until those prejudices are removed. This is illustrated in the fact that in civil tribunals important decisions cannot be entrusted to men who are already prejudiced, or who have objections against the laws involved in the case; as no man is allowed to serve on a jury under such circumstances. If it is important that the mind be prepared for candid investigation in matters pertaining to our temporal welfare, how much more important in matters concerning our eternal welfare.

When the subject of Christ's second coming near, is presented to the people, its advocates are assailed with objections, real or fancied, almost without number. How far this difficulty may be remedied it would be impossible to determine, yet we know that many who have entertained the most violent prejudices have eventually become converts to the truth; so we may conclude that it is our duty to remove if possible, all objections against the doctrine, or at least to make an earnest effort in that direction. Our success in this effort will depend very much upon the causes of the objections; for although we might fairly argue them away, if the causes remain we have "convinced the man against his will," and he "is of the same opinion still." Perhaps it would be safe to say that three-fourths of the objections against the belief in the near coming of Christ are caused by an unwillingness to believe. In illustration of the popular adage, "the wish is father to the thought," there are many who, in view of their being unprepared to meet him, wish he may not come and hence think he will not. To obviate this difficulty we can do nothing except to pray that God would incline the hearts of such to love Jesus and thus to "love his appearing," for to such the crown of life will be given in "that day." 2 Tim. iv, 8.

But while the above is true of the masses, even of professed Christians, there are some who would be rejoiced to know that their Redeemer, the dearest friend they ever knew, is soon to take his weary people home, and put an end to war, tumult and every description of wickedness, and bring in his reign of everlasting righteousness and peace. If we are addressing any such, we ask your candid and prayerful attention to the arguments following, hoping they may be instrumental in leading you to examine the evidences of the nearness of the coming kingdom that you may find an entrance thereto, and be saved in the day when he shall make up his jewels.

We propose first to answer in as brief a manner as possible the most common objections, such as are met almost daily, and then present a few of the signs which denote the coming of Christ as near "even at the doors."

OBJECTION FIRST. *Nobody knows anything about it.* This proposition may be true upon one of two conditions: first, the Scriptures give us no evidence by which we may know anything about it; or secondly, the Scriptures give us the evidence but no one has taken heed to it. Of course the proper way to decide this point is by the Scriptures themselves. And we will first examine the texts upon which this objection is generally based: Matt. xxiv, 36. "But of that day and hour knoweth no man, no not the angels of Heaven, but my Father only." If this text proves that we are not to know anything in regard to the time of the advent, it proves also that the angels of Heaven, yea, even Christ himself, will know nothing about it. Now we cannot for a moment believe that the Son of God will remain in ignorance of the time until he is right upon us, nor will the angels, who are to escort him through the heavens in majesty and glory. What then is the meaning of the text? In 1 Cor. ii, 2, we find Paul using an expression which may throw some light on this text. He declares to the Corinthians that he determined not to know anything among them save Jesus Christ and him crucified. It must be apparent

that he here signified his determination *not to make known* anything else, rather than that he possessed no knowledge of anything else. This we believe is the sense of the text under consideration. No man is to *make known* the day nor hour; nor do we ask you to believe in definite time; for we acknowledge our inability to make it known. That this is the true meaning of this text we are further constrained to believe when we find our Saviour telling us in the same chapter that when we see the signs fulfilled we are to know he is near, even at the doors. We learn also in Heb. ix, 28, that Christ will appear unto salvation to them that look for him. Now in order to comply with this condition we must know something about the time of his coming. In view of these evidences we must decide that, while it may be proper to assert of ourselves that we *do not* know anything in regard to certain facts, it is charging God foolishly to say we *cannot* know about those things in regard to which he has placed before us all the requisite information.

OBJECTION SECOND. *The day of the Lord will come as a thief.* Yes; but upon whom will it thus come? In 1 Thess. v, 4, we read: "But ye, brethren, are not in darkness that that day should overtake you as a thief," and in the preceding verse we learn that it comes with sudden destruction upon those who are saying, "Peace and safety." The apostle Peter also admonishes us (2 Pet. iii, 10-12) that in view of the fact that that day is coming as a thief, we ought to be *looking for*, and hasting unto (earnestly desiring) the coming of the day of God. Again in Rev. iii, 3, Christ declares that if we do not watch and pray he will come upon us as a thief. So we are compelled to admit that there is no evidence to prove that the watching ones will have no knowledge of their whereabouts in the world's history, although the day of the Lord will come as a thief upon those who are in darkness and do not watch. May the Lord help us to search for the light, that we may be among those who are watching and waiting.

OBJECTION THIRD. *The prophecies are not to be understood.* The Bible says nothing of the kind; so this statement is merely the opinion of men. On the contrary the word teaches us plainly that "all scripture is profitable," which it certainly could not be unless understood. Hear the words of Peter: "We have also a more sure word of prophecy wherunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. i, 19. The language of the majority of people at the present day is that we had better let prophecy alone; but the inspired apostle tells us we *do well* in taking heed to it. In order to do this we must understand it, and as if to make the matter sure, the apostle adds, "No prophecy of the scripture is of any private interpretation."

OBJECTION FOURTH. *It is prying into the secrets of God.* This is a grave charge, surely; but, like the preceding one, it rests entirely upon the statements of men. Now let us hear the word of the Lord. In Deut. xxix, 29, we find these words: "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever." This teaches us that revelation is not a part of the secrets of God, and we claim that the Bible as a whole is a revelation from him, especially the prophetic portions of it. A great proportion of the prophecies

which tell us we are very near the end of time, are found in the book of Revelation, and we may easily learn that this is not a secret or sealed book by reading the very first verse. "The Revelation of Jesus Christ which God gave unto him to show unto his servant things which must shortly come to pass;" and then in the third verse: "Blessed is he that readeth, and they that hear, the words of this prophecy, and keep those things which are written therein."

The Lord never promises blessings upon his people for doing anything which they cannot do, and the very thing required in order to secure this blessing is a knowledge of the prophecy, which at once and forever does away with the idea of its being sealed.

OBJECTION FIFTH. *Those who preach it have been disappointed.* This objection is quite frequently accompanied with a sneer at the go-up doctrine in allusion to the disappointment of those who so confidently expected to be translated into the kingdom of God, in 1844. If such an objection holds good against the doctrine of the second advent, it also invalidates the testimony in regard to the first advent; for of all the disappointments of which we find any record, those which were the lot of the first-advent believers were the most bitter and grievous. In proof of this we refer to the circumstances attending Christ's entry into Jerusalem. His followers expected and sincerely believed that he was then and there about to set up his kingdom, and they were soon to see their abused and despised, but beloved master reigning over Judah and Jerusalem, with all the people bowing in submission to his will. What joy, what pleasurable anticipation must have filled their hearts as they contemplated the glories which must attend such an event. But alas! how soon were their hopes blasted and their joy turned to bitter disappointment as they beheld him stretched between the heavens and the earth, suffering an ignominious death at the hands of those whom they expected were to become his willing subjects. Can you imagine that such a disappointment was any less bitter than that of his humble followers who were hopefully looking for his second advent? Yet the Scriptures plainly show us that the former was a portion of God's plan, while it can also be demonstrated that the latter was a fulfillment of prophecy. Hence we are compelled to admit that notwithstanding the disappointment the doctrine may be true.

OBJECTION SIXTH. *It is unpopular.* So has God's truth ever been. Never was there a doctrine promulgated which might be emphatically considered present truth without meeting opposition from the popular majority. By present truth we understand that which has its peculiar force and application at the time then being. Thus, eighteen centuries ago that which was unpopular and involved a cross was to acknowledge that Christ was the Son of God; the very thing necessary for his people in that time; but now almost everybody is willing to acknowledge that, for it is no longer unpopular. We may therefore expect that those doctrines of God's word which have their peculiar application at the present time will be unpopular and be rejected by the masses. And what can be more properly denominated present truth than those portions of Scripture which tell us of our awful proximity to the stupendous events connected with the coming of the Son of man. Oh that the slumbering world might awake to the importance of the subject, and be led to prepare for the coming kingdom.

OBJECTION SEVENTH. *The world must first be converted.* Perhaps no objection has more effectually hindered the progress of the truth than this doctrine of the world's conversion, and yet, probably not one has less foundation in scripture. If we carefully trace back the history of this belief we shall find that the early church did not believe it, nor in fact has the church in any age endorsed it, prior to about the year 1729, when it was introduced and defended by one Daniel Whitby, since which time it has gained ground to such an extent that it is now almost universally endorsed by professed Christians. We propose to give very briefly a few of the evidences which entirely disprove the doctrine, and show that we have no reason to look for the conversion of the world before Christ's coming.

