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"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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Judge Not.

We are apt to judge another
Harshly for each slight offense,
Forgetting that he is our brother,
And that we should stand defence;
For we, too, are prone to wander,
And have often stepped aside.
Then let each one stop and ponder,
Ere he does his brother chide.

How can ye know every motive,
Every influence brought to bear;
Know of every strong temptation,
Every deep and subtle snare
Thrown around thy erring brother
To betray his feet to sin!
O, ye cannot judge another
Till ye know the soul within.

Would ye have him sit in judgment
On each act of thine in life,
Without knowing every motive—
All thy warring, all thy strife?
Even then, would ye not rather
Trust to God—a God of love—
Trust your kind and heavenly Father
To condemn or to approve?

I'd not have you wink at sinning,
Or the less condemn the sin,
But, oh! think, before condemning,
That there is a soul within;
That by kindness you may win it
From the path that leads to death,
But ye never can reclaim it
By the fierce volcano's breath.

But ye will the farther drive it
From the plain and pleasant road,
And ye'll have to answer for it
At the final bar of God.
Then, my brother, seek by kindness
To reclaim thy brother man;
Judge not harshly in your blindness,
Lest ye too be judged again.

[J. D. B.]

The Use of Affliction.

BY MOSES HULL.

(Concluded.)

ANOTHER use of the affliction of the people of God, is that it is often a means of leading others to glorify him. David's afflictions, and the manner in which he bore them, caused his persecutor to say "I have sinned * * * behold I have played the fool, and erred exceedingly." 1 Sam xxvi, 21. Nebuchadnezzar caused the three Hebrew children to be cast into the "fiery furnace" to exterminate them. But what was the result? In a few moments, the hitherto proud, but now humbled monarch is saying, "Ye servants of the most high God, come forth and come hither," and a decree is passed forbidding any one "speaking anything amiss against the God of Shadrach, Meshach, and Abed-nego." By a conspiracy and strategy of the

Babylonish presidents, Daniel for his devotion to the true God, was cast into a den of hungry lions; but the result was that even the king declared, that Daniel's God "delivereth and rescueth and worketh signs in heaven and the earth." Thus was the cause of God promoted by that wicked act. So the beating of Paul and Silas, and incarcerating them in prison, resulted in the conversion of the jailor, and his household, and others. From the above cases (and many others could be added,) it is plain to be seen that the affliction of God's people has resulted in the furtherance of his cause. Paul called the attention of his brethren to this point in the following language: "But I would ye should understand, brethren, that the things which have happened to me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. i, 12-14. If such be one of the results of affliction, who would not willingly endure it, knowing that "the Lord doth not afflict willingly nor grieve the children of men." Lam. iii, 33.

The uses of affliction are so numerous that they cannot all be mentioned in one short article, but I cannot forbear to mention the fact, that one of the most salutary effects of affliction is, that it serves to call the affections from this world, and place them upon a better one. Who is so well calculated to contrast this world of "sickness, sorrow, pain, and death," with that "better country," the inhabitants of which "shall never say I am sick;" as the one who has "the waters of a full cup wrung out to him," in this world? Who can appreciate liberty so well as the slave? Or who, health so well as the one who languishes under disease? Who that has never struggled with poverty can appreciate wealth? Or who that has never been injured by the tongue of calumny, can to the fullest extent appreciate good society. I apprehend that this is the point that Paul had on his mind when he said, "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly whilst ye became the companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and enduring substance." Heb. x, 32-34.

How blessed the thought, as men's goods have been confiscated on account of their Christianity, that there is "an enduring substance" in heaven "where no moth corrupteth nor thief approacheth!" Who with this blessed thought, can cast away his "confidence?"

Reader, are you astonished that Paul with this "substance" before him should say, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. iv, 16-18. And is it so? Do our "light afflictions work out for us a far more

exceeding and eternal weight of glory?" Then we are prepared to understand the same apostle when he says that "we must through much tribulation enter into the kingdom of God," Acts xx, 22, and hereafter we shall not be surprised, that he says, "we glory in tribulations." Rom. v, 3.

Yes, tribulation is necessary to prepare us for the kingdom. Our Saviour has taught, that every Christian grace in this world will be seasoned with persecution. Mark x, 29, 30. And Paul has taught us not to be "moved by these afflictions, for yourselves know that we are appointed thereunto." 1 Thess. iii, 3. He set the example himself. He entered the ministry with the words of the Saviour, revolving in his mind "I will show him how great things he must suffer for my name's sake." Acts ix, 16. His own language is, "And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me (wait for me, margin). But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx, 22-24.

The great apostle to the Gentiles went forth "weeping and bearing precious seed," fully believing that in him must be "filled up that which is behind of the affliction of Christ." He "ceased not to warn men day and night with tears." How rich will be his reward when the time comes that those who have "sown in tears shall reap in joy." Ps. cxxvi, 5, 6. Dan. xii, 3.

There is yet another consolation for God's suffering children, and that is, that he will be with and deliver them. Their tears are all bottled up. Not a sigh or groan escapes their lips, or pang reaches their heart, but that is known and remembered in heaven. "The salvation of the righteous is of the Lord; he is their strength in the time of trouble: and the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them because they trust in him." Ps. xxxvii, 39, 40.

The righteous cry, and the Lord heareth, "and delivereth them out of all their trouble. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. xxxiv, 16-19.

Knowing it to be the case, that the Lord always delivers his children, who can but join with David in the invitation, "O taste and see that the Lord is good."

God says to his afflicted children, "When thou passest through the waters I will be with thee, 'when thou walkest through the fire, thou shalt not be burned neither shall the flame kindle upon thee, for I am the Lord thy God the holy one of Israel, thy Saviour. Isa. xliii, 3, 4. With such promises as these, where is the true Christian, who is not willing that the fires of affliction shall be kindled around him? They will only burn up the dross, leaving the gold purified.

"Afflictions may press me, they cannot destroy, One glimpse of his love turns them all into joy, And the bitterest tears, if he smile but on them, Like dew in the sunshine, grow diamond and gem."

David only uttered his own experience when he said

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor. Surely the righteous, shall give thanks unto thy name: the upright shall dwell in thy presence." Ps. cxi, 12, 13.

When Paul besought the Lord thrice to remove his affliction, the answer he got was, "My grace is sufficient for thee, my strength is made perfect in weakness." Paul's response is, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong." 2 Cor. xii, 8-10.

When I consider all these things, I can but beg the privilege of suffering "affliction with the people of God." I have had enough of the "pleasure of sin." Let me bear the reproach of Christ, knowing that they that suffer with him, shall also reign with him. And that our "sufferings are not worthy to be compared with the glory, that shall be revealed in us."

Newport, N. H.

Truth.

THERE is a vast difference between truth and error; though through the influence of sectarianism many have come to the conclusion that the difference is quite unimportant. It makes no difference, say they, what a man believes, if he is only sincere. But it seems quite evident if we take the Scriptures for our guide in the matter, that men may be left really and sincerely "to believe a lie," and that, as a consequence, they may be damned "who believed not the truth, but had pleasure in unrighteousness." All admit that we must worship God in spirit, in order to our acceptance; but it is no less required of us that we should worship him in truth. And as God's requirements are just, we may, notwithstanding all the jargon of sectarianism, attain to a knowledge of the truth. Very important, then, and interesting is the inquiry,

What is truth? As Jesus came into the world to bear witness unto the truth, we will hear his testimony on the point. In his prayer to his Father in behalf of his disciples, he prays, "Sanctify them through thy truth: thy word is truth." John xvii, 17.

The word of God is truth; and nothing he has ever uttered through the agency of prophets or apostles can have a higher claim to be called his word than the Ten Words which he spake from Sinai. Accordingly the Holy Spirit testifies by David, "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. cxix, 142. "Thou art near, O Lord, and all thy commandments are truth." Verse 151. The ten commandments are the truth, because they are founded on the unchangeable principles of truth, justice, and righteousness. The precept, "Thou shalt have no other gods before me," is the truth, because there is no other God. And each one of these commandments expresses a great and important truth. The Sabbath commandment, no less than the rest, tells the truth. It says, "In six days God made heaven and earth, the sea, and all that in them is, and rested the seventh day." This truth cannot be abolished or changed. It is a fact—a thing done—and it cannot be undone. And as we are his creatures, we are ever bound to honor him as our Creator, by remembering the day of his rest to keep it holy.

