

# ADVENT REVIEW,



## AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XXIII. BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 23, 1864. No. 13.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

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#### The Earth Made Anew.

THE earth made anew! what a beautiful place;  
When the foul works of sin, our Lord will efface:  
When oppressions will cease, with all envies and strife,  
'Gainst those who are written in the Lamb's book of life.

We have mourned over those we held nearest and dear,  
As we gazed on the coffin, the shroud and the bier;  
And our hopes had all died, had we not had a view,  
Of a meeting beyond, in the earth made anew.

While here we are subject to death and decay,  
Disease takes control, and we soon pass away;  
Our days full of trial are sinful and few—  
But death never comes in the earth made anew.

We have gleaned earthly treasures to see them all fade,  
And our hearts mourned in anguish the ruins they made;  
But though thorns will spring forth where our fondest  
hopes grew,  
They never can pierce in the earth made anew.

While here we grow weary, our hearts sink with fears,  
The way seems hedged up, we bedew it with tears.  
Look beyond, look beyond! what a glorified view!  
God will wipe away tears, in the earth made anew.

No sickness or sorrow, no doubts or despair,  
No mildew or blight, mars the loveliness there—  
We will roam those blessed fields with the good and  
the true  
And rejoice evermore in the earth made anew.

The eye hath not seen, or the ear ever heard,  
The joys in reserve for the loved of the Lord;  
These sayings are just, they are faithful and true,  
And we'll soon reign with Christ in the earth made  
anew.

Charlotte, Mich.

C. M. WILLIS.

#### The End Approaching.

It seems that God is beginning to permit the South to eat the bitter fruits of their own doings. Their efforts to perpetuate the dire abomination of slavery, seem to be resulting only in their own destruction. The following extracts from Southern papers graphically set forth the extremities to which they are already reduced, and the gloomy prospect before them. It is not pleasant to contemplate scenes of suffering in any quarter; but yet the language of every heart must be, Let justice have its full work, whatever may be its dealings with slave tyrants and rebels. We are perhaps not to infer the immediate end of the war from these things; but yet we may hope that events are fast tending to the complete destruction of the slave power.

U. S.

THAT the bogus Confederacy is daily becoming more and more incompetent to maintain its own existence—

that the war inaugurated by the south for the preservation of slavery, has only been its death-blow—that the rebel States have proven themselves incompetent to sustain or govern their own territory, no candid mind can doubt after reading the following articles from rebel sources. The first is an extract from an article which appeared in the *Review*, one of the most ably conducted papers of the south, edited by Mr. DeBow—for the publication of which article, entitled "Cotton no longer King," the editor was imprisoned and the *Review* suspended. The second from the *Richmond Whig* will be found an excellent study for Copperheads. They are getting to be almost as loyal over in Dixie as we could wish. A few more Chattanooga lessons will convert the whole rebellious population of the south.

After giving in a tabular statement the proportionate increase in the North and decrease in the South of agricultural products, butter, cheese, &c., Mr. DeBow says:

"We see in the above our road to progress; cotton has failed or will fail us; the negro has failed or will fail us; it is idle to hope longer to enjoy peacefully the proceeds of his labor when at this moment eighty thousand of his color are organized and hold arms in their hands to free their fellows. The longer the war is protracted the more violently will slavery be destroyed. For two years and a half we have waged war, and lost more than half the territory over which we asserted jurisdiction; the supply of cattle no longer comes from Texas, nor does cotton escape longer from the frontier to furnish us supplies. The Mississippi bears a hundred gun-boats, half of them iron-clad, that effectually prevent our occupation of any point along its entire course, or even the passage of it except under cover of darkness and by stealth.

"The fruitful valleys of Kentucky and Tennessee have been desolated by war, and are held by the enemy. Arkansas, a large part of Louisiana, of Mississippi, of North Carolina and Virginia, have been held or are now held by the enemy, and have been exhausted by the supplies drawn by the contending armies. Nor can we regard Alabama, Georgia, South Carolina or Texas exempt from the march of heavy armies now organizing for the purposes of invasion.

"We will say to Congress and to President Davis that a careful study of the last Census Report of the United States will correct or destroy many perturbations in their minds as well as our own. Let them legislate so as to increase the number of cows and think no more of the negro. The land, then, instead of being desolated by war, and the inhabitants gaunt with privations and misery, will flow literally with milk and honey, as in times of yore.

