

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Address ELLEN JAMES WHITE, Battle Creek, Michigan.

THE CONQUEROR'S SONG.

"He that believeth on the Son hath everlasting life."
John iii, 36.

A PILGRIM sandal'd passed the way,
His eye was dark, his brow was sad,
But ever would he sing and pray,
And then he seemed more light and glad.
But if you deemed the powerful lay
Was of the Holy Mother mild,
You would be wrong; for all the day
He thought but of the Holy Child.
His prayer was often deep and long,
And this the burden of the song:
He ever lasting life receives,
Who in the Son of God believes!

It was a charm of wondrous power,
And oft, 'tis said, in times of old,
The very dead have felt its power;
The sun himself has stopped, when told;
The lame have leaped, the dumb have spoke,
The crawling leper, white as snow,
From misery as a dream awoke,
The blessedness of health to know;
Nor aught of evil could repel
The influence of the mighty spell.
He everlasting life receives,
Who on the Son of God believes.

By this the witnesses of God,
Slain for the name of Christ confest,
Sprang up and poured the truth abroad,
O'er Pagan king and Romish priest,
Till, like archangel's trump, its tone
Had pierced the ear of the dead world,
Shook the great central scarlet throne,
Unmasked the Man of Sin, and hurled
From many a seat his angels down!
The word of power was this alone.
He everlasting life receives,
Who on the Son of God believes.

This is the bolt that shuts up hell,
This is the key that opens heaven;
No demon can withstand the spell,
But to his native den is driven.
This is the power that conquers sin,
This gains the victory over death,
By this the crown of life we win,
The pilgrim enters heaven by faith.
He everlasting life receives,
Who on the Son of God believes.

Following Christ.

"FOLLOW me!" This is the Christian's marching orders. And whosoever takes not up his cross and follows the commands of Jesus, cannot claim to be a true disciple.

1. And the very first thing that is requisite in following Christ is to have a new heart. This takes a man back to the "wicket-gate" of the way of life—conversion. Stop a moment, my reader! right here. Settle this question first. Have you a new heart attuned to the love of Christ? You cannot take the first step in a life of holy and happy obedience until your affections have been given to the Saviour. The carnal heart is wholly and forever as intensely hostile to Christ as is the

most tyrannical slave-driver hostile to Fremont's proclamation of liberty. The carnal heart weaves no crown of glory for the lowly Jesus; it plats for him only a crown of thorns. It bows not to his scepter; but only holds out to him a reed of mockery. It takes up no cross for him; rather does it nail him to the cross, and by every willful sin crucifies afresh the Lord of glory.

But when the converting power of the Holy Spirit has come to you in answer to prayer, and changed and sweetened and purified your affections, then springs up a deep, genuine love of Jesus. This is the prime essential to a right noble and godly life. In fact, *love to Christ is essential Christianity*. It is more than a mere admission of his divinity—more than an admiration of his sublime character—more than a cold assent to his claims. It involves a faith in him so deep, an attachment to him so real, and a devotion to him so thorough, that it amounts to a new principle in the heart. Attachment to Jesus Christ, implanted in the soul by the Holy Spirit, is the ground-work, and the *only* possible ground-work, of a beautiful and effective Christian character. The deeper this love, the deeper the piety. The stronger this love, the greater will be the readiness to make costly sacrifices for his cause.

Does not my reader remember the famous political campaign of 1844, which furnished such wonderful instances of romantic devotion to the idolized orator of Kentucky? Time, talent, gold, were all laid at his feet. The counting-room and the work-shop, the loom and the anvil, harvest-fields and law-books, all appealed to their owners in vain. Their ears were deaf but to their leader's call. For him they journeyed afar to mighty gatherings; for him they mustered vast processions—wore his name on their breasts and floated it from their house-tops. And when the long, arduous struggle ended in dark disaster, we saw strong men weep aloud, and like Judea's stricken mothers they "refused to be comforted." There are men in this country who will carry down that political sorrow to their graves. To-day they worship a tomb under the oaks of *Ashland* with more veneration than they feel for any living statesman.

Now that is what we mean by devotion to a leader. Where the heart-loyalty is strong, there is but little difficulty in making the external manifestation. Paul found it easy to cry out, "Lord, what wilt thou have me to do?" when the newly implanted love of the Crucified leaped into a blaze on the altar of his heart. Peter girds his fisher coat about him, and impatiently plunges into the sea, when he sees his risen Master on the strand. Patmos with Christ is a sunnier spot to the beloved disciple than Caesar's throne would have been without Christ. For these were the men who "followed the LAMB whithersoever he goeth," and love was the vinculum that bound them to the Captain of their salvation.

2. A good definition of serviceable piety would be—*following Christ* without a question and without a murmur. Does the pierced hand point us up the Hill of Difficulty? Then up the steep acclivity let us go, even though we fall from running to walking, and from walking to clambering on the knees. Does he bid us follow him into

the Vale of Humiliation? Then welcome be reproach for the sake of one who entered Gethsemane for us. The cost of the sacrifice is never to be counted. He that loveth father or mother, house or lands, more than Christ, is not worthy of him.

One day, duty lays his hand of impressment on the shoulder of a gifted young man or woman, and commands them to a foreign field. Christ says, "Yonder is thy sickle waiting for the reaper; yonder is the harvest waiting for the garner. No place for thee in these parts; thy place is beside the Ganges, or on the torrid sands of Africa." Following Christ makes such men missionaries. John Howard was but searching for the foot-prints of Christ in the dismal vaults of prisons and of dungeons. David Brainerd found them amid the forests wild—and Henry Martyn was but treading them when he explored the jungles of India and the sand-plains of Persia.

A man need not cross oceans either to follow Christ. Whenever the owner of a winning tongue turns away from the allurements of the bar or the rostrum for the privilege of preaching salvation to the dwellers in some remote unnoticed parish, he is following Christ. Whenever a layman determines not to sleep away his Sabbath afternoons on his sofa or over his newspaper, but go out after the ignorant squalid waifs of the alley and the tenement-house, what is he but following his Master, who if on earth would delight in the mission-school more than in the cathedral? Whenever a sweet daughter of the church decides that instead of passing an idle hour in pulling silver bells on marble doorsteps, she will climb to the attics where wretched poverty is groaning on its sick-bed, she is surely following Him who went about doing good. Whenever you see a heroic statesman standing up in his high place for justice, truth, and liberty, you see one (as far as that noble act is concerned) who obeys Christ rather than man. And on the other hand, when a professing Christian is seduced into scenes of frivolity and folly, or into the cabals of intrigue and chicanery, then he or she has turned squarely away from their Master and their Model. For where Christ would not go—if on earth—no Christian ought to go. Would it not be a strange place to look for the Saviour in the ball-room or the theater, at the card-table or the convivial party, in the caucus where honor is sold and righteousness bartered for "the spoils?"

Blessed is the man who never sets his foot in any path of conduct without looking carefully for the way-marks of his Master, and consulting his guide-book! Through some lowly doors, where pride must stoop low to enter, he may be called to pass. Over thorny paths he may be made to tread. Up more than one mount of sacrifice, bearing heavy crosses, he may be summoned. But so that Christ be the leader, he may not be afraid to follow. And in heaven it will still be his joy and his glory to "follow the Lamb whithersoever he goeth." There the "Lamb who is in the midst of the throne shall feed him, and lead him unto living fountains of waters."

"Our knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ is there,
And we shall be like him."—Cuyler.

Not I, But Christ.

A FEW years ago, while traveling on a railway in Germany, an incident occurred which at the time made a deep impression on my mind. The remembrance of it will remain fresh and vivid to my dying day. I was seated in a third-class carriage, which was filled with Germans. A feeling of loneliness and isolation for a while oppressed me. I tried to amuse myself by listening to the animated conversation of those who sat near me, the language being not quite unfamiliar to my ear. I found that the principal topic that occupied the busy talkers was the Evangelical Alliance, which had met in the city of Berlin. The papers that had been read, and the addresses that had been delivered during the several days of meeting, had evidently awakened a deep interest in the minds of all. The fact that the king and queen of Prussia had attended some of the meetings of the Alliance, and had also shown much personal kindness to its members, by inviting them to the palace of Potsdam, could not fail to add to the *clat* of the proceedings, and draw public attention more directly toward them.

Amid the general noise of many voices, and the smoke from many cigars, my attention was specially directed to two men, in a corner of the compartment I occupied, sitting *vis-a-vis*, engaged in the most earnest conversation on a subject which was plainly deeply interesting to both of them. I listened attentively, and heard that the theme was *Christ*. I instantly leaned forward, to catch, if possible, every word. I discovered that the principal speaker, an elderly gentleman, was narrating a remarkable change that his views had undergone, in consequence of an address which he had heard at one of the meetings of the Alliance. From this conversation I learned that, up to the time of his hearing that address, he had always regarded himself a sound and honest Christian. He had been regular in his attendance at church, and had paid all respect to the ordinances of religion. He had maintained an outwardly decent and respectable character, and would have taken it highly amiss if any one had suggested doubts about the genuineness of his claim to be regarded as a true Christian. He told his companion how entirely that good opinion he had formerly entertained of himself had been dissipated by the truths he had heard expounded in Berlin. They had forced him to the sorrowful conclusion that all his former good opinions of himself, and of his relation to Christianity, were wholly a delusion.

"But now," said he, and his beaming eye and quivering voice betokened the warmth of his emotion, "now I have discovered what it is to be a Christian." Opening his New Testament at the place, he read, with distinctness, and with an emphasis which showed that he understood and felt what he read, these words of the apostle, in the fine old translation of Luther: *Ich bin mit Christo gekreuziget; Ich lebe aber; doch nun nicht Ich, sondern Christus lebt in mir.* ("I am crucified in Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. ii, 20.) "The man who can say that," he continued, "is a Christian." He expatiated with great earnestness and warmth on the vast importance of the truth which he had discovered, explaining to his willing hearer all the precious things which lay hid in this, to him, most marvelous text. The warmth and impressive seriousness of his manner, when, in the course of his remarks, he again and again exclaimed, laying at the same time his hand on his heart, "*Nicht Ich, sondern Christus lebt in mir*" (not I, but Christ liveth in me), deeply moved me, and I could not help saying within myself: "If this stranger has made a great discovery as to the Christian character, so, too, have I." Familiar with the words he quoted and commented upon, they never appeared to me before so full of meaning, so luminous. The text came upon me with all the freshness and power of a new discovery. No commentary ever written, no critical exposition, however learned, could exhibit it with

so much power as did the simple, fervent utterance of my fellow-traveler.

