

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 ELDER JAMES WHITE, Battle Creek, Michigan.

'TIS SWEET TO PRAY.

How sweet when sorrows come,
To kneel in humble prayer;—
And ask the God of boundless love,
For strength our woes to bear.

How blissful is the thought,
That not in vain we plead:
For God his people ne'er forsakes,
When they his pity need.

Unto the drooping heart,
Fresh courage he bestows;
He whispers, "Place thy trust in me,
And I will heal thy woes."

'Tis sweet when joys are ours,
In gratitude to kneel,
And offer unto God our thanks,
For happiness we feel.

'Tis always sweet to pray,
In poverty, in wealth,
In sickness' painful dreary hours,
Or bright and glowing health.

REVIEW OF A. N. SEYMOUR.

(Continued.)

"15. Where is the proof that God gave to Israel any more than one law or institution, or constitution, or plan of salvation, as a rule of duty during the Jewish dispensation?"

I know of but one "plan of salvation," either in the Jewish dispensation, or any other dispensation; viz., Obedience to God's law and faith in Jesus Christ. There may be different methods of manifesting faith, but the grand scheme of salvation is one. In the former dispensation faith was manifested through types, offerings and ceremonies, that pointed forward to Christ; in the latter, or present, dispensation, faith is manifested through types and ceremonies that point back to Christ. But was there more than one "law" given to Israel? I answer, Yes: The moral and the ceremonial; the one growing out of the relations we sustain to God and our fellow men, which is founded in "truth and uprightness," and binding upon all men through all ages unto the end of time, which was written with the finger of God on tables of stone, and of which it is said, "He added no more." Deut. v. 22. Here then is one law complete in itself, pure and unadulterated—secure in the ark of God. The other, or ceremonial, was temporary in its nature, not founded on fundamental principles, but growing out of the lamentable fact that man had transgressed the former, had sinned, and therefore stood in need of redemption; hence a system of types and shadows through which he might manifest his faith in the great remedy provided, and thus obtain the accomplishment of God's design in giving his Son to die. Here then we find another law separate and distinct from the former. Nothing seems clearer than this. The fact that we find one system or law shadowing forth a redemption, proves the exist-

ence of sin; hence the transgression of another and prior law, for "sin is the transgression of the law."

"16. Where is the least proof that the expressions, 'The law of God, the law of Moses, the book of the law of God, and the book of the law of Moses,' does not signify precisely the same thing? Neh. viii, 1, 8, 14, 18. Luke ii, 22-24. 1 Kings ii, 3. Mal. iv, 4."

Admit that the foregoing expressions are frequently used interchangeably, and signify precisely the same thing, would that constitute an unanswerable argument against seventh-day Sabbath-keeping? I think not! If friend S. designs the foregoing as an argument against the Sabbath, he should in some way indicate or suggest what bearing the same has upon the subject. Suffice it to say that the ten commandments and the law of Moses do not "signify precisely the same thing." Compare Matt. v, 17-19, with Acts xv, 5, 24.

"17. Where is there one jot or tittle of testimony in all the book of God, stating that the ten commandments alone, constitutes God's moral, holy, or spiritual law, by which the world is to be saved or condemned?"

"One jot or tittle of testimony" is all that is asked for. I will give that amount cheerfully. Paul, in speaking of the law that says "Thou shalt not covet," Rom. vii, says, verse 12, "the law is holy," also verse 14, "the law is spiritual;" and James, chap. ii, in speaking of the same law, or the law which forbids murder and adultery, informs us that man is to be judged by it; therefore, according to Paul and James, the law of ten commandments is "holy" and "spiritual," and is the rule of judgment, "by which the world is to be saved or condemned." Does not this "jot or tittle of testimony" answer the specifications above named? If not, will Eld. S. give us the additional testimony, and inform us what must be superadded to the ten commandments?

"18. Where is the proof that the ten commandments alone, are a perfect law or rule of action to any people in any dispensation? Proof to the contrary, James ii, 10. Gal. v, 1-4. Matt. xxviii, 20. Acts ii, 38. 2 Pet. i, 4-7. Acts xvi, 30, 31. Rom. x, 6-10."

God spake the ten commandments with his own voice, and wrote them with his own finger on tables of stone, and "added no more." Was the law thus spoken and written, imperfect? God forbid! If incomplete, how happens it that God "added no more?" If it lacked perfection, why did not God revise and perfect it when he wrote the second table? But it is said "he wrote on the tables according to the first writing—the ten commandments." Truly, "the law of the Lord is perfect." But here are several texts quoted as "proof to the contrary." I will notice but one of them, which I think will show the fallacy of his "proof." Take Acts ii, 38. Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This text, with the rest, is referred to, doubtless to prove that repentance, baptism, &c., also constitute a part of his *beau ideal* of God's "perfect law or rule of action." But does it prove any such thing? To me it clearly proves the perfection of a law, of which repentance and baptism are not a part. Let us see. What does repentance signify? It signifies that a just and perfect law has been violated; hence, repentance can be no part of that law. What of baptism? It signifies redemption from the penalty incurred in consequence of such violation; hence it can be no part of the law violated. The text says *repent*. But repent

of what? Ans. Of sin. What is sin? "Transgression of the law." But sin is not the transgression of an imperfect law; therefore there must have been a perfect law violated to make repentance necessary. Why be baptized? Ans. To indicate death to sin; that we are no longer "transgressors of the law;" also redemption from death, through a resurrection to life. Then instead of baptism being a part of God's perfect law, it is a remembrance of sin, a reminder that such a law had been previously violated. Therefore, this text, like the rest, is not only of no avail to the objector, but is good testimony against him.

"19. Where is the proof that the ten commandments written on the tables of stone were ever transferred to the fleshly tables of the apostles' hearts on the day of Pentecost? Echo answers where? If they were, then we must read on the fleshly tables of the heart, precisely the language of the fourth commandment written on tables of stone. Please turn and read the fourth commandment. See Ex. xx, 8-10."

Is here an "argument" against the Sabbath? I confess I am not far sighted enough to see it. In my judgment it is rather like the author's "echo,"—"a thing of naught,"—"a creature of imagination;" and it would be difficult indeed to determine which of the two contains the greater substance! As the one "vanishes into thin air," so does the other! Whether the ten commandments were transferred from the "tables of stone" to the "fleshly tables of the Apostles' hearts," on the day of pentecost—the day before, or the day after—is of no consequence whatever, so far as concerned their obedience to the same, or the obligation they impose upon us, for they were binding and observed both before and after the day of pentecost,—whether written on "tables of stone," or "fleshly tables of the heart." But does Eld. S. take issue with the main fact, viz: The writing of the ten commandments in the hearts of God's people,—then his issue is with the word of God and not with me; for God says by his prophet, "I will put my law in their inward parts, and write it in their hearts." Jer. xxxi, 33. No one will deny that the ten commandments were a part, at least, of God's law in the days of Jeremiah, when this promise was made; hence to fulfill the prophecy, they must be embraced therein, and consequently written in the heart. And should the objector, in pursuance of his one law theory, include therein any more than the ten commandments, and perchance get into some difficulty thereby, with the typical and shadowy part of the same, under the new covenant; let him bear in mind that that is his business, not mine. But where was this prophecy to meet its fulfillment? Ans. Under the new covenant. See prophecy in Jer. xxxi, also Paul's reference to the same, Heb. viii. But the new covenant pertains to this dispensation and henceforward; whereof Christ is now the mediator. Therefore the ten commandments must be binding under the new covenant, and consequently in the present dispensation. "Then," says friend S., "we must read on the fleshly tables of the heart, precisely the language of the fourth commandment written on tables of stone." Exactly so. Not one jot or tittle of the language of the fourth commandment, or any of the ten would we have altered or stricken out. But does our objector ask the process by which God's law is written in the heart? I reply, it is "written not with ink, but with the spirit of the living God." 2 Cor. iii, 3.

"20. Will the keeping of the ten commandments

alone, secure to any one eternal salvation in the kingdom of God? and do they constitute man's whole duty? Some say yes, look well to this! for there is great danger.

Suppose we admit the objector's claim, viz: That "the keeping of the ten commandments alone," will not secure "eternal salvation," and that they do not "constitute man's whole duty;" would such fact or admission, involve an "unanswerable argument," or even an *objection* against the observance of the Sabbath of the fourth commandment? Certainly not; for it would imply that something *more* was necessary, than keeping the ten commandments, rather than keeping less than ten. But again, if this question strikes a "death blow" to the fourth commandment, does it not also inflict nine mortal wounds upon the remainder of the decalogue? Such indeed would be the inevitable effect! But why need friend S. cut off all his toes simply to get rid of one useless and troublesome one! Such however is the sad havoc he makes in wielding the "sword of truth." Did I not tell him to be careful in the use of this weapon? that this "sword" was a "two edged one? The caution he gives against great danger is timely! And I trust I may give a better example than he, in heeding a timely warning?

