

ADVENT REVIEW,



And Sabbath Herald.

VOL. XXVI. BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 3, 1865. No. 18.

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

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY
The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

My Watch I'm Keeping.

TUNE—"Hazel Dell."

On this dreary earth I long have wandered,
Weary and oppressed,
Where the dearest ties are often sundered,
In the fondest breast.
Here, 'mid scenes so often sad and trying,
Sorrow's cup runs o'er,
We, with lone and weary hearts, are sighing
For bright Canaan's shore.

All the while my watch I'm keeping,
In this vale of tears,
For the Saviour soon will wake those sleeping,
When he doth appear.

Cold and silent now our friends are sleeping
Where the bright flowers wave—
And in bitter grief their love-watch keeping,
Mourners tend the grave.
While the gentle gales are 'round me sighing,
Like the lute's low tone,
Oft they toll the knell for mortals dying,
Bringing grief's sad moan.

O my brethren, lonely, sad, and weary,
Soon your King will come
And change this gloomy scene, so dark and dreary,
To an Eden home.
Mourning pilgrim, Christ is sweetly calling—
List! his accents hear!
And the evening shades around are falling—
Soon he will appear!

[S. S. Brewer.]

Do We Understand Correctly?

How often are the works of the Creator, and the laws which govern the beauty and harmony of all which surrounds us in Nature, admired, yet the fact passed with indifference or allowed to remain hidden in ignorance that Nature's Author has also established laws just as concise, for human existence, which if complied with, render life happy, as our Creator designed it should be.

The following in regard to this question is from *Graham's Science of Human Life*. A. P. VIL.

There is probably no subject which the mind of man has ever contemplated, concerning which more extensive and enormous error prevails, than in regard to human life and health and disease; and yet nearly every person seems to think there is a kind of intuitive knowledge possessed by all, which enables each one to understand his own constitution, and what is good for him, better than another can teach him.

In relation to almost every thing else in nature, mankind are willing to acknowledge that there are

fixed principles and permanent laws, and established order and system.

If we speak of the science of astronomy, and assert that God has constructed the planetary system upon fixed principles, and arranged the several bodies according to precise laws,—that the relative size, weight, distance, velocity, and every thing else in regard to the whole planetary system, are regulated and governed by the most exact and permanent laws,—every enlightened Christian and theist will readily admit the truth of the assertion.

Or if we affirm that, in the creation of our globe, God ordained all things according to fixed principles, and that he has established unchanging laws which govern it in every respect, our affirmation will be promptly acceded to. Or if we speak of the science of chemistry, and declare that all the molecular combinations and arrangements of matter are according to fixed laws, and that these laws always govern every chemical action and result with the utmost precision, here again the truth of our declaration will be acknowledged. If also we assert that God has constructed every mineral according to fixed principles—that the formation of every crystal is governed by established laws, this, too, will be admitted. If we proceed yet further, and affirm that, in the vegetable kingdom, from the smallest thing that has an individual existence, to the largest tree, all are constituted according to fixed laws;—that the life, growth, health, and everything belonging to the nature and properties and powers of the vegetable, are governed by the permanent laws which the Creator has established and continually sustains,—the truth of what we affirm will still be unhesitatingly allowed. And finally, if ascending in the scale of creation, we advance to the animal kingdom, and assert that God has created every animal, and established all its properties and powers upon fixed principles; that even in the formation of the bones and muscles, and nerves, and all the organs of the human body, with their mysterious and wonderful endowments—law, and order, and adaption to special purposes and ends prevail and govern every thing,—even here the truth of what we predicate will be admitted.

Thus, from the nice adjustments and balancing of revolving worlds, to the structure and operation of the organs of the smallest insect, and the simplest vegetable, and even to the arrangement of the particles of matter in the formation of minerals; and all the combinations of the elements of nature, by which the various forms and properties of matter are produced. Throughout the whole immensity of created things, mankind will readily admit that an intelligent, and wise, and benevolent Creator has established laws; and that by virtue of the laws which he has established, and continues to sustain, the forms, and properties, and powers of all material things are what they are. All, except the atheist, will frankly acknowledge that it is befitting a God of infinite intelligence, and wisdom, and goodness; that all the works of his hands should be established in order and harmonious system, and governed by precise and unchanging laws. And even he who denies the existence of a God, is forward to confess that eternal and unvarying laws reign in and over every thing; and that, by the energy of those laws of nature, all

the forms and conditions of nature are produced, and are preserved. Yet, strange to tell! when all these acknowledgements are made concerning the laws which govern the material universe, and all material forms, if we turn to the higher order of God's works, in which he has associated with organized matter, in human nature, organic vitality, and animal consciousness, and sensibility and voluntary motion, and intellectual and moral powers, and affirm that human life, and health, and thought, and feeling, are governed by laws as precise and fixed, and immutable, as those which holds the planets in their orbits, and cause all portions of each globe to press towards its center, and point the trembling needle to the pole, and govern all the molecular aggregations, and combinations, and arrangements of matter in the inorganic and organic world, mankind will, almost universally, without a pause for thought, deny the truth of the affirmation, and contend that human life, and health, and disease, are matters of entire uncertainty, governed by no laws, and subject only to the arbitrary control of God, or the blind necessity of fate, or the utter contingency of accident. They do not believe that there are any fixed laws of life, by the proper observance of which, man can, with any certainty, avoid disease and preserve health, and prolong his bodily existence; and they are confident that the experience of the human family in all ages has fully and conclusively demonstrated the correctness of their views.

He further says:—

Hence, so long as mankind is favored with even a moderate degree of health, they rush into the eagerly desired excitements of their various pursuits and indulgences; and nothing seems to them more visionary and ridiculous, than precepts and regulations, and admonitions concerning the preservation of health. While they possess health, they will not believe that they are in any danger of losing it; or if they are, nothing in their habits or practices can have any effect, either in destroying or preserving it; nor can they be convinced of the universal delusion that, if they enjoy health, they have within themselves the constant demonstration that their habits and practices are conformable to the laws of health, at least in their own constitutions. They will not, therefore, consent to be benefited, contrarily to what they regard as necessary to their present enjoyment, either by the experience or by the learning of others.

In closing remarks on this point he says:—

The subject is immense! yet it is, in all its details, replete with interest to every human being. Man finds himself upon the theater of life, full of susceptibilities, surrounded by innumerable influences, and acted on at every point; and he is continually conscious, not only of his existence and the action of surrounding influences, but of an unceasing desire for happiness. Has God implanted this desire as a fundamental principle of action in our nature, merely to tantalize us in the vain pursuit of what has no reality? or is the desire itself a living proof that our benevolent Creator has fitted us for happiness, not only in a future state, but here—in soul and body? and adapted every thing within us and around us, to answer this desire, in the fulfillment of those laws of life and health and happiness which he, in wisdom and in goodness, has established in the constitutional nature of things?

Surely our heavenly Father cannot but prefer our happiness at every instant of our lives; and if we are not happy, it cannot be because he has not endowed us with the capability of being so, and adapted earth and all terrestrial things to all that he has made us capable of being.

Our disquietudes, and diseases, must therefore spring, not from the fulfillment, but from the infraction of the laws of God; and it becomes us humbly, yet diligently, to endeavor to ascertain those laws, and to obey them and be happy; and thus fulfill the benevolent purposes of God, and glorify him in our spirits and our bodies, which are his.

It is impossible to attain to a full understanding of these things, without a determined and persevering application of the mind; and for the sake of knowledge so important, we must be willing to submit even to the drudgery of that application, which at first is made only with the hope of being rewarded when the task is mastered, and hidden things are brought to light by penetrating diligence.

The Reward.

SHALL I receive my reward when I die? or, must I wait till some other time for the precious boon so often promised by my Father in Heaven? What saith God? "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." Knowing that my opinion or belief can never change the mind of God, for what he hath spoken, that will he do, and what he hath decreed, that will he perform whether I believe or no, I have determined to search the Scriptures, that I may know what the mind of God is with reference to the time when the reward shall be given. In Paul's charge to Timothy, (2 Tim. iv, 1), we hear him declaring, "The Lord Jesus Christ shall judge the quick and the dead at his appearing and kingdom," and in verses 7, 8 he says, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day [the day referred to in verse 1]: and not to me only, but unto all them, also, that love his appearing." So, Paul and all that love Christ's appearing have the promise of the crown in the day of his coming. We find a similar promise recorded in 1 Peter v, 4.—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you [when?] at the revelation of Jesus Christ." Ah! we shall be a favored people then; for God hath promised, saying, "They shall be mine, * * * and I will spare them as a man spareth his own son that serveth him."