To abolish the law of God, would be to abolish the truth. To change any one of its precepts, would be to "change the truth of God into a lie." To keep the first day of the week as the Sabbath, would represent that God rested on the first day, and then labored the other six, which is not the truth. Hence, David says, "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Verse 160. All these commandments are truth and righteousness; and God has declared that his righteousness shall not be abolished. "My tongue shall speak of thy word; for all thy commandments are righteousness." Verse 172. The Lord says by Isaiah, "But my salvation shall be forever, and my righteousness shall not be abolished." He immediately adds, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. li, 6, 7.

The law of God is the truth; and Jesus says, "For

this cause came I into the world, that I should bear witness unto the truth." He testifies as follows: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 17-19. Our Lord sealed this his testimony by dying for our transgressions of the law; thus attesting in the strongest manner possible, its eternal justice and truth.

Paul agrees with David, that the law of God is the truth. He says, "An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." See Rom. ii, 17-20. He is speaking of the moral, and not the ceremonial law, for he adds, "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery?" Verses 21, 22.

The truth must be obeyed. Faith in Christ exempts no one from obedience to the law of God. Says Paul, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. ii, 8, 9. They that do not obey the truth obey unrighteousness. What is unrighteousness? "All unrighteousness is sin." What is sin? "Sin is the transgression of the law." Then they that obey unrighteousness transgress the law, while they that obey the truth do not transgress it. And the wrath of God will come upon every soul, Jew or Gentile, who does not obey the truth.

1 Pet. i, 22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." It may be objected that this text has reference to obedience to the gospel, by which their souls were purified. Admit it. But what is the first requirement of the gospel upon those who are convinced of its truth and are "pricked in their hearts?" Repentance. Repentance of what? Of sin. What is sin? Transgression of the law. Then it is impossible for a person to obey the gospel without turning from the transgression to the obedience of the law of God. Repentance has reference solely to the violated law. Hence Paul ever preached the perpetuity of the law of God; for he testified both to Jews and Greeks, "repentance toward God, and faith toward our Lord Jesus Christ."

Truth purifies and sanctifies the soul. "Ye have purified your souls in obeying the truth." Will obedience to error produce the same effect? If it will, it makes but little difference which we hold; but if it will not, it is of vast importance that we have the truth.

"Sanctify them through thy truth; thy word is truth." Some speak of sanctification as if it were a work of the Spirit, in answer to their prayers, without any particular reference to the word of truth. And sometimes they make this sanctification a shield with which to ward off the truth. Speak to them of a duty which they neglect and they reply, "The Lord would not bless me as he does, if I were wrong." This is reversing the order of God. Instead of saying, The Lord hears our prayers, and therefore he does not require us to obey his word, we should rather say, with an apostle, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

The person that is sanctified, in the scriptural sense of the term, is wholly set apart to do the will of God. And he will find his moral duties in the word. Says Jesus, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation

through sanctification of the Spirit and belief of the truth." 2 Thess. iv, 13. Salvation is obtained through sanctification of the Spirit and belief of the truth. Will the belief of a lie do just as well if we only believe it? Let us see. Commencing with verse 9, we read, "Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Those who do not love and believe the truth have pleasure in unrighteousness; that is, they have pleasure in the violation of God's law, which is truth and righteousness. "And this is the condemnation, that light is come into the world, and men loved darkness (error) rather than light (truth), because their deeds were evil." The disobedient fear to know what the truth is, lest it should condemn them, therefore they close their eyes against the light, and this very course proves their condemnation. As light increases they ought to hail it with joy; but instead of this, they begin to say, "Our forefathers were good folks, and we believe that we can be saved by doing as they did."

"And ye shall know the truth, and the truth shall make you free." John viii, 32. Some avoid the truth as a yoke of bondage; but let him that would be free indeed, seek and obey the truth. Says David, "I will walk at liberty, for I seek thy precepts." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The truth always meets with opposition. "Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." John viii, 44. The Devil abode not in the truth—he broke the commandments of God and became a murderer and a liar. Therefore he and all that hold to his side, hate and oppose the truth. People hold to such parts of the commandments of God as custom and the consent of the community have made fashionable; but present an unpopular truth for their obedience, and it will prove them whether they are of God. "He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God." Verse 47.

Earthly governments oppose the truth; and that one called by our Saviour, "The abomination of desolation, spoken of by Daniel the prophet," was most successful in its opposition. The little horn of Dan. viii, is evidently a symbol of the Roman government. Of this power it is said, "And it cast down the truth to the ground; and it practiced and prospered." Dan. viii, 12. What was this truth, and in what way was it cast down? A reference to chap. vii, 25, will explain. The little horn of this chapter is a symbol of the same Roman government in its Papal form. Its opposition to the truth of God is thus expressed: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." It was the laws of God that he would think to change; and those laws are the truth. To change these laws is to cast down the truth to the ground; or, as Paul expresses it, to change the truth of God into a lie. Rom. i, 25. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." The apostle is speaking of idolators—those who worshiped created things, and who "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." They broke the first and second commandments. The truth, that there is but one living and true God, they changed into a lie, by worshiping the creature; thus denying the truth taught in these commandments.

Now the fourth precept of this same law requires us to remember the day of the Creator's rest, to keep it holy. If we refuse to do this, or professing to obey, change the day and observe one on which he did not

rest, do we not as really change the truth of God into a lie? The Sabbath law is the truth equally with every other commandment of the decalogue. And when we have witnessed the many flimsy theories and excuses by which its claims are perverted and set aside, we have been forcibly reminded of the words of Isaiah, concerning the person that breaks the second commandment, "He feedeth on ashes; a deceived heart has turned him aside that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. xlv, 20.

The truth will be resisted in the last days. The Roman power has fulfilled the predictions concerning it. It has cast down the truth to the ground—changed the times and laws of God, and enforced the observance of a substitute of the Sabbath of the Lord. The example of the "Mother Church" has been followed, and will be to the last. Hence Paul, in describing the religionists of the *last days*, says, "Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." 2 Tim. iii, 7, 8. It is in view of the perils of the last days, when men "having a form of godliness" shall deny its power and resist the truth, that the apostle, after affirming the sufficiency of the holy Scriptures to make the man of God perfect, "thoroughly furnished unto all good works," proceeds to give the following most solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *Preach the word.*" Chap. iv, 1, 2. This solemn charge is not exclusively to Timothy, "ordained the first bishop of the church of the Ephesians," but it rests with special force upon all that occupy a similar position in the *last days*, of which the apostle is prophesying. For he adds, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Are we in the last days? If we are, do we recognize the fulfillment of this prediction? Where are the teachers that preach the word, the whole word, the unchanged and unchangeable law of God? If one tittle of that law has failed, the word of Christ has failed. But the fables of the abolition and of the change of that law are heard almost everywhere. There are heaps of teachers who teach these and other fables. But still the solemn injunction, *Preach the word*, has come down to, and rests upon, us in these last days; and the word *will be preached*. And it is not a word that is all gospel and no law. If it were, it could not "reprove, rebuke, exhort with all long-suffering and doctrine." Though the masses have turned away their ears from the truth, the truth must, and will be, preached to all that have ears to hear, and hearts to obey.

In Isa. lix, we have a description of the state of things existing in these last days. It is evident that it applies to the last days; for the Lord immediately repays "fury to his adversaries." He is displeased at the state of things described, and puts on the garments of vengeance. And we are plainly told that "the Redeemer shall come to Zion," or rather *out of Zion*. Verses 15-20. See Rom. xi, 26; Ps. xiv, 7. In what state then will the Redeemer find the world in relation to the truth? Let us hear. "Your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies." Verses 3, 4. "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." Verses 13-15.

