

# 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 in Trouble.

Among the wonders of God's power  
Is that it can bring us peace,  
While the blow we dreaded falls,  
While the joys we cherish cease.

'Tis not that the stroke is light,  
Or that we should count it small;  
But the grace that with it comes  
Sanctifies and sweetens all.

Yet this blessing is reserved  
Only for the smitten heart;  
He alone the balm may taste  
Who hath felt the bitter smart.

Thou mayst less of sorrow know,  
It may be high heaped o'er me;  
But a feast for me is spread  
That was never spread for thee.

Not that I am thus upheld,  
While thy steps are left to slide;  
Mine are heavier weights of grief,  
Mine are fuller joys beside.

Why should I from trouble shrink,  
Or new woes refuse to bear,  
If they are Christ's messengers,  
Charged with blessings rich and rare?

Not beneath unclouded skies,  
Not midst smooth prosperity,  
Doth it please our risen Lord  
We his form most plain should see.

But when storm and tempest blow,  
Then he calls us by our name;  
While beneath us rolls the flood,  
While around us roars the flame.  
—Episcopal Recorder.

### The State of the Dead.

BY JOHN MILTON.  
AUTHOR OF "PARADISE LOST."

#### CHAPTER I.

THE CREATION OF MAN—A LIVING SOUL—USE OF THE TERM SOUL—SOULS PROPAGATED BY NATURAL DESCENT—OBJECTIONS EXAMINED.

THE visible creation comprises the material universe, and all that is contained therein; and more especially the human race. The creation of the world in general, and of its individual parts, is related in Gen. i. It is also described in Job xxvi, 7, &c., and xxxviii, and in various passages of the Psalms and Prophets—Ps. xxxiii, 6-9; civ; cxlviii, 5; Prov. viii, 26; Amos iv, 13; 2 Pet. iii, 5. Previously, however, to the creation of man, as if to intimate the superior importance of the work, the Deity speaks like a man deliberating. Gen. i, 26. "God said, Let us make man in our own image, after our own likeness." So that it was not the body alone that was then made, but the soul of man also (in which our likeness to God principally consists); which precludes us from attributing pre-

existence to the soul which was then formed—a groundless notion sometimes entertained, but refuted by Gen. ii, 7. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; thus man became a living soul." Job xxxii, 8. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Nor did God merely breathe that spirit into man, but moulded it in each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. xii, 1. "He formeth the spirit of man within him."

We may understand from other passages of Scripture, that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence which was commensurate to the capabilities of the recipient. For it appears from Ps. civ, 29, 30, that he infused the breath of life into other living beings also. "Thou takest away their breath, they die . . . thou sendest forth thy Spirit, they are created;" whence we learn that every living thing receives animation from one and the same source of life and breath; inasmuch as when God takes back to himself that spirit or breath of life, they cease to exist. Eccl. iii, 19. "They have all one breath." Nor has the word spirit any other meaning in the sacred writings, but that breath of life which we inspire, or the vital, or sensitive, or rational, faculty, or some action or affection belonging to those faculties.

Man having been created after this manner, it is said, as a consequence, that "man became a living soul;" whence it may be inferred (unless we had rather take the heathen writers for our teachers respecting the nature of the soul), that man is a living being intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but that the whole man is soul, and the soul man, that is to say, a body, or individual substance, animated, sensitive and rational; and that the breath of life was neither a part of the divine essence, nor was it the soul itself, but as it were the inspiration of some divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms "a living soul." Hence the word used in Genesis to signify soul, is interpreted by the apostle, 1 Cor. xv, 45, "animal." Again, all the attributes of the body are assigned in common to the soul. The touch. Lev. v, 2. "If a soul touch any unclean thing." The act of eating. Lev. vii, 18, 20. "The soul that eateth of it shall bear his iniquity." "The soul that eateth of the flesh," and in other places. Hunger. Prov. xiii, 25; xxvii, 7. "To the hungry soul every bitter thing is sweet." Thirst. Prov. xxv, 25. "As cold waters to a thirsty soul." Isa. xxix, 8. Capture. 1 Sam. xxiv, 11. "Thou huntest my soul to take it." Ps. vii, 5. "Let the enemy persecute my soul and take it."

Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or sensitive faculty for instance. Thus it is as often distinguished from the spirit as from the body itself. Luke i, 46, 47; 1 Thess. v, 23. "Your whole spirit and soul and body." Heb. iv, 12. "To the dividing

asunder of soul and spirit." But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word soul is applied to every kind of living being. Gen. i, 30. "Every beast of the earth wherein there is life" (Hebrew, a living soul).\* Gen. vii, 22. "All in whose nostrils was the breath of life (Heb., living soul) of all that was in the dry land, died;" yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation.

On the seventh day God ceased from his work, and ended the whole business of creation. Gen. ii, 23.

It would seem, therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order; which was considered the more probable opinion by Tertullian and Apollinarius, as well as by Augustine and the whole western church in the time of Jerome, as he himself testifies, Tom. ii, Epist. 82, and Gregory of Nyssa in his treatise on the soul. God would in fact have left his creation imperfect, and a vast, not to say a servile, task, would yet remain to be performed, without even allowing time for rest on each successive Sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world, at the bidding of what is not seldom the flagitious wantonness of man. Nor is there any reason to suppose that the influence of the divine blessing is less efficacious in imparting to man the power of producing after his kind, than to the other parts of animated nature. Gen. i, 22, 28. Thus it was from one of the ribs of the man that God made the mother of all mankind, without the necessity of infusing the breath of life a second time, Gen. ii, 22, and Adam himself begat a son in his own likeness after his image. Gen. v, 3. Thus, 1 Cor. xv, 49, "As we have borne the image of the earthy;" and this not only in the body, but in the soul, as it was chiefly with respect to the soul that Adam was made in the divine image. So, Gen. xlvii, 26, "All the souls which came with Jacob into Egypt, which came out of his loins." Heb. vii, 10. "Levi was in the loins of Abraham;" whence in Scripture an offspring is called seed, and Christ is denominated "the seed of the woman." Gen. xvii, 7. "I will be a God unto thee, and to thy seed after thee." 1 Cor. xv, 44, 46. "It is sown a natural body . . . that was not first which is spiritual, but that which is natural."

But besides the testimony of revelation, some arguments from reason may be alleged in confirmation of this doctrine. Whoever is born, or shapen and conceived in sin (as we all are, not David only, Ps. li, 5), if he receive his soul immediately from God, cannot but receive it from him shapen in sin; for to be generated and conceived, means nothing else than to receive a soul in conjunction with the body. If we receive the soul immediately from God, it must be pure, for who in such a case will venture to call it impure? But if it be pure, how are we conceived in sin in consequence of receiving a pure soul, which would rather have the effect of cleansing the impurities of the body;

\*Living soul—"nephesh chayyah," a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the polype, which seems equally to share the vegetable and animal life." Dr. A. Clarke. Notes on Gen. i, 24.

or with what justice is the pure soul charged with the sin of the body?

But it is contended, God does not create souls impure, but only impaired in their nature and destitute of original righteousness. I answer, that to create pure souls destitute of original righteousness—to send them into contaminated and corrupt bodies—to deliver them up in their innocence and helplessness to the prison-house of the body, as to an enemy, with understanding blinded and with will enslaved—in other words, wholly deprived of sufficient strength for resisting the vicious propensities of the body—to create souls thus circumstanced, would argue as much injustice, as to have created them impure would have argued impurity; it would have argued as much injustice as to have created the first man, Adam himself, impaired in his nature, and destitute of original righteousness.

Again, if sin be communicated by generation, and transmitted from father to son, it follows that what is the original subject of sin, namely, the rational soul, must be propagated in the same manner; for that it is from the soul that all sin in the first instance proceeds, will not be denied. Lastly, on what principle of justice can sin be imputed through Adam to that soul, which was never either in Adam, nor derived from Adam? In confirmation of which Aristotle's argument may be added, the truth of which is, in my opinion, indisputable. If the soul be equally diffused through any given whole, and throughout every part of that whole, how can the human seed, the noblest and most intimate part of all the body, be imagined destitute of the soul of the parents, or at least of the father, when communicated to the son by the laws of generation?