Our Saviour, when about to leave his dear disciples as sheep among wolves, would comfort them: what does he say? That they shall soon die, and follow him to Heaven? No; but, "I go to prepare a place for you. And if I go and prepare a place for you I will come again [what for, Lord?] and receive you unto myself; that where I am there ye may be also." Then, in order for us to be where Christ is, it is necessary for him to come again. But, Lord, shall we go to our reward, or wilt thou fetch it to us? "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. xxii, 12.) "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his work." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." He divides them as a shepherd divideth his sheep from the goats: to those on his right hand he saith, "Come, ye blessed of my Father, inherit the kingdom." Of those on the left we read, "These shall go away into everlasting punishment." (Matt. xxv, 31-46.)

When shall we be recompensed, Lord? "Thou shalt be recompensed at the resurrection of the just." (Luke xiv, 13, 14.) "For the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil

unto the resurrection of damnation." (Jno. v, 28, 29.) "Behold, the Lord hath proclaimed unto the end of the world: Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him and his work before him." (Isa. lxii, 11.) "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." (Isa. xl, 10.) "Say to them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompense: he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. xxxv, 4-6.) "For our vile body shall be changed and fashioned like Christ's glorious body." Phil. iii, 20, 21.) Free from every ill that flesh is heir to: neither can we die any more, being equal unto the angels. "For this corruptible must put on incorruption, and this mortal must put on immortality [when?] at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv, 51-55.)

To this time did all the prophets, patriarchs, and apostles look for their reward, without a single exception. "As for me," saith David, "I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness." The same hope inspired Job when by inspiration he is led to exclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger." (Job xix, 23-27—margin.)

With such plain and unequivocal declarations as these, I cannot, I dare not, hope for the reward at any other time than that specified, namely: at the coming of the Judge of all the earth. Again, when I know God's word is "not yea and nay: but yea and amen to the glory of God the Father," I know he will not promise to bestow the reward at one time, and then give it at another: and when I read that all the ancient worthies "received not the promise," God having provided some better thing for us, "that they without us should not be made perfect," but that we together shall "be caught up to meet the Lord in the air, and so be forever with the Lord," I rejoice to see tokens of speedy deliverance; and cry out, O Lord, how long? Come quickly with the glorious reward, and take thy ransomed people home.—M. J. SOBER, in *Voice of the West*.

Examples of Longevity.

From that very excellent work on health, "Trall's Hydropathic Encyclopedia," pp. 384-386, we take the following article which will doubtless prove interesting to those who desire great "length of days."

"Haller collected most of the cases of longevity known in Europe in his time. Among them were over a thousand who attained to ages between 100 and 110 years; sixty, from 110 to 120; twenty-nine from 120 to 130; fifteen from 130 to 140; six from 140 to 150; one reached 169 years. The Russian statistics of 1830 give examples of two hundred and fifty-five individuals between the ages of 100 and 160. In England and Wales, during a period of eighteen years preceding 1830, over seven hundred persons were buried, each of whose ages exceeded 100 years. Baker's "Curse of Britain" gives a list of about one hundred individuals whose ages ranged from 95 to 370! Twenty-one of them reached the age of 150 and upward, and about thirty exceeded 120 years. Pliny copied from the records of the census in the time of Vespasian, the cases of one hundred and twenty-four men living between the Po and the Apennines, who had attained ages from 100 to 140 years. At the same time there were living in Parma five men of ages from 120 to 130; in Placentia one of 130; at Facentia a woman of 132; and in Vellagacian ten persons, six of whom were 110 and four 120 years of age. Herodotus informs us that the average life of the Macrobians was 120 years. The Circassians, according to the traveler, Mr. Spens-

er, attained a very advanced age. Modern statistics exhibit numerous examples of persons, in various parts of the United States, in Norway, Sweden, Denmark, Scotland, Ireland, Poland, Greece, and among the vegetarian Bramins of India, attaining more than one hundred years of age. France, Spain, and Germany afford a few examples. Many places on Long Island in the State of New York, will compare advantageously with almost any equal number of places on the globe, as regards the longevity of their inhabitants, and the number who have attained 100 years of age. The American Indians, previous to the introduction of the white man's "fire-water," frequently lived to the age of 100 years. The following catalogue of names and ages of persons distinguished for length of years has been collected by Baker, Horsell, and others. There is a discrepancy of a few years in relation to four or five of the individuals between the ages here stated and those given by other authors. The difference, however, is not material, and can in no way affect our argument or inferences.

"William Dupe 95, William Dupe's father 102, his grandfather 108, Michell Vivian 100, John Crossley 100, Lewis Cornaro 100, Admiral H. Rolvenden 100, Jane Milner 102, Eleanor Aymer 103, Eleanor Pritchard 103, her sisters 104 and 108, William Pepman 103, William Marmon 103, wife of Cicero 103, Stender 103, Susan Edmonds 104, St. John the Silent 104, James the Hermit 104, Hippocrates 104, Bar Decapellias 104, Mrs. Hudson 105, Helen Gray 105, Mrs. Alexander 105, St. Theodosius 105, Mazarella 105, John Pinklam 105, St. Anthony 105, Mary Nally 106, Thomas Davies 106, his wife 105, Ann Parker 108, Gorgies 108, Simon Stylites 109, Coobah Lord 109, Democrates 109, De Longueville 110, Ant. Senish 111, Ann Wall 111, Luceja 112, Mittelstedt 112, J. Walker 112, W. Kauper 112, W. Cowman 112, E. M. Gross 112, Paul the Hermit 113, F. Lupatsoli 113, M. Mahon 114, John Weeks 114, R. Glen 114, St. Epiphanius 115, George Wharton 115, Louis Wholeham 118, Bamberg 120, Arsenius 120, Romualdus 120, John Bailes 122, Margaret Darley 130, Francis Peat 130, William Ellis 130, Bamberger 130, Peter Gordon 132, John Garden 132, Richard Loyd 132, John Taylor 133, Catherine Lopez 134, Margaret Forster 136, John Mount 136, Margaret Patten 137, Juan Marroygota 138, Rebecca Perry 140, Galen 140, Dumitor Radaloy 140, Laurence 140, Countess of Desmond 140, Mr. Eccleston 143, Solomel Nibel 143, William Evans 145, Joseph Bam 146, Colonel Thomas Winsloe 146, Llywark Ken 150, Judith Crawford 150, Catharine Hyatt 150, Thomas Garrick 151, Francis Consist 152, James Bowels 152, Thomas Parr 152, Thomas Damma 154, Epimenides 157, Robert Lynch 160, Letitia Cox 160, Joice Heth 162, Sarah Rovin 164, William Edwards 168, Henry Jenkins 169, John Rovin 172, Peter Porton 185, Mongate 185, Petratsch Czarten 185, Thomas Cam 207, Numes de Cugna 370.

"Zeno, the founder of the stoical sect, lived 100 years; Titian the painter, nearly 100; Francis Secardia Hongo, died A. D. 1702, aged 114; in 1757, J. Effingham died at Cornwall, aged 144; Alexander Macintosh, of Marseilles, lived 112; James Le Measurer of Navarre, 118 years; Valentine Cateby, of Preston, England, 118 years; Henry Grosvenor, of Wexford, Ireland, 115 years, John de la Somet, of Virginia, 130 years; Elizabeth Macpherson, of Caithness, Scotland, 117 years; Owen Carrollan, of Ireland, 127 years; Ann Day, an English gipsy, 108 years; Cardinal de Salis, of Seville, 110 years."

The Contraband's Gratitude.

A SOLDIER writes us: "After the little city of F. fell into our hands, steps were immediately taken to provide shelter and rations for the crowds of negroes, (many of whom were from the swamps of Florida) hastening in to seek an asylum from oppression. Among their first requirements was a place for Divine worship. Having received my ideas of their peculiar style of proceeding from comic sermons of the "Snow-ball" order, I entered the little hall, expecting only amusement.

"The leader of the meeting was a short, thick-set negro, having a free-and-easy, backwoods-preacher air, who commenced the services by reading a hymn.

After the singing he made a short address, the burden of which was gratitude to God for their deliverance from bondage, and, as is usual among them, comparing their situation with that of the children of Israel in Egypt. His remarks were distinct, brief, and impressive. The next speaker was a tall, athletic man, black as jet, but in cast of features differing greatly from the common negro. An indomitable fearlessness and great power of endurance marked him as one whose spirit could never be crushed.

"Full of earnestness, his voice tremulous with emotion, he announced that *that day* he had escaped from a terrible bondage. 'Dis, my friends, is de blessed day my ole gran'fader prayed for. My fader prayed for it, an' de great God knows I'se prayed for't; I'se knew it was a comin; suthin in my heart tole me de blessed Jesus would deliver us out ob de hands of our cruel taskmasters even as he did de chillen of Israel out ob Egypt. An' blessed be God, it is done, an' to-day we can sing de songs of freedom!

"My gran'fader was torn to pieces by de blood houn's in de swamps ob Florida, my fader was kept in irons, an' lashed wid whips, an' my friends, I'se been tryin' to 'scape from bondage all my life, as de marks ob irons an' whips will show!