Reader, it is my most fervent prayer that you may be able to enter with me, in some measure, into the deep significance of these words, "*I live; yet not I, but Christ liveth in me.*" It is true, as the venerable, warm-hearted German so earnestly pressed upon his companion, that it is not outward conduct that constitutes a Christian. You may attend with regularity and assiduity to the external forms of a religious life, but ah! something greater, far better, than this, is needed, ere you can attain to the blessedness and the dignity of the true Christian. You must have *Christ living* and reigning in your heart; you must become so entirely identified with him that he will be as the very soul of your soul. Your thoughts, feelings, desires, hopes, must be all as if they had originated with Christ, as if Christ within you were thinking, feeling, desiring, hoping, and not yourself.

"*Not I.*" Is *self*, in all its forms, crucified and slain? Through a living faith in Christ, are you so one with him that your heart beats in unison with his? Do you realize the import of his gracious words, "Because I live ye shall live also?" If so, then you are united to him as the branch to the vine, and you will assuredly be found bringing forth the fruits of righteousness, to the praise of his glory.—*Prot. Magazine.*

On the Interpretation of the Bible.

IMPORTANCE OF ATTENDING TO PROPER NAMES.

I. THE same persons or places sometimes have several names. Moses' father-in-law is called in different places Raguel, Reuel, and Jethro. Joshua is twice in the New Testament called Jesus: Acts vii, 45; Heb. iv, 8. Nahash is the same as Jesse [2 Sam. xvii, 25; 1 Chron. ii, 13-16], the father of David; hence we find that Joab and Amasa were near relatives to David, and to each other. We are thus better able to understand many circumstances in their history, and more fully to see the guilt of Joab in the assassination of Amasa. 2 Sam. xx, 10. Mark ii, 14. "And as he passed by he saw Levi," &c.; this is the same person as Matthew. Thaddeus, Lebbeus, and Judas, are all different names for the apostle Jude. Horeb and Sinai are often spoken of indiscriminately, being different peaks of one and the same range of mountains. Deut v, 2; Ex. xix, 18-23. Greece, and Grecia, was known by the name of Javan among the Hebrews. In our English Bibles, Javan is sometimes used, as in Isa. lxvi, 19; Eze. xxvii, 13, and sometimes the modern name, Greece, as in Zech. ix, 13; Dan. viii, 21; Joel iii, 6. Javan was the fourth son, Japheth, Gen. x, 2.

II. Different persons and places sometimes have the same name. Ephraim, in Gen. xlviii, 5, refers to a person; in Judges i, 29, to a tribe; in Jer. xxxi, 18, to the ten tribes of Israel; in John xi, 54, to a city. There were several Zachariahs: 1. Zachariah the fourth in descent from Jehu, who reigned just long enough to fulfill God's promise to Jehu, 2 Kings xv, 8, and x, 30. 2. Zachariah, a prophet basely murdered by Joash, who had been redeemed from destruction by his father. 2 Chron. xxiv, 20-22. 3. Zachariah the prophet, whose writings form a part of the Bible, and who was raised up to encourage the Jews to rebuild the temple. Ezra v, 1. 4. Zachariah, the father of John the Baptist, Luke i, 5, 59, 60.

There were several Herods: 1. Herod, infamous for his attempt to murder our blessed Lord in his infancy, but called in profane history, the great. Luke xvi, 15. 2. Herod Antipas, his son—inquisitive about the truth without loving it [Mark vi, 20; Luke xxiii, 8], crafty [xiii, 32], incestuous [Matt. xiv, 3], superstitious [Mark vi, 16], the murderer of John the Baptist [Matt. xiv, 1-10], and the mocker of our blessed Saviour in his last sufferings. Luke xxiii, 11. 3. Herod Agrippa, nephew of Herod Antipas, and grandson of Herod the great, the murderer of the apos-

tle James, and eaten of worms for his pride. Acts xii, 1-3, 20-23.

So there are some names which appear to have been common to several successive kings of a country. Thus we read of Pharaoh, king of Egypt who reproved Abraham for his sin [Gen. xii, 18]; of Pharaoh who commended Joseph, and made him ruler over Egypt [Gen. xli, 38-45]; of Pharaoh who, in attempting the destruction of the people of God, was himself destroyed [Ex. xiv, 28]; of Pharaoh whose daughter Solomon married [1 Kings iii, 1]; of Pharaoh Nechoh who slew Josiah [2 Kings xxiii, 29]; of Pharaoh Hophra (or Apries) his successor, denounced by Jeremiah [chap. xlv, 30], and Ezekiel [chap. xxiv, 2, &c.], for his arrogance, impiety, and treachery. Pharaoh probably means *father of the country*, and was the name of all the kings of Egypt till the Babylonish captivity, and perhaps longer; as Ptolemy was their name after the time of Alexander.

Abimelech [Gen. xx, 2; xxvi, 8]; which means *my father the king*, was a name common to the kings of the Philistines. Benhadad was a name common to the Syrian kings. 1 Kings xv, 18; 2 Kings viii, 7; xiii, 8. Jabin was a common name of the kings of Canaan, as evidently the Jabin mentioned in the book of Joshua, xi, 1; xii, 19, was not the Jabin mentioned in the book of Judges iv, 2. Agag was the name of the king of the Amalekites [Num. xxiv, 7; 1 Sam. xv, 8], and Artaxerxes, of the Persians.

The Roman emperors all took the names Caesar and Augustus. The Augustus mentioned in Luke ii, 1, was the second emperor of Rome. The Caesar who was reigning when our Lord was crucified, was Tiberius. John xix, 15. The emperor to whom Paul appealed, and who is called both Augustus and Caesar, was Nero. Acts xxv, 21. The Antioch mentioned in Acts xiii, 1, and the Antioch mentioned in 2 Tim. iii, 11, were different places: the one was in Syria, the other in Pisidia. There were two Bethlehems. Joshua xix, 15. There were at least two Cesareas; viz., Cesarea Philippi Acts viii, 40, near the spring-head of Jordan, about thirty miles to the north of the sea of Galilee; and Cesarea on the sea coast of Samaria, where Philip the evangelist lived [Acts xxi, 8]; where Peter converted Cornelius [x, 1]; where Paul defended himself against the Jews [xxiv, 23-28]; and where Herod Antipas was smitten by an angel [xxii, 23].—*Mine Explored.*

The Rocket that Never Rose.

DURING the eighty years' war which resulted in the triumphant establishment of the "United Netherlands," the city of Antwerp was besieged by the Spaniards under the celebrated Prince of Parma. The possession of that city was the turning-point in the war as far as the southern provinces (now Belgium) were concerned. Parma had nearly gained possession by constructing, at vast outlay, a bridge across the river Scheldt. To blow up that bridge was the aim of the Protestant forces within the beleaguered city. Accordingly two fire-ships—loaded with all manner of combustibles and terrible explosives—were floated down toward the bridge during the darkness of the night. As soon as the "hell-burners" (as the Dutchmen styled them) blew the bridge to atoms, a rocket was to be sent up, and the heavy-armed Dutch fleet lying below were to force their way through, and bring relief and triumph into Antwerp. Had that signal been made, the city would have been delivered—the Spaniards driven out of the Low Countries—fifty years of bloody war been prevented—and probably all Belgium would have been to this day a part of Protestant Holland. The weary patriots on the wharves of Antwerp heard the tremendous explosion of the fire-ships and anxiously watched for the rising of the appointed rocket. But alas! as Motley tells us in his brilliant narrative of the scene—"that rocket never rose!" And after the lapse of three centuries, it is difficult to restrain

the bitter indignation which follows every mention of that stupid Dutch Admiral who failed to make the simple signal at the critical moment.

The history of the Crimean war furnishes a kindred instance of vast results all depending on a trivial incident. The night before the battle of Inkermann, the Russians stealthily moved out of Sevastopol to take the allies by surprise. The city gates were open, and the Russians were in a most critical condition. Had the allies discovered the movement in time, they might have easily driven back the assailants through the open gates and captured Sevastopol in a single night. An English sentinel *heard* the rumble of the Russian cannon-wheels as they moved slowly on, but mistook them for market-wagons bringing provisions into the city. Accordingly he gave no alarm. Had that sentinel but opened his lips, months of bloody war would have been averted, and thousands of precious lives have been saved. So providence hinges mighty events on pivots exceedingly small.

Had Columbus not seen the light in a fisherman's boat on a certain night, his mutinous crew might have forced him back to Spain, and the great secret for which he came had been a secret still for ages. Waterloo and the overthrow of Napoleon all turned on the coming up of Blücher at a given hour. A little more expedition on the part of our loyal troops would have carried them to Manassas on Saturday instead of Sunday. Johnston's re-enforcements would have been too late. The conflict of Bull Run might have had a different termination, and the history of the next ten years have read *perhaps* very differently. But alas! our *rocket did not go up!*

As in public affairs, so is it in private history—the destiny of a man for time and for eternity often depends on events as apparently trivial as the glimpse of a light or the sending up of a rocket. The turning into one street instead of another—the delay of ten minutes—the meeting or the missing of a friend at a given moment—the *Yes* or the *No* spoken at a critical time—all determine human destinies. What men call "accidents" are God's appointed incidents. They draw bows "at a venture," and he directs the arrows. And whole lives have been lost or gained by the arrow being sent at the right or the wrong time—in the right or the wrong direction.