It was probably by some such considerations as these that Augustine was led to confess that he could neither discover, by study nor prayer, nor any process of reasoning, how the doctrine of original sin could be defended on the supposition of the creation of souls. The texts which are usually advanced, Eccl. xii, 7; Isa. lvii, 16; Zech. xii, 1, certainly indicate that nobler origin of the soul implied in its being breathed from the mouth of God; but they no more prove that each soul is severally and immediately created by the Deity, than certain other texts which might be quoted, prove that each individual body is formed in the womb by the immediate hand of God. Job x, 8-10. "Thine hands have made me . . . hast thou not poured me out as milk?" Ps. xxxiii, 15. "He fashioneth their hearts alike." Job xxxi, 15. "Did not he that made me in the womb make him?" Isa. xlv, 24. "Thus saith Jehovah . . . he that formed thee from the womb." Acts xvii, 26. "He hath made of one blood all nations of men." We are not to infer from these passages that natural causes do not contribute their ordinary efficacy for the propagation of the body; nor on the other hand, that the soul is not received by transduction from the father, because at the time of death it again betakes itself to different elements than the body, in conformity with its own origin.

With regard to the passage, Heb. xii, 9, where "the fathers of the flesh" are opposed to "the Father of spirits," I answer, that it is to be understood in a theological, not in a physical, sense, as if the father of the body were opposed to the father of the soul; for flesh is taken neither in this passage, nor probably anywhere else, for the body without the soul; nor "the Father of spirits" for the father of the soul, in respect of the work of generation; but "the father of the flesh" here means nothing else than the earthly or natural father, whose offspring are begotten in sin; "the Father of spirits" is either the heavenly Father, who in the beginning created all spirits, angels as well as the human race, or the spiritual father, who bestows a second birth on the faithful; according to John iii, 6. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The argument, too, will proceed better, if the whole be understood as referring to edification and correction, not to generation; for the point in question is not from what source each individual originated, or what part of him thence originated, but who had proved most successful in the employment of chastisement and instruction. By parity of reasoning, the apostle might exhort the

converts to bear with his rebuke, on the ground that he was their spiritual father. God is as truly the Father of the flesh as of the spirits of the flesh, Num. xvi, 22, but this is not the sense intended here, and all arguments are weak which are deduced from passages of Scripture originally relating to a different subject.

With regard to the soul of Christ, it will be sufficient to answer that its generation was supernatural, and therefore cannot be cited as an argument in the discussion of this controversy. Nevertheless, even he is called "the seed of the woman," "the seed of David according to the flesh," that is, undoubtedly, according to his human nature.

There seems, therefore, no reason why the soul of man should be made an exception to the general law of creation. For as has been shown before, God breathed the breath of life into the other living beings, and blended it so intimately with matter, that the propagation and production of the human form were analogous to those of other forms, and the proper effect of that power which had been communicated to matter by the Deity.

## CHAPTER II.

OF THE FALL—SIN—ITS CONSEQUENCES—DEATH—GUILT—FEAR—SPIRITUAL DEATH—BODILY DEATH—THE PUNISHMENT OF SIN NOT A NATURAL RESULT—NOT A SEPARATION OF SOUL AND BODY—THE WHOLE MAN DIES—EACH PART ALSO, SOUL, BODY, AND SPIRIT.

The Providence of God, as it regards the fall of man, is observable in the sin of man, and the misery consequent upon it, as well as in his restoration.

Sin, as defined by the apostle, is *avopia*, *anomia*, or the transgression of the law. 1 John iii, 5.

After sin came death, as the calamity or punishment consequent upon it. Gen. ii, 17. "In the day that thou eatest thereof thou shalt surely die." Rom. v, 12. "Death entered by sin." Rom. vi, 23. "The wages of sin is death." Rom. vii, 5. "The motions of sin did work in our members to bring forth fruit unto death."

Under the head of death, in Scripture, all evils whatever, together with everything which in its consequences tends to death, must be understood as comprehended; for mere bodily death, as it is called, did not follow the sin of Adam on the self-same day, as God had threatened.

Hence divines, not inappropriately, reckon up several degrees of death. The first, as before said, comprehends all those evils which lead to death, and which it is agreed came into the world immediately upon the fall of man, the most important of which I proceed to enumerate.

In the first place, guiltiness; which, though in its primary sense it is an imputation made by God to us, yet it is also, as it were, a commencement or prelude of death dwelling in us, by which we are held as by a bond, and rendered subject to condemnation and punishment, Rom. iii, 19, "that all the world may become guilty before God." Guiltiness, accordingly, is accompanied or followed by the terrors of conscience. Gen. iii, 8. "They heard the voice of God . . . and Adam and his wife hid themselves . . . and he said, I was afraid." Rom. viii, 18. "Ye have not received the spirit of bondage again to fear." Heb. ii, 15. "Who through fear of death were all their lifetime subject to bondage." Heb. x, 27. "A certain fearful looking for of judgment." It is attended likewise with the sensible forfeiture of the divine protection and favor; whence results a diminution of the majesty of the human countenance, and a conscious degradation of mind. Gen. iii, 7. "They knew that they were naked." Hence the whole man becomes polluted. Titus i, 15. "Even their mind and conscience is defiled," whence arises shame. Gen. iii, 7. "They sewed fig-leaves together and made themselves aprons." Rom. vi, 21. "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."

The second degree of death is called spiritual death; by which is meant the loss of divine grace, and of that innate righteousness, wherein man in the beginning lived unto God. Eph. ii, 1. "Who were dead in trespasses and sins." Eph. iv, 18. "Alienated from the life of God." Col. ii, 13. "Dead in your sins."

Rev. iii, 1. "Thou hast a name that thou livest and art dead." And this death took place not only on the very day, but at the very moment of the fall. They who are delivered from it are said to be "regenerated," to be "born again," and to be "created afresh," which is the work of God alone.

The third degree of death is what is called the death of the body. To this all the labors, sorrows, and diseases, which afflict the body, are nothing but the prelude. Gen. iii, 16, 17. "I will greatly multiply thy sorrow . . . in sorrow shalt thou eat of it." Job v, 7. "Man is born to trouble as the sparks fly upward." All nature is likewise subject to mortality and a curse on account of man. Gen. iii, 17. "Cursed is the ground for thy sake." Rom. viii, 20, 21. "The creature was made subject to vanity, not willingly." Even the beasts are not exempt. Gen. iii, 14; vi, 7. So "the first-born of beasts" in the land of Egypt perished for the sins of their masters. Ex. xi, 5.

The death of the body is to be considered in the light of a punishment for sin, no less than the other degrees of death, notwithstanding the contrary opinion entertained by some. Rom. v, 13, 14. "Until the law sin was in the world . . . death reigned from Adam to Moses." 1 Cor. xv, 21. "Since by man came death, by man came also the resurrection from the dead;" therefore that bodily death from which we are to rise again, originated in sin, and not in nature; contrary to the opinion of those who maintain that temporal death is the result of natural causes, and that eternal death alone is due to sin.

The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man.

Here then arises an important question, which, owing to the prejudice of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or the body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me to be the true doctrine, as collected from numberless passages of Scripture; without regarding the opinion of those who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings.

Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I will show that in death, first, the whole man, and secondly, each component part, suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just than that he who had sinned in his whole person should die in his whole person? Or, on the other hand, what could be more absurd than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally allotted, before death came into the world by sin, should pay the penalty of sin by undergoing death, though not implicated in the transgression?

It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception, held this doctrine. Jacob, Gen. xxxvii, 35, "I will go down into the grave unto my son, mourning." Gen. xlii, 36. "Joseph is not." So also Job iii, 12-18. "As an hidden untimely birth I had not been; as infants which never saw light." Compare Job x, 21; xiv, 10-13. "Man giveth up the ghost and where is he? . . . man lieth down and riseth not till the heavens be no more." Job xvii, 13, 15, 16. "If I wait, the grave is mine house. Where is now my hope? . . . They shall go down to the bars of the pit." See also many other passages.

The belief of David was the same, as is evident from



the reason so often given by him for deprecating the approach of death. Ps. vi, 5. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. lxxxviii, 10-12. "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. xv, 17. "The dead praise not Jehovah." Ps. xxxix, 13. "Before I go hence and be no more." Ps. cxlvi, 2. "While I live I will praise Jehovah." Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself. Acts ii, 29, 34. "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . for David is not ascended into the heavens."

