

# ADVENT REVIEW,

## And Sabbath Herald.

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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."

### The Advent Review & Sabbath Herald

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#### "It Is More Blessed."

Give! as the morning that flows out of heaven;  
Give! as the waves when the channel is riven;  
Give! as the free air and sunshine are given;  
Lavishly, utterly, carelessly give.  
Not the waste drops of thy cup overflowing,  
Not the faint sparks of thy heart ever glowing,  
Not a pale bud from the June roses blowing;  
Give, as He gave thee, who gave thee to live.

Pour out thy love, like the rush of a river  
Wasting its waters, forever and ever,  
Through the burnt sands that reward not the giver;  
Silent or songful, thou nearest the sea.  
Scatter thy life, as the Summer's showers pouring!  
What if no bird through the pearl-rain is soaring?  
What if no blossom looks upward adoring?  
Look to the life that was lavished for thee!

Give, though thy heart may be wasted and weary,  
Laid on an altar all ashen and dreary;  
Though from its pulses a faint misereere  
Beats in thy soul the sad presage of fate.  
Bind it with cords of unshrinking devotion;  
Smile at the song of its restless emotion;  
'Tis the stern hymn of eternity's ocean;  
Hear! and in silence thy future await.

So the wild wind strews its perfumed caresses,  
Evil and thankless the desert it blesses,  
Bitter the wave that its soft pinion presses,  
Never it ceases to whisper and sing.  
What if the hard heart give thorns for thy roses?  
What if on rocks thy tired bosom reposes?  
Sweetest is music with minor-keyed closes,  
Fairest the vines that on ruins will cling.

Almost the day of thy giving is over;  
Ere from the grass dies the bee-haunted clover,  
Thou wilt have vanished from friend and from lover;  
What shall thy longing avail in the grave?  
Give, as the heart gives, whose fetters are breaking,  
Life, love and hope, all thy dreams and thy waking,  
Soon Heaven's river thy soul-fever slaking,  
Thou shalt know God and the gift that He gave.

From the Sabbath Recorder.

#### NATURE AND DESTINY OF MAN.

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

(Continued from Review, No. 5, present Vol.)

#### Elder Hull's Seventh Article.

DEAR BRO. COTTRELL:—Your *parry*, in the opening of your answer to my fifth letter, is well enough executed, I suppose; but I fail to see the necessity of asserting your belief in the doctrine you advocate. Doubtless you believe you are right. I believe you are wrong. But what has either this or that to do with our argument?

Your designating the doctrine I defend as "Spirit-

ualism," is, to say the least of it, disingenuous. The term defines in popular phrase a form of belief upon the subject of spiritual conditions and agencies entirely aside from anything I have said or believe, and I am at a loss to account for your assertion, that the whole infidel world are embracing my views, as rebels against "high Heaven," and in this their "last ditch" entrenching themselves. That the Christian and heathen worlds, at least the great mass of them, believe with me, that the spirit does not die with the body, is true; but that they are "coming" to this belief, is not true, for they have always held it. Whether a hundred thousand persons in the United States have within the last twenty years embraced your faith in this respect, I know not; but that the statement smacks a little of boasting, no one, I think, would deny. In so far as infidels are concerned, they of course, at least many of them, will have little to object to that part of your faith which asserts that the "whole man becomes unconscious at death," but that any Christian should be led thus far astray, is truly a matter of surprise. Nevertheless, we are told that seducers will "wax worse and worse," and I suppose we may expect that, as time advances, new errors will be introduced, and old ones reproduced. Yours is an old one revived. Eusebius says, (Eccl. Hist., chap. 37, page 253, translated by Rev. C. F. Cruise, A. M., and published by T. Mason and G. Lane, 1839,) "But about this time also other men sprung up in Arabia as the propagators of false opinions. These asserted that the human soul, as long as the present state of the world existed, perished at death, and died with the body, but that it would be raised again with the body, at the time of the resurrection. And as a considerable council was held on account of this, Origen being again requested, likewise here discussed the point in question, with so much force that those who had been before led astray completely changed their opinions." So yours is not a new error, as it dates from the days of Origen, who was born in 185.

You have no need of writing to convince me that eternal life is the gift of God. That I believe as firmly and joyfully as you. Where you and I differ is, that you make continued existence and eternal life the same. I do not. I hold that eternal life, in Scripture phrase, is the same as eternal blessedness. One may exist eternally without being eternally blessed, or having eternal life. To say that Christ came to give continued being to men, calling that eternal life, is so monstrous a perversion, that I see not how any man knowing the Scriptures can utter it. That those who have eternal life will also have continued existence, is true; but that is not what is meant by "eternal life."

That the body, without the spirit, has no life or knowledge, as you say, is true; and your statement, that the spirit came from God, and returns to him, I believe, and rejoice that you so believe. And now, having gone thus far together, why need we separate? You do not believe that the spirit returns to God a dead spirit, do you? I do not. If, then, you agree, that the spirit of man returns to God, a living, vital essence, I see not why our controversy may not come to an end. I have not maintained that the rewards promised, and the punishments threatened, are awarded until after the judgment. What I have maintained, and do maintain, is, that the spirit does not die with

the body. What may be its exact state between death and the resurrection, I have not affirmed, nor do I take any interest in the thousand and one vagaries advocated by the often *senseless talkers and writers* of the world, whether heathen, Jewish, or Christian. That there must be experienced a sense of fellowship or dis-fellowship with God, according to the moral state of the subject, seems to me unavoidable from the nature of the case, and is also, I think, clearly indicated in the New Testament. But that they have been judged and rewarded, I do not believe.

I do not see that you have advanced anything essentially new on Matt. x, 28, although you have availed yourself of the aid furnished by Eld. Andrews' criticism and comment, which is nearly shorn of its strength when I agree, that the judgment does not pass upon men until the resurrection. The literary feature, however, of the quotation you have made and endorsed, can not be passed over lightly. His article *cuts* the knot instead of untying it. He has introduced three Greek words, *hades*, *gehenna*, and *tartarus*, each, he says, represented by the English word *hell*. He further says, these three Greek words, rendered by the word *hell*, mean three different places. Those in *hades*, he says, are dead; those in *gehenna* are cast in there alive, with all their members, to be destroyed soul and body; and *tartarus*, he says, is the place into which the evil angels were cast after their rebellion. This is too summary and partial. I shall therefore consider these words somewhat at length; ascertaining their grammatical meaning. The field of investigation is fruitful and deeply interesting.

1. *Hades*. The classical meaning of *hades*, according to Liddell and Scott, is, 1st. "The nether world. 2d. The grave. 3d. Death." A common phrase with the best authors to express the meaning of *hades*, is "underworld." As to the definition given by Liddell and Scott, I suppose there will be no dispute, and I will not therefore multiply authorities, only adding the definition given by Grove in his Greek and English Dictionary. *Hades* he defines, as to its classical meaning, "a dark, obscure place, unseen, or not seen by mortals; *hades*, the receptacle or region of the dead, containing all the fabulous mansions of the heathen ritual. According to the Christian doctrine, the invisible world of spirits, the unseen place of souls, the place of the dead generally, but vulgarly a place of torment, the abode of the damned in hell—death."

Alford, in his "Greek Testament with Critical Notes," vol. i, on Luke xvi, 23, says, "Hades is the abode of all disembodied spirits till the resurrection, not the place of torment, much less *hell*, as understood commonly in the E. V."

Kitto, vol. i, under the word *hades*, says, "A Greek word by which the Septuagint translates *sheol*, defining the abode or world of the dead, in which sense it frequently occurs in the New Testament, where it is usually rendered 'hell' in the English version. The word *hades* means literally that which is in darkness. In the classical writers, it is used to denote *oreus*, or the infernal regions. According to the notions of the Jews, *sheol* or *hades* was a vast receptacle, where the souls of the dead were in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior paradise, is supposed to be in the upper part of this receptacle, while

beneath was the abyss, or gehenna, (tartarus,) in which the souls of the wicked were subjected to punishment."

Herzog, vol. 11, under the word *hades*, says, "At first, *hades* among the Greeks was the name of Pluto, the God of the nether world, but was afterward applied to the world itself, the abode and estate of the departed, and corresponds to *orcus*, or the *inferna* of the Latins, and *sheol* of the Hebrews." To a greater or less degree, it was regarded as a place of final rewards and punishments, and contained its elysium and tartarus. The life led there was closely analogous to that of the upper world, the only difference being, that the inhabitants were *shades*, forms without substance. From this heathen view of the future state, that of the *Old Testament* differs less than might be supposed."

It would be easy to multiply testimony upon this point; but I proceed to say, that the Septuagint translates the Hebrew word *sheol* by *hades*, and therefore, to find the meaning of *hades*, we must go back to *sheol*, the meaning of which must be looked for in the opinions of the Jews concerning the place or state described by it. The historical, therefore, as well as the grammatical meaning of the word, is essential to a proper understanding of it.

Alger, in his "History of the Doctrine of a Future Life," page 154, says, "*Sheol* is directly derived from a Hebrew word signifying first to dig or excavate. It means, therefore, a cavity or empty subterranean place. Its derivation is usually connected, however, with the secondary meaning of the Hebrew word referred to, namely, to ask, to desire, from the notion of demanding, since rapacious orcus unsparingly lays claim to all; or, as others have fancifully construed it, the object of universal inquiry, the unknown mansion, concerning which all are anxiously inquiring," etc., etc.