"Tank de Lord, my brederen, de blessed, long-looked-for freedom-day has come! Let us pray for de dear white people who has come all de long way an' is fightin' to make us free!

"When I look at dat ole flag' (pointing to the stars and stripes, floating in the harbor), 'dat brought my gran'fader from Africa, an' has kept my brederen in chains an' darkness so long, an' tink dat now it has come to set us free I'se could mos' bow down to it as did de chillen of Israel to de serpent in de wilderness!

"Then kneeling, he poured out his soul in humble, grateful prayer. Words fail to do justice to the earnestness and simplicity of his petition. It was a song of praise and gratitude from an over-burdened, long-imprisoned spirit, brief, and full of pathos; and never since have I heard eloquence like that.

"The allusion to the flag sent the blood tingling through my veins, and gave new lustre to the dearly loved stars and stripes.

"I entered the assembly an anti-abolitionist. I left it firmly resolved to fight for the liberty of the down-trodden and oppressed."—*Watchman and Reflector.*

I Must Praise More.

DR. NEVINS, of Baltimore, once wrote an article with this heading, which had a wide circulation, and stirred many Christian hearts to praise. Some parts of it are well worth republishing, as setting forth a Christian duty too often neglected. He says:

It strikes me that we ought to praise more as well as pray more. I do not know how it is with others, but I know that I have a great deal for which to be thankful and to praise God. I feel that it will not do for me to spend all my breath in praying. I should thus, it is true, acknowledge my dependence on God; but where would be the acknowledgement of his benefits conferred on me? I must spend a part of my breath in praise. God has been very good to me. Yes, he has exercised goodness toward me in all of its various forms of pity, forbearance, care, bounty, grace, and mercy; or, to express all in one word, 'God is love,' and he has been love to me.

I do not know why he should have treated me so kindly. I have sought, but can find no reason out of himself. I conclude it is because He 'delighteth in mercy.' I think I shall be able, without weariness, to spend eternity on the topic of Divine love and goodness.

Shall we not praise God? Shall all our devotion consist in prayer? Shall we be always thinking of our wants and never of his benefits—always dwelling on what remains to be done and never thinking of what has already been done for us—always uttering desire, and never expressing gratitude—expending all our voice in supplication, and none of it in song: Is this the way to treat a benefactor? No! it is not just so to treat Him; neither is it wise. It is very bad policy to praise no more than Christians in general do. They would have more success in prayer if one

half the time they now spend in it were spent in praise. I do not mean that they pray too much, but that they praise too little. I suspect that the reason why the Lord did such great things for the Psalmist was, that while he was not by any means deficient in prayer, he abounded in praise. The Lord heard his psalms, and while he sung of mercy, showed him more. And it would be just so with us, if we abounded more in praise and thanksgiving. It displeases God that we should be always dwelling on our wants, as if he had never supplied one of them.

How do we know that God is not waiting for us to praise Him for a benefit he has already conferred, before He will confer on us that other which we may now be so earnestly desiring of Him? For one who offers genuine praise there may be found ten who pray. Ten lepers lifted up their voices together in the prayer, 'Jesus, Master, have mercy on us,' but only one of the ten returned to give glory to God. The rest were satisfied with the benefit—this one only thought gratefully of the benefactor.

Praise is altogether the superior exercise of the two. Prayer may be altogether selfish in its origin, but praise is ingenuous. Praise is the employment of Heaven. Angels praise. The spirits of the just will make perfect praise. We shall not always pray, but we shall ever praise. I charge thee, my soul, to praise Him, and He will never let thee want matter for praise. 'While I live will I praise the Lord; I will sing praises unto my God while I have any being.'

Extracts.

BRO. SMITH: I copy the following for Review, from Rev. J. Cumming's Great Consummation, of the last days, and the day to come.

P. STRONG.

Centerville, Mich.

THE GIFTS RESTORED.

CERTAINLY in the last days there will be superhuman delusions and temptations, so great that "if it were possible they would deceive the very elect." But I believe also that in the last days, in the language of Joel, "Your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." It is therefore highly probable that as the winding up of the great drama, in which we play a part, draws nearer, the future or the heavenly rest shall come down in clearer manifestation to this world. * * * * No part of divine truth can be neglected without loss; and it is too evident that the deep and mysterious doctrine of the Bible respecting evil spirits and good angels has been far too much disregarded. It has arisen from the wide spread of infidel principles; and on the other hand, from the unscriptural idolatry practiced by the church of Rome. p. 228.

SATAN.

Many think Satan a figure of speech; and alas! they that think so have received instructions from that very Satan whose personality and existence they thus explain away. But there is no doubt that there is an archangel fallen, possessed of all the subtlety of the serpent, all the ferocity of the lion; a being so sunk and fallen, that our ruin is his only delight, our destruction his only trade; and the incidental gleams of joy that pass athwart his countenance, or that electrify his spirit, rise from the success he attains in ruining and destroying souls. I know not a more awful proof of Satan's power than that he can penetrate the depths of the heart, speak to the conscience, persuade without words, enchain without links, and drag a captive at his chariot-wheels the very man that boasts he is free, and never was the slave of any. * * * Are we holy men, with new hearts, touched, and thereby transformed, by the Spirit of God? Speculations about prophecy will not serve us. Satan knows more about the Apocalypse than all the commentators from the Christian era to this day. pp. 164, 180.

FATHER'S HOUSE.

But in my Father's house, the house that hath foundations, the house not made with hands, there are many, not tents, but mansions—abiding dwelling-

places. And the picture of it is still more enhanced when he adds, it is "my Father's house." Under its roof-tree will meet all the brothers and sisters of the vast redeemed family of humankind; around our Father's fireside we shall one day gather; and if ever there was a happy Christmas roof-tree upon earth, it will be as nothing in comparison with the happiness of the bright group that meet beneath the roof of our Father's house, and gather around that home that shall never be taken down. "Our Father which art in Heaven;" "Father," the fatherhood of God; "our Father," the brotherhood of all the family of Christians; "our Father in Heaven," the common home to which we shall all one day be gathered. Conceive a home emancipated from its cares; a home denuded of its worst and its bitterest anxieties; a home into which sickness shall never penetrate; from which the dead shall never be carried out to the house appointed for all living—conceive a home where no cares cluster about the roof, where no shadows dim the brightness of the fireside; where there are no quarrels, nor losses, nor griefs, nor fears, nor anxieties; and multiply and magnify it ten thousand times ten thousand, and you will have some dim conception of that house which our Father has prepared for them that are his children, and that love him. p. 57.

A NEW SONG.

"And they sing a new song." What is meant by that new song? It is this—the highest music never palls, the masterpieces of painting you can look at over and over again, and never weary looking at them. God's great masterpieces in the garden, the flower, the blossom, one could look upon all the year. Man's creation is very different. If one looks at the most exquisite lace made in Brussels or Valenciennes, worth much, through a microscope it appears the most clumsy, coarse structure it is possible to imagine. But if you look at a bee's wing through a microscope, the highest microscopic power you can bring to bear upon it, only reveals its greater beauty. So things that have the highest excellency never pall with years, or disappoint on inspection. The new song that will be sung in Heaven means, that the themes will be so rich, the love that inspires it will be so glowing, the triumphs it commemorates will be so grand, the Saviour, as its key note, will be so glorious, that the song sung thousands of years ago, though heard every day, will retain all the freshness with which it would be heard if it had never been sung before. Such is the new song, among the new things that will be in Heaven.

Access to God.

HOWEVER early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near, and this wherever you are. It needs not that you ascend a special Pisgah or Moriah, it needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-shammah*, "The Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it, not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage, by the brink in Gennesaret, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hillsides where the Man of Sorrows prayed all night, we should still discern the prints of the ladder's feet let down from Heaven, the landing place of mercies, because the starting-point of prayer.—*Gail Hamilton.*

PHILOSOPHY is a fire of rotten sticks flickering in a desert, with all around cold and dark. Religion is the glorious sun, cheering and illumining universally.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 3, 1865.

URIAH SMITH, EDITOR.

Notes by the Way. No. 2.

As the readers of the Review have now been pretty thoroughly advertised that certain Seventh-day Adventists recently left Battle Creek, for Dansville, N. Y., in quest of rest and health, they may feel anxious to hear further from the party. Our last note was written from Rochester. Detained at that place one day by a storm, and another by failing to connect with the cars, we came on to Dansville, Wednesday, the 20th inst., without further hindrance or delay. From Rochester, by rail-road to Wayland, and thence, seven miles by stage, to Dansville. Bro. White stood the journey as well as he did from Battle Creek to Rochester. The number of patients at the Cure was such that it was difficult to procure suitable rooms, and five days were spent in uncertainty, and more or less confusion before a convenient location could be obtained. This was a time of course very unfavorable to a person whose nervous system was in the condition of Bro. White's, yet he has suffered no drawback, but on the contrary we think we see decided tokens of a more favorable circulation in his system.