Again it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isa. xxxviii, 18, 19. "For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day." God himself bears testimony to the same truth. Isa. lvii, 12. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come, he shall enter into peace; they shall rest in their beds." Jer. xxx, 15, compared with Matt. ii, 18. "Rachel weeping for her children, refused to be comforted for her children, because they were not." Thus also Dan. xii, 2. "Many of them that sleep in the dust of the earth shall awake."

It is on the same principle that Christ himself proves God to be a God of the living, Luke xx, 37, arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says, John xi, 25, "I am the resurrection and the life." Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection. John xiv, 2, 3. "I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear therefore that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke xx, 35; Acts vii, 60. "When he had said this he fell asleep." Acts xxiii, 6. "The hope and resurrection of the dead," that is, the hope of the resurrection, which was the only hope the apostle professed to entertain. Thus also Acts xxiv, 21; xxvi, 6, 8; 1 Cor. xv, 17-19. "If Christ be not raised (which resurrection took place for the very purpose that mankind might likewise rise again) then they also which are fallen asleep in Christ are perished;" whence it appears that there were only two alternatives, one of which must ensue; either they must rise again or perish; for "if in this life only we have hope in Christ, we are of all men most miserable;" which again indicates that we must either believe in the resurrection, or have our hope in this life only. Verses 29, 30, 32. "If the dead rise not at all, why stand we in jeopardy every hour . . . let us eat and drink, for to-morrow we die." That is, die altogether, for otherwise the argument would have no force. In the verses that follow from verses 42-50, the reasoning proceeds on the supposition that there are only two states, the mortal and the immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness which was laid up for him was not to be received before that last day. 2 Tim. iv, 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

If a crown were laid up for the apostle, it follows that it was not to be received immediately after death. At what time then was it to be received? At the same time when it was to be conferred on the rest of the saints, that is, not till the appearance of Christ in glory. Phil. ii, 16. "That I may rejoice in the day of Christ." Phil. iii, 11, 20, 21. "If by any means I might attain unto the resurrection of the dead . . . our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Our conversation therefore is in heaven, not where we are now dwelling, but in that place from whence we look for the coming of the Saviour, who shall conduct us thither. Luke xx, 35, 36. "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; for they are equal unto the angels, being the children of the resurrection." That is, when they finally become such; whence it follows that previous to the resurrection they are not admitted to the heavenly world.

(To be Continued)

### "I Thought it was my Mother's Voice."

A FRIEND not long ago, told me a beautiful story about kind words. A good lady, living in one of our large cities, was passing a drinking saloon just as the keeper was thrusting a young man out into the street. He was very young and pale, but his haggard face and wild eyes told that he was very far gone in the road to ruin, as with oaths he brandished his clenched fists, threatening to be revenged upon the man who had so ill-used him. The poor young man was so excited and blinded with passion that he did not see the lady, who stood near him, until she laid her hand upon his arm and spoke in her gentle, loving voice, asking him what was the matter.

At the first kind word the young man started as though a heavy blow had struck him, and turned quickly round, paler than before, and trembling from head to foot. He surveyed the lady for a moment, and then, with a sigh of relief, he said:

"I thought it was my mother's voice, it sounded so strangely like it! But her voice has been hushed in death for many years."

"You had a mother, then," said the lady, "and she loved you."

With a sudden revulsion of feeling which often comes to people of fine nervous temperaments, the young man burst into tears, sobbing out, "Oh, yes, I had an angel mother, and she loved her boy! But since she died all the world has been against me, and I am lost!—lost to good society, lost to honor, lost to decency, and lost forever!"

"No, not lost forever; for God is merciful, and his pitying love can reach the chief sinner," said the lady, in her low voice, and the timely words swept the hidden chords of feeling which had been long untouched in the young man's heart, thrilling it with magic power, awakening a host of tender emotions, which had been buried very deep beneath the rubbish of sin and crime.

More gentle words the lady spoke, and when she passed on her way the young man followed her. He marked the house which she entered, and wrote the name which was upon the silver door-plate in his little memorandum book. Then he walked slowly away with a deep, earnest look on his white face, and deeper more earnest feelings in his aching heart.

Years glided by, and the gentle lady had quite forgotten the incident we have related when one day a stranger sent up his card, and desired to speak with her.

Wondering much who it could be, she went down to the parlor, where she found a noble-looking, well-dressed man, who rose deferentially to meet her. Holding out his hand, he said:

"Pardon me, madam, for this intrusion, but I have come many miles to thank you for the great services you rendered me a few years ago," said he, in a trembling voice.

The lady was puzzled, and asked for an explanation, as she did not remember ever having seen the gentleman before.

"I have changed so much," said the man "that you have quite forgotten me; but, though I only saw your face once, I am sure I should have recognized it anywhere. And your voice, too, is so like my mother's!"

Those last words made the lady remember the poor young man she had kindly spoken to, in front of the drinking saloon so long before, and she mingled her tears with those which were falling slowly over the man's cheeks.

After the first gush of emotion had subsided, the gentleman sat down and told the lady how those few gentle words had been instrumental in saving and making him what he then was.

"The earnest expression of 'No, not lost forever,' followed me wherever I went," he said, "and it always seemed that was the voice of my mother speaking to me from the tomb. I repented of my many transgressions, and resolved to live as my mother would be pleased to have me, and by the mercy and grace of God I have been enabled to resist temptation, and keep my good resolutions."

"I never dreamed there was such power in a few kind words before," exclaimed the lady, "and surely ever after this I shall take more pains to speak them to all the sad and suffering ones I meet in the walks of life."—*Sunny Faces.*

### Gleanings on Prophecy.

PROPHECY is history anticipated and contracted; history is prophecy accomplished and dilated. Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in Scripture.—*Bp. T. Newton.*

God doth not use to set his people to work in the dark; they are the children of light, and they are no deeds of darkness which they have to do. Yea, he always suits their light to their labor, and gives them a clear discerning of what he is about.—*Dr. J. Owen.*

God travels to satisfy our comfort, but not our curiosity.—*Lord John Napier.*

The giving ear to the prophets is a fundamental character of the true church.—*Sir. I. Newton.*

The Revelation was not written without tears, (Rev. v, 4,) neither without tears will it be understood.—*J. Wesley.*

A blessing is pronounced on those who hear, and read the words of this prophecy, (Rev. i, 3,) . . . God commends the study of the book to us. Who then shall say, Let it alone? . . . I cannot but think it is a sin for any minister of the gospel to say he knows nothing about it.—*B. Stight, M. A.*

The prophetic portions of the sacred Scriptures . . . are a beacon light, in times of storm and agitation on the great ocean of human life, thrown out to guide us as we navigate, and to warn us of the breakers on dangerous coasts.—*Dr. G. Duffield.*

Prophecy is equivalent to any miracle, and is of itself evidently miraculous. . . . The voice of Omnipotence alone could call the dead from the tomb,—the voice of Omniscience alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansions of the dead,—and both are alike the voice of God.—*Dr. A. Keith.*

God gave us his word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—*James Scott.*

No discussion on the fulfillment of prophecy must ever divert, but on the contrary, should draw our minds to the consideration of our personal safety in the sight of God. Are we hiding ourselves within the everlasting arms,—and when the last storm shall come, and the last thunder shall roar, and the last fires shall blaze, are we conscious that we shall be found resting on the rock that shall never fail?—*Dr. Cumming.*

In God's time, which is the best time, and in God's way, which is the best way, prophecy shall certainly be fulfilled. Every word of Christ is very pure, and therefore very sure.—*Matthew Henry.*

As a band to bind these gleanings together, we may take the words of the apostle: *Despise not prophesyings.*—*Millennial News.*

If men break their promises, remember that God never breaks his.

# THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 5, 1862.

JAMES WHITE, EDITOR.

## Prepare War.

THE directions which the Lord gives by the mouth of his prophet to the nations of the present day, are these: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears." Joel iii, 9, 10. Religious teachers have marked out a very different course from this in which they propose to have the world travel from this time onward. They declare that the swords must and will be beaten into plowshares, and the spears into pruning hooks, and the nations learn war no more. But the world is rushing on in the most utter disregard of the voice and predictions of man, but in the most exact accordance, unconsciously though it may be, with the declarations of God's word. As well might men declare that at a certain time this rolling earth will reverse its course and revolve from east to west, as that the nations will deviate from the prophetic commands of the Lord, when the time has come for them to fulfill them. That the prophecy above quoted from Joel is now receiving its fulfillment the following statements, which we find in late numbers of the Scientific American, will show, as far as our own nation is concerned.