Herzog says, "*Sheol* comes from a word which means to demand, and signified the place that demands all (Prov. xxvii, 20,) the common receptacle of the dead, the righteous as well as the wicked."

Kitto says, "In the great majority of instances, *sheol* in the *Old Testament* used to signify the grave, and in most of these cases, is so translated in the Authorized Version."

While, then, the grammatical meaning of *sheol* is to demand, and primarily means the grave into which we all go, its historical meaning is whatever might be the views of the Jews, of the state of the dead, at any given period of their history, in which they used that word to express those views. These views were not always the same. The earliest opinions held by them were, I think, that the dead were in a sort of dreamless state; not actually senseless, but only one degree from it. Such, I say, were their early views. But at a later period, these views were abandoned, or rather advanced from, and those giving the soul greater activity came to possess the Jewish mind. Indeed, such ideas of Heaven, hell, the resurrection of the dead, future rewards and punishments, as are taught in the *New Testament*, by Christ and his apostles, were almost if not entirely unknown to the first ages of *Old Testament* times. The historic meaning of these terms, then, is to be considered, or we are left yet in the dark.

But before I proceed further with the words *hades* and *sheol*, I must attend to *gehenna* and *tartarus*. *Gehenna* is a later word in Scripture usage than *sheol*, but is nevertheless simply a transfer of the Hebrew word *Hinnom* by the Greek word *gehenna*, being a man's name. To know, then, what *gehenna* means in Scripture phrase, we must go back to its application to the Valley of *Hinnom*, near Jerusalem. Kitto says, "*Hinnom*, or rather Ben *Hinnom*, an unknown person, whose name was given to the valley which bounds Jerusalem on the north, below Mount Zion, and which in Scripture is often mentioned in connection with the horrid rites of Moloch, which, under idolatrous kings, were there celebrated. Josh. xv, 8, 18, 16; Neh. xi, 30; Jer. vii, 31; ix, 2. When Josiah overthrew this idolatry, he defiled the valley by casting into it the bones of the dead, the greatest of all pollutions among the Hebrews; and from that time it became the common jakes of Jerusalem, into which all the refuse of the city was cast, and where the combustible portions of that refuse were consumed by fire. Hence it came to

be regarded as a sort of type of hell, the *gehenna* of the *New Testament* being no other than this valley of *Hinnom*, (Ge-*Hinnom*.) See Matt. v, 22, sq; Mark ix, 43; Luke vii, 5; James iii, 6."

The same author, on the word *hell*, has the following: "*Hell*—Much that belongs to this subject has already been considered under the word *hades*. It is there shown, that hell is represented by the word *sheol* in the *Old*, and by *hades* in the *New Testament*. But as both of these words mean also the grave, or the condition of the dead, hell, as the place of final punishment for sinners, is more distinctively indicated by the term *gehenna*, which is the word translated hell in Matt. v, 22, 29, 30; x, 28; xviii, 15, 33; Mark ix, 43, 45, 47; Luke xii, 5; James iii, 6. It is also distinctively indicated by such phrases as the place of torment, (Luke xvi, 28;) everlasting fire, (Matt. xxv, 41.) The hell of fire, where the worm dieth not, and the fire is not quenched, (Mark ix, 44.) The dreadful nature of the abode of the wicked is implied in various figurative expressions, such as outer darkness; I am tormented in this flame; furnace of fire; unquenchable fire, where the worm dieth not; the blackness of darkness; torment in fire and brimstone, (Matt. viii, 12; xiii, 42; xxii, 13; xxv, 30; Luke xvi, 24; comp. Matt. xxv, 41; Mark ix, 43, 48; Jude 13, comp. Rev. xiv, 10, 11; xix, 20; xx, 14; xxi, 8.) The figure by which hell is represented as burning with fire and brimstone, is probably derived from the fate of Sodom and Gomorrah, as well as that which describes the smoke ascending from it, (compare Rev. xiv, 10, 11, with Gen. xix, 24-28.) To this coincidence of description, Peter also most probably alludes in 2 Pet. ii, 6."

*Tartarus* is but once used in the whole Bible, and then it occurs in 2 Pet. ii, 4, and seems the synonym of *gehenna*. If there be any difference in their meaning, it is *gehenna intensified*. The opinion that *tartarus*, as a place, differs from *gehenna*, is beyond doubt founded in mistake.

In view of the foregoing, then, I come to the following conclusions:

1. That *sheol*, in its grammatical meaning, is the grave.
2. The underworld—the place of the dead.
3. That in its historical meaning, it is the place of departed spirits, whether good or bad.
4. That *hades* has the same meaning with *sheol*, only that it more clearly expresses the opinions of the Jews in the time of Christ, (especially of the Pharisees,) concerning the state of the dead, which was one either of happiness or misery.
5. That *hell* in English, better, upon the whole, represents the Greek word *gehenna*, than the Greek word *hades*. Nevertheless, *hades* is sometimes fairly represented by *hell*, because the connection in which it is used requires this interpretation.
6. That the phrases "destroy soul and body," "cast into the lake which burns with fire and brimstone," etc., etc., are to be taken, in their application to the punishment of the wicked in the future state, in a figurative, and not literal sense. For instance, when Jesus said, "If thy right eye cause thee to offend, pluck it out, and cast it from thee, for it is better for thee to enter into life having but one eye, than having two eyes to be cast into hell," I conclude he is to be understood figuratively. You surely cannot suppose that in Heaven men will be going about with one eye out! But if this and kindred passages must be taken figuratively, upon what principle will you establish a literal interpretation for the word *body*, in the passage, "Thy whole *body* shall be cast into hell." It would seem, by your criticism upon my statement, that "MATTER cannot be the subject of moral rewards and punishments," when you say, "I should like to know, however, how this is reconciled with the threatening that the whole *body* should be cast into hell," Matt. v, 29, 30; that you really think that a man, by some indulgence in this life, may save to himself in hell both eyes, because both are saved to him here, but under certain circumstances we are literally to pluck out one of our eyes, (and that the right one,) that we may enter Heaven, although with only one eye, and that the left one. Do you really think so? But if you abandon your literal interpretation at this point, you can not return to it afterward. What then will you do?

Hoping to reply to your last letter in a few days, I remain,

Truly yours,

N. V. HULL.

#### Eld. R. F. Cottrell's Seventh Reply.

DEAR BRO. HULL:—You think it disingenuous in me to designate your doctrine as Spiritualism. I did not intend to class you with that odious brood, so recently hatched, which take the name of Spiritualists. I only meant, that modern infidels are leaving their former materialistic position, and embracing your popular view, that man has an immortal spirit, which continues to live after the body is dead, while with Bible students and believers, the gain is decidedly the other way. This is significant. The Devil has changed his tactics, because the people are ripe for a change. He once fought the doctrine of the resurrection with this inscription upon his banner, "Death is an eternal sleep;" but now he finds greater success against the same truth, by taking the more popular motto, "There is no death"—an assertion equally at war with the truth; and there are multitudes of professed Christians at the present time, giving up the doctrine of the resurrection of the body, as the legitimate result of this popular sentiment. The view that you have held in this discussion—that Jesus did not ascend to Heaven in the same body in which he was crucified, and in which he appeared to his disciples after his resurrection—looks too much like making the bodies of the saints entirely useless, as they will ascend at once, and not remain here to convince men of the fact of their having been raised from the dead, and afterward be cast away as worthless at their ascension. I do not accuse you of infidelity. Far from it. But I warn all of the "last ditch," and ask them to open their eyes, lest they fall into it. It is better to admit that man dies and lives again, than to deny the clearly revealed doctrine of the resurrection altogether. Do not take offense. I did not complain when you said, in your fifth article, "I do not say that infidelity is dead—that materialism slumbers. Nay, they are boastful!"

You give our faith considerable antiquity—dating us back to the days of Origen, who was born in A. D. 185. We go a little further back, and find a record thus written, "And all the days that Adam lived were nine hundred and thirty years, and HE DIED."

You hold that eternal life in the Scriptures means eternal blessedness, and that to say that Christ came to give literal life to men is a monstrous perversion. Jesus illustrates the object of the sacrifice of himself as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—Jno. iii, 14, 15.

The object of lifting up the brazen serpent in the wilderness was not to relieve the pains and give ease and comfort to those who had been bitten, though doubtless it had this effect. But the great leading object was to prolong their lives. It saved them from perishing literally, and gave them literal life. So Christ died that the believers in him should not perish—literally perish, or die to live no more—but have eternal life. If this does not mean what it says, by what rule of interpretation shall we understand the Scriptures? I know that words are often used figuratively, always deriving their force from the literal idea. But shall we take the exception for the rule, and because words are sometimes used figuratively, say they have no literal meaning? Again, Paul, speaking of the literal death of Christ and of the literal resurrection of those who sleep in him, at the time when the "Lord himself" shall descend from Heaven, sets forth the object of Christ's death as follows: "Who died for us, that whether we wake or sleep, we should live together with him." 1 Thess. v, 10. Is not this the literal death of Christ, and the literal living of the saints with him, by literal resurrection of the dead? Did not the Son of God give his life for ours? Did he not come "to give his life a ransom for many"—to "ransom them from the power of the grave"—and to "redeem them from death"—a thing which Paul says "shall be brought to pass" at the resurrection? Matt. xx, 28; Hosea xiii, 14; 1 Cor. xv, 54, 55. Or did he lay down his blessedness, and become unhappy, that he might give blessedness to beings already in possession of eternal life?