In the revelations of the last great day, it will be wonderful to discover how many spiritual destinies have been decided by actions that at the time seemed of but small account. A young man of high promise is invited by his associates to join them in a social glass. He firmly says *No*, and the danger is passed. He lives and dies a sober, useful man. Or with silly cowardice he yields, and acquires a habit which lands him in the drunkard's perdition. On the summit of a hill in Ohio is a court-house so singularly situated that the rain-drops which fall on one side of the roof descend into Lake Erie and thence through the St. Lawrence into the Atlantic sea. The drops on the other side trickle down from rivulet to river until they reach the Ohio and the Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the course of these rain-drops for three thousand miles. So a single act determines a human destiny for time and for eternity. A fashionable young man, partially reformed from drinking habits, was once offered a glass of wine by a thoughtless sister; and in yielding he re-kindled a thirst which carried him back to drunkenness and ruin.

Pastors will discover at the day of judgment how far the eternal interests of their parishioners have turned on single instances of performance or neglect of duty—on a sinner's *yea* or *nay* at a critical season of the Spirit's striving with him. The timely visit of a pastor to a sick man, or a faithful conversation with one whose heart was made tender by affliction, has often resulted in a soul's salvation. Ministers cannot always tell just when the rocket may best be lighted; but it is a safe rule to present the claims of Christ at *every* proper opportunity, and leave the heaven to do its

work. Harlan Page never missed an opportunity to speak the "word in season," and the conversion of one hundred souls was the blessed result of his prompt and prayerful labors.

Nearly every human life, in Christian lands, has its spiritual crisis. It has a time when the Spirit of God is striving and truth is pressing closely upon the conscience. At such seasons every act may have a momentous significance. The attendance upon a particular service—the reading of a certain book brought before him—the offering of a prayer in the hour of need—the doing of a single deed to please God—the yielding of the soul at a particular moment—these are the pregnant events that determine men's destinies for heaven or hell. Doors of mercy are not always open to an impenitent sinner. Doors of opportunity are not always open to the Christian.

From the history of the Dutch Admiral's rocket we may learn that no act is a small one on which moral consequences are depending. The moral future of a nation was altered by the failure to send up his signal of deliverance. We may also learn to do always the right act at the right moment and then leave results to God.—*Cuyler*.

Evil Speaking.

Evil speaking, like smoking cigars, or like profane swearing, often becomes a habit. By habit, we mean all things that men slide into with great facility, practise readily without thinking, and get out of, if ever at all, with great difficulty. Persons who are a little selfishly inclined, fall into this habit of evil speaking with astonishing facility. What they say against their neighbor seems to them so true—certainly somebody *ought* to say it. If other people had as much independence as themselves, and as much abhorrence of wrong, they too would speak out against the evil things of their neighbors. So they take to themselves the honor of being special champions of virtue and censors of wrong. Each shaft hurled against a neighbor's sin is silently passed to the credit of their own virtue. The quiet assumption is that I never do or say what I condemn in my neighbor. This assumption is often the seasoning which makes evil speaking palatable, until habit shall have blunted the nicer moral sensibilities.

The temptations to evil speaking ought to be studied. In some minds it is first tolerated, then loved as giving vent to a just indignation against supposed wrong. To others it has attractions as putting their own better ways in the light of a contrast. To others of strong talking proclivities, it has the charm of an exhaustless topic; it always supplies them something to say, just as tobacco supplies certain men something to chew, and as profanity helps men to be very emphatic and very smart of speech. That becomes a temptation which agreeably meets and fills some want.

But some one will say, What's the harm? *Why* may we not speak the evil that is in our neighbors?

You may—sometimes, in a certain spirit, for certain ends, and in a certain way.

You may—in the spirit of true love to him—for the sake of doing him good and in the way best adapted to this end. Certainly, neither God nor reason shuts you off from any suitable efforts to correct apparent evils, and to reclaim your apparently erring friend. The Scriptures have even defined the excellent method in this case. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." That is it. *You may* speak of his evil to him—your heart being full of love and yearning to reclaim a straying friend. But you will observe this is quite different from a general warrant to speak evil of your neighbor behind his back, and to any and every body whose ear you can gain.

Certainly the Lord is willing you should do all the good you can, and all you can to suppress and cure existing evils. But he does not wish you to bring a curse upon your own soul by causeless and selfish evil-speaking.

And this opens the way to remark that one of the most fearful elements in the habit of evil-speaking, is its self-depraving power. It surely eats out of the soul all those kindly sentiments of well-wishing for others' good in which virtue finds its life and joy.

The man or the woman who forms the habit of evil speaking must learn to enjoy it. This point gained, they certainly cannot enjoy the good reputation and the real welfare of their fellow-being. The law of their moral progress is toward finding their own good in others' grief and trouble—building up self on the ruin they can make of others' good name.

In the end, this sin of evil speaking brings down a terrible retribution, for society must, in self defense, spue out the slanderer; and in the nature of the case his resources for happiness within himself are turned to gall. Poor man!

So let us earnestly recommend that you resist this practice before it becomes a habit. Compel your tongue, if it speaks at all, to speak well of your neighbor; it will do you good. Say all the good of each neighbor that you can find to say. It will not only make your neighborhood more pleasant, but your own soul more benevolent and more pure.—*Ob. Evan.*

Early Piety.

How little do we think that our little children can become hopeful and faithful! How little do we think they can become Christians! We think they are too young. We limit the grace of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and do not think they can become Christians, when Jesus says, Out of the mouths of babes and sucklings God perfects his praise. We have not been half awake to the salvation of our children. Who knows how long they may be spared to us? Who knows the period allotted to us and them? Let us endeavor to save our children while we may. The night is coming in which no man can work.

RECEIVING MEMBERS.—A NEW FEATURE.—A well known minister of the Central Ohio Conference, recently in receiving several persons into full connection, after putting the usual disciplinary questions, said: "I have now, my friends, to put one question to you not found in our Book of Discipline. It is a plain—a very plain and pointed question; will you give of your means, as God has prospered you, to the support of the Gospel—the ministry, the cause of missions, etc.?" The question, we are told, was affectionately and earnestly put, and the response in each case was, "I will." Is not such a course wise and politic? and if judiciously pursued, would it not start new ideas in the minds of many of those whom we receive into Church fellowship?—*Ob. Evangelist.*

BREATH OF RELIGION.—Religion should influence its professor in all the relations of life. Whatever he does, he should do it the better for being a Christian. Religion should make one a better student, a better servant, a better master, a better parent, a better child, a better man in all respect.—The pious but eccentric Rowland Hill remarked, "He would not give a farthing for that man's religion whose cat and dog were not the better for it."

SENSUALITY.—The wicked and sensual part of the world are only concerned to find scope and room enough to wallow in; if they can but have it, whence they have it troubles not their thoughts; saying grace is no part of the meal; they feed and grovel like swine under an oak, filling themselves with the mast, but never so much as looking up, either to the boughs that bore, or the hand that shook it down.

ONE of the greatest blessings you can enjoy is a tender, honest, enlightened conscience.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, NOV. 12, 1861.

JAMES WHITE, EDITOR.

THE WAR, AND ITS CAUSE.

If any are at a loss how to account for the imbecility of this government as thus far manifested in its so-called efforts to put down the rebellion, they cannot fail to learn the reason from the statements given below. Slavery is the cause of the present war, and consequently no efforts can be effective which do not embrace within their purposes the removal of this diabolical iniquity; and yet slavery is persistently ignored on the part of the government as having any bearing on the settlement of this controversy.

It is coming to be widely admitted all over the North that God has a controversy with this nation on account of the sin of slavery; and that the North is now receiving chastisement at his hands for its complicity with this great evil. The only conclusion that can be drawn from this admission is clearly this: That until the North shall cleanse its hands from all the stains of this sin, and take a bold stand of uncompromising opposition to its very existence, and seize upon every opportunity to abolish and crush it out, God cannot make bare his arm nor manifest his power to aid them in the struggle. And what are the facts in the case? On the part of those engaged in defending the cause of the North, slavery seems to be the only thing, as well expressed below, that is regarded as inviolably sacred. That must not be touched at the peril of life. And even now the oppressed bondman who succeeds in escaping from the hell of slavery and reaching the Federal lines, is in some instances relentlessly returned by the union forces, under the sanction of the administration, to his traitorous and rebellious master. If the government, as if not satisfied with the depth of corruption and sin to which it has already sunk, should determine to perpetrate deeds of darkness which were sure to call down upon it the heaviest thunderbolts of Jehovah's wrath, could it take a more effective course than this in which to do it? And while this course is continued, what can be expected but disasters, defeat, and disgrace? And will not the judgment of every upright mind in the land acquiesce in the sentence? Read the following from the *N. Y. Independent*:

SACREDNESS OF SLAVERY.

"In every compromise upon the subject of slavery, and in all legislation to conciliate the South, property in slaves has been regarded as peculiarly sacred. This tradition still holds good at Washington. If we may credit the following, the Administration, acting through its military officers, entertains the idea that slavery is too holy to be touched; even for the purpose of saving the country:

"A slave belonging to Jeff. Offord, a secessionist of Spencer county, made his escape and delivered himself up at Camp Sherman on our fair grounds. The officers of the camp handed him over to Mr. Dent, our Provost-Marshal, who, under instructions from Gen. Sherman, returned him without reward to his owner."—*Louisville Journal*.

"If the son of a rebel had escaped, and desired to join our army, how gladly would he have been received! If the horse of a rebel had come within our lines, how quickly he would have been seized and used for our purposes! But the slave is not treated either as a person or as property. The vilest institution upon which the sun ever shone, the primal cause of the rebellion, and the one great iniquity for which God is now dealing with the nation, is treated by the Administration as if it were the only really sacred thing in the land—not to be touched but on pain of death! Is it any wonder that we are defeated in our plans, and that our hosts stand still as if paralyzed by some invisible power?"

The readers of the *Review* will recognize in the above the fulfillment of a prophecy that relates to the present time. The closing sentence of the extract is worthy of double emphasis: "Is it any wonder that we are defeated in our plans, and that our hosts stand still as if paralyzed by some invisible power?"