"ANOTHER MONSTER GUN. One of Rodman's fifteen inch guns was successfully cast a few days ago at the Fort-Pitt works in Pittsburgh. This is the third casting made of these guns, and the work will soon be regarded as an every day performance. The process was as follows: The rough casting in the pit weighs about 78,000 pounds, and nearly forty tons of metal were melted for the purpose in three furnaces. The furnaces were fired about five o'clock, and at eight minutes past ten the first furnace was 'tapped.' A line of troughs or 'runners' had been laid from the furthest furnace some eighty feet, the second furnace about midway joining in, and the two streams, emptying, with that from the first furnace, into a large cauldron at the edge of the pit, from which two streams diverged and, passing around the pit, emptied into the gun on opposite sides of the core barrel. The furnaces were tapped in succession, and nearly all the metal allowed to run out before the next in order was opened. At twenty-four minutes past ten the mold was filled in just sixteen minutes from the opening of the first furnace, showing that the metal must have poured into it, at the rate of nearly two and a half tons per minute."

Think of the above statements for a moment. Think of the vast amount of science that is brought to bear upon the formation of these mighty implements of war. Think of *forty tons* of iron being melted and formed into a huge instrument of death, to deal terrible destruction against any opposing thing. Truly the spirit of war does not lack for instruments by which to attain its bloodiest aspirations. The above is spoken of only one gun: below we have an account of the ordering of *fifty* of nearly the same prodigious size:

"MORE LARGE GUNS ORDERED. The Pittsburgh *Chronicle* says:—'We understand that the Navy Department has ordered the casting of fifty 15-inch Dahlgrens at the Fort-Pitt Works, in this city. The draughts for the molds, &c., have been prepared by Captain Dahlgren, and it is understood that the guns will be much shorter and thicker than 15-inch Rodman guns. Most of them will be smooth bored, and are designed for use on board the new vessels, of the *Monitor* style, and others, whose construction has been already directed by Secretary Welles. These guns will weigh, in the rough, over seventy thousand pounds each, and will carry a ball weighing over three hundred pounds. They will doubtless be ready by the time the vessels for which they are intended are completed.'

Another peculiarity of modern warfare consists in the iron plated war vessels. The day of wooden ships of war has gone by. In more senses than one have

we reached the age of iron. A description of the process of plating as it is now going forward on the steam frigate Roanoke in the Brooklyn navy-yard, will be interesting and give the reader some idea of the magnitude of the work. None but the present generation would have found itself adequate to such achievements. Swords, plowshares, pruning-hooks, and spears, are scarcely to be mentioned by the side of the huge slabs of iron weighing from two to four tons each, which are bolted all over these modern floating batteries. We quote again from the Scientific American:

"The steam frigate Roanoke, which is now in the Navy Yard at Brooklyn, has been razed, and is being converted into an armor-clad turret war ship. She is to be clothed amidships with thick iron plates, which are to extend about five feet below the water-line; and she will have three great revolving gun turrets on deck, and a powerful iron beak or ram on her bow. This beak resembles a huge axe, and is formed of plates twenty feet long, and four and a half inches thick, thus making nine inches of iron on the front edge. Each of the revolving gun turrets will be twenty feet inside diameter, and the sides will be formed of eleven courses of inch iron plates. These plates are laid over and riveted to one another in such a manner as to 'break joints,' and vertical plates are also bolted to several courses so as to secure the whole in the most rigid and perfect manner. These gun towers, for the Roanoke, are now being constructed at the Novelty Works, in this city, where the plates for them, likewise those for the armor, are bent to the proper curves. Each plate for a turret is about nine feet in length, by forty inches in width, and an inch in thickness. Two courses of rivet holes are punched out in each, and they are all bent cold in a powerful hydraulic press. The bed plate of the press is of a concave form, and the top block is of a convex form. A plate to be bent is placed upon the concave bed plate of the press, and when properly adjusted, the pump forces up three rams under it, and the plate is reduced to the proper curve against the top block. The pressure to which each plate is submitted, to give it the proper curve, is three and a half million pounds. By this method of bending the turret plates cold, there is perfect uniformity and accuracy secured for the whole. The turrets for the Roanoke will be of a superior character, but only six courses of plates have as yet been laid on two of them.

"The bending of the thick plates for the ram, and also for the sides of the frigate is quite a different and difficult operation to perform, compared with those of the gun towers. Each of these plates has to be bent to the proper curve to suit its own particular place on the vessel, and not only the broad side, but the edges also must be bent to suit the particular curves. The bending operation is under the charge of Mr. George Bonniwell, an intelligent young shipwright. All these plates are of hammered iron, and are furnished by several companies, in Pennsylvania, New York, and Massachusetts. When they arrive, they resemble huge strait iron slabs, varying in length from eleven to twenty-two feet, and in breadth, from twenty-two to twenty-four inches, and their average thickness is four and a half inches. One of eleven and a half feet length weighs about 4,240 lbs.; one of twenty-two feet length, for the ram, weighs over four tons. Such masses of iron are difficult to move about, and the operations connected with bending them are necessarily tedious and troublesome; and they require great care and skill to conduct properly. Of course it is impossible to bend such masses of iron cold, hence each plate is first heated to nearly a white heat in a long furnace, shaped somewhat like a baker's oven, with a movable arched cover. The press for bending is quite different from the one used for the turret plates. Outwardly it resembles a long, strong iron screw press, used for pressing woolen cloth. Its top block, or platen, is moved up and down, but its bed is fixed and very solid. A Dudgeon hydraulic jack at each end supports and moves the top block up and down. The bed upon which the heated plate is laid is formed of a series of adjustable bolster blocks, each of which is capable of being set by a screw to any desired height on either side, and at any desired angle to suit the bend to be given to a plate which is compressed between the descending top-block and the adjustable bed. A plate is

first placed in the furnace, and it is then raised to nearly a white heat. The cover of the furnace is now raised by a block and tackle, and the plate is then seized by a powerful crane, secured on a carriage. The heated plate is now lifted, the crane carriage moved back, and the plate swung around and placed in the press, where it is perfectly adjusted to obtain the proper curves. The huge top-block is then forced down, squeezing the great mass of iron into the desired shape. In about half an hour the plate has acquired a permanent set, and it is taken out, ready to have its edges planed, when it is fit for bolting to the frigate. The bolt holes in these plates are all drilled. It requires a large number of men to move such great heavy masses of iron, and from the time a glowing plate is lifted out of the furnace until it is secured in the press, the scene is one of extraordinary activity and excitement, as the plate requires to be placed in the press as expeditiously as possible, before it becomes cool. The metal of these plates appears to be first class; but until within a few days past they were furnished very slowly by the different contractors. The plating of the Roanoke will now proceed with greater rapidity; still she will not be finished for several months to come. We were told that this frigate is expected to obtain a speed of about ten knots per hour."

THE IRON FLEET OF THE UNITED STATES.—By the month of November next, the United States will have ready for service fifteen iron-clad war vessels, independently of the Galena, besides a large number of iron-plated river steamers.

Truly the mighty men are "waked up;" and not only so, but all the mighty achievements which the science of the present hour is able to accomplish, they are bringing to bear upon the art of war. They not only fulfill the prediction, but it would almost seem that they go beyond anything contemplated in the prophecy. And what is to be the end of these things? After the mighty men are waked up, and the preparations for war made, there follow, in quick succession, the gathering in the valley of Jehoshaphat, the thrusting in of the Lord's avenging sickle, the multitudes in the valley of decision, and the great day of the Lord which closes up the drama of earth. Read the prophecy and prepare for the issue. U. S.

## Reporters, Beware!

It is said that the most secret plans of the government officers at Washington are known among the rebels before they can be carried into execution. If this is so, it must prove disastrous to the Union cause.

This may illustrate the tendency of that indiscretion (to use the mildest term), that reports church matters before investigation, and sets afloat rumors that this brother has done or feels so and so, and that such and such a one has given up, or will soon give up the truth. If one desires evil to come upon the church, he cannot devise a better plan to insure it. But if we desire the good of the church and the cause, let us not be so eager, like one of old, 2 Sam. xviii, 22, 23, to run with tidings before we have any to carry. Is not such a course playing into the hands of the enemy?