What is transgressing, but violating the law of God? And what is "lying against the Lord," if justifying our transgression by saying that he has abolished or changed his own law, is not? or by claiming to keep the *spirit* of the law, when we will not so much as keep the letter? Truly, truth faileth, and he that depart-

eth from this evil course, maketh himself a prey. If he embraces *all* the commandments of God, the artillery of nominal religion is immediately turned against him. But, blessed be the Lord, some will depart from evil and breast the storm of persecution. Such will soon hear their Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" A time of trouble and persecution is before us, but the saints of God will be delivered out of it; for

The truth is able to save. It will be the shield and buckler of the saints in the time of trouble, their seal and passport to the city of God. The time of trouble, when the wrath of God will be poured out in the seven last plagues, and the wicked of earth will be cut off, is described in Ps. xci, and the security of God's people at that time is thus expressed: "He shall cover thee with his feathers, and under his wings shalt thou trust: *his truth shall be thy shield and buckler.* Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Ps. xci, 4-10. Such will be the security of the Lord's people in the evil day. The truth will shield them while the enemies of the Lord sink beneath the unmingled wrath of God. Does any one believe that error and falsehood will be as good a shield? Certainly not. Now is the time to procure this shield and buckler.

The apostle Peter in view of the coming of the Lord, exhorts us as follows: "Wherefore, *gird up the loins of your mind*, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i, 13. This is in perfect accordance with what our Saviour said in reference to the same event. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke xii, 35, 36. What is to be the girdle for our loins? Let Paul answer. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Eph. vi, 14. The girdle then is the truth, and this is closely connected with the breastplate which is righteousness, or right doing—obedience to the law of God which is the truth.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. xxvi, 2. Ah! here is the grand result. The gates of the city of God will be thrown open, and the righteous nation that keepeth the truth will be welcomed in. And since the law of God is the truth, how beautifully does this harmonize with the last benediction of the coming One: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

How valuable then is the truth! But while we would exalt the truth of the law to its proper place, we do not detract anything from the mercy and peace of the gospel. How beautifully are the law and gospel blended together! In the language of David, "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv, 10. God can justify the penitent sinner that believes in Jesus, and yet maintain the justice of his law, and secure future obedience. And those thus reclaimed through faith in Christ, become a righteous nation that keep the truth, and will have a right to the city of God. Since, then, the truth is of such infinite value, it is a question of the greatest importance,

How can we know the truth? The acquisition of this inestimable knowledge is not the exclusive privilege of the wise and prudent of this world. The poor may obtain it as well as the rich; especially if they be poor in spirit. No collegiate course of instruction can avail so much toward gaining this knowledge, as a spirit of humble obedience to the will of God. We

shall find a genuine and infallible guide to the knowledge of the truth in the word of God.

"Says Jesus, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii, 31, 32. Again, "Jesus answered them, and said, My doctrine is not mine, but his that sent me. *If any man will do his will*, he shall know the doctrine, whether it be of God, or whether I speak of myself. Chap. vii, 16, 17. What is the will of him that sent Jesus, if it is not expressed in the Ten Words which he spake with his own voice, and engraved with his own finger on tables of stone? The person that is humble enough to do these precepts, through evil as well as good report, is better qualified to know the truth of a doctrine, than all the "doctors of divinity" in the world who break were it the least of these commandments, and *teach men so*. "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps. cxix, 98-100. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." 1 Jno. ii, 3, 4.

There is a "*present truth*," 2 Pet. i, 12, for the present time. The present truth is that God is now moving out a message, Rev. xiv, 9-12, by which to restore his down-trodden truth to all the remnant of his little flock, in order to prepare them for translation into his everlasting kingdom at the coming of our Lord Jesus Christ, which is near, even at the door.

Reader, if you would be of that happy number, *obey the truth.* R. F. C.

Neglect of Prayer Condemned.

It is observable that among the worst men, Turks, and the worst of Turks, the Moors, it is a just exception against any witness by their law, that he hath not prayed six times in every natural day; it being usual with them, that before the day break, they pray for day; when it is day they give thanks for the day; at noon, they thank God for half the day past; after that they pray for a good sunset; after that, they thank God for the day past; and, lastly, pray for a good night after their day. Shall not such as these rise up against many Christians among us who suffer so many suns and moons to rise and set upon their heads, and never lift up their hearts to their Creator, to ask his blessing, or to acknowledge it; such as rush into the affairs of God, and of their calling, and thrust themselves into actions either perilous or important, without ever lifting up their eyes unto the God of heaven, as if they made good that slanderous speech which Surius the Jesuit cast upon Martin Luther, "This business was neither begun for God, nor shall be ended for him."—*Sel.*

Moral Condition of the Army.

A CHAPLAIN in an Ohio Regiment concludes a letter as follows: "As to the moral condition of the army I have but little to say. I could tell a story of depravity, dishonesty, and wickedness, which might be useless, as it would be slow to be believed by those not knowing the facts. And this is mostly connected with those in authority. The soldiers are ready to follow the example of their officers. Hence they care little or nothing for the preaching of the gospel by the chaplain. They do nothing only by military order. I do not know that they would go to heaven without an order. Of course they receive no order to attend preaching, and thus they go only as they desire. The most of the Sabbath is used in inspection and review, so that religion is crowded out. By this statement of facts, you can easily see that chaplains are only useful as postmasters, objects of suspicion, general topics of scorn and ridicule, and in a word, are believed by those whose morals do not wish correction, to be an unnecessary evil."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 18, 1868.

JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

We have now seen that the earth is not the sanctuary; that the land of Canaan is not the sanctuary, but simply the place where the typical sanctuary was located; and that the church is not the sanctuary, but simply the worshipers connected with it. We now inquire,

5. WHAT IS THE SANCTUARY? Turn to the Revelation given through John, and while bearing continually in mind that he is looking not to any spot on earth, nor to the church, but into heaven, mark some of the objects which he there beholds. First he beholds a door opened in heaven. Chap. iv, 1. Mark, he does not say that he saw heaven opened, but he saw a door opened in heaven. He then sees seven lamps of fire burning before the throne. Verse 5. He beholds an angel with a golden censer offering incense upon the golden altar which was before the throne. Chap. viii, 3. And again, he sees the temple of God opened in heaven, (mark, he does not see heaven opened, but the temple of God opened in heaven) and there beholds the ark of his testament. Chap. xi, 19. But we know nothing of the golden candlestick with its seven lamps, the golden censer, the altar of incense, and the ark of the testament, only as they are connected with the sanctuary. To the sanctuary all these instruments owed their existence. Had there been no sanctuary, these would never have been formed. From this fact may we not reason concerning the heavenly things. As here on earth, these instruments resulted from the sanctuary, so when we learn from the language of John that such instruments exist in heaven, may we not more than infer that there is a sanctuary there, and that these are its sacred vessels; more especially when John speaks definitely of a heavenly temple, and tells us that in this temple these things were seen. Are not these the patterns from which the earthly vessels were formed? and is there not in heaven a literal sanctuary, also, the antitype of the earthly building?

But an abundance of direct testimony waits to come in on this subject. That the reader is acquainted with the first seven chapters of the book of Hebrews, we take for granted. Paul there discourses upon the new covenant and the superiority of Christ's priesthood over that of Aaron's. He then opens in the eighth chapter as follows: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." He declares plainly in chapter ix, 23, 24, that the holy places made with hands were "figures of the true," and that the earthly tabernacle and its sacred vessels, were "patterns of things in the heavens."

Here is positive testimony that there is a tabernacle which the Lord pitched and not man, and that this tabernacle is in the heavens, (not heaven itself,) and that of this sanctuary, Christ is the minister. That there are literal things in heaven the Scriptures abundantly testify. As the great offering for the world, made on Calvary was literal, and as our great High Priest, Jesus, the son of God, is a real and literal personage, so must he have a literal sanctuary in heaven, in which to perform his priestly office.

With a few Scripture testimonies concerning the existence of this temple in heaven, and a few of its declarations that it is the great original of which the earthly sanctuary was but a type, figure or pattern, we close this part of the subject.