But the people are astonished and perplexed at the present state of things. The feelings by which they are beginning to be agitated are well expressed in the following:

"THE LESSONS OF THE LAST WEEK."

"The sad disaster to our troops at Edwards' Ferry, the closing of the Potomac by the rebels, and the continued inaction of the national army of the Potomac, are provoking the indignant protest of the press and the people against military blunders and managing civilians. The Washington correspondent of *The Watchman and Reflector* thus comments upon the latter:

"The people are staggered; they hear that the Cabinet is divided, that the magnificent army which they have equipped is to remain inactive till winter forces them to retirement, in order that opportunity may be afforded for moral suasion and diplomatic negotiation. Is this true? Are these things possible? Yet such are the reports in private circles and on 'change. If they are true, then the Administration are divorcing themselves, *mensa et toro*, from the people. They have no confidence in moral suasion or negotiations. They believe in artillery, musketry, and cavalry, as the only means of re-establishing the power of the government over the seceding States. They will not submit to the army retiring to winter quarters without trying to do something more than threaten the lines of the enemy, unless the gravest military reasons exist for such an act. If so, they will acquiesce in the painful necessity. But if it is for state reasons, then they protest against the policy as ruinous, suicidal, and cowardly.

"If President Lincoln has not a Cabinet who are a unit on the resolution to maintain the Government and restore its authority by force of arms, then the people of the United States expect him to form a Cabinet on such a basis. They will pardon mistakes of judgment, but not of principle. They have enough of forbearance, enough of diplomacy, enough, yea, *ad nauseam*, of compromise, and now they want firm, stern, direct fighting. If the Administration think that we of the North and West, with our twenty millions, cannot, by fighting, establish the power of the Government in the rebel States, with only twelve millions, then let it frankly say so and resign, and thus give place to men who believe in the contrary, and are willing to try the force of arms.

"Nothing has given more sorrow to the people of the North than the reports of difference of opinion between Gen. McClellan and certain members of the Cabinet as to the propriety of an advance at this time. They have no confidence in the military ability of the Cabinet; that was destroyed at Bull Run. They have all confidence in the youthful McClellan. They may be disappointed, but they are willing to risk an army such as the world has seldom seen on his judgment, and they demand for him responsibility, a fair chance, a free field, and no interference by civilians."

We cannot forbear presenting another extract on this subject. It is somewhat lengthy, but it will repay perusal, as it shows the view that people of other countries take of our national affairs, and the just estimate they put upon the object for which this government is avowedly contending. And it seems to us that a sober consideration of this point is as well calculated to cool the ardor of the lovers of liberty in the North, as it is that of the "Christian Philanthropists of England," in the cause that now agitates this nation. We find the testimony in the *Oberlin Evangelist*, as follows:

"WHAT THE CHRISTIAN PHILANTHROPISTS OF ENGLAND THINK OF US."

"Rev. T. Goadby represents a large class of English Baptists. . . . He says:

"God has rent asunder your Federation because of your idolatry—your idolatry of the Union and the dollar, and your sacrifice of freedom and the poor African to these gods, as if they were the gods which brought you up out of the Egypt of British bondage. Here I see the hand of God."

THE NORTH RESPONSIBLE FOR SLAVERY—COMPROMISES AND UNION WORSHIP.

"Tell me not that you in the North are innocent. Are you not responsible for the sins of the government about which your boast is that it springs from the people, and rests on their sovereign will as its sure and only foundation? Have you nothing to do with slavery in the District of Columbia? Has not the 'Union' been your idol! Have not your great men bowed down before it! The noble and world-honored founders of the Republic unhappily set you the example. They compromised principle for the 'Union' when they gave to Negroes representation as persons only through their masters who held them as goods and chattels; and they compromised again when, omitting the word 'slave' in the clause, they yet laid in the Constitution the foundation for a fugitive slave law, an enactment at variance both with the precepts of God's Word and rights of humanity. Before this idol a long line of Presidents have bowed down, and mighty men like Daniel Webster, who aspired to the Presidency. Before this idol, Seward, the once uncompromising and eloquent champion of freedom, fell down, when, in the Senate, he virtually urged the South to stay in

the Union for the security of their own peculiar institution; and when he said, as he did at the outbreak of the revolt, that all efforts must now be turned to 'save the Union,' as freedom was always in the Union. At that same shrine President Lincoln pays homage in his inaugural address, and repeats that homage in his special message. As one reads his elevation of the Union above independence and above American liberty, one cannot but ask—'What, is not righteousness older than any union? Is not God's charter of liberty for every son of man, of whatsoever clime or color, older and more sacred than any human political confederation under the sun?'

"When Mrs. Stowe chides the English philanthropists for their lack of enthusiasm in our struggle for freedom, Mr. G. replies:

"The South, in her infatuation, is doing all she can to destroy slavery by withdrawing it from under the powerfulegis of the Union; and all that your politicians, all that your brave soldiers in the North at present propose to do, is to sustain the Government and 'save the Union.' Knowing what that Union is—union with slaveholders, and compromise with slavery, we cannot for the life of us be enthusiastic in its behalf. It exerts no irresistible spell over us as with you, calling up memories of patriotic battle-fields, and the heroic era of your country. We admire it, and respect it, in its political bearings, as the legacy of great and good men to mankind, but we don't believe free government would perish with it, or with the dissolution of any other political union under heaven; and we have such strong faith in God, and such firm confidence in the Anglo-Saxon race, that we believe the freemen of America could, to-day, construct another Union even more glorious than this, because without any stain of slavery upon it, and construct it with less difficulty than the fathers of your Republic encountered.

"I repeat, then, that we in England are as true as ever to the cause of freedom, and as ready as ever to make sacrifices for it; and that we, as much as ever, love and sympathize with our brethren in America, brethren as we are in language and common descent, in faith and common destiny. But in the preservation of your Union with slaveholders, in the uprising of a great and free people against a confederacy of slaveholders without a definite policy of emancipation, in the lavish expenditure of blood and treasure for a political confederation which has fostered slavery for more than half a century, which would find means to foster it again, and, at all events, would give its strength as a confederation, as it has given it before, for the protection and security of slavery where it already exists, we do not see the cause of freedom pure and simple, and we cannot discover occasion for enthusiastic demonstrations of applause. We do see, however, reason for hope and prayer. No doubt God, in his providence, will, if you persist in it, overrule even this bloody struggle for good; and from thousands of Christian hearts in England prayers go up to heaven that He may so interpose.

"In the war as now conducted, we can discover no direct and unmistakable effort to purge the Union—no definite anti-slavery struggle. It is the old 'Union' that you are seeking to maintain, and the position of things which the ballot-boxes of November introduced, that professedly you are aiming to restore. That this is all at present contemplated—even if the fatal mistake of civil war first, and then conciliation and compromise afterward, is not committed—facts and words sufficiently show. The slaves that escape into the Federal camp are not liberated; the slaves in the District of Columbia are not set free; there is not a word about the poor African in the message, nor as yet, in the first debates in the new Congress. The once 'everlasting' Negro is thrown overboard.

"Nevertheless should events, under the all-controlling hand of Heaven, receive a new impulse, and take a new direction; should you see it practicable to commit yourselves openly before the world, not merely to the 'Union' in all its integrity, and the non-extension of slavery, but to a well-considered policy of emancipation, as may God grant you may; should Secretary Seward, with the President, and Congress, and the people to back him, come forward in 1861, as he did in 1850, and boldly say—'I think it wrong to hold men in bondage at any time, and under any circumstances, I think it right and just, therefore, to abolish slavery when we have the power at any time, at all times, under any circumstances.' 'For the performance of such a duty, the first time and the first occasion which offers is the right one;'—should you with no uncertain voice, in no equivocal terms, 'proclaim liberty throughout all the land unto all the inhabitants thereof,' instead of ringing the old cracked bell of the 'Union;' then, letters, speeches, resolutions at crowded public meetings, expressive of fervent sympathy, would pour in upon you thick and fast; then, 'with a gigantic throb athwart the sea,' you would feel our hearts beating strong and high in union with yours; then would rise up, not from England only, but from the whole civilized world, the shout of a great multitude, 'as the voice of many waters, and

of mighty thunderings," bidding you a hearty and enthusiastic God speed in your work.

"I am sincerely yours,
"THOMAS GOADBY."

"These are sound words and faithful. History will take them up as her verdict on the present war."

The American leaders seem to be seized with infatuation on the subject of slavery, the "primal cause" of this disastrous war; and an imbecility, as unaccountable as it is aggravating, to the masses in the North, has been the characteristic of most of the movements thus far in behalf of the Union. The student of prophecy alone reads and understands the present state of things. He sees that when God is chastising a nation for a particular iniquity, he cannot put forth his hand to build up that nation, so long as it is morally certain that the power thus restored, would only be exerted to foster the very iniquity which called down His displeasure; and he reads further the unequivocal declaration of the prophet that the winds shall be held till the servants of God are sealed. Rev. vii, 1-3. U. S.

SCRIPTURE ACCOUNT OF THE FLOOD, VINDICATED.

(Concluded.)

OBJECTION 1. The ark (Gen. vi, 15, 16), could not contain all the animals which are said to have entered it, together with the proper provisions for them during the time of the deluge.

ANSWER. On accurate computation, the contrary has been proved; so that what was thought an objection becomes even an evidence for the truth of the Mosaic history. The dimensions of the ark were three hundred cubits in length, fifty in breadth, and thirty in height; and it consisted of three stories or floors. Reckoning the cubit at eighteen inches, Dr. Hales proves the ark to have been of the burthen of 42,413 tons. "A first-rate man-of-war is between 2200 and 2300 tons; and, consequently, the ark had the capacity or stowage of eighteen of such ships, the largest in present use, and might carry 20,000 men, with provision for six months, besides the weight of 1800 cannons, and of all military stores. Can we doubt of its being sufficient to contain eight persons, and about two-hundred or two hundred and fifty pair of four-footed animals; a number to which, according to M. Buffon, all the various distinct species may be reduced, together with all the subsistence necessary for a twelve month?" To these are to be added all the fowls of the air, and such reptiles and insects as cannot live under water.* Other calculations have been made, to show that the ark was of sufficient capacity for all the purposes for which it was designed; but as they are larger than that above given, they are here designedly omitted.†

OBJ. 2. As the same causes must always produce the same effects, it is objected as an absurdity in the Mosaic history (Gen. ix, 13), to speak of the rainbow as formed *after* the flood, and as the sign of a covenant *then* made; because, as that phenomenon results from the immutable laws of refraction and reflection of the sun's rays in drops of falling rain, it is certain that the rainbow must have been occasionally exhibited from the beginning of the world.