We are commanded to lay aside "all evil speakings." Can we do this while we report evil, without an absolute necessity for the good of the cause and the church? Beware, brother, sister, lest your course be opposed to that charity that "rejoiceth not in iniquity, but rejoiceth in the truth." If you take no pleasure in bearing evil tidings, wait till the matter is investigated. It is no good thing to desire to be the first to communicate evil tidings. If some one else is the first to tell it, you will not be the loser. Wait—you may have better news to tell. R. F. COTTELL.

## Overacting.

"It is a good thing to be zealously affected always in a good cause;" yet it is possible to have a zeal of God "not according to knowledge." Wisdom is profitable to direct in winning souls to Christ; for he that "winneeth souls is wise." "Behold," said the compassionate Redeemer, "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."



It is deeply to be regretted that there is such a ruling passion for argument with some, who have some knowledge of and love for the truth. In their effort to talk the truth, they often injure rather than advance the cause of God. For want of gentleness and meekness, they sour and prejudice the minds of those they seek to help. Had such persons never been spoken to on the subject of present truth only at the right time and place, and in a Christian manner, ere this perhaps God would have given them "repentance to the acknowledging of the truth."

To those who have thus retarded the work of the Lord, we may say, "How forcible are right words! but what doth your arguing reprove?" Better watch and pray more, talk less, live nearer to God, and let your good works speak. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." 1 Pet. ii, 15. The precious reality of the religion of Jesus, is better told by the blameless life of its possessor, than by a multitude of words.

Again, the zealous brother may overact in the house and hours of divine worship. His anxiety to clinch every nail of truth, as the servant of God speaks, may lead him to strike too often. He may confuse the speaker and the congregation. He may trig the wheel on the wrong side, and hinder rather than help on the good work. In one instance David says, "And let all the people say, Amen." To the solemn, heart-felt and meaning "Amen," in its proper place, as the clear, consistent, and harmonious light and truth are brought out of the Bible, we do not object. But when we hear response after response added and multiplied, till one can hardly credit what he knows to be true, in regard to the number in one short discourse, we think it is altogether too much. Here is overaction, in respect to which we may use this proverb: "Too much of one thing is good for nothing."

A. S. HUTCHINS.

### Borrowing Trouble.

I RECOLLECT reading a fable of the pendulum of a clock, that had always performed its office well until it commenced to "borrow trouble," began thinking over the number of vibrations it would have to make in an hour, then in a day, and finally in a year. When the whole was summed up it was astonished, and without further reflection said within itself, "I shall never be able to accomplish so great a task," and immediately stopped. Upon being interrogated as to the reason of its standing still, it replied, "I have been counting up the number of strokes I shall have to make in a year, and find it so many millions that I know I shall never be able to accomplish the task." The matter was explained to the pendulum, and it was shown that notwithstanding it would have a large number of vibrations to make in a year, it would have but one to make in a second; and that for the many millions of strokes it would have to make, it would have just as many seconds to make them in. This explanation was satisfactory to the pendulum, and it went on ticking as before.

Although this is but a fable, we may learn a lesson of instruction from it. It may serve to illustrate the course of many professors of Christianity. All goes well until they commence to "borrow trouble." They will let their imaginations run, and conjure up real or imaginary difficulties which are likely to occur. They picture to themselves lions in the way. They brood over trials to come, and finally sum them all up and bring them before the mind as a whole, and then think that they never can endure them; and thus they become discouraged, and backslide at least, if they do not entirely fall away. Whereas if they would but consider that although they will have many trials to endure, and much to overcome, many strait places to pass through, and many difficulties to surmount on their journey to the better country, they will not have all these to encounter at once, but in accordance with the promises of God, grace will be given. "As thy days, so shall thy strength be." "Where sin abounds grace will much more abound;" and to those who are in trial and affliction, he says, "My grace is sufficient for thee."

E. S. W.

### Tent Meetings in Fletcher, Vt.

AGREEABLY to our appointment, the Eastern tent was pitched in Fletcher, Vt., where we remained upwards of three weeks, and gave about thirty-five lectures. Notwithstanding the war excitement, and the efforts of ministers to prevent the people from coming to the tent, we had quite a good attendance, and the people observed order, and paid strict attention to the truths that were presented. My brother and Bro. Evans assisted in preaching the word. At the close of our last meeting Bro. Hutchins requested those who believed that the Bible teaches the observance of the first day of the week, to arise, and not one arose in favor of the first day. A Free-will Baptist preacher was present. One man arose and said he had thought the first day was the Sabbath; but he was not prepared to say that we should keep it. Then Bro. Hutchins called for those who believed that the seventh day is the Sabbath, and several arose. A few have come out on the truth.

Bro. Hutchins and my brother spent last Sabbath in Fletcher, and held a Bible-class to help the minds of the people on the subject of the Sabbath. They say there are several who are powerfully convicted. O, that they might make haste, and not delay to keep the commandments.

The tent is now pitched at Essex Center. The people here have heard much on the Advent doctrine, and seem to be prejudiced against it. Besides, this is a busy season of the year. But we mean to do our duty, and leave the consequences with the Lord. Yesterday a discourse was given on the subject of the sanctuary, and when the cause of the disappointment was explained, the countenances of some were lighted up. At the close of the discourse an Advent brother came to us in tears, and invited us to go to his house, and manifested a desire to help support the meeting. May the Lord reward this brother, and help him to receive the whole truth. Brethren, pray for us.

D. T. BOURDEAU.

### Sunday Battles—the Assailants Victorious.

SINCE the defeat of the northern army at Bull Run, it has been said by the advocates of the first day of the week as the Christian Sabbath, that the reason of the defeat was on account of the attack being made by the northern forces on Sunday. Not only has this foolish idea gone the rounds of religious and political periodicals, but individuals use it as an argument in favor of the sacredness of that institution.

Not long since a friend used this so-called argument while in conversation on the subject of the Sabbath. And so certain was he that Providence always favors the army which is attacked on Sunday, no matter how wicked and unrighteous its cause, that he reiterated what has so often appeared in print of late, and made the broad statement that history recorded no event of this kind where the assailants were victorious.

I could but think at the time how foolish a Sabbath-keeper would appear if he should use a similar argument in defense of the Sabbath of the Lord. And yet, as far as my knowledge extends, Sunday advocates have no better arguments. Every passage of scripture brought forward from the New Testament as having any bearing on the subject, only proves that the Sabbath still existed in the days of the latest Bible writers as a sacred institution, and that the first day of the week was then known as a day of secular business. Therefore Sunday observers and defenders endeavor to solace themselves with such arguments as the above.

But for the benefit of my friend, and all others who have been so greatly strengthened in their Sunday-Sabbath belief by these remarkable providences in favor of the institution, I give below five instances in which commanding officers have attacked their enemy on the first day of the week, and gained a complete victory.

The battle of Monmouth, N. J., was fought Sunday, June 28th, 1778, an account of which we have in the following words:

"On the morning of the 28th, the light-horse of Lafayette advanced against the enemy, but, being brisk-

ly charged by Cornwallis and Clinton, was forced to fall back. Lee, surprised by the sudden charge of the enemy, ordered a retreat across a morass in his rear for the purpose of gaining a more favorable position; but part of his troops, mistaking the order, continued to retreat, and Lee was compelled to follow, briskly pursued by the enemy. At this moment, Washington coming up, and both surprised and vexed at observing the retreat, or rather, flight of the troops, addressed Lee with some warmth, and ordered him to rally his troops and oppose the enemy. Stung by the reproaches of his general, Lee made extreme exertions to rally, and, having disposed his troops on more advantageous ground, opposed a powerful check to the enemy, until at length, overpowered by numbers, he was forced to fall back, which he did, however, without any confusion. The main body soon coming up in separate detachments, the battle became general, and was continued until night put an end to the contest. Washington kept his troops under arms during the night, designing to renew the battle on the coming morning; but Clinton, in the mean time, silently drew off his troops, and proceeded rapidly on his route toward New York. The British left on the field of battle about three hundred killed, while the loss of the Americans was less than seventy."—*Wilson's History of the United States*, pp. 248, 249.

The capture of Fort Erie by generals Scott and Ripley, which took place on Sunday, July 3d, 1814, history records as follows:

"Early on the morning of the 3d of July, generals Scott and Ripley, at the head of about 3000 men, crossed the Niagara river, and surprised and took possession of Fort Erie without opposition."—*Id.* p. 319.