But now lest he should think I meant to evade the only point involved in his question,—which however has not the slightest bearing on the subject under discussion—I will say, once for all, that "Seventh-day Adventists" believe in keeping not only the *ten commandments*, but also the *faith* of our Lord Jesus Christ; or in other words, in order to "secure to any one eternal salvation in the kingdom of God," they believe it to be necessary to "keep the commandments of God and faith of Jesus." Rev. xiv, 12.

"21. Can the *ten commandments* constitute a *perfect law*, or man's whole duty when they neither require love to God or our neighbor? Any one can strictly keep the *ten precepts* and yet not love God nor his neighbor, for no one of them requires either. Turn and read each one of them carefully."

If it be a fact (!) that the ten commandments "neither require love to God or our neighbor," I answer they do not "constitute a *perfect law*, or man's whole duty," for Christ says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind," and also, "Thou shalt love thy neighbor as thyself;" and he says, furthermore, "On these two commandments hang all the law, and the prophets;" therefore if *all the law* hang on these two great principles, of love to God and love to our neighbor, most assuredly the *ten commandments* hang there,—the fourth with the rest,—love being the very *hook* on which they hang. Again, if the ten commandments "neither require love to God or our neighbor," I ask *what* and *where* is the law that Christ referred to, as then hanging on those two great commandments? Was there no law under the former dispensation requiring love to God or our neighbor? If there was such a law, and it be *not* the ten commandments, will Eld. S. please to name it! Again I ask what is love to God or our neighbor but obedience to the precepts contained in the ten commandments? Or can a person love God or his neighbor without keeping the ten commandments? Paul says "the carnal mind is enmity against God, for it is not subject to the law of God, *neither indeed can be.*" I need not make an application of this text, the case is too apparent. I leave it with Eld. S. however to make at his leisure.

"22. Where is the *evidence* that there was, or is any more holiness, spirituality, or sanctity attached to the seventh-day Sabbath, than there was, or is to every part or parcel of the *whole law* given by God through Moses to the children of Israel. True, the Sabbath is called "holy," and "my holy day," but it is never said to be *most holy*; while sacrifices, meat offerings, trespass-offerings, &c., are called *most holy*. One is used in the positive degree, and the other in the superlative. Let the reader examine the following testimony: Ex. xxxv, 1-3. Gen. ii, 3. Ps. lxxxvii, 1-7. Dan. ix, 24-27. Luke xxi, 20-24. Lev. xvi, 33. Ezek. v, 11. Dan. viii, 13, 14. Deut. xxviii, 8, 9. Ex. xix, 5, 6. Matt. xxiii. John viii. Offerings *most holy*, Num. xviii, 8-10. Ex. xxix, 37; xl, 10. Lev. ii, 3, 10; vi, 17; x, 12; vi, 25; vii, 1-6; xxi, 16-23; xxiv, 9. Num. iv, 4-19. Entire law *holy*, Rom. vii, 12, 14."

It is needless to produce "evidence" to controvert a point that has no bearing in the case. Were we to

concede the point raised in the foregoing question, the fact would still remain, that "God blessed the seventh day and sanctified it," and also gave a solemn command to keep it *holy*, therefore whether it be *more holy*, or *less holy* than something else, is not a proper question for us to consider, and certainly is not the question in issue. Friend S. has doubtless some small knowledge of grammar, from the ready use he makes of the grammatical terms, "positive" and "superlative," but the use he makes of those terms only confirms the truthfulness of the adage, that, "a little learning is a dangerous thing."

What if certain offerings and sacrifices are called "most holy," and the Sabbath only called "holy," what though the superlative be applied to the one, and the positive to the other; does it therefore follow that such offerings and sacrifices are more holy than the Sabbath, which the Lord has blessed and hallowed as his own? Certainly not. Why? Simply because they are not compared with each other. Hence, there is no significance whatever, in the comparison he labors to make. He should have considered this before making such a fatal blunder. But why is not the superlative term "most holy" applied to the Sabbath, as well as to offerings, &c? Because, that would imply that the Lord had a number of Sabbaths, and that one of them exceeded all the rest in holiness; whereas, the Lord has but *one* Sabbath—but *one* holy day,—he blessed and sanctified only the *seventh day*; therefore it is not susceptible of degrees of comparison; and hence may be regarded, and evidently was and is regarded by the Lord as much *more holy* than various other things, that are qualified by the superlative expression, "most holy." Therefore the multitude of texts presented in connection with the foregoing question, as vouchers for the exceedingly small point involved therein, not only come far short of proving the same, but show to what extremes men will resort to find objections against the Sabbath. The foregoing however, is note-worthy in one respect at least. It presents the singular anomaly of not only *Multum in Parvo*, but *Parvum in Multo*.

"23. Where has God removed the holiness, spirituality, or sanctity attached to the *whole law*, any more than he has from the Sabbath commandment? The *entire law* was sanctified when it was given. It continued so through the Jewish economy, till the death of Christ, and it is a settled fact, that it is even so now, notwithstanding that the law has expired by limitation, or ceased its obligations upon the world."

God has *nowhere* "removed the holiness, spirituality or sanctity attached to the *whole law*, any more than he has from the Sabbath commandment;" hence we argue that the "*whole law*" is still binding. But what law, Eld. S. may inquire. I answer, the same "*entire law*" which by scripture reference he most clearly proves to be holy, viz: the ten commandments. See his last reference under question No. 22,—"*entire law holy.*" Rom vii, 12-14. Here is good testimony, presented too, by an objector. Paul says in the text, "wherefore the law is holy, and the commandment holy, and just and good." But Paul is speaking here *not* of a law that "had expired by limitation or ceased its obligation upon the world," but rather of a law that had convinced him of sin, viz., that law that says "Thou shalt not covet," verse 7. Of course Paul was not convinced of sin through the instrumentality of a law that had "ceased its obligations upon the world," hence the Mosaic law of types and shadows that was previously "nailed to the cross" did not constitute that "*whole law*" or "*entire law*" that is called *holy* in Rom. vii, 12.

But friend S. informs us here of a "*settled fact*," which, if it be a fact, is certainly worth knowing. His "*settled fact*," however, resolves itself into two facts(?) thus: 1st, The "*entire law*" "has expired by limitation, or ceased its obligations upon the world." 2d, This "*entire law*" not only was holy and spiritual "through the Jewish economy, till the death of Christ but "*is even so now!*"

How such facts as these can be reconciled in the light of truth and common sense is more than I can determine. "The law is *holy*,"—"the law is *spiritual*," Rom. vii, 12-14, but "has expired by limitation!" has "ceased its obligations upon the world!" Truly we are living under a strange dispensation! But *where, when, and by whom*, I ask, did such doctrine become a "*settled fact*?" In absence of proof to the

contrary, I must conclude that such theology has *nowhere* become a "*settled fact*," except in the cranium of A. N. Seymour.

"24. Where is there the *least proof* that the seventh-day Sabbath is to be *perpetuated any longer* than the passover, priesthood, blowing of trumpets, burning of incense, offering of sacrifices, the practicing of circumcision, &c., all of which was to be observed forever, throughout their generations for a perpetual covenant? Proof, Ex. xxxi, 12-18; xii, 11-17; xl, 15. Lev. xxiv, 1-9. Num. x, 1-8. Lev. xxiii, 1-22, 32-44. 2 Chron. ii, 4. Ex. xxx, 1-10. Ex. xl, 1-16; xxx, 17-21. Deut. v, 29; xl, 1. Ps. cxix, 112; xix, 7-11."

Did I fully acknowledge his kind of logic, I might present as a *poser* to his question, the following "argument." Where is the "least proof that the seventh day Sabbath "was to cease when the passover, priesthood, &c. ceased? We might wait for the "proof," but wait in vain.