In Matt. xiii, 24-30, our Saviour presents a parable, in which the kingdom of Heaven is likened unto a man

who sows good seed and his enemy comes and sows tares, &c. Read the parable, and then listen to the Master's own explanation of it. "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels." No language can more plainly refute the doctrine of the world's conversion than this. The wicked are to exist with the righteous until the end of the world; and at Christ's coming they are to be gathered out from among them to be cast into a furnace of fire, &c. If all were converted there would be no wicked ones left, and thus the parable would have no force.

We read also in Paul's epistles to Timothy that in the latter times there will be a departure from the faith instead of conversion to it, and that in the last days perilous times shall come, and not times of prosperity and universal righteousness. He then gives a catalogue of the sins which will be a characteristic of the last days, winding up with the declaration that evil men and seducers shall wax worse and worse, deceiving and being deceived. If such language as this describes the conversion of the world it had better remain unconverted.

Peter states that in the last days scoffers will come, walking after their own lusts, and saying "where is the promise of his coming?" 2 Pet. iii, 3, 4. This text shows us the character of those who oppose the doctrine of Christ's coming—walking after their own lusts—and also gives conclusive evidence that in the last days somebody will be agitating the subject of his coming, else the scoffers would not be developed.

In harmony with the foregoing testimony we find also the words of our Saviour: "When the Son of man cometh shall he find faith on the earth?" implying anything but the idea that he would find the earth overflowing with faith, as the temporal millenium doctrine would have it. Thus we might multiply evidence on this point, but we think enough has been presented to satisfy any candid mind that the Scriptures teach the destruction of the wicked world at the coming of Christ instead of its entire conversion prior to that event.

OBJECTION EIGHTH. *Christ comes at death.* In examining the previous objections, we have considered them as virtually admitting that Christ's coming will be literal, although their aim is to prove that it is not at hand. There is another class of objections of which this is one, by means of which an effort is made to prove that the coming of Christ is not personal and visible, but spiritual. Before answering these we propose to completely blockade them with scripture testimony showing that this event is not spiritual or mythical or imaginary, but real and personal and visible. "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts i, 11. How did he go into Heaven? Bodily and in a visible manner. He was caught up and a cloud received him out of their sight; and in like manner he is to come again. Can anything be more literal? Again, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God." &c. 1 Thess. iv, 16. Nothing spiritual or mythical here, surely. In 1 John iii, 2, we find these words: "We know that when he shall appear we shall be like him for we shall see him as he is." See also Rev. i, 7. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

The above evidence is overwhelming and conclusive, and yet, notwithstanding all this, we find that some are ready to assert that Christ's coming is at death. In view of the foregoing testimony the objection is scarcely worth answering, but we will notice it briefly in the light of scripture. And first what is death as viewed from a Bible standpoint? An implacable enemy; a curse; the wages of sin, &c. Who has the power of death? "That through death he might destroy him that hath the power of death; that is the Devil." Heb. ii, 14.

Now set this down on one side and see how it will harmonize with the fact that the Bible considers the

coming of Christ as the hope of the church, a blessing to his waiting people and in fact the only event that can possibly occur to bring in perfect and permanent peace and righteousness. Who can fail to see that these two events are as widely different in their nature as the heavens are higher than the earth?

The absurdity of this position is still further manifest when we consider that it is estimated that something like twenty-five millions of deaths occur every year. If Christ comes at death which one of these is his second coming? And if death is his second coming, what was his first?

OBJECTION NINTH. *Christ comes at conversion.* This position like some of the preceding, entirely lacks a scripture basis and thus is proved to be a man-made theory. If we apply it to his second coming, this statement is not true; for it should be borne in mind that there is a distinct event yet to transpire, recognized as the second coming of Christ, which nothing can fulfill except the personal, visible descent of the Son of man from Heaven. As positive proof that conversion and the coming of Christ are two distinct events, we call attention to the fact that the apostle exhorted the Thessalonian brethren, who of course were already converted, to continue blameless unto the coming of the Lord.

OBJECTION TENTH. *It makes no difference what we believe if we are only prepared to die.* This is usually the last resort of those who are hard pushed for argument, and is brought forward in a manner which would seem to say that all controversy on this point is now at rest. As this objection is quite generally met with, we will try to examine it candidly and fairly, and show whether or not it rests on a scripture foundation. Let us first notice the expression, "prepared to die." One would suppose from its frequent use that it was at least a Bible injunction; but on the contrary it is simply a theological technicality; for the Scriptures nowhere exhort us to prepare for death, but solemnly enjoin upon the church a state of preparation for the coming of the Lord. Novel as this position may appear to some, it is nevertheless a fact that this is the key-note to which all the gospel exhortations are set, and this event is recognized as the central point around which all the hopes of the Christian cluster, and for the simple reason that they cannot be consummated at any other time.

In proof of this point your attention is invited to a few texts of scripture containing striking illustrations of this truth, and showing that the great apostle had this event in his mind as the one most to be desired by the true church of Christ. 1 Cor. i, 7, 8. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless (at death? No.) in the day of our Lord Jesus Christ." 1 Thess. iii, 13. "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Thus we see that we ought to be unblamable in holiness, not simply to be prepared for death, but to appear before God, even our Father, which will be at the coming of Christ. Also in chapter v, 23, "And I pray God your whole spirit, and soul, and body, be preserved blameless (until you are called to give up this life? No.) unto the coming of our Lord Jesus Christ."

Doubtless we are all interested in obtaining the crown of life, and hence desire to know when it will be given. Paul tells us in 2 Tim. iv, 8, when he expects to receive his, and what class are to be entitled to it. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing." Dear reader, can you say in sincerity that you love the appearing of Jesus? If not, let me entreat of you to make it your earnest desire to become filled with that love which alone will give you a title to the crown of life. In harmony with the above, we find the statement in Heb. ix, 28, "Unto them that look for him shall he appear without sin unto salvation." See also 1 Tim. vi, 14; Titus ii, 13; James v, 7; 1 Pet. i, 7; 2 Pet. iii, 12; 1 John ii, 28.

But to come directly to the objection under consid-

eration. If the last great day of fearful reckoning is at hand, does it make any difference whether we believe it or not? To answer this question in the negative is to impeach the wisdom of God. We are not to suppose that he performs any of his work without an important object in view, nor that he gives us warnings and threatenings that are utterly meaningless. It has ever been his plan, in sending fearful judgments, to give also a timely warning. Now it is true that he has given us the requisite information by which we may know when that day is near; he has also enjoined upon us to prepare for it; to look for it; to be comforted because it draws nigh, &c. In view of this, can we say it makes no difference whether we heed the injunction or not? Can we believe that the Holy Spirit would solemnly endeavor to impress upon our minds those matters which are not of the least consequence? Oh let us be willing to believe that God means what he says, and endeavor to give ear to his important and impressive declarations, endeavoring to profit thereby. Let us also remember that the first house of Israel were rejected of God and their city destroyed because they *knew not the time* of their visitation. This very fact caused our blessed Saviour to weep over Jerusalem, exclaiming, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." Luke xix, 42. Oh that he might not have occasion to weep over the second house of Israel for their unwillingness to know the things which belong unto their peace in this *their day*.

Having now endeavored to fairly meet and answer all reasonable objections against the doctrine in the abstract, the way is now prepared for a candid investigation of the subject, for it will be noticed that the preceding remarks have been devoted not to proving that the doctrine is true, but that it *might possibly be true*. Now the question comes home to us, *Is it true* that the end of all things is at hand? Our limits forbid that we should go into an extended examination of the evidences which are so abundant in the Scriptures of truth, but as the object for which we write is to remove objections, we propose to give a few of the leading testimonies in favor of this belief, and answer the objections arising against them. We have already endeavored to show that the subject is a most important one, and we hope it will thus be considered as we proceed in the investigation.