Sunday, Aug. 15th, 1813, the following naval engagement took place:

"An action between two schooners deserves particular notice, for the desperation and gallantry with which the Americans achieved a victory over a vastly superior force. On the 15th of August the privateer *Decatur*, of seven guns, fell in with the British government schooner *Dominica*, of fifteen guns, and engaged her for two hours. The *Decatur* then ran into and boarded her enemy. After a desperate conflict, hand to hand, the *Dominica* was taken. The *Decatur* was the better manned of the two, but the great inequality of force in other respects, renders this one of the most brilliant naval achievements upon record."—*Goodrich's Pictorial History of America*, p. 717.

The battle of Cerro Gordo in the late Mexican war, Sunday, Apr. 18th, 1847, furnishes another instance in which battles commenced on the first day of the week have resulted in favor of the assailants. The record of it is as follows:

"The way was now open for the march toward the Mexican capital, and on the 8th of April general Twiggs was sent forward, leading the advance, on the Jalapa road. But Santa Anna, although defeated at Buena Vista, had raised another army, and with 15,000 men, had strongly intrenched himself on the heights of Cerro Gordo, which completely command the only road that leads through the mountain fastnesses into the interior. General Twiggs reached this position on the 12th, but it was not until the morning of the 18th, when the commander-in-chief and the whole army had arrived, that the daring assault was made. Before noon of that day every position of the enemy had been stormed in succession, and three thousand prisoners had been taken, together with forty-three pieces of bronze artillery, five thousand stand of arms, and all the munitions and materials of the army of the enemy."—*Wilson's History of the United States*, pp. 356, 357.

The battle of Chapultepec, Sunday, Sept. 12, 1847, is another instance in point.

"The reduction of the castle of Chapultepec itself, situated on an abrupt, rocky height, one hundred and fifty feet above the surrounding grounds was a still more formidable undertaking. Several batteries were opened against this position on the 12th and on the 13th the citadel and all its outworks were carried by storm, but not without a very heavy loss to the American army. The battle was continued during the day, on the lines of the great causeways, and when night suspended the dreadful conflict, one division of the American army rested in the suburbs of Mexico, and another was actually within the gates of

the city. During the night which followed, the army of Santa Anna, and the officers of the national government, abandoned the city, and at seven o'clock on the following morning, the flag of the American Union was floating proudly to the breeze above the walls of the national palace of Mexico."—*Id.*, p. 360.

Any person can satisfy himself that the days above mentioned were Sundays, by reference to any perpetual calendar, or to a rule for ascertaining upon what day of the week any given day of the month fell, in any past time, found in Bliss' Sacred Chronology, pp. 12-14.

J. F. BYINGTON.

### A Handful of Corn. Ps. lxi, 16.

SCATTER the corn o'er broken ground,  
When suns and dews are free,  
And ere a few brief moons are told,  
Look! what the change shall be,  
The lofty stalk, the tassled crown,  
The sheaves like gold that glow,  
And bread for man, and food for beast,  
Up from those kernels grow.

Scatter good thoughts on pages pure,  
With prayer and humble trust,  
And though they fail to germinate  
Till thou art laid in dust,  
Yet may it be thy lot to meet,  
When earth away hath fled,  
Glad souls before the Saviour's seat,  
Who on their fruits have fed.

### A Wish.

'Tis not for glittering wealth we ask,  
But for the pleasurable task,  
Some good to do;  
To dry some mourner's falling tear,  
Some sad and lonely heart to cheer,  
And joy renew.

Thus be our every moment spent,  
Upon some kindly good intent,  
Till time shall end.  
Then from this earth we'll wing away,  
To dwell in realms of endless day,  
With Christ our friend.

R. M. GIFFORD.

### Note from Bro. Goodenough.

BRO. WHITE: According to appointment I commenced a course of lectures in Otsego, Columbia Co., Wis. When I gave out the appointment it was prophesied by the people that I should not have many hearers, and it was so for the first two or three nights; but the interest soon increased, and the house was filled to overflowing. I had good liberty in presenting the truth, and the Lord accompanied his word by his Spirit. Eight have commenced keeping the Sabbath. Already a good work is going on here, and I think about twenty will decide in favor of the truth, and go with the remnant to mount Zion. Pray for us here.

Yours striving to overcome.

JOHN R. GOODENOUGH.

July 28.

### How Shall "I" Overcome?

PAUL says that when the commandment came home with force to his conscience, self was slain. *I died: I* here is the difficulty, *I* gets in the way of God's good Spirit, and just where Jesus should shine forth, *I* puts himself in the fore-front.

*I*, is not crucified, slain wholly, but still lingers about the portals of the soul. O how happy for Paul, how happy for all who have felt his influence, that with him *I* was slain completely, at the outset of his Christian course. No doubt when he held the raiment of Stephen's murderers, when he (clothed with power and authority) persecuted the church from city to city, *I* held a very high place in his mind: distinction, power, wealth, and honor, all of which were grand inducements for self to aspire after. But a change came, radical and universal in the mind of Paul; and *I* died. *I* was taken out of the way. A crucified and risen Saviour took the place, that *I* had occupied before. Here was the great secret of Paul's success, *I* was dead, dead, crucified, never more to even gasp or struggle; or if

it did, Paul was soon the conqueror; for he gives no account of it; nor does his life furnish any evidence that *I* ever rose again, after it was slain in his case.

*I*, that mischief-working *I*! sometimes it must be petted, sometimes justified, sometimes indulged, and so in many cases, *I* is resurrected, time after time, until he begins to retort, and boast, and assume the helm.

And thus many a poor soul is driven madly about, among the quicksands, and perils of the dangerous seas which we are now passing over, and in all cases the great cause is overlooked, that *I* has got just where the pilot ought to be. Oh God let self be slain, then will we follow in the way of thy commandments.

J. CLARKE.

### Bear Ye One Another's Burdens.

NEVER was there a time when the importance of this command was more manifest than the present. Truly everything in the political and religious world attests the truth that, "United, we stand; divided, we fall." Considering the evil tendency of our own nature, and the wrath with which our great spiritual foe has come down upon those who labor to pull down his strongholds, we conclude that in union only there is strength to resist the evil. We are all, in a certain sense, dependent upon each other as well as upon God. We need not presume to go through to the kingdom alone. Should we undertake this, we may expect to fail at the hill of difficulty, the slough of despond, or finally get into the way that leads to Doubting Castle, and lay our bones in Giant Despair's great castle yard.

The members of the church of God were designed to be mutual helps to each other: to possess a oneness of spirit, a oneness of faith, and a oneness of feeling; to carry out the great principle, "Love thy neighbor as thyself." A little before Jesus left the world, he prayed that his people might become one. Not only his disciples and apostles, but all who should believe on him through their word. Therefore it reaches our time, and is especially applicable to the remnant church, of whom it is said, "And in their mouth was found no guile; for they are without fault before the throne of God. Without fault! Is it possible that erring mortals can ever arrive at a state of perfection, where God can find no fault with them? Undoubtedly they may, since Paul says, I can do all things through Christ which strengtheneth me.

But say one, *How* may we bear one another's burdens, and thus fulfill the law of Christ? Go into a well-organized family, and there learn something of the duty of the great family of God to each other, of whom Christ is the head. We find in this family the father's commands cheerfully obeyed, the mother's law not despised, and the rights of the children not disputed. Their interests are the same. When one suffers, the sympathies of all are touched; and if one is rendered incapable of acting his part, how readily is he excused. Others, cheerfully bearing his burden, release him from all care. This bond of sympathy constitutes the sweets of the home circle.

So also it should be with the members of the body of Christ. However associated together, whether in the church, in the work-shop, in the counting room, or on the farm, in the social visit, in the sewing circle, or in the kitchen, each has a part to act, a burden to bear, and we need not excuse ourselves from taking it. And if our sympathy is touched by the care-worn brow or troubled countenance of a child of God, and we are induced to take a share of their burden, never fear; we shall be sustained even though it rest with more weight upon us than it did upon them. May the Lord help us with all his people to see to it that we as individuals act our part, that we may be of the church that is presented without spot, wrinkle, or any such thing.

ELIZA J. WAGGONER.

### The War.

THE N. Y. Independent of July 31, ult., thus discourses on the war:

The war news of the week announces not one movement of importance in the field. Whatever there is of significance must be sought in the North, where the enlistments are proceeding, and abroad, where pro-

found uncertainty and the most contradictory reports conceal the purposes of European powers about intervention.