But let us give a partial examination of his question. It will be conceded by all, and especially by our interrogating friend, that the terms "forever" and "perpetual," do not always signify unceasing duration,—otherwise the passover, priesthood, blowing of trumpets, &c., are still binding, and must continue to be until the end of time,—but their definite signification is determined rather from the nature of the person or thing to which they are applied, than from the words themselves. Or in other words, they signify the utmost extent of duration, of which the person or things to which they relate are susceptible. For instance; are they applied to God or his attributes, they must necessarily signify unceasing duration; but are they applied to man or his works, they must necessarily imply limited duration. Again, are they applied to the passover, priesthood, offering of sacrifices, &c., they must from the nature of the same, imply limited duration; because their origin and destiny were with the Jewish nation, and the Jews being a typical people, these were instituted as types and shadows, and incorporated into their national polity, pointing directly to one object, as the full accomplishment of their design, viz., Christ. Therefore, when the substance or antitype was reached, the type and shadow must fail, the utmost extent of their duration having been fully accomplished. Not so however when applied to the Lord's Sabbath. The Sabbath is not a type. It was made at creation, before sin entered into the world, and therefore, before types were instituted or necessary. It is a memorial of the great work of creation, ever pointing backward instead of forward. The great fact upon which it is based, viz., that "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day," is just as much a fact to day, and ever will be, as when the same was uttered from mount Sinai, and written upon tables of stone. "The Sabbath was made for man," therefore is universal in its nature, and as applicable to one man as to another; or to one nation or people as to another. The same necessity and the same reasons for a Sabbath exist to-day, that existed three or four thousand years ago. The Sabbath commandment is incorporated into a law, which by its very nature is as eternal and enduring as the God that made it. Therefore, I conclude that when the term "forever," or "perpetual" is applied to the "seventh-day Sabbath," it not only implies that it will outlive the Jewish passover, priesthood, &c., but that it will continue unceasingly. Also, from the very nature of the Lord's Sabbath—without any qualifying terms—I am forced to the same conclusion, that it will not only continue *ad finem*, but *ad infinitum*. Isaiah lxvi, 22, 23.

"25. If the *fourth commandment* was binding from creation, did not the *whole host of Israel* break the Sabbath (and were not rebuked for it) when they traveled into the wilderness of Sin on the 15th day of the second month; the 22d of this month was a Sabbath, and the first from creation mentioned; running back seven days from the 22d, you strike the 15th again; which was a Sabbath, if any existed for observance at that time. See Ex. xvi."

Much more is here assumed than can be proved. In the first place, I will say that it is not unreasonable to suppose that the children of Israel at this time, were habitual Sabbath breakers, from the fact that they had but just been separated from the bondage and idolatrous customs of the Egyptian nation, where from compulsion and otherwise, they had easily learned to neglect the Sabbath. And I now venture to assert,—friend

S. to the contrary notwithstanding,—that when they murmured for bread in the wilderness of sin, the Lord rebuked them for the sin of Sabbath breaking, saying, "Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." This language is clearly a *rebut* for violation of the Sabbath; otherwise there had been no force or significance in the peculiar expression, "gather a certain rate every day that I may prove them." Or had they been Sabbath keepers, there would have been no need whatever of such a test of obedience to God's law.

In the next place, I have to say, that though it be true that Israel came to the wilderness of Sin on the 15th day of the second month, there is no proof whatever, that that day was the Sabbath; neither is there a shade of proof that "the 22d of this month was a Sabbath." As the basis of such assertion, it is assumed, that much more was transacted by, and between the Lord and the children of Israel on the day that they came to the wilderness of Sin, than either the probabilities in the case, or the inspired record will warrant. Reference is made to Ex. xvi; but alas! the reference is made in vain. Like "the needle to the pole," the 16th chapter of Exodus is ever true to the Sabbath. But really, what an unfortunate chapter is this to the objector! There is no use, Eld. S., in trying to make Ex. xvi, bear testimony against the Sabbath.

"2.) Did not Jesus Christ strictly enforce upon the multitude, and upon his disciples the whole law (of which the ten commandments compose a fraction) previous to the crucifixion? Some deny this; but let me arraign them before the standard of God's tribunal, and let them, if they will, contend against his own immortal arm. See Matt. xxiii, 1-3. Oh, do not, I beseech you, make Christ a liar, and thus endanger your own eternal salvation."

Don't wax so bitter, friend S., for we are not going to take issue with you on this point. We admit that the Mosaic law, as well as the ten commandments, were in force previous to the crucifixion. But is this therefore an "unanswerable argument" against the Sabbath? I fail to perceive it. It is rather an argument for the Sabbath; for according to your own proposition, Christ enforced the "whole law, of which the ten commandments compose a fraction." Therefore he enforced the Sabbath commandment.

But who is A. N. Seymour, that he should presume to "arraign" men "before the standard of God's tribunal!" Who is he that he should "beseech" men not to "make Christ a liar!" Does perfection hang upon his lips, and reign supreme in his heart! Does infallibility pervade his very being, and assimilate him to angelic ranks above! One might think from his swelling language that he claimed even such distinction. "Let him that thinketh he standeth, take heed lest he fall."

J. M. ALDRICH.

(To be Continued)

MORNING-CLOUD RELIGION.

I HAVE stood in a Swiss valley at the time of sunrise, and seen the mountain-peak above me crowned with a beautiful white coronal. As the first sunlight strikes it, the cloud of morning incense is tipped with rosy fire. One moment it is fleecy white. Then it is glowing pink—then burnished gold like the robe of the seraphim. Then—gone for ever! Before we could call out our companions to behold the beautiful spectacle, the glory-cloud was dissolved into empty air. And the icy mountain-top stood out sharp and bare against the eastern sky.

Turning from the rocky peaks of jasper toward the valley about us, lo! the grass is a floor of diamonds. The dewdrops are all jewels. On the hedges hang the necklaces of pearl—over the fields are sown the living sapphires. We go in reluctantly to our morning meal; we come out again, and where is the jewelry? Gone for ever in the hot rays of the conquering sun. The mountain-top is bare; the earth is dry. The "morning cloud and the early dew" are both among the things that were. Opening our Bible and turning to the book of Hosea, we find these very words employed to describe a certain sort of showy but short-lived religion.

As nearly every church may contain more or less members whose religion is no more real and abiding than the vapor on the mountain-top, it is worth while to inquire the causes, and the cure, of transient piety. May we not find in one or all of the three following reasons the answer to this inquiry?

I. The convicted soul, in its first awakening, was not brought to a genuine loathing and abandonment of known sin. In other words, there was no *Bible-repentance*. The impressions of many awakened persons are merely terror. They feel the danger of sin, but not its abominable filthiness. They quake at the sight of God as a punisher, but do not quake at their own guiltiness. They see that there is a hell that follows after their sins, but do not see that there is a hell too in their sins. Of course such persons do not abandon sin thoroughly or seek after a radical change of heart. And without "grief and hatred of sin" there can be no Bible-repentance. A religion that began in mere spasmodic terror is likely to end as it begun. For a man who has not abandoned his favorite sins, his petted and his profitable sins, cannot claim to be a genuine enduring Christian.

II. The awakened soul when troubled by legal terrors did not betake itself to Christ. Sensibly diseased, it compounded quack remedies for itself. Christ was not sought after—believed on—and heartily embraced. There was no love of Jesus awakened as a master-passion with the man. Had the soul reached Christ, it were safe. For there are few apostasies from Calvary. Believers hold to the cross, *because the cross holds them*.

III. A third cause of morning-cloud religion is the attempt to live on promises instead of performances. The man trusts in resolutions, and never reaches actual downright doing of duty. He means to be—hopes to be—promises to be actively obedient to Christ,—but never does one deed or makes one sacrifice for him. On the day when the covenant of church-membership is made, the young novice is fluent in promises for his future life. He will serve God to-morrow. The morrow comes and goes, and sees not one stroke of thorough service done, not one sin crucified, not a single labor of charity undertaken. Before a week has rolled by, the man's religion has begun to evaporate, and in a year there is nothing left but a name on the church-register.

How many a brilliant beginning have we seen that so soon ended in nothingness! For a brief time the "cloud" was beautiful. As it hung in prominence before our eyes, the rays of hope painted it with a ruddy glow. Christian friends hailed it as a cloud of promise. Praying souls—who had longed for just such appearances of piety in the man—grew thankful that their prayers were receiving a fulfillment.

But presently it grew thinner. It began to scatter into looseness; then into emptiness. It was not a shower-cloud of spiritual blessings like the life of an Oberlin, a Raikes, a Haldane, a Whitfield, or a Harlan Page. But only vapor! Beautiful vapor for a little time, and then vanishing away!

In every church there may be just such professors. They are not backsliders, for they never had any genuine grace to lapse from. Are they hypocrites? Perhaps not; for that is a harsh word, and implies cold-blooded deception and falsehood. These unhappy persons never intended to deceive others; they were simply deceived in themselves. They entered the church from an entirely mistaken view of their own condition. Perhaps they were the subjects—or rather the victims—of a spurious religious excitement. Or, under the foolish persuasion of injudicious friends, were hurried into church engagements. Their vows are no longer regarded. Their professions no longer deceive. A galling yoke of bondage is their church-membership now, when it ought to be the symbol and the seal of a happy wedded union to Jesus Christ.

What is the duty of such persons? To leave the church at once? I do not think so. Shall they abandon the table of the Lord? I think not. Let them rather seek anew the Lord of the table. Let them come back to Christ with genuine contrition for their sin, and honest acknowledgment of their sad mistake. Let them "repent and do their first works." Wiser from the bitter experience of their own failures, let them begin afresh and *begin aright*. We never knew

a false professor saved by leaving the church. But we have known of scores who were saved in it by timely repentance and faith in Christ. Candid reader! if you have a false hope, throw it away and seek a better. So shall your "goodness" be not merely a morning vapor, but a cloud of blessings through life's long useful day, and at sunset it shall burn with the golden glories reflected from the better world.—Cuyler.

THE WAR.

A FEW weeks ago it was proclaimed with a great flourish of trumpets that the armies of the nation were full, and orders were given to stop recruiting and the enlistment of volunteers. Now it is announced that a call is to be made for a hundred thousand additional men, to be used "as a reserve." A sudden change seems to have come over the administration, and they appear to be convinced that the struggle in which we are engaged is not to be terminated in any thirty or sixty days, as some of the leading men at the capital have been fond of asserting.

Why is it that a call is to be made for one hundred thousand additional men, from the loyal population of America? Why is this large number to be added to the half million, more or less, who have already been called from the field and the work shop, from the hills of New England, the valleys of New York, and the prairies of the West? It is because the large army now in the field has been terribly diminished in numbers by the bullets of the rebels on the battle field, the exposures and hardships of the march, or the still more fatal diseases of the camp. We wish the people could know the sum total of the loyal lives lost since April, 1861, in the cause of the country. We do not believe the administration would dare to publish it, but we believe that it would not be a unit below fifty thousand men. Not less than this number can have perished from the various casualties of the war, and many others have been mutilated, had their health permanently impaired, and their capacity for peaceful labor almost entirely destroyed. There are said to be now seven thousand sick and wounded in General McClellan's army. Gen. Halleck's is suffering terribly from disease. The epidemics of the southern coast are beginning to attack the armies of Burnside and Hunter. Every day swells the fatal record. Every day brings an addition to the causes of mortality, and it is to supply this loss that a hundred thousand more men are to be called forth.

And still the administration hesitates to avail itself of the services of the able bodied men among four million of slaves longing for freedom. It revokes Gen. Hunter's order, by which the million of slaves of the very focus and heart of the rebellion are invited to aid us. It is itself deluded, or it willfully deludes the country, by exaggerating the advantage gained over the rebels, while they are successful in prolonging the delay, prosecuting the Fabian system on which they rely for decimating our armies, for wearying the North out with a prolonged contest, and for proving to the leading nations of Europe, the impossibility of their being conquered, and inducing them to intervene and acknowledge Southern independence. They continue their worse than savage atrocities, firing on flags of truce, killing the wounded and helpless, mutilating the dead, and hanging the loyal men in the slave States, while they continue to show the same defiance, the same desperate hatred of the Union as ever.

Would that the long muster roll of the loyal dead could be distributed into every neighborhood and family in the free States; would that the long procession of the maimed and wounded could pass in review before those who have remained in their quiet homes, saved by the valor of these men from the invasion of a cruel foe and the untold horrors of secession warfare; would that we could all pass through the various hospitals of the army and see the sick and the suffering stretched on their beds, many of them never to rise again; would that we could see the numberless orphans and widows, the bereaved families, the broken hearts that this war has already created. Could all these come home sensibly to the North as the imagination can body them forth, we believe that on reading this fresh call upon the patriotism and valor of its fathers and sons and brothers, it would cry as one man:

"It is time that all paltering shall cease; it is time to strike home; it is time to call to our aid all men in all parts of the country who can aid in putting down the rebellion; it is time to put into vigorous exercise that severity which is the truest mercy; it is time to proclaim freedom to the slave, and thus strike treason to the heart."

How long, oh how long, must we wait for the North to awake to a sense of its condition, and demand of its officers that they take the last inevitable step, the deferring of which only increases the difficulties of our position, and adds to the terrible sacrifice of life and happiness we are making every day.—[New Bedford, Mass.] *Republican Standard*.

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, JUNE 10, 1882.

JAMES WHITE, EDITOR.

THOUGHTS ON THE REVELATION.

CHAPTER II.

The Seven Churches.

We take the position that the messages to the seven churches of chapters ii and iii are prophetic, and are addressed to the Christians of the seven periods of the Christian age. The following are some of our reasons for taking this position, and dissenting from the popular view that these addresses are a simple narrative of facts as they existed in seven of the churches of Asia, in John's day.

1. The entire book of Revelation is addressed to the seven churches. "I, Jesus, have sent mine angel to testify these things in the churches." "What thou seest, write in a book, and send it unto the seven churches." Chaps. i, 3, 11, 19; xxii, 16, 18, 19.

2. Most of the book prophesied of events then in the future, with which the Christians of John's day had no connection whatever.

3. The seven addresses in chapters ii and iii were no more applicable to the Christians in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, than to the other churches in Asia Minor, or those of any other country.

4. The book of Revelation is called a prophecy, chap. i, 3, hence chapters ii and iii are not a history of facts existing in John's day. Prophecy relates to the future; it is history in advance. History is the record of events which have transpired.

5. The grand design of the book of Revelation is to foretell future events, with which the church should be connected in the Christian age. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Chap. i, 1. In a few instances past and present events are mentioned in this book, as in chap. xii, 1-5, but in all such cases the past and present are alluded to only to introduce future events, which in every case are the burden of the prophecy.

6. The seven addresses to the churches of chapters ii and iii, do have a fitness to seven periods of the Christian age, while the harmony of revelation and reason forbid the application of some portions of the seven addresses to the Christians of John's day.

The view that the seven messages are prophetic, has prevailed extensively among biblical expositors of the past, but has evidently been crowded out by the modern doctrine of the temporal millennium, which makes the last state of the church the most glorious, and not properly described by the address to the church of the Laodiceans. We would, however, suggest that the message to the last church is in harmony with Paul's description of the last days. 2 Tim. iii, 1-9.

Benson quotes bishop Newton as saying:

"Many contend, and among them such learned men as More and Vitranga, that the seven epistles are prophetic of so many successive periods and states of the church, from the beginning to the conclusion of all. But there are in these epistles several innate characters, which are peculiar to the church of that age, and cannot be so well applied to the church of any other age. Besides other arguments, there is also this plain reason: the last state of the church is described in this very book as the most glorious of all, but in the last state in these epistles, that of Laodicea, the church is represented as *wretched, and miserable, and poor, and blind, and naked*."

The Comprehensive Commentary says:

"Many expositors have imagined that these epistles to the seven churches, were mystical prophecies of seven distinct periods, into which the whole term, from the apostles' days to the end of the world, would be divided. . . . It cannot be conceived, if the concluding part of this book itself be recollected, that the last period of the church will be worse than any that has gone before, as the Laodicean church was far more corrupt than any of the rest."—Scott.

"An opinion has been held by some commentators of note, which may be given in the words of Vitranga: 'That under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. That this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold themselves, and learn both their good qualities and their defects, and what admonitions and exhortations were suitable for them.' Vitranga has given a summary of the arguments which may be alleged in favor of this interpretation. Some of them are ingenious, but they are not now considered sufficient to support such a theory. Gill is one of the principal of the English commentators who adopt this view, that 'they are prophetic of the churches of Christ, in the several periods of time, until he appears again.'"—Henry.

Verses 1-7. Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.

Ephesus signifies *desirable*, which well represents the first state of the church. Those first Christians had received the doctrine of Christ in its purity. They enjoyed the benefits and blessings of the gifts of the Holy Spirit. They were noted for works, labor, and patience. In faithfulness to those pure principles taught by Jesus Christ, they could not bear those who were evil, and they tried false apostles, and searched out their true character. If the work of trying false apostles belonged to any one congregation of Christians, that at Jerusalem was the very one. Acts xv. Paul also writes to the Corinthians respecting false apostles. 2 Cor. xi, 13. We would here suggest that the angels, or messengers, of the churches, may represent Christ's true ministers, through which he speaks to his people during the several periods of the Christian age.

It should be noticed that in each one of the seven messages it is stated—"He that hath an ear, let him hear what the Spirit saith unto the churches." Each of these addresses seems important for the general benefit of the churches, instead of being applicable to only one church.

Verses 8-11. And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death.

Polycarp is pitched upon as the angel of the church of Smyrna, by those who adopt the popular view, that the seven messages were narrations of matters of fact as they existed with seven of the churches of Asia Minor in John's day. But some of these, at least, make bad work in respect to dates. Dr. Clarke says—"Unto the angel] This was probably the famous Polycarp." In commenting on verse 10, he adds—"He had much to suffer, and was at last burnt alive at Smyrna about the year of our Lord 166." But this was sev-

enty years after John was commanded to write to the angel of the church in Smyrna. A long period, indeed, for one man to be in the ministry. But Fox's Book of Martyrs states that Polycarp was burnt at the stake in the eighty-seventh year of his age, and the twenty-seventh year of his ministry. According to these statements, he entered the ministry A. D., 139, forty-three years too late to have been the angel of the church in Smyrna, in A. D., 96, when John received the message.

Smyrna signifies *myrrh*, denoting that the church in this age would be a sweet-smelling savor to God, while passing through the fiery ordeal of persecution which has always served to keep out pride, popularity, and self-dependence, the bane of true faith, piety and devotion. This state reached down to Constantine, covering much of the period called the ten persecutions. See *Buck's Theological Dictionary*, pp. 332, 333. For want of room we can give here only his statement of the last.

"The tenth began in the nineteenth year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month's time: and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned."

The tribulation of *ten days*, mentioned in the testimony to the Smyrna church, may well apply to the last of the ten persecutions, which continued ten years. This message being prophetic, the time connected with it we must regard as prophetic time, a day for a year. But if the message be not prophetic, the time is only ten literal days. And we should hardly look for so short a period of tribulation, on only one congregation of Christians, to be noted in prophecy.

The continued scenes of martyrdom and dreadful cruelty continually before this church were sufficient to keep hypocrites and worldlings out of the church; and the constant expectation that some dreadful death would end their probation, led them to purity of life.

Verses 12-17. And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

Pergamos signifies *height, elevation*. This period reached from Constantine, about 313, down to the rise of antichrist, about 538. During this period the church became exalted, having her worldly policy, and, like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. ii, 3. In reference to Antipas, Wm. Miller says:

"It is supposed that Antipas was not an individual, but a class of men who opposed the power of the bishops or popes in that day, being a combination of two words, *anti*, opposed, and *Papas*, father, or pope, and many of them suffered martyrdom, at that time, in Constantinople and Rome, where the bishops and popes began to exercise the power which soon after brought into subjection the kings of the earth, and trampled on the rights of the church of Christ. And for myself, I see no reason to reject this explanation of the word *Antipas* in this text, as the history of those times is perfectly silent respecting such an individual as is here named." *Miller's Lectures*, pp. 138, 139.

The Religious Encyclopedia quotes Watson as saying that "ancient ecclesiastical history furnishes no account of this Antipas."

Clarke says:

"There is a work extant called the *Acts of Antipas*, which makes him bishop of Pergamos, and states that he was put to death by being enclosed in a burning brazen bull. But this story confutes itself, as the Romans under whose government Pergamos then was, never put any person to death in this way."

The "Acts of Antipas," seems to be a very doubtful document, as commentators, and expositors, who make statements from it, doubtless to save their reputation, use the words, "probably," "is supposed," &c.

Bloomfield, as quoted in the *Comprehensive Commentary*, says that "Antipas is supposed to have suffered in the persecution under Dioclesian." The *Encyclopedia Americana* states that Dioclesian was proclaimed emperor A. D. 284, and resigned A. D. 305. These testimonies place the supposed martyrdom of supposed Antipas at least one hundred and eighty-eight years after John received the message, which says, "in those days wherein Antipas was my faithful martyr."

No one will conclude from the expression, "where Satan dwelleth," that his Satanic majesty had taken up his local residence in the city of Pergamos. We must regard this as a prophetic declaration in reference to the work of Satan during the third period of the church in corrupting the doctrine of Christ, and leading the church into that apostasy which prepared the way for the full development of the Papacy.

The doctrine of Balaam was an unlawful union between the children of Israel and the Moabites. Num. xxii-xxv. This clearly illustrates the spirit that ruled in this period of the church, and finally united the civil and ecclesiastical powers in the formation of the Papacy.

The sacred Scriptures give no information in regard to the doctrine of the Nicolaitans. The supposition has prevailed that they held to a plurality of wives, like the Mormons, and that Nicholas, one of the seven deacons, Acts vi, 5, was their leader. But rather than to thus criminate this Christian deacon, with no Scripture authority for so doing, the supposition that there was more than one Nicholas, and that these were the followers of another person by this name, seems more liberal.

The Comp. Com. quotes Ethan Smith as saying that "It is improbable that Nicholas, one of those seven deacons, said to have been full of the Holy Ghost, should have been their infamous leader;" also Scott, as saying that "many have supposed that this sect derived its name from Nicholas, one of the primitive deacons; and such a tradition prevailed early in the church. Yet the name was then so common, and might be given to the sect on so many other accounts, that there is no certainty in it. We read nothing of Nicholas in Scripture to warrant so unfavorable an opinion of him."

In regard to the "hidden manna," the "white stone," and the "new name," we will express no opinion at present, only that they will be better understood by the overcomers in the immortal state, than they can be at present.

The American Tract Society's Bible Dictionary says:

"The allusion in Rev. ii, 17, may be to the practice at the Olympic games of giving the successful competitor a white stone, inscribed with his name, and the value of his prize."

Wesley says:

"Jacob, after his victory, gained the new name of Israel. Wouldst thou know what thy new name will be? The way to this is plain—overcome. Till then all thy inquiries are vain. Thou wilt then read it on the white stone."

(To be Continued.)

"AND THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE."

MARK XII, 16, 17.

BRO. WHITE: It is with pleasure that we note the manifestations of God's love and care for his people who are trying to keep the commandments of God and the faith of Jesus. Sister Marietta Demill was attacked with the lung fever, with strong symptoms of quick consumption—the hectic flush, the burning fever, and yet the cold, clammy sweat, a hard, dry cough, mouth and throat badly cankered, a wandering mind, and a stomach so sensitive that no nourishment had been retained in it for nearly three days. Even two teaspoonfuls of crust coffee were immediately thrown up when swallowed. Sabbath afternoon the doctor in at-

tendance, in answer to the inquiry if he thought that she could live, with evident reluctance replied that he thought she might; but after riding about a mile and a half to the village, he reported there that she was a very sick person, and that he did not think she could live. Her friends had become satisfied that the medicine was doing her no good, and that the doctor had no hopes in her case, and that their only hope was in the divine interposition of the Lord. Eld. R. J. Lawrence was sent for, and arrived about 9 o'clock Sunday evening, when, after a little conversation, in conformity with James v, 14, a season of prayer was enjoyed. The sweet Spirit of the Lord seemed to be present, and much faith was manifested in God's promises. About ten minutes after, sister Demill asked for something to eat, and she sat up and ate with a perfect relish. Not long after, the family retired to rest, and all rested quietly until morning, when she woke up her husband and called for something more to eat. In the afternoon she walked into another room and ate supper with the family, and again in the evening, and enjoyed a long season of worship with the family and friends, and the next Sabbath rode about two miles, and attended meeting all day without any apparent inconvenience.

Sister Demill took no medicine after Sunday evening, although the doctor told her Monday afternoon that she could not live without medicine. The Lord has done this great work which human wisdom failed to do. Let the Lord have all the glory.

By request of Eld. Lawrence.

WM. S. HIGLEY, JR.

Lapeer, Mich., May 27, 1862.

THE OHIO CONFERENCE

Was held with the church at Lovett's Grove, May 31st and June 1st. The conference was well attended. Most of the churches were represented. Bro. and Sr. White and Bro. and Sr. Cornell were present. On Sabbath Bro. White gave, in the forenoon, a discourse upon the lukewarm state of the church; and in the afternoon he preached upon Bible sanctification. On first-day he gave, in the forenoon, a discourse upon conversion; in the afternoon he gave a lucid exposition of the xxivth of Matt. The good Spirit was present and gave force to the truth, and the church was strengthened.

Bro. White had freedom in presenting the truth. Sister White gave in her testimony with power. Many hearts softened down at her recital of Jesus' sufferings and cruel death; many were encouraged and strengthened; many were prompted to renewed diligence and watchfulness by her exhortations.

At the social meeting on Sunday morning, much freedom was manifested by the church in exhortation, and many short, pointed testimonies were borne to the truth, and an evident increase of interest was manifested, and a general desire to get in such a position that we might attain to the favor of God.

JOS. CLARKE.

DOINGS OF THE CONFERENCE.

CONFERENCE met for business on first-day morning at half-past seven o'clock. Bro. Kittle chairman.

Prayer by Bro. Cornell.

On motion of Bro. Dudley,

Resolved, That the conference forward the tent enterprise, as acted upon at the conference of Oct. 28 and 27, 1861 (held at Green Spring, Ohio), inviting Bro. Cornell to labor with the tent.

On motion of Bro. John Clarke,

Resolved, That the different churches report upon the condition of the systematic benevolence fund in their several localities.

This report not showing a thorough systematic work, Bro. White gave some very timely and judicious advice, which showed that the plan of S. B. would run two tents in Ohio, while a plan would fail entirely.

On motion of Bro. O. Mears,

Resolved, That the expenses of Bro. and Sr. White and Bro. and Sr. Cornell be paid from the S. B. fund.

Resolved, That the treasurers of the different S. B. societies report to the tent committee.

On motion of Bro. John Clarke,

Resolved, That the churches post themselves upon

the plan of S. B. spoken of by Bro. White, and carry out that plan. Adjourned.

H. J. KITTLE, Chairman,
JOS. CLARKE, Secretary.

MEETINGS IN MICHIGAN.

BRO. WHITE: I had the pleasure of meeting with the church in Pine Creek, Sabbath and first-day, May 17 and 18. Sabbath, meetings were free and interesting. The church are united and seeking for higher ground. On first-day three more were added to their number, covenanting to keep the commandments of God and the faith of Jesus Christ; and three were baptized in obedience to their Lord and master. After this, we all united in the ordinances of the Lord's house, and were specially blessed of the Lord.

Sabbath and first-day, May 31 and June 1, met with the church in Watson. Meetings on the Sabbath were refreshing and free. Our meetings on first-day were held some three miles further east. Here we had a listening and attentive congregation. Present truth had never been preached here. We endeavored to explain to them our position and faith since the ending of the prophetic periods of Daniel's vision, and urged them to share with us the certainty of salvation and eternal life in keeping the commandments of God and the faith of Jesus Christ. After meeting we repaired to a beautiful stream in the midst of the forest, where a large company, for a country place, assembled to witness the baptism of three willing followers of Christ. The season was peaceful and quiet as the running stream, and solemn by reason of the manifestation of God's Holy Spirit upon the people. Thanks to his holy name!

From this the church returned to the place of the meeting, where another member was added to their number, to keep the commandments of God and the faith of Jesus Christ, when all that were present united in the ordinances of God's house, and a crowning blessing was added by the Lord.

Our last Sabbath meeting with the church in Monterey, May 24, was strengthening and encouraging. With few exceptions, they are striving to overcome and gain the victory. They are now about to commence framing and erecting the new meeting-house.

JOSEPH BATES.

Monterey, June 3, 1862.

A FIELD FOR LABOR.

BRO. WHITE: I wish to say that through the providence of God I was led to visit Bro. and Sr. Emans, near Mendon, Mercer Co., Ohio. Found them all alone in this place, yet firm in the truth and in union with the body. They very much desire to see the Ohio tent come to Mendon. As there has never been any preaching on present truth within fifty miles around, I think this would be a good place for the tent. And this place should by all means be remembered and visited by an able messenger. There are only two Sabbath-keepers in all this country; and they feel lonesome. This is a great field, and it is ripe for the sickle. May the Lord send forth laborers into this field. I obtained a meeting-house and gave two discourses on present truth. Some appeared to be interested, and gave good attention, and wanted me to stay and clear up the immortality question. But in consequence of rain I closed our meeting, and returned to Gilboa, and enjoyed a social meeting with these dear saints. They are trying to arise. From thence I returned home encouraged and strengthened to press toward the mark.

OLIVER HOFFER.

Attica, Ohio, May 20, 1862.

READING THE SCRIPTURES.

It was remarked by a very devoted and useful minister, many years ago, that if he found his mind at any time more entertained in literary pursuits, or in reading any book more than the Bible, he would immediately lay down the book and take up the Bible and peruse it with prayer until his love for the truths of God's word far outweighed his love for science, or indeed any other object. Then only would he venture to explore the various paths of human learning, lest

(such was his love for literature) he might enter with such eagerness upon his studies, and become so engrossed with them, as to lose his love for the Book of books.

The Bible is the only sure and safe guide, and all that is good and pure flows from this fountain. It is to us our only anchor, our chart, our detector, our guide; and all the gifts graciously promised to the church in the last days come to us as fruits of this fair tree; and as the tree of life in Eden yielded its timely fruit, so do the gifts and blessings of God come to man as falling in richness and plenty from this precious book of history, of law, of prophecy, of praise, of prayer, of faith, of hope, of love, of temperance, of patience, of purity, of wisdom, of humility, and all the virtues of heaven.

He who loves the Bible, loves its Author; and loving God, he knows the voice of the good Shepherd, and all his messages of mercy are loved, studied, meditated upon, heeded, and appreciated.

When the Christian lives in the light of God's countenance, then the Bible is studied and loved; but as the Bible is gradually neglected until the dust of days, or perhaps weeks, accumulates upon it, his soul starves and dies for want of that nourishment which the Scriptures afford.

It may be safely asserted, and every Christian's experience will go to prove the assertion, that the continued, prayerful study of the word of God tends to elevate and strengthen the soul; while neglect of this exercise does invariably tend to lessen and enfeeble all holy and heavenly aspirations; and on the other hand such diligent study of God's word does tend to weaken and destroy the carnal emotions of the soul, while the neglect of God's word tends to encourage the carnality and general corruption of the human heart.

When the political paper, or the worldly conversation of an acquaintance, is more pleasurable than the perusal of God's word, there is good reason for alarm. Such a person need not wonder that his love for prayer and praise has waxed cold, that his Saviour is so far off, that he cannot discern him by the dim telescope of his faith; he need not wonder that he is powerless in exhortation and prayer.

Do you want a shield, a sword, a helmet? God's word is the armory, go there and get on the harness. Do you want medicine, or a physician, for your sick soul? are you in want of judgment, or wisdom, or strength? There is the word of God for all these wants.

Have we a brother or sister languishing in spiritual decay? Are you cast down or discouraged? Perhaps this is the reason: Instead of reading the Bible with prayer you are stupidly clinging to some stumbling-block with just such tenacity as Satan dictates.

God's word, when read aright, separates the soul from earthly things, and points upward to heaven. He who reads it thus breathes a purer and holier atmosphere, his mind is wrapped in a flame of angelic love, he soars above scandal and reproach, above the debt and credit of worldly employments, above the din of traffic and trade, above the hum of manufacture, above the noise of political strife and animosities, above the thunder of battles, and the laurels of the successful warrior; he is thinking, perhaps, of the host of worthies alluded to by Paul in his letter to the Hebrews, who are unconsciously resting, sleeping, waiting the last trumpet's sound, which wakes the righteous dead, and assembles the good of all ages for the feast which is prepared. O, what imagination can paint, what pen can describe, the glories of that day? Or he is pondering in solemn, tearful mood, the last scene of Jesus' life on this polluted earth, as he sat at Pilate's bar, and Herod's judgment-seat, as he bore the bitter sarcasm, the cruel jest, the buffet, the spitting, the crown of thorns, the old purple robe, and the final tragedy of the crucifixion. Oh cruelty! Oh madness! The madness, the folly of sin! Oh the cruelty of the master whom the world acknowledge!

Or he meditates upon the wonderful works of God in saving his people in all ages, his love for the lowly and the good; that God who would not let the blood of righteous Abel go unavenged; who would not let earth cover just Enoch, nor the angry waves overflow righteous Noah; who gave wisdom with many gifts to

Abraham, to Joseph, to Moses, to Daniel, to Ezra, and who, under the ministry of John the Baptist, began to unfold the meridian glories of the "new covenant," and following down the history of the mighty Deliverer and his apostles, the scene that looms up before him of increasing glories and raptures, he longs for the day when the tyrant death shall be subdued, and the lawful captive be lawfully, triumphantly delivered.

On such themes as these, and many more, of heaven, the new earth, varied and beautiful, blending as with rainbow hues all harmonious, numberless, grand, and awful, or sublime, or pathetic, or joyous, or practical, or historical, or poetic, or instructive, or argumentative, as the Bible reader may need—all these, and far more, he may find in the blessed book; food for the hungry, rest for the weary, sight for the blind, health for the sick, wealth for the poor, wisdom for the foolish, and life for the dead.

Transcendently higher than pen can describe, are the joys of the lover of God's word, who meditates therein day and night, whose soul cannot grovel in earth's vanities; it would soil his wings, and put an end to his soaring. Could you induce the eagle to forego his flight heavenward, for a visit to a wild monster's den? Far sooner than you could induce the lover of God's word to turn to earth for that nourishment he derives from this sacred book.

"It soothes his sorrows, heals his wounds,
And drives away his fear."

But he must descend to earth and mingle with the crowd; not for pleasure, but for business and usefulness. Not like the worldling, but like his Master, he is in the market-place, or at the carpenter's bench, or he is in debate, but not for strife. His countenance, lighted up with the truth, shows his heart is aglow with heavenly fire. Where did he get it? O, he has been reading, studying, his Bible, meditating upon it, and the fire has come down pure (not second-hand) from glory.

Think you to call him down now to dally with the Tobiahs, or the Geshems, in the plains of Ono? Or can you get him now to repose in the embrace of Delilah? or induce him to join affinity with Ahab? See 2 Chron. xviii. No, not now. He will not yield now. You must first cool his love for God's word. Then possibly you may seduce him.

J. CLARKE.

THE REVIEW--REASONS FOR LOVING IT.

1. BECAUSE it is free from light, chaffy reading. 2. Because it comes to us richly laden with the truth—Bible truth, present, sanctifying, soul-saving truth. It comes reflecting the rays of heavenly light, as the peaceful waters reflect the rays of the shining sun. 3. I love it, because it has for its object the salvation of perishing souls. 4. Because it comforts, warns, exhorts, reproves, strengthens, and encourages the children of God. 5. Because the Lord smiles approvingly upon it in its noble, worthy mission, and upon its conductors, whose hearts burn with love to him, to his cause, and service.

Let us then pray for the prosperity of this weekly visitor, that God's sustaining hand may still rest upon it, and its editor, till the holy warfare in which we are engaged shall wind up in glorious triumph, and everlasting victory to the saints of the Most High.

These are days of great excitement. National calamities are upon us. Let us beware lest the heart become so much absorbed in political matters, war news, &c., as to neglect the weightier matters. To see Sabbath-keepers watch more anxiously for, and read more eagerly publications containing these exciting topics than the Review, is a bad mark!

Soldiers of Christ, look out! Satan would rather have you spend your precious time in reading and talking upon such subjects, than upon heavenly things. There is an awful battle coming! The battle of the great day of God Almighty rapidly hastens on.

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. xxv. "A thousand shall fall at thy side, and ten thousand at thy right hand." "And who shall be able to stand?"

Looking for these things, "what manner of persons ought ye to be in all holy conversation and godliness?" A. S. HUTCHINS.

"BY THEIR FRUITS YE SHALL KNOW."

WHEN our Saviour tabernacled in the flesh, and observed how mankind "loved the praise of men more than the praise of God," he pertinently inquired, "How can ye believe [on me], who receive honor one of another, and seek not the honor that cometh from God only?" With what propriety might most professing Christians of the present apply this question to themselves, for there has a degree of favor grown up around the popular institutions of religion, till the exclamation of Paul, "For I am not ashamed of the gospel of Christ," can scarcely be comprehended.

But with this popular favor is intermingled the popular theories of modern theology, till the belief of many is perhaps as greatly at variance with the primitive "faith once delivered to the saints," as was the Jewish faith degenerated when Christ was upon the earth. For with sorrow it must be observed how low an estimate most Christians practically entertain of Christianity, or rather, of what constitutes a Christian; and painful is the admission, though too true, that it is but the legitimate fruit of much of the religious teaching of the day. And while we would be the last to undervalue the sweet truth—"that the blood of Jesus cleanseth from all sin," we can but feel that the equal truth—"that whosoever hath this hope in him, purifieth himself even as he is pure," and to this end "every one who nameth the name of Christ" should be "careful to maintain good works," should never for a moment be separated from it, lest an antinomian spirit be the result, and our faith come to a theory likewise, instead of being as it should ever be, a life-giving principle to influence us in our daily conduct.

M. W. H.

Malone, N. Y.

JUSTIFICATION.

THE word justified is a word used in scripture to denote the condition man is in before God as a pardoned sinner or child of God, the opposite, of being a condemned sinner under the curse of God; hence Paul says, Rom. v, 1, "Being justified by faith, we (Christians) have peace with God;" but in Ex. xxiii, 7, God says, "I will not justify the wicked," that is, not look upon him as free from condemnation; for condemnation is the opposite of justification.

We might be led to think that Paul contradicts himself in the book of Romans, if we did not investigate the subject of justification closely. He says, Rom. ii, 13, "The doers of the law shall be justified," but in Rom iii, 20, he adds, "By the deeds of the law there shall no flesh be justified in his sight." Why? Because the law is abolished? No; for "by the law is the knowledge of sin," or because the law shows every one that he is a sinner, and "all the world becomes guilty before God;" because "all have sinned (broken the law) and come short of the glory of God," hence, none can be justified on the ground of obedience to the law, but must be "justified freely by his grace through the redemption that is in Christ Jesus."

Well what shall we understand where Paul says that "the doers of the law shall be justified." We understand that Paul here is speaking of the same thing that James speaks of in his epistle, chap. ii, 12, that is, that the law will be the rule of the judgment; hence, Christ says, Matt. xii, 37, By thy words thou shalt be justified and by thy words thou shalt be condemned. That is, if a man's words are pure and right, he will be justified; but if they are contrary to the holy law of God, he will be condemned.

Some suppose that a man is justified if he believes in Christ without complying with any external obedience. To truly "believe on the Lord Jesus Christ" is to believe in him with all the heart, and hence to believe the whole gospel plan of salvation, and render obedience to all its requirements. Therefore, if we really believe in him, we shall put him on by being buried with him in baptism. So we see there is no dividing line between believing in Christ and rendering that external, as well as internal obedience required in his word. The text so often quoted to prove that a man is justified by some kind of exercise of the mind or mere belief, is found in Rom. v, 1. This text undoubtedly has no reference to any conviction or ex-

ercise of the mind called "believing on the Lord Jesus Christ," but to the glorious gospel of the Son of God, and means that we are justified by (i. e., through the agency of) the gospel. Again we read in the same chap. verse 9, that we are justified "by his blood," and why? Ans. Because the blood is the life, and he bore our sins in his own body on the tree, and became obedient unto death, even the death of the cross; and gave his own life to save ours. Hence, it is through the agency of the blood or life of the Son of God that we are justified before God, inasmuch as there is "no other name given under heaven whereby we must be saved." We read in Acts vi, 7, "A great company of priests became obedient to the faith." Again, Jude says, "Contend earnestly for the faith once delivered to the saints." These texts undoubtedly have reference to the gospel; and if the word gospel was placed in these texts instead of the word faith, there would be no difference in the meaning.

Thus we see that none can be justified on the ground of obedience to the law of God, because all have sinned and by this holy law is the knowledge that we have all come short of the glory of God; and as no law will justify a man after he has once broken it, so we poor sinners must be justified by his grace that has been so freely offered to us through the merits of Christ. But on the other hand, those only will be justified who have truly repented of their sins, and turned away from disobedience and have kept the "commandments of God as well as the faith of Jesus; hence, Paul says, The doers of the law shall be justified. So here in this life we are justified freely by his grace, inasmuch as God has promised to forgive all our sins and remember them no more against us, and to accept of us and look upon us as though we had not sinned, and cause us to be free from all condemnation. But in the judgment grace is not the rule by which men are justified, but they will then be judged "according to their works, whether they be good or bad."

Dear brethren and sisters, I would say, then, in the language of James, "So speak ye and so do, as they that shall be judged by the law of liberty." Jas. ii, 12. It is death to sleep now, Satan is marshaling his mighty host for the last conflict. But we can rejoice that if we are faithful, we shall ere long see our absent Lord coming the second time to the eternal salvation of his people. Even so come Lord Jesus.

M. B. SMITH.

Marion, Iowa.

THE EFFECT OF PARDON.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of the regiment, for some misdemeanor. The officer entering the soldier's name, said, "Here is —, again, what can we do with him, he has gone through almost every ordeal?" The sergeant-major, M. B., apologized for intruding, and said, "There is one thing which has never been done with him yet, sir." "What is that, sergeant-major?" "Well, sir, he has never yet been forgiven." "FORGIVEN!" said the Colonel. "Here is his case entered." "Yes, but the man is not yet before you, and you can cancel it." After the Colonel had reflected for a few minutes, he ordered the man to be brought in, when he was asked what he had to say relative to the charges brought against him. "Nothing, sir," was the reply, "only that I am sorry for what I have done." After making some suitable remarks, the Colonel said, "Well, we have resolved to forgive you." The soldier was struck with astonishment, the tears started from his eyes—he wept. The Colonel, with the Adjutant, and the others present, felt deeply, when they saw the man so humbled. The soldier thanked the Colonel for his kindness and retired. The narrator had the soldier under his notice for two years and a half after this, and never during that time was there a charge brought against him, or fault found with him. Mercy triumphed! Kindness conquered! The man was won!

This is just the method God adopts with us in the everlasting gospel. We are guilty. The charges are brought against us. The case is entered. But the Lord delighteth in mercy. He seeks to melt us by his love. He is ready to forgive; he sends to us, saying, "only acknowledge thine iniquities," and then offers

us a pardon—a pardon which cost him the life of his only begotten Son. A pardon, not of one sin, but of all our sins. A pardon that will bring peace to the conscience on earth, and entitle us to eternal rest in heaven. The soldier, in the case before us, gladly accepted the pardon, was melted down by the kindness of his Colonel, and wept as a child would weep. But sinners too often hear of God's forgiving love without emotion, and instead of humbly confessing their sins, and gladly embracing the pardon offered them, they treat it with neglect or contempt.—*British Workman.*

GOD'S GOODNESS.

Through all the downward track of time
God's watchful eye surveys;
O, who so wise to choose our lot,
Or regulate our ways!

I cannot doubt his bounteous love,
Unmeasurably kind;
To his unerring, gracious will.
Be every wish resigned.

Good when he gives, supremely good,
Nor less when he denies;
Even sufferings from his sovereign hand
Are blessings in disguise.

Here happiness cannot be found,
The honey's mixed with gall,
'Midst changing scenes and dying friends,
Be thou my all in all.

POWER OF FAMILY PRAYER.

A GENTLEMAN traveling abroad had a letter of introduction to another gentleman. He was of accomplished mind and manners, but an infidel. The gentleman to whom he had brought letters of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his friend's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he would be happy to have him remain and unite with them, or, if he preferred he could retire. The visitor intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days he left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led him to the same dwelling. But, oh! how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation, he remarked, that when, on the first evening of his visit, he knelt with them in family prayer, it was the first time in many years that he had bowed the knee to his Maker. This act brought to his mind such a crowd of recollections, and so vividly reminded him of a parent's prayers which he had heard at home, that he was entirely bewildered. His emotion was so great that he did not hear one syllable of the prayer which was uttered, from the commencement to the close. But God made this the instrument of leading him from the dreary wilds of infidelity to the peace and joy of piety.

Now these good people, with whom the accomplished infidel tarried, might have prayed very earnestly in their chamber for his conversion, and he might, and probably would have gone away unarrested: it was the family prayer that overpowered him with recollections which eventually brought him to the cross. Recollections of what? Of the prayers of his parents. Even the domestic worship of his new friends would have been powerless, had not his youth been accustomed to a solemn service at home. What encouragement is this to parents.—*Wesleyan Methodist Magazine.*

A KEEN REPLY.—John Wesley, in a considerable party, had been maintaining, with great earnestness, the doctrine of *Vox populi Vox Dei* against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum, and said,

"I tell you, sister, the voice of the people is the voice of God."

"Yes," she replied, mildly, "it cried, 'Crucify him, crucify him!'"

A more admirable answer was perhaps never given.

LETTERS.

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

From Bro. Hutchins.

BRO. WHITE: The prosperity of the cause of the Lord still rejoices my heart greatly. I am grateful to the Father of mercies that I am a companion of them that fear him, and that keep his precepts. I fain would suffer with the people of God here, that I may share with them in the reward of an endless life so soon to be given. Who would desire to reign with the blessed Saviour in his kingdom without first suffering with him? "If we suffer, we shall also reign with him; if we deny him, he will also deny us."

Ten years have passed away since I left the Free Will Baptist church, and connected myself with commandment-keepers. Within this period I have not regretted the step one moment. I am truly thankful to the Lord for the light that then shone upon my mind, and that it has shone more and more. I think there are very encouraging indications that the third message will soon go in power.

On the subject of spiritual gifts there is an increasing interest, attended by a corresponding growth in grace. This subject, as well as that of organization, unity of the church, &c., my mind dwells upon with great satisfaction. O that the church of God may awake, arise, and gird on the whole armor, that we may be able to stand, and having done all to stand.

May the gracious hand of the Lord continue to sustain you and your faithful companion in your arduous labors till

"Hope shall change to glad fruition,
Faith to sight, and prayer to praise."

In love and hope.

A. S. HUTCHINS.

May, 29, 1862.

Sister S. A. Howard writes from West Bangor, N. Y.: "My heart is with this people, both in sorrow and joy. O I am truly glad for what the Lord has done for me and my family. We are all united in trying to keep all the commandments of God and the faith of Jesus. The Lord has done a great work for us; but I am aware there is a greater work to be done on us yet. But we are trying to overcome and gain the kingdom. God has been very merciful to us in sparing us while we have been so slow to learn and do his will. I have learned that tribulation worketh patience in the school of Christ. I will praise his holy name for his goodness, and will try to overcome."

OBITUARY.

DIED in Fine, N. Y., Feb. 9, 1862, of diphtheria, Ira S. Green, only son of Francis and M. A. Green, aged 2 years, 8 months, and 18 days.

During his sickness he manifested judgment and patience beyond his years. The morning of his death as I held him in my arms, he expressed a wish to be laid on the bed with his only sister, then suffering with the same disease. It was touching to witness his tenderness for his sister, as we expected that doubtless in a little while they would lie side by side in the cold grave. But we adopted a different treatment in the case of our little girl, and by the blessing of God upon our endeavors, she was raised to health. Had the case of our little boy been treated in a similar manner, doubtless he too might have been spared to us.

M. A. GREEN.

My dear little girl, my only child, Alice Louisa, fell asleep June 1, 1862, after an illness of two days and a half, aged six years, five months and six days. Her disease was scarlet fever, of the most malignant type. It was painful to witness her dreadful sufferings; and very deeply do we feel our loss; but I know that the Lord has dealt gently with our little one in thus laying her away to rest during the time of trouble just before us, while I look forward in bright hope, to a re-union near, through Him who is the resurrection and the life. It is the prayer of my heart that our kind Father will so sanctify this affliction to our good, that it may have a purifying influence upon our hearts and lives.

L. M. GATRS.

Trenton, Wis.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 10, 1862.

M. FIFIELD: For an argument showing that the Saviour taught the resurrection by his language recorded in Matt. xxii, 29-32; Mark xii, 26, 27, and Luke xx, 37, 38, see Hope of the Gospel, pp. 110-113, Which? Mortal or Immortal? pp. 45-48.

NOTICE.

I HAVE received a general assortment of Second Advent Publications from the Review and Herald Office for the benefit of the church and Bible students of Vermont and Canada East, to be sold at wholesale office prices, where \$5 or more are ordered at once, accompanied by the cash. Mail and express-agents pass my house from any part of the State and Canada, twice each day. All orders by mail should be directed to Morrisville, Vt.

H. BINGHAM.

TO M. E. CORNELL.

Providence permitting, I will leave home, Monday, June 9th, for the purpose of joining you with the N. Y. Tent.

J. N. ANDREWS.

TENT MEETING IN ILLINOIS.

BRO. WHITE: We have been in Princeville three weeks to-day. We have labored against much Sectarian opposition, but the Lord gave us much liberty, and truth has triumphed to the glory of God.

Last Sabbath we organized a church of twenty-five members, and to-day more will be baptized. The arguments used against us by Sectarians in Princeville have ranged as follows: First they discussed with us eight evenings, and failed. Then they cut and carried off three ropes, and failed. Then they brought rotten eggs and of course they failed. And when we were requested by the brethren, who own more than half the Christian meeting house, to hold three meetings therein, the Dragon turned the key; but all to no purpose; for a Universalist gentleman in the place having a large hall, opened it to us free, for which he has our thanks. So truth is still triumphing in Princeville. Praise the Lord.

We pitch the tent the Sixth in Elmwood, Peoria Co., Ill., which will be our address till further notice is given.

ISAAC SANBORN,
WM. S. INGRAHAM.

Princeville, June 4th, 1862.

OHIO TENT.

DEAR BRETHREN: I want to see the Ohio tent in the field. There are calls for it in every direction. Is it going? Is it right for it to lie idle in this solemn hour? Cannot some able messenger come to Ohio and go with the tent? What shall be done? Brethren, remember Ohio. Time is flying. A little moment and all will be past.

OLIVER HOFFER.

APPOINTMENTS.

TENT MEETING IN MINNESOTA.



THE Lord willing, the Minnesota tent will be pitched for meetings at Rice Lake, Dodge Co., Minn., Friday, June 20th. First meeting, Sabbath evening.

And in pursuance of the resolutions adopted at our last Conference, we shall expect the hearty co-operation of our brethren throughout the State. As our tent fund is quite small to commence with, we hope all who can, will pay in their weekly donations to the Systematic Benevolence fund, that it may be forwarded the earliest opportunity to Rice Lake. And we hope all who have pledged will forward what they can through the tent committee.

Brethren and sisters pray for us that we may be assisted by the Holy Spirit in rightly proclaiming the truths of the third angel's message. We invite all who can, to attend the meetings at Rice Lake.

JNO. BOSTWICK,
W. MORSE.

PROVIDENCE permitting, I will be at Byron Center, Mich., Sabbath, June 14.

J. B. FRISBIE.

BUSINESS DEPARTMENT.

Business Notes.

There are \$2.85 due on O. Pennoyer's Review. H. Keeny: There is due on the six Instructors sent to your address, \$1 up to No. 1, of Vol. x.

S. H. Peck: There is \$1 still due on M. H. Wheeler's Review.

E. E. Jones: You will find the money receipted for Mrs. L. Lewis in No. 20, Vol. ix.

RECEIPTS.

For Review and Herald.

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

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