"A census taken now, as recommended by His Excellency, Mr. Davis, in the same manner as that of 1860, over the districts where it might be effected, would show plainly the waste of war. How many men between the ages of eighteen and fifty would be found wanting? How many peaceful, industrious inhabitants would be found absent, having, through a thousand channels, found their way into the free States, actually filling up the houses in every part of that land, so that none are untenanted? How many of the houses in the region passed over by the contending armies would now be found occupied? How many negroes would be found absent, ready to return

with muskets in their hands? How many horses, cattle, sheep and hogs would be found remaining? What has been the produce of our fields last year in cotton, sugar, corn, flour, peas, potatoes, cattle and bacon, and what amount remains unconsumed?

"But above all, what progress have we made? Is the slave power more secure than before we seceded? Are we in such a condition as to promise ourselves even with repudiation of all debts, both at home and abroad, exemption from duties and high taxation? What have we to hope for, both as regards slavery or the prospects of the Southern Confederacy?"

From the *Richmond Whig*, Jan. 16.

The cry is for great armies. Everybody is to be put into the ranks, except such as are detailed.

Very good, if by so doing we can end the war next year and be done with it.—But let us look at a few facts.

An army correspondent, writing from Longstreet's Corps, says there are 3,000 barefooted men in that corps alone. From Johnston's (late Bragg's) army comes a piteous appeal for blankets and clothing. Lee's army is also in need of blankets, and not a week ago a paper, reputed to be a Government organ in this city, called upon the ladies to devote their energies to knitting socks for Lee's soldiers. For some weeks past the Young Men's Christian Association has been furnishing cotton yarn to be knit into socks for these same soldiers. Woolen yarn was not to be had. Day by day the clothes made for the soldiers exhibit less wool and more cotton.

What is the prospect for clothing next year? The blockade at Wilmington is now so rigidly enforced that supplies from abroad cannot be counted upon. An intercepted letter from Nassau, printed in the *Yankee* papers which came by the last flag of truce, states that "nothing has entered Wilmington for a month." We must then depend on the home markets for clothing materials. What do we find? Any one who buys beef has discovered that the quarters and sides are rapidly diminishing in size. Younger cattle are being slaughtered every year. It is now thought we will have to fall back upon milk cows. As cattle diminish, mutton must be substituted, and hence the sources both of leather and wool may be expected to decrease every month. Thus the prospect at home does not encourage the belief that we are able to clothe armies larger than those which are now shivering in nakedness.

An army must be fed as well as clothed. The facts just stated in regard to the supply of beef, apply with even more force to the question of subsistence than to that of clothing. Very little bacon is left, beef is going, and mutton will hardly feed great armies, even if the supply were double what it is. It is said that Gen. Lee, during his late visit to this city, exclaimed that the citizens had no right to indulge themselves while the soldiers were living on a quarter of a pound of meat per day. The hue and cry against the starvation of Yankee prisoners has scarcely subsided, and the excuse that three of our largest hospitals were forced to do without meat for a day or two at a time has not been forgotten. East Tennessee, on which we relied mainly for supplies has fallen into the hands of the enemy. The clamor about impressments and the stoppage of supplies on their way to market, still

rings in the ears of the Government. The standing crops in entire counties have been impressed at one fell swoop, under the plea that in no other manner could a sufficient supply for the army be certainly secured. Under this system, and because of a real scarcity as well, flour of a low grade is selling this day in the Confederate capital at \$120 a barrel. It appears, therefore, that the prospect of feeding the army already in the field, much less one once or twice its size is not encouraging.

Without labor there can be no production. Our labor is that of the African slave, who requires the supervision of a white man at all times, and never more than when an unusual quantity of work is demanded of him. Women, lads, sexagenarians, cannot make the negro do his duty fully and faithfully, a man in the prime and vigor of life is needed. Already the fears of insurrection, occasioned by the absence of the greater portion of the arms-bearing white population, has produced a leniency and indulgence among the farmers, which has encouraged the natural laziness of the slave, and resulted in a rapidly and yearly increasing diminution of the crop. Take away all, or nearly all the vigorous whites, and leave the negro to the feeble control of women, children and old men, and the danger is that famine will be superadded to insurrection.

If the negroes remaining within our lines were made to work as hard as the white hirelings of the North and of Europe, they could scarcely produce more than enough to supply the wants of the army, as it now stands, at prices not ruinous to the credit of the government.—Conscript the entire white population within the ages of 18 and 50, constitute a reserved corps of the lads between 15 and 18, and the men between 50 and 60, abolish all details for teamsters, orderlies, ambulance drivers, hospital assistants, and fill the vacancy created with negroes and mulattoes, (ample allowance to be made for places that could be filled by disabled soldiers,) and it is easy to see what the consequence will be upon agricultural production.

