



## 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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#### Ministering Angels.

ANGELS of light! spread your bright wings, and keep  
Near me at morn;  
Nor in the starry eve, nor midnight deep,  
Leave me forlorn.

From all dark spirits of unholy power  
Guard my weak heart.  
Circle around me in each perilous hour,  
And take my part.

From all foreboding thoughts and dangerous fears  
Keep me secure;  
Teach me to hope, and through the bitterest tears  
Still to endure.

If, lonely in the road so fair and wide,  
My feet should stray,  
Then, through a rougher, safer pathway, guide  
Me day by day.

Should my heart faint at its unequal strife,  
Oh! still be near;  
Shadow the perilous sweetness of this life  
With holy fear.

Then leave me not alone in this bleak world,  
Where'er I roam;  
And at the end, with your bright wings unfurled,  
Oh! take me home.

#### Scriptural Investigation.

BY M. E. CORNELL.

WHILE at West Union, I noticed that the doctrine of man's mortality produced a great stir among the people. In a discussion with Eld. R. Swearagen (Methodist) on the nature of man, the truth shone brighter for the scouring it received.

*Proposition.* Do the Scriptures teach that man possesses an immortal, conscious principle?

This question was discussed before Judge McClintock as moderator, for seven evenings. The investigation made sale for books and tracts, and I think the result is as good as the generality of discussions. The brethren thought we could not well avoid it, as the cause might suffer if we appeared to be afraid to meet their positions. As a full report would be tedious, I give but a brief selection from the many positions and arguments.

*Swearagen.* "What is man?" His conscious part was made in the image of God, which consisted in righteousness, immortality, &c.

*Reply.* This proves too much. God is omnipotent and all-wise as well as immortal. It could not be the image of righteousness, for Adam had no character until he began to act toward law. Men have to form their own character. Adam was not pronounced "good" as to character, for he had none: it was not yet formed. The "image" consisted in that which was "made" and described as male and female. "In the day that God

created man, in the likeness of God made he him. Male and female created he them." Gen. i, 1, 2.

Again, that which possesses blood is in the image of God: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Gen. ix, 6.

When God said, "Let us make man in our image, after our likeness," &c., Gen. i, 26, he addressed his Son, who Paul says was in the express image of his person, Heb. i, 3, making it sure that man was in the image of God's person, and not of his attributes or qualities.

Men are "made after the similitude of God." James iii, 9. They are in God's image by creation, while the moral image, or likeness of God's righteousness, is to be acquired or put on. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. lv, 8. "Be ye holy, for I am holy." 1 Pet. i, 16.

It is objected that the "first man is of the earth, earthy," and God is a Spirit, and therefore man cannot be in the personal image of God. But who cannot see that a thing may be made in the perfect image and likeness of another, and yet be of entirely different material? In New York there is an image of John Wesley in marble, standing behind a Methodist pulpit. In Boston stands a metallic image of Franklin. It does not follow that Wesley was marble or the body of Franklin metallic. There is a natural body, and there is a spiritual body, and yet the one may be in the image and form of the other.

The affirmative must show, 1. That the word soul, or spirit, in his proof texts, refers to the conscious part of man, and, 2. That it is immortal. If he could prove that the conscious part of man survived the death of the body, even then his proposition would not be any nearer established, for though it should survive the first death, it might soon fall at the second death. He must show that the conscious principle never will, and never can, cease. When this is done, all will know it. Man is a conscious being. But man is to be destroyed. Therefore a conscious being will be destroyed. But that which is destructible is not immortal.

Matt. x, 28, was quoted to show that the soul could not be killed or destroyed, but a close examination shows that there is an intimation in the text itself, that God will destroy both soul and body in hell (or Gehenna). In Isa. x, 17, 18, we learn that "both soul and body" will be consumed or devoured. Dr. Clarke's comment on this text says, "This is a proverbial expression, signifying that they should be entirely and altogether consumed."

On the first and second deaths Dr. Clarke says, "By the first the body is destroyed during time; by the second, body and soul are destroyed through eternity."—Com. on Rev. xx, 14.

Haywood translates as follows: "Let that great Being be the object of your fear, who can involve both soul and body in total and everlasting destruction." Luke xii, 15. That which is destructible is not immortal.

The conscious, responsible part of man is mortal and ceases to act when the body dies. "Shall mortal man be more just than God?" Job iv, 17. That which can be "just" is the conscious being, and that is mortal.

Again, "Let me alone that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death: a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job x, 20-22. That which can "take comfort" is the conscious part of man, and that was going into darkness and death, where no more comfort could be taken, because unconscious.

Dr. Adam Clarke says, "How do souls exist separate from their respective bodies? Of what are they capable, and what is their employment? Who can answer these questions? Perhaps nothing can be said much better of the state than is said in Job x, 21: 'A land of obscurity like darkness, and the shadow of death; a place where death rules, over which he projects his shadow, intercepting every light of every kind of life.'" *Chris. Theol.*, p. 370.

That which can praise God, and remember, and know, goes at death to the "land of forgetfulness." Ps. lxxxviii, 10-12. "The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17. Man as a conscious being goes into silence at death, and ceases to praise God, and there is no use in trying to evade so evident a conclusion.

*Swearagen.* "Where is he?" Job xiv, 10. My friend answers, Nowhere! But Job expected to be somewhere.

*Reply.* True, and Job shall tell where he expected to be. See verse 13: "O that thou wouldest hide me in the grave." "If I wait, the grave is mine house." Chap. xvii, 13. "They shall go down to the bars of the pit (*sheol*), when our rest together is in the dust." Verse 16.

S. The Bible thought men had good sense. Immortal soul would be tautology. The very word soul signifies immortality.

R. If "soul signifies immortality," apply the word immortal to the word soul in the following: "And they smote all the (immortal) souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe," &c. Josh xi, 11. "He that spared not their (immortal) soul from death." Ps. lxxviii, 50. "One (immortal) soul of five hundred, both of the persons, and of the bees, and of the asses, and of the sheep." Num. xxxi, 28. See also, "Fat (immortal) soul," "lean (immortal) soul," "faint (immortal) soul," &c. If the soul was immortal it would be so called as much as once out of eight hundred times in which the word soul occurs in the Bible. But it is not immortal, and the Bible thought some men had no better sense than to prefer "fables" to sound doctrine, 2 Tim. iv, 3, 4, and use "vain conversation," received by tradition of their fathers." 1 Pet. i, 18.

The word immortal occurs but once in all the Bible, and is applied to God. 1 Tim. i, 17. Immortality occurs five times, but is never applied to man in this life. Man was shut away from the tree of life, that he might not eat and live forever. Gen. ii, 22. And now man's immortality is deferred till the resurrection. 1 Cor. xv, 52-54.

S. Death is a separation of parts.

R. If we admit this to be true it will prove nothing, for it would remain to be proved that one of these parts was conscious when separated. "His breath (one part)

goeth forth *he* (another part) returneth to his earth; in that very day his thoughts perish." Ps. cxlvi/4. This shows that when the "separation of parts" takes place, the thoughts cease. No more thinking till the resurrection or re-uniting of the parts. The union of the parts is necessary to produce thoughts. This is all we claim.

S. The account of the death of the rich man and Lazarus teaches that the soul is immortal.

R. The word soul, or immortal, is not found in the text or context. The rich man died, and was buried, and in *hades* lifted up his eyes, &c. The same that died and was buried, lifted up his eyes. Dr. Clarke says, "In the reading of my old MS. Bible, which is supported by several versions: Forsooth, the rich man is dead and is buried in hell! And this is also the reading of the Anglo Saxon: 'And was in hell buried.' In some MSS. it reads: 'The rich man died also, and was buried in hell; and lifting up his eyes, being in torment, he saw,' &c."

In Isa. xiv, 9-16, the dead in the grave are personified as seeing, "narrowly looking," and speaking. In Eze. xxxi, 16-18, "Pharaoh and all his multitude" are represented as being cast down to hell (*sheol*) and "comforted in the nether parts of the earth." In chap. xxxii, 18-31, a company is represented as "gone down," slain with the sword, and having "laid their swords under their heads," and "Pharaoh shall see them," &c. *Sheol*, where this multitude is represented as being conscious, is declared to be the grave, and corresponds exactly with *hades*, where the rich man was buried, lifted up his eyes, saw, called for water, &c.

Dr. Clarke says, "Let it be remembered that by the consent of all (except the basely interested), no metaphor is ever to be produced in *proof* of a doctrine."—Com. on Matt. v, 26.