And it may be asked first, what are the evidences upon which this belief is founded? In answer we would say they may properly be divided into three classes: civil, religious and natural; that is, *first* the evidences which may be adduced from marked events in the civil world or governments of earth; *secondly*, those which arise from a consideration of changes in the religious or ecclesiastical world, and *thirdly*, those equally striking and demonstrative proofs which are based upon facts and phenomena in nature. We shall endeavor, as we proceed, to make the points as plain as our brief space will admit. But right here it may be in place to consider an objection which may present itself to some minds, and which numerically we may call

OBJECTION ELEVENTH. *If these evidences are so plain why have so few seen them?* There is prevalent in the world at the present time very much of the same disposition which induced the Jews to reject Christ at his first advent; and for this reason multitudes are rejecting the signs of his second advent. Many people expect some great and startling event to happen so that all may know that Christ is coming; but it is not God's plan to compel men to believe. The evidences are placed before us and we may receive or reject them as we please. A great majority of those who entertain this objection are ready to condemn the unbelieving Jews for refusing to acknowledge Christ as the true Messiah in the face of so many prophecies and signs, and yet they are unwilling to believe in his second coming, with vastly more evidence than ever was given for his first. The principal reason why the majority do not receive these evidences is because they are in voluntary darkness, and upon such that day will come "as a thief in the night;" but to the "children of the light" that day will not thus come; for such will "watch and be sober." 1 Thess. v.

In further considering the subject of the signs of the second advent we desire to establish as a premise, that those signs must be based upon prophecy. The reason why the Jews ought to have received Jesus as the Messiah was because of the many prophecies on record, which upon being fulfilled constituted "the signs of the times." Hence our Saviour's withering rebuke: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" It must therefore be evident that the signs of the present times will be those prophecies which now have a special application, or having been already fulfilled stand in history as waymarks on the journey of time.

As we have before remarked, the prophecies which constitute the evidences in the subject under consideration may be divided into three classes; and we now invite your attention to the first of these, namely the civil, or those which relate to earthly governments. Inspiration in leaving on record the prophetic history of the people of God, has seen fit to interweave with it that of those earthly governments which are intimately connected with their career, so that we might have no doubt as to the time in which the prophecy applies. These governments are presented to us by symbols of the most unmistakable character, and to a few of these we call attention.

The prophecy of Daniel discloses to us the career of four great and powerful governments which were to rise one after the other and bear rule over all the earth. They are first introduced to us in Dan. ii, under the symbol of a great image. "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth."

That this image in its various parts represents these four great governments is evident from Daniel's own interpretation immediately following, and if we examine the historic record we shall find that the prophecy has been fulfilled to the letter by the kingdoms of Babylon, Medo-Persia, Greece and Rome.

The last of these is represented in its divided state by the feet, which were part of iron and part of clay, and verse 41 states that "the kingdom shall be divided," so in order to fulfill this prophecy there must be a division in the kingdom of Rome. Has this been accomplished? It has. Between the years A. D. 356 and 483 Western Rome was divided into ten kingdoms, symbolized by the feet and toes of the image, part of iron and part of clay, and so truthfully described by the prophet as "partly strong and partly broken." Efforts have been made to re-unite these divisions into one kingdom, but it never has been accomplished, nor will it ever be, as the prophecy itself gives us reason to believe. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men (representing the intermarriage of the royal families), but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

Now the question arises, where are we in this chain of prophecy? Answer, in the divided state of the fourth kingdom. The once powerful monarchy of Rome is now broken up and has been thus divided since A. D. 483. Now carefully observe what follows:

"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Therefore the next great event in this chain of prophecy will be the destruction of earthly governments and the establishment of the kingdom which the God of Heaven shall set up, which shall never be destroyed. May the Lord help us to become subjects of this kingdom.

The foregoing exposition is endorsed by nearly all Protestant expositors, with the exception of our view of the fifth kingdom, which brings us to notice

OBJECTION TWELFTH. *The fifth kingdom is God's kingdom of grace.* This position is very generally adopted by those who wish to evade the force of the testimony which shows us that we are fearfully near the great day of God's wrath; and while it may serve to quiet the apprehensions of some whose attention may be awakened to the subject, it is easily shown to be a great fallacy. The difficulties in the way of this position are in the *time* and *manner* of the establishment of the kingdom. Grace signifies favor, and when considered as an attribute of God we may understand it as favor bestowed where the recipient was deserving of only wrath instead. Now where did God establish his plan of grace or favor? From the moment man fell and needed favor; for we read that God is ever gracious, and his servants of old "found grace in the sight of the Lord." It is evident, therefore, that the plan of grace did not wait for its development until after these four kingdoms should rise and successively prevail over the earth.

But says the objector, "this kingdom was established by Christ at the commencement of the gospel dispensation." Let us see if the prophecy warrants such a conclusion. "In the days of these kings (the divided state of Rome) shall the God of Heaven set up a kingdom." It is apparent from this that the event could not take place until after the division of the Roman kingdom, and hence must be after A. D. 483, or certainly not before A. D. 356, up to which time Rome was universal and undivided, and the gospel dispensation had then been in existence over three hundred years. Notice also that in the vision the symbolic "stone" was seen to smite the image, not on its head, breast, sides or legs, but *on its feet* which were not in existence until the fifth century.

WM. C. GAGE.

(To be continued.)

The Source of the Christian's Love.

"We love him because he first loved us." 1 John iv, 19.

Dr. W. Breckenridge, in his sermon at the opening of the Old School Assembly, introduced this pleasant pastoral reminiscence: It happened to me, in the good providence of God, years ago—but I shall never forget it—to have under my ministry in the Gospel, a child whose heart was won by the Saviour's love. After a while, with becoming diffidence, she made known her desire to profess the faith in Christ, and join herself to his people. But her parents thought she was too young, and wished to hold her back for a time. Finally they allowed her to meet the session, with some other persons, who just then desired to take the same step. When the hour came we sat all together in the house of God, a grave but tender-hearted company. As the religious experience of one and another of the applicants for Church membership was stated, it came to the turn of this child to relate hers. "My child," said I, "how old are you?" "Thirteen," she answered. "Do you think you are old enough," I asked, "to be bound to love the Saviour?" "Yes, sir," she said, "I think I am." "And do you love him, then?" I asked her. "Yes, sir," she answered, "I do love him." "Why do you love him, my dear child?" once more I asked her. She started, as if surprised at the question, and turning her beautiful face upon me, bathed in tears, but radiant with joy and peace, she quickly answered, "Why, I love him because he loved me, and gave himself for me!" I thought with myself, if all the saints on earth, and the general assembly and Church of the first-born that are written in Heaven were asked that question, not one of them could give a plainer or truer answer!

BENEVOLENCE.—"I see in this world two heaps, human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I carry a point. If a child has dropped a half-penny and by giving it another I can wipe away its tears, I have done something. I should be glad indeed to do greater things, but I will not neglect this."—John Newton.

GUILTY CONSCIENCE.—"Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak, and lurk and behave itself poorly."—South.

The Review and Herald.

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

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URIAH SMITH, EDITOR.

The Ministry. No. 2.

In the great plan of the salvation of lost men, God has employed those whom he has seen fit to choose to teach and lead the people. These are represented as watchmen, who are supposed to know the time of night. Isa. xxi, 11, 12. "Watchman, what of the night? Watchman, what of the night? The watchman saith, The morning cometh, and also the night. If ye will inquire, inquire ye, return, come."

The people have a right to demand of the watchmen the time of night—where, in the long, weary, watching night of tears and sorrows and woes we are. And the intimation is more than given in the above text, that the true and faithful watchman is able give the cheering report that the glad morning of deliverance to the righteous is fast hastening on, and that the dark night of death to the wicked then begins. "The morning cometh," saith the true watchman, "and also the night."

And not only does the true watchman watch the time of night, that he may be able to give an answer, but his duty is also to watch for the salvation of men. Says the apostle, Heb. xiii, 17, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

The great responsibilities of the man whom God has called to be a watchman, and the terrible consequences of his unfaithfulness, are set forth by the prophet.

Ezek. ii, 17-19. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul."

Also chap. xxxiii, 6-8. "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand."

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

Another prophet describes those professed watchmen who seek popularity and ease, and love this world with its carnal enjoyments.

Isa. lvi, 10. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber."

Those whom God has called to labor for the salvation of their fellow-men, are also represented as shepherds. Christ is the chief Shepherd, and his ministers are the under-shepherds. Happy beyond description will be the condition of the Lord's true shepherds when the chief Shepherd comes with a crown of never-fading glory.

1 Pet. v, 1-4. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The character and conduct of the hireling minister, who cares more to fleece the flock than to feed them, is illustrated by the following words of Christ:

John x, 11-13. "I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

The dreadful results of the labors of selfish, unfaithful shepherds are set forth by the prophet as follows:

Eze. xxxiv, 2-5. "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field when they were scattered."