Rev. xi, 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament," Rev. xiv, 17. "And another angel came out of the temple which is in heaven." Rev. xv, 6. "And after that I looked and behold the temple of

the tabernacle of the testimony in heaven was opened." Rev. xvi, 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple in heaven from the throne, saying, It is done." Ps. xi, 4. "The Lord is in his holy temple: the Lord's throne is in heaven." Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place having obtained eternal redemption for us." Heb. viii, 1, 2, has already been quoted. This heavenly sanctuary is called by Jesus "my Father's house;" John xiv, 2; by David, Habakkuk and John, "the temple of God in heaven;" Ps. xi, 4; Hab. ii, 20; Rev. ix, 19. God's "holy habitation." Zech. ii, 13; Jer. xxv, 30; Rev. xvi, 17. See also Ps. cii, 19; Jer. xvii, 12; 2 Sam. xxii, 7; Ps. xviii, 6; Isa. vi, 1-6; Rev. vii, 15; xiii, 6; xiv, 15, 17; xvi, 1, 7.

This "more perfect tabernacle," this "true sanctuary" which the Lord pitched and not man, is the great antitype of the earthly building. The word of God declares it; and we therefore believe it. There is one declaration of Paul's to which we would call particular attention. Speaking of the priests that ministered in the earthly tabernacle he says: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. viii, 5. Paul here declares that the priests served unto the example and shadow of heavenly things; and how does he prove it? By a reference to the building and the command that Moses had, to make it according to the pattern. His argument is this: The priests served unto the example and shadow of heavenly things, just as the tabernacle, built according to the pattern shown to Moses, was a shadow and example of heavenly things; and just as this tabernacle was a shadow of the heavenly building, just so the priests served unto the example of heavenly things.

Here, then, Paul calls the tabernacle erected by Moses, a shadow of heavenly things. One distinguishing feature of this tabernacle was that it had two apartments, a holy and a most holy place. The heavenly sanctuary therefore has the same; for a sanctuary in heaven with only one apartment would not cast a shadow upon earth with two. And if the pattern had but one holy place, and Moses erected a building with two, he did not follow the pattern; for there would then have been a great dissimilarity. But Moses did build it according to the pattern. Accordingly we hear Paul speaking of the holy places (plural) of the heavenly sanctuary. See Heb. ix, 8, 12; x, 19. The word rendered, holiest, or holy place, in each of these texts is in the original plural (holy places), and is so rendered in many translations.

But Paul makes use of expressions still stronger on this point. Speaking of the earthly tabernacle and its instruments of service, he says, Heb. ix, 23: It was therefore necessary that the patterns of things in the heavens should be purified with these; that is with the blood of calves and goats. What was cleansed by these? The two apartments of the earthly sanctuary and the altar. See Lev. xvi. And Paul explicitly tells us that these were patterns of things in the heavens. Is there need of more testimony here? Apparently not; but yet more given. As if anticipating that some would endeavor to be incorrigibly skeptical upon this point, the apostle makes use of still stronger language. "For Christ," says he, is not entered into the holy places made with hands [the earthly sanctuary] which are figures of the true." Thus does inspiration, by applying to the earthly sanctuary these strong and unequivocal expressions "shadows of heavenly things," "patterns of things in the heavens," "figures of the true," teach us that there is in heaven a greater and more perfect tabernacle, a true sanctuary which the Lord pitched and not man, of which the earthly was a true shadow, resemblance, type or figure.

At the close of the seventy weeks, when the old covenant gave place to the new, the typical sanctuary of that covenant was superseded by the true sanctuary in heaven. The type could not reach beyond its antitype.

The shadow must have ceased when it reached the substance. The offering of goats and calves was no longer serviceable when the great offering for the world had died on Calvary. Christ declared to the Jews as he departed from the temple, "Behold your house is left unto you desolate." Matt. xxiii, 37, 38. And when amid the terrific scenes of the crucifixion day, the veil of the temple was rent in twain from top to bottom, it was a solemn demonstration that its services were forever finished. That blood was then shed that was to be ministered for us in the heavenly sanctuary, and there, from henceforth, the world was to look for salvation and pardon.

The way into the heavenly holy places, says Paul, "was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. That is, God did not during the typical dispensation, lay open the true tabernacle, but gave to the people a figure or pattern of it. But when the time came that the services of the worldly sanctuary ended, when the dying Saviour cried with a loud voice, It is finished, and darkness overspread the land, and the earth quaked, and the rocks burst, then the way of the temple of God in heaven was laid open. The true church has had since that time neither sanctuary nor priesthood in old Jerusalem, but it has had both in heaven.

We have before shown that only 490 years of the 2300 belonged to the Jews and the earthly sanctuary. Gabriel, in his instructions to Daniel concerning the events to transpire at that time, shows him, first, that the earthly sanctuary should be destroyed shortly after their rejection of the Messiah, and never be built, but be desolate till the consummation. Dan. ix, 26, 27. Second, he brings to view the new covenant: "He (the Messiah) shall confirm the covenant with many for one week. Verse 27. Third, he brings to view the new-covenant church, or host, namely, the "many" with whom the covenant is confirmed. Fourth, he brings to view the new-covenant sacrifice, namely, the cutting off of the Messiah, but not for himself. He brings to view also the Mediator of the new covenant. Verse 25; chap. xi, 22; Heb. xii, 24. And, fifth, he brings to view, lastly, the new covenant sanctuary, viz., "to anoint the Most Holy." Verse 24. This has reference, doubtless, to an act preparatory to the commencement of the ministration of the sanctuary, which was, to anoint both the holy places and all the sacred vessels. Ex. xl, 9-11. On this point we quote the following from the *Advent Shield*, No. 1, p. 75:

"And the last event of the 70 weeks, as enumerated in verse 54, was the anointing of the 'Most holy,' or the 'Holy of holies,' or the 'Sanctum sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle, in heaven, what Moses and Aaron did in its pattern. See Heb. vi; vii; viii; ix; Ex. xxx, 22-30; Lev. viii, 10-15."

The fact that the most holy of the heavenly sanctuary is mentioned in Dan. ix, 24, is proof that it has two apartments, as otherwise this distinction would not exist, while it cannot be claimed because only the anointing of the most holy is mentioned that Christ commenced his ministration in that apartment, as the sanctuary when anointed was anointed in both its departments, and immediately following that event, the ministration commenced, not in the most holy, but in the holy place.

There can be no doubt, then, concerning the object which the angel had in view when he said, "Unto 2300 days then shall the sanctuary be cleansed." What that cleansing is, and how it is to be accomplished, we shall find made equally clear in the sacred record.

(To be Continued.)

Tent Meeting in Alfred Centre, N. Y.

Our meeting in this place began July 10, and ended Aug. 2. We held three meetings each Sabbath and first-day and a meeting each evening while the tent stood, with a single exception, caused by a heavy shower. Our experience in this place is perhaps worthy of record. The town of Alfred is peopled almost entirely by Seventh-day Baptists. Perhaps no

community in the United States is so nearly composed of Sabbatarians alone as is this one. No other denomination has any house of worship in the town. The village of Alfred Centre is the seat of their University; an institution of high repute for its thorough course of scientific instruction. The professors of the University are mostly Sabbatarian ministers of high standing as scholars; and the several churches in and around Alfred are under the pastoral care of some of the ablest ministers of the denomination.

When our tent meeting at Wellsville was closed, Alfred Centre seemed to be the only opening before us. The extent and bitterness of the prejudices that there prevailed against our views, made us doubt the result; yet it seemed, on the whole, duty to bring before this people the great truths of the present crisis. The most determined effort to hedge up our way was made. We applied for a small piece of open ground, consisting of gravel and stones, and almost destitute of vegetation, and of no possible use to the owner. This he refused us, though a very free-hearted man, simply because told so to do by his religious guides. But we had abundant cause to thank both him and them, and above all the overruling providence of God. For a sudden freshet caused by a single night's heavy rain flooded the ground and would have done us great injury. The best location in the vicinity was however given us by a lawyer, not a member of the church, and lumber for our seats was secured by taking it with us from Wellsville.

It was the purpose of those who preached in the tent to set forth the truth of God with plainness and meekness, and to avoid all that could justly occasion offence. But a single week satisfied us that something should be said in self defence. For our doctrines, and purposes were so effectually and industriously misrepresented that a large part of the people were induced to covenant together not to attend the meetings. The various evil reports that were circulated against us were publicly replied to, and the most important arguments by which we had proved that the day of God is at hand, were publicly rehearsed. Then we called on the professors of the University, and the ministers of the place to answer these arguments and show the people their falsity if they were able, tendering them the use of the tent for that purpose.

No notice was taken of the proposition until the immortality question had been entered upon. One of the professors then requested the privilege of replying to what had been said on this theme; and the following evening was assigned him for this purpose. As it had been given out that Prof. ——— was to maintain the immortality of the soul, quite a large audience was in attendance. It was expected on our part at least, and I suppose by the congregation also, that we should have an able philosophical argument for the soul's immortality, and the best Biblical argument therefor, that the nature of the case admitted. So much the high reputation of the professor for ability and learning seemed to warrant. Yet almost the whole evening was devoted to ridicule and sarcasm, while the argument for the soul's immortality was entirely omitted.

To make the doctrine of Christ's near advent, as preached by us, ridiculous in the eyes of the people, he rehearsed some of the events of the dark ages, and named several classes of people who expected that event in their day. Yet in this effort to hold us up to contempt, he committed several historical errors quite inexcusable in a professor of history. A single instance will suffice. In his notice of the fanatical movement that grew out of the expectation that Christ would come in A. D. 1000, he endeavored to fasten the slaughter of the innumerable multitude who fell in the Crusades, upon this expectation of Christ's speedy coming. He informed his hearers that Peter the Hermit who was the original promoter of the Crusades was a believer in the coming of Christ in the year 1000, and that he preached up this movement in order to get the land of Palestine ready for that event. Yet it is a historical fact that Peter the Hermit first preached up the Crusades at the council of Clermont in the year 1095; and that that council with the pope at his head originated that terrible war between the nations of Europe and the Mahometans.

See Bower's History of the Popes Vol. 2, and in fact any extended history of that time.

But this was a small matter compared with the ridicule that he cast upon the Bible. He did this, as he said, to show the absurdity of our system of interpretation. Then he told the audience that if Genesis i, 1 were literally translated it would read thus: "In the beginning the gnarled or knotty ones carved out the heavens and the earth." And he further informed the people that if the books of Moses were taken literally they were nothing but polytheism, i. e., heathenism. He told them also that having heard our arguments from the prophecies he was more convinced than ever that the coming of Christ is many thousand years in the future.

This discourse was replied to the next morning. The professor then proposed a discussion of the immortality subject. I told him that I would accept the proposition but should require him inasmuch as he had informed the people that there was nothing to our view of the nearness of Christ's advent to meet us on the second and seventh of Daniel; and that he might take this either before or after the immortality theme as he should choose. He refused to touch this subject, i. e., the prophecy of the great image, and the four great beasts, saying that he cared nothing for the matter. I replied that he could not be let off in that way; for he had told the people that he had heard us at length on the subject once, and that our views were false. I further said that if he had no reasons to offer for this, if he would frankly acknowledge that fact I would ask no more, but would proceed at once to the discussion of the immortality subject; but that if he had reasons for what he had said on the prophecies we insisted that he should produce those reasons, and that as professor of history he was just the man to do it. He would listen to nothing of the kind, and thus the discussion failed.

One sad impression has been strongly fastened upon my mind, viz., that the S. D. Baptists have not only lost sight of the great mission entrusted to them to hold up to the world the Sabbath of the Lord, but that this work is no longer theirs to do. Alfred Centre with its University and learned professors is the very heart of the denomination. Yet this school of science and theology, that might be so potent in behalf of the down-trodden Sabbath truth, is, for the sake of first-day patronage — tell it not in Gath — pledged to silence on this great theme, the distinguishing truth in the denomination, and this pledge is faithfully kept!

And the able Sabbatarian ministers of this vicinity, as elsewhere in the denomination, though preaching stateley to first-day congregations, "walk with a velvety tread" around the fourth commandment. They fear that our preaching will break up their churches. One thing is evident viz., that if there be not a vital, radical reform with them in these things, such a result would be no very serious calamity to the cause of Sabbath reform.

We found in this place however, quite a number that refused to condemn us without hearing what we had to offer. Of those who heard us through the whole series of lectures, a considerable part are fully decided as to the truth. How well they will obey it remains to be seen. A few first-day people will, it is believed, keep the Sabbath of the Lord. On the whole we trust that our meeting was not in vain in the Lord, and that the fruit of it will be seen in the great day.

Bro. Taylor joined us in the early part of this meeting. Bro. Fuller left soon after this to attend to other urgent duties. Bro. Cottrell remained with the tent through the entire meeting, but is now at his own home.

J. N. ANDREWS.

Wellsville, N. Y. Aug. 4.

Meetings in Michigan.

FROM June 30th, to July 29th, I have been visiting and holding meetings with the Seventh-day Advent churches in Jackson, Hanover, and Tompkins in Jackson Co. Leslie and Convis, in Ingham and Calhoun Counties. In all these churches the brethren seem fully settled in the good work of Organization and Systematic Benevolence. This better order with the

thinking ones, is teaching them the necessity of a closer walk with God, and of having their minds wholly disengaged from the snares and vanities of this trying time.

July 27, came to Battle Creek, where I spent a part of two days, much of the time in the Office of publication. Here again we met Bro. and Sr. White laboring at their post, surrounded with the tried and faithful ones, laboring cheerfully and diligently in their several stations, getting off, and sending out the Advent Review and Sabbath Herald, and Youth's Instructor, Sabbath Readings for Sabbath-schools, and various other works called for by parents and children to enlighten, encourage and strengthen them in the way of righteousness and truth.

This continual labor from early in the morning until late at night in all the various departments in the Office building, is of itself an indubitable proof of the rising progress of present truth associated with the third angel's message.

It is but a few years ago since the great Advent movement of 1844 brought us to the close of the 2300 days of Daniel's vision, saying "then shall the sanctuary be cleansed." Here is the connecting link of the past, with the present and future advent movement. At this period of time, the first rays of light began to dawn on the third angel's message. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12. Thank God for the progressive work of this rising message since 1844.

Brethren and friends, if you have any lingering doubts respecting the work and commencement of this message as above stated, allow me to call your attention to the editorial, headed "The Sanctuary," in the two last numbers of the Review for July 21 and 28, continued. Read it over carefully and examine all the proof texts, and if you cannot find one objection — and I think you will not, you will be constrained to say with others, we know the 2300 days ended in 1844. With this view of the subject we may also know assuredly that we are in the time of the third angel's message, and still further, that God is moving with his people in this message to bring it to its final consummation.

July 28 and 29, visited some of the brethren, and the sick, in Otsego, Allegan Co.

Came to Monterey the 29th. enjoyed a peaceful quiet Sabbath, after which the church united in the ordinances of the Lord's house and were refreshed from his presence.

The new meeting house in Allegan has received its first coat of paint outside.

JOSEPH BATES.

Monterey, Aug. 4, 1863.

Report from Bro. Brinkerhoff.

BRO. WHITE: Through the goodness of God I commenced improving in health soon after returning to Iowa, and on the thirteenth of July started from my home in Lisbon to visit the churches in Southern Iowa. Met with the Knoxville Church, Sabbath, the 18th, and had a good attendance. There are some differences existing among the brethren here, which weaken the church much, and unless the brethren arouse with renewed energy and cry mightily to God for help, these troubles will remain to wound and destroy souls. Some feel the need of living nearer to God.

On Thursday the 23d, I went to Reausau and commenced a series of meetings there. Found those who professed to be looking for the coming of Jesus in a woeful condition. They had not had meetings for some time. Never have I seen a company professing to love the truth so buffeted and persecuted, not for righteousness' sake, nor by the world, but by themselves. Oh when will the time come, that the brethren will live in such a manner that the channel of persecution will change, and instead of coming from the church, come from the world.

Brethren, if you endure suffering on account of your wrongs, do you think it will be a benefit to you? Read 1 Peter ii, 19-21. We labored hard to point out to the church that we are living down in the time of the end; that we are in the time of Judgment: that we must af-

flict our souls and live in such a manner that we can gain strength; or in these days of peril, we shall fall to rise no more. On the 26th we had a meeting for the purpose of seeing if the troubles could not be adjusted. As most of the church had fallen into darkness and committed wrongs, we urged upon the brethren to lay aside all differences, to forgive all in the past and by the help of the Lord to again press forward unitedly.

The Lord helped us in giving the straight testimony, and praise to his name, all troubles were adjusted without having a church trial. Brethren had again a forgiving and confessing spirit and four more came into the organization. If these brethren will have a burden for themselves and strive each one to examine self they will avoid much trouble.

On Friday the 31st, started for the Eddyville quarterly meeting. A goodly number of brethren from the churches around were present. We had good freedom in presenting the solemn truths that are to prepare us to stand in these days. On Sabbath afternoon we could not go to meeting on account of ill health; but with this exception we had strength sufficient for the meetings. There was some darkness at this meeting principally brought there by those who came from abroad who are not in fellowship with the body, and by a few who claim to have fellowship. On the evening after the Sabbath we felt it to be duty to bear a testimony which caused some few to develop a very bad spirit and refuse to attend our last meeting. We felt deeply grieved at the wrongs we saw and though we have been deeply wounded by those who should stand with us, yet we plainly saw our duty and did it in the fear of God. The church, as a church, received the testimony and thought it was what was needed.

On Sunday afternoon we went to the Des Moines river, and baptized four. At night we repaired to the house of Bro. Howell and attended to the ordinances. We had a joyful time; and when we came to feet washing our hearts were full of the love of God, and we rejoiced much in this love.

On Monday we returned to Knoxville, and on next Friday we go to Sandyville. My health is such that by resting during the middle of the week I can have strength to preach on Sabbath and Sunday.

The anti-organization friends here have had a minister to visit them. He came and preached his Age to come theory which caused confusion in the camp. Last Sabbath he had an audience of twenty-five and on Sunday thirteen including little children, some that were anxious to have a minister come and bear the truth we possess in pieces, were woefully disappointed, and instead of challenging us to discuss our views seem quite sore over their failure. Their Elder told me he was around to ascertain their strength and said that they were going to commence publishing a paper in Michigan, upon the same basis as the Messenger of Truth; and the old friends of that party were in this. I thought that it had a poor precedent, and would be likely to meet the same fate. I want to do my whole duty in the message. Pray for me.

WM. H. BRINKERHOFF.

The State of the Dead.

WHERE are the dead? is a question which is easily solved if we are willing to receive the light communicated in the holy Scriptures. But if we should appeal to the creeds and writings of men for light, a more perplexing question could not be asked.

1. We will examine the teachings of the popular churches, on their supposition that the dead are in heaven and hell. The following lines from the poet will express their faith on this point:

"Where are the dead? in heaven or hell,
Their disembodied spirits dwell."

This is the faith of all Protestantism, with but few exceptions. One party preaches that the dead go immediately to heaven and hell, but that they will return to earth again in the resurrection to be re-united with their bodies. Another party preaches that they will never return to earth again, and hence deny, *in toto*, the doctrine of the resurrection.

We will now show that this whole system of so-called theology, is rather a system of demonology; for it is diametrically opposed to the plain teaching of the Bi-

ble. The Son of God is better authority than all the world of theologians. He says, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John iii, 13. No man hath ascended up to heaven. This expression forbids the idea that the dead had gone to heaven. There is no difficulty in reference to the case of Enoch and Elijah; for they did not die, but were translated that they should not see death. His testimony in another place is equally strong. Addressing the Pharisees and chief priests he said, "Yet a little while I am with you, and then I go unto Him that sent me." "Ye shall seek me and shall not find me; and where I am, thither ye cannot come." Chap. vii, 33, 34. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." Chap. viii, 21. This settles the question so far as the wicked are concerned, Universalism to the contrary notwithstanding. But says the objector, This only refers to the ungodly, and is not proof that the righteous do not go to heaven at death. Very well. We will give you something that does prove that even they can no more go to heaven at death than can the wicked Jews. "Little children, yet a little while I am with you; ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come, so now I say to you." Chap. xiii, 33. This is sufficiently plain for any one who honestly desires the truth.

2. We will in the next place affirm the following proposition:

The dead are down in *sheol*, in the earth, in the seas, and in a state of ignorance, darkness, and silence.

1st. *Sheol* is a Hebrew word, and is used to designate the state, rather than the place, of the dead. Its location is represented as being down, and not upward. Jacob said, when speaking of his death, "For I will go down into the grave (*sheol*) unto my son, mourning." Gen. xxxvii, 35. "They spend their days in wealth, and in a moment go down to the grave" (*sheol*). Job xxi, 33. This shows that both the good and bad go to *sheol*. "Let death seize upon them, and let them go down quick into the grave (*sheol*); for wickedness is in their dwellings, and among them." Ps. lv, 15. "Her house is the way to hell (*sheol*), going down to the chambers of death." Prov. vii, 27. "The way of life is above to the wise; that he may depart from hell (*sheol*) beneath." Chap. xv, 24. These scriptures are sufficient for the proof of the location of *sheol*, the state of the dead; that it is down and not up. Besides the above, see also Job xvii, 16; Eze. xxxi, 17.

The advocates of immortal-soulism teach that *sheol* is the place or receptacle of departed spirits. We have proved that both the righteous and wicked go there in death. Do these immortal souls all live in union together in *sheol*? Oh no. They tell us that there are two apartments there, Paradise and Tartarus; one for one class, and the other for the other. Very well. Is this all? We will now show that there is at least a third party in the same place. The brutes are there, "Like sheep they are laid the in grave (*sheol*)." Ps. xlix, 14. Death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave (*sheol*) from their dwellings. But God shall redeem my soul from the power of the grave, (*sheol*) for he shall receive me." Verse 15.

Here we learn, 1. That brutes are in *sheol*. 2. That there is a consuming going on there. 3. That death feeds on all who are in *sheol*. From the above we conclude, (1.) That if *sheol* is a receptacle for the immortal souls of men, it also receives the immortal souls of sheep. (2.) That as there are but two apartments there, the souls of men and brutes roam about indiscriminately together. (3.) That as death feeds upon those in *sheol*, all who are there will sooner or later be consumed. So much for this view.

2d. We will in the next place, show, that all who are in *sheol*, are in a state of silence and darkness. Job says, "Why died I not from the womb? For now should I have lain still and been quiet. I should have slept; then I had been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or as an hidden untimely birth, I had not been: as infants which never saw light. There the

wicked cease from troubling and the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master. Job iii, 11-19. How different was the hope of Job from that now entertained by Baptists, Methodists, Presbyterians, Spiritualists, Universalists, or Mormons!

Hear him again, "For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost and where is he?" "So man lieth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep." Chap. xiv, 7-12. "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." Verse 14. Job, where will you wait till you receive this change? "If I wait, the grave (*sheol*) is my house, I have made my bed in darkness." Job then hoped to wait in the receptacle of immortal souls did he? Job please tell us who your companions are in *sheol*, the place of immortal souls. "I said to corruption, thou art my father; to the worm, thou art my mother." Please tell us Job, whether you will be in a land of immortal souls while you are waiting in *sheol*? "They shall go down to the bars of the pit, when our rest together is in the dust." Chap. xvii, 13, 16. We now see at once, that if the immortal soul goes to *sheol*, it is in the dust consumed by worms and is in a state of corruption.

3. We will show, thirdly, that *sheol* is a place of total unconsciousness. "For the living know that they shall die, but the dead know not anything." Eccl. ix, 5. The living are here contrasted with the dead. The same ones who know or have knowledge, while they are living, in death know not anything. Neither have they any more a reward. Also their love and their hatred, and their envy is now perished." Hence those in *sheol* are neither happy nor miserable; for they neither love nor hate. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (*sheol*) whither thou goest. Eccl. ix, 10. This testimony proves, as clear as a sunbeam, that the inmates of *sheol* are not only in a state of unconsciousness, but that they neither love nor hate, enjoy their reward, nor suffer any punishment. Here they all rest together, awaiting the dawn of the last day to them. The righteous wait till their final change shall come. Job, xiv, 14. And the wicked are there reserved unto the day of judgment to be punished.

B. F. SNOOK.

"In My Father's House Are Many Mansions."