We are agreed that the body without the spirit is dead. James ii, 26, mar. You rejoice at this, and ask, "Having gone thus far together, why need we separate?" I do not desire separation—would rather retain your company. You further ask, "You do not believe that the spirit returns to God a dead spirit, do you?" I answer no; it was not a living creature, but merely a "vital essence" before it was given, and I believe it is such when it returns to the Fountain of Life. I am happy that we agree so far. You cite me to Alger. I will give his rendering of Gen. ii, 7. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the spirit of existence, and man became a conscious being." p. 155. If the spirit of existence entering through the nostrils of the man made him a conscious being, the return of the spirit to God would leave him an unconscious being. In this connection, Alger further says, "It seems to be implied that the life of man, having emanated from the spirit, is to be again absorbed in it, when it is said, 'Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.'"

And still further we agree, "that the rewards promised, and the punishments threatened," are not awarded until after the resurrection. And here we find ourselves in company with the ancient Preacher, who said of the dead, "Neither have they any more a reward." That they have no more a reward, implies that they enjoy some reward before their death. This agrees with the promise of the Saviour to his disciples, that they should "receive an hundred fold now in this time, and in the world to come eternal life." Now, since men are rewarded both in this life and in the world to come, I infer that the reason they have no reward between death and the resurrection is, because they are unconscious, and consequently incapable of receiving it. This admission brings you very near the ground I occupy—so near that it would be very difficult to define the difference. You find it so; but still think "there must be experienced a sense of fellowship or dis-fellowship with God," from the very "nature of the case," in that almost dreamless state. Centuries must hang heavily upon them while waiting, in such a state, for their reward. You are almost as far from modern orthodoxy as I am, on this point. Your hold upon it seems only nominal. One more step in the right direction, and we are one.

Concerning the authorities you have quoted on the meaning of *sheol* and *hades*, I have only to recommend a careful examination of them, as altogether favoring the faith I contend for. They show the primary and scriptural meaning first, and then the historical or corrupted meaning, as drawn from human tradition. The early Jews believed with their inspired teachers, that *sheol* was a "land of darkness as darkness itself"—"the land of forgetfulness"—until, by mingling with the heathen, and learning their mythology, they "advanced from" the truth of revelation to the fables of paganism. This gave a new "historical" meaning to the term, but still the Holy Spirit told the truth when he said, "There is no work, nor device, nor knowledge, nor wisdom, in *sheol*, whither thou goest." And whatever the heathen might fable to themselves concerning the dead—their activity and their rewards or punishments in *hades*—when this term was chosen as the best Greek word to represent *sheol*, the inspired meaning of it is the same; consequently there is no knowledge in *hades*, and no *gehenna* or *hell-fire* there. Alger says, "Those passages which attribute active employment to the dwellers of the under-world are specimens of poetic license, as the context always shows." And then, after giving a version of Isa. xiv. 8, 9, (which see,) he adds, "The activity thus vividly described is evidently a mere figure of speech." We may apply this to the case of the rich man in *hades*, in torment; because it is a matter of express revelation, that there is no knowledge, nor work, nor device there.

I think I understand your definition of the historical meaning of words. I will illustrate it. The immersion of believers is, by the Spirit of inspiration, called *baptism*, and the seventh day of the week is called the *Sabbath*. At the present time, the historical meaning of baptism is putting a drop of water on the head of an infant, and that of the Sabbath is the first

day of the week. Still, you and I use these terms in our teaching; but when we say baptism, we never mean sprinkling, and when we say Sabbath, we never mean the first day of the week. So when the Saviour said *hades*, he did not endorse the fables of heathen mythology concerning it.

The fire of the valley of Hinnom is taken as a type of that which will be kindled outside of the city in which the wicked will receive their punishment after their resurrection. But the bones, filth and refuse that were cast in there, were cast there, not to be preserved, but to be consumed. The fire from Heaven that consumed Sodom and Gomorrah is also given as a type or example of the punishment of those who should afterwards live ungodly; and it will be fulfilled when fire shall come down from God out of heaven and devour them. Rev. xx, 9. The types are types of destruction, and not of preservation.

But if *tartarus* is "*gehenna intensified*," or the hottest hell, as you understand it, how is it that the evil angels, who are already there, are expecting a more severe punishment, as is evident from the fact that some of them asked the Saviour, "Art thou come to torment us before the time?" Matt. viii. 29; Rev. xx, 10. They are reserved, an apostle tells us, "unto the judgment of the great day." They are not yet destroyed, though they are doubtless *unhappy*, for the same class of spirits that said, "Art thou come to torment us before the time," said also, "Art thou come to destroy us?" Mark i, 24. According to your theory, they were destroyed when they were driven out of Heaven. But they do not know it, but are looking forward to a time when they will be destroyed. And if *tartarus* where they now are, is "*gehenna intensified*," what can they be looking for in the future? The conclusion is, that *tartarus* is the prison in which they are reserved to the judgment; and from the evidences we have of their presence among men, both in the days of our Saviour and at the present time, we conclude that our earth and atmosphere are within the limits of their prison.

There is something remarkable in your fifth conclusion concerning the use of the words in question. You conclude that "*hell* in English, better, upon the whole, represents the Greek word *gehenna*, than the Greek word *hades*. Nevertheless, *hades* is sometimes fairly represented by *hell*, because the connection in which it is used requires this interpretation." From this I infer that, although you have confessed that men do not receive their punishment till after the judgment, you still think there are some exceptions—that the rich man, for example, of Luke xvi, some way gets into hell before the judgment. I will remind you, that when we come down to the time of the judgment, "death and hell (*hades*) deliver up the dead that are in them." So if the rich man is an exception, going to hell or purgatory before the time, who knows but that he will go to Heaven when he gets out?

I freely admit that the language of our Saviour, concerning the plucking out of a right eye and the cutting off of a right hand, is figurative. I do not believe that men will be "going about in Heaven with one eye out," nor that there will be immaterial ghosts there in the like sad condition. But if the context alone does not prove that the wicked will be punished in their bodies, other scriptures prove it, and you have admitted it; for you admit that the resurrection of the body takes place before the punishment. You will not claim, I presume, that right hands and right eyes represent darling sins, and the whole body, of consequence, all our sins, so that the danger to the sinner is that all his sins will be cast into hell, while he himself escapes. The teaching of the text seems to be, that it is better to suffer the loss of anything which would cause us to offend or to sin, than to lose all things, even ourselves, as the consequence of our sins. The destruction of soul and body in hell is, in effect, the loss of all things; but if life, or body, is preserved, something is saved, and something which we value pretty highly in the present life, and why not in that which is to come?

You think the fire of future punishment is to be taken in a figurative, and not in a literal sense. I ask you, was it literal or figurative water which inundated the earth, and destroyed the sinners out of it? There is but one answer, that a believer of the Bible can

give: It was literal water. Well, Peter says, speaking of the destruction of the antediluvians by the flood, "The world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the judgment and perdition of ungodly men." The antediluvians perished—literally died by a deluge of literal water. The earth now is reserved to fire. How long reserved? To the day of judgment, the time of the final punishment of the wicked—to the day of perdition—utter destruction—of ungodly men. Will they be literally destroyed by fire, as the wicked were by water in Noah's time? or will it be figurative fire? We are informed, as to the effect of this fire, that "the elements will melt with fervent heat." Will not this make a literal lake of fire?

It is objected to our view of future punishment, that it is not sufficiently terrible to restrain the wicked. An eternity of living woe and misery in the unquenchable flames of hell must be threatened. But when we come to search out the real position, those flames are only *figurative*—they have no real existence. The wicked are their own tormentors; perhaps, the unquenchable fire is only the remorse of a guilty conscience—a punishment which rests very lightly upon them in this life, and the lighter still, the further they are advanced and the deeper sunk in sin and iniquity. And thus they are to go on, sinning and being punished, to eternity. And this is the popular Protestant hell—as good a heaven as degraded sensualists, calling themselves Spiritualists, would ask for, so far as the goadings of their own consciences are concerned.

But I must not anticipate too far, I wait your lead.

Very truly yours,

R. F. COTTRELL.

### Everything Worn Out.

A CORRESPONDENT who had been traveling through the South since the war ended, gives the following picture of affairs:

"The dwelling-houses of the South present a strange appearance in their furniture and household equipments. Everything has been mended, and generally in the rudest style." Window glass has given way to thin boards, and these are in use in railway coaches and in cities. Furniture is marred and broken, and none has been replaced in four years. Dishes are cemented in various styles, and half the pitchers have tin handles. A complete set of crockery is never seen, and in very few families is there enough to set a table in a manner approaching gentility. A set of forks with whole tines is a curiosity. Clocks and watches have nearly all stopped. Carpets have gone for army blankets. Pianos, where they are owned, are terribly out of tune. Clothing, including hats, bonnets, and ladies' and children's shoes, are nearly all homemade. Hair brushes and tooth brushes are all worn out, combs are broken and are not yet replaced. Pins, needles, thread, and a thousand such articles, which seem indispensable to housekeeping, are very scarce. Even in weaving on looms, corn-cobs have been substituted for spindles. Few have pocket-knives. In fact, everything that has been an article of sale at the South, is wanting now. At the tables of those who were once esteemed luxurious providers, you will find neither tea, coffee, sugar, nor spices of any kind. Even candles, in some cases, have been replaced by a cup of grease, in which a piece of cloth is plunged for a wick. The problem which the South has had to solve has been, not how to be comfortable during the war, but how to live at all. The state of things which this indicates will not disappear rapidly. Neither this season nor the next can bring the era of comfortable living. All are reduced to the same level; all are poor together."