Bro. and sister White were cordially welcomed by Dr. Jackson, physician-in-chief of "Our Home." Thursday, the day following our arrival, the Dr. gave our party an examination, pronouncing upon our present condition and future prospects in respect to physical health and strength. His judgment in the case of Bro. White was, that it was very fortunate for him that he was arrested in his course of toil and labor when he was; for if nature had held up even but a short time longer under the same pressure, it would have eventually given way, and in such a manner as to produce a complete wreck, for which there would have been no remedy. As it is, under proper hygienic influences, he will fully recover, regaining more than his former health and strength; but the causes which have led to this attack must for all time be avoided, and to the work of recovery, quite a length of time, perhaps six or eight months, must be devoted. There is probably no place more favorable for this work than "Our Home" at Dansville; as there is probably no place where better hygienic influences, taken as a whole, both theoretically and practically, are brought to bear upon the patients. Sister White will of course remain as long as Bro. W., and to her, also, great improvement in bodily health is promised.

Bro. Loughborough, as our readers will learn with regret, has by over-labor, especially the last summer, reduced himself to very unfavorable conditions of health. An active brain, too severely taxed, has had its influence upon the body, till it has become absolutely necessary that both should have rest together. Of this his own reports will more fully speak. In his case the Dr. pronounces a stay at "Our Home" of five or six months probably necessary. But the Editor of the Review, unfortunately for its readers, is to be let off in five or six weeks.

Monday morning, the 25th inst., a telegram was received by Bro. Loughborough requesting him to attend the funeral of Carrie, infant daughter of Bro. J. N. Andrews, of Rochester. He not being able to do so, we came in his stead. We endeavored to comfort the afflicted ones with the promise that this grim enemy who now plies his gloomy task, of cutting down our beloved ones and robbing us of our dearest treasures, is soon to be despoiled of his trophies, and he himself destroyed. "The last enemy that shall be destroyed is death." And while in the case of sister Andrews, this affliction is doubly severe, on account of the absence of Bro. Andrews, who is laboring in a far distant State, she being thus deprived of the arm upon which so far as all human sources of comfort are concerned, she would most naturally lean for support, yet she feels that she can lay her little one away, safe in the keeping of Him who holds the keys of death

and the grave, and who has promised to bring again all such from the land of the enemy.

Rochester, N. Y., Sept. 27, 1865.

U. S.

The Present Hour.

To the waiting, expectant child of God, and the diligent student of the prophetic word, the present is a period of unbounded interest. The moral, the social, and the political signs of the times, are but the infallible indexes of that era of future glory for which the saints of God for sixty long centuries have waited, and watched, and prayed. The four grand monarchies of the world have successively arisen, and for their allotted time borne universal sway, and each in its turn has crumbled and fallen, and been numbered with the things that were. To-day there is but a step between us and the rest that remains for the people of God. As we look about us, and like careful mariners on the ocean, take our bearings, we behold the most pleasing proof that our voyage is nearly finished, and we soon shall find our moorings in the haven of eternal rest.

These things are the mighty consolation of the church, a comfort to God's children in the hour of their most poignant sorrow and keenest grief. The thought that it will be but a little while till He that shall come will come, and will not tarry, sweetens the bitterest cup, lightens the darkest moments, and the sorrowing saint becomes like a hart or roe upon the mountains of Bether. And well may the church rejoice, well may she take courage, for a Voice from Heaven has spoken good concerning Israel, and the time is near when "the glory of the Lord shall rise upon her," yea, that favored time when Zion shall be remembered, when her warfare shall be ended and her victory accomplished. Glorious thought! blessed fruition of all our labors, and toils, and cares, which we sustain here in the vineyard of the Lord for the Master's sake. As the poet says,

"We are living, we are dwelling,
In a grand and awful time."

Never was sentiment more truthfully embellished with verse than this. How many harbingers of that era of coming glory does the eye of faith now behold, and also how numerous are those terrible omens, the sure precursors of the gloomy hour of God's impending wrath. Already the sword of Divine justice is being furished, and the mad surgings of angry nations, hitherto somewhat restrained, show their eagerness for the battle of the great day. A spirit of rebellion and innovation agitates society at large, which occasionally, like the pent fires of the volcano, breaks forth, then again it is smothered and there is a lull, all of which come before us as the lively types of that final conflict in Armageddon's field, when "every man's hand will be against his brother," and the "battle of the warrior will be with confused noise, and garments rolled in blood."

Now is the time to work, to watch, to fight, and pray. No long ages of fabled peace and good, loom up before the mind, in which at our leisure we can investigate and compare, and so make our titles sure to the heavenly abode; but the interest and importance of an age are all compressed into a day. The Nobleman, after a long and dreary absence, is soon to return, and who shall be clad in the robe of the Lamb's righteousness is the great and exciting question now. As we look around on the earth, we behold disquiet and unrest; but "in me," the departing Saviour said, "ye have peace." Let us ever have suitable acknowledgments for this, that there is One that loves us, who does all things well, and who, out of confusion will bring forth order, and in the midst of the grossest darkness will cause his unerring light to shine.

G. W. A.

READING THE SCRIPTURES.—It is impossible to persevere in the habit of meditating on Scripture without wearing down the edge of sin. Sin will either give distaste for the Bible, or, which God of his mercy grant, the Bible will, through the teaching of the Spirit, give you a disgust for sin.—Pinder.

What Are the Grounds of Their Expectations?

THE American Messenger, a monthly journal published in the interest of the American Tract Society, publishes the following request and enjoins it upon its patrons:

"An earnest Christian recommends that arrangements be made by missionary, clerical, and other religious bodies, for 'the appointment of a day and hour, by the common consent of Christians all over the world, on which all who bow at the name of Jesus shall be gathered together, each in concert with his fellow, to ask for the conversion of the world.' 'Undoubtedly,' he says, 'there must be a much more hearty and united movement of the church of God on this subject than there ever has been, before we can begin to realize what the Bible authorizes us to expect in regard to the coming era of glory.'"

This is certainly a heavy embargo. The population of the globe at the present day is some more than ten hundred millions. Of these, over five hundred millions bow to "gods many and lords many," from the bright luminary in the heavens to the most disgusting fetich. The other five hundred millions are to a great extent wrangling and quarreling with each other about forms and relics and church creeds and ecclesiastical minutiae, many of them Christians only in name, mere court-worshippers at God's great Temple of Truth, and still it is thought there are good reasons to believe that all mankind will yet become experimentally religious! This would require a prodigious stretch of faith, surely. May the "good Lord" pardon all such misguided zeal.

To those who would like to see a "thus saith the Lord" on this subject, let them refer to the following chapters and verses: Luke xiii, 23, 24; Rev. vi, 12-17; Matt. xiii, 30, 39; Ps. ii, 8, 9; Rev. xix, 19, 20; 2 Tim. iii, 1-5, 13, &c., &c. g.

The Ancient Record Verified.

No one can read the Hebrew Scriptures without being impressed with this fact, that in ancient times as men lived much longer than they do now, there would of necessity be a correspondent increase in size. Moses in speaking of the inhabitants before the flood, says, "there were giants in the earth in those days." Gen. vi, 4. Goliath, the Philistine, who fell in the duel with David had a height of "six cubits and a span." 1 Sam. xvii, 4. An ancient cubit was nearly 22 inches; a span nearly 11 inches. This would make the Philistine chieftain about twelve feet high—nearly twice the height of a common man now. Og, the king of Bashan, slept on an iron bedstead "nine cubits long." This, reduced to English measure, by the standard given in our common Bibles, would make his couch over sixteen feet long! Many reliable ancient historians, as Herodotus, Diodorus Siculus, Pliny, Homer, Plutarch, &c., bear testimony to the great size of human beings in the earlier age of the world. Occasionally, also, we find fossil remains and skeletons, which fully authenticate the ancient records. We are happy to call the attention of the reader to the following which we clip from the last issue of the Gospel Herald, Dayton, Ohio:

"ANTHROPOLOGY—WONDERFUL DISCOVERY.

"In the Scientific Department of one of our most popular weekly exchanges, we find an interesting account of a large human skeleton, recently discovered in the department of Ain, France. The frame is complete in all its parts, and is four yards in height. It was found in a soil of alluvium, the head buried in the earth, with the feet upward.

"This is said to be the only authentic giant skeleton ever yet discovered. It will therefore become an inter-

esting object as connected with the historic and scientific speculations of our learned anthropologists."

Before dismissing the question, let the reader turn to "Spiritual Gifts," Vol. III, p. 84, and see how beautifully modern discoveries occasionally corroborate the teachings of God's Spirit.

Effect of Taking a Decided Stand.

"Persons openly committed to a truth are thereby much better fortified against apostasy, than those who, though they may be favorable to the truth, have never openly avowed their regard for it, or confessed their faith.