And the terrible end of the false shepherd is vividly portrayed in the following language of the prophet of God, as he describes the slaughter of the last day. Jer. xxv, 35, 36.

"And the slain of the Lord shall be at 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; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture."

J. W.

Western Tour.

From the Princeville, Ill., meeting, we went to the Iowa Conference, which was holden at Pilot Grove, Washington Co., July 1-5. This was far the largest gathering of Sabbath-keepers ever assembled in that State. There were at least three hundred brethren and sisters present.

The church at Pilot Grove has a fine house of worship, of very liberal dimensions for a new country, situated in the midst of a beautiful oak grove. Sabbath the house was more than full. On first-day, seats were prepared in the grove, where fifteen hundred persons assembled to hear the word. It seemed to us from the marked attention given to the speakers, that every man, woman, and child, present, came for no other purpose than to hear. The word was preached with liberty, and Mrs. White followed each discourse with freedom. The social meetings were very excellent.

But there were some things connected with this meeting of which we cannot speak with pleasure. These are alluded to by Elders Snook and Brinkerhoff in this number. As they have voluntarily and from choice spoken quite fully in reference to their sad mistakes in their treatment of their best friends, we are saved the painful task. May their recent misfortunes teach them and others a timely lesson.

The meeting at Pilot Grove terminated gloriously, giving us a fresh evidence that the Lord has a special care for the cause in which we are engaged.

The church at Battle Creek has been deeply wounded, but speaks for itself in resolutions found upon another page of this number. Mrs. White and self have for years in the past learned to forgive from the heart all who repent of their unchristian treatment of us, and pray that God would enable them to fully recover themselves from the snare of the Devil.

The meeting at Lisbon, Iowa, was nearly a failure by reason of severe storm. Sabbath and first-day, July 15 and 16, we enjoyed good meetings with the brethren at Marion, Iowa. The place of worship could not hold the people on first-day.

We labored three weeks within the boundaries of the Illinois and Wisconsin Conference, and received \$84.88, for time and traveling expenses. Within the Iowa Conference we also labored three weeks, and received \$95.63. This covered traveling expenses for Mrs. W. and self, and \$9 per week for time. Mrs. W. received from her friends in Illinois, Wisconsin, and Iowa, \$12.50.

On the morning of the 17th, Bro. T. Hare conveyed us to Cedar Rapids, where we took the cars at 7:30 A. M. for Chicago. We were kindly entertained for the night by Bro. Place and family, at 40 Griswold-st., and reached home at 12:30 P. M., the 18th.

We left home six weeks since, for one week only; but circumstances seemed to demand that we should remain West six weeks. We have necessarily had to neglect many correspondents, and leave undone many things which we desired to do. Elder Loughborough will labor with the churches in Iowa for two or three months, and we cannot alone fill half the calls from Michigan, Ohio, and New York, to say nothing of New England. Eld. Loughborough was to take half of this work. But in consequence of recent misfortunes in Iowa, he is confined to that field, and we also have been detained several weeks. But we shall do all we can. Mrs. W. is much worn. She cannot longer travel away from the railroads unless comfortable carriage is provided. After having been in the field twenty years, suffering hardships, reproaches, neglect, and abuses, much of the time laboring to counteract the miserable influence of unconsecrated ministers, she is not disposed to leave home only under a full sense of duty. She must have several weeks for rest, and to prepare suitable clothing for traveling, and get ready Testimony No. 11 for the press. If we can visit but few places in Michigan, and none in New York and New England, our friends must excuse us, and charge the failure to the account of those who have recently made us and Elder Loughborough work in the West. Eld. Loughborough or self will hold meetings in Ohio, and attend the New York State Conference.

Sabbath, the 22d, was a good day with our beloved people in this city. We spoke twice with our usual good liberty with this people. This morning, the 23d, brain weary, and with trembling nerve, we again seize unfinished business which has been accumulating in our absence.

J. W.

Time to Reward the Prophets.

ONE of the most remarkable testimonies on this subject is found in Rev. xi, 18. Under the sounding of the seventh angel, the four and twenty elders fall upon their faces and worship God, saying,

"We give thee thanks O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

The sounding of the seventh angel is by all expositors of prophecy placed among the closing events of our earth's present history. Several of the things here enumerated sufficiently establish this view, as the judgment of the dead, and the destruction of the wicked; for these things are known to pertain to the final conclusion of the present dispensation. We learn from this scripture,

1. That the TIME TO REWARD THE PROPHETS does not come until the seventh angel has begun to sound.

2. That all the saints of God, both small and great are to receive their reward at the same time that the prophets get theirs.

3. That this act of bestowing reward upon these ancient servants of the Most High is preceded by their being judged.

4. It follows therefore that the prophets did not enter upon their reward at death.

Query. How is it that people in these days enter the bliss of Heaven as soon as death passes upon them?

J. N. ANDREWS.

The World's Conversion a Fable. No. 4.

The advocates of popular error have a faculty of selecting and perverting passages of Scripture, and thus pressing them into their service. But very unfortunately it generally happens that, if the context be read, their imagined proofs turn to refutations, and their fancied commendations, to the utter condemnation of their theories.

As an illustration, the following text is often alluded to in proof of the doctrine of the world's conversion. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This being evidently spoken by the Father to the Son, it is claimed as an evidence that the gospel of the Son is to spread until it shall convert all the heathen to the uttermost parts of the whole earth. How plausible this looks to those that are willing to let others do their reading and thinking for them, and think it a fine thing to have others present them with their religious views ready made! But the advocates of the world's conversion always forget to read the next verse, which tells what the Son will do with the nations, when they are delivered into his hand by the Father. It reads, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii. It is clearly a prophecy of the time when the Lord Christ "shall strike through kings in the day of his wrath;" Ps. cx; the time when earthly kingdoms become as the chaff of the summer threshing floors, and the wind carries them away, that no place is found for them. Dan. ii, 35. This is the manner of the conversion of the nations as taught in the "second psalm."

The psalm commences with the rage of the heathen—the anger of the nations. "Why do the heathen rage, and the people imagine a vain thing?" What is this vain thing they imagine? It is to take counsel and to set themselves in array against the Lord and his anointed, or Christ. "The kings of the earth set themselves, [in battle array,] and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." This is a vain thing; for they will not be able to resist his power or escape his wrath. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." This disposition to "rage," or "tumultuously to assemble," (margin,) and to imagine the vain thing to resist the Lord and his Christ, and break their bands and cast off their government, was manifested in the days of the first advent, when "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together" against Christ. Acts iv, 25-28. But it will more fully appear, when, at the second advent, in the great day of wrath, "the beast and the kings of the earth, and their armies," are gathered together to make war against him that comes from Heaven and his army. Rev. xix. Then, indeed, the angry nations will be tumultuously assembled, and they will imagine the vain thing of fighting against the coming King of kings and Lord of lords. But the descending King, represented as sitting upon a white horse, will despise their power and have them in derision. "He that sitteth in the heavens shall laugh." "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. xix, 15.

This comparison will clearly show where the second psalm has its application; and how the heathen will be converted when they are given into the hand of the Lord Christ. He will "dash them in pieces like a potter's vessel," which, as the Lord says by Jeremiah, "cannot be made whole again."

The awful fate of those who stand in opposition against the Lord being thus pointed out, an exhortation to timely wisdom is added: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little;" or "when his anger suddenly blazeth forth;" as I am informed the Septuagint has it. "Blessed are all they that put their trust in him."

Thus the second psalm does not teach the popular doctrine of the conversion of the world. And there is certainly great reason to fear that those who do teach this doctrine, and will not be corrected on a point so clear, will finally be found of that class of whom Paul prophesies as follows: "For when they shall say, Peace and safety; sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. v, 3. But those who will be wise, and heed timely warning, may find their place with those whom Paul calls "brethren," in the verse that follows. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Now dear reader, is the time to be converted, while Jesus is a merciful High Priest at the right hand of God; and before that awful day shall come, when the incorrigible will be given into the hand of Him who cometh from Heaven, "clothed with the garments of vengeance," to "repay fury to his adversaries," and to dash them in pieces like a potter's vessel. Do not be seduced with the vain hope that popular fables will prove true, but hasten now to make your calling and election sure.

R. F. COTTRELL.

Destructive Insects.