ANS. But the original does not say that God set the rainbow in the cloud. The word translated, I do set my bow in the cloud, may be (as indeed it ought to be) rendered, with great propriety, I do appoint my bow in the cloud, to be a sign or token of the covenant between me and the earth; and a fit sign it certainly was, because the patriarch knew that there never was, nor ever can be, a rainbow, but when there is sunshine as well as rain. "What purpose then was served by the rainbow? The very best purpose so well expressed by the sacred historian, when he represents God as saying, This is the token of the covenant which I will make between me and you, and every living creature that is with you, for perpetual generations; for natural and inanimate objects—such as pillars and heaps of stones—were considered as tokens, and even a kind of witnesses in the contracts of all the civilized

nations of remote antiquity. Of this we have several instances in the books of the Old Testament, but surely not one so apposite as that of the rainbow. Noah and his sons undoubtedly knew—either by the science of the antediluvian world, or by the immediate teaching of God—that the rainbow is a physical proof, as long as it is seen, that a general deluge is not to be dreaded; and therefore if their minds, filled with terror and astonishment at what they had escaped should ever have become fearfully apprehensive of a future deluge, the sight of the bow would immediately dissipate their fears. The science of Noah and his sons, which taught them the physical connection of the sign and the thing signified, was soon lost, with other truths of greater importance, when their descendants were scattered in small tribes over the face of the whole earth: but the remembrance of the flood, as well as some confused notions of the rainbow being a kind of information from the gods to men, appear to have been preserved by tradition among all nations; and thousands of pious Christians, without knowing anything of the physical causes of the rainbow, consider it at this day as a token, and even a pledge (as even in truth it is), that the earth will not again be destroyed by a deluge."*

OBJ. 3. If all mankind sprang from Noah, the second parent of the human race, it is impossible to account for the origin of the blacks, if the patriarch and his wife were white.

ANS. But this difference in color does not invalidate the narrative of Moses; for it has been ascertained that the influence of climate, and the local circumstances of air, water, food, customs, &c., are sufficient to account for the dissimilarity which is discovered in the appearance of different nations. If dogs, taken to the frigid zone, grow shaggy; and if sheep, transported to the torid zone, exchange their wool for hair, why may not the human species gradually partake of the influence of climate? as experience shows that it does.‡

Man was formed to reside in all climates. "Man," says an eminent naturalist,§ who was by no means a bigot in favor of Scripture history, "though white in Europe, black in Africa, yellow in Asia, and red in America, is still the same animal, tinged only with the color of the climate. Where the heat is excessive, as in Guinea and Senegal, the people are perfectly black; where less excessive, as in Abyssinia, the people are less black; where it is more temperate, as in Barbary and Arabia, they are brown; and where mild, as in Europe and Lesser Asia, they are fair." In further corroboration of the influence of climate on the human complexion, we may remark, that there is a colony of Jews, who have been settled at Cochín on the Malabar coast from a very remote period, of which they have lost the memory. Though originally a fair people from Palestine, and from their customs preserving themselves unmixed, they are now become as black as the other Malabarians, who are scarcely a shade lighter than the negroes of Guinea, Benin, or Angola. At Ceylon, also, the Portuguese, who settled there only a few centuries ago, are become blacker than the natives: and the Portuguese, who settled near the Mundingoes, about three hundred years since, differ so little from

*Bp. Gleg's edition of Stackhouse's History of the Bible, vol. i, p. 204, note.

†The testimony of M. De Pages, who himself experienced this change, is particularly worthy of notice. In his travels around the world, during the years 1767-1771, speaking of his passage over the Great Desert, he says, "The tribes, which frequent the middle of the desert, have locks somewhat crisped, extremely fine, and approaching the woolly hair of the negro. My own, during the short period of my travels in those regions, became more dry and delicate than usual, and receiving little nourishment, from a checked perspiration, showed a disposition to assume the same frizzled and woolly appearance: an entire failure of moisture, and the excessive heat of climate by which it was occasioned, seemed to be the principle causes of those symptoms; my blood was becoming extremely dry, and my complexion at length differed little from that of a Hindoo or Arab."—De Pages' Voyages, cited in Dr. Eveleigh's Bampton Lectures, pp. 276, 272.

‡Count Buffon.

§Black is not the color of the negro when first born. It is a remarkable fact, that the negro infant comes into the world *white*, only with a yellowish tinge; and that it becomes progressively darker, until the tenth day, when it is perfectly black. Caillie, Voyage à Tembucoo, tom. i, p. 65, Paris 1830.

them as to be called negroes, which they resent as a high indignity.

In short, to adopt the memorable conclusion of the indefatigable philosopher above cited (who deduced it after a minute inquiry from a great number of the best attested observations): "From every circumstance, proof may be obtained that mankind are not composed of species essentially different from each other; that, on the contrary, there was originally but one individual species of men, which, after being multiplied and diffused over the whole surface of the earth, underwent various changes, from the influence of climate, from the difference of food and mode of living, from epidemical disorders, as also from the intermixture, varied *ad infinitum*, of individuals more or less resembling each other; that these alterations were at first less considerable, and confined to individuals; that afterward, from the continued action of the above causes becoming more general, more sensible, and more fixed, they formed varieties of the species; and that these varieties have been and still are perpetuated from generation to generation, in the same manner as certain disorders and certain maladies pass from parents to their children.*

OBJ. 4. The peopling of America and of several islands, in which mischievous terrestrial animals are found, has also been urged as an objection against the universality of the deluge, and consequently against the credibility of the Mosaic history.

ANSWER. Modern geographical discoveries have removed the weight of this objection. The straits which divide North America from Tartary are so narrow as to admit of a very easy passage from one continent to the other; and it is not impossible that they might even have been united by an isthmus, which the combined influence of time and the waves has demolished. The resemblance found between the inhabitants of the opposite sides of that passage and their uncivilized state and rude ignorance of the arts, prove them to have had one common origin.† So fully convinced was M. Buffon of this fact, long before the last and most important discoveries on the subject,‡ that he declares he has "no doubt, independently of every theological consideration, that the origin of the Americans is the same with our own."§

The parts of the new world which are disjoined from the others, and which have been represented by ignorance and infidelity as vast continents, are by the most recent and complete researches reduced to a few inconsiderable islands;|| whose inhabitants were, in all probability, conveyed to their present settlements from islands¶ adjacent to the continent of Asia, from which continent all the inhabitants of the new world (excepting the Esquimaux and a few other American tribes that are evidently descended from the Greenlanders)

*Buffon's Nat. His. vol. i. p. 291. (Kenrick's and Murdoch's translation.) Dr. Hales has collected a number of very important observations, confirming the above remarks, and vindicatory of the Mosaic narrative, in his Analysis of Chronology, vol. i. pp. 358-363. See also Dr. J. M. Good's excellent Lecture on the Varieties of the Human Race, in his Book of Nature, vol. ii, pp. 75-113. But the fullest discussion of the subject is to be found in the elaborate work of the American Professor, Dr. Samuel Stanhope Smith, entitled, "An Essay on the Causes of the Variety of Complexion and Figure in the Human Species," 8vo. London, 1789. An abstract of the arguments adduced in this work may be seen in Dr. Rees' Cyclopædia, vol. ix, art. Complexion. The descent of mankind from a single pair is clearly proved by Bp. J. B. Sumner, in his Treatise on the Records of the Creation, vol. i. pp. 286-317.

†The Esquimaux resemble their neighbors on the north-west extremity of Europe; and the same resemblance is also found to subsist between the inhabitants of the north-east of Asia, and both the Americans opposite to them, and all the other Americans, except those few tribes which, together with the Esquimaux, appear to have descended from the Greenlanders. Robertson's History of America, vol. ii. pp. 45-49.

‡Those of Captains Cook and King. The latter had an opportunity of seeing, at the same moment, the coasts of Asia and America. Cook and King's Voyages, vol. iii. p. 244.

§Buffon's Nat. Hist. vol. i, p. 229.

||New Holland, though very considerable in size, is not at all so in its population. It was, however, known in part before the other islands above referred to.

¶The inhabitants of these islands are supposed to have been all derived from the Malays. See the Introduction to Cook and King's Voyages, vol. i. pp. 71-73. 4to, and also pp. 116-202.

*Dr. Hales' Analysis of Chronology, vol. i, p. 328.

†See Bp. Wilkin's Essay toward a Real Character and a Philosophical Language, part ii, c. 5, sec. 6, pp. 162-168. Calmet's Robinson's, or Jones' Dictionaries of the Bible, article *Ark*, and Taylor's Scripture Illustrated, Expository Index, p. 18.

have migrated. Nor can it excite surprise, that we are unacquainted with the circumstances of their migration, when we consider that this event probably happened at no great distance from the time when our own ancestors set out from the same regions, to people the western world, by an opposite route.*

VIII. The first remarkable occurrence after the flood was the attempt to build the Tower of Babel [Gen. xi, 1-4]; and this is not omitted in pagan records.