"There are many persons who see truth, though not in its fullness, because they fear to commit themselves to its leadings till they have surveyed their surroundings, to see what effect will be likely to follow to them, from an open avowal of the truth. They look all around, on every side, to see how it will effect their influence, name, business, or standing in society, or church relation. By such a course, clouds obscure their vision, and they lose sight of the truth so far, that its charms fail to attract them; they left open a way to retreat before committing themselves, for fear they might find it too difficult to follow truth wheresoever it might lead. Such, therefore, may be expected to leave the truth to struggle on, by itself, till such times as it can make itself popular without their aid. If, however, a person commits himself openly to the truth at its first discovery, he is not in so much danger of forsaking it in time of trial, as one who is not thus committed; because the difficulties may be as great to go back as to struggle onward. Hence, the first step for security, to one who sees the truth, is openly to commit himself to it."

"Now is the time to make an open confession, and thus put up one barrier against apostasy when future trials arise. Who does not know how much easier it is to draw back on any doctrine, where no open acknowledgment has been made in its favor? Some persons always stand in this position of keeping the way open for a retreat when the battle rages too hot for them. 'We never professed to believe it,' say they, as they carefully hide themselves from the storm; while the thoroughly committed breast the howling tempest, and come out with an increase of confidence in God and in his truth. These have confessed Christ and his words, and he will confess and uphold them; while the others have undertaken to be their own keepers, and hence stumble and fall; they 'loved the praise of men more than the praise of God;' 'verily they have their reward.'"

The above extracts from the *Bible Examiner*, contain important truth which all the hesitating and wavering would do well to heed. When we learn the truth, no time should be lost in embracing it. Delay may prove a fatal mistake. It is dangerous, especially to delay obedience to a known duty.

On the other hand, it is dangerous to plead for error. Striving to maintain a wrong position, only serves to confirm one in error. The more we seek for arguments in favor of error, the more we are inclined to believe it. And besides this, when we are publicly committed in favor of a thing, it is hard for human nature to abandon it.

For this reason, I would not ask a man to a public discussion, of whom I entertained a hope of his conversion to the truth. I always regret to see a man fight against his own convictions of truth. It is very dangerous; though some may have honesty of heart enough to abandon their position and embrace the truth. It is a fearful thing, however, to commit ourselves against the truth.

R. F. COTTELL.

JOHN WESLEY preached, on an average, fifteen sermons a week. Instead of breaking down under this task, he wrote, when seventy-three years old, that he was far abler to preach than when three-and-twenty. His brow was then smooth, his complexion ruddy, and his voice strong and clear, so that an audience of thirty thousand could hear him without difficulty. This vigor he ascribed to continual travel, early rising, good sleep, and an even temper.

About Doctors and Their Patients.

THERE is a very curious doctrine extant in the world with regard to the sick, which somewhat resembles the Roman Catholic superstition. The Romanist would be alarmed at the thought of dying without absolution from the priest; so it is with the sick; they would think it dreadful to die without the doctor, and a table full of vials and bottles, and nice little doses of drugs wrapped up in white papers,—all to be given at just such hours, alternating with a spoonful of the liquid medicine in the bowl once in an hour. And to die without the usual amount of drugs in the patient's stomach, and the usual number of vials and little papers of medicine, and the usual round of visits from the doctor, would be a perpetual disgrace to the family.

A short time since, I was nursing for one night a sick man who had congestive chills. The doctor had left the usual hourly powders, &c., &c., wine, and stimulants, and I am satisfied the hydropathic nursing he had received from his family saved him in spite of the drugs and tonics. During the evening, a chicken was prepared for him (although he was hardly able to turn himself in bed, and the doctor encouraged him to eat freely), and three or four little ones sat up to have a nice lunch of the chicken. I told the lady of the house it was a bad practice, especially for children, to eat just previous to sleep. She thought a light supper would do no harm. The effect was, those children screamed most provokingly two-thirds of the night, and had I told them the cause, they would have smiled incredulously.

There are a few questions I would like to propound to some one who is better posted than I am on medical matters:

First, when a physician salivates a patient, what does he do it for? his own profit, or for the hurrying his patient along?

Second, why does a physician tell his patient to eat, while he is giving him drugs to cleanse his system? This puts me in mind of what a friend relates, a circumstance which came under his observation:

Dr. E—— settled in Northeastern Ohio, many years ago. He was a plain, frank man, well-informed in medicine and surgery. He sought the health and prosperity of his patients. He would inquire the symptoms of those who needed his aid, and if it was not necessary, would not make the expense of a trip, but would send a few pills, a dose of rhubarb, a vial of castor oil, or some little matter, and people were very healthy in his vicinity, and the little practice he had did not support his family, so he went to keeping tavern!

Two new doctors came into the place; people got very sick, very low indeed. These skillful young physician would raise up these sick people most miraculously; people extolled the new doctors, and old Dr. E. became very small in their sight.

Dr. E. had been in the world some, knew the tricks of trade, and half-indignant, asserted that if that was what the people wanted, he could work at the same vocation too. The patients now grew very, very sick, and just as they were at death's door, Dr. E. raised them up. His reputation was up again, and over after, the three doctors thrived, where one hardly lived before.

J. CLARKE.

Portage, O.

Thoughts on the Resurrection.

"How are the dead raised up, and with what body do they come?" 1 Cor. xv, 35.

THIS is a question frequently asked at the present day. And some answer that there is no resurrection of the body, but the spirit is freed from its clayey tenement and soars to regions far above the earth, to forever enjoy the bliss of those better climes. Others think that the body will be raised, and the spirit that has been enjoying the bliss of Heaven for hundreds of years, or the woes of the damned for the same length of time, will come back at the resurrection and inhabit the body again. Still another class think the identical body cannot be raised, for, say they, the dust of which the body is composed is diffused throughout the vegetable and animal creation, and such cannot see

how it would be possible for God to gather the very identical dust again.

But let us come to the apostle's mode of deciding this question. In 1 Cor. xv, 36, he says, "That which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." Verses 36-38.

In this argument of Paul's, he has taken a very simple and plain illustration: that of sowing grain. When we sow our grain, we do not sow that body that shall be, but simply the bare wheat,—the seed. When we come to reap, we do not expect to reap the wheat that we sowed, which has died and gone into the earth; but we expect to get the same *in kind* that we sowed. If we sow five wheat, we expect to reap five; if club, then club. So in the resurrection.

I do not think it necessary that the *identical dust* that composes the body of man should be brought together again. All that seems to me necessary is, that the elements of which man is composed should be brought together in the *same proportion* as they were before dissolution. I think God records in "his Book of remembrance" the elements of which every individual is composed, and it seems to me that the psalmist David so understood, when he said, "Thine eyes did see my substance, yet being unperfect, and in *thy book* all my members were written, which in continuance were fashioned, when as yet there was none of them." Ps. cxxxix, 16.

But in the resurrection I suppose there is an advance, for the apostle says, "It is sown a natural body, it is raised a spiritual body." Verse 4. I understand that the resurrected bodies will be immortal, not subject to decay,—therefore spiritual.

E. M. CRANDALL.

Utica, Dane Co., Wis.

Report of the Late Marion Quarterly Meeting.

BRO. WHITE: I esteem it a pleasant duty to give the church at large, through the Review, a report of our late Quarterly Meeting at Marion, Sept. 15-17. Notwithstanding the busy season of the year, there was a goodly delegation of brethren and sisters from Fairview, Lisbon, Tipton and Toledo; among them one of our Seventh-day Baptist brethren, who came out fully into the light of present truth recently under the labors of Bro. Snook. We were disappointed in not seeing or hearing from Bro. Ingraham. His absence placed the whole burden of preaching on Bro. Snook, who, considering his home duties, and also his peculiar connection with the Iowa Conference, felt himself to some extent disqualified to bear the burden; but it became evident from the first that the Lord did not mean he should bear it alone, but aided him in presenting some of the most heart-searching truths, both to believers and unbelievers, that I ever heard; and I verily believe that eternity will develop some good fruit resulting from this meeting. On the last evening our meeting-house was well filled, mostly with citizens of Marion, who listened with great interest to a long, but excellent argument on the perpetuity of the law of God, special reference being had to the fourth commandment; and we have heard of one citizen's declaring that he will never violate another of the Lord's Sabbaths, nor keep another Sunday. Others also we hope will see it duty to do the same.

Our prayer and social meetings were seasons of special interest, the brethren and sisters all seeming to realize the presence of the Holy Spirit among us and in us, and testified to their unshaken faith in the great leading truths that distinguish us as a church.

All, so far as I know, were strengthened and refreshed, and departed for their homes with renewed determinations to keep the commandments of God and the faith of Jesus, that at last we may be permitted to enter the pearly gates and walk the golden street of the New Jerusalem, and pluck the fruit of life's fair tree.

Let us continue faithful, my brethren and sisters, to the great truths of the third angel's message, and at last our Lord will honor us with a place in his everlasting kingdom.