ONE sign of the approaching end as given by the prophet Joel, is the ravages of destructive insects. He names the Palmerworm, Cankerworm, and Caterpillar. He describes them as a "great army," and "without number;" climbing walls, entering windows, not breaking their ranks, &c., &c.

I see by the Agricultural papers that much apprehension is felt in regard to the increasing numbers and destructive power of insects.

What is known as the apple-tree caterpillar has destroyed whole forests in the state of Maine, so that on many of the trees not a whole green leaf was visible. In the distance it had the appearance of having been burnt with fire. The number of these destroyers is said to have increased more than ten fold since last year.

Last year, in one town they marched on their way, and crawled into the windows of a school house in such vast numbers as to cause both scholars and teacher to flee, thus for a time breaking up the school.

This present summer, in the township of Rome, after devouring all on one side of a stream, they absolutely swam across, and swept through the forest on the opposite side. Eye witnesses describe that the water was literally covered with them. No wonder Joel has described them as a "great army."

If they can cross rivers, break up schools and devour whole forests now, what may not be expected for two years to come? Some have tried to fight them and partially succeeded last year; but this year they came in such vast numbers, that no charge with Kerosene oil, or flank movement of furrows and ditches, could turn them back, or prevent their ravages. No such general attack was ever made upon grains and fruits in our day, or in that of our fathers. Truly the curse is fast devouring the earth, and there is a fair prospect that soon joy will be "withered away from the sons of men."

The Eighth Census Report, has the following reference to this subject, under the head of "Destructive Insects." "In many instances whole armies of destructive insects have rendered the labors of the husbandman unprofitable or fruitless. The wheat midge, the chinch bug, and the army worm, besides those that have for years preyed on the products of the orchard and garden, occasion the loss of millions of dollars annually."

M. E. CORNELL.

Health. No. 2.

THE ways and methods in which people violate the laws of health are very numerous. A large portion of their every-day habits and customs traverse these laws, or in other words, are direct violations of them. Persons of all ages, and of both sexes, violate them. Even the habits and regimen imposed on children in their infancy are contravention of the laws that govern their beings. And in their future training they

are educated to unphysiological and unhygienic habits, many of which may be found in the direction of their dietetics.

In the first place, the food in and of itself, which is used by the great mass of the people of the present day is unhealthful, predisposing and exciting the system to disease, and causing the appetite to become morbid, and to clamor for those things which the system does not demand, and which, when indulged in, in many cases lead to ruinous consequences.

Secondly, the food is taken without regard to the time when it should be taken, and with a frequency that is very detrimental to the organs of digestion, not giving them time for that rest and repose that nature demands they should have, causing these organs to be overworked and fatigued, laying the foundation for disease, undermining the constitution, and breaking up and destroying the integrity of the vital tissues.

Thirdly, the amount of food taken is regulated, not from any moral consideration, or from the necessities of the system, but with reference to satisfying the demands of a perverted and vitiated appetite; in many instances putting more food into the stomach than can be healthfully disposed of, thus clogging the digestive organs, and causing them to labor excessively hard, and at a great disadvantage; and not having power enough in and of themselves to perform their arduous task, other portions of the system are called upon to render assistance, and are thus robbed of the very means which are needed to carry on the other functions of the body as nature designed they should be.

H. S. LAY, M. D.

Dansville, N. Y.

Report from Bro. Ingraham.

BRO. WHITE: When we parted at Hundred Mile Grove, I started for Mackford and reached there in time to fill Bro. Loughborough's appointment. The friends were somewhat disappointed in not seeing Bro. Loughborough, especially the church from Marquette, where Bro. L. pitched the tent a few years ago and raised up a large church. Our meeting was well attended by Sabbath-keepers from Fox Lake, Fish Lake, and Marquette. Our meeting was one of benefit to the cause of truth in that section of country.

I preached to them five times, and enjoyed some freedom in proclaiming present truth. The trials that have injured the cause in the past, seem to be wearing away. The cause in northern Wisconsin will prosper if the extremes into which some have run do not injure its advancement. Some are so anxious to bring about a reform that they are falling back on Jewish and Roman practices, advocating the idea that our sisters should cover their heads with a veil, or bonnet when they speak in meeting. Such independent moves should not be made without ministerial counsel.

I started from Mackford and reached home just in time to attend the Quarterly Meeting at Avon, the first Sabbath and first-day in July. This was a precious season, the Lord was with us. I returned home from Avon the night before the fourth. Our tent was offered to our citizens which they gladly received; and it was pitched early on the morning of the celebration day. It was used for a store house and well filled with provisions; after a sober speech from a gentleman from the city of Milwaukee, our tabernacle was emptied of its contents and the provision beautifully arranged on long tables fitted for the occasion; then soldiers and their families were called up to partake of food convenient for their taste. Here soldiers seemed to realize the difference between fruits and vegetables, and hard biscuit, and the quiet and good order of our beautiful grove, and the hurry and confusion of battlefields. Our citizens do not look upon Seventh-day Adventists as copperheads, but Union men.

Our meeting at Monroe when you and your wife and Bro. Loughborough were there, was one of great interest; the preaching was enjoyed and well received by our citizens, especially your thoughts on health, the rebellion, Jeff. Davis, &c.

WM. S. INGRAHAM.

In everything give thanks.

Meetings in Wisconsin.

BRO. WHITE: I think, from what I have seen for two or three months past, that the cause of the third angel's message is rising in the State of Wisconsin; and I feel that the visit of yourself, and sister White, and Bro. Loughborough, was timely, and I hope it will prove a blessing to us. I believe it is time to draw the line, so we can distinguish between the servants of God and those who are running at random.

I came here to fill Bro. Sanborn's appointments. The friends here, when they got ready for the first meeting found the meeting-house closed against us. But Bro. Tenny, the Methodist class leader, kindly opened his house for our meetings. His wife was a Sabbath-keeper. This disappointment was against us; for some did not understand the cause of it, and were afraid to come. Then they reported that I believed in free-love-ism, and did not know to the contrary until I preached on Spiritualism. But while the Devil was at work, I was preaching, praying, and talking, and by the blessing of God, out of a congregation of ten to twenty, I leave eight or nine keeping the Lord's Sabbath, and others interested. Two were keeping the Sabbath when I came. Now Bro. Tenny has embraced the Sabbath, and will take charge of the meetings. There are some good honest souls here that (I trust) will lose their prejudice, as others have done, and embrace the truth. I have been here three weeks, and preached thirty-four times; and now I leave to look after the scattered sheep in other places.

As the Lord has heard our prayers, and the way is open for the message to move forward, I hope we shall be zealous and repent, that we may engage with fresh courage in the service of our Master. I feel like renewing my covenant with the Lord. Pray for me. In hope.

T. M. STEWARD.

Labors in Northern Wis.

BRO. WHITE: I begin to feel a little lonesome in the northern part of Wisconsin, but the message moves forward; and in this I do rejoice. The dear Saviour is leading out his people step by step. His gentle voice is heard amid all the noisy confusion around us. Lead on, blessed Jesus! lead on! Forget not the weak and erring ones. Never leave nor forsake us till we overcome all our infirmities and are ready for the kingdom!

This part of the field is new, extensive, and the soil rather barren. Catholics and Spiritualists are plenty; yet I find some willing souls here and there, who are seeking for truth.

I commenced to lecture in Appleton, May 22. Spiritualism is very strong in this place, and besides this, Stephenson did some years ago prejudice the minds of the people very much against the Advent name.

We had nineteen meetings. Sold \$8.00 worth of publications. Three decided to keep the Sabbath of the Lord. These, together with the three brethren who were here before, and a few others, meet together for worship on the Sabbath.

June 6, I arrived at New Denmark. Here the small-pox hindered our meetings some. The few sisters who live here feel lonesome, yet they are firm in the truth. One sister united with the church, and four others have commenced to keep the Sabbath, and meet with the brethren. The Spirit of the Lord was with us as we met together.

In Montpelier I found the brethren still prospering in the Lord. Bro. P. F. Hall has come home from the army sick, but is now recovering.

From here I went to Kewaunee and held twelve meetings. Several acknowledged the perpetuity of the Sabbath, and four expressed a desire to go with the remnant people. They procured books and wished to further examine the evidences of our faith.

July 1st, attended the ordinances of the house of God with the brethren at Montpelier. Our friends from Kewaunee came to the meeting, and we had truly a refreshing time. One sister was baptized, and united with us.

Kewaunee is a little village on the lake Michigan shore. It is the county-seat. The population is most-

ly foreign and Catholic. Drunkenness prevails to a fearful extent. But some few were thirsting for the water of life. In these places I sold publications for about \$20.00. May God bless my brethren here and crown their faithful perseverance with much success.