PREACHING.—The true learning of a gospel minister consists not in being able to talk Latin fluently, or to dispute in philosophy, but in being able to speak a word in season to weary souls.—*Philip Henry*.

The votaries of fashion starve their happiness to feed their pride.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 31, 1865.

URIAH SMITH, EDITOR.

### Notes by the Way. No. 4.

A book has been published to the world called "Pauline Theology," setting forth the teachings of Paul in reference to the state of man in death, and the destiny of the wicked. And while this book is very excellent, clearly showing the views of Paul upon the subject of which it treats, yet this is only one item in Paul's theology. Paul has set forth instruction upon many other points, some theoretical, and some practical, which should not be overlooked. That portion of his teaching in which we are just now specially interested is a very practical subject to which he alludes in Acts xxvii, 3: "And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." As Paul assures us that he kept back nothing that was profitable, we may safely infer that he advanced nothing that was unprofitable, and hence may conclude that, in his estimation, a person might occasionally, with profit to himself, go to his friends and be refreshed.

After a long absence from our native place, we are now tasting the sweets of a practical application of this hint of the apostle's. We can testify that this is a most excellent item of his theology, and that he used none too strong a term when he implied that by carrying it out, a person would be "refreshed."

Starting from Rochester, N. Y., from which place our last note was written, on the evening of the 17th inst., by a prosperous journey we reached this place the 19th, when a long cherished desire of our heart was gratified in taking by the hand, and again looking upon the face of a dear mother, from whom we have been parted for the space of ten years and four months. This meeting is to us doubly precious from the consideration that to her early and faithful religious instruction, we are chiefly indebted for our present interest in eternal things. We meet as possessors of the same life-giving truths of these last days, and travelers together, to the not-far-distant land of eternal union and eternal youth. May she reach it this side the portals of the grave.

When we last went from this place, we left an only sister near her end under the fell power of consumption, much nearer than we then expected. She long since went to her rest, and we meet her here no more—no more till the world's great and only hope is consummated in the appearing of our Redeemer, and the bright morning of the resurrection arrives, bearing its precious freight of blissful re-unions, and its eternal weight of glory. Hasten the glad day! is the prayer that is drawn from the heart, as at every step we behold the world's changes, and the world's evils.

Sabbath, the 21st, we enjoyed a precious season with the few in this vicinity who are alive in the cause of the Lord. As they take the pains to come from three to thirteen miles around, to meet upon the Sabbath to exhort one another, that the spirit of truth may not die out of their hearts, and their light may not go out before the world, the Lord meets with them to own and to bless. It was so upon this occasion. We were rejoiced to meet these faithful pilgrims; and we felt that God's people, whether they live in Michigan or New Hampshire are all one. May they still have strength to hold on, till all this section is shaken with the truth, as we believe it will be, and the Lord adds to their numbers such as shall be saved.

A few weeks spent here renewing former and pleasant acquaintances with persons and things, will complete our vacation from Office duties. The season is favorable for rest and repose. A New England autumn, proverbially pleasant, is here. The bracing air of our native hills is refreshing and invigorating. And Nature herself, having now accomplished the burden of the year's labor, borne her harvests and ripened her fruits, has arrayed herself in the most fantastically colored apparel, as if to enjoy a little gala day of rest and festi-

ivity, ere she sinks to repose before the cold foot-falls of approaching winter.

With serene and joyful anticipation we look forward to that time when nature shall wear more brilliant hues than are yet known to earth, and when its gorgeous coloring will not result, as here, from its elements of decay; but where there will be every form and tint of beauty which can please the eye, all fruits that will be good to the taste, and every influence that can fill with joy unutterable the souls of immortal beings. But a few more seasons, at most, will complete their rounds, ere the day of deliverance comes, for which the whole nation now groans and travails.

U. S.

West Wilton, N. H., Oct. 22, 1865.

### Eld. White and Wife, and Eld. Loughborough.

THE arduous and unremitting labors of Bro. White for several years in the past, and especially for the past summer, imposing heavy taxations upon his mind and nervous system, finally culminated in a shock of paralysis, leaving his nervous system, as a matter of course, in a shattered condition, and his brain somewhat disturbed. And though he has made marked progress towards recovery since coming to this place, yet he is far from being well; and in order for him to fully recover, it seems indispensably necessary that he should devote at least several months to that special object; and in order to do this successfully, he needs rest, simple diet, judicious bathing, a certain amount of exercise in the open air, with the most pleasant social surroundings; consequently his family should be here with him. He should also have a team at his command, that he may ride every day when the weather will permit.

Sister White is also in feeble health. Her excessive labors in the cause for years in the past, and her unceasing watchfulness and care for Bro. White during his present illness, have worn very heavily upon her. She also needs several months' treatment, and the assistance and attention of sister A. P. Van Horn, who has filled so important a place in their family.

Bro. Loughborough also came here very much worn down by excessive labor, and from being deprived of his much-needed rest. Had he thus continued his labors a few months longer, he would have been past recovery. He has been under treatment here some four weeks, and is doing well,—will probably need to remain some months.

I have thus given a description of these cases, for the benefit of their numerous friends, that they may know their condition.

H. S. LAY, M. D.

Dansville, N. Y., Oct. 23, 1865.

### Closing Report of Tent Labors in Michigan.

OUR meetings in Centerville, Tuscola Co., closed Oct. 22, with a good result. Mr. Sherman, a Universalist, and a leading man of the place, very kindly opened his meeting-house for our lectures. We had a very good attendance for so small a place, although many of the professors of religion were very bitter against the truth. They have always been the ones who have opposed the most. We continued our meetings about six weeks, giving fifty-two discourses. About thirty have been soundly converted to the truth, nearly all of which are starting to serve God for the first time. They have established prayer-meetings, a Bible-class and Sabbath-School, in which all take an active part and a lively interest. This is a good work with which we are well satisfied, as we expected to accomplish but little in this place.

We sold about \$50.00 worth of books, and obtained ten subscribers for the Review, and seven for the Instructor. Our friends still have the use of the meeting-house for their meetings.

The result of our summer's work has been as follows: We have been gone from home five months; have held three courses of lectures; gave two hundred and seven discourses; sold of Office publications, \$225, 40, of Charts, \$25.00, and of Bibles, \$100.00. Total, \$350.40. We obtained fifty-three subscribers for the Review one year, and thirty-nine for the Instructor.

Our expenses were \$203.00. Upward of one hundred and thirty have embraced the truth, and are now keeping the Sabbath. Sixty of the above number have followed their Lord in baptism. We leave three churches in Tuscola Co., each having an organized Bible-class and Sabbath-School, and holding regular meetings.

Our association together in our labors with the Michigan Tent this season, has been of the most happy character. Perfect harmony of feeling has existed between us, and we have had manifest signs that God has approved of our labors. While Bro. Strong was with us, we were much pleased with his conduct, and was glad to see him manifest a zeal and energy for the advancement of the truth, which, if persisted in, will make him an efficient laborer in the cause of present truth.

We look over the labors of the past season with a good degree of satisfaction. A good work has been accomplished. The Lord has given us the aid of his Holy Spirit, by which we have been enabled to present the truth in its clearness, strength, and beauty.

We are now at home, and after enjoying a few weeks rest, we design to return again to this field of labor, to complete the work already commenced, and also to labor as the way may open during the winter.

I. D. VAN HORN.

D. M. CANRIGHT.

Battle Creek, Oct. 29, 1865.

### Fourth Annual Report of the N. Y. State Conference.

THIS Conference, composed of the S. D. Adventist churches of N. Y. and Northern Penn., convened at Nile, Allegany Co., N. Y., Oct. 13, 1865, pursuant to the call of the Executive Committee.

At 9 o'clock A. M., the president, A. Lanphear, called the meeting to order. Prayer by Bro. Cottrell.

The credentials of the delegates of the several churches being called for, it was found that the following churches, (with the exception of Alba, Penn., and Brookfield, N. Y.) were duly represented: Adams' Center, Alba, Allegany Co., Bangor, Brookfield, Buck's Bridge, Catlin, Champlain, Clarkson, Farmington, Kirkville, Lancaster, Lockport, Mannsville, McKean Co., Middle Grove, Norfolk, Olcott, Oswego, Rochester, Roosevelt, Ulysses, Verona, West Monroe, and Wheeler.

Two of these churches, Lockport and Verona, asked for admission to the Conference, and were received.

The Secretary's report for the past year was called for, read, and accepted.

The letters from the several churches were then read. These were generally brief, many of them merely reporting the number of members and the amount of their s. b. fund. Some, however, contained cheering intelligence of the work of the Lord in their midst, and in general they evinced a steadfastness and persevering zeal in the cause of truth.

By vote of the Conference, a committee was appointed to nominate officers for the ensuing year, viz: R. F. Cottrell, N. Fuller, S. B. Whitney, J. B. Lamson, and L. R. Chapel.