H. E. CARVER.

Trust in God Commended.

We present the readers of the Review with the following, taken from "A Life of Trust," by Geo. Muller, a man who believed in effectual, fervent, and availing prayer.

A. P. VIL.

You ask, How may I, a true believer, have my faith strengthened? The answer is this:—

I. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i, 17. As the increase of faith is a good gift, it must come from God, and therefore he ought to be asked for this blessing.

II. The following means, however, ought to be used; 1. *The careful reading of the word of God, combined with meditation on it.* Through reading of the word of God, and especially through meditation on the word of God, the believer becomes more and more acquainted with the nature and character of God, and thus sees more and more, besides his holiness and justice, what a kind, loving, gracious, merciful, mighty, wise, and faithful being he is, and, therefore, in poverty, affliction of body, bereavement in his family, difficulty in his service, want of a situation, or employment, he will repose upon the ability of God to help him, because he has not only learned from his word that he is of almighty power and infinite wisdom, but he has also seen instance upon instance in the Holy Scriptures in which his almighty power and infinite wisdom have been actually exercised in helping and delivering his people; and he will repose upon the willingness of God to help him, because he has not only learned from the Scriptures what a kind, good, merciful, gracious, and faithful being God is, but because he has also seen in the word of God, how, in a great variety of instances, he has proved himself to be so. And the consideration of this, if God has become known to us through prayer and meditation on his own word, will lead us, in general, at least, with a measure of confidence to rely upon him: and thus the reading of the word of God, together with meditation on it, will be one especial means to strengthen our faith.

2. As, with reference to the growth of every grace of the Spirit, it is of the utmost importance that we seek to maintain an upright heart and a good conscience, and therefore, do not knowingly and habitually indulge in those things which are contrary to the mind of God, so it is also particularly the case with reference to the growth in faith. How can I possibly continue to act faith upon God, concerning anything, if I am habitually grieving him, and seek to detract from the glory and honor of Him in whom I profess to trust, upon whom I profess to depend? All my confidence towards God, all my leaning upon him in the hour of trial, will be gone, if I have a guilty conscience, and do not seek to put away this guilty conscience, but still continue to do the things which are contrary to the mind of God. And if, in any particular instance, I cannot trust in God, because of the guilty conscience, then my faith is weakened by that instance of distrust; for faith, with every fresh trial of it, either increases by trusting God, and thus getting help, or it decreases by not trusting him; and then there is less and less power of looking simply and directly to him, and a habit of self-dependence is begotten or encouraged. One or the other of these will always be the case in each particular instance. Either we trust in God, and in that case we neither trust in ourselves, nor in our fellow-men, nor in circumstances, nor in anything besides; or we do trust in one or more of these, and in that case do not trust in God.

3. If we, indeed, desire our faith to be strengthened, we should not shrink from opportunities where our faith may be tried, and, therefore, through the trial, be strengthened. In our natural state we dislike dealing with God alone. Through our natural alienation from God, we shrink from him, and from eternal realities. This cleaves to us more or less, even after our regeneration. Hence it is that, more or less, even as believers, we have the same shrinking from standing with God alone, from depending upon him alone, from looking to him alone; and yet this is the very position in which we ought to be, if we wish our faith

to be strengthened. The more I am in a position to be tried in faith with reference to my body, my family, my service for the Lord, my business, etc., the more shall I have opportunity of seeing God's help and deliverance; and every fresh instance in which he helps and delivers me will tend towards the increase of my faith. On this account, therefore, the believer should not shrink from situations, positions, or circumstances, in which his faith may be tried, but should cheerfully embrace them as opportunities where he may see the hand of God stretched out on his behalf, to help and deliver him, and whereby he may thus have his faith strengthened.

4. The last important point for the strengthening of our faith is, that we let God work for us when the hour of the trial of our faith comes, and do not work a deliverance of our own. Wherever God has given faith, it is given, among other reasons, for the very purpose of being tried. Yea, however weak our faith may be, God will try it; only with this restriction, that as, in every way, he leads us on gently, gradually, patiently; so also with reference to the trial of our faith. At first, our faith will be tried very little in comparison with what it may be afterward; for God never lays more upon us than he is willing to enable us to bear. Now, when the trial of our faith comes, we are naturally inclined to distrust God, and to trust rather in ourselves, or in our friends, or in circumstances. We will rather work a deliverance of our own, somehow or other, than simply look to God and wait for his help. But if we do not patiently wait for God's help, if we work a deliverance of our own, then at the next trial of our faith it will be thus again, we shall be again inclined to deliver ourselves; and thus, with every fresh instance of that kind, our faith will decrease; while, on the contrary, were we to stand still in order to see the salvation of God, to see his hand stretched out on our behalf, trusting in him alone, then our faith would be increased, and with every fresh case in which the hand of God is stretched out on our behalf in the hour of the trial of our faith, our faith would be increased yet more. Would the believer, therefore, have his faith strengthened, he must, especially, give time to God, who tries his faith in order to prove to his child, in the end, how willing he is to help and deliver him, the moment it is good for him.

A Few Thoughts about Sin.

"THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. i, 15. "And thou shalt call his name Jesus; for he shall save his people from their sins." Matt. i, 21.

We inquire, first, what does the word SAVE mean? It means "to rescue;" therefore when it stands connected with sinners, it means to rescue, or preserve them from the consequences of sin. This leads to the inquiry, What is our danger? The prophet answers: "The soul that sinneth, it shall die." Ezek. xviii, 4, 20. Not merely because we are descendants of Adam, is death entailed upon us, "but every one shall die for his own iniquity." Jer. xxxi, 30. Our own sins will cause our final destruction. We not only inherit from father Adam a mortal, dying nature, in consequence of sin, but we must die for our own sin. "For all have sinned." Rom. iii, 23. "All we, like sheep, have gone astray." Isa. liii, 6. "The wages of sin is death." Rom. vi, 23. "But the fearful and unbelieving, and the abominable, and murderers, and workers of lowliness, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi, 8. (See also Ezek. xviii, 26.) "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv, 11. (See also Rev. xx, 9, 14; Ps. cxlv, 20.)

Having now ascertained what our danger is, we inquire, What is the cause? Says the apostle, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for

that all have sinned." Rom. v, 12. This leads us to inquire, What is sin? Says the apostle, "Transgression of the law." 1 John iii, 4. But what law? Answer. God's law. What is God's law? Answer. The ten commandments. Proof. "And the Lord said unto Moses, Come up to me in the mount and be there, and I will give thee tables of stone, and a law and commandments, which I have written." See Ex. xxiv, 12. "And the Lord spake unto you . . . And he declared unto you his covenant which he commanded you to perform, even TEN COMMANDMENTS, and he wrote them on two tables of stone." Deut. iv, 12, 13. "For he established a testimony in Jacob, and appointed a LAW in Israel, which he commanded our fathers." Ps. lxxviii, 5. Let us now turn to Ex. xx, commencing with the third verse, and read to the eighteenth. Here we learn what the great God spake as his law. It says, "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God," &c. And as there is no dispute among Christians on any of the commandments except the fourth, we will offer some proof of its being a part of God's law!

"Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and the profane, neither have they shewed difference between the clean and the unclean, and have hid their eyes from my Sabbaths, and I am profaned among them." Ezek. xxii, 26. In giving the manna, the Lord says he gave it "that I may prove them, whether they will walk in my law or no." Again, when Israel went out to gather manna on the Sabbath, the Lord says, "How long refuse ye to keep my commandments and my laws? See, for the Lord hath given you the Sabbath, therefore he giveth you the bread of two days; abide ye every man in his place; let no man go out of his place on the SEVENTH day." Ex. xvi, 4, 28, 29.

If the above does not prove the Sabbath commandment a part of God's law, then we cannot prove it. And as the ten commandments are found to be the rule to determine what sin is in the Old Testament, we shall find them the rule of the New Testament. Says Paul, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. vii, 7. "For by the law is the knowledge of sin." Rom. iii, 20. Again, "For I delight in the law of God after the inward man. Wherefore the law is holy, and the commandment holy, and just, and good. . . . The law is spiritual," &c. See Rom. vii, 12, 14, 22. James ii, 8-12.

But, says one, the ten commandments are done away. To this our blessed Lord replies, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v, 17, 18. Lest any should say that sin is not the same, we will compare a few passages that speak of sin in both the Old and New Testaments. When Adam and Eve disobeyed God, they broke the first commandment, by choosing to obey the god of this world. Gen. iii, 1-8; 2 Cor. iv, 4. For says Paul, "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. ii, 14. To Cain the Lord said, "If thou doest not well, sin lieth at thy door." See Gen. iv, 7. The apostle speaks of him as of that wicked one. 1 John iii, 12. When Israel made and worshiped the golden calf, Moses said to them, "Ye have sinned a great sin," &c. Of this matter Paul says, "Neither be ye idolaters." 1 Cor. x, 7. He also warns us not to commit any of the sins of ancient Israel, such as covetousness, idolatry, and adultery.