July 2, had a meeting in New Denmark. The Spirit of God was with us. Our dear Saviour appeared to us more lovely as our hearts were touched and made tender by his love to us. God grant these dear brethren grace to stand firm against the strong efforts of our enemies.

July 4, called on our friends at Appleton, and found them still persevering. Went to Oskosh, and found sister F. Freeman who some time ago wrote in the Review. She is a poor widow and has six children. Her trust is in the Lord. She is about to move East to her relatives. She is the only Sabbath-keeper in this place.

After this I had a few meetings in Fremont. I reviewed a Baptist elder who had been preaching against the Sabbath while I was gone. He took the position that it was impossible to find which day was the seventh day, but yet it is the duty of all to keep the first day of the week as Sabbath, because Christ rose on that day.

Two more decided to keep the Sabbath of the Lord. One subscribed for the Review.

May the Lord give us that wisdom which cometh from above, that we may glorify his name and meet at last in his kingdom.

JOHN MATTESON.

Poy Sippi, June 12th, 1865.

Paragraphs Worth Pondering.

THE following selected items are sent us by Bro. Canright. Much interesting matter might be furnished for the paper if all, in the course of their reading, would copy off for the Review the striking and interesting paragraphs with which they must more or less meet.

THE COMING CONFLICT.

"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheathe the sword in a conflict in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away; in which society shall be tried by fire and steel, whether it is of nature and nature's God or not."—*Rufus Choate.*

THE USE OF MONEY.

John Wesley, in his powerful sermon on the use of money, lays down these three rules: Make all you can; save all you can; give all you can. To make without saving, is useless and absurd. To save without giving, is covetousness and idolatry. To make and then save, is wise. To save and then give, is Christian.—*Rev. Wm. Arthur.*

IDOLS.

Make no idols of books that carry away the imagination. I will give you a rule to judge whether an author is profitable in the perusal. Go directly from your book and open your Bible; and, without partiality or hypocrisy, say which you embrace with the most delight. The answer will always show the state of your mind, and the profitableness and lawfulness of the book.—*Legh Richmond.*

THE NARROW WAY.

The way that leads to eternal life is much more narrow than many of our modern professors are aware of; the gate is too straight to allow all their trifling, and self-will, and fastidiousness, and carnal-mindedness, to press through it. The gospel is a system of self-denial; its dictates teach us to strip ourselves, that we may clothe others; they leave us hungry, that we may have wherewith to feed others; and send us barefooted among the thorns of the world, rather than silver shod, with mincing steps, to walk at our ease among its snares. When our Lord was asked, Are

there few that shall be saved? he answered neither yes nor no, but said, "Strive to enter in at the strait gate;" and this word, strive, might be translated, agonize. Beware of belonging to that class which Mrs. H. ingeniously calls the "borderers." Choose whom you will serve, and take care not to prefer Baal. Ask yourself every night, What portion of the past day have I given to God, to Christ, to devotion, to improvement, to benevolent exertion, to effectual growth in grace? Weep for the deficiencies you therein discover, and pray for pardon and brighter progress.—*Legh Richmond.*

EFFECT OF CREEDS.

In science, learning, all philosophy,
Men labored all their days, and labored hard,
And dying, sighed how little they had done;
But in religion they at once grew wise.
A creed in print, though never understood;
A theologic system on the shelf,
Was spiritual lore enough, and served their turn;
But served it ill. They sinned, and never knew;
For what the Bible said of good and bad,
Of holiness and sin, they never asked.

—*Pollok.*

Letters.

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

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

From Bro. Snook.

BRO. WHITE: Permit me, an unworthy worm of the dust, to address the brethren and sisters as follows:

1. I wish to relieve my mind before you, and my God, by confessing that I now feel that I have been led by the wicked One in my movements of late, especially in my opposition to the body. Apparent difficulties in relation to sister White's visions have been accumulating in my mind for some time. These were magnified by the enemy until doubts resulted in unbelief and rebellion. In this distressed state of mind I attended the General Conference at Battle Creek, last May. While there, my mind was impressed that the church there was fast becoming conformed to the world. Without unbosoming myself to the brethren there, and calling for an explanation, I kept these matters to myself till I had a good opportunity to give vent to my feelings by publishing these matters which were a trial to me, to the brethren away from there. I am now convinced that the church at Battle Creek fellowship none of the extravagant fashions that I saw there, and I am now led to believe that they are doing what they can to live out the truth and preserve the waymarks of our faith.

I wish to say to my good brethren and sisters of the Battle Creek church that I do most deeply deplore this wrong, and humbly beg of them to forgive me. I also beg the pardon of Bro. and sister White for the influence that I have tried to exert against them on account of these things. I also entreat my brethren and sisters in Iowa to forgive me for talking these things to them and thereby inflaming them to wrong feelings. I do most sorrowfully repent of this grievous wrong and pray that God and my brethren may forgive me.

2. I went to the Iowa Conference full of opposition and strongly fortified against sister White's visions. Bro. White took a bold, decided and thorough stand against my wrongs and faithfully exposed them. And though my mind was very much blinded, the scales fell off and I began to see myself a poor, miserable, and undone sinner. Awful conviction seized me and I was unhappy day and night. Then God in mercy began to restore me from my crazy opposition, and I began to realize that I was the wrong one. In my distress I determined to confess my sins. I thereupon felt relief; and at the first opportunity I began the work; and as my determinations were carried out I felt the blessing of God return to me.

I desired to make everything right so far as I could. But there were the visions so full of imaginary wrongs and difficulties, how could I get right on them? I listened to the mighty testimonies of Bro. and sister White, driven home to my heart by the power of God. Hard as I had made my heart, it had to break, and well up with many tears that gushed from my eyes. Thought I, can it be possible that these who speak with so much Spirit and power of God are deceivers, are imposters? No, no! Such a thing cannot be. God would not bless the Devil's servants with so much of his Spirit. I then felt the good Spirit of God upon my heart, and the more of that Spirit I felt, the better the visions appeared; and the discrepancies and difficulties soon began to take

wings and fly away. I now believe firmly that the Devil was working upon me for my overthrow and ruin. But I rejoice that God directed Bro. and sister White this way. They truly have been instrumental in my salvation from the Devil's snare. I hereby entreat their pardon for the grievous trial and heart-rending anguish that I have so wickedly brought upon them. May all my brethren, and may God forgive me.

3. I have also felt while in this state of darkness that I was hampered and chained, and longed for a freedom that I now see would result in anarchy and universal disorder. I felt that the General Conference Committee were too domineering and were fast becoming a kind of triune papacy. Let me say that I have no such feelings now. I believe that God is in our present system and arrangement of order, and my heart's desire is to conform to it unreservedly, and to live in subjection to God and my brethren of experience in this work. I do most heartily believe that this work, in all its parts, is the work of God, and by his divine aid, I am going to strive to be a more holy, humble and devoted man, that I, with mine, may go with this people to the kingdom of God.

Your unworthy brother,

B. F. SNOOK.

From Bro. Brinkerhoff.

TO THE BATTLE CREEK CHURCH OF S. D. A.
Brethren: With feelings of my unworthiness, and liability to run into the devices of the enemy of all good, I send to you the following confession. And although mere words cannot heal wounds that have been inflicted; yet I hope that by actions in the future I may cause the injuries inflicted to be healed.

On the 16th of May, 1865, I visited your place to attend the General Conference, with my mind poisoned to a considerable extent against you, and hence I was on the lookout to see if I could not find something by which I might have the wherewith to reproach you.

After the Conference, my mind being still more poisoned, when I arrived home I began to circulate impressions of what I had seen in Battle Creek, among my brethren in Iowa, such as that the church was getting proud, and fashionable, and were not following out the testimonies. I saw individuals with fashionable hats and bonnets, and artificials in them, but did not stop to inquire whether they were of Battle Creek or not, but in my state of mind conveyed the idea that they were all of your place. Since I have come into a position where I could stop and reflect and investigate, I am satisfied that said insinuations and reflections were wrong, and that I have by my influence placed you in a false position before the brethren of Iowa.

Brethren, I have been deeply under the influence of Satan, and in this condition, I have done you a great wrong and wounded the cause severely, and while you were so kind in taking care of me and providing for all my wants, I was preparing to inflict wounds upon you.