Berosus, the Chaldee historian, mentions it, with the following additional circumstances, that it was erected by giants who waged war against the gods, and were at length dispersed, and that the edifice was beaten down by a great wind. According to Josephus, the building of this tower is also mentioned by Hestæus, and by one of the ancient sibyls,† and also, as Eusebius informs us, by Abydenus and Eupolemus.‡ The tower of Belus, mentioned by Herodotus, is, in all probability, the tower of Babel, repaired by Belus II., king of Babylon, who is frequently confounded by the ancient historians with Belus I., or Nimrod. That it was constructed with burnt bricks and bitumen (as we read in Gen. xi, 3), is attested by Justin, Quintus Curtius, Vitruvius, and other heathen writers, and also by the relations of modern travelers, who have described its ruins.‡—*Horne's Introduction.*

*Dr. Eveleigh's Bampton Lectures, p. 282. Respecting the peopling of North America, the reader may consult the researches of Dr. Robertson, in his History of America, vol. ii. pp. 25-49, and the Abbe Clavigero, in his History of Mexico, translated by Mr. Cullen, vol. ii. dissertation i. There are also some valuable hints on the origin of the North American Indians, in "A Discourse on the Religion of the Indian Tribes of North America, delivered before the New York Historical Society, by Samuel Farmer Jarvis D.D." New York, 1820, 8vo.

†Josephus, Ant. Jud. lib. i. c. 4. (al. c. 5). sec. 3.

‡Eusebius, de Præp. Evang. lib. ix, c. 14.

§The testimonies above noticed are given at length by Mr. Faber, Horæ Mosaicæ, vol. i. pp. 146-170. See also Dr. Hales' Analysis, vol. i. pp. 350-355, and Mr. Rich's Memoirs on the Ruins of Babylon, 8vo. 1818; and particularly Sir R. K. Porter's Travels in Georgia, Persia, &c., vol. ii. pp. 308-332, where these ruins are described as they appeared in November, 1818.

FACTS AND IMMORTALITY.

THE great doctrine of man's entire mortality is taught throughout the Bible, and attested by the most plain and unmistakable facts. David well knew that the organ of thought is not an immortal soul, nor a never-dying spirit, but the *brain* of man. Speaking of death connected with man, he says, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. cxlvi, 4. We now ask, Why is it so expressly stated that in the day of death the thoughts of man perish? We answer, Because the organ of thought, the brain, then ceases to act—to think. The result is, all thoughts perish, die, or cease, as a natural consequence. This the Bible clearly teaches. Facts also prove the same to be true.

Richmond mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable of its bony covering by disease. He says, "I repeatedly made pressure on the brain, and each time suspended all feeling, and all intellect, which were immediately restored when the pressure was withdrawn." The same writer mentions another case. He says, "There was a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence drawing to a close, every time the effused blood collected upon the brain so as to produce pressure."

Prof. Chapman, in one of his lectures, says, "I saw an individual with his skull perforated, and the brain exposed, who was accustomed to submit his brain to be experimented upon by pressure, and who was exhibited by the late Prof. Weston to his class. His intellect and moral faculties disappeared on the application of pressure to the brain. They were held under the thumb, as it were, and restored at pleasure to their full activity by discontinuing the pressure."

But of all facts, the following, related by Sir Astley Cooper in his Surgical Lectures, is the most remarkable: "A man by the name of Jones received an injury on his head while on board a vessel in the Mediterran-

ean, which rendered him insensible. The vessel soon after made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the Dolphin frigate to Deptford, and from thence was sent to St. Thomas' Hospital, London. He lay constantly on his back and breathed with difficulty. When hungry or thirsty, he moved his lips and tongue. Mr. Clyne, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation the motion of his fingers occasioned by the beating of the pulse ceased, and in three hours he sat up in bed, sensation and volition returned, and in four days he got up out of his bed and conversed. The last thing he remembered was the circumstance of taking a prize in the Mediterranean. From the moment of the accident, thirteen months and a few days, oblivion had come over him, and all recollection ceased. Yet on removing a small portion of bone which pressed upon the brain he was restored to the full possession of the powers of his mind and body."

We now ask, Could such facts as the above exist if the common theory be true that the soul is immortal, and is the organ of thought? They could not. The powers of immortality can never be so trammelled that they cannot manifest themselves. But the powers of man's thoughts can be so trammelled that thought ceases. Therefore man's thinking powers are not immortal. From this conclusion there is no escape. The above facts prove to a demonstration that the brain is the organ of thought, and seat of consciousness. If you press upon the brain so as to interfere with its action, you suspend thought and consciousness; and the person is just as unconscious as he will be when his brain ceases to act, on account of the heavy hand of death pressing upon it.

Upon this fact rest the following scriptural truths: "The dead know not anything." Eccl. ix, 5. "The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. vi, 5.

That the reader may see for himself the entire use of the words immortal and immortality in the New Testament,—words with which the theology of the present day is so plentifully interlarded, we give the following from the Englishman's Greek Concordance:

IMMORTALITY—*Aphtharsia.*

- Rom. ii, 7. Glory, and honor, and *immortality*.
1 Cor. xv, 42. It is raised in *incorruption*.
50. Doth corruption inherit *incorruption*.
53. Must put on *incorruption*.
54. Shall have put on *incorruption*.
Eph. vi, 24. Love our Lord Jesus Christ in *sincerity*.
2 Tim. i, 10. Brought life and *immortality*.
Titus ii, 7. Un*corruptness*, gravity, *sincerity*.

IMMORTAL—*Aphthartos.*

- Rom. i, 23. The glory of the *incorruptible* God.
1 Cor. ix, 25. But we are *incorruptible*.
xv, 52. Dead shall be raised *incorruptible*.
1 Tim. i, 17. King eternal, *immortal*.
1 Pet. i, 4. To an inheritance *incorruptible*.
23. *Incorruptible* by the word of God.
iii, 4. That which is not *corruptible*.

IMMORTALITY—*Athanasia.*

- 1 Cor. xv, 53. This mortal must put on *immortality*.
54. Shall have put on *immortality*.
1 Tim. vi, 16. Who only hath *immortality*.

B. F. SNOOK.

MEETINGS IN OHIO.

THE cause of truth perhaps demands that a brief report should be given of our meetings in this State. The attendance at Green Spring was much larger than I had expected. Brethren came from Gilboa, Leipsic, Wauseon, Ayersville, Lovett's Grove, Portage, Cass, Jackson, Fremont, Townsend, Milan, Wakeman, Cleveland, Attica, Republic, and Tiffin, and though greatly disappointed when they found that Bro. and sister White were not coming, yet they were ready to help bear their own burden, and also to pray for the Lord to sustain his servants.

The testimony in regard to spiritual gifts was quite generally received, and the majority were quite free to express their confidence in the gifts, and in those whom the Lord has placed at the head of this work. At the close of the meeting we could not ascertain that there were more than eight or ten out of about one hundred who were in any way disaffected.

The business meeting was truly interesting. With the exceptions referred to above, there was the most perfect harmony throughout. In the social meeting, when the time came for testimonies we remarked that as there were but thirty minutes before the time for preaching, it would be necessary for all to speak short and in quick succession. The hint was taken, and when the time was up thirty had given their testimonies. After such a meeting we could but feel at home in preaching the testimony of Jesus.

Some who had been discouraged, and almost ready to give up their hope, took new courage, and they seem now to have the "go through" spirit. The church at Green Spring are much revived, and it is to be hoped that it will be lasting.

At Lovett's Grove also we gave two discourses on the gifts, which were generally received. Some there had thought there was danger of exalting the gifts above the Bible; but this was shown to be impossible—that it was all pure, and like water, would seek its level. Take a small vessel and a large one, and connect them with a small tube, then if you pour water into the small vessel it will rise in the large one. So in proportion as our interest increases in that which the Holy Spirit communicates at one time, it will increase in all that it has ever revealed. Like the law, if we fail in one point we fail in all, because in slighting one we offer insult to all. There can be no danger that we will exalt the fourth commandment above the rest, because they are all of the same nature. We cannot have an increase of genuine love for the prophecy of Isaiah without a proportionate increase of interest in the book of Revelation. There is not a caution in all the Bible against thinking too much of what God has revealed, any more than there is against becoming too pure or too holy.

At Gilboa we found the seat of opposition to the name, "Seventh-day Adventist." The church there had heard three or four lengthy discourses against it, and still there were but three or four undecided. There were but three hours to devote to the discussion, and half of this we freely offered to T. J. B.; but to our surprise he brought forward not a single text of scripture to show that the name was anti-scriptural. After our reply we had a social meeting, and had a real melting season. The good Spirit of the Lord was there. Those who had been halting between two opinions came to a decision, and the brethren said they did not know of any that had been trying to keep the law that were opposed to the visions, or the name, when the meeting closed. Sister Butler spoke with freedom; said her sympathy was with the body, and that she could not reject the gifts without giving up the message. She solicits the prayers of God's people in this trying time. Sister Mary Waggoner said she had lived in Battle Creek some time, and that by becoming more acquainted with Bro. and sister White, her confidence was much increased in them, and also in the truth. The closing up of this meeting was good, for the Lord did truly bless and comfort his people.

The brethren generally think that the effect of this meeting would have been different upon T. J. B. if an "officious informer" had not come about fifty miles to prejudice his mind against us and the brethren. To go up and down among God's people as a tale-bearer is bad enough, but to misrepresent the testimony and motives of those who are walking in the fear of God and in the fellowship of all the saints, must be a grievous sin in the sight of God. It must be a bold, bad man that will take such a course, and as an individual, I do here protest against any person's being appropriated in visiting the churches who is in any way disaffected, and especially who has a spirit of opposition to the body. "Mark them that cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. xvi, 17. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of

Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John i, 9, 10. A part of the "doctrine of Christ" is the unity and gifts of the church; hence any murmurer or fault-finder is not to be tolerated among us. Hear the apostle again: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat." 1 Cor. v, 11. This eating doubtless refers to the Lord's supper; but the point is that we should not "keep company" with one that is a "railer." Again, in Gal. ii, 4, 5: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour."

False brethren may be unawares brought in, but when we see that they are fault-finders our duty is to reprove them, and not to listen to them, no, not for an hour.

Those who are presumptuous, self-willed, despise government (or discipline), and would subvert whole houses, should have no place among us. I hope all God's dear people will be faithful in this matter.

Bro. Clarke and Baker attended all our meetings, and rendered us good help in backing up the testimony. May the Lord continue to make them useful in their proper spheres in the cause of truth.