The picture is at this moment sufficiently gloomy. Our armies are idle. The North, discouraged at the slowness, indecision, and inefficiency of Government and generals, hesitates whether to risk in the same hands a second exhausting installment of men and money; and with increasing frequency the avowal is plainly made, that if the war is to be conducted as heretofore, the sooner we acknowledge the Confederate States of America, the better.

A FEW SIGNS OF A NEW POLICY.—There are a few not very decisive indications of an intention to use some energy, and to practice some military principles, in the prosecution of the war. Gen. Halleck has been made Commander-in-Chief, has visited McClellan, and as one reporter says, has "ordered the spades to the rear and the muskets to the front"—too good news, we fear, to be true. Gen. Pope has, it is true, followed his boastful inaugural proclamation with another still worse, offering five cents reward for one captain Harrison who resigned and came home. But Gen. Pope seems both to proclaim and to act; for he keeps his cavalry busy in the Rappahannock Valley, and west and south of it, has rebels forced to take the oath, or else to go South, uses rebel property for army purposes, and really seems to be making war on military principles. Gen. Mitchel is, it is said, about to be put into an important command, and the charge against him by Col. Norton seems likely to result only in the disgrace of his accuser, who has suddenly disappeared, after making his accusation, in a manner which is, to say the least, curious. Thus in the East we may hope for some activity.

In the West there is not so much evidence of it. The attack on Vicksburg seems to be given up; the army of Halleck is scattered disjointedly along the line from Memphis to Chattanooga, and is undoubtedly being discouraged and exhausted by inaction and the silly "conciliation" policy of guarding rebel property and killing off our soldiers by labor, while the negroes are idle and look on.

And in any event, if the more vigorous policy we speak of is in fact to be pursued, even at this late day, it is not from any energy or conviction or resoluteness in the Government, but in slow obedience to the universal groan of anger and remonstrance that comes up from the North.

Speaking of the Confiscation Bill passed by Congress, and the President's proclamation thereon, the same paper says:

The proclamation is strictly a business statement, precisely as called for by law, and its restriction to such terms indicate, if anything, the non-existence of any enthusiasm or interest in the President about the matter.

THE GUERRILLAS.—It has been estimated that the guerrilla operations which have been made practicable by the inaction of our armies west of the mountains, have already resulted in the destruction of fifteen millions of dollars' worth of public property.

We hear rumors, probably correct, that guerrilla parties are rising in Missouri and gathering toward the Southwest, toward a rebel army supposed to be intended for a new invasion of Missouri.

In other parts of the military field, Louisiana, Mississippi, Arkansas, Tennessee, and Virginia, guerrilla bands are rising and plundering in all directions.

McCLELLAN; SCURVY.—The awful scourge of scurvy is beginning to appear in McClellan's crowded camp. This general, long besieged in Washington by an inferior force, and now beaten and besieged before Richmond by a superior one, has of late achieved, it is reported, one complete victory—over the newspaper correspondents. These noxious persons, we are told, are at last wholly expelled from his lines, and at Fortress Monroe manufacturing army letters.

FOREIGN INTERVENTION.—The late reverses of the Union cause very naturally set afloat all manner of reports about intervention. And of course, they do in fact render such a measure less improbable. Napoleon is sending a strong fleet over the Atlantic, on the pretense of dealing with Mexican matters; and we receive very plausible reports that if there is a chance he will



use them to "intervene" with. If he does so, and wishes the aid of England, he will have it.

The very latest English news is, that "mediation" has been discussed in the parliament, and the consideration of the subject postponed.

**MORE ENGLISH FRIENDSHIP.**—The large English iron steamer Tubal Cain, heavily laden with military stores, has been captured on her way to Charleston. And the rebel papers claim that so large a number of cargoes have gotten safely into rebel ports, as to supply their armies and people with all the foreign and military merchandise they want during the coming fall.

### Tearless Eyes.

"God shall wipe away all tears from their eyes." The expression is one of exquisite tenderness and beauty. The poet Burns said that he could never read this without being affected to weeping. Of all the negative descriptions of heaven, there is no one perhaps that would be better adapted to produce consolation than this. This is a world of weeping—a vale of tears. Who is there of the human family that has not shed a tear? And what a change it would make in our world, if it could but be said that henceforward not another tear would be shed, not a head would ever be bowed again in grief! Yet this is to be the condition of heaven. In that world there is to be no pain, no disappointment, no bereavement. No friend is to lie in dreadful agony on a sick-bed; no grave is to be opened to receive a parent, a wife, a child; no gloomy prospect of death is to draw tears of sorrow from the eyes. To that blessed world, when our eyes run down with tears, we are permitted to look forward; and the prospect of such a world should contribute to wipe away our tears here—for all our sorrows will soon be over. Amidst the trials of the present life, when friends leave us, when sickness comes, when our hopes are blasted, when calumnies and reproaches come upon us, when—standing on the verge of the grave and looking down into the cold tomb—the eyes pour forth floods of tears, it is a blessed privilege to be permitted to look forward to that brighter scene in heaven, where not a pang shall ever be felt, and not a tear shall ever be shed.—*Albert Barnes.*

### Why a Woman Remembered a Sermon.

A LADY was complimenting a clergyman on the fact that she could always recollect and recite more of the matter of his sermons than those of any other minister. The clergyman thought he could explain the cause. "I happen," said he, "to make a particular point of classifying my topics—it is a hobby of mine to do so; and therefore I never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose, madam, that your servant was starting for town, and you were obliged hastily to instruct her about a few domestic purchases, not having time to write down the items; and suppose you said, 'Be sure you bring some tea, also some soap, and coffee too; by-the-by, some powder blue; and don't forget a few light cakes, and a little starch, and some sugar; and now I think of it, a little soda,—you would not be surprised if her memory failed with regard to one or two of the articles. But if your commission ran thus, 'Now, Mary, to-morrow we are going to have some friends to tea, therefore bring a supply of tea, and coffee, and sugar, and a few light cakes; and the next day, you know, is washing day, so that we shall want soap, and starch, and soda, and powder blue;' and it is most likely she would retain your order as easily as you retain my sermons."—*Sel.*

### Unasked Watching.

"WHERE have you been in this rain?" said Mrs. Walker to her husband, as he came in with his garments thoroughly drenched.

"I have been watching Thurston's mill."

"What need was there of that?"

"It was in great danger of being carried away by the flood; it would have gone if I had not got the waste-gate open when I did."

"Was Thurston there?"

"No."

"I don't think it was your duty to be out in such a rain, attending to his affairs."

"Why not?"

"Because he ought to attend to his own affairs; and besides, he is no friend of yours."

"The facts are as you state them, but the inference is unsound. I should say he is no friend of mine, therefore I should strive to do him good: that is gospel reasoning, is it not?"

"I suppose it is?"

Mr. Walker was one who really believed that it was necessary for a Christian to love his enemies, and to do good to those that hate him; hence though unasked, and without any expectation of being thanked for it, he watched his enemy's mill, and saved it from destruction.

God does a great deal of unasked watching for us. He has held us up many a time when we would have fallen. He has watched over our property, our health, our lives, and the condition of our souls. We speak of having accomplished this object, of having escaped that danger, of having sustained ourselves in such and such positions; and yet, without God's watchful care and assistance, we could have done no one of those things. Did we ask him to watch over us and help us? Or was all that watchful care and assistance unasked? Shall we pass the remainder of our days in the same atheistic manner?—*Presbyterian.*

### LETTERS.

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

#### From Sister Priest.

DEAR BRETHREN AND SISTERS: I am satisfied that we are living in perilous times, and are forming characters for eternity. Oh solemn thought! Many soul-stirring epistles have been written to arouse us. God has spoken plainly to us through vision, and by his word. Jesus yet pleads. Angels wait. Mercy lingers. Are any still unmoved? Perhaps some are aroused, but wondering why they don't rise. Have you searched for the cause! Can you say with Paul, "God forbid I should glory, save in the cross of Jesus Christ, by whom the world is crucified unto me and I unto the world?" Can we in surveying the cross, count our richest gain, but loss, and pour contempt on all our pride?