It is to be observed that the account of the rich man and Lazarus is found in a noted list of parables. A manuscript of the seventh century reads, "And he spake another parable, There was a certain rich man, &c." Another of the tenth century reads, "The Lord spake this parable," &c.

Being a parable, the following from Quackenbos' Rhetoric, p. 248, is applicable: "Allegory is a combination of kindred metaphors, so connected in sense as to form a fable of story. The parables of Scripture, as well as fables that point a moral, are varieties of this figure."

The thief on the cross was referred to as proof of consciousness in death. But in John xx, 17, we learn that Christ himself had not ascended three days from the time he said to the thief, "Verily I say unto thee to-day, shalt thou be with me in paradise." If the thief's prayer was regarded, the answer had reference to the day of his coming. "Remember me when thou comest in thy kingdom." When is that? When he shall "judge the quick and dead at his appearing and his kingdom." 2 Tim. iv, 1. The promise of the Saviour, then, must have had reference to the day of his appearing and the judgment. Griesbach approves the following:

"And he said to Jesus, Remember me, Lord, when thou comest in the day of thy coming. And Jesus said to him, To thee I say, So be it; this day itself, thou shalt be with me in the garden of delights."

S. Christ gave up his soul, not merely his breath. He says, "I have power to lay down my life, and have power to take it again." Something was conscious to take the life again.

R. His soul was the offering. "Hath poured out his soul unto death." Isa. liii, 10-12. The offering must die. The Son could take his life again when his Father gave it to him. "We have testified of God that he raised up Christ." 1 Cor. xv, 15. "Whom God hath raised up, having loosed the pains of death." Acts ii, 24. "Thou (God) wilt not leave my soul in hell (*hades* or grave) neither wilt thou suffer thy Holy One to see corruption." Verse 27.

S. He is not satisfied when he says the soul of man dies in the body, but he rises higher in his blasphemy, and says, The soul of Christ died—that divinity died! He even kills a part of God! What awful blasphemy!!

R. If it be blasphemy to say that the divine Son of

God died, how much greater blasphemy is found in the Methodist Discipline—"Very God and very man, who truly suffered, was crucified, dead and buried," &c. Watson, speaking of Christ's death, says, "The death of One who partook of flesh and blood," "in that lower nature he dies." "Sufferings and death of the incarnate Deity."—*Institutes*, pp. 219, 259.

Dr. Clarke says, "A body was prepared for the eternal Logos, and in that body he came to do the will of God, that is, to suffer and die." Com. on Heb. x, 6.

This charge of blasphemy is not only against his own Discipline, and principal theologian, and commentator, but his hymn book is full of such blasphemy.

"The incarnate God hath died for me."

—Hymn 133, revised ed.

"Christ, the mighty Maker, died."—146.

"The rising God forsakes the tomb."—148.

"Down from the shining seats above,

With joyful haste he fled;

Entered the grave in mortal flesh,

And dwelt among the dead."—131.

But worst of all, this awful charge is against the Bible. In John i, 2, 14, we learn that the "Word" which "was in the beginning with God," "was made flesh." And in Heb. i, 2, 3, the Son of God, who was the "express image of his person," did "by himself purge our sins." That which was "the express image" of God, was the sacrifice, and of course had to die. In Phil. ii, 5-8, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

There is nothing more clearly taught in the Scriptures than that he that came down from heaven died; that he "was made a little lower than the angels for the suffering of death," and was "put to death in the flesh." Heb. ii, ix; 1 Pet. iii, 18. "He hath poured out his soul unto death." Isa. liii, 12.

For Christ his soul, and body, and was raised, soul and body, for Christ in his resurrection was the first-fruits (or sample) of them that slept." 1 Cor. xv, 20.

If, as Clarke says, the "Eternal Logos" did "suffer and die," it is folly to talk about an essential part of man not being subject to death. Such talk sounds much like the echo to that lie of the old serpent, "Thou shalt not surely die."

S. Quotes Addison—"Why this longing after immortality?" All men have a desire for immortality, &c.

R. He must be getting out of arguments. The fact that men have an inherent desire for immortality, proves they haven't got it. A hungry man desires food, and seeks for it, but when he has obtained all he can eat, the desiring it and seeking it ceases. We are told to seek for immortality, Rom. ii, 7; for the very good reason that we do not possess it.

If men always had in possession what they desired and longed for, thousands would be comfortable and happy, whereas they are poor and miserable.

S. Quotes, "I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book." Rev. xxii, 9. If the spirit is not conscious when the body is dead, how could one of the old prophets communicate with John on the isle of Patmos? If this does not prove consciousness in death, no language can do it.

R. I am glad, Mr. Chairman, that the affirmative has hung the question upon this text, by acknowledging that if this fails, his question is gone. We shall soon rejoice that the question is so easily disposed of. Let us see whether it was one of the old prophets that spoke to John. "I fell down before the feet of the angel which showed me these things. And he saith unto me," &c. Are the angels of God nothing but the departed spirits of dead men? The Bible Union translated this, "I am a fellow-servant with thee and with thy brethren." Tyndale translates, "I am thy fellow-servant, and the fellow-servant of thy brethren the prophets, and of them which keep the sayings of this book." John was a prophet, Daniel was a proph-

et, and the angel visited both, with the testimony of God. Both Daniel and John, and the angel sent to them, were fellow-servants of the most high God. But to say that the spirit of one of the dead prophets was communicating to John, is to admit all that Spiritualists claim. Spiritualists present will please take notice and give us credit for making them a genuine convert.

That angels are only the spirits of the dead is the universal claim of Spiritualists. If it was right for John to practice necromancy on the isle of Patmos, why was it forbidden as an abomination in the former dispensation? See Deut. xv, 10-12. The Bible there positively forbids the practice or pretense of going to the dead for knowledge. See also Isa. viii, 19, 20.

S. The body does not make the man. The term, man, does not apply to a dead body.

R. This position is disproved by the account of the creation of the first man. "And the Lord God formed man of the dust of the ground," &c. "That which was made of the dust was the man. Again, 'The first man is of the earth, earthy,' &c. 'Thy dead men shall live.' 'There was a dead man carried out,' &c. Luke vii, 12.

"Blood of a dead man." Rev. xvi, 3. If a man dies, shall he live again?" Job xiv, 14. It is the man that dies, and the man which lives again, or is raised from the dead. If we appeal to other translations and authors for light as to the first man, of what he was composed, we shall find this position fully corroborated. Kitto, in his Cyclopedia of Biblical literature, reads Gen. ii, 7, as follows: "And Jehovah God formed the man (Heb., the Adam), dust from the ground, and blew into his nostrils the breath of life, and the man became a living animal."

S. "In a moment go down to the grave." Job xxi, 13. The grave in this text is *sheol*, and refers to the place of departed spirits. Quotes authors to prove that *sheol* sometimes means the receptacle of spirits.

R. But *sheol* in this text, and in every text where it is located, is said to be "down." "Let them go down quick into *sheol*." Ps. lv, 15. Her house is the way to *sheol*, going down," &c. Prov. vii, 27. "The way of life is above to the wise, that he may depart from *sheol* beneath." Prov. xv, 24. "*Sheol* from beneath is moved for thee." Isa. xxviii, 15. "They shall go down to the bars of *sheol*." Job xvii, 16. "They also went down into *sheol*." Eze. xxxi, 17. It is certain therefore that if my friend's "immortal spirits" go to *sheol*, they must go down. But this will not agree with his other proof text. "Who knoweth the spirit of man that goeth upward?" &c. Also, "The spirit shall return unto God who gave it." If the spirit goes to God it must go upward; for the Bible always points upward to God. But my friend says God is everywhere, and therefore in *sheol*. Yes, but in this sense the spirit was with God all the time. If there is one place in which God is, more than in every other place, it is heaven, and it is only in this sense that the spirit (if a conscious entity) can go to God; for in the sense of his omnipresence it was with him all the time. But if it goes to *sheol* then the Bible has misled us in teaching that God is in heaven.

But if the spirit is in *sheol*, it is dead and unconscious, for the Bible invariably represents *sheol* as the place of the dead. "But he knoweth not that the dead are there; and that her guests are in the depths of hell" (*sheol*). Prov. ix, 18. "Let the wicked be silent in the grave," (*sheol*). These texts show that the inhabitants of "dead," and "silent," and Job xvii, 16, shows that *sheol* is the place where men "rest together in the dust." But that *sheol* is a place of total unconsciousness, is evident from Eccl. ix, 10, "There is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest." Whatever it is, then, that goes to *sheol*, it is in a place where there is "no knowledge," a place where they "know not anything," verse 5, and where "their love, and their hatred and their envy, are now perished." Verse 6.