Adjourned to 2 o'clock P. M.

#### AFTERNOON SESSION.

The nominating committee reported, for President, A. Lanphear, Secretary, R. F. Cottrell, Treasurer, W. S. Salisbury, Executive Committee, A. Lanphear, J. N. Andrews, and C. O. Taylor. The report was accepted, and the nominees unanimously elected.

The reports of ministers were then called for, whereupon written reports of labors, receipts and expenditures from Elders J. N. Andrews, N. Fuller, C. O. Taylor, S. B. Whitney, R. F. Cottrell, and A. Lanphear, were read, and, upon separate motions, accepted.

After a vote that a certain sum of money mailed by the church at Lancaster, and lost, should be lost to the Conference, a committee of six were appointed to act with the Executive Committee in settling ministers' accounts, viz: J. M. Aldrich, J. Lindsey, W. S. Salisbury, J. Witter, O. P. Rice, and J. B. Lamson.

By a vote of the Conference the evangelical ministers of the past year were approved as such for the

year to come. It was also voted that Bro. A. Lanphear continue his labors as preacher, as in the past year. A request that Eld. J. L. Baker be accredited as a minister of this Conference was referred to the Executive Committee.

The Treasurer's report was called for, which was as follows:

Total receipts, \$2269.85. Paid out \$1102.48. Balance on hand, \$1166.87. This balance was disbursed by the committee on ministers' accounts, acting in connection with the member of the Executive Committee present, except \$200, which was given, by a vote of the Conference to the General Conference Fund.

A motion was made for the re-adoption of the following Resolution passed at the last year's session of this Conference:

"Resolved, That it is the opinion of this Conference that the entire sums of Systematic Benevolence should be put into the State Conference Treasury.

While this motion was pending, the Conference adjourned to first-day, Oct. 15, at 8 o'clock.

Oct. 15. Met according to adjournment. The above motion was taken up, and unanimously adopted.

As some confusion existed from the fact that some of the churches had their Systematic Benevolence arranged from the first of January instead of the first of October, the beginning of the Conference year, on motion it was

Re-resolved, "That all the churches of this Conference should arrange their Systematic Benevolence at the commencement of each Conference year, according to the plans set forth on the first page of our Systematic Benevolence blank books."

The church at Catlin had presented a request by her delegate to be allowed to reserve a part or the whole of her s. b. fund the coming year, for the purpose of building a meeting-house. A motion was now made to this effect and lost.

Bro. Aldrich urged the necessity of using this s. b. fund strictly for the purpose for which it was raised, viz: the preaching of the truth; until such time as there should be a surplus in the Treasury which might be given by Conference to aid poor churches in building places of worship. He also urged the necessity of the churches' unanimously adhering to the expressed opinion of the Conference. That it was unsafe to establish precedents in these matters that would prove ruinous to the object of the association of the churches in Conference, by leading to inequality and confusion. For these reasons it had been voted, on accepting the reports of the several churches, that the report of the church at West Monroe should be accepted with a protest, in consequence of her having reserved a part of her s. b. fund, contrary to the expressed opinion of the Conference.

The following resolutions were unanimously adopted during the session of the Conference:

Resolved, That whenever the several churches shall have arranged their s. b. pledges for the ensuing year, it shall be the duty of the respective Church Clerks to report immediately to the Conference Treasurer the amount pledged for the year; and also that it shall be the duty of the Treasurer to see that the same be duly reported to him.

Resolved, That we have not only been greatly disappointed in not meeting with Bro. and sister White, and Bro. Loughborough, at this session of Conference, but our disappointment has deepened into heart-felt sorrow and grief on account of the existing cause of their absence.

Resolved, That in view of the critical condition of our dear Bro. White,—of God our chosen leader—and also the serious illness of brethren Loughborough and Bourdeau—two of God's efficient ministers—we, as a people, have occasion to weep and mourn; and also great reason to humble ourselves before God our Saviour, and to continue in fasting and earnest prayer, that He who is the source of all our strength and all our hopes, and the great Physician of his people, may, in great mercy to his cause, his people, and his afflicted ones, interpose his mighty arm in their behalf.

Resolved, That while we deeply regret to lose the labor and influence of Bro. J. M. Aldrich in our Conference, we feel cheerfully to submit to the order of Providence by which he is taken from us; and that with heartfelt gratitude for his faithful labors in the past, we follow him with our prayers, that in the new relation he is called to sustain to the cause, he may be eminently successful, and an instrument of much good.

Resolved, That we highly appreciate the labors of Bro. Cottrell in writing for the Review, and that we request him to continue to furnish its readers with articles from his pen, as he has done during the year past.

Resolved, That we feel a deep interest in the case of the freedmen, and an earnest desire that the message of the third angel may be sent to those in the South from whom it has been hitherto excluded by the horrid tyranny of the institution of slavery.

Resolved, That we tender our sincere thanks to the members of the S. D. Baptist church of this place for the use of their meeting-house on this occasion, and for the kind and liberal entertainment they have given us.

Resolved, That the report of this Conference be published in the Review.

Adjourned *sine die*.

A. LANPHEAR, President.

R. F. COTTRELL, Secretary.

### Labors in Maine.

AFTER our meeting in Portland, the first week in July, Bro. Cornell and myself separated; he going to Augusta, and I to Topsham. At T. I spent one week, devoting the most of my time to writing, but meeting on the Sabbath with those who observed it, and on first-day visiting a number of families. The following Sabbath, July 22, Bro. Cornell, who had held a profitable meeting in Augusta, met me at Cornville, where we held a two-days' meeting. Quite a good number of Sabbath-keepers were present. Here I was happy to form an acquaintance with Brn. Stratton and Goodrich, and also to meet with some Sabbath-keepers that I had not seen for fourteen years. The following Sabbath I met with the brethren in Hartland, near the residence of Bro. Goodrich. On first-day, held meetings with Bro. Goodrich in the east part of Palmyra. At the same time Bro. Cornell held meetings in Rome. Tuesday, August 1, Bro. Goodrich took me to Kendall's Mills where we met Brn. Cornell, Howard, Wight, and others, for the purpose of a Bible-class. Devoted two entire days and two evenings to this work. The subjects considered were, the Sabbath, the 70 weeks and 2300 days, the commandment for the restoration of Jerusalem, and the subject of organization. I think this was a profitable interview.

At the close of this meeting, the subject of future labors caused anxious inquiry on the part of Bro. C. and myself. No special opening for labor had there been before us thus far, and we now earnestly desired to find some place where we could reach the mass of the people. From what we could learn, Norridgewock seemed to be a suitable field of labor, and we decided to send to Topsham for the tent, and to Manchester, N. H., for Bro. Gage to act as tent-master. The following Sabbath and first-day, Aug. 5 and 6, I spent with the brethren at Cornville, and Bro. Cornell with Bro. Stratton at Athens. Tuesday, Aug. 8, we visited Norridgewock to secure a place for our tent and lumber to seat it. That day we were unable to find the owner of the land or the owner of the lumber. We returned to Skowhegan to spend the night with Bro. Cyphers, and at his earnest request determined to make an effort at that place, if the way should open. We found a beautiful place, with nearly seats enough upon it that had been taken out of the town hall. We obtained the consent of the owner, and also of the man who had the ground in his possession, and as the way was thus readily opened before us, decided to pitch our tent there. But in the morning when we had drawn our tent upon the ground and had begun to put up our notices, the man who had the ground in possession, came out, and in an angry manner forbade us to pitch the tent.

Upon this we decided to return to Norridgewock. This time we found the owner of the land, and secured the use of it; and we obtained lumber by buying it. It now required our utmost effort to get our tent pitched and seated before the Sabbath; but by the aid of two brethren from Madison, we were able to accomplish this. We had a respectable congregation the first evening, and as our meeting progressed we had great cause to thank God that we had come to Norridgewock. Our tent remained standing nearly six weeks, and during all this time we did not have one meeting broken up by rain, nor did we have to lower our tent once on account of wind. We had meetings every evening except

three, one of which was to accommodate another meeting, and the other two to give the people rest. The attendance upon this meeting was large; the people coming much of the time from seven or eight towns, and on Sundays from a still larger area. We had generally a good degree of freedom in presenting the important truths of the Bible relating to this time, and had encouraging tokens that the people were not only interested, but benefited.

A vote was taken in the latter part of the meeting to know how many were convinced that the seventh day ought to be observed. Some 300 arose to their feet. Then a vote was taken to know how many were decided to observe the Sabbath, and about sixty arose. Quite a number who had previously decided to keep the Sabbath were not present when this vote was taken. One hundred and fifteen persons subscribed for the Review, and eight for the Instructor.

When it became necessary to take down the tent and to close this meeting, we began to realize that some provision must be made for the future, or much of this labor must be lost. As no meeting-house or hall could be procured for Sabbath meetings, and in short as there was no way for us to gather a congregation in that place in the future, we took steps at once to learn whether it was practicable to attempt the building of a house of worship. A week was spent in visiting our friends, scattered through several towns, and also in holding several business meetings. By this effort we obtained pledges to the amount of about \$1600. On the strength of this a contract was made for the erection of a neat, plain house of worship, 55 by 38. Mr. S. Y. Pierce, the gentleman who undertakes this, had sold his farm in order to move West, but though not a professor of religion, he felt so deep an interest in the truths preached in the tent, and in the building of a house for future labors, that he took the burden upon himself. Under his energetic efforts the building is being rapidly urged forward. Many have paid their pledges promptly, and I trust that those who have not yet paid, will immediately attend to this, as the money is now needed, and we cannot consent that the builder should be embarrassed. With present prices for material and labor, there is no chance for the contractor to make this a source of profit, nor did he expect to do this; let us see that he is sustained by the prompt payment of the pledges.

Since the close of the tent-meeting Bro. Gage has labored with some success in Starks. Bro. Cornell has attended the discussion at Alton Bay, between Elders Preble and Wendell on the resurrection of the wicked, and has labored with success in Rome. During the same time I have been detained by various duties at Norridgewock, of which the principal have been holding Sabbath meetings in a school-house, visiting from house to house, and aiding in various things relating to our house of worship.

The week after our tent was taken down, a proposition for a discussion on the immortality subject was handed us from Elder Deering, a Freewill Baptist minister of Richmond, Me. As our opponents in N. were ready to endorse him as their champion, Bro. Cornell accepted the proposition of Elder D., and designated Tuesday, Oct. 10, as the time for the discussion to commence. When Eld. D. arrived it was agreed to discuss the following resolutions:

Resolved, That the Scriptures teach that all who die are in an unconscious state from the time of their death till the resurrection.

Resolved, That the Scriptures teach that the wicked shall be punished with eternal conscious suffering.

The first of these was to be affirmed by Elder Cornell, the last by Elder Deering. As the weather was very favorable, and it was evident that no house in N. could hold the people, we decided to pitch the tent. One day was devoted to each question. Three sessions of two hours each were to be held daily; thus occupying forenoon, afternoon, and evening. Elder Blacker, a Universalist minister of N. acted as chairman. The discussion was decidedly an interesting affair. It would be impossible in this article to give any general statement of the argument adduced. To us it appeared like a signal triumph of the truth; how it appeared to our opponents we will not say.

The discussion was opened by Bro. Cornell with tes-

timony showing that the dead sleep, that they are not rewarded till the judgment and resurrection, that they know not anything, that they praise not the Lord, that their thoughts have perished, and that they can only be with Christ by his coming after them and taking them to himself. A large amount of testimony was adduced on these points, of which only a part was even alluded to. Thus Elder D. did not even attempt a reply to these:

"The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17.

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

Elder D. spent his time in the forenoon in simply parrying Bro. C.'s blows, but laid no foundation for his own theory. Indeed, when pressed by Bro. C. to prove the immortality of the soul by the Scriptures, that there might be something to rest the conscious state of the dead upon, he declined the attempt, and would not even affirm that he believed it himself. In the latter part of the afternoon session he began to adduce the common arguments in favor of consciousness in death. Thus he cited the departure of Rachel's soul; and also that of the widow's son; the spirit returning to God; Christ's words to the Sadducees; the thief on the cross; the rich man and Lazarus, etc., etc. These were answered as fully as the limited remaining time admitted, and several of them shown not only not to help him, but even to bear directly against him. Particularly was this the case with reference to the words of Christ to the Sadducees, which were shown to be used by Christ to prove not the conscious state of the dead, but the resurrection of the dead. When it was shown in answer to his use of Christ's words to the thief, that Christ had not yet been with his Father three days after his death, John xx, 17. Elder D. did not attempt to show how these words could be reconciled with Christ's going to Paradise, at his death, but said it was "Christ's business to reconcile it," not his.

On the second day, Elder D. opened the discussion with a quotation of those texts that speak of everlasting fire, everlasting punishment, etc., etc., taking strong ground on the literal signification of the terms used, and how these would be understood by the people addressed. Elder C. acknowledged that the punishment in its duration would be endless, but that in its nature it would be destruction. In other words, that it would be everlasting destruction. The everlasting fire was illustrated by the eternal fire that consumed Sodom. It was also illustrated by the "eternal judgment" and the "eternal redemption" spoken of by Paul, which are not a judgment and a redemption that shall be going on forever, but which shall be eternal in their consequences. Elder C. showed that the wicked should be destroyed, should die the second death, should be consumed, should perish, be devoured, come to an end, be burned up, consumed soul and body, be as nothing, and as though they had not been. This was sustained by a multitude of texts. He showed also that the wicked when cast into the fire are compared to perishable substances, as chaff, tares, stubble, thorns, the fat of lambs, etc., and that they are never compared to things imperishable.

At the opening of the afternoon session Elder D. astonished us with the statement that there was no literal fire connected with the punishment of the wicked. He said that he repudiated the idea, not in his own name only, but also in behalf of the denominations represented by the ministers present, viz., the Methodist, Congregationalist, Calvinist, Baptist, and Free-will Baptist churches. He said that these denominations not only do not believe that the wicked shall be punished in fire, but that they never did believe such doctrine. He said that the punishment of the lost would be a guilty conscience. Bro. C. showed that the consciences of the greatest sinners are seared as with a hot iron, so that the greater the wickedness the less the mental suffering; that the wicked delight in lies, have pleasure in unrighteousness, enjoy sin, rejoice to do evil, and finally are said to be past feeling. Bro. C. quoted Spurgeon as a noted Baptist minister holding to literal fire as the punishment of the wicked, when Elder D., with the sanction of the Baptist minister present, repudiated Spurgeon as a Baptist clergyman, and said he

was noted for whisky-drinking and advocated it in the pulpit. Bro. C. named several eminent commentators who represent the punishment of the wicked as accomplished with literal fire. He also showed that evil should not be immortal, but that Satan's rebellion against the Almighty shall be put down, and that God's anger toward the wicked shall cease in their destruction. He also showed that the earth, in its burning state, is to be the lake of fire where the wicked are to have their punishment, and as this fire is finally to be succeeded by the new heavens and new earth, so the time shall come, after the burning day, when the wicked shall be ashes under the feet of the saints, and when every creature alive in the universe shall join in praising God, and God shall be all in all.

I ought not to omit the following argument on a guilty conscience, as the fire that shall devour the wicked. Bro. C. substituted it for fire in the following passages:

"Depart from me, ye cursed, into everlasting guilty conscience, prepared for the devil and his angels." Matt. xxv, 41.

"Shall be tormented with guilty conscience and brimstone in the presence of the holy angels." Rev. xiv, 10.

"And guilty conscience came down from God out of heaven, and devoured them." Rev. xx, 9.

We think the discussion has opened the eyes of many to the plain teaching of the Bible on this great subject. May it lead them to seek for immortality at the resurrection of the just, and thus escape the second death in the lake of fire.

The past Sabbath was spent at this place with Bro. C. We had an interesting season with Bro. Howard, Hanscom, Wight, and others. Here are quite a number interested in the subject of the present truth.

After a few weeks I hope to be at liberty to visit our brethren in many places. It seems to me very evident that the Lord is at work in this region, and I desire that we all may act well our part in his service.

J. N. ANDREWS.

Rome, Me., Oct. 16, 1865.

### Old Age.

"The hoary head is a crown of glory, if it be found in the ways of righteousness." Prov. xvi, 31. Some talk of the pleasure and quiet satisfaction of those who tread the down-hill of life, as if it were a privilege to realize the decay of one's earthly tabernacle, to witness the change from year to year, and feel it in your system. Your fine auburn hair becomes gray, or drops quietly and silently from your head, your superb set of teeth decay, and fall, until they stand apart so far as to be hardly neighbors; and these just ready to fail; rheumatisms and hard work have crippled you, so that you must be waited on by your grandchild, perhaps, who if duteous is a great comfort. But do you suppose that grandfather would not like to wait upon himself? Is it a comfort to grow old, to feel your body become almost bloodless and cold, your voice sharp and unmusical, your frame crooked and bent, your face wrinkled and brown? I often think of Mrs. —, who wept passionately when she first found a gray hair among her dark tresses; this was nature, true, unsophisticated, no deceit about it.

But does not the Scripture honor age? Certainly, if it be found in the ways of righteousness; but is it of itself a glorious thing to become old and decrepit? For what is the tree of life planted in the paradise of God? Will not that make the old man young again? Will he regret that? If there was some fountain away in Idaho, which would restore the freshness and vigor of youth to the old, what a general emigration would there be to that locality, where toothless gums would be re-filled with shining pearls, and the bald head be covered with a beautiful covering of hair, and where wrinkles would disappear.

No! a person may pleasantly submit to the decrepitude of age; he cannot rejoice in such decrepitude, for its own sake. He may kiss the rod, but it is for the love he bears to the hand that holds it; not that the infliction of stripes is a pleasant pastime.

All credit and much honor is due to the aged, for the patience and good sense they manifest in taking calmly

the gnawings of the tooth of time; for it is heroic to smile rather than groan when racked with pain.

J. CLARKE.

### Stray Thoughts. No. 1.

#### GOOD RESOLUTIONS.

"Why hath Satan filled thy heart to lie to the Holy Ghost?" Acts iii, 3.

THERE has many an honest hearted professor read this history of Ananias and Sapphira, and while shuddering with horror at the justly severe punishment of the guilty pair, has greatly wondered at the crime. How any one professing to love God, and knowing that their most secret thoughts were as open to his perusal as the pages of an open book, could still plan to defraud him, surpasses their comprehension. Doubtless, when this guilty pair disposed of their possessions, it was their intention to bestow the whole in the treasury of the Lord. But we see that their hearts were not filled with the love of God. Avarice held a conspicuous position there; and no doubt the moving motive of the whole transaction was a desire for praise; and a wish to appear as zealous and devoted as the other apostles. But avarice clamored loudly against giving ALL, so they made a kind of compromise,—split the difference, if you please, gave approbation a part, and so met a speedy and terrible retribution.

Two very important lessons to the Christian, may be learned from this transaction. One is, that it is impossible to be on good terms with God and the world, both at the same time. Earth and earthly desires, if fostered in the heart, will take the lion's share, and God is robbed of his just due. Guard against it as we will, the thoughts will be imperceptibly drawn out after the world, until we hardly know whether we have a hope in Christ or no.

Another no less important lesson to be deduced is, the danger of broken promises. Many, very many are the promises made to God by his followers, heard and recorded by angels above. Many a reformation is firmly resolved on, to amend our ways, break off from some besetting sin, to eradicate pride, envy, malice, hatred, evil-speaking, vain conversation, impatience, love of selfish gratification, and all other indulged sins, to which all are more or less inclined. Many a vow has been uttered, secretly perhaps, yet none the less binding, to renew our covenant with God, and strive for a closer fellowship with him. God's Spirit was working on our hearts, to influence us to their performance. Angels were eagerly watching for their fulfillment. But, alas! who cannot look back on resolutions unfulfilled, on promises unperformed, on vows heedlessly broken! And yet how few consider that every resolve is a promise, and every failure to perform is a lie to the Holy Ghost! "But because judgment for an evil deed is not speedily executed, therefore the hearts of the children of men are fully set to do evil." And because all who vow and forget to pay, do not meet the fate of Ananias and Sapphira, professors will go on making promises and breaking them, until we have reason to fear, that with some of them at least, the road to ruin will be paved with good resolutions. There are many circumstances which call forth vows and promises. When the hand of affliction, in its various dealings, is upon us; when we hear a searching exhortation, or read a touching article, or see the consistent lives of others, be assured it is the Spirit of God that is forcing these things home to our hearts, and every effort toward a purer life is a promise; every desire for holiness comes from God, and to disregard these impressions, and live in the neglect of these duties, and these vows, is a direct lie to the Holy Ghost, which will sooner or later bring the punishment of Ananias and Sapphira on the offender, the punishment of death. Many injunctions are scattered throughout the Sacred Word to pay our vows to the Most High, and to perform our promises to the Lord. If there were no punishment due the offense, there surely would be no warnings against it. Then seeing there is danger in broken vows, let us be careful that we pay them, and thus escape the threatened danger.

C. M. WILLIS.

Charlotte, Mich.

## To-morrow.

PLUTARCH, in his *Lives of the Ancients*, relates of one Archias, that, while he was rioting in the midst of his cups, a letter was delivered him, warning him of some one who lay in wait for his life. The bearer of the letter desired him to read it immediately, because it was on serious business and of the highest importance to him. "Oh," replied he, "I will think of serious things to-morrow;" but that night he was slain.

*Think of serious things to-morrow!* Thus are sinners deferring repentance from day to day. To the words of God's own appointed messengers, warning them of the enemy lying in wait for their souls, to the entreaties of Christian friends, to the voice of conscience, and to the Word and Spirit of God, they turn away, and say, if not in words, yet by their conduct, "We will think of these things another day."

Many, yea, most, who have received a religious education, are resolved that they will seek God at some future time, but are not ready to think of serious things to-day.

Had Archias immediately heeded the whispered warning, and opened his letter, he might have then taken measures to save his life; but, yielding to the pleasures of the day, he was lost. And, even had his life been spared till the morrow, his enemies might by that time have made his escape impossible.

And thus it may be, that, if the life of the sinner whom God calls to-day to be saved, is still spared till the morrow, the warning may by that time pass unheeded, or else the enemy of souls weave more securely around him the meshes of sin, entangling the unwary feet; and thus serious things are left till all are lost forever.

Oh! it is a fearful thing to strive with the Spirit of God. "To-day, if ye will hear his voice, harden not your hearts;" leave not serious things till to-morrow.

## "Begin With God."

"TAKE thy first meal with God;  
He is thy heavenly food;  
Feed with and on him. He with thee  
Will feast in brotherhood."

With how many of us, Christian brethren, on rising refreshed from our night's slumber, is the spiritual craving after heavenly nutriment so great that we seek it as a first necessity?

Do we spring up from our beds in the solemn dusk of the morning, while yet the bustle of the world is afar off, that we may hold undisturbed communion with Him who is our true life? Do we bend in earnest devotion over the Book of books, and feel ourselves strengthened and prepared for another day's combat with the world, the flesh, and the Devil? Do we look from our window upon the wondrous works of God's creation, and feast upon his goodness and mercy, as displayed in these, toward us?

Or do we open our eyes to the glorious dawn, with our thoughts full of the perishable objects of time; with our minds set upon the business of this mortal life? Do we hasten to our well-spread board, and satisfy our physical hunger, and wholly overlook the rich spiritual feast that is ever ready for our participation.

Do our Bibles lie useless in the dust, while newspapers and ledgers have an eager attention? and do we rush to the transactions of the busy day with no first act of consecration to Him without whom the day would not have been begun by us at all?

Let this title of Bonar's beautiful hymn be the principle of our soul. Let us strive by God's grace, not only to begin, but to continue and end, with Him who is our only joy and hope, both in this world and the world to come.

WHEN a crime is committed within the kingdom of Dahomey, his majesty puts to death all suspected persons: first, because he thinks by that means he will certainly punish the right one; and, secondly, because it spares him the trouble of investigating individual cases.—*Bishop Taylor.*

## Trust.

THROUGH the woods a man and son,  
Wound their way through night shades lonely,  
Nothing on their pathway shone,  
Save one glimmering lantern only;  
"Father, let us, pray, turn back,"  
Said the little son affrighted,  
"All around is midnight black,  
Just one step ahead is lighted."

"Cheerful sunshine all is gone,  
Phantoms grim the woods are lining."  
"Well, my son, we'll move along,  
Just as far as light is shining."  
Step by step they journeyed on,  
Still the light with darkness blended,  
They at length arrived at home,  
And their dreary walk was ended.

Traveler, see you naught in this,  
Nothing to dispel your sorrow;  
When you cloud your present bliss  
With the trials of to-morrow?  
If you cannot see the end  
Shall you backward start affrighted?  
Rather trust your faithful friend,  
He will guide your feet benighted.

Look not fearful at the dark,  
Feeding all your gloomy fancies,  
Though 'tis but a glimmering spark,  
As you move, the light advances.  
If you wander in the night,  
Be each little flicker heeded,  
Trust your Father for the light,  
He will give it as 'tis needed.

For in that celestial home,  
Glow the light o'er fields elysian,  
But we see through sin's dark gloom,  
Sins that dim the glorious vision;  
But when faith is lost in sight,  
When o'er death and hell victorious,  
Banished care, and pain, and night,  
Then we'll bask in light most glorious.

C. M. WILLIS.

Charlotte, Mich.

## 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. Baker.

DEAR BRETHREN AND SISTERS: It is some time since I have taken my pen to address you through the Review, although I have myself derived much cheer and comfort from your words of experience and encouragement; but I feel that now I have a new bond of sympathy with many of you, in the loss of my own dear companion, and will make free to speak out.

She was taken from us, after a short illness of four days. She died with her mind clear and unclouded unto the end; and oh! what strength and comfort we found in our holy religion in that trying hour. She found that

"Jesus can make a dying bed,  
Feel soft as downy pillows are."

The burden of her prayer was, "Come, Lord Jesus; come quickly," which I too can repeat with an interest and love for his appearing, it seems I never felt before. What cheer in the "Blessed hope!" How it consoles and binds up the broken hearted! Praise the Lord, for his goodness in revealing to us the way of life. Says the Holy One, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live again."

With a greater interest in "His appearing and kingdom," I am striving to make my way on, and endure unto the end. Brethren and sisters, pray for me, and my three motherless children, that the "God of all comfort and consolation" will guide us to his praise; and finally gather us, an unbroken circle, into his everlasting kingdom.

H. F. BAKER.

Fremont, O.

## From Bro. Myers.

DEAR BRO. WHITE: I find myself at last in this new territory, where I expect to stay for a year, at least. I do not know of a Sabbath-keeper in the territory; if there should be one or more in a reasonable distance, it would be a pleasure to know their whereabouts. I do not know that the present truth has ever been

preached within one hundred miles of me. Should some of our messengers feel the missionary spirit, and wish to pioneer a little, here is a good field for labor. Small towns are springing up; the people are intelligent and thoughtful, and we hope the message will soon be preached here. I could furnish a home for a preacher, and some pecuniary aid, but am not able to sustain a mission alone.

SOLOMON MYERS.

Decatur, Burt Co., Nebraska, Oct. 1, 1865.

Clara Bryant writes from Milwaukee:

I am cut off from all communication with the Advent body when my paper stops. My paper is all the preaching I have upon the Sabbath of the Lord, and all I can hear from any one of the Advent people. Next to the Bible I prize the Advent books. I am striving to live blameless before the Lord. I want to live so that I can receive largely of all the blessing he bestows upon his people. My prayer is, Lord, bless all the messengers, and make them effectual in proclaiming the loud cry through the land, that the day of His coming may haste greatly. I long to be at home.