I received on this tour for Association, *Review* and *Instructor*, about \$160, besides they were forward to remember to help me on after a godly sort, for which they have my hearty thanks. I do ardently pray and confidently hope that this is only the beginning of brighter days for the cause in Ohio.

M. E. CORNELL.

THE OHIO GENERAL CONFERENCE.

This conference was held with the church at Green Spring, Oct. 26, 27, 1861. The churches were generally well represented, and union and harmony prevailed. Bro. and sister White were not present. All were much disappointed; but the presence and labors of Bro. M. E. Cornell cheered us. It was the testimony generally of the brethren and sisters, that God owned and blessed this conference, and that Bro. Cornell's plain, but affectionate, instructions and reproofs, were appreciated, and that they were appropriate and timely.

Bro. Cornell dwelt mainly upon the perpetuity and indispensable necessity of the promised gifts, and of the danger of doubting or neglecting those already conferred upon the church.

DOINGS OF THE OHIO CONFERENCE.

Conference convened for business on first-day morning at 9 o'clock. Bro. H. J. Kittle was chosen chairman, and Jos. Clarke secretary. Meeting opened by prayer, by Bro. Cornell.

Bro. Jos. Dudley, I. N. Van Gorder, and H. F. Baker were appointed conference committee, and the following report was presented and adopted:

Resolved, That this conference be known as the Ohio Conference of Seventh-day Adventists.

Resolved, That this conference be composed of ministers and delegates from the churches in Ohio.

Resolved, That the officers of this conference be a chairman, secretary, and a committee of three, to be chosen annually.

Resolved, That we use our endeavors to run the Ohio tent the coming tent season.

Resolved, That we extend a cordial invitation to Bro. M. E. Cornell to labor with the Ohio tent, or exert himself to procure a laborer, or laborers, for the coming tent season.

Resolved, That we recommend to the churches and scattered brethren and sisters in Ohio, the adoption of the plan of systematic benevolence, as explained in *Good Samaritan* No. 5.

Resolved, That Bro. Jos. Dudley, of Gilboa, Putnam Co., act as treasurer for the Ohio conference of Seventh-day Adventists, and that we recommend to the several churches and brethren to forward to him their liberalities for tent operations, and the advancement of the cause in their midst.

Resolved, That this conference recommend the following church covenant:

We, the undersigned, hereby associate ourselves together as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ.

Resolved, That we extend our hearty thanks to Bro. Cornell for his timely visit and faithful labors among us.

Resolved, That this conference extend to Bro. and sister White our sympathies and hearty co-operation in the cause of present truth.

Resolved, That the conference committee give due notice through the *Review* of the time and place of the next session of the Ohio Conference of Seventh-day Adventists.

Adjourned *sine die*.

H. J. KITTLE, *Chairman*.

JOS. CLARKE, *Secretary*.

P. S. I will add that a very few stood aloof when votes were called for, but not an objection was presented, though ample opportunity was given.

JOS. CLARKE.

I wish to say to the brethren in Northern Michigan that they may not expect me to visit them this fall. I intend to devote most of my time hereafter to new fields and new churches, as there God's blessing most attends my labors. I ask the especial prayers of the brethren in my behalf that the Spirit of God may be with me.

J. B. FRISBIE.

HISTORY OF MIRACLES.

SOMETIME ago I announced my intention to publish a work with the above title, and requested friends to send any authentic extracts they could get for such a work. Several have responded. For three years I have been collecting material for this work. I aim to select that which cannot be reasonably objected to as fanciful. If any of the brethren or sisters have or can get anything good, either in the shape of comments, or facts concerning visions, dreams, healing, miraculous deliverances, or remarkable answers to prayer, they will confer a favor by sending a verbatim extract immediately.

The work will be published next month. Bro. E. W. S., please send Barton Stone's Book immediately. Direct to me at Battle Creek, Mich.

M. E. CORNELL.

PATIENCE OF THE SAINTS.

PATIENCE indicates something to bear or endure. Where, if everything is to one's mind, is the test of our patience? It is easy to be patient when we can have everything our way. Patience takes things as they are, not as we would have them; not that soft ease that submits to everything, right or wrong, but which teaches us quietly to submit to or endure wrong beyond our control. We may think we are very patient while we and our families are well, and doing well; but let the tables turn; let sickness, poverty, reproach, unjust censure, and many ills which could be named, come upon us; these are the tests. If we can bear sickness and poverty without a murmur, reproach and unjust censure without feeling indignant self rising up, then may we hope that in this virtue at least we imitate Him who when he was reviled, reviled not again, and when he was reproached he suffered it.

AVOLINE C. MILLER.

From Sister Steele.

BRO. WHITE: Although a stranger, I take the liberty to write you, as I am anxious to get some books from your Office. I subscribed for the *Review* last August. It comes regularly, and I am much pleased with its contents. Would be indeed lonely without it, as it is all the preaching or instruction I have, except my Bible, which I both study and understand anew. I never heard an Advent sermon, never went to but one meeting, that a prayer-meeting last August at Hundred Mile Grove, while in that vicinity on a visit. I went with C. W. Stanley and wife, and was much pleased and edified with the proceedings, especially the washing of feet, which to me looked solemn.

I was on a visit to C. W. Stanley's brother's, who married my granddaughter. While there Mrs. C. W. Stanley lent me Advent books and papers to read, which I perused attentively, and fell in with the doctrine at once, and believed it to be truth, yes, pure Bible doctrine. The more I read my Bible and the

prophecies now, the better I can understand, but could never understand it before. Though I a long, long time ago made up my mind that these orthodox churches were not what they should be, yet have belonged to the (what I call popular) Methodist church many years. My age is now three-score and six, with dim, weak eyes, and miserable health, yet this old rough, broken pen is worse than poor eyes. Both together make rough scribbling. Yet on some accounts I want to tell you some more of my position, hoping you can make out to read it. I am this summer on a visit to my daughter's in Baraboo, and expect to leave here about the middle of the present month. My home is near Boscobel Village, across Wisconsin River. Therefore, hereafter you will please direct my papers and books to Boscobel, Grant Co., Wis.

Dear sir, I hardly know myself what books to decide to send for; but I will tell you the belief of some of my friends, and neighbors, then you can probably judge better than myself what books to send, for I am in hopes I can persuade them to read my books and papers. I am both sorry and ashamed to tell you they are Spiritualists. For that reason I think Modern Spiritualism will be suitable for one book, Third Angel's Message for another, and Signs of the Times I want very much.

I must give a little sketch of that vicinity. It is the most no-God place I ever knew. The inhabitants spend their Sundays in fishing, hunting, visiting, some drink and quarrel, &c. They have a good school-house, but no preaching, except occasionally a one-horse preacher comes along. Then they all turn out and have a full meeting. I firmly believe that if an Advent preacher was to go there much good might be done. I think it the very place they should go. I wish some of the brethren would make an effort to send one there. I engage he shall be well treated. I think no one there ever heard of this people, for I never did till last July. The first of your publications I ever read was Mrs. White's book of visions, which to me was indeed interesting.

I shall be quite alone in my belief. No one to instruct me, or even speak to on the subject. I presume they will scoff, ridicule, persecute, &c., yet I now feel determined to press my way forward, and keep the commandments of God.

I often feel gloomy and cast down, for the reason that I have never felt satisfied that I ever had a change of heart. I have been praying for it many years, yet am not satisfied. I feel that I am yet in the dark, and now, dear Bro. and sister White, I do earnestly crave your prayers, that I may be brought out of this darkness into God's marvelous light. The Bible says the prayers of the righteous availeth much. For this reason I make this request of you to remember me at the throne of grace. I feel to thank the Lord for showing me the truth as it is in his sacred Book, yet at times when I have thought I could take hold of the promises, some evil suggestions come in and tell me they are not for me, and throw temptations in my way, &c. I am not able to labor, therefore I read much, and study. My greatest desire is to be a true follower of the meek and lowly Jesus.

From an unworthy friend.

ORPAH J. STEELE.

Baraboo, Wis.

Sister Steele also writes, Nov. 1, 1861:

"The books I sent for came as I directed; but the *Review* does not come. The books were very interesting, and soon read through. I am now having my friends and neighbors read them. Some are much interested in them; others scoff, as may be expected. I have inquired of several what the prospect would be in case an Advent preacher would come here, and all tell me there would be a general turn-out. No one I have spoken to ever heard of such a people before. I wish you to write me what the prospect is about a preacher's coming here, and when. Also what place my papers have been sent to. Hereafter please direct my papers to Marrietta, Crawford Co., Wis., as it is nearer."

NOTE.—The *REVIEW* was sent as ordered, now changed to M. We give the above as the best means of calling the attention of our preachers in Wisconsin to this place. May the Lord direct.—ED.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, NOV. 12, 1861.

QUESTIONS FOR BRO. LOUGHBOROUGH.

BY W. W. GILES.

(Continued)

QUESTION 2. Does Babylon's non-recognition of the first angel's message constitute her fall?"

ANSWER. The testimony of Rev. xiv, 8, which speaks of the fall of Babylon, says it is fallen "because she hath made all nations drink of the wine of the wrath of her fornication." This wine refers to the unscriptural doctrines of Babylon. She causes the nations to drink by enforcing these doctrines upon their minds, and calling upon them to enforce them by law upon the people. The first angel's message gave Babylon a chance to be healed—to throw away her mystical principle of interpreting the Scriptures, and adopt the literal principle, which would expose her mystical doctrines; but in rejecting that message she refused to be healed, and her fall was complete. For further light on the subject of Babylon and the first angel's message, I would refer you to the pamphlet entitled, "The Three Messages of Rev. xiv, 6-12," published at the Review Office.

QUES. 3. What is to be understood by Matt. xxiv, 34, taken in connection with the balance of the chapter?

ANS. The text reads, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." The generation that is not to pass till Christ comes, is the one that can learn the parable of the fig tree. Those who can learn this parable are those who can look into the past and see the fulfillment of these signs down to the falling of the stars, and what follows shows the condition of the two classes that are to form the generation that will witness Christ's second coming. For a full exposition of this matter, see "Exposition of Matt. xxiv," published at the Review Office.

QUES. 4. Should we commence to keep the Sabbath at evening, or morning?

ANS. For an answer to this question I would refer you to the testimony on this subject found in Bro. Andrews' late History of the Sabbath, pp. 107, 108.

QUES. 5. If we keep the Sabbath, and inhabitants on the other side of the globe do too, then do we both keep the time abstractly? if not, what is the use in being so exact in regard to the seventh-day time?

ANS. I understand you to ask whether we keep the same minutes which our antipodes keep. We do not, and if we kept the same moments they were keeping, we should keep the light part of the sixth day and the night or evening of the seventh, for their seventh day begins twelve hours before it begins here. But you say if this is so, "what is the use in being so exact in regard to the seventh-day time?" The use in being exact in regard to the time, is, that that is the time God has told us to keep. Because the seventh day actually commences twelve hours later here than in some parts of the eastern continent, is no reason why we should neglect it when it gets here. God tells us to keep the seventh day, and we cannot keep it until it comes to us. If it comes to other nations twelve hours before it gets here, then they must keep it when it comes to them. God told Israel anciently that they must offer to him a lamb without blemish. They might have argued with equal propriety that their neighbor nations had no such lambs, therefore they might as well offer a goat. God is exact in his requirements, and means what he says. If he says "lamb," he means so. If he says "seventh day," he does not mean any day we please to choose. People generally argue from your proposition above that it shows that we cannot tell when the seventh day is, but it is not so. We are sure we have the reckoning of time correctly from the time of the institution of the Sabbath to the present, with the exception that it commences a few hours later than where instituted; nevertheless it is the seventh day, and what we are commanded to keep.

The Sabbath was instituted in Eden. The movement of time as we now have it has been westward. The emigration from country to country that has resulted in our being placed on this continent, has been westward, so that we can easily trace our emigration

back to Eden, and also our time, and be sure that we have the seventh day which God there sanctified.

J. N. LOUGHBOROUGH.

(To be continued.)

APPOINTMENTS.

THE Lord willing, I will hold meetings with the churches in Northern Wisconsin as follows:

Lodi, Columbia Co.,	Nov.	23, 24.
Marquette,	" 30, and Dec.	1.
Mackford,	"	7, 8.
Rubicon,	"	14, 15.
Koskonong,	"	21, 22.


Meetings to commence in each place on Friday evening. We hope the brethren will make the necessary arrangements, and give wide circulation to the above appointments, that all our scattered brethren may have the benefit of these meetings. Come, brethren and sisters, with your hearts filled with love to God, and we shall have a good time. ISAAC SANBORN.

Bro. and sister White design to hold meetings with the brethren in Michigan as follows:

Monterey,	Nov. 30, and Dec.	1.
Caledonia,	"	7, 8.
Wright,	"	14, 15.
Orleans,	"	21, 22.
St. Charles,	"	28, 29.

Business Department.

Business Notes.

Mary House: Where is your paper sent?
W. M. Allen: See  at the bottom of column of Publications.
J. Bostwick: There was no money in your letter of the 3d inst., when received here.

RECEIPTS.

For Review and Herald.

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

J. B. Stacy 2,00,xviii,6. Jos. Stacy 2,00,xvii,19.
J. Chase 1,40,xx,12. W. Hyde 4,00,xxiii,1. A. Taber 2,18,xx,1. T. S. Harris 1,75,xix,6. A. Bliss 3,00,xx,20. A. J. Richmond 1,00,xx,1. C. Weed 1,09,xx,1. T. Lindsay 2,00,xx,7. S. L. Gilbert 1,00,xix,23. J. G. Whipple 1,00,xx,1. Phebe W. Noyes (for Geo. Noyes 2,00,xvi,19; for J. Noyes 1,00,xix,24). S. Howard 1,00,xviii,1. J. Pierce, sen., 1,00,xx,1. Geo. Fellshaw 0,50,xix,14. A. Mullen 3,00,xviii,23. S. Zollinger 1,00,xix,1. D. W. Gordon 2,00,xx,22. T. S. McDonald 1,00,xix,22. M. E. Woods 2,00,xix,1. A. H. Osgood 1,00,xx,1. H. K. Pike 1,00,xx,1. W. H. Riley 1,00,xix,6. S. Heabler 1,00,xix,10. P. C. Truman 0,50,xix,7. B. Sutton 2,00,xix,18. M. P. Cook 2,00,xix,17. J. Augustine 1,00,xx,20. Susan McIntosh 2,00,xxi,7. M. Hutchins 2,00,xxi,5. H. Grover 2,00,xix,1. W. Herald 1,00,xix,1. J. C. Parker 1,50,xviii,14. W. D. Sharpe 1,40,xviii,1. James Baker 2,00,xx,4. F. Greenman 2,00,xix,9. S. Simonds 1,00,xix,14. Emily Day 0,80,xv,21. O. Mears 2,00,xxi,1. P. F. Perciot 2,00,xx,1. G. Perciot 1,00,xix,1. S. J. Crawfis 1,00,xviii,21. J. P. Flemming 2,00,xxiii,9.

For Shares in Publishing Association.

Wm. E. Newcomb \$15. H. C. West \$10. A. Belden \$10. J. G. Whipple \$10. Sarah B. Whipple \$10. E. W. Phelps \$5. H. K. Pike \$10. Sarah J. Cook \$3. Matilda Stone \$7. A. Coryell \$10. Betsey Morse \$5. E. Walworth \$40. D. Stone \$10. S. McIntosh \$10. W. Coon \$10. Lucinda Locke \$20. J. Baker \$5. J. Ralston \$10. Francis Greenman \$10. Sible Greenman \$10. Sally Greenman \$10. J. Tillotson \$20. L. Perciot \$10. P. Erb \$10. J. P. Flemming \$10. Margaret Emmans \$5.

Donations to Publishing Association.

Ch. at Mill Grove, N. Y. \$5. Anna Taber \$3. Ch. at West Wardsborough, Vt. \$5. H. H. McIntosh \$10. Elmina Montford \$1.

Cash Received on Account.

Wm. E. Newcomb 80c. J. Bates \$2. Wm. J. Higley jr. \$3. I. C. Vaughan 50c. M. E. Cornell \$15. I. Sanborn \$8,50. S. Rider \$19,19.

Books Sent by Mail.

C. W. Stanley 80c. Amy Luce 62c. A. Taber 7c. Wm. T. Henton 75c. L. Locke 5c. C. P. Wilson 10c. T. H. Henry 80c. T. S. McDonald 15c. E. Odell \$4,15. W. M. Allen \$1,60. Sarah Osgood 10c. P. C. Truman 48c. Mary Crosby 25c.

Books Sent by Express.

B. F. Snook, Marion, Iowa, \$11,60. Stephen Rider, Prairie Du Chien, Wis., \$19,19.

PUBLICATIONS.

- The New Hymn Book, containing 464 pages and 122 pieces of music. 80 cts.
- History of the Sabbath, in one volume, bound—Part I, Bible History—Part II, Secular History. 60 "
- Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question. 15 "
- The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 15 "
- Hope of the Gospel, or Immortality the gift of God. 15 "
- Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man. 15 "
- Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism. 15 "
- The Kingdom of God; a Refutation of the doctrine called, Age to Come. 15 "
- Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul. 15 "
- Prophecy of Daniel: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days. 10 "
- The Saints' Inheritance. The Immortal Kingdom located on the New Earth. 10 "
- Signs of the Times, showing that the Second Coming of Christ is at the door. 10 "
- Law of God. The testimony of both Testaments, showing its origin and perpetuity. 10 "
- Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti. 10 "
- Review of Springer on the Sabbath, Law of God, and first day of the week. 10 "
- Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern. 10 "
- Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath. 10 "
- The Seven Trumpets. The Sounding of the seven Trumpets of Revelation viii and ix. 10 "
- Christian Baptism. Its Nature, Subjects, and Design, Assistant. The Bible Student's Assistant, or a Compend of Scripture references. 5 "
- The Fate of the Transgressor, or a short argument on the First and Second Deaths. 5 "
- Nature and Obligation of the Sabbath of the Fourth Commandment—Apostasy and perils of the last days. 5 "
- Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type." 5 "
- An Appeal for the restoration of the Bible Sabbath in an address to the Baptists. 5 "
- Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath. 5 "
- Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question. 5 "
- Brown's Experience in relation to entire consecration and the Second Advent. 5 "
- Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c. 5 "
- Sabbath Poem. A Word for the Sabbath, or False Theories Exposed. 5 "
- Illustrated Review. A Double Number of the REVIEW AND HERALD Illustrated. 5 "
- Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels. 50 "
- Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message. 50 "
- Scripture Doctrine of Future Punishment. An Argument by H. H. Dohney, Baptist Minister of England. 75 "
- Debt and Grace as related to the Doctrine of Future Punishment, by C. F. Hudson. 100 "
- Voice of the Church on the Coming and Kingdom of the Redeemer. A History of the doctrine. 100 "
- PENNY TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Law of God, by Dohney (2 cts.)—Law of God, by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word.
- These small Tracts can be sent, post-paid, in packages of not less than twenty-five.
- Home Here and Home in Heaven, with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents.
- The Chart. A Pictorial Illustration of the Visions of Daniel and John, 29 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts.
- German. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote. A Tract of 80 pp., a translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.
- Holland. De Natuur en Verbinding van den Sabbath volgens het Vierde Gebod. Translated from the same as the German. Price 10 cents.
- French. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.
- La Grande Statue de Daniel II, et les Quatre Beles Symboliques, et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.
- These publications will be sent by mail, post-paid, at their respective prices. When ordered by the quantity, not less than \$5 worth, one-third will be deducted from these prices on Pamphlets and Tracts, and one-fourth on bound Books. In this case postage added, if sent by mail. Orders, to insure attention, must be accompanied with the cash, unless special arrangements be made. Address Elder JAMES WHITE, Battle Creek, Michigan.