The arguments that we oppose represent that fabled "immortal conscious principle" as going "up" to God, and down to *sheol*; as going to God, and yet as being with God all the time. But the word of God is not yea and nay. Truth is harmonious. Error is crooked and contradictory.



S. He quotes Jer. xxx, 15—"refused to be comforted for her children, because they were not." But this does not prove that they were out of existence. Enoch "was not, for God took him." Enoch "was not" here, for he was in heaven. Those children "were not" here, for they were in *sheol*.

R. All right. We do not deny that the children slain by Herod went to *sheol*, but the next verse informs us where that was: "They shall come again from the land of the enemy." What enemy? "The last enemy that shall be destroyed is death." 1 Cor. xv, 26. *Sheol* is the land of the enemy death, because its inhabitants are dead. When that "enemy" is destroyed, then those children will come again to their own border. Amen. How can *sheol* be called the land of the enemy, if its inhabitants are conscious and happy, praising the Lord?

Do the Scriptures teach that man possesses an immortal conscious principle? No. Every effort made to establish this proposition has signally failed. There is neither Bible nor reason in its favor. Man is a conscious being. When man dies a conscious being dies. That which is conscious while man is a living soul, ceases to be conscious when he is dead. "The living know that they shall die, but the dead know not anything." Eccl. ix, 5. Whatever it is that knows while man is living, ceases to know anything when he is dead. Hence man's "conscious principle" is not immortal. But the dead will be raised, and of the righteous it is said, "This mortal must put on immortality." Immortality is found in the resurrection, and not in death. The Bible does not teach that man possesses immortality in this corruptible earthly nature in this life, nor yet in death; but it is promised to those who seek for it, to be given at the resurrection. Immortality comes through Christ and the resurrection, and not through Adam and death. The resurrection is the gate to endless joy. Praise God for so harmonious a truth, and so glorious a hope!

### An Overcoming Faith.

"THIS is the victory that overcometh the world, even your faith."

A faith that overcomes the world, must needs be stronger than the world that is to be overcome by it. It can neither be of the world, nor from the world, nor reaching after the world, nor attained by the wisdom of the world, or the goodness of the world, or the power of the world. Still less can it be a faith in the world, its power, its wisdom, or its goodness.

That which is to overcome the world must be above the world, wiser than the world, greater, more excellent, more abiding than the world. It must be a faith in One, and coming from One who is supreme controller of the world, in whose sight its wisdom is foolishness, its reason unreason, its strength weakness, its goodness corruption.

Whoever would overcome the world must live above the world, see what the world does not see, understand what the world does not understand, pursue what the world does not pursue, condemn what the world aspires after, as its chief good; and seek, as his chief good, what the world condemns. To do this is to reject the maxims of the world, the methods of the world, the policy of the world.

To fail of doing this, is, of necessity, to fall into the current of the world, and to be swept along with the world, to whatever destinies it may be tending. It is to be overcome by the world, and involved in its guilt and condemnation.

To overcome the world, is to overcome the temptations of the world, to escape the snares of the world, to reject the principles, the aims, the usages, the maxims, the delusions and sophistries of the world. How shall this be done but in the light of a higher reason than the world's reason? How, without substituting, in its place, the divine reason, as manifested in the pure and sure word of God, that liveth and abideth forever?

If the world's wisdom, so far from being sufficient for our guidance, constitutes our chief danger, our most formidable temptation, if the more proficient we are in the lore of this world's wisdom, the more liable we are to be entangled in it and overcome by it, to our

destruction; alas! for us, if there be no volume of Divine Wisdom, in which we can confide, for guidance, in this insane world!—*Principia*.

### Trust in the Lord Always.

PAUL Gerhardt, a German poet and divine, was born in Saxony, 1806. He entered the ministry, and for ten years performed the duties of his sacred office in the Nicolai Church at Berlin. "But his religious sentiments," writes his biographer, "did not wholly coincide with those of the king, and Gerhardt, too conscientious and too decided to affect opinions which he did not entertain, was deprived of his appointment, and ordered to quit the country. Utterly destitute, not knowing where to lay his head, or provide for his helpless family, he left the home where he had spent so many happy years. But no affliction, however terrible, could shake his confidence in Divine wisdom and mercy. After some consideration he determined on directing his steps to his native land, Saxony, where he yet hoped to find friends. The journey, performed on foot, was long and weary. Gerhardt bore up manfully; his heart failed him only when he gazed on his wife and little ones. When night arrived the travelers sought repose in a little village inn by the roadside, where Gerhardt's wife unable to restrain her anguish, gave way to a burst of natural emotion. Her husband concealing his anxious cares, reminded her of that beautiful verse of Scripture, 'Trust in the Lord with all thine heart and lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths.'

The words uttered to comfort his afflicted partner impressed his own mind so deeply that, seating himself in a little arbor in the garden, he composed a hymn, of which Madame de Pontes gives us the following translation:

Commend thy ways, O mortal,  
And humbly raise thy sighs.  
To him, who in his wisdom,  
Rules earth, and sea, and skies.  
He who for all has found a spot,  
Wind, wave and ocean dread,  
Will find a place, oh! doubt it not,  
Thy foot can likewise tread!

In him alone confide thou must,  
Ere he will bless thy deed;  
In his word must thou put thy trust,  
If thy work shall succeed.  
Murmurs, and vain repining,  
And effort—all will fail;  
God will not listen unto these—  
Prayer can alone prevail.

All means and ways possessing,  
Whate'er he does is right;  
His every deed a blessing,  
His steps one path of light!  
To thee it is not given  
The tempest's rage to quell;  
God reigns supreme in heaven,  
And all he does is well.

True, it may seem a moment  
As though thou wert forgot,  
As though he were unmindful  
Of thine unhappy lot;  
As though thy grief and anguish  
Reached not the eternal throne,  
And thou wert left to languish  
In sorrow and alone.

But if, though much should grieve thee,  
Thy faith shall ne'er have ceased,  
Be sure he shall relieve thee,  
When thou expect'st it least.  
Then hail to thee victorious!  
Thou hast and thou alone,  
The honor bright and glorious,  
The conquest and the throne.

Not many hours after Gerhardt had thus expressed his unshaken faith in the Most High, he found by experience that God indeed had not forgotten him. Evening had now deepened, and the pastor and his wife were about to retire to rest, when two gentlemen entered the little parlor in which they were seated. They began to converse with the poet, and told him that they were on their way to seek the deposed clergyman Paul Gerhardt, by order of their lord, Duke Christian of Merseburg. At these words Madame Gerhardt turned pale, dreading some further calami-

ty; but her husband calm in his trust in an overruling Providence, at once declared that he was the individual they were in search of, and inquired their errand. Great were the astonishment and delight of both wife and husband when one of the strangers presented Gerhardt with an autograph letter from the duke himself, informing him that he had settled a considerable pension upon him to atone for the injustice of which he had been the victim. Then the pious and gifted preacher turned toward his wife and gave her the hymn which he had composed during his brief absence, with the words, 'See how God provides! Did I not bid you confide in him, and all would be well?'

### Management of Boys.

A CLERGYMAN of much observation recently remarked that the experience of sixty years had taught him, that if boys had a faithful and judicious mother, they were pretty sure to turn out well, whatever may be the character of the father. There are mothers, who from various causes, in rearing their sons are deprived of the co-operation of the father. The following hints are intended for the assistance of such mothers:

1. *Keep your boys by all means out of the street.* At the proper times for play, allow them to invite some of the neighbor's children into the yard, or permit them to visit those of your friends with whom you are willing they should associate. But let it be an unalterable law that they are not to rove the streets in freedom, to play with whatever companions chance may throw in their way. By commencing early and firmly with this principle, you will have no difficulty in enforcing it. Turn a boy loose into the streets to associate with the vicious and profane, to lounge at the corners of streets and stables, and he will almost certainly be ruined. Therefore, at all hazards, keep them out of the streets.

2. *Do not allow your boys to play out of doors in the evening.* There is something in night exposure and night plays which seem to harden the heart. You never see such a boy possessed of a gentle and modest deportment. He is always forward, self-willed, unmanageable. There is always temptation in the darkness of the evening, to say and do things which they would not be willing to do in the open blaze of day. The most judicious parents will never allow their children to be out at such hours; consequently the only companions he can be with are the unmanageable. There is something almost fiendlike in the shouts which are occasionally heard from such troops of boys congregated at the corners of the streets. If you would save your son from certain ruin, let him not be with them. Keep him at home in the evening, unless by special permission he is at the house of some judicious friend, where you know he will engage in fire-side sports.

3. *Do all you can to keep your sons employed.* Let play be their occasional privilege, and they will enjoy far more highly. Employ them in the garden, if you have one, at work, not at play. It will do them no harm to perform humble service. It will help you, and help them still more, to have them bring in the wood or the coal, to scour the knives, to make their own beds and to keep them in order. You may thus render them useful, and greatly contribute to their future welfare. If you are sick it is more important you should train up your sons in these habits of industry, for they stand in need of this moral and physical discipline. Louis Philip king of France, though the son of the proudest noble of France, was in childhood and youth required to wait upon himself in the performance of the humblest offices. It was through this culture that he was trained up to be one of the most remarkable men of the present age.

4. *Take an interest in your children's enjoyment.* A pleasant word, an encouraging smile from a sympathizing mother rewards an affectionate boy for many an hour of work; and the word and the smile reach his heart, and make a pliable, gentle, mother-loving boy. How often will a boy, with such a mother, work all the afternoon to build a play house, or a dove cote, cheered with the anticipated joy of showing it to his mother when it is done. And when he takes her hand, to lead her out and show her the evidence of his mechanical skill, how greatly can his young spirit be gratified by a few words of encouragement and approbation."

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 23, 1862.

JAMES WHITE, EDITOR.

## Thoughts on the Revelation.

## CHAPTER XIX.

VERSE 1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; 2. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3. And again they said, Alleluia. And her smoke rose up for ever and ever.

Continuing the subject of chap. xviii, the apostle here introduces the song of triumph which the redeemed saints strike up on victor harps, when they behold the complete destruction of that great system of opposition to God and his true worship, comprehended in great Babylon. This destruction takes place and this song is sung in connection with the second coming of Christ at the commencement of the thousand years. There can but one query arise on this scripture, and that is, how it can be said that her smoke rose up for ever and ever. Does not this language imply eternity of suffering? Let it be remembered that this is borrowed language, and to gain an understanding of it, we shall do well to go back to its first introduction and consider its import as there used. In Isa. xxxiv, if we mistake not, will be found the language from which such expressions as these are borrowed. Under the figure of Idumea a certain destruction is brought to view, and it is said of that land that its streams should be turned into pitch, its dust into brimstone, that it should become burning pitch and not be quenched night nor day, but that its smoke should go up forever. Now this language is spoken, as all must concede, of one of two things: either of some particular country called Idumea, or of the whole earth under that name. In either case we shall see that the language must be limited. We think the whole earth is meant, from the fact that the chapter opens with an address to the earth and all that is therein, the world and all that come forth of it; and the indignation of the Lord is declared to be upon all nations. Now whether this refers to the depopulation and desolation of the earth at the second advent, or to the purifying fires that shall purge it of the effects of the curse at the end of the thousand years, the language must still be limited; for after all this, a renovated earth is to come forth, and be the abode of the nations of the saved, throughout eternity. Three times this expression of smoke going up forever is used in the Bible: once here in Isa. xxxiv, of the land of Idumea as a figure of the earth, again in Rev. xiv, of the worshippers of the beast and image, and again in the chapter of Revelation we are now considering, spoken of the destruction of great Babylon; and all of them we understand, apply to the very same time and the very same scenes, namely, the destruction visited upon this earth, the worshippers of the beast, and all the pomp of great Babylon at the second advent of our Lord and Saviour.

Verse 4. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. 5. And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him both small and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; the Lord God omnipotent reigneth. 7. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. 8. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

The Lord God omnipotent, the Father, reigneth, is the language of this song. He reigns at the present time, and has ever reigned, in reality; but sent against an evil work has not been executed speedily, and now he reigns by open manifestations of his power in the reduction of all his foes.

"Rejoice . . . for the marriage of the Lamb is come

and his wife hath made herself ready." Who is the "bride the Lamb's wife," and what is the marriage? A vast field for thought is here opened, and material furnished for a more lengthily exposition than time or space will permit us here to give. Suffice it to say that our position here is briefly this: That the Lamb's wife is the New Jerusalem which is above. This will be noticed more fully in Thoughts on chap. xxi. That the marriage of the Lamb is his reception of this city. When he receives this city, he receives it as the ornament and metropolis of his kingdom; hence he receives with it, his kingdom and the throne of his father David. This we understand to be the event designated by the marriage of the Lamb. That the marriage relation is often taken to illustrate the union between Christ and his people, is granted, but the marriage of the Lamb here spoken of, is a definite event to take place at a definite time; and if the declaration that Christ is the head of the church as the husband is head of the wife, Eph. v, 23, proves that the church is now the Lamb's wife, then the marriage of the Lamb took place away in the past; but that cannot be according to this scripture which locates it in the future. Paul told his Corinthian converts that he had espoused them to one husband even Christ. This is true of all converts. But while this figure is used to denote the relation that they then assumed to Christ, was it a fact that the marriage of the Lamb took place in Corinth in Paul's day, and that it has been going on for the past eighteen hundred years? Further remarks on this point are deferred to a consideration of chap. xxi.

But if the city is the bride, it may be asked how it can be said that she hath made herself ready? Answer. By the figure of personification, which attributes life and action to inanimate objects. See a notable instance in Ps. cxiv. Again, a query may arise on verse 8, how a city can be arrayed in the righteousness of the saints. But if we consider that a city without inhabitants would be but a dreary and cheerless place, we see at once how this is. Reference is had to the countless number of its glorified inhabitants in their shining apparel. This raiment was granted to her. What is granted to her? Isa. liv, and Gal. iv, 21-31, will explain. To the new-covenant city are granted many more children than to the old. These are her glory and rejoicing. The goodly apparel of this city, so to speak, consists of the hosts of the redeemed and immortal ones, who walk its golden streets.

Verse 9. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.

Many are the allusions to this marriage-supper in the New Testament. It is referred to in the parable of the marriage of the king's son, Matt. xxii, 1-14, again in Luke xiv, 16-24. It is the time when we shall eat bread in the kingdom of God, when we are recompensed at the resurrection of the just. Luke xiv, 12-15. It is the time when we shall drink the fruit of the vine new with our Redeemer in his heavenly kingdom. Matt. xxvi, 29; Mark xiv, 25; Luke xxii, 18. It is the time when we shall sit at his table in the kingdom, Luke xxii, 30, and he will gird himself and come forth and serve us. Luke xii, 37. Blessed indeed are they who have the privilege of partaking of this glorious feast.

A word on verse 10, to take it out of the hands of those who think they find here an argument for consciousness in death. The mistake which such persons make on this scripture is in supposing the angel declares to John that he is one of the old prophets, come back to communicate with him. The person employed in giving the Revelation to John is called an angel, and angels are not the departed spirits of the dead. Whoever takes the position that they are, is to all intents a Spiritualist; for this is the very key-stone of their infamous theory. But the angel says no such thing. He simply says that he is the fellow-servant of John, as he had been the fellow-servant of his brethren the prophets. The term fellow-servant implies that they were all on a common footing as servants of the great God; hence he was not a proper object for John to worship.

Verse 11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. 17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. 21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

With verse 11, a new scene is introduced. We are here carried back to the second coming of Christ, this time under the symbol of a warrior riding forth to battle. Why is he represented thus? Because he is going forth to war—to meet "the kings of the earth and their armies," and this would be the only proper character in which to represent him on such an occasion. His vesture is dipped in blood. See a description of the same scene in Isa. lxiii, 1-4. The armies of heaven, the angels of God, follow him. Verse 15 shows how he rules the nations with a rod of iron, when they are given him for an inheritance, as recorded in the second psalm, which popular theology interprets to mean the conversion of the world. But would not such expressions as treading the winepress of the fierceness and wrath of Almighty God, be a very singular description of a work of grace upon the hearts of the heathen for their conversion?

Christ has at this time closed his mediatorial work, and laid off his priestly robes for kingly attire; for he has on his vesture and on his thigh a name written, King of kings and Lord of lords. This is in harmony with the character in which he here appears; for it was the custom of warriors anciently to have some kind of a title inscribed upon their vesture.

Verse 17. What shall we understand by the angel standing in the sun? In chap. xvi, 17, we read of the seventh vial being poured out into the air; from which it was inferred that, as the air is a universal element, that plague would be universal. May we not apply the same principle of interpretation here, and conclude that the angel standing in the sun and issuing his call from thence to the fowls of heaven to come to the supper of the great God, denotes that his proclamation will go wherever the sun's rays reach upon this earth? And the fowls will be obedient to the call, and fill themselves with the flesh of kings, captains, mighty men, and horses. Thus while the saints are partaking of the marriage-supper of the Lamb, the wicked are themselves food for the fowls of heaven.

The beast and the false prophet are taken. The false prophet is the one that works miracles before the beast. This proves him to be identical with the two-horned beast of chap. xiii, to whom the same work, for the very same purpose is there attributed. The fact that these are cast alive into the lake of fire, shows that these powers will not pass away and be succeeded by others, but be living powers at the second advent of Christ.

It appears from verse 21, that there is a remnant not numbered with the beast or false prophet. These are slain by the sword of him that sits upon the horse, which sword proceeds out of his mouth. This spirit is doubtless what is spoken of elsewhere as the spirit of his mouth, and breath of his lips, with which the Lord shall slay the wicked at his appearing and kingdom. Isa. xi, 4; 2 Thess. ii, 8.



## Questions and Answers.

**QUESTION.** BRO. WHITE: Will you please to enlighten my mind on the following: What proportion of the world have received a knowledge of the Bible? or in other words, have heard the gospel preached? A minister of the M. E. church in opposing our position in regard to the soon coming of the Saviour, says we err, and quotes Matt. xxiv, 14, and then states that five-sixths of the inhabitants of the globe still remain in darkness.

R. A. WORDEN.

**ANSWER.** Matt. xxiv, 14, is used by many as proof that the gospel is yet to be preached to all nations, that every individual of every nation is to hear it, believe it, and be made holy by it, and, what then? The end? No: a thousand years of universal holiness in this mortal state. Our Lord makes no such declaration. Read Matt. xxiv, 14, again with care. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." There is not a word in the text in reference to the influence of this gospel upon any person's mind. It was to be preached as a witness.

Paul could say in his day that the hope of the gospel "was preached to every creature which is under heaven," Col. i, 23, and that "their sound went into all the earth, and their words unto the ends of the world," yet he nowhere tells us that it made all men holy. God has never proposed to do more with the gospel than to take out of the nations a people for his name. Acts xv, 14. The gospel, like the bright orb of day, arose in the East, is now setting in the West. Nations who once had the gospel have forgotten God. Says David, "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix, 17. See Brief Exposition of Matt. xxiv.

**QUESTIONS.** Are all infants saved? or only those of believing parents? Is there any evidence that adult children will be saved through the faith of their parents?

D. CHASE.

**ANSWER.** If it were very important that we should know whether all infants would, or would not, be saved, we think the Bible would have been very plain on the point. We have no settled faith on this point; but if we had, we should sin in taking time and space to give our views, to occupy the minds of the readers of the Review with a subject which is in no ways connected with the salvation of those who are accountable. We would rather call the attention of those who are accountable, to the inquiry, "What shall we do" to be saved?

Faith without works is dead anywhere. We believe it possible for holy parents to so train their children in faith, that when they are grown up they will not depart from the Lord.

**QUESTIONS.** Is it in harmony with the fourth commandment for Sabbath-keepers to go to the post-office on the Sabbath to get the Review, and especially to take out letters and political papers? If they allow their children under their control to do so, will they be free?

A. H. ROBINSON.

**ANSWER.** Ex. xx, 8-10. "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

We are fully responsible for the conduct of son, daughter, or hired help, or visitors, who are with us on the Sabbath. We never take our mail from the post-office on the Sabbath. We think there might be some extreme cases where it would not be wrong.

**QUESTIONS.** BRO. WHITE: Is it right and consistent for us who believe with all our hearts in the immediate coming of the Lord, to seek to give our children an education? If so, should we send them to a district or town school, where they learn twice as much evil as good?

W. H. BALL.

**ANSWER.** The fact that Christ is very soon coming is no reason why the mind should not be improved. A well-disciplined and informed mind can best receive and cherish the sublime truths of the Second Advent.

Again, if children's minds are not elevated and oc-

cupied with harmless studies, they may be with things which lead downward to vice. To take children from school, where they would receive some sort of discipline, and let them run in the streets, as some have done, to get a corrupt street education, is but little less than insanity.

The corrupting influences to which children are exposed, when not under the direct influence and proper discipline of godly parents, are deplorable. But children must have discipline or they will go to ruin. If they do not receive discipline at home, they should go where they can receive it, even if they be exposed to the common evils of our schools. Disciplined young minds may resist common evils, while the undisciplined are certain to run to ruin.

No general rule can apply to all children. We must take into the account a variety of circumstances; viz., the character of the schools, embracing both teachers and students, the dispositions of our children, the instructions and government they receive at home, &c., &c. Mothers, if they are what they should be, are the best teachers of small children. But many cruelly send them to school to get them out of the way.

We have not sent our children to public school till the eldest was fifteen. Considering all the circumstances we fully believe we have acted wisely in keeping them from schools which lacked discipline, and then in sending them when a school was established in our part of the city of the highest order of discipline to be found in common schools.

## Report from Bro. Loughborough.

BRO. WHITE: I presume many of the brethren and sisters have wondered what I am doing, as they have seen no report from me since the Conference. At this late date I shall only attempt to give a brief sketch of meetings since that time.

Sabbath, Oct. 11, the first Sabbath after the conference, I spent with Bro. Byington at Newton. While there we organized a church of twelve members.

Sabbath Oct. 18, I spent with the brethren at Convis. In the evening I attended to ordaining the elder of the church, and other business, and on Sunday gave one public lecture; but there being two funerals in the neighborhood, I could have no more meetings.

Tuesday, Oct. 21, attended the funeral of a friend in Penfield: had a very interesting time preaching on the occasion.

Sabbath and first-day, Oct 25 & 26, I spent at Charlotte with Bro. Byington. Gave four discourses which were listened to with deep interest. The evening after the Sabbath we organized a church of seventeen members, who adopted the plan of Systematic Benevolence, amounting to over \$80 per year. Sunday morning three were baptized by Bro. Byington.

Monday, Oct. 27, we organized a church of eight members at West Windsor.

Sabbath and first-day, Nov. 1 & 2, in company with Bro. Byington, visited the brethren at Parkville. Organized a church there of seventeen members. Two were baptized during this meeting. Good attention was given to the word spoken.

Sunday evening, Nov. 2, took some steps toward organizing a church of eight members in Vicksburgh.

Sabbath, Nov. 8, I spent at Assyria. Gave two public lectures. Found a few there trying to keep the commandments.

Sunday, Nov. 9, I gave two discourses at Penfield, which were listened to with marked attention.

Thursday, Nov. 13, in company with Bro. Byington, organized a church of twelve members at Bowne. Had a very interesting time.

Sabbath and first-day, Nov. 15 and 16, we spent at Lowell. Gave two public lectures, but as the appointment was not very thoroughly circulated, but few came in. Had quite an interesting time with the brethren and sisters. Organized a church of seventeen members who have adopted systematic benevolence, amounting to about \$100 per year.

Monday and Tuesday, Nov. 17 and 18, we spent with the brethren and sisters at Caledonia. After spending some fourteen hours in consultation and preaching, we succeeded in organizing a church of thirty-four members, who also adopted systematic benevolence, amounting to over \$105 per year.

Nov. 22-24, we were at the Quarterly meeting at Greenville, with Bro. White and Hull. Preached once, and assisted in organizing West Plains church, of ten members.

Tuesday afternoon, Nov. 25, we had meeting at North Plains, at the house of sister Brigham. Organized the North Plains church, of nine members.

Wednesday Nov. 26th drove twenty-six miles and had meeting in the evening with a few Bro. and sisters who came together and expressed themselves as much encouraged.

Thursday Nov. 27th we drove twenty-three miles to Bro. Reuben Griggs' in Owasso. Had meeting in the evening at the house of Bro. Griggs who called in the Bro. and sisters and some of his neighbors to hear a discourse on present truth and present duty. While striving to instruct others our own souls were watered.

Friday, Nov. 28, drove twenty-six miles over very bad road to St. Charles, to attend the quarterly meeting appointed there. Something like forty brethren and sisters attended this meeting, which was a season of refreshing and profit. The Spirit of the Lord was present to unite hearts, and all declared their determination to press together, and be more in earnest in the work of the Lord. Sunday morning Bro. Byington baptized four brethren and sisters from Chesaning. We gave several public lectures here, but only a few came in, as word had been circulated by some one that our meetings were private, and we did not want any one present but Sabbath-keepers.

Tuesday, Dec. 2, we drove to East Thetford by way of Saginaw City, a distance of forty-one miles, and sixteen miles of it the worst road in the country. Had meeting Wednesday evening and Thursday afternoon and evening, with the Sabbath-keepers of Thetford. Gave one public discourse, and spent the rest of the time in considering the subject of church order and systematic benevolence. Enrolled the names of thirteen, and appointed a leader over them for the present. Organized systematic benevolence. Appointed a treasurer and church clerk.

We spent from Friday evening, Dec. 5, to Monday evening, Dec. 8, in Quarterly meeting at Lapeer. The house of worship was well filled with brethren and sisters from Oakland, Milford, Thetford, North Branch, &c. Our minds seemed especially drawn out to make an effort for the children and young among Sabbath-keepers. At our first invitation nine came forward desiring the prayers of the church. Monday afternoon five more joined them, making in all fourteen that expressed their desires to make a start for the kingdom. After meeting on Monday, eight were baptized, six of them members of the Sabbath school and Bible class, who had just made a start to serve the Lord. We left the brethren with a spirit of labor upon them, and with determinations to strive to carry on the good work that has been begun there. May the Lord bless them. We have meeting here to-day to organize a church.

J. N. LOUGHBOROUGH.

Oakland, Mich., Dec. 10, 1862.

## The Energy of Infidels and the Progress of Error.

SATAN is now doing a great work and is preparing to do a greater and more astonishing work than he has ever done. He is moving and leading the great masses of the human family. In order to carry on his work successfully, he employs every agent within his reach. He is old, cunning, and well posted, and is using his powers to his best advantage. He is preparing all under his control for destruction. It is truly an astonishing sign of the times to see and realize the extent of his work, and the success with which he is carrying it on.

There is the press, which all admit is the mightiest engine for the dissemination of religious light; and that more good is now being effected through its use than through any other means. Satan, well aware of its power, seizes it, and wields in an opposite direction, to the effecting of ten-fold more evil than all the good that results from its use. The sentiments of infidelity, atheism, skepticism, Spiritualism, Mormonism, immortal-soulism, and a host of other isms, all of which are at deadly hostility with the word of God, are being

published in all popular periodicals of the day, and are read and believed by the millions, while, on the other hand, the true doctrine of the Bible is rejected as heresy, and its believers as unworthy heretics.

Satan controls the greater part of the presses of the whole world, and is editor-in-chief of all the publications which continually teem from them. The Edinburgh Review says:

"The total annual issue of immoral publications has been stated at 29,000,000; being more than the total issues of the Society for Promoting Christian Knowledge, the Religious Tract Society, the British and Foreign Bible Society, the Trinitarian Bible Society, the Scottish Bible Society, and some seventy religious Magazines."

It affirms that in the year A. D. 1851 the purely infidel press in London issued publications to the amount of more than twelve millions. The issues of avowed atheism during the same period exceeded six hundred and forty thousand; and in addition to these were issued upward of seventeen millions and a half of a negative or corrupting character. All this is exclusive of what are properly called newspapers.—*Pearson's Infidelity*, p. 50.

With such a torrent of corruption as the above, and with millions of souls thirsting for it, what an immense amount of wickedness Satan can effect! Truly he has "come down with great wrath, knowing that his time is short." He is stirring up the nations to anger, and is fanning the blaze that will envelop the wicked in the conflagration of the last day. All, save the elect or chosen of God, will fall a prey to his deceptions and fury.

While the great enemy is thus busily engaged, let the people of God awake.

"'Tis time we all awake  
'Tis surely death to sleep."

We must arouse and gird us for the conflict. Let us gird on the armor. Hold up the banner—The commandments of God and the faith of Jesus, embracing the testimony of Jesus, which is the spirit of prophecy. Let this be our covering, and we need not fear the attacks of the enemy. But if he can but influence some pony, trembling, faint-hearted soul to doubt the testimony or spirit of prophecy, he feels to rejoice that his prey is sure.

Dear brethren, to the tempter's voice, close heart, and eye, and ear. He will persuade you to disbelieve the commandments if he can. But if he fails in this, he will try to terrify you to reject the visions. He will say that you can keep the commandments and be saved without the visions. But do not listen. Resist him with the word of the Lord—"Despise not prophesyings," &c., and he will flee every time. He hates the visions, and those who believe and love them; but he loves them who disbelieve and reject them. He loves to smell their tobacco smoke, their polluted breath, and is delighted to see their large hoops, &c. He is much pleased with their meetings, their dry, formal prayers, and powerless testimonies. He rejoices over these, because he knows they are an abomination to the Lord. In short, he loves such a people. They are *his* people.

But the people of God must prepare for war. It is coming. The dragon is angry, and has sworn in his wrath that he will overthrow the remnant if he can. We must hedge up his way, close up his inroads, shut out his doubts; for if he can make you entertain his doubts, you will soon give heed to an evil heart of unbelief, and you will next depart from the living God.

The truths of the third angel's message have been tested and tried. Let us therefore believe with all the heart, and do with all our might, and we will be strengthened to stand against all the enemy's power. May the Lord be with us, and help us to be faithful to the end. B. F. SNOOK.

THE cure of an evil tongue must be done at the heart. The weight and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the workhouse where is the forge of deceptions and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other can come out.—*Leighton*.

### "Come To Prayer."

"O come, let us worship and bow down: let us kneel before the Lord, our Maker."

Come to the place of prayer!  
Parents and children, come and kneel before  
Your God, and with united hearts adore  
Him whose alone your life and being are.

Come to the place of prayer!  
Ye band of loving hearts; O come and raise,  
With one consent, the grateful song of praise,  
To him who blessed you with a lot so fair!

Come in the morning hour!  
Who, who hath raised you from the dream of night?  
Whose hand hath poured around the cheering light?  
Come and adore that kind and heavenly power.

Come at the close of day!  
Ere wearied nature sinks in gentle rest;  
Come, and let all your sins be here confessed;  
Come, and for his protecting mercy pray.

Has sorrow's withering blight  
Your dearest hopes in desolation laid,  
And the once cheerful home in gloom arrayed?  
Yet pray, for He can turn the gloom to light.

Has sickness entered in  
Your peaceful mansion? then let prayer ascend,  
On wings of faith, to that all-gracious Friend,  
Who came to heal the bitter pains of sin.

Come to the place of prayer!  
At morn, at night, in gladness or in grief—  
Surround the throne of grace; there seek relief,  
Or pay your free and grateful homage there.

So in the world above  
Parents and children all may meet at last,  
When this life's weary pilgrimage is past,  
To mingle their rejoicing notes of love.

### The War.

PERHAPS a word is due from me on the war-question, since I was invited, with others, to write on the subject, and also from the fact that I was among the first to dissent from Bro. White's views, as expressed in the article entitled, "The Nation." I have to say that I have been very much interested, and I trust benefited, from the discussion of the question by the different brethren who have expressed themselves through the Review. And now, though I do not feel qualified to enter into a Bible argument on the subject, and much less produce a "well-written" article thereon, yet I will frankly say that with my limited understanding of the matter, I am still inclined to stand on the no-fight side of the question. But in taking such a position, I desire to say that I would wish to be divested of all fanaticism, and would not, in my relations with the world, exercise undue zeal in the matter. I would not from any inconsiderate word or act, recklessly expose myself to the contempt of my fellow-men, or thus render myself obnoxious to the laws of the land. I would desire to show, from my daily intercourse with the world, that though claiming in a religious sense to be but a sojourner here, seeking another country, yet I was not unmindful of the country that protected me during such sojourn, and that I was not without deep sympathy for the same, in view of the terrible struggle she is now passing through.

Let us avoid the "extremes" that Brn. White and Cornell have spoken of, and I doubt not our position as a people in relation to the use of carnal weapons will be such as God will approve. Notwithstanding all that has been said, *pro* and *con*, about resisting a draft, I am inclined to think that our discrepancy of views is more apparent than real. I think the discrepancy is more in the use of terms, than in the question itself. We speak of resisting a draft. What do we mean by resistance? I have made some use of the term of late, among some of our brethren, in advocating the no-fight doctrine; but I never thought of associating therewith the idea of a riotous proceeding, such as already has occurred in some localities. I am not that kind of non-resistant, or "fervent advocate of peace," mentioned by Bro. White, that would, at all hazards, "have peace if he had to fight for it."

Bro. Cornell, in speaking of Daniel and the three worthies, says, "They did not attempt to resist the

authorities." It is true they made no ugly threats; flourished no weapons, and shed no blood; but, boldly they stood up before the king, contrary to his command, and said, "We will not serve thy gods, nor worship the golden image which thou hast set up." Doubtless they meant just what they said, yet had no intention of getting up a riot, or of making any forcible resistance. Now if it may be said of them that "they did not attempt to resist the authorities," I think I can join heartily with Bro. White and say that it would be "madness to resist a military draft;" for certainly I would not think of taking any stronger position than they took; and indeed, I am rather inclined to think that in case of a military draft, I should modify somewhat their language, and say *cannot*, instead of *will not*.

Much perplexity is frequently prevented by rightly understanding the definite use made of certain terms. I confess I was considerably startled at the position taken, or rather supposed to be taken, by Bro. White in his article on the Nation, and my faith, like Bro. Carver's, "was terribly shaken." But from subsequent articles written by Bro. White on the same subject, I became convinced that I did not rightly understand his position. I am now satisfied that there is not half, nor indeed the smallest fraction, of *fight* in Bro. White that I at first supposed he sanctioned.

O let us trust, that by and by,  
We shall see plainly, eye to eye.

To conclude my article, and for the purpose of rebutting an idea that has been frequently advanced, I will remark that in my opinion whatsoever reasons, if any, may have existed in years or centuries gone by, for God's people to fight, such reasons, in the light of present truth, and in view of our faith in the soon coming of our Saviour—the establishment of his kingdom, and the non-existence of all earthly kingdoms—do not *now* exist. Formerly the Sabbath was trodden under foot; and doubtless many of God's chosen ones that were in the continual violation of his holy day before the light of present truth dawned upon the world, were held guiltless for the same. But another period has arrived, and the case is quite different now. The Lord has reserved special light for his people, to be revealed in these last days. The law of God, or ten commandments, is the standard which the Spirit of the Lord has already lifted up preparatory to the coming of the Redeemer to Zion. Isa. lix, 19, 20. And while we have been enabled by the aid and light of this standard to be placed right in regard to the Sabbath, or fourth commandment, it seems to me that if we still cling to the standard, and receive the light specially designed for these last days, we shall be able to take a right position in regard to that other commandment which says, "Thou shalt not kill." The Lord help us all so to do. J. M. ALDRICH.

### Long Cherished Views.

CONVERSING, not long since with a young lady of more than ordinary intelligence, our conversation turned upon the various phases of Christian belief; and among other things, we spoke of the pertinacity with which most cling to established ideas, even in the face of direct scripture to the contrary. I then referred to the popular expectation based on Isa. ii, from verse 17 to close of the chapter. When she had read it, I inquired, "Which, do you understand are to go into the clefts of the rocks?" "Why," she replied, "just which it says, the people." "Just so," I answered "and how any one with a common understanding of English grammar can think otherwise, I cannot see; and yet, we heard our minister pray this afternoon, 'that the idols might be cast to the moles and the bats, to go into the clefts of the rocks.'" "What fear of the Lord," was the suggestion of another, "could the idols have? Yet inspiration says they were thus abandoned, 'for fear of the Lord and the glory of his majesty, when he ariseth to shake terribly the earth!'" And replied I, with this consistent view, how perfectly in harmony is Rev. vi, 15, 16, and 17; and how clearly is shown that mankind will cling to their various idols, till compelled to drop them, as themselves flee in their vain attempts, to escape from "the face of him that sitteth on the throne, and from the wrath of the Lamb; because the great day of his wrath is come!" M. W. H.

Malone, N. Y.



## Advent Tracts.

THE American Baptist, N. Y. City, gives the following liberal and candid notice of two tracts received from this office:

"We have too long allowed to pass unnoticed two interesting publications from the press of the Seventh Day Adventist Publication Association, Battle Creek, Michigan. The first is, 'Scripture Testimony on the Perpetuity of Spiritual Gifts,' by M. E. Cornell. It contains a great variety of well-authenticated narratives of miraculous interpositions in favor of eminent and devoted Christians of different denominations. The testimonies of ancient and modern Christians are quoted; Justin Martyr, Irenaeus, Origen, Cyprian, Polycarp, John Huss, Zwingle, Wesley, Adam Clarke, Eld. J. B. Finley, Elder Keach and others. All had experience of remarkable divine interpositions in answer to prayer, special deliverances, healing the sick, visions, and predictions of events which happened as foretold. This judiciously collated pamphlet of 140 pages, will be an excellent antidote for skepticism, especially that Sadduceism which has so largely crept into the creed of many professedly orthodox churches. Price, 15 cents.

"The other pamphlet treats more particularly of the doctrines peculiar to Adventists, and is an attempt to show that the second coming of Christ is at the doors. It is entitled, 'Signs of the Times,' by James White. One of these signs, the seventh in order, but of special significance, is modern Spiritualism, of the origin of which an extended account is given, occupying about half the pamphlet. Mr. White shows that Spiritualism remarkably corresponds to the predicted 'seducing spirits and doctrines of devils,' 1 Tim. iv, 1; Rev. xvi, 13, 14; 2 Thess. ii, 9-12."

## LETTERS.

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

From Bro. Plank,

BRO. WHITE: I would acknowledge my gratitude for the privilege of reading the Review the last three months, during which time I have been studying the subject of the third angel's message, with some precious books that have been given me to read by some who are, I believe, God's children. Twenty years I tried to live out the doctrines of the M E church; but I found that while I professed to believe in God I was virtually denying his power.

I would say that I fully adopt the doctrines inculcated in your welcome paper, and hope that its awakening truths may yet reach many that are as blind as I was four months ago. In comparing it with the word of God I find it in accordance with holy writ. I would sincerely ask believers to pray for me that I may be led into all truth and established in the faith that when Christ shall make his glorious appearing I may be of that happy number that shall be prepared to meet him.

H. A. PLANK.

Round Grove, Ills.

From Sister Hicks.

BRO. WHITE: United in one faith I cannot feel as an entire stranger to one who takes a stand in setting forth the truths of the Bible as they are. I firmly believe that the doctrines the Seventh-day Adventists teach are plainly the doctrines of the Bible. I was a Spiritualist, Universalist, and infidel, united, as a person could hardly be one without the other. A year ago last September I heard Eld. Cornell deliver one discourse on the prophecies in Waterloo, Iowa, afterwards we obtained all the leading books that make up the substance of the Adventist faith. My eyes were opened to my position. I saw myself a sinner and began to cry to God for mercy. The few that came out on the side of Bible truth in Waterloo formed themselves into an association and had their meetings on the Sabbath. I attended these meetings all through the winter, still crying to God for mercy. I would at times feel that my prayers were answered and my sins were pardoned and that I could live in the light of the divine countenance reconciled; but the clouds would return again. Thus the winter wore on, Bro. Snook came and preached for us. I felt free from sin under

his preaching, and yet I had not performed all the duties that were required of me. My husband was much opposed to immersion and as I had been sprinkled when an infant, I held back. We all held back, I think from doing our whole duty and we did not organize.

Since then we have removed to our old home in Indiana. I did not know how dear our Sabbath meetings had become until I have had to do without them. My husband is not a professor, yet he believes the seventh day is the Sabbath, and nominally observes it.

I believe there are some honest-hearted ones here, who if they could hear the truth as the Adventists set it forth would be convinced. How I long to meet with some of a like faith. The people here had never heard of Saturday keeping, excepting the Seventh-day Baptists. Some say we are Jews, others say Monday is the first day of the week. O how I hope that there is a remnant of God's Israel here and that they will be brought out. I want to live in such a manner that I may not be a reproach to the cause I love.

Yours striving to overcome.

HARRIET HICKS.

Vigo Co., Ind.

From Bro. Carr.

BRO. WHITE: I wish to say through the Review to those who love the Lord and the present truth, that I am striving to duly appreciate the saving truths brought to light under the proclamation of the third angel's message by the servants of the Lord.

The present truth throws a great, clear light upon the whole word of God, and presents the most consistent, harmonious, and beautiful chain of Bible truth that ever mortal men were taught, or ever believed; and I feel in earnest about the matter of living in obedience to the truth of God, and walking in the light thereof.

I will not look back to my past unfaithful life. I feel very grateful to the Lord for his pardoning love which I now enjoy. I must strive to live so that the good Spirit of the Lord may be ever manifested in and through me, in all my transactions, in all I say and do, by whose help I shall overcome and meet the redeemed in our Father's kingdom.

Yours in hope of eternal life.

L. W. CARR.

Lowell, Mich.

From Bro. Stiles.

BRO. WHITE: I am glad that as time progresses I find myself with you more heartily in the truth, and instead of regarding with distrust your efforts in visiting the churches and ordaining elders and setting in order things that are wanting, you have my most hearty sympathy in the work. Churches of God have been suffering in all parts for want of this very thing, and when I consider my past sentiments on this and many other points of vital importance to the body, I am both astonished and ashamed that I ever possessed so much enmity against God, as to entertain them; albeit I did so in sincerity. I am glad the foundation of the Lord's house is being laid, and the priests are being set in order with their trumpets to give the "certain sound" while the builders go forward with the work which will surely prosper in their hands, as surely as God is not the author of confusion, but of peace and order, as in all the churches of the saints.

By the grace of God, from henceforward I will accept no pretensions to spirituality or purity that are not in sympathy and harmony with, and in subjection to, this work. Not but that some honest souls, blinded by the depths of Satan, may for a brief time be led captive at his will in opposition to those whom God has commanded them to not only know, but to esteem very highly for their works' sake; but when we are right ourselves, our sympathies will not be on the side of Satan, so that we forward his devices more than the work of God.

I feel assured that the days upon which we have fallen are so evil and extremely perilous to the church that God will regard her as the apple of his eye; and woe unto those in her midst who raise the standard of rebellion against the choice of Jehovah as to who shall minister before him after he has once signified his choice by his manifest power. All who thus persist

in following Dathan and Abiram, will find a memorial in the cases of those sinners, and a similar fate awaits their stubborn course; for in the sight of God "rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry."

Concerning the church in this place, I could write many excellent things, which in part are already known to you, for the good works of some are manifest beforehand, and they that are otherwise cannot be hid. We look forward with glad anticipation to the time when the Lord will by his servants "set in order things that are wanting" in this place, and a good work begin to the honor of the cause we profess to love. O may we love it, for it is worthy of our love, and show our love by our works.

EDWIN C. STILES.

Portland, Me.

## Extracts from Letters.

BRO. E. STILES writes from North Liberty, Ind.: My whole heart is with the Lord's people, and especially those who have to stand at the head of the cause. I love the subject of the gifts, and I believe them to be of the Lord. I want to prove faithful with the remnant, stand on the mount Zion, and have right to the tree of life.

BRO. J. F. HAMMOND writes from Providence, R. I.: I would be glad if some one here had a small lot of the Sabbath History by Bro. J. N. Andrews. A man came to me from Coventry for two of them. I could not supply him as I have but two of them, one for myself and one to lend. I had six, but sold them. Bro. Lonsdale had two dozen, and has sold and given them away, except a few which he keeps to lend. These books are making quite a stir in this city. I hope the time will come soon when some of the messengers can come this way and stay as long as the cause may demand. There is a good opening in this city to hear on this subject. I can obtain the Christian church at any time for meetings, also other churches. Bro. Summerbell, of the Christian church, is very favorable to the Sabbath question. I think he wants to be one of God's ministers. Bro. White, I wish you or Bro. Andrews were here to stay a week or two. I think good would be done. You would find a welcome home at Bro. Lonsdale's, or Bro. Warner's, or at my house.

## OBITUARY.

DIED in Sutton, Vt., Dec. 1, 1862, of consumption, Sr. Rhoda A. Brockway wife of B. F. Brockway, aged 44 years. Sr. B. embraced the Christian religion at a young age. She manifested an ardent love for secret and social prayer in childhood.

Some six or eight years since, with her companion, she embraced the Sabbath of the Lord. In her last sickness in which she suffered much; she expressed her love for the Holy Sabbath and said she had never felt to give it up, since she embraced it.

In view of immediate death, she was enabled to comfort her family, consisting of a kind companion, a youthful son and an affectionate little babe, six months old to the Lord, believing he would care for them.

Her last hours were very peaceful and happy. She called on all to praise the Lord for his goodness, to her. Her funeral was attended in the F. W. Baptist meeting house in Sutton. I spoke on the occasion from the words. "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28.

A. S. HUTCHINS.

DIED, in West Monroe, Oswego Co., N. Y. Nov. 23, 1862, of typhoid fever, sister Adelia M. Decker, wife of Bro. Hiram Decker, after a very distressing illness of ten days, aged 50 years.

Sister Decker had been for about thirty years a professor of the religion of Christ. She embraced the Sabbath and third angel's message about four years since. During that time she manifested much interest in the present truth. During her last sickness her mind was wandering much of the time; but in her lucid moments she expressed strong confidence in the hope of immortality soon to be realized. Her companion, together with seven children and her aged parents, mourn her loss, but are comforted in their sorrow that she left the evidence that she sleeps in the Lord. Rev. xiv, 13. Her funeral was attended on the 25th by a large number of sympathizing friends.

F. WHEELER.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 23, 1862.

Four months since we called for \$2500 to meet the debts of the Association. The friends of the cause have responded nobly. Since that time there has been received in shares and donations alone, the sum of \$2948.85. The Association is now ready to assist needy missionaries with its publications. Stay not your hands, ye liberal workers in God's cause. Let the means come in, and let the light flow out.

## Valuable Tracts.

We are happy to be able to offer the following assortment of tracts, twenty varieties, twenty-seven in number, 380 pages, post-paid, for the small sum of 40 cents.

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Institution of the Sabbath	2
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War and the Sealing	2
Scripture References	1
Mark of the Beast	1
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The Two Laws	2
Tract on Immortality	2
Who Changed the Sabbath?	1
Reasons for Sunday Examined	2
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Trinity	1
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THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION FURNISHES THIS PACKAGE, POST-PAYED, FOR 40 CENTS. ADDRESS BLD. JAMES WHITE, BATTLE CREEK, MICHIGAN.

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

BRO. HULL lost his scrap book, containing his Evidences of Christianity somewhere on his northern tour. Whoever may find it will do him a favor to send it to Allegan, Mich. Care of L. M. Jones.

## "Come Over and Help Us."

BRO. WHITE: Almost every day some one inquires of me, "When will Bro. Hull come back?" and, "When is that Mr. Hull coming back? I want to hear him when he comes. I want to get everything out of the way so that I can hear him through." Can you help me answer the above questions? I think there is an ear to hear outside of the church, and that we could all be benefited by hearing a course of lectures. Such is the opinion of all the brethren that I have talked with.

S. A. McPHERSON.

Bro. Hull commences laboring in Monterey this week, and will probably go from that place to Wright.

Ed.

## APPOINTMENTS.

## Protracted Meeting.

A PROTRACTED meeting commences with the Church at Battle Creek in the evening of December 23d to continue over the Sabbath. The brethren will be happy to see a general attendance of the brethren from surrounding towns. Come with your children, prepared to labor for the revival of the church, and the conversion of the youth and children.

JAMES WHITE.

THE Wisconsin conference committee appoint Quarterly meetings as follows:

Avon Rock Co.	Jan.	3, 4,
Little Prairie, Walworth Co.	"	10, 11.
Oakland, Jefferson Co.	"	17, 18.
Maokford, Greenlake Co.	"	24, 25.
Marquette, Green Lake Co.	" 31,	Feb. 1.
Hundred Mile Grove, Columbia Co.	" 7,	8.
Mauston, Juneau Co.	" 14,	15.

From the date of the above appointments the Quarterly meetings will be held in regular succession every thirteen weeks.

ISAAC SANBORN,  
Wm. S. INGRAHAM, } Conference  
J. G. WOOD, } Committee.

I DESIGN to attend the monthly meeting at Kirkville Onondaga Co. the first Sabbath in Jan. Also the Quarterly meeting at Clarkville, Madison Co. the second Sabbath in Jan. Those who attend these meetings should bring their own provisions and bedding.

J. N. ANDREWS.

Hamlin, Monroe Co. N. Y. Dec. 15, 1862.

## BUSINESS DEPARTMENT.

## Business Notes.

D. T. B.: The Association will receive no more money on deposit.

I. Snow: G. T. S. has paid nothing.

## RECEIPTS.

## For Review and Herald.

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

E. V. Wiard 2,00,xxiii,1. R. Covell 2,00,xxii,2.  
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For Shares in Publishing Association.  
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Ch. at Washington, N. H., \$10. Ch. at Mansville, N. Y., \$10. Ch. in Jamaica, Vt., \$5. Joseph Catlin \$10. Joseph and Jamaica Catlin, s. b., \$6. Eliza Burbee \$1. Matt. vi, 3, 4, \$25.

## Cash Received on Account.

F. Ramsey 45c. E. Stevenson for H. Hull 75c.

## Books Sent By Mail.

W. E. Price \$1. T. Ramsey 38c. H. W. Decker 13c. D. W. Johnson \$2.15. Viletta C. Kerr \$1.50. D. H. Palmer 21c. W. Cruzan 80c.

## 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 ELOSA JAMES WHITE, Battle Creek, Michigan.

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We have on hand a good assortment of English Bibles, which we sell at the prices given below. The size is indicated by the amount of postage.

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