Oh may God in mercy pity and forgive me that great wrong. Of all wrongs committed none are more flagrant than mercies abused. Oh how could I do so! Yet I did it, I did it!

In order that I may place you in your true position before the brethren let me say that I was in the wrong, and not you. I think I can to-day survey the critical position I was in. And although I have acted so cruelly and altogether unwarranted toward you, and while I would not extenuate myself, yet permit me to say that I was poisoned in my mind toward you and blinded by prejudice. Yet I ought not to have been in such a position. I should not have given place to the enemy.

And now may I hope that when you see in me a consistent course of conduct, and that I am trying to make amends for my faults, I may hope for your forgiveness, and to be restored again to your confidence. I will try to find out my place in the message, and struggle more earnestly to live out the truth. And may the Lord forgive me all my sins.

To Bro. and sister White I would say, I have also deeply wronged you, and caused you much anguish of heart and mind. I have listened to reports against you, and although while at Battle Creek enjoying your hospitalities, I had a good opportunity to talk with you about said reports, I waited until I came home, then began to spread them, thus alienating the minds of the brethren away from you. I did not stop to investigate them, and while you were far away I was trying to injure you. Oh, why did I do so! You had never harmed me in any way.

On the 30th of June I went to Pilot Grove to meet you and Bro. Loughborough, not as brethren, but as enemies; and while there trying to fight my own way through, you fully sustained your reputation as honest, consistent Christians under the third angel's message. Oh, I feel sad when I think how I have been working for the enemy. Can such wounds be healed! such stains be washed out! I am now fully satisfied that God is leading this people, and that the visit of Bro. and sister White, and Bro. Loughborough, was not only timely, but blessed of God, and under his

guidance; and that great good has already resulted therefrom. I went there without any confidence in the testimonies of sister White, and also with doubts on our position in regard to the sanctuary. I would now say that my feet are taken out of the miry clay, and fixed upon the sure foundation of truth, the testimonies not excepted.

And here I freely confess to you, that I have not only deeply injured you, but also the cause of truth. Words alone are a poor balm for wounds. But if you can still regard me as a brother, though an erring one, I will try to adorn the truth I profess, with a godly walk and conversation in the future. And may the Lord forgive me my sins, and strengthen me in every good word and work.

To the brethren in Iowa I would say, My feet had well nigh slipped, and I was fast losing sight of the landmarks of truth. You that I have had an influence upon while in this state of darkness and doubt, I ask your forgiveness. And let me here say that my experience, though a sad one, has taught me that to doubt this truth, and the instrumentalities used to bring it out by the Lord, is to speedily lead one into the enemy's dark dominions, where he can be taken captive at his will. Oh, doubt not this truth. Fear not its ultimate results. Put not forth your hands to steady the ark, as I thought to do. And though angry waves may roll high, God will take care of this truth, and bless its upbuilders, and send confusion and weakness upon those who, like some people anciently, thought to stay the work of God. I shall try in the future to humbly follow on where the Lord may lead. Pray for me.

Yours hoping for eternal life.

W. H. BRINKERHOFF.

Lisbon, Iowa, July 12, 1865.

RESPONSE OF THE BATTLE CREEK CHURCH.

At a meeting of the church July 22, 1865, the following preamble and resolutions were adopted in reference to the foregoing communications from Brn. Snook and Brinkerhoff:

Whereas, At the late General Conference at Battle Creek, the utmost unanimity of sentiment seemed to prevail, no word being spoken by brethren from Iowa or elsewhere, that there was any cause of disagreement or occasion of trial, therefore

Resolved, That at the close of that meeting, as expressed in the report published in Review, we had no suspicion that there existed on the part of any one, the least want of harmony, or that any causes were at work calculated to bring disunion into the body.

Resolved, That under this state of things, we received with surprise and grief the news that Elders Snook and Brinkerhoff, immediately on their return to Iowa, set zealously to work spreading abroad false reports about us, of which they said nothing while here—reports calculated not only to prejudice the brethren and sisters against us as a church, but to inflict the infinitely deeper injury upon them of weakening their confidence in the precious cause of present truth.

Resolved, That we esteem above all the treasures of earth, the present truth, and that we shall endeavor, in the future as in the past, to live it out, not countenancing in dress or actions what we have any reason to believe is not in harmony with its pure principles, or in accordance with a spirit of true humility.

Resolved, That we unanimously invited the Conference to this place, and cheerfully took upon us its cares and labors, for the good of the cause, which such meetings are calculated to promote, and that we shall ever protest against any persons' going forth from our hospitality, rendered heartily and to the best of our ability, and received by them as cordial friends, to traduce and misrepresent us. But

Whereas, Brn. Snook and Brinkerhoff have seen the wrong which they have committed, and have sent us their confession, which seems to be ample and sincere, therefore,

Resolved, That we receive it as such, and cheerfully extend to them the hand of forgiveness, and when they have shown themselves by their future course, true to the principles of Christianity, we shall be happy to see them again in our midst.

Resolved, That we believe the recent visit of Bro. and sister White and Bro. Loughborough to Iowa was especially ordered of the Lord, and that we see in this thing evidence which we cannot doubt, that God's hand is still in the cause of present truth to guide and defend it.

E. S. WALKER, Church Clerk.

Extracts from Letters.

Sister C. McNeil writes from Hinsdale, N. H.: I think it time for Christians to arise and trim their lamps that they may be ready when their Master appears. I desire to be perfected in all the Christian graces. I long to see the day when the church will be fair as the moon, clear as the sun, and when she will be clothed with salvation as with a garment. I believe the Lord is leading out a people and preparing them for translation when Jesus comes. I desire to be one of that number who are led and taught of God, and be able to escape the last great plagues that are coming on the earth.

The way begins to brighten. The last loud message will soon go forth. This world's rude strife will soon be ended and Christ will come again. Surely we may begin to lift up our heads and rejoice for our redemption draweth nigh. A little while, and all tears will be wiped away, and not one jarring note be heard through Heaven's wide domain.

Heaven is worth striving for. Though it costs us some self-denial, and some struggles here, they will soon be ended, and we in realms of light shall see our Saviour, and adore with infinite delight.

I am striving to keep all the commands and ordinances blameless, that I may have an abundant entrance into his everlasting kingdom.

Bro. A. Green writes from Gilsum, N. H.: We feel greatly to thank the Lord for the light of present truth which now appears to be shining brighter than ever. The people here are being stirred up on the question concerning the Sabbath, mortality, &c. We feel that the loud cry is soon to go forth. We want to yield our whole hearts to the Lord, act our part in this good work, go through with the remnant, and with them stand on Mount Zion.

Bro. C. L. Davis writes from Eddington, Me.: The caterpillar has been doing a destructive work in this part of the country this season. Hundreds of acres have been stripped of everything by these devouring animals. They marched in a track about three-fourths of a mile wide, and took every green thing before them except the white maple. Before them like the "garden of Eden," and behind them "a desolate wilderness." They do not turn out for water, nor houses. One woman said that she swept out a washbowl full when she would sweep her floor; and others said that they would scrape off a peck at a time from the outside of their houses.

"Lovest Thou Me?"

O brothers and sisters growing old,
Do you remember the time
When your soul was strong and your heart was bold,
And your love was in its prime?

When you scaled the mountain of God in prayer,
And you carried the victor's palm;
Till your praise rang out on the holy air,
And your life was one sweet psalm.

When every vision of earth seemed fled,
And grace did your being enthrall;
And passion and pride and sin were dead,
And the Saviour was all in all.

How the might of your loyal prayers prevailed
Till the dark one strove in vain:
And the King of Glory removed the veil,
And our Eden appeared again!

You said you would no more the Spirit grieve,
But keep the end in view;
You said you would never the Saviour leave,
And vowed to prove faithful and true.

Have you turned your back on the Crucified?
Have you flung His cross at your feet?
Can you bear, with a heart all cold and dead,
That searching eye to meet?

Come back to the loving Lord once more,
Come home to His faithful arms;
Thy cup of bliss shall again run o'er,
And the world will lose its charms.

See! the golden doors on their hinges bright
Roll back, and far within
The angels wait, in their robes of light,
And are bidding us enter in.

—D. T. TAYLOR—in Voice of the West.

Obituary Notices.

DROWNED in Beaver Lake, on Sunday, June 18th, G. S. Shepard, dentist, of this city, aged 37 years, 8 months, and 14 days. He leaves a wife and five children.—Dodge Co., (Wis.) Citizen.

The Review and Herald.

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

Report from the Mich. Tent.

SUNDAY, July 16, we closed our meetings in Vassar. We have been here six weeks, and have given fifty-four discourses. About the middle of the meetings, when the interest was the best, and we had the most important testimonies to give, it began to rain. Hardly a day has passed since without more or less rain. This interrupted the meetings and damped the interest very much.

The Presbyterians have a strong hold here, and have done their utmost against the truth. But the "common people" have listened with deep interest to the word of God, and the result is that about forty have embraced the truth, and are now keeping the Sabbath.

Last Sabbath we had a good meeting with these friends. Twenty cheering testimonies were given. Many of these brethren and sisters are starting to serve the Lord for the first time. They are sober, thinking people, whom the popular religion could never reach.

We think that a good work has been commenced here, which will be to the glory of God and the salvation of many precious souls. Although circumstances have been against us, yet the Lord has been with us, and has given success to the truth, for which we feel to praise his name. We are encouraged to labor on, firmly believing that this is the Lord's work, and that it will triumph in the end. We have sold \$53 worth of books, and have obtained twelve subscribers for the Review.

To-day we move to Watrousville, eight miles north-east of this place. Our P. O. address will be Vassar, Tuscola Co., as before.

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

Note from Bro. Ingraham.

BRO. WHITE: When I returned home from the North I found the people were very anxious in Exeter to have a Tent Meeting. Boards for seats had been furnished. I could do no better than to pitch the tent. I have now been here over two Sundays, and have never seen better attention and larger congregations for this season of the year. Last Sunday I preached three times on the Sabbath question; after the close of my third discourse I took a vote to see how many believed we had the truth on the Sabbath. A large number arose, so many that I did not try to count them. I then called for a vote in favor of Sunday-keeping. Only three arose. What the result of the meeting will be I cannot tell yet. I have to do all the preaching myself, being alone. Bro. Decker takes care of the tent. I expect soon that Bro. Andrews or Steward will join me.

WM. S. INGRAHAM.

Exeter, Wis., July 18, 1865.

English Bibles.

With the fall of gold the cost of English Bibles has come down so that we now offer them at the following reasonable prices:

MINION, Ref. after verse, Morocco, Gilt,	\$3.00, postage 28
Nonpareil, " " " " "	2.75, " 24
Pearl, Ref. " " " " "	2.25, " 16
Diamond, Marg. Ref. " " " " "	1.50, " 12
" without Ref. " " " " "	1.00, " 12

Locusts in Syria.

THE following is an extract from a letter from Syria dated May 3d, 1865: "The second crop of locusts are now hatching out, and a new swarm of the flying kind has also come from the South. In some parts of the country they are devouring every green thing. Millions have fallen into the sea, and the waves have cast them up on the shores in windrows. Yesterday they almost darkened the sky, and the noise of their flying was like the noise of a flock of quails."

God is good, let all the people praise him.

Appointments.

PROVIDENCE permitting, Eld. James White and wife will hold meetings in Michigan as follows:
Convis, Sabbath, August 5th.
Memphis, Sabbath and first-day, " 12th & 13th.

PROVIDENCE permitting, I will preach at Johnstown Center, Rock Co., Wis., Sabbath, August 12, 1865, at 10½ and at 2 o'clock, after which I design entering new fields.

ISAAC SANBORN.

PROVIDENCE permitting, I will meet with the church in
Allegan, Allegan Co., July 29.
Otsego, Aug. 5.
Vicksburg, evening of Aug. 8.
Parkville, " 9, 10.
Colon, " 12, 13.

JOSEPH BATES.

Monterey, Mich., July 19, 1865.

THE next Quarterly Meeting of the Mauston church of seventh-day Adventists will be held the 12th and 13th of Aug. We hope to see all the brethren that have a connection with this church present, as there will be some business of importance to transact at this meeting.

Will Bro. Ingraham attend.

JOHN R. GOODENOUGH.
Church Clerk.

Business Department.

RECEIPTS.

For Review and Herald.

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

M Singer 28-1, A Horr 27-21, A R. Knight 29-20, Nancy Clark 28-1, L G Morsan 28-1, J Sorenson 26-13, Mrs A Clark 27-1, Sarah Miller for Fanny Freeman 30-6, C Johnson 26-1, P E Ferrin 29-1, L Pinkerton 27-1, A Pinkerton 26-7, Maria Hackett 28-1, I M Davis 26-1, J A Luke 27-4, J P Chamberlain 28-1, S T Chamberlain 27-14, E Chandler 27-14, J Morrill 26-1, W Martin 27-1, D Robbins 27-4, O M Patten 27-1, A Worster 27-1, Mary Aderton 26-1, E D Davis 28-1, H H Smith 28-1, E Brunsman 28-1, W A Raymond 27-1, A G Phelps 28-14, Lovina Chandler 27-1, A Wattles 27-9, J H Butcher 28-1, Mrs E Bullis 26-13, M W Porter 27-1, each \$1.00.

W Livingston 28-1, E Rogers 28-1, J Jones 28-1, T E Morey 28-1, M J Kay 28-1, D Andre 30-1, R P Stewart 29-1, James Wall 28-1, H G Washburn 27-4, B Foos 27-1, E B Carpenter 28-7, L Sargent 26-1, J Craig 27-22, N B Morten 27-1, D T Shireman 26-12, W Bolser 28-1, H A Fuller 28-1, W Sutliff 26-10, M Dennis 28-1, Lucretia Day 28-8, J Clarke 28-1, W Grant 28-1, N Keezer 26-16, M J House 28-1, T Paton 28-7, E Doty 28-7, E Hamilton 28-8, W McPheter 28-1, each \$2.

J L Adams \$4, 30-5, T Hare \$2.50, 28-14, C G Knowlton \$3.58, 28-1, W C Peck \$3, 28-1, L A Case \$1.50, 28-1, S A Doud \$1.50, 28-1, J Rood \$1.50, 28-1, E A Belknap \$1.50, 28-1, A L Malin \$1.50, 28-1, D Perry \$1.50, 28-1, H Decow \$1.50, 28-1, L Wilmarth \$1.50, 28-1, A Graham \$1.50, 28-1, O A Pickle \$1.50, 28-1, S Smith \$1.50, 28-1, L M Martin \$1.50, 28-1, H Gray \$2, acct in full, G Grettenberger \$1.50, 27-1, M T Olds \$5, 29-1.

Books Sent By Mail.

J Troxel \$2, J H Mallory 15c, W Sutliff \$1, A Green 50c, A H Clymer \$1, C C Belden 50c, John C Reed \$1.60, F W Thurbur 22c, E Brunsman 70c, A W Cummings 55c, W Cottrell 50c, L Chandler \$1, O F Brockway \$2.34, M Foreacre 75c, F H Chapman \$1.50.

To Pay Expenses on Draft Publications.

E S Griggs \$1, A W Cummings \$1, Daniel Carpenter \$1, W McPheter \$1.

General Conference Missionary Fund.

Vermont State Conference \$16, Church at Portland, Me., \$29.

Cash Received on Account.

John Matteson \$10, H Nicola \$1.22, E D Place \$25, H H Smith \$1, D M Canright \$2.

For Bro. Bourdeau.

H Nicola \$5, Mary Nicola \$5, Buel L Whitney \$5, D H Gould \$5.

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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The Hymn Book, 464 pages, and 122 pieces of music,	80	12
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" " " Calf Binding,	1.00	12
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Signs of the Times. The Coming of Christ at the Door,	10	3
Law of God. The Testimony of Both Testaments,	10	3
Vindication of the True Sabbath, by J. W. Morton,	10	3
Review of Springer on the Sabbath and Law of God,	10	3
Christian Baptism. Its Nature, Subjects, & Design,	10	3
Key to the Prophetic Chart,	10	2
The Sanctuary and 2300 Days of Dan. viii, 14,	10	2
The Fate of the Transgressor,	5	2
Matthew xxiv. A Brief Exposition of the Chapter,	5	2
Mark of the Beast, and Seal of the Living God,	5	1
Sabbatic Institution and the Two Laws,	5	1
Assistant. The Bible Student's Assistant, or a Compend of Scripture References,	5	1
Truth Found. A Short Argument for the Sabbath, with an Appendix, "The Sabbath not a Type,"	5	1
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

ONE-CENT TRACTS. The Seven Seals—The Two Laws—Reasons for Sunday-keeping Examined—Personality of God—Wesley on the Law—Judson on Dress—Appeal on Immortality.	
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