But, says one, "I do not doubt its being sin to break any of the commandments except the fourth; that belonged to the old system of types and shadows." The Sabbath a type! Instituted in Eden before the fall of man?! Pray, what is it a type of? The Sabbath a type! No, never. The Sabbath made for man, and the commandment that guards its sacredness, is the most important part of the law of God, for it alone

points out the Creator of the heavens and earth. You think it done away, when Jesus says, I came not to destroy the law? But we have abundance of proof that it was and still is sin to transgress the fourth commandment. See Ex. xvi, 28, 29; Lev. xxvi; 2 Chron. xxxvi, 14, 15, 16, and 21; Ezek. xx, 12, 20; xxiii, 26; John ix, 16; Matt. xii, 2-12. But we have proved that the fourth commandment is a part of God's law, therefore it is sin to transgress it; for sin is the transgression of the law.

We might stop and show that the Sabbath was kept this side of the death of our Redeemer, and was a day of public worship; that Jesus taught the disciples to pray that their flight be not on the Sabbath day, and that it will be kept in the new earth. Matt. xxiv, 20; Luke xxiii, 56; Acts xiii, 14, 42, 44; xvi, 18; xvii, 2; xviii, 4-11. The fact that God has ever had but one rule for the moral government of his creatures in all ages of the world, is not only rational and consistent, but as we have seen, is scriptural, and well comports with his character as a being of infinite justice and of an unchangeable nature. The violation of this rule has caused all our trouble. It has entailed sickness, sorrow, and pain in this life, and finally death; yes, the second death—destruction from which there is no reprieve. Man has no power to save us from this death. And as we see our lost, our hopeless condition in consequence of sin, we are led to exclaim, Oh! what boundless love the great God has shown to us in giving his Son to die for man. And how great our sins that God's Son must needs die in order to redeem us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." "Christ died for our sins according to the scriptures." Christ hath also once suffered for sin, the just for the unjust." "So Christ once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."

Yes, Christ shed his blood to rescue us from the curse of the law. All who will accept of the conditions of his offered salvation may come to Christ and live. "To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins." "Repentance toward God, and faith toward our Lord Jesus Christ," constitute the ground of acceptance with God. Repent of what? Of your sins. Break off your sins by righteousness. Now while the last merciful warning is being given, hasten, oh hasten, sinner, to repent.

By the help of the Lord, keep the commandments of God, that you may have a right to the tree of life, and may enter in through the gates into the city. Safe inside those pearly gates we are forever saved from sin, sorrow, pain and death.

"Dear Saviour, thy promise is precious,
Thy guidance I evermore crave;
Oh help me to walk in thy footsteps,
And trust in thy power to save."

JOHN B. TINKER.

Allegan, Mich., Sept. 5, 1865.

New York State Inebriate Asylum.

Up to 1864, there had been 7,245 applications for places in this excellent institution at Binghamton, from every state in the Union, and from Europe, Mexico, and the British Provinces, 520 of whom were opium-eaters. There were 39 clergymen, 8 judges, 197 lawyers, 226 physicians, 340 merchants, 680 mechanics, 466 farmers, 240 gentlemen, and 805 women. One of the opium eaters, a lawyer, who had filled a highly responsible office, in one year drank 3,200 bottles of McMunn's preparation of opium. In one day he drank twenty bottles, equal to ten thousand drops of laudanum. Patients at this asylum are received for not less than a year, are watched, controlled, and medically treated. The expectation is that at least seventy per cent. will be radically cured. The astounding fact was stated at the recent Temperance Convention at Saratoga, that the names of *thirteen hundred rich men's daughters* are on the list of applicants for admission to this asylum.—*Am. Mes.*

A Short Sermon.

I THEREFORE, a prisoner of the Lord,
Beseech you that ye walk with one accord
Worthy of the vocation wherewith ye
Are called, and that ye lowly be.
Ye must have meekness, gentleness, and love,
The bond of peace, if ye would reign above.
Grieve not the holy Spirit whereby ye
Are sealed unto the great redemption day;
Let wrath and anger, bitterness, and strife
Be put away. Be not with malice rife.
Let evil speaking never find a place;
Be kind, forgiving—as ye hope for grace.
Submit to one another in the fear
Of God; and while sojourning here
Let naught be done through strife or glory vain;
Be humble if the erring you'd reclaim.
Do all things without murmurings, that ye may
Be blameless as ye tread the narrow way;
As sons of God your light should ever shine
To point this nation to the world divine.
Love not *this* world, its treasures fade away;
But Heavenly treasures ne'er will know decay.
So speak and do as they who are to be
Judged by God's perfect law of liberty.

M. J. COTTRELL.

Ridgeway, N. Y.

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. Vincent.

BRO. WHITE: The word of faith, and the blood of sprinkling are exceeding precious to me. I receive Christ for my Saviour, my righteousness, and my glory. His blood purges our consciences from dead works to serve the living God. Let us praise the glory of God's grace, wherein he has made us accepted in the Beloved.

I have been slothful and lukewarm; my sins are as scarlet. I confess them, and am sorry for them. I look to the Lamb of God. Oh, I believe his blood makes them white as snow. Let there be songs, even glory, to the righteous Emmanuel our Redeemer.

I have been three years in the army. While there, God graciously heard my cry, and became my saving strength. I read the Bible there, and saw that "the Sabbath was made for man." I was blessed in trying to keep it holy. I learned that God's law and word are better than the fables and traditions of men; that the good fight of faith is the Christian's warfare, and that the reproach of Christ, and eternal life in his kingdom, are dearer than the praise of men, or any reward of unrighteousness.

I praise Jesus, my blest deliverer from war, and error, and sin. I desire henceforth "perfect love." The time when we shall be like Christ is near. I pray that we may have the Spirit of Christ always, and endure to the end. Let us pray for each other. I long to meet you in our Saviour's kingdom.

NOAH W. VINCENT.

Rochester, N. Y.

From Harriet I. Wescott.

BRO. WHITE: I esteem it a privilege to cast in my mite in favor of the Review and the holy truths it advocates. I hail its weekly visits with delight. It is truly meat in due season to my hungry soul. Being among the lonely ones, I should not know how to do without it. I love to read the cheering testimonies from the brethren and sisters with whom I hope soon to meet in the kingdom of immortal bliss. I have been a reader of the Review some over three years, and I have never seen anything but what I could respond to with yea and amen; and I can say truly I sympathize with Bro. White and family in his late affliction, and my prayer to God daily is, that he may be speedily restored to health and usefulness in sounding the last warning message of mercy to a sinful world.

Oh, what fearful times we are living in. Truly Satan has come down with great wrath. My heart is wrung with anguish when I see friends and neighbors going blind-folded, as it were, to perdition, and oh, how far short I come of what I should be. The spirit is willing, but the flesh is weak. I need on a double armor, living, as I do, where the message has been rejected, and all are on the watch. I am frequently told that I am getting worldly, and do not believe the world is coming to an end in my time; but I thank God that he has not altogether forsaken unworthy me. His mercy is still extended to wayward, sinful man. Jesus, that lovely Saviour, is still saying,

"Father, spare them a little longer." Oh, how little do we appreciate a Saviour's love! Pray for your unworthy sister.

Yours seeking for an immortal inheritance.

HARRIET I. WESCOTT.

From Jennie Messersmith.

BRO. WHITE: I can say for one that I am striving to live out the truth. I love the law of the Lord, and find the Sabbath a delight. It is now nearly two years since my feet were turned into the "narrow way." Much of the time has been spent in reading the precious word of God; and never before have its sacred pages seemed of such value. Though a Bible reader from my youth up, yet many of its teachings were dark and mysterious, and many inconsistencies appeared. In embracing the third angel's message, I find a chain of truth whose links seem unbroken; and in tracing them out, what seemed darkness is now light, and instead of contradiction, harmony appears. Oh, how much I owe to my heavenly Father in thus giving me light to receive the truth. That I may consecrate myself wholly to his cause, is my ardent desire. I find difficulties in the narrow way, yet none but which, by faith in God, I may overcome. Pray for me, dear brethren and sisters, that I exercise that faith. I want to meet you all in that City for which we are striving. I would not relax one effort, until the prize is won. The time seems short to obtain the penny; but the promise is to those who come at the eleventh hour; and we who have been thus called, shall we not work with a double zeal? The laborers of the vineyard, who have borne the heat of the day by making truth plain for us, have shown such earnestness, and shall we be behind their efforts? No. Let us renew our covenant with God to continue steadfast unto the end.

Yours striving to overcome.

JENNIE MESSERSMITH.

Victory, Wis., Aug. 27, 1865.

Extracts from Letters.