I WAS the invited guest of one whose home resembled a palace. Wealth, beauty, and magnificence were displayed in every department. Passing up the long, shady avenue, trees, plants, and flowers, arrayed with artistic skill met my gaze. There thought I are the beautiful gifts of God, here trained to adorn and please. The door of the reception room stood open to receive me, and as I passed in I was nearly bewildered by the splendor that surrounded me. I looked upon my plain garb and thought how unfitted am I to appear in such a place as this. Why am I here? For a moment I almost regretted that my dress was plain, but instantly the words of that man of God came to my relief, "Let not your adorning be outward adorning" and I prayed, Lead me not into temptation. So busied was I with these reflections I did not observe the presence of another, until the mistress of so much splendor approached and extended her hand coldly, while her eye meaningly scanned my plain attire. I felt the crimson tide rushing to my cheeks, my sensitive feelings were deeply pained by her cold and critical manner. Again the temptation arose, and yet thought I, "Is the servant greater than his master?" "He was despised and rejected of men." After the lapse of a few moments I was ushered into the spacious parlour and presented with freezing dignity to the other guests, and vainly did I look for one true smile of welcome. The formality and worldliness of the conversation soon wearied me. I felt I had no part nor lot in the matter. Presently a little child came bounding into the room. She seemed full of joy and love, and went

freely about seeming to delight in the beauty of her home. Soon she glided up to her mother and said "Anna wants to hear the music." As the other guests, went to the music room, I went out into the verandah and seated myself in an obscure corner to listen unobserved to the sweet strains of music. Anna missing me, returned to the parlor, and soon discovered my retreat. Putting her little hand in mine she said "Come and hear the music, don't you love music?" Yes darling, I replied but I can hear it better here. "So you can," she answered, "and then you can see the flowers, and trees too. Oh, I am so happy." Why are you happy I asked, "Because this is my home, and I shall always live here with the birds, and flowers, and hear the music." Her innocent words stirred a deep fountain in my soul, as I thought, this world is beautiful. It contains many mansions adorned with everything mortals can desire, yet with joy I can say, it is not my home. In my Father's house are many mansions, and Christ has gone to prepare a place for me. The beauty of that place, it has never entered the heart of man to conceive. The streets are pure gold, as it were transparent glass. The twelve gates are twelve pearls. It hath no need of the sun, nor of the moon to lighten it, for the Lamb is the light thereof. There shall be no night there, and God our Father shall wipe away all tears from our eyes. We shall stand upon the sea of glass with the harps of God in our hand, and sing the song of Moses and the Lamb. God shall lead us to fountains of living waters. O! the beauty and grandeur of that home, who can even faintly describe it? Oh! the music, the soul-ravishing music of heaven. What will it be when the great multitude of people whom no man can number, of all nations, kindred and tongues, who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, shall join their voices in that soul-thrilling song of victory? What will that song be? Its surpassing harmony will fill the arches of heaven. Methinks angels will listen with rapture to its glorious, and lofty strains. Not one that overcometh will remain silent. Our voices will be tuned by the great Author of harmony.

How these thoughts thrill my heart. How earth and earthly beauty sink in comparison. How earthly fame, honor, and glory, dwindle into insignificance and are not worthy to be compared with the glory that shall be revealed in us. All that is evil in us will be forever cast out; and we shall be like the blessed Son of God. Come, then, sorrow, pain, persecution. Come derision and shame. I welcome you all, and am willing to have my name cast out as evil, and to become a pilgrim and a stranger; for these things endure but for a moment, but our Father's house of many mansions abideth forever.

M. F. MAXSON.

Adams Centre, N. Y.

Monthly Meeting in N. Y.

BRO. WHITE: We had the privilege of attending the last monthly meeting at Roosevelt. Bro. Arnold gave us an interesting rehearsal of the past Advent history, and pointed out what was before us, and the preparation necessary to meet it. After this we repaired to a small lake, where three were baptized by Bro. Edson, the elder of the church. The meeting closed by attending to the ordinances. I trust it was a profitable meeting to all present.

It was then voted that the next monthly meeting for Central N. Y. be held at Kirkville, Onondaga Co., N. Y., Sept. 5.

In behalf of the church.

H. GARDNER.

Perilous Times.

THE present time is productive of strange and surprising events. It is prolific of revolutions. Our country is resounding with war and alarm, and a million of Northern and Southern men are engaged in a deadly conflict. Meanwhile all Europe is threatened with one tremendous revolution, growing out of our own, which will shake thrones to their foundations. In Russia, China, Italy, and other kingdoms of the East, the hand of revolution is also busy.

The whole world is more or less filled with appre-

hension and commotion. There is an unsettled state of things among the nations of earth. Revolutions spring up in a day; and there is a great waking up among many, that the great day of God, and the great battle of the Last Day are at hand. Among a certain class there is a great looking for those things which are coming on the earth. "Behold, he cometh with clouds, and every eye shall see him." There are no signs of a good time coming this side of the everlasting kingdom of God. But there are signs of the distress of nations with perplexity, a general time of trouble, such as was not since the world began. For all the tribes of the earth shall mourn when the sign of the Son of man appears in heaven, and they shall see him "coming with power and great glory." Then the rich men, kings, and mighty men, who have been wanton, who have nourished their hearts as in the day of slaughter, will cry for rocks and mountains to fall upon them, to hide them from the "face of him that sitteth on the throne, and from the wrath of the Lamb."

We are rapidly approaching an awful and grand crisis in human affairs. We can look with safety for the more full development of the signs—the distress of nations, the gluttony of the present generation, their gratification of pleasures, their hoarding up of the treasures of this world, the oppressing of the poor;—when they have done every evil thing that the Devil puts into their hearts, and have fulfilled the word of God, then will appear the sign of the Son of man in heaven. Then all the tribes of the earth will see him coming in the clouds. The dead will be raised, the righteous living will be changed to immortality, and the whole Church of God with their divine Lord be forever safe.

In the midst of these last days of revolution, and distress of nations, and perils on every hand, let us, brethren, look to a higher source than man for help and grace to be kept from the spirit of the world, the flesh and the Devil; that we may be preserved blameless unto the day of the Lord Jesus. To drink into the spirit of this age, and to go with the world now, is like approaching the cataract; though the waters glide smoothly and noiselessly above the fall, yet just ahead, a little in the distance, is an awful gulf, down, down into the deep and fathomless abyss beneath, from whence there is no return. The whirlpool of this world is drawing thousands and millions down to perdition. Therefore let us mind the injunction of the Saviour—"What I say unto you, I say unto you all, WATCH!"—*Crisis, California.*

Selected for the Review.

The Body-guard of Angels.

A KING'S court is his body-guard of honor, his soldiers a body-guard of service and defense. While these guards denote the rank of majesty, majesty distinguishes them with peculiar honor. In the entire realm, no person is of more importance than the king, therefore he must be protected at all points: his person from all accidents, his life from all plots and assassinations.

His person is sacred, therefore no one may approach him to touch him or even to speak to him without the grace and the honor of a special condescension of the king. His crown is too glittering a jewel; his throne, his kingdom, his power, all prizes too vast and precious to be periled by unguarded exposure to ambition's fiery and clutching greed. History is too much a record of fearful tragedies of crowned heads, not to raise the warning cry of danger, danger, to them all.

According to the Bible, Christians are kings. Their kingdom is not of this world, it is true—theirs is the heavenly—their crowns are not corruptible, but eternal—their inheritance undefiled, and that fadeth not away. In this world the Christian is passing onward to that glorious possession. Every step of his progress is surrounded with dangers, ruinous and fatal—he is liable to surprises and temptations—to injuries, losses, and great tribulations.

Enemies, powerful, subtle, and unceasingly vigilant, throng about his path to beat him back, and spoil him of his heavenly honors. Could he but for one day see the full extent, or for one hour realize the stupendous forces that are marshaled against him, not only to hinder his full attainment, but to compass his complete

perdition, he would quail, turn and fly, unless held onward by an Omnipotent power.