The sum is not finished yet. Horses must be fed as well as men, and an army without horses is a man without limbs.—With very great difficulty horses barely sufficient to serve the purpose of the existing army are obtained. Last Spring large impressments of horses were made in this city and throughout Virginia. It was a matter of doubt whether the hack, carriage, dray, cart, and, indeed, all the horses in the city not indispensably necessary to the business of the Government should not be seized. The question of horse feed was serious indeed. With one hand the Confederate officials seized the horses of the citizens and with the other seized forage of all sorts from the people in the country to feed them with.

Farmers ceased to send hay, oats and corn to town. To send was to insure impressment. During the winter, Stuart's cavalry had been scattered over the State to procure food and to recruit. The absence of Hampton's Legion and the worn down condition of the remainder of Stuart's horse, enabled the enemy to penetrate with impunity within the defenses of the capital. And even now, when the harvests have been gathered but a few weeks, the Quartermasters of the army of Northern Virginia can tell a strange story of the distance which their forage has to traverse before it reaches them. Yet it is proposed to double the army, and of course to increase the trains proportionately.

Still another addition to the sum must be made. An army must have, besides wagons and trains, muskets, cannon and ammunition. Pemberton's enormous losses of the two former at Baker's Creek and Vicksburg, added to Bragg's at Chattanooga and Lee's losses of muskets at Gettysburg and in the retreat must have left a bare sufficiency of both to supply present needs and to make good the annual wear and tear. With regard to ammunition, we know what Lee suffered at Gettysburg for want of it. We know further, that whenever a battle begins, ordnance officers are sure to telegraph for more ammunition. We have never had a superabundance, and since the port of Charleston has been closed, Wilmington almost hermetically sealed, and the nitre beds of Tennessee have been wrested from us, it is not likely that we ever will have more than a full supply for the army on its present footing.

It may be said that we have a whole winter before us in which to make guns, cannon and powder *ad libitum*. So we had last winter, with comparatively open ports through which to draw supplies from abroad. Yet Lee fell short in Pennsylvania, and Richmond was so bare that cartridges had to be taken from the boxes of a portion of the city troops to fill his own with. Yet next spring we are to have twice, perhaps thrice as many men in the field as we had last spring, with thrice as many muskets, thrice the number of cannon, and thrice the need of ammunition!

Thus, in the last analysis, we find we have an army poorly clad, scantily fed, indifferently equipped, badly mounted, with insufficient trains, and with barely enough ammunition. To remedy the evil, we are going to double, and if possible quadruple the number of men and horses, taking away every efficient master from the agricultural districts, and leave the laborers on whom both men and horses depend for existence a prey to natural idleness, and with every inducement to revolt. If this be not judicial madness, the history of desperate measures adopted by feeble and affrighted councils do not present an example.

MISGOVERNMENT BY RIGHT DIVINE.—How wastefully the baker's dozen of royal and noble, "cousins" who control the European continent and live upon its fruits, administer affairs, is shown by some curious figures recently published in France, by government authority. Mr. Legoyt, chief of the statistical bureau of the French Ministry of Agriculture Commerce and public works, reports that in 1862—Europe being wholly at peace, and with no bloodshed threatening—Austria yet kept up an army of 476,000 men; France had a small peace establishment of 572,000 men; Prussia maintained an army of 214,000 strong; England had 300,000 men under arms, besides half a million of volunteers; and Russia had 1,000,000 soldiers. Italy keeps up a force of 314,000 men; Turkey has 424,000; Denmark, 50,000; and Sweden 67,000. Of the numerous smaller States each has a considerable standing army, down to the smallest of all, which has a "field force" of a drummer, a fifer, and three privates. Mr. Legoyt estimates the effective strength of the European armies—in a time of profound peace, when Earl Russell declares that there is nothing to do but to "rest and be thankful"—at the enormous number of 3,875,847 men—nearly equal to the whole population of the State of New York—maintained in absolute idleness, at an annual cost to the people of over \$700,000,000.—*N. Y. Evening Post*.

### The Tables Turned.

THE present slaveholding rebellion is a terrible affair, but it occasionally develops some incidents of the most gratifying nature. The following is rather amusing proof that Sambo is not only well calculated to "take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial.

G. W. A.

A certain wealthy old planter, who used to govern a precinct in Alabama, in a recent skirmish was taken prisoner, and at a late hour brought into camp, where a guard was placed over him. The aristocratic rebel, supposