

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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PEACE, BE STILL.

ONCE upon the heaving ocean,
Rode a bark at evening tide,
While the waves in wild commotion,
Dash'd against the vessel's side,
Jesus sleeping on a pillow,
Heeded not the raging billow,
While the winds were all abroad,
Calmly slept the Son of God.

In that dark and stormy hour,
Fearful ones awaked their Lord,
Jesus by his sov'reign power,
Calm'd the tempest with a word,
On life's dark and restless ocean,
'Mid the billows' wild commotion,
Trembling souls, your Lord is there,
He will make you still his care.

Jesus knows your silent weeping,
When before his throne you bow,
Never, never is he sleeping,
Where he reigns in glory now.
If the world is dark before thee,
If the billows rolling o'er thee,
All the soul with terror fill,
Hear him saying—Peace, be still.

REVIEW OF A. N. SEYMOUR.

(Continued.)

"44. Which ministration is the church under now—the ministration of death, written and engraven in stones, or the ministration of the Spirit? This question is vital to the matter under consideration, and cannot well be overlooked. If the church is under the ministration of the Spirit, then 'he that hath an ear let him hear what the Spirit saith to the churches.' Has the Spirit taught that the Sabbath is the seal of the living God, and that all are under obligation to keep it? If so, where has the Spirit or the apostles recorded it?"

I presume that no one doubts that the church is now living under the "ministration of the Spirit,"—the former ministration, or "ministration of death," or condemnation having passed away. See 2 Cor. iii, 7-13. But here it is proper to observe that the apostle informs us, that it is the ministration that is "done away," and not the ten commandments, or that which is "written and engraven in stones." It is quite common for those of Eld. Seymour's school, to quote the foregoing scripture as proof that the ten commandments, or that which is written and engraven in stones, is done away. But such "do greatly err." I do not admit, however, that this question of ministration is so "vital to the matter under consideration," viz., the Sabbath, as Eld. S. seems to regard it. For God's law, I hold, is the same under the present ministration, as under the former ministration; therefore the Sabbath obligation is the same. However, I have an ear to hear, and am willing to "hear what the Spirit saith to the churches." Then, friend S., tell us what saith the Spirit. Does the Spirit say anything against "seventh-day Sabbath keeping?" If so, where? Or,

does the Spirit say that the Sabbath is not the seal of the living God? You have not informed us where the Spirit says thus; therefore we have no reason, as yet, to conclude that we are not in harmony with the teaching of the Spirit, in saying that the Sabbath is the seal of God. Evidently, there are many Bible facts, that are not in express language, taught in the Bible. For instance, it is doubtless a fact that the "fourth beast," in the prophecy of Daniel, symbolizes the Roman kingdom; but the chapter and verse that says so, in plain terms, are wanting. Again, it is no doubt a fact, that the "little horn" spoken of by Daniel, means the Papacy; but where is the record of such fact? The Spirit has not taught it in express language. So in regard to the Sabbath being the seal of the living God. I might say that it is a fact, quite as discoverable as either of the foregoing, though not recorded as such in express terms. For further remarks on this subject, and for proof that the Sabbath is the seal of God, see reply to No. 37.

"45. Where does the church of God, of apostolic times—which was built upon the prophets and apostles, Jesus Christ himself being the chief corner stone; which composed the royal priesthood, the holy nation, and peculiar people, and the temple of God, filled with the Holy Ghost enjoyed all the gifts, were the salt of the earth, the luminary of the world, the pillar and ground of the truth, who went everywhere preaching the kingdom of God, the plan of salvation to dying men—ever enjoin the 4th commandment upon Christians?"

The various changes that Eld. S. has rung on the foregoing question and preceding ones, indicate clearly enough that he is hard pressed for matter, that affords even the semblance of an objection against the Sabbath. His mind is doubtless fixed on the round number, "fifty," as the sum total of his bulwark against "seventh-day Sabbath-keeping." Therefore, for lack of arguments, he has only to ring the changes on previous questions to make his number complete.

If Jesus Christ, who is the chief corner stone of the church, and the prophets and apostles who are the foundation of the church, have taught the obligation of the Sabbath, then, certainly it is of no consequence to know whether or not the same has been enjoined by the church. And I think I have repeatedly shown that Jesus Christ, the prophets and apostles have plainly and pointedly taught the perpetuity and obligation of the whole law, viz., the ten commandments; therefore it is needless to inquire what the church has taught in regard to the fourth commandment. With the positive testimony we have on this subject, it is enough to know that the Scriptures contain no instance where the apostolic church ever taught anything against the Sabbath; but so far as their history is known, were ever accustomed to honor the same by a religious observance thereof.

Would not Christians, even now, do well to follow apostolic example? Luke xxiii, 56; Acts xiii, 14, 27, 42, 44; xvi, 13; xviii, 4.

"46. Why did Paul, that eminent apostle have such heaviness, and continual sorrow in his heart? Why did he wish himself accursed from Christ? Why did he have such a heart's desire and prayer to God for Israel that they might be saved? Hear his answer, 'For I bear them record, that they have a zeal of God, but not according to knowledge.' What was their zeal? See Acts xxi, 20.—'Thou seest Bro. how many thousands of Jews there are which believe, and are all zealous of the law.'—Acts xxii, 3. Hear the apostle Paul again: 'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage; behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing, for I testify again to every man that is circumcised, that he is a debtor to do the whole law; Christ is become of no effect unto you, whosoever of you are justified by the law ye are fallen from grace.' Circumcision is one principle of the law; you may if you please put Sabbath or any other precept in the place of circumcision, and you will get the same pungent answer. The righteousness connected with faith was what Paul was ardently laboring to establish, and he had a zeal according to knowledge. Rom. x, 1-10."

I readily concede your admission, Eld. S., that Paul had "a zeal according to knowledge." I therefore take pleasure in knowing that we—Seventh-day Adventists—advocate the same kind of righteousness that he labored to establish, viz., "the righteousness connected with faith." But whilst it is true that we advocate the righteousness of faith, it is also true that we do not forget that Paul has left on record an emphatic "God forbid" to the doctrine, that the law is made void, or abolished in consequence thereof. Rom. iii, 31. We therefore insist upon obedience to the law as well as obedience to the faith. But Eld. S. I desire you to distinctly understand, that we do not claim to be justified by the law; for the law condemns the sinner, rather than justifies him. Hence justification cannot be obtained simply through obedience to the law, for "all have sinned," i. e., transgressed the law, therefore are brought under its condemnation. Justification, then, must be obtained—if obtained at all—through the remedy that is provided, viz., the righteousness, or obedience of faith. Rom. iii, 19-31. But such justification, by no means exonerates one from continued obedience to the law.

If a man commit crime against the law of your State; your law does not justify him, but condemns him; and though, henceforth, he may be never so obedient to the law, he still remains under the condemnation thereof. If therefore, he obtain justification, it must be,—not through the law, but through the remedy provided,—perhaps through executive clemency. But would such justification or pardon exonerate the offender from further obedience to the law of Michigan? Would he be at liberty to repeat his crime at his pleasure? Would the law have "ceased its obligation" upon him? I trust such is not the operation of your law in Michigan; nor such according to the wisdom of your lawmakers! Neither do I believe that such is according to the wisdom of God, with reference to the Divine law. But you ask, why did Paul "have such heaviness and continual sorrow in his heart?" and "why did he wish himself accursed from Christ?" (Query. Did Paul ever wish himself accursed from Christ? Read the passage again!) Also, why did he have such a heart's desire that Israel might be saved? And we are informed, rather indirectly however, that it was because they had "a zeal of God, but not according to knowledge." As yet, I fail to discover any argument on your side of the question. If you can show that the zeal of the Jews, that was not according to knowledge, consisted in seventh-day Sabbath-keeping, then you have an argument in your favor, but not otherwise. This, you have not done, and cannot do. You refer us, however, to Acts xxi, 20, to show that such zeal consisted in being "zealous of the law." Now

the question is, what law was it that so enlisted the zeal of the Jews, and which was not according to knowledge? Was it the moral, or the ceremonial? If you can show that it was the moral law, or ten commandments, then again you have the argument, but not otherwise. This you are not able to do. The context however, shows plainly that it was the law of Moses, or ceremonial law, of which the Jews were so zealous. Think you, Eld. S., that it would have caused heaviness and sorrow in Paul's heart, to know that his brethren and kinsmen were zealous to keep the precepts of the ten commandments? I think not. Neither do I think that any such zeal, ever caused Paul to wish himself accursed from Christ!!

Now, Eld. S., I propose to take the liberty, since you have granted it, to "put Sabbath, or any other precept in the place of circumcision," in the text which you have quoted. I will first try the Sabbath, and if that reads to suit you, I will try another. Behold, I Paul say unto you, that if ye keep the Sabbath, Christ shall profit you *nothing* (!) for I testify again to every man that keeps the Sabbath, that he is a debtor to do the *whole law*, i. e., do all that is enjoined in "the five books of Moses," for such is your interpretation of the *whole law*! (See question No. 41.) Let us try the next precept. Behold, I Paul say unto you, that if ye honor your father and your mother, Christ shall profit you *nothing* (!) for I testify again to every man that honors his father and his mother, that he is a debtor to do the *whole law*, viz., "the five books of Moses." Surely we do get a "*pungent answer*!!" What extravagant theories men will concoct, simply to get rid of the Sabbath! Such persons, indeed, must have "a zeal" to impel them thus; but alas, their zeal is not according to knowledge! Friend S., it is much more difficult to defend *error* than *truth*. The futile efforts which you have put forth in your tract against the Sabbath, clearly show this remark to be true.

"47. Do we make void the law through faith? God forbid, yea, we establish the law, and as Isaiah says, he will magnify and make it honorable.—Rom. iii, 31: Is. xlii, 22. Some positively claim that these passages teach the obligation of the ten commandments. Where is the authority for saying that the law here referred to, is confined to the decalogue? Why will men who claim to be Bible students, assume a thing that is impossible to prove? Let them give us a *thus saith the Lord*, that the *ten precepts* are a *law first*, then we will hear them. The law here referred to is the *law*, the *whole law of God* given by Moses, and every expression of the apostle relative to the law, will bear me out in what I here affirm. One single consideration is sufficient to demonstrate the signification of the expressions, "Yea we establish the law, magnify and make it honorable." Luke xxiv, 44. "These are the words I spake unto you while I was yet with you, that *all things* must be fulfilled which were written in the law of Moses and in the prophets, and in the Psalms concerning me. Now then, I ask in all simplicity, and godly honesty, were not all the predilections relative to Christ's first advent, *most perfectly accomplished, magnified, established and made honorable*? And is it not even so with all the consecutive chains of prophecy relative to his second advent.

In concluding this tract, I wish to say that I challenge all men, no matter who, or where, whether in Europe or America, to disprove the positions I have here taken."

Really, Eld. S., your challenge is exceedingly broad! But my dear sir, don't flatter yourself that your "positions" are so sound, or that your bulwark against the Sabbath is so strong. For never was a man more deceived than yourself! You have no occasion to go to Europe, nor even to travel far in America, to find many a lad, not yet out of his "teens," who is abundantly able to show that your positions are utterly absurd, and many of them even nonsensical! The position taken in the question now under consideration is plainly one of the latter sort. You require us to give "a *thus saith the Lord*, that the ten precepts are a *law*." Really, I should think you would require a *thus saith the Lord*, to convince you that you have a nose on your face. The latter requirement, in my judgment, would indicate just about as much good sense, as the former. Why sir, if the ten commandments are not a *law*, what are they, I ask? Will you give us a better term? God spake the ten commandments with his own voice, in the presence and hearing of the assembled hosts of Israel, and to them "he added no more." And Moses says further that "he wrote them in

two tables of stone and delivered them to me." Deut. v, 22. This language clearly proves that the words which God thus spake and wrote in tables of stone, constituted *something complete* in itself. Now I ask was it not a law—a moral law—that was thus completed and given to Israel? Webster defines moral law, thus: "a law which prescribes to men their religious and social duties, in other words, their duty to God and to each other." Do not the ten commandments answer well Webster's definition of moral law? But, Eld. S., as it happens, we are not without a "thus saith the Lord" on this point. See Ex. xxiv, 12. "And the Lord said unto Moses, come up to me into the mount and be there; and I will give thee tables of stone and a law, and commandments which I have written." Whoever will cavil at such language as this must be wilfully blind.

At the commencement of your question you refer us to Rom. iii, 31, and Isaiah xlii, 21, and assert that the law there spoken of, is the "whole law of God given by Moses." In this connection I wish to propose a question, as an answer to one of yours, and will leave it with the reader to judge which involves the greatest offence. You ask, "Why will men who claim to be Bible students, assume a thing which is impossible to prove?" I ask, why will men who make the additional claim of "*godly honesty*," assert a thing so plainly contrary to reason and fact, as to say that the law referred to in the foregoing texts, is the "whole law of God given by Moses;" or as you elsewhere claim—"the five books of Moses." But for argument's sake, admit that you are correct; then according to Paul, this *whole law*, whatever it may be, is not *made void*, is not *abolished*, is not *destroyed*, is not *done away*, is not *come to naught*, is not *vanished away*; (for the original word *katargeo* has these various renderings,) but on the contrary is *established*. The word *establish* is defined by Webster, thus: "To set and fix firmly and unalterably; to settle permanently; to make firm; to confirm; to ratify," &c. Now as the Sabbath is embraced in your *whole law* as you admit, the text referred to, proves in the strongest language possible, that it is not abolished or done away, but fixed "*firmly and unalterably*," &c. Therefore we have no issue on this point. But if you thus establish the *whole law of Moses*, I have only to say that that is your matter, not mine. I wish to enter my protest however against such an absurdity. But one word about magnifying the law and making it honorable. It is folly to suppose that the language of the prophet—Isaiah xlii, 21—related to the fulfilling of what was written in the law of Moses concerning Christ; or to suppose that Christ came into the world to magnify and make honorable the law of Moses! He had a different object than this in view. It was to magnify and make honorable his Father's law, which man had dishonored by transgression. It was to demonstrate the great problem,—how God can be just and yet the justifier of him that believeth in Jesus. Rom. iii, 26. Through the atonement of Christ, which was typified in the law of Moses, this great problem was solved; and the law of God—the ten commandments—which otherwise must have remained in dishonor in consequence of man's transgression, was magnified and made honorable. Then in regard to the question, which, truly enough, you ask in "*simplicity*," and which you profess to ask in "*godly honesty*," I have to say, that "the predilections relative to Christ's first advent," "which were written in the law of Moses, and in the prophets and in the Psalms," were truly "*most perfectly accomplished*;" and that by virtue of such perfect accomplishment, the law of God, which man had transgressed, was "*magnified, established and made honorable*."

"48. Are all Sabbaths (seventh-day not excepted) shadows? This is a very important consideration; for if all Sabbaths are shadows and our Lord Jesus Christ the substance of them all; then all Sabbaths of a former dispensation ceased their binding force when the substance came, for shadows never reach beyond their substance. Some acknowledge willingly, that all except the seventh-day Sabbath are shadows; but are unwilling to admit the seventh to be such. But I ask, will not the *same thing* that makes one Sabbath a shadow, make all the rest the same: cause and effect are inseparable. Now what is it that makes *all Sabbaths* under the law shadows? The days in and of themselves independent of anything that transpired upon them, *cast no shadows*; but upon *each* of these Sabbaths,

seventh-day not excepted, *sacrifices* were offered, and all these sacrifices were *typical* of the coming of the one great sacrifice, even Jesus Christ our great high priest. Paul an apostle, wise in the wisdom of God, when speaking of Sabbaths, says, they are a *shadow* of things to come, but the body is of Christ." Does he except the seventh-day? No, no. Would he not have done so had he known that God purposed that the church in this age was duly bound to observe it; let the wise answer. God is the author of *all Sabbaths*; all are blessed sanctified, and made holy; all are shadows, and reach to the substance, Christ, and then terminate.—Num. xxviii, 9, 10. Ezek. xlv, 17; xlv, 1-4. Col. ii, 16, 17.

"Ye do greatly err, not knowing the Scriptures." The seventh-day Sabbath is *not a shadow*. This is clearly evident from the fact that it was introduced before *sin* entered into the world, and therefore before types and shadows were instituted, or became necessary. It is the height of folly to suppose that types and shadows of our Lord Jesus Christ, were introduced into the world to indicate redemption, before man had sinned, and needed to be redeemed. This consideration alone is proof positive that the seventh-day Sabbath is not a shadow, of which our Lord Jesus Christ is the substance.

But let us look at your reasoning. You claim that the *same thing* that makes one Sabbath a shadow, will make all other Sabbaths shadows; and you cite us to the fact that *sacrifices* were made on all the Sabbaths, seventh-day not excepted, as the reason of their being shadows. Your reasoning here, as usual, is very defective. Your language implies that the act of appointing certain days as *Sabbaths*, and making them *shadows*, are separate and distinct transactions; or in other words, that certain days were first made *Sabbaths*, and afterwards made *shadows*, by virtue of the sacrifices that were made thereon! To me, it seems much more reasonable, and more in accordance with Bible truth, to conclude that the annual Sabbaths of the Jews received their shadowy significance from the circumstances or events that gave rise to their appointment. Take for instance the two annual Sabbaths that were connected with the paschal feast, which occurred on the fifteenth and twenty-first days of the first month. That which gave rise to these Sabbaths, and which gave them their shadowy significance, was the slaying of the paschal lamb, the Lord's passover and deliverance of the Hebrews from Egyptian bondage; a fit type indeed of Christ—the great passover that was slain for us; and of the great deliverance that he will eventually effect for his people. But think you, that the "*same thing*," viz: the slaying of the paschal lamb, &c., which made the Sabbaths of the *first month* shadows, also made shadows of the four annual Sabbaths that occurred in the *seventh month*! or what is still more preposterous, a shadow of the weekly Sabbath of the Lord, that was instituted as a memorial of his rest from creation. Do you not see the absurdity of your reasoning? It is true that the Jews were required to offer sacrifices on the seventh-day Sabbath, as well as on their annual Sabbaths; so were they also required to offer sacrifices *daily*, and especially upon each successive day during their paschal feast, and feast of tabernacles, with which certain of their Sabbaths were identified. Num. xxviii, 24; xxix 12-40. And these *daily* sacrifices were also typical of Christ, as well as those that were made on the various Sabbaths. Therefore if your reasoning is good, to wit: that these sacrifices are what made the various Sabbaths, types and shadows of Christ, they would also have made *every day* a type and shadow of Christ! "Consistency, thou art a jewel!"

In regard to what Paul says in Col. ii, 16, 17, to which you have referred, it is enough to say that he there speaks,—not of the weekly Sabbath of the Lord, (singular,) but of the "Sabbath days" (plural,) that were connected with meats and drinks, new moons, &c., which were the annual Sabbaths of the Jews, of which we have been speaking.

"49. What constitutes the *Royal Law* spoken of by James? Some would have us believe that the decalogue is that law. But this cannot be; for that which requires neither love to God or your neighbor cannot be considered Royal: Webster in defining *royal*, gives the following significations, king-like, princely, august, majestic, superb, splendid, illustrious, noble, magnanimous. This signification perfectly corresponds with the *two great commandments*, to love God with all the heart and to love your neighbor as your-

self. Mark xii, 29, 30. These are truly *royal*, and upon these *two* commandments hang all the law and the prophets. Any one who will bestow a little thought upon the second chap. of James, the first nine verses, will never conclude that the *ten precepts* are the royal law. This *royal law* never was written upon the two tables of stone."

Such statements as the foregoing are altogether too unwarrantable to be received as truth, simply on your assertion. And your *twice repeated* sentiment, that the ten commandments neither require love to God nor man, is too much of an outrage on common sense, as well as being too directly opposed to God's word, to be received as proof that they do not constitute the *royal law* spoken of by James. I am certainly amazed, that any man claiming to be a minister of the Gospel, and withal, professing "*godly honesty*," should be guilty of uttering such an untruthful and God-dishonoring sentiment! The apostle Paul differs widely from you on this point. He enjoins us to love one another, and says, "For he that loveth another hath fulfilled the law." Rom. xiii, 8. Also in the 10th verse he says, "Love is the fulfilling of the law." Therefore if loving one another is the *fulfilling of the law*, of course the law requires such love. And here Paul has not left us in doubt as to what law he referred to; for in the 9th verse,—immediately between the two positive expressions above noticed,—he clearly and unmistakably identifies the code of ten commandments, as the law of which he was speaking, by quoting five precepts from the second table thereof—that which relates to our duty to each other, and which was the subject of his remarks. Then his manner of reference to the second great commandment of Christ, "Thou shalt love thy neighbor as thyself," and the immediate connection it bears to the precepts he had just quoted, proves that it is a comprehensive term, or summary of the second table of the decalogue; as likewise the first great commandment, to love the Lord thy God, &c., is a summary of the first table. Thus, Paul's reasoning is in harmony with the statement of Christ, that "On these two commandments hang *all* the law and the prophets." But since you deny that the ten commandments constitute the law to which our Saviour referred, I ask you to inform us what law it was that hung on those two fundamental principles of love to God, and love to man, at the time our Saviour informed his questioner of the fact? It will not do for you to say the whole law, or five books of Moses, as you term it, for the ten commandments are embraced therein, and you deny that they require any such love. Truly, "God's holy word meets you at every turn and twist unsheathed, and cuts your theory on every side." Such is the select language you saw fit to apply to us, (see question No. 42) but does it not apply with ten-fold more force to yourself? "Judge ye." But Eld. S., you will allow me to say that your sense of discrimination must be very acute indeed, to enable you to designate the two commandments above named, as the *royal law*, to the exclusion of the ten commandments; whereas, the former are but a brief summary of the latter. Again, you show a remarkable power of discrimination in being able to discern that Webster's definition of *royal*, so much more "perfectly corresponds" with the two commandments aforesaid, than it does with the ten commandments.

God is pre-eminently the author of the ten commandments, for he spoke them with his own voice, and wrote them with his own finger on tables of stone. Look again, Eld. S., if you please, at the signification of the term *royal*, and then say if you dare, that the title of *royal* is not applicable, yea, pre-eminently applicable to the ten commandments, which were thus spoken and written by the great King of kings, the maker and preserver of the universe.

In conclusion, I have to say that I have bestowed thought—according to your request—on the first nine verses of the second chap. of James, and also on the following verses; and I am thereby still constrained to believe that the ten commandments are not only a royal law, but the royal law spoken of by James, your assertion to the contrary notwithstanding. You should have learned ere this, that it is one thing to make an assertion, but quite a different matter to prove it!

J. M. ALDRICH.

(To be Continued.)

FAST ASLEEP.

THE Book of Jonah tells us that, when the ship in which he was fleeing to Tarshish was almost lost in a tempest, Jonah was down below, asleep.

How strange that sounds! The wind was howling above. The waves were roaring beneath. All around him were at their wits' end with fear. Death was close at hand. Jonah was not ready to die. He was fleeing from the presence of the Lord. Yet Jonah lay fast asleep. Reader are you sure you are not doing just the same thing about your soul? There is a sleep of the soul, as well as a sleep of the body. There are multitudes buried in this soul-sleep, and hanging over the brink of hell. Reader, perhaps you are one.

I dare say you are wide awake about temporal things. You read the newspapers. You have your head stored with earthly wisdom and useful knowledge. But very likely you have no heartfelt sense of sin, no peace or friendship with God, no experimental acquaintance with Christ, no meetness for heaven, no delight in the Sabbath, the Bible, and prayer. And yet you are a sinner, a dying sinner, a sinner going to meet Christ, a sinner going to be judged! What,—I would put it to your conscience as an honest man,—what is all this being asleep?

How long is this to go on? When do you mean to awake, and live as if you had a soul? When will you cease to hear as one who hears not? When will you give up running after shadows, and seek something substantial? When will you throw off the mockery of a religion that cannot satisfy, cannot comfort, cannot sanctify, cannot save, and will not bear a calm examination? When will you give up having a faith which does not influence your practice—having a book which you say is God's word, but treat it as if it were not—having the name of Christians, but knowing nothing of Christ? Oh! reader, when, when shall it once be?

Why not this very year? Why not this very day? Why not at once awake, and call upon your God, and resolve that you will sleep no longer? I set before you an open door. I set before you Jesus Christ the Saviour, who died to make atonement for sinners—Jesus who is able to save to the uttermost—Jesus willing to receive. The hand that was nailed to the cross is held out to you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many wanderers, "Thy sins are forgiven," is saying to you, "Come to me." Go to Jesus first and foremost, if you would know what step to take. Think not to wait for repentance, and faith, and a new heart, but go to him just as you are. Go to him in prayer, and cry, "Lord, save me, or I perish. I am weary of sleeping; I would fain sleep no longer." Oh! wake, thou that sleepest. And Christ shall give thee light.

Sun, moon and stars are all witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, birds, the very worms of the earth, are all witnessing against you; they fill their places in creation, and you do not. Sabbath and ordinances, are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations are witnessing against you; others are sorrowfully thinking you have a soul, though you seem to have forgot it. The very gravestones that you see every week are witnessing against you; they are silently witnessing, "Life is uncertain, time is short, the resurrection is yet to come—the Lord is at hand." All, are saying, Awake, awake, awake! Oh! reader, the time past may surely suffice you to have slept.

Awake to be wise. Awake to be safe. Awake to be happy. Awake, and sleep no more.—J. C. Ryle.

THE COURTESIES OF LIFE.

WILLIAM WIRT's letter to his daughter on the "small sweet courtesies of life," contains a passage from which a deal of happiness might be learned:

"I want to tell you a secret. The way to make yourself pleasing to others is to show them that you care for them. The whole world is like the miller at Mansfield, 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world would serve you so if you gave them the same cause. Let

every one, therefore, see that you do care for them by showing them what Sterne so happily calls the small courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting or standing."

THE FALLEN ANGELS.

ZION'S HERALD takes occasion from the present rebellion to moralize on an ancient rebellion in heaven by wicked angels, and the truths it suggests are worthy of patient thought:

"The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day."—Jude 6.

Let us notice,

I. The character of this rebellion.

1. God's law, which was holy, just and good, required, a loving obedience. This they attempted to nullify, being too proud to obey their rightful Ruler.

2. They seceded from heaven and attempted to set up a Confederate government of their own; resolved to rule or ruin.

3. Their first rebellious attempt was to take the capital, hurl the rightful Leader from his seat, and raise their leader to the eternal throne.

4. Failing in this, they resolved to take all the new territory of earth that God had just added to His dominion, and reduce its inhabitants (another race) to perpetual slavery.

5. Having commenced their depredations, they demanded to be let alone. "Let us alone. What have we to do with thee, Jesus of Nazareth?" &c.

6. Finding their task a hard one, they proposed a compromise. (See the temptation in the wilderness.)

Let us consider,

II. The end of this rebellion.

1. God, the rightful Ruler of the universe, has undertaken its overthrow.

2. For its accomplishment He has sent His hosts into the field, marshaled and led by His Son.

3. He has furnished them with arms. (See Eph. vi, 13-18, and 2 Cor. x, 4.)

4. He has proclaimed liberty to the captives, and provided means for their escape from their oppression.

5. He has directed them to follow a guiding star in their escape from bondage to the land of freedom, and though Satan has a fugitive slave law, and though he sends his bloodhounds in pursuit of the fugitives, and though some are captured and sent back to bondage in the form of backsliders, yet, thank God, myriads have escaped and enjoyed freedom. "For whom the Son makes free, is free indeed."

6. The object of this contest is nothing short of the overthrow of the devil and all his works, and the restoration of this world to freedom and to God. (See 1 Cor. xv, 24, 25; Dan. vii, 27; Rev. xi, 15.)

REMARKS.

1. We learn from the subject that the devil is the great author of secession and slavery.

2. None can remain neutral in that cause. "He that is not for Me is against Me."

3. We see from the side we take in the contest, whose cause we are interested in, and whose servants we are.

4. We may learn our fate, if we are finally found in arms against God and His cause. The prison and the chain are already prepared for the rebel leader, and all who persist in following him must share his fate. (See Rev. xx, 1; Matt. xxv, 41.)

5. Freedom is offered to all who will abandon his cause, and submit fully and sincerely to the Son of God. "Let him return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

PLEASURE, like quicksilver, is bright and shiny. If we try to grasp it, it still eludes us, and still glitters. We perhaps seize it at last, and find it rank poison.

An irritable man is somewhat like a hedgehog rolled up the wrong way, and pierced by his own prickles.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 1, 1862.

JAMES WHITE, EDITOR.

THOUGHTS ON THE REVELATION.

CHAPTER V.

The Heavenly Sanctuary—Continued.

VERSE 1. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

The one holding the sealed book is evidently the Father, as the Son, under the figure of a lamb, verse 7, takes the book from his right hand. The book contained an important chain of prophetic history of the Christian church.

Of this book Benson says:

"In short, we should consider this book as being such an one as the ancients used, whose books were not like ours, but volumes, or long pieces of parchment, rolled upon a stick, as we frequently roll silks. Such was this volume or roll, consisting of seven volumes all sealed. Not as if the apostle saw all the seals at once, there being seven volumes wrapped up one within another, each of which was sealed; so that upon opening and unrolling the first, the contents only of one volume were laid open, and the second appeared to be sealed up till that was opened, and so on to the seventh."

Scott, in the Comprehensive Commentary, says:

"It appeared as a roll, consisting of several parchments, according to the custom of those times; and though it was supposed to be written within, yet nothing could be read till the seals were loosed. It was afterward found to contain seven parchments or small volumes, each of which was separately sealed; but if all the seals had been on the outside, nothing could have been read till they had all been loosed; whereas the loosing of each seal was followed by some discovery of the contents of the roll; yet the appearance on the outside seems to have indicated that it consisted of seven, or at least of several, parts."

Verse 2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

This angel is doubtless one of great eminence. With a loud voice he comes out as a crier, and seems to challenge all creatures in the universe to try the strength of their wisdom in opening the counsels of God.

Verses 3, 4. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

No being, heavenly, earthly, or infernal, was able to open the book, neither to look upon it. Clarke says:

"And no man" οὐδείς—No person or being."

Benson says:

"In heaven, nor in earth, neither under the earth] That is, none in the universe; for these are the three great regions into which the whole creation is divided."

Upon the phrase, "and I wept much," the same writer gives the following beautiful remarks:

"Being greatly affected with the thought that no being whatsoever was to be found able to understand, reveal, and accomplish the divine counsels, fearing they would still remain concealed from the church. This weeping of the apostle sprang from greatness of mind. The tenderness of heart which he always had, appeared more clearly now he was out of his own power. The Revelation was not written without tears, neither without tears will it be understood."

Verse 5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Christ is here presented under the figure of a lion, representing his power. He is also called the Root of David. God created all things by Jesus Christ. Heb. i, 2; John i, 3; 1 Cor. viii, 6; Col. i, 16, 17; Eph. iii, 9. In this sense Christ is the root of David, as to him David owed his existence. He had undertaken to save man, and in the contest with Satan, who opposed the work of Jesus Christ in laying the foundation of man's redemption, he had prevailed. He had endured Satan's temptations, the agonies of the cross, and had arisen in triumph over death and the grave, hence was worthy to open the book and to loose the seals thereof.

Verses 6, 7. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.

Here Christ is represented under the figure of a lamb. Doddridge translates, "And I beheld, in the middle space between the throne and the four living creatures, and in the midst of the elders, there stood a Lamb," &c. In the center was the throne of the Father, and by it, in the open space about it, was the Son, represented by the slain lamb. Around these were the redeemed saints, represented by the four living creatures, forming the first circle; then the elders formed a second circle; and the angels, verse 11, formed a third circle. The worthiness of Christ, as he stands in the figure of a slain lamb, is the admiration of all the holy beings in heaven.

Woodhouse, in the Comprehensive Commentary, says:

"The Greek implies that the lamb appeared with a wounded neck and throat, as if smitten at the altar as a victim."

Dr. Clarke, on the phrase, "as it had been slain," says:

"As if now in the act of being offered. This is very remarkable; so important is the sacrificial offering of Christ in the sight of God, that he is still represented as being in the very act of pouring out his blood for the offences of man. This gives great advantage to faith; when any soul comes to the throne of grace he finds a sacrifice there provided for him to offer to God."

The seven horns of the lamb represent perfection of strength—horn is a symbol of power—and the seven eyes represent that in him is perfection of wisdom; hence the heavenly host, verse 12, are heard saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Verses 8-10. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

We have before suggested that those represented by the four living creatures, and the four and twenty elders, embrace the "many" who rose from the dead with Christ, Matt. xxvii, 52, 53, and the "multitude" who ascended to heaven with him, and that these were assistants in the heavenly priesthood. This last idea seems very much strengthened by the statement that every one of them had golden vials full of odors, which are the prayers of saints. On this point A. Barnes says:

"The idea here is, therefore, that the representatives of the church in heaven—the elders—spoken of as 'priests,' are described as officiating in the temple above in behalf of the church still below, and as offering incense while the church is engaged in prayer."

The song, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood," is called *new* in respect to the occasion and the composition. They were the first that could sing it. They were the good and the holy from every kindred, tongue, people, and nation of those who lived and died before the first advent of Christ. They are kings and priests, probably, in the sense that they are overcomers, are redeemed, and have a part to act in connection with the government of heaven, in reference to this world. And, notwithstanding, they are redeemed, and surround the throne of God, are in the presence of the Lamb that redeemed them, and are surrounded with the angelic hosts of heaven, where all is glory ineffable, yet their song contemplates a still higher state, when the great work of redemption shall be completed, and they, with the whole redeemed family of God of every age, shall reign on the earth, which is the promised inheritance of the saints. Gen. xii, 7; Gal. iii, 16; Rom. iv, 13; Gal. iii, 29; Matt. v, 5; 2 Pet. iii, 13; Isa. lxxv, 17-25; Rev. xxi, 1-5.

Verses 11-14. "And I beheld, and I heard the voice of many angels round about the throne and the

beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

We have seen that the new song contemplates redemption completed, when the saints will reign upon the earth, at the close of the 1000 years of chap. xx. Verse 11 commences a new scene. This is indicated by the phrase, "And I beheld." It is the new earth state introduced by the new song of verse 10. This scene is most sublime. It presents the whole universe engaged in the worship of the Lamb, in four divisions.

1. The angels, forming a third circle round about the throne, in number "ten thousand times ten thousand and thousands of thousands." The first computation makes one hundred million; then add the second—"thousands of thousands"—and we have what Paul calls "an innumerable company of angels." Heb. xii, 22. These all with a strong voice strike the song: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

2. Every creature in heaven, on the earth, under the earth, and in the sea, sung praises to God and the Lamb. Wakefield translates, "The whole creation." The Syriac reads, "Every created thing." All of God's creatures throughout the universe join in this song. Its melody is not marred by the shrieks of the damned in some corner of the universe—some say in the center of the earth, others in the moon—weeping and wailing and gnashing their teeth to all eternity. No! no!! Before this, the Devil, his angels, and all wicked men, are "devoured" by the fire from God out of heaven, chap. xx, 9, and now there is spread out before the Prophet a clean universe, from which arises from every created being,

"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

3. "And the four beasts said, Amen."

4. "And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

MICHIGAN TENT-MEETINGS.

SIXTH-DAY, June 20, accompanied by the Michigan Tent Committee, we journeyed to the village of Charlotte, where Elds. Loughborough and Hull had been preaching in the tent about two weeks. When we reached the village, the people were collecting to the tent, which was well lighted, making a fine appearance from without. The tent was pitched upon a beautiful green, in a vacant lot, on one of those clean and fine-looking streets only to be found on Michigan plains. That very afternoon the village had been visited by an excessive shower of rain, yet the walking was good. When we entered the tent we were surprised to find it full. Eld. Loughborough addressed the intelligence of the village and the community round about upon that happy theme of his—the saints' inheritance. What we saw and heard was refreshing; and we were deeply impressed with the simplicity, and purity, and power, of the worship of God beneath that canvas.

Sabbath morning we spoke to about one hundred and twenty-five persons. Bro. Hull spoke to about two hundred in the afternoon. Many of these were Sabbath-keepers, who show much interest in the meeting by coming from four to thirty miles. In the evening Bro. Loughborough opened upon the immortality theme with clearness and freedom before a tent-full of deeply-interested hearers. Sunday morning at an early hour the seats were all closely occupied. There were not less than eight hundred present, notwithstanding there was an Episcopal Methodist quarterly meeting five miles one way, and a Protestant Methodist quarterly meeting five miles the other. Bro. Hull followed up on the immortality theme. In the afternoon there were not less than twelve hundred persons present in and about the tent. Bro. Loughborough handled those texts relied on to prove that man is conscious

in death, in a manner that the audience appeared to feel that the bottom of immortal-soul-ism was dropping out.

Baptism had been announced, and much interest manifested by the congregation in regard to it. At the close of the afternoon service at the tent, at least one thousand persons went one mile to the Battle Creek stream, into the woods, to witness the ordinance. We spoke about five minutes to the mass crowded to the brink of the beautiful stream, then Eld. Hull administered the ordinance. All was quiet and respectful. Again we were impressed with the purity of primitive Christianity revived in power. The audience received our thanks in behalf of the ministers who had been preaching to them and the friends of the cause, for the candor and respect manifested, the benediction was pronounced, and we retired from the place made sacred by the solemn occasion.

Two educated, talented, and experienced ministers of the village are about to open fire from their batteries upon these young and uneducated tent-preachers. The hope of success of these young Davids rests upon,

1. The important fact that with them are the pebbles of God's eternal truth, and they are somewhat accustomed to using the sling, in the strength of Israel's God.

2. They are calm and cool under abuse from those who stand back upon a vast amount of ministerial dignity.

3. Hence they have the sympathy of the people, excepting a few who are bound up to the narrowest type of sectarian bigotry. God bless them, and give them the victory.

GENERAL CONFERENCES.

In last week's Review are Bro. Waggoner's remarks upon this subject. We have been pained to witness the confusion and delays of which he speaks. Every tent preacher should know his field of labor for the tent season, as early as the first of May. The brethren in Iowa, Ohio, and New York, as well as Bro. Waggoner, suffered much from suspense on account of Bro. Cornell's undecided position East, till near the first of June, and the tents in New York and Iowa have been delayed about one month from the same cause. A general conference of preachers and delegates in April would have prevented the pain of suspense, and these unhappy delays.

At the general conference every State or local conference can be represented by preachers, delegates, or at least, by letter. The wants of the cause in the wide field can be considered, and, as far as the means exist, be supplied. This will by no means supersede State or local conferences. These, however, in those States where the cause is young, should be attended by some one of our experienced preachers, chosen for this purpose by the general conference.

The cause in new fields has suffered dreadfully in consequence of its inexperienced friends' being left to manage for themselves. They were not acquainted with the dangers to which the cause is exposed, hence have moved out with confidence in their own judgment, but almost certain to suffer disappointment and discouragement sooner or later in consequence of not realizing that advancement of the cause they anticipated. And what seems most discouraging is, that it is almost impossible to show such that the real cause of the failure is in themselves. Some such are ready to murmur at the course pursued by the old experienced hands, and they sometimes complain of matters at the Office as though any one man of them knew better how things should go here, than all who have toiled in connection with it for the past ten years.

But what seems to us the very climax of folly is to send our most experienced, and ablest men, into these new fields, to act under the legislations of these inexperienced brethren, to yoke up with some preacher of little experience, who perhaps for want of a hard-earned experience which the old hands have, has more confidence in his judgment to manage the tent enterprise than all those ministers who have been at it for seven years. Such preachers may toil the hardest, yet there is an influence against them that will tear down faster than they can build up, which is a matter of grief and great discouragement. But these young brethren do

not deserve censure so much as the older ones, who have opposed organization, and have left these young disciples to bear burdens which they were, for want of experience, incapable of bearing. If the old hands had come up unitedly on organization, these evils, which have been eating the very vitals out of the cause in some localities, might have been averted.

As early as June, 1859, we wrote in favor of yearly conferences in the different States, and published in Review, and the same in a pamphlet of 3000 copies, entitled, Report of General Conference, &c., and proposed to attend such conferences in the different States. We had seen the powerful influence such conferences had on the cause in Michigan, and wished other States to share the same blessings. But as no one responded to the position taken, and the proposition made, we waited in discouragement till the torrent of opposition to organization broke forth, which blighted our hopes for the cause for the time being, and crushed our spirits. All this time the friends in Ohio, where the cause was comparatively young, were legislating independently of the body, and running the cause into the ground, until their ablest preacher, T. J. B., has given up the Sabbath, and the other, G. W. H., is laid upon the shelf. Iowa, especially the southern part of the State, is suffering similar disasters. Our experience is, that when jealousy is added to self-sufficiency, there is no remedy only to leave such to work out the matter alone, and learn better by sad experience. Ohio is cured, and the friends left in that State are united and true. We deeply regret that they have not the pleasure of supporting a tent in that State this season. There are probably greater trials, and a more complete sifting, before Iowa, when the real friends will come up to the work unitedly.

But let the evils in these new fields be remedied as far and as fast as possible. And we know of no better way to commence than by conferences as above suggested. When ministers and people are ready to act in this matter, we are ready to go far and near where our labors are needed, and do all we can to encourage and build up the cause. But until they are fully ready to take hold of the work, we choose to stay in our own State, where union and prosperity prevail, rather than to go abroad to labor under the dictation of those of little experience, or have the influence of our wearisome labors blasted by murmurings and jealousies.

We say, Let those who choose to manage, and are ready to murmur at our experienced preachers for not laboring according to their notion of things, have their own way. You cannot help them. Sad experience is the only remedy for such, if, indeed, there be any. Do not labor among them to give them influence. And if you do not work according to their plans, they think they have occasion for strife. Rather labor in those States where the cause is in a condition to enable you to work unfettered, or go into entirely new territory, and as you bring men and women into the truth, teach them that they are utterly incapable of managing the general interests of a cause in which they have no practical knowledge.

Some will regard these remarks severe. To us, this is the best evidence that they are needed. That very deceptive influence over their minds which makes these remarks necessary, will brand them with severity. That man who is wrong, and knows it, is a hypocrite. We have no labor to spend on such: We labor to help those who are wrong; yet think they are right. Under this deception, such are not prepared to receive plain dealing at once, hence they talk of severity.

THE NEW CREATION.

[UNDER this head lately appeared the following article in the Northern Christian Advocate. It is in itself a good exposition of that beautiful and glorious doctrine of the word of God, that the earth healed of the curse under which it now labors, and restored to more than its Eden perfection, is to be the future inheritance of the people of God; but the source from which it comes gives it especial significance. That such an article should appear in a leading organ of the M. E. Church, is an omen of good. It shows that the old Protestant idea is still alive in some minds, that the Bible must be allowed to speak for itself, and must be taken just as it speaks. We are glad that there is oc-

asionally found one to open the shutters and let in a ray of the pure light of heaven into theological temples, which have too long been darkened by mysticism and tradition. The article will not only be interesting to those whose minds are already enlightened on this subject, but will, we trust, be a benefit to many who have not hitherto been taught to read and understand the word of God in its purity and simplicity. v. s.]

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii, 13.

We may not, under any pretense, presume to be wise above what is written; at the same time, we should by every proper means attempt to be wise up to what is written. It is the duty and privilege of Protestants at least, to search the word of God for themselves. It argues distrust in both God and ourselves to pass our judgment and conscience over to the safe keeping of others. The Bereans would not trust even an inspired apostle, but "searched the Scriptures daily, whether these things were so." For so doing they were said to be more noble than others. Had the Christian Church universally followed their example, the world had now been comparatively free from its errors.

It appears from the language of Peter, that his object in both of his epistles was to "stir up" the minds of the brethren, that they might "be mindful of the words which were spoken before by the holy prophets." We are therefore to understand him as speaking in the most literal and common sense terms in the following passage, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The first inquiry is, who are they that thus look for such things? Certainly, they to whom it is promised as their future inheritance. Who these are, the Scriptures make very clear. We read, "as many as are led by the Spirit of God, they are the sons of God." From this relation to God it follows, "And if children, then heirs; heirs of God, and joint heirs with Christ."—Rom. viii, 17. We read again, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii, 29. Thus has it ever been, and so is it still, that those who believe "are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." Every one who is thus gathered in from the world, and becomes thus related as heirs, is a gospel triumph; these triumphs have been and will continue to be multiplied and added to the "household of God," and, "through faith and patience inherit the promises." How say some then, standing high in the Church, that the Gospel must be a failure, unless all, or the world, is finally converted? Why thus strengthen the hands of infidels by furnishing them with arguments?—"O consistency, thou art a jewel."

Having ascertained who are heirs, and therefore inherit the promises, having a right to look for what God has promised, it would be well to put all possible stress on the concise rule, ever and always to guide us in our looking. "We look according to his promise." It is reasonably safe and orthodox to look for what God has promised. Thousands deceive themselves and others by not minding this simple though vastly important rule. However human philosophy may modify, or Church literature may inculcate, we have no right to look, only "according to his promise." However much speculation may assume, whatever fancy may infer, or human tradition make popular, still it is worse than useless to pray, hope or look in another direction than that of God's precious promises. When we undertake, on our own responsibility, and labor outside of the circle of these promises, verily we have our reward, even though all is done in the name of Christ.

Faith proper is blind to all that might divert the eye from the immutable promises as they are. Peter could walk on the water as well as on solid marble while his faith was unwavering, but when reason subverted his faith he turned philosopher and began to sink, and quite too many are following his bad example. There are multitudes of would-be-orthodox persons who seem to overlook the fact that God in his benignity designed his precious word as a revelation to mankind as they are, and therefore they should read and understand it as it is. Alas for them, they think it too simple for the grasp of thought, and too common for their liter-

ary taste. The preconceived opinions of many become such stubborn fixtures, and their theology such an idol, that truth cannot enter; no marvel that such should be "ever learning and never able to come to the knowledge of the truth." These facts have their development in the truth here involved. Instead of looking for the promised inheritance, when Christ in his glory shall be revealed, the modern dogma teaches that in order to find "that rest that remaineth for the people of God" after death and the resurrection, the redeemed must be disinherited from this world, and exiled or transported to some far off, unknown region of God's great empire, called heaven. Thus has it come to pass that the true object of the believer's hope, as presented in the exceeding great and precious promises of God, is nearly lost sight of in our day. It may be regarded as one of the most startling facts of our peculiar times that some strange, subtle influence has stolen over the Church, by which the saints' future inheritance is so obscured and mystified that its character is shrouded in ambiguity. It is regarded as an indefinite future happiness, somehow, somewhere, a certain indefinable something, so ethereal, immaterial, and mystical in its nature that thought does not attempt to survey or grasp it. These views may at first seem to be very harmless, but not so. In the very nature of things they work moral ruin, as they necessarily throw a mist of indefiniteness around the object of the believer's hope, so veiling that object that it has but little or no attraction, and therefore by the laws of mind cannot act upon the heart as a living, invigorating hope, both sure and steadfast. All this from one mistake, *not looking according to God's promise for just what he has promised.* The primitive Church were satisfied and exceedingly comforted with what God had promised, and for this they steadily looked, as all the epistles from the apostles to the several Churches clearly show.

To the honest inquirer after truth, it is always pleasant and profitable to look at and estimate the promises as God has revealed them for our comfort and encouragement. The promises are richly clustered through the entire Scriptures, and present that variety of good which shall make the future and final bliss of the ransomed of the Lord complete. The new heavens and earth of which the apostle speaks, must be the future abode of the redeemed from among men, or the righteous would have no right to look for it according to his promise first spoken by the prophet Isaiah lvi, 17, and lxvi, 22. This new creation is doubtless the same as "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts iii, 21. All those prophetic promises which look to the glory that is to follow and be revealed in the future economy of God, converge in the new creation and final restitution of all things. Hence they have been the one great theme of the prophets.

In the bright future to be ushered in at the appearing of our Lord and Saviour, we have the true hope of the Israel of God. This has been the burden of prophetic song from Enoch, the seventh from Adam, to the seer of Patmos. It is true that many of the learned and good now teach that these prophetic promises are to have their fulfillment in this finite state of sin and misery while under the bondage of corruption, and that there is to be even a temporal millennium and reign of Christ in his personal absence! But so did not the apostles understand, quote and explain the prophets. The prophecies prove too much for this theory, and therefore prove nothing in its favor. Wesley, the founder of Methodism, was a firm believer in the literal new heavens and earth, as the future and final abode of the righteous. Those who claim to be orthodox, according to the Wesleyan standard, would do well to read his sermon on the new creation from these words, "And he that sat upon the throne said, Behold I make all things new."—Rev. xxi, 5. This precious truth is well expressed in many of their hymns, still in our standard hymn book. To remove all doubt as it regards the faith of the Wesleys on this subject, a verse or two is here submitted:

"So be it; let this system end;
This ruined earth and skies;
The New Jerusalem descend,—
The new creation rise."

We have the same in another form, thus:

"According to his word;
His oath to sinners given,
We look to see restored
The ruin'd earth and heaven;
In a new world his truth to prove,
A world of righteousness and love."

Such sentiments, from such a source, are truly refreshing, and serve to rebuke a certain kind of modern refined skepticism quite too prevalent.

That future glory awaiting the Israel of God in the new creation, is constantly represented in the sacred Scriptures as a state of fixed and permanent blessedness, not liable to change or loss. The language of God, as spoken by the prophet from whom the apostle quotes, has decidedly this teaching. It is as follows: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. lxvi, 22. Here we learn that this new creation and the seed and name of Israel "shall remain" before God. We have the same sentiment in the words of the apostle "wherein dwelleth righteousness," it is to abide or remain. The Abrahamic covenant clearly embraces the same truth in reference to an unending state of blessedness. The Lord promised Abraham thus, "And I will give it unto thee and thy seed after thee, for an everlasting possession."—Gen. xvii, 8. The apostle Paul defines the nature of this covenant more clearly, if possible, thus, "For the promise that he should be the heir of the world was not made to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. iv, 13. It clearly appears from these and similar Scriptures, that those who are Christ's by faith, and hence Abraham's seed, are *heirs of the world.* Of course not this revolted world, nigh unto burning, but as it is said of the ancient worthies, "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. xi, 16. This must be the new earth, that is to remain before God. This must be the land of which it is said, "The righteous shall (not do) inherit the land and dwell therein forever."—Ps. xxxvii, 29. Again, "Blessed are the meek, for they shall inherit the earth."—Matt. v, 5. The covenant made with David, that his seed should sit upon his throne forever, looks directly to the same unending state of blessedness implied in the Abrahamic covenant. The Lord says of the reign of Christ by the mouth of the prophet thus, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. ix, 7. To believe that this prophecy, with its parallels, can have their fulfillment in this world which "is now reserved unto fire against the day of judgment and perdition of ungodly men," is a stretch of credulity truly marvelous. If we refer this class of prophecies to the new creation, all is harmony through the sacred pages. The prophets speak of a perfect state of righteousness in the future, which in the very nature of things must have its fulfillment in that "new earth wherein dwelleth righteousness." We read, "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. xxxi, 34. Here is a knowledge of God so perfect and universal that it wholly excludes the necessity of teaching! We may not meddle with this standard, but leave it where God has placed it. He has made no mistake. Hear from another prophet, "They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi, 9. Now read again that inimitable prayer of our Lord, "Thy kingdom come, thy will be done on earth as it is done in heaven." See what beauty and harmony there is in God's word as it is. God's will is done in heaven *universally and perfectly*, as it never will be done in this present sin-cursed world, but it shall thus be done in the new creation.

In objection to this future perfect order of things which God will usher in, it is said that this new earth

will be too gross and material for the future and final abode of the redeemed. Not necessarily so. Indeed, it will be such an abode as glorified beings with resurrected bodies will need. God is just as able to restore and refit this world for the final abode of the blest and holy, as to prepare some other part of his vast domain. There is a peculiar beauty and fitness in the fact revealed, that what the righteous had lost by the first Adam, should be restored to them by Christ, the second Adam. Though the new creation is to be a material world, it need not be the less a state of absolute perfection. When God had surveyed his works in the first creation, he pronounced it "*very good.*" Why should we, through our unbelief, limit the Most High? What God has already done he can do again, and infinitely more, if he chooses so to do. What he has promised he will most certainly perform in its time and place. We know from the past, the solid, material earth may be in every respect a most suitable abode for sinless beings in closest, sweetest intimacy and union with God himself. Why then should our faith stagger at the clearly expressed promises of God? In the future new economy of God, this shall be so again, of which we have the privilege of foreseeing. The revelator lifts the veil, and we look into the new creation, and "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: *for the former things are passed away.*"—Rev. xxi, 4, 5.

ENCOURAGING.

OUR last monthly meeting in Western N. Y. was a meeting of deep interest. The church is being revived. One evident reason is, we are striving to come up to the work on the testimony of Jesus. We have not realized our lack on this point as we ought; and we are confident that an organization of the church upon both of the two great principles—the commandments of God and the testimony of Jesus Christ—will bring it up where it will enjoy the favor of God, and be prepared for the closing work of the message.

The salvation of the children of believers was the leading theme of our meeting. The sweet, melting Spirit came upon us, and some said it was the best meeting they ever attended. Some that have long been holding back are taking hold anew, and one that has made no profession of the faith, arose to request the prayers of the church. May the good work go on.

R. F. COTTRELL.

DAVID'S TROUBLES.

FROM his earliest youth David was tried in the furnace of affliction: slighted by his father (as is evident from the relation in 1 Sam. xvi), afterward persecuted by Saul, who had been a patron and father; deserted by those whom he had hazarded his life to benefit; sometimes hiding in mountain caves, or taking refuge among foreign nations from his furious enemy. King Saul, impelled by Satan, turned the whole force of his power and influence against this innocent, heroic David, his son-in-law, and ally.

Doubtless Saul was surrounded with sympathizers who longed to destroy David; and who added calumny to reproach.

These trials were severe, and appearances were against the cause of David, yet he waited patiently for the Lord, and was not disappointed. Time more than realized his hopes. One by one his trials were endured and removed; and at each step he was advanced in faith and holiness.

What must have been the faith that held, and clothed, and fed, four or five hundred faithful soldiers in the barren, rocky mountains of Judea, watched by hireling spies, and pursued by Saul and his powerful army! Still David, courageous, enterprising but humble, just but merciful, yielding yet firm for the right, disarms his deadly foes while he awes unjust and interested friends. He presses on. Obstacles and difficulties are removed or overcome. In the face of terrible opposition he holds his throne and kingdom, and finally, victorious over two conspiracies, dies with

the happy conviction upon his mind that he has the favor and approbation of God, and that on the whole his life has been pleasing to God, and beneficial to his subjects. He dies beholding his son Solomon upon the throne, by his voluntary act of abdication as the decrepitude of age mildly spoke of coming dissolution.

His trials had proved his faith. His sins had humbled him. Pardons had softened his heart, and now he had only to make his will, rich in faith, and hope, and bequests, and plans, as taught of God, for the future welfare of his people and the church.

J. CLARKE.

OUR REST.

O TELL me not of rest below,
Where all is fading fast away;
There is a rest for me, I know,
Where flowers shall bloom thro' endless day,
I long to go and be at rest,
To dwell forever with the blest.

My rest's in heaven—Jesus is there;
Before the ark he now doth stand,
Pleading with God that he will spare
The fallen race of sinful man.
His intercession soon will cease,
And he'll return, the Prince of peace.

My rest's in heaven, where all is fair,
And we shall ever be secure
From sin and death; for never there
Can come the ills we here endure.
We ne'er shall part in that blest land,
For there is seen no broken band.

O tell me not of rest below;
There is a happier, better clime,
Where wintry blasts no more shall blow,
Nor e'er will come the blight of time.
In heaven, our home, we soon shall be,
With God's dear people ever free.
ORIANA GRANGER.

THE LIGHT-HOUSE KEEPER.

A DISTINGUISHED traveler narrates the following incidents: "Being at Calais, I climbed up into the light-house and conversed with the keeper. 'Suppose,' said I, 'that one of these lights should go out!' 'Never! impossible!' he cried, with a sort of consternation at the bare hypothesis. 'Sir,' said he pointing to the ocean, 'yonder, where nothing can be seen, there are ships going by to every part of the world. If to-night one of my burners were to go out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of, saying, on such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes, in the dark nights, in the stormy weather, I look out to sea, and feel as if the whole world were looking at my light. Go out! Burn dim! O never!'"

That keeper truly felt the responsibility of his position. His duty was to keep lights continually burning during the night for the guidance of vessels.

The Christian is a light-house keeper. The world is enveloped in moral darkness. This is not merely an accident or attribute of its condition, but its essence and principal element. It is a darkness that pervades and overshadows all human society.

But over this darkness a light has shined. Christ has established light-houses to warn souls, rushing to eternal shipwreck, of their danger. The lives of Christians are to be living illustrations and positive proofs of the personal practicability of the religion of Christianity. These are to be absolute demonstrations of the practical worth of professed piety.

Each Christian has charge of a light-house in which is a lamp of many burners. By each burner some soul is guided. If all are shining brightly many souls are illuminated; if any one should burn dim, some day he will learn that sad were the consequences of his neglect. A soul may be stranded upon the quick-sands of perdition because his light was dim.

He should, therefore, feel the responsibilities that devolve upon him. Important is the position of the guardian of the French beacon, and terrible might be the consequences of his failure to do his duty; but of infinite importance is the duty of the Christian light-house keeper, and infinitely terrible the fruits of his

neglect. He should feel that the eyes of the whole world are upon him, yea that God sees his every thought, word, and action. By his fruit will he be known on earth as well as rewarded in heaven. The world is watching him with scrutinizing glance. Some will be influenced by his example. Souls, not ships, are sailing by his light.

Did each Christian feel the vast responsibilities of his position, as did the Calais light-house keeper the one he held, wonderful and sudden would be the moral transformation. The word of the Lord would have free course and be glorified. All churches would be constantly increasing in numbers. Ten souls would be converted where one is now.

May we all be more vigilant. May we let our light so shine, that in eternity we may learn that no souls have perished through our unfaithfulness; but may we be among those who, sustained and triumphing by Almighty grace, having turned many to righteousness, shall shine as the brightness of the firmament and as the stars for ever and ever.—*Methodist Protestant.*

COME TO JESUS.

It was the language of Job, "Oh that I knew where I might find him, that I might come even to his seat!" Is this thy language, poor sinner? Art thou anxious to know where to find Jesus? He is no longer on earth in human form, but has returned to heaven. There you may find him waiting to give eternal life to all who come to him. You may think it far to go, but the prayers of sinners reach heaven the very moment they are uttered, and are listened to by Jesus with kind attention. Yet, if this seems hard to understand, know assuredly that Jesus is not only in heaven, but on earth too. He said to his disciples, "I am with you always." He is constantly present among us. In the sick chamber there is Jesus, ready to comfort the afflicted disciple who lies on that bed of pain. In the secret spot to which the sinner has retired to confess his sins, there is Jesus, waiting to say, "Be of good cheer, thy sins are forgiven thee; go in peace." In the church or the room where many or few have assembled to praise and pray, there is Jesus, waiting to supply their wants. "Wheresoever two or three are gathered together in my name, there am I in the midst of them." Reader, he is near to thee. Now, while thine eye reads this page, he stands close at thy side. He whispers in thine ear. He invites thee to seek him. If anxious to find him, thou hast no long journey to take, no long time to wait before thy request can reach his ear. He is nearer than the friend sitting beside thee, for he is at thy heart's door, knocking for entrance. Wherever thou goest he follows thee, his hands laden with blessings, which he offers to thee freely. He compasses thy path, and thy lying down; but it is always to do thee good. In the morning he stands at thy bedside, offering to clothe thee with his white robe of righteousness; and when thou art seated at the table, he asks thee to eat that bread of life which will save thy soul from death. He is so near that he will notice thy first faint effort to come to him, and will stretch out his hand to help thee. He is so near that he will see thy first tear of penitence, and catch thy first sigh for pardon. He is so near that before you call he will answer, and while you are yet speaking he will hear. Sinner, wherever you are there is Jesus. So that in all countries, under all circumstances, by day and by night, at home and abroad, you may come to Jesus.

See Ps. cxxxix; Isa. lxxv, 24; Matt. xviii, 20; xxviii, 20 John xiv, 18-23.

LETTERS.

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

From Sister Camp.

BRO. WHITE: I feel grateful for the interesting communications from the dear saints, especially those from sister White, in which the Lord has kindly manifested his tender care for us poor wives and mothers. And shall we not put forth every effort to overcome every impatient feeling, and to suppress every fretful word? This is what I have long been endeavoring to do, feeling that it was beneath the dignity of a Christian mother to give way to passionate feelings. How many times when I have been tempted to speak im-

patiently, have I stopped and considered what would be the effect of that impatient word on the mind of the child. Would it not lessen his confidence in me as a mother, and in the power of our holy religion to save us from our sins? and would I wish the child to follow my example? would it lead him or her heavenward?

A few days since I was forcibly struck with the words of our Lord, where he exhorted his disciples, saying, Pray that ye enter not into temptation. And he kneeled down and prayed, and when he arose from prayer and was come to his disciples, he found them sleeping for sorrow, and he said unto them, Why sleep ye? Arise and pray lest ye enter into temptation. He did not instruct them to pray that they might not be tempted; for he well knew that they had a tempting Devil to contend with, but that they might not enter into temptation. And the thought struck me that if it was important then for the disciples to pray, is it not important now when the Devil has come down in great wrath, knowing that he hath but a short time? And I am glad of the blessed assurance that in the strength of Jesus he may be successfully defeated, and driven from our hearts and houses. May God help us, both fathers and mothers, to walk within our houses with perfect hearts, redeeming the time because the days are few and evil. What we do for ourselves or our families must be done quickly.

I have thought much of late on the importance of cleaving closely to the Lord. How many of the children of Israel, who are our ensamples, fell just upon the borders of deliverance. And I have earnestly prayed that there might not be in me an evil heart of unbelief in departing from the living God, but that I might cleave more closely to him, that I might take shelter under the covert of his wings until these calamities be overpast.

I feel very lonely, as I have scarcely seen the face of one of the dear saints for months, and don't know when I shall see another. But I feel that I love the Lord and love his truth and his dear people, and greatly desire to have some humble place with them, both here and hereafter. Is there no kind under shepherd whose duty it is to visit and look after the poor lonely ones who have no privilege of meeting with the dear saints? or must they remain entirely alone in these perilous days? If it must be so, I am glad that I have the Bible and the Review, and the privilege of prayer, feeling as I do my own weakness and entire helplessness and dependence upon God alone for every needed blessing. I am glad that my help is laid upon One who is mighty to save, and that I can pour out my cries and tears unto God, and that I can share in the prayers of his remnant church, though separated from them.

IRENA G. CAMP.

Gayssville, Vt.

SR. P. A. HOLLEY writes from Round Grove, Ill.: "We are striving for eternal life, and seeking a preparation that will prepare us for an inheritance on the earth when it shall be made new. Then God shall wipe away all tears, and dry up every source of sorrow. The inhabitants will have to endure no more toilsome days nor wearisome nights. The head never will ache, nor the heart ever throb with grief. We shall all be happy. There our bodies will be vigorous with immortal health, and clothed with celestial loveliness. Here the loving and the loved are separated. Here the loveliest fade like a flower. But when on the new earth they will bloom through everlasting ages in unwithering beauty. With pain and sickness, death too will cease. Then this corruption shall have put on incorruption, this mortal immortality, and death will be swallowed up in victory. Then the sublime language of our Redeemer will be accomplished: 'I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be thy plagues! O Grave, I will be thy destruction!' There shall then be no more death; no more will the great enemy tempt the children of God by his approach, nor will they ever again dread his cruel power. The painful separations that death so oft occasions, will be known no more. None will be summoned to leave the friends they love, or the happy country where they dwell. A home on the new earth will be a home of perfect safety. This world is a world of danger and of frequent conflict. In all its changes temptation is found. Prosperity tempts the soul to love the world, adversity, to repine at the dealings of God. Youth and age, poverty and wealth, health and sickness, have all temptations peculiar to themselves. We are striving for eternal life, where the tempter's power will never come."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JULY 1, 1862.

BROTHER BOAZ.

THE attentive reader will recollect that in No. 3 we gave a touching narrative from Bro. Boaz, of Iowa, with a note stating that we should mark his Review half price, and suggested that some reader might pay the other half if he or she would esteem it a pleasure so to do. The sympathy which this brother has shared from several is well expressed by the following:

"Inclosed I send you \$1 to pay 'the other half' of the subscription for the Review for Bro. E. C. Boaz. Doubtless others will also respond to your suggestion, so that he will not only have the Review, but his children will also have the Instructor. I love to sympathize with such as Bro. Boaz. May the Lord bless him with a title to his 'little home' in Ottawa, and finally give him a title, free and clear, to a home in the New Jerusalem, where mortgages are not known.

"J. M. ALDRICH.

"Somerset, N. Y., June 23, 1862."

In this way Bro. B.'s Review has, within a few days, been paid from Vol. xvii, to Vol. xxix. On this, as far as the Review is concerned, we propose to give him a through ticket. The Instructor is paid one year and a half in advance.

PUBLICATIONS.

Our publications can be had of the following persons at Office prices.

J. B. Lamson,	Rochester, N. Y.,	Lyell-st.
H. Bingham,	Morrisville, Vt.	
S. H. King,	Orleans, Mich.	
I. C. Vaughan,	Hillsdale,	
Wm. S. Higley jr.,	Lapeer,	
Isaac Sanborn,	Monroe,	Wis.
T. M. Steward,	Mauston,	
B. F. Snook,	Marion,	Iowa.
W. H. Brinkerhoof,	Knoxville,	

Others will be furnished with an assortment and noticed soon.

All orders by mail should be sent to the Review Office.

DOINGS OF THE VERMONT CONFERENCE, JUNE 15, 1862.

Eld. A. Stone was chosen Chairman and Stephen Pierce Secretary. Meeting was opened by prayer by Bro. Hutchins. The following resolutions were adopted:

Resolved, That the churches in Vermont unite in conference with the name of The Vermont Conference of Seventh-day Adventists.

Resolved, That this Conference be composed of ministers and delegates from the several churches in Vermont.

Resolved, That the officers of this Conference consist of a chairman, clerk and a standing committee of three.

Resolved, That our present chairman and clerk act as officers of this Conference for the coming year, or till others be chosen.

Resolved, That A. S. Hutchins, A. C. Bourdeau, and D. T. Bourdeau be the Conference Committee.

Resolved, That ministers laboring in this Conference be required to have a certificate of recommendation signed by the clerk by order of the Conference.

Resolved, That the first session of the Vermont State Conference of Seventh-day Adventists be held at Wolcott, at a time designated by the Conference Committee.

Resolved, That each church in this conference be entitled to one delegate; and if the church number fifteen members, it shall be entitled to two delegates; and if twenty-five members, to three; and so on, adding one delegate for every additional ten members in the church.

Resolved, That the Massachusetts tent be manned and sent into new fields.

Harrison Grant, S. H. Peck, and Jesse Barrows were chosen a tent committee. H. Grant was chosen treasurer of the tent fund, and also tent master.

Resolved, That we extend an invitation to Brn. A. S. Hutchins and D. T. Bourdeau, to go with the tent, and that they from time to time call on such other help as they shall deem best.

Resolved, That we hereby invite the treasurers of the several S. B. societies, to forward their means to the treasurer of the tent fund.

Resolved, That we extend our invitation to Bro. and Sr. White to attend our annual State Conference.

Resolved, That we give Brn. A. S. Hutchins, D. T. Bourdeau, A. C. Bourdeau, D. T. Evans, A. Stone, and S. Pierce, certificates of recommendation.

Adjourned sine die.

ALBERT STONE, Chairman.
STEPHEN PIERCE, Secretary.

BUSINESS DEPARTMENT.

Business Notes.

A. M. Preston: Where is Mary Wilson's Instructor sent?

H. Worster: We are out of the books you order. What shall we do with the money?

RECEIPTS.

For Review and Herald.

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

H. Rosseau 2,60,xxiii,14.	N. Jones 2,00,xxi,14.
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E. Richmond 0,88,xxi,3.	N. E. Spencer 1,00,xx,1.
D. Hildreth for E. C. Boaz 1,00,xxix,1.	

For Shares in Publishing Association.

H. H. Pierce \$10. Marshall Edson \$10. Moses W. Porter \$5. H. Rosseau \$10.

Donations to Publishing Association.

M. J. Bartholf \$5. D. Hildreth \$1.

Cash Received on Account.

M. J. Bartholf \$2,25. John Heabler 30c. I. D. Vanhorn \$7,58. A. S. Hutchins \$8,88.

For Michigan Tent.

From the Churches.—Battle Creek \$24. Jackson \$12. Hillsdale \$16. Convis \$2. Owasso \$20. Chesaning \$3. Burlington \$12. Wright \$48. Ionia \$4,50. Orange \$5. Allegan \$5. Greenbush \$10. Greenville \$20. Monterey \$10. Hanover \$18,40. Shelby \$10. St. Charles \$10. Orleans \$10. Otsego \$10. Milford \$5,56. Woodhull \$1. Parkville \$3. Colon \$2. Thompsons \$10. Watson \$12.

From Individuals.—C. G. Cramer \$18. Charles Buck \$2. A. W. Maynard \$18. G. W. Strickland \$7. Mrs. J. H. Aldrich \$2. J. P. & M. Munsel \$1. E. M. L. Corey \$1. Lyman Gerould \$5. S. D. Hall \$2. W. Minisee \$1. Betsey Landon \$1. L. Kellogg \$50c. J. P. Rathbun \$3. J. P. Lewis \$1,50. Lucinda Adams \$1. A. J. Richmond \$2. H. D. Corey \$1. M. C. Trembley \$1. I. D. Perry \$50c. E. R. Whitcomb \$2.

For Bro. Snook a Home.

Joseph Catlin \$2. Samuel Haskell \$1.

Books Sent By Mail.

Jas. A. Strong 12c. M. L. Davis 75c. N. Hodges 25c. P. Hodges \$1. E. J. Paine 18c. W. King 19c. W. L. Johnson 19c. A. Green 12c. J. G. Sanders 74c. W. H. Fortune \$1,15. T. Bryant jr. \$1. J. P. Hunt 43c. Polly Keyes \$1. A. S. Johnson 30c. P. Cornell \$1,25. J. P. Rathbun 12c. J. I. Bostwick 12c. I. Camp 24c. Sarah Gove \$1. J. F. Hammond 12c. J. Barrows 12c. S. O. Davis 25c. R. J. Foster 24c. A. Woodruff 12c. E. Lobdell 44c. R. A. Sperry 10c. Electa Richmond 12c. N. E. Spencer 10c. L. C. Tolhurst 49c.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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