Could we realize that Jesus notices every act, as much as if in the flesh, and among us, should we not blush with shame, that we turn from him with such neglect? Should we strive as hard to please him as we do to appear well in the sight of the world, methinks we should have his approving smile, and the blessed assurance that he is ours, and we are his. My heart aches while I reflect how many times must he turn away with a frown! What earthly friend would we thus neglect, who had been the means of saving the natural life? Oh think of the contrast? The Son of God giving his life, for us, that we might have eternal life, dying the just for the unjust, and notwithstanding all our sinfulness, all our slighting, our coldness and stupidity, since we professed to love him, he has borne with us, and still he pleads. But soon he'll cease his pleading. O let us wake up, let us be in earnest in the closet, and cry for clean hearts. The fountain must be cleansed. And when about the duties of life, let every act tell for God and his truth. Cultivate humility. Subdue pride. I know from experience that if grace thrives, pride will die. May the Lord help us to put off the old man and become new creatures in Christ Jesus. O let us be in earnest. Soon it will be too late. Jesus soon is coming to claim his own. Let us not only seek but strive to be ready.

M. L. PRIEST.

Clinton Mass.

#### Extracts from Letters.

Bro. J. Day writes from North Branch, Mich.: "It is about eight months since myself and wife commenced to keep the Sabbath, and we can say like David, Great peace have they that love thy law, and nothing shall offend them. There are quite a number of Sab-

bath-keepers in our vicinity, who meet for worship every Sabbath. We hear preaching from Bro. Sanborn, which encourages us much. May this beloved brother and faithful follower of our Lord Jesus Christ receive his reward. We hope to see the truth spread and many be made to see the need of keeping the commandments of God. May we have a deeper work of grace in our hearts, that we may be found without spot and blameless at the coming of the Lord, is the prayer of your unworthy brother."

Bro. S. W. Hickok writes from Freeborn, Minn.: "I have for a time been blessed with the privilege of reading the Review, and have been edified and encouraged by it, and feel indebted to many of the brethren and sisters for a comforting word through its columns. I feel to rejoice in the triumph of truth, and that the message has reached my ear. I believe it the last message of mercy to fallen man. O, why will people not heed the warning, instead of continuing to cry, Peace and safety, when sudden destruction hasteth. I feel to praise God that my attention has been called to the claims of present truth. O that its sanctifying influence would mold me into the likeness of Him who is our pattern, that I may rejoice in the day of his coming, and become a fit subject for the earth made new. We find much to encounter by the way (I speak of myself and wife); but by the grace of God we mean to face every foe, and stand firm for the right. We feel in some degree in the dark, but we endeavor to profit by the light we have, and seek for more. We often wish that the Spirit would direct some of the messengers this way. We are trying to overcome every error, to lay aside every idol, that we may serve God acceptably, keeping all his commandments, and having the faith of Jesus, and finally may overcome. We ask the prayers of the brethren and sisters for us."

Sister A. Grimes writes from Sutton, Vt.: "About one year and a half ago, I commenced to keep the Sabbath of the Lord. I find there is much to be done in order to live a Christian life. It needs constant watchfulness and prayer to save us from being overcome by temptations. I am determined by the grace of God assisting me, to press on to the kingdom, and to be an entire overcomer, and able to stand before the Son of man at his second coming, which I believe to be not far distant. I feel very unworthy, still I praise God for what he has done for me; that he has turned my feet from the broad road into the strait and narrow way that leads to life. I have many trials here, but am willing to suffer reproach for Christ. God is light; and in him is no darkness at all. I do rejoice for the light I have received. The desires of my heart are, Create in me a clean heart, O God, and enable me by thy grace to live in obedience to thy commands."

Sister C. B. Fairchild writes from Elyria, Ohio: "I am still striving to keep the commandments of God and the faith of Jesus. I have not seen a Sabbath-keeper for seven months, and am daily meeting with opposers; but the stronger the opposition the firmer my belief. I thank God that I have met with opposition; for it has taught me to search the Scriptures daily to know the truth as it is; and I have thereby gained more strength, and become firm in the belief that the Advent people are God's remnant people. I am determined to throw aside every idol, and do every duty as it is made known to me, and thereby gain admittance into the city of the New Jerusalem."

### OBITUARY.

"FELL asleep in Jesus, Bro. Thomas Skuse, of Wethersfield, N. Y., June 23, 1862, aged about fifty-seven years. His disease was consumption. He expressed his faith in strong language that the Sabbath of the fourth commandment is the day which should be kept holy, and his determination was to please God by keeping all his commandments and the faith of Jesus. His sufferings were very great, yet he had many seasons of rejoicing toward the close of his life. He lost all desire to live, and longed to be at rest; and when the hour of his departure arrived, he sunk into a gentle sleep, to wake no more till the morning of the resurrection. May God bless his companion and children, and lead them into all truth.

A. M. A.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 5, 1862.

THE claim so often uttered of late, that history records no instance wherein battles commenced on Sunday have resulted in favor of the attacking party, receives an effectual quietus in this issue. Those who have made this assertion, have for a while had the advantage; for no one was prepared to contradict it; and thus they have had the privilege of glorying in their assumption. But they should have known that they would gain nothing by this, unless they had thoroughly examined and found their declaration indisputably true; for truth, though "crushed to earth, will rise again." It has done so in this case, and with the stern force of facts has visited upon this little battery of error an ignominious defeat. Will those papers which have been betrayed into the erroneous statement above alluded to, set their readers right on this point?—U. S.

WE learn from the Millennial Harbinger (extra) of July 30, 1862, that the "General Association of Western N. Y.," has found against Eld. Joseph Marsh, well-sustained charges of "falsehood and dishonesty." The Report says: "After a fair and impartial investigation by a Judiciary Board appointed for the purpose, he was convicted by a unanimous vote, the hand of fellowship withdrawn from him as a minister of the gospel, and he expelled from membership of the Association."

This is that Eld. Marsh who was editor of the Harbinger while it was published in Rochester, N. Y.

U. S.

A LATE issue of the Hartford (Ct.) Courant has in its list of deaths, the following: "In this city, July 14, Joseph Turner, in the 55th year of his age."

TURNED EPISCOPALIAN.—Eld. P. B. Morgan, assistant editor of the World's Crisis, Boston, Mass., has been ordained a Clergyman of the Episcopal Church. Last week's Crisis contains his resignation as "Editor, Vice President of the Advent Christian Association, and member of the Board." In his resignation he labors to prove that our views of the "future life," coming of Christ, and the kingdom, are "warmly cherished in the Protestant Episcopal Church of America." But we think it will take more to convince us that it is so than the assertions of Mr. Morgan.—*Millennial Harbinger.*

TENT MEETINGS.—The religious meetings held in the tent at Ionia are attracting good audiences, showing that some interest is taken in the lectures.—*Detroit Free Press.*

## To the Churches in Vt.

AGREEABLY to action taken at the Vt. State Conference, we would cordially invite the different churches in Vermont to assist in defraying the expenses of the tent from the S. B. treasuries, and also by donations. Please send the means immediately to Harrison Grant, Roxbury, Vt. It would be safer to send in drafts when they can be obtained. HARRISON GRANT.

## Tent Meeting at Rice Lake, Minn.

THE tent was pitched at this place June 19th and 20th, and remained over four Sabbaths. The meeting, we trust, will result in bringing out honest souls, but the majority of the people in this region have heard and rejected the first and second messages. No greater light will ever be given them. Very unfortunately for us, the people assembled at this place to celebrate the anniversary of the national independence. This injured the interest of our meeting seriously. The Lord gave freedom in presenting the truth to this people. We leave the result with him. The burden of the labor came upon Bro. Bostwick, who indeed did not shun to declare God's counsel to the people here. May the Lord bless him, is our prayer.

A portion of our brethren have brought forward their offerings promptly. We hope none will neglect to carry out the resolutions made at our State conference. Let us all remember that God will not help us unless we endeavor to help ourselves.

The tent is laid up until after harvest, and the tent company go into the harvest field to labor, hoping to commence again after the harvest is over. What say you, brethren, will you aid in the enterprise?

WASHINGTON MORSE.  
F. W. MORSE.

## Note from Brn. Ingraham and Sanborn.

BRO. WHITE: The remarks of yourself, Brn. Andrews and Waggoner, in relation to State and general conferences, should meet the hearty approval of the whole body. And as we design to enter into organization more thoroughly, we think perhaps it may be best for us to do something in this direction, at our next conference in Avon, which will be about the first of October, soon after the close of the tent season. And as we want some one of experience to aid us, we would extend to you an invitation to meet with us at that time, if convenient. If you cannot, perhaps Bro. Waggoner can come that way on his return home.

WM. S. INGRAHAM.  
ISAAC SANBORN.

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