Sister Esther Cummings, of Dorset, Wis., says: I want to say to my brethren and sisters that I am still striving to be one of God's remnant people which will be found without spot, or wrinkle, or any such thing. I feel to rejoice in hope of the glory of God. I feel very unworthy to speak of the magnificent glory which ere long will be manifested in the saints. Oh, that I may be ready with all those who will find a ready welcome with our Lord, when he cometh to take home his weary saints to rest. I feel determined to persevere to the end, amidst all opposition, if I can but win the prize, and wear the victor's crown, and behold my friends with crowns. I think our cup will then be full.

Bro. McQueen, of Palestine, Iowa, says: I became a believer in present truth in 1863, under the labors of Bro. Snook. I was raised a Roman Catholic, but had my path first shapen by reading the debate between Campbell and Percell. I can thank God to-day, and for evermore, that I have been brought to a knowledge of his will. His word is a lamp to my feet and a light to my path. May my prayer ever be, Open mine eyes, that I may behold wondrous things out of thy law.

Annie M. Clarke, of Charlotte, Mich., says: "God is our refuge and strength, a very present help in trouble." We need on the whole armor of God, that we may be able to stand against the wiles of the Devil. May the Lord help me, and all the brethren and sisters of like precious faith, to watch and pray always, that we may be accounted worthy to escape all the things that are coming on the earth, and to stand before the Son of man, in my fervent prayer.

Obituary Notices.

DIED in Rochester, N. Y., Sept. 24, 1865, of dysentery, after an illness of a little over three weeks, Carrie Matilda, infant daughter of J. N. and A. S. Andrews, aged 1 year and 1 month.

Thus do our tenderest flowers decay,
They wither in a little hour,
Thus the destroyer day by day,
Takes our dear treasures in his power.
But high o'er all the Saviour reigns,
He hears each mourner's plaintive cry,
He views each death-scene and its pains,
He marks his jewels where they lie.
And he who once, in tenderest tone,
Called children to his arms and blest,
Bids us behold his great white throne,
And set our aching hearts at rest.
I will, says he, their Saviour be,
Of death's dark realm I hold the key.

U. S.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY OCTOBER 3, 1865.

Day of Fasting and Prayer.

DEAR BRETHREN SMITH AND LOUGHBOROUGH: I learn from letters addressed to Bro. Cornell, that Bro. White continues in a very alarming situation. I write to ask whether we should not designate a day of fasting and prayer on the part of all our people, that God will interpose and raise him up to fill that place in this cause to which he has so manifestly called him. I think the importance of the case demands such action on our part.

Yours in Christ. J. N. ANDREWS.
Norridgewock, Me., Sept. 15, 1865.

I wish to add that I do most heartily concur in the above. M. E. CORNELL.

[On the reception of the above letter, it was immediately re-mailed to Dansville, N. Y., for the consideration of the brethren addressed, and is now returned to this Office, accompanied by the following appointment for a day of united fasting and prayer.]

Bro. White's Sickness.

We deem it expedient on the part of all our people, to spend a day of fasting and prayer for Bro. White's recovery, that he may be raised up to fill that place in this cause to which God has so evidently called him.

It is now some six weeks since Bro. White was prostrated. He has gained but slowly, and is not yet out of danger; but has strong faith that God will raise him up. Before leaving Battle Creek to go to Dansville, while a few friends were bowed with Bro. and Sr. White in prayer, he obtained the most unmistakable evidence that it was duty to go.

We now designate Sabbath, Oct. 14th, as a day of fasting and prayer, for Bro. White's recovery. We suggest that a good topic for the day will be the connection of Bro. and Sr. White with the cause of present truth.

J. N. LOUGHBOROUGH, } Gen.
J. N. ANDREWS, } Conf.
 } Com.

Iniquity Abounding.

ONE of Paul's predictions in the New Testament is, that in the last days "perilous times shall come," and "evil men and seducers shall wax worse and worse." 2 Tim. iii, 1, 13. Our Saviour also in his great prophecy recorded, Matt. xxiv, said, "iniquity shall abound." Joel also, a seer of the Old Testament, twenty-six centuries ago, wrote, "Put ye in the sickle, for the harvest is ripe; come get you down; for the press is full, the fat's overflow; for their wickedness is great." Chap. iii, 13. This is a characteristic feature of our times. Crime is rampant, and the hearts of the sons of men seem to be fully set on evil and that continually,—they are in dead lock with every species of unrighteousness. Well may we exclaim with one of old, "O, my Lord, what shall be the end of these wonders?" But the "vine of the earth" will soon be reaped, and with its voluptuous clusters, be cast into the great wine-press of the wrath of Almighty God. Who shall be able to stand? G.

Battles of the War.

THE bloody events of the past four years, are thus summed up among the "Intelligence Items," in the American Messenger for September:

"During the war for the suppression of the rebellion, 252 battles were fought, 17 of which were naval achievements. There were 89 in Virginia, 37 in Tennessee, 25 in Missouri, 12 in Georgia, 10 in South Carolina, 11 in North Carolina, 7 in Alabama, 5 in Florida, 14 in Kentucky, 1 in the Indian Territory, 1 in New Mexico, and 1 in Pennsylvania, the only one in a Northern State."

WE notice in a late issue of the Advent Herald in the notice of their Conference to be held Oct. 12, among the questions for consideration is the following:

"Are our churches and brethren meeting the requirements of the New Testament, on the subject of Systematic Benevolence?"

Appointments.

THE Seventh-day Adventist churches of Fair Plains and Orleans, will hold their Quarterly Meeting at the Orleans meeting-house, Oct. 21 and 22, commencing with the Sabbath; and we would cordially invite the churches of Orange, Matherton, Bushnell, West Plains, Lowell, and Bowne, to meet with us, and all others that feel it a privilege.

We would like to have some messenger meet with us. Unless the Conf. Committee send some one, can not Bro. Van Horn, or Canright, or Bates attend this meeting. If any messenger should come, let such write, and we will meet him at Ionia, and defray the expense of their journey and labors.

S. H. KING.
P. S. The brethren should bring quilts and robes for their use; the sisters will be provided for.

Monthly Meetings.

ROOSEVELT, Oct. 7 and 8.
Adams' Center, " 14 " 15.
I will be at Roosevelt. C. O. TAYLOR

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.

R H Shelhus 28-18, J L Howe 28-9, A J Richmond 28-1, H Flower 27-1, M L Matheson 28-1, M White 27-23, J Hauchett 28-1, G Holbrook 28-1, D S Sutton 27-13, A F Baker 28-18, Mrs E Davis 27-11, B Morrison 27-18, D J Preston 27-11. Each \$1.

J Hurd 28-10, H W Dodge 29-1, A Monroe 28-18, S Sellers 28-13, J Long 28-11, J H Rogers 28-8, A True 28-1, J G Cheal 28-18, M H Chalker 28-18, W J Mills 28-18, L A Kellogg 28-1, H Wescott 28-10, Mrs Wm Pratt 29-1, O S Wright 28-14, O Chipman 28-19, S Whitney 28-13, J E Green 28-9, Mrs M Campbell 27-20, E Francis 29-1, S Kimball 28-18, J Stowell 28-1, H A Clough 28-18. Each \$2.

J W Harris 27-18 50c.
M Wilcox \$1.50 28-14, J P Hoffman \$5.00 30-1, Mrs C Gibson 75c 26-18, J H Morrison \$3.00 29-17.

Books Sent By Mail.

L Buttler \$1.17, A H Clymer 83c, M F Dibble \$3.00, R R Coggeshall \$1.00, W H Ball \$1.81, A N Hollis \$1.40, S H King 50c, H M Dyre 30c, W J Mills 10c, W J Hardy \$2.00, T E Barnard \$2.00, N G Sanders 60c, O S Wright \$1.00, C K Farnsworth 12c, Mary S Foster \$1.25, S Whitney \$1.00, D Hugunin 30c, S M Abott 50c, G L Holiday 25c, A C Stevens 10c, L C Tolhurst \$2.25, W D Chambers 12c, D Salisbury 29c, E E Jones \$2.09, M C Holiday \$2.25, G A Poling \$1.00, E Degarmo 25c, N Fellows 25c.

Books sent by Express.

B F Snook, Marion, Iowa, \$18.57. O A Olson, Ft. Atkinson, Jeff. Co., Wis., \$11.00.

Cash Received on Account.

S A McPherson \$5.40, A J Richmond \$9.00, L A Kellogg for S H King \$10.23, Leander Kellogg for S H King \$4.75, W Bruin 50c.

Michigan Conference Fund.

Church at Colon \$9.00. A J Richmond and family \$3.00. Church at Caledonia \$20.00. Church at St. Charles \$40.00. Church at Owasso \$50.00.

To Pay Expenses on Draft Publications.

F C Castle \$1.00, D Hugunin \$1.00.

General Conference Missionary Fund.

Church at Wright, Mich., \$110.00.

For Bro. Bourdeau.

C K and H I Farnsworth \$10.00.

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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