But in this perilous journey—this momentous conflict—this struggle for an immortality in the blessedness of the eternal glory, the Christian is not left unaided and alone. No, not for one moment is he left to himself. Even when asleep, when overborne by toil, long watching, earnest battling, he lies down to rest to rise again with fresh zeal and fervor to carry onward the great purpose of salvation, angels are compassed about him. A great host—a body-guard of sleepless seraphim with swords of fire, close around to defend and preserve the heir of God—the joint-heir with Christ. The Christian has not happened by mere good adventure to reach a country, a city, a dwelling-place of angels, which, passing on to-morrow, he must leave, and also his "hosts," behind; but they are appointed to wait upon them to the last end. Where he sojourns, they encamp; where he dwells, they tarry round about; they build no palace for themselves, they found no cities for their homes, they have no more attachment to any place on the footstool than the army marching across the desert in a great campaign would think of staying or building in that desert—the camp of angels is a camp in motion—on the wing—going always with the soul destined to the kingdom of eternal life. David, as he went, felt borne up in their hands, lest his foot should be dashed against a stone. Elisha saw them with his very eyes riding in chariots of fire, out-numbering the hosts of the enemy around him by a great multitude—they were there to protect him, and were really around him, and in as great numbers when the natural eye did not perceive them as when it did. Daniel among the lions was surrounded with them, and the lions touched him not, but crouched only at his feet in their presence. The three in the furnace of fire stood upright with the Prince of angels himself, and he defended them so that the natural fire could not strike its flames against them, to crisp even one hair of their heads. Peter, Paul, Silas, and others, placed in inner dungeons, fastened to stocks and racks, found angels around them too. These ministering spirits—O with what love did they take the fetters off, with what joy did they throw wide open the barred and bolted gates, and as they trod the pavement, how the earth quaked beneath their feet. Voyaging on the deep, dashed and driven on and off by billow and storm, the angels never left Paul to a shipwreck's fate. Patmos was the camping place of angels so long as John was an exile there. And so, in all events, in all places, in all times and ages, the angel of the Lord encampeth round about them that fear him. "They are ministering spirits," sent to minister unto all them who shall be heirs of salvation, to protect, defend, and uphold those whom Christ hath made kings and priests unto God.

BRO. JNO. LELAND writes from Durand, Ills. I embraced the present truth under the preaching of Bro. Loughborough, at the tent near Harrison Ills. in 1861. I greatly rejoice in the light which has shone around my path since. I love the Review, and especially the letters from the scattered ones. They are a feast to me. I love all God's people. I have not the privilege at present of meeting with any of them, but would bear my testimony to them through the Review. I feel very unworthy of a place with them. But Jesus is worthy, and I am striving to overcome through his blood and the word of my testimony. I am thankful to God for sending Bro. Loughborough and Sanborn so near me that I could hear the truth on those subjects upon which I so much desired light. May God bless them abundantly, and grant that we may all share in the saints' inheritance is my prayer.

By cultivating the beautiful, we scatter the seeds of heavenly flowers: by doing good, we foster those already belonging to humanity.—*Sel.*

CHRISTIANS are often employed in digging wells to find comfort, and the deeper they go the darker they get; the Fountain of life, salvation, and comfort, is above; call upon thy God, and look up, and the light of his love will soon cheer thee.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 18, 1863.

THAT the publications of the Association may cost the same as near as practicable in all parts of the field, those who receive them by Rail Road as common freight will receive credit for the amount of freight on receipt at this Office of the bill of freight.

Those who order by express will pay their own bills.

We have the works entitled *The Bible from Heaven, Fate of the Transgressor and Infidelity and Spiritualism*, all by Eld. Moses Hull, bound in Morocco, which we will send by mail, post paid, for 65 cts. Also the same with *Spiritualism* by Eld. J. H. Waggoner added, post paid, for 80 cents.

Now Ready.

THE "VINDICATION OF THE BUSINESS CAREER OF ELDER JAMES WHITE." Being the report of the committee, appointed by the church in Battle Creek, March 29, 1863, and by the General Conference May 20, following, to inquire into the complaints and reports in circulation against Elder Jas. White. The committee have reported, according to their instructions in this matter. None of Bro White's accusers have chosen, for some reason, to undertake a defense of their slanders against him. While all with whom he has had transactions to any great extent, have borne a hearty and unequivocal testimony in his favor; the substance of which testimonies are presented in this report. We consider it the duty of every one who knows of an honest man or woman in danger of being deceived by the false reports concerning Bro. W. to send for this work. Let it be immediately and extensively circulated, that the tongue of slander may be palsied before the stern testimony of facts. A merely nominal price is put upon the work to cover the cost of its publication, and the postage. It will be sent by mail post-paid at 5 cts. per copy. v. s.

Note from Bro. Cornell.

BRO. WHITE: The interest of this meeting is still good; though the people are slow to decide fully. Only fourteen have been baptized. About as many more we expect will go forward. We have decided to stay yet another seven days, for the following reasons:

1. Their spring wheat and oat harvest is now on hand.
2. There are many that are yet undecided.
3. There are several that want to be baptized, but could not be yesterday on account of a death in the neighborhood. Bro. McConnell's daughter died suddenly. He and his wife had been Methodists, but the minister and part of the trustees refused their house for the funeral. The Congregationalists opened their house, so I had many new hearers. Prejudice gave away anew. The course of the Methodists in refusing their house has disgusted the people much, and is deciding the course for many of their numbers.

We now expect to go to Hadley next, twelve miles south-west of Lapeer. Bro. Sanborn has moved there, and wants the people to hear the truth. I was at Lapeer, found them in a low state, gave four discourses, had two meetings for social benefit.

There is a great call for Bibles. I got eight from the depository at Lapeer, and they did not last here three minutes. We shall send for twenty-five more this week. Our Discipline takes well.

In haste and love. M. E. CORNELL.

Memphis, Mich., Aug. 10, 1863.

Appointments.

ELD. ISAAC SANBORN will begin meetings in Knoxville, Iowa, Aug. 21st, at 7 o'clock P. M. and remain over Sabbath and first day. We hope the brethren will have all arrangements made for a good meeting.

B. F. SNOOK,
D. WEAVER,
D. ANDRE, } Conf. Com.

BRO. BYINGTON's appointment at Woodhull or Locke, is Aug 29, instead of Aug 22.

Eld. Sanborn will hold meetings with the brethren near Eddyville, Iowa, beginning on Thursday evening, Sept. 3, at early candle light. Also will begin meetings in Washington on Friday evening, Sept. 11, at early candle light. It is hoped that the brethren and friends of the cause will make earnest efforts to prepare for, and attend, the above meetings.

IOWA CON. COM.

Appointment Withdrawn.

BRO. WHITE: Since sending the appointment for the monthly meeting at Kirkville the 5th of September, we have seen some of the brethren from Roosevelt, and it is thought best to withdraw the appointment, as a considerable number of the brethren wish to attend the Port Byron tent-meeting. It should be understood that all who attend the Port Byron meeting will have to take care of themselves, as there can be no provision made for them.

HENRY GARDNER.

Business Department.

RECEIPTS.

For Review and Herald.

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

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For Shares in Publishing Association.

S. Babcock \$10. Mrs. S. J. Babcock \$10.

Cash Received on Account.

Ohio tent committee \$10. Ch. at Tyrone \$8,77.
W. W. Lockwood \$3,70. B. F. Snook \$12. Joseph Clarke \$5.
W. H. Brinkerhoff \$5. Emma Decker 20c. N. Fuller \$15.

For New Charts.

W. E. Caviness \$3. J. N. Loughborough \$10. C. P. Buckland \$10. W. G. Buckland \$5.

General Conference Missionary Fund.

Ch. at Princeville, Ills., \$10. A. Hurlbutt \$5. E. P. Osgood \$2. B. M. Osgood \$1,53. M. J. Chapman S. B., 50c. Ch. at Washington, N. H., \$32.

For Bro. Snook.

J. Spangler \$10. Ellen Chamberlain \$3. A. W. Snyder \$5. D. S. E. \$10. C. C. Aldrich, S. B., \$5. —Due \$206 on the \$400.

Books Sent By Mail.

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Books Sent By Express.

J. N. Loughborough, Newport, N. H., \$31,88.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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