C. S. BRIGGS, of Eden, Mich., says: I do feel to praise God for his goodness in sending the message here. I and my family are alone, striving to keep the commandments of God and the faith of Jesus; yet we are not alone; we go about seven miles to meet with the children of God.

## Obituary Notices.

DIED, in Ingham, September 26th, 1865, Emma L., youngest child of Bro. Joseph and sister Arvilla Philo, aged 2 years and 9 months. May the Lord sanctify this affliction to the good of the bereaved friends, that they may meet their loved one in the morning of the resurrection, when she shall arise from the tomb clothed with immortality.

Farewell, Emma, lovely flower,  
In thy short life sweet comfort gave;  
When by death's resistless power,  
We've laid thee, dear one, in the grave.

JOSHUA PHILO.

DIED, at Pilot Grove, Iowa, sister Elizabeth Tomlinson, aged 29 years, 2 months and 24 days. Her disease was dropsy and fever. She embraced the third angel's message under the preaching of Bro. Cornell. She suffered greatly for the last three years with the dropsy, but stood firm to the truth, and died in full hope of soon arising with those that shall hear the voice of God, when he shall call them forth to hear the covenant that he will pronounce on those that keep the Sabbath. She leaves a husband and one child to mourn her loss, but they mourn not as those that have no hope. She was much loved by all that knew her.

J. M. FERGUSON.

DIED, of typhoid fever, at Shabbona Grove, DeKalb Co., Ill., Sept. 27th, 1865, Emily, daughter of Harrison and Sarah Spears, in the 16th year of her age.

We tried to comfort the bereaved family by pointing them to the blessed hope.

R. F. ANDREWS.

Bro. Edward Clark, aged thirty-five years and six months, came to his death in a very sudden manner last Tuesday, the 10th instant. While in the act of stoning up and refitting an old well, about five miles from his home, the earth caved in and covered all but his head, and before any assistance could be rendered, the earth broke for some distance around the well, and covered him so deep that the friends were four hours recovering his lifeless body. He leaves a wife and three children to mourn his loss.

Bro. C. united with the church in this place soon after Bro. Cornell lectured here, about ten years ago, and ever after manifested a strong desire to live in harmony and union with his brethren. His sudden death caused quite a sensation here, and also at the funeral service, the 12th instant.

JOSEPH BATES.

Monterey, Oct. 15, 1865.

DIED, in Elmore, Vt., Oct. 12, 1865, of typhoid fever, Mary M. Fife, aged eleven years, three months, and twelve days. Mary was the only daughter of Bro. and sister A. Fife. She was a lovely child, possessing a brilliant and promising mind, and won the affections of all who knew her. Many were the tears that were shed on the day that we followed her lifeless remains to the cold, silent house of the dead. Remarks on the funeral occasion from the words, "We all do fade as a leaf." Isa. lxiv, 6.

A. S. HUTCHINS.

# The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 31, 1865.

## Announcement.

IN pursuance of certain transactions of the last General Conference, the undersigned now finds himself at Battle Creek, ready to enter upon his labors here in connection with the Publishing Association, according to his ability. His brethren and friends every where, will please take notice, that it will be his greatest pleasure to wait upon them here, and also attend to all orders with which they may favor him.

J. M. ALDRICH.

## Note from Bro. Loughborough.

DEAR BRETHREN AND SISTERS: The Lord has heard prayer in behalf of Bro. White. The day of fasting and prayer was a precious season to him. While others were lifting their petitions to the Lord in his behalf in different parts of the land, a few of us were trying to join with them here. Bro. White especially was happy in the Lord all through the day, and had the fullest assurance that God heard his people's prayers, and would bring him up again to labor with them. His faith has been from the first, that he should come up gradually, while the blessing of the Lord should rest upon his efforts to conform strictly to the laws of his being.

J. N. LOUGHBOROUGH.

Dansville, Oct. 23.

## Note from Sister Gates.

DEAR BRO. WHITE: With deep regret I have heard of your serious illness. Yourself and sister White have become so inseparably connected with the Advent people, that it is impossible for us to know that you are in affliction, and we not suffer with you. I believe, without a doubt you will recover, for future usefulness. Please accept the enclosed trifle, as a slight tribute of sympathy and affection from your unworthy sister.

L. M. GATES.

Beaver Dam, Wis., Oct. 9, 1865.

RESPONSE.—Dear Sister: We can say but little more at present than that your words of sympathy console us, your expressions of faith cheer us, and your remittance (\$10.00 which we acknowledge with gratitude) proves to us the genuineness of your sympathy, and faith.

Our faith is in God, while we use those means which his wisdom and bounty have, in harmony with those laws established in our being, provided, that we shall be raised to health, activity and usefulness.

JAMES WHITE.

## Report from Bro. Cornell.

I HAVE just finished a brief course of lectures at Rome. The last week was very unfavorable because of frequent storms, yet there is a good result. Sixteen subscribed for the Review, and we learned that thirteen at least were decided to keep the Sabbath. I am earnestly requested to return and hold more meetings, which I shall endeavor to do if the Lord will.

M. E. CORNELL.

P. S. It may be duty to state that if any of our friends should attend the discussion at Portland, it would be safest for them to go prepared to care for themselves, in part at least, because there are but a few families of our friends in the city, and they are generally in quite limited circumstances. They will provide for preachers, and as many others as they can. I know their will is good.

M. E. C.

## Note from Bro. Howard.

DEAR BRO. WHITE: Bro. Cornell has just closed a course of lectures at our place. The meeting has been a success; some twelve or more have decided to keep all of God's commandments. Last evening a solemn

interest was manifested in the whole audience. As for myself, after a careful study of the matter for two years, with a prayerful heart, I have come to the conclusion that the Sabbath and the third angel's message belong together, and I feel that I must do what little I can to give the solemn warning.

Yours in hope.

L. L. HOWARD.

Rome, Me., Oct. 22, 1865.

THE Post Office address of Eld. James White and Eld. J. N. Loughborough, is "Our Home," Dansville, Livingston Co. N. Y.

## Appointments.

### Change of Appointment.

THE Quarterly Meeting for the churches of Oronoco and Greenwood Prairie, appointed to be held on Greenwood Prairie, will be held at the village of Oronoco, Minn. H. F. LASHIER, for the Com.

THE Lord willing, I will be at the Quarterly Meeting at Perry's Mills, Nov. 18 and 19; at Buck's Bridge, Nov. 25 and 26. S. B. WHITNEY.

PROVIDENCE permitting I will meet with the church in Tompkins, Mich., Sabbath, Nov. 11. Monthly Meeting postponed to this time. Also, with the church in Bunkerhill, Mich., Sabbath, Nov. 18. Meetings on first-day at each place, if desired. I. D. VAN HORN.

PROVIDENCE permitting, I will meet with the church at Hillsdale, Mich., Sabbath, Nov. 4, and with the church at Colon, Mich., Sabbath, Nov. 11. D. M. CARRIGHT.

## 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 due time acknowledged, immediate notice of the omission should then be given.

J Lambert 28-1, H Spear 27-9, T E Thorp 28-1, W A Raymond 28-1, Mrs L W Miller 29-1, F Taylor 27-19, C Nichols 27-22, Mrs P D Lawrence 28-1, M T Ross 26-1, C Schawpps 28-1, J Iden 27-13, W H Slown 27-15, each \$1.00.

N Atkins 28-19; I Knight 28-1, D Dabbin 28-1, E S Cobb 28-1, J P Densmore 28-9, S C Fairchild 28-22, L M Fairchild 28-22, J Craddock 28-22, R A Worden 28-1, W Vancil 28-14, T W Potter 28-1, E H Higley 28-13, N W Vincent 29-1, C B Preston 29-1, E Spencer 28-11, A Platt 28-1, W J McCord 28-14, C Van Horn 29-1, Addie Howe 29-1, E A Poole 28-13, each \$2.00.

A Beamer 27-22, J Beamer 27-22, J Newton 26-15, each 50c.  
W Stees \$1.08, 28-1, H Gold \$1.50, 27-14.

#### Subscriptions at the Rate of \$3.00 per year.

F Howe 29-5.

#### Subscriptions at the Rate of \$1.50 per year.

A Bigelow 28-22, M B Gibbs 28-22, Melvin Gibbs 28-22, Jacob Gorden 28-22, C W Hartshorn 28-22, A Welden 28-22, A Dickinson 28-22, W W Delling 28-22, Sibyl Miller 28-22, Jennie King 28-22.

#### Review to Poor.

T Brown \$1.00.

#### Books Sent By Mail.

W Stees 92c, S Myers 24c, J Philo 55c, G W Mitchell \$2.50, J E Harris 15c, R R Coggershall \$2.00, B Wixon \$1.25, J N Pike \$2.05, F Howe 50c.

#### Cash Received on Account.

H F Lashier for John Bostwick, \$12.00, S B Whitney \$44.37.

#### Gen. Conf. Missionary Fund.

G W Mitchell (s b) \$2.28.

#### Michigan Conference Fund.

C B Deyarmond \$5.00, Church at Vergennes \$15.00, Church at Orange \$15.00, Church at Battle Creek \$50.00.

## 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 WARRE, Battle Creek, Michigan.

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The Fate of the Transgressor,	5	2
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" " " Holland,	5	1
" " " French,	5	1
On Daniel II & VII, in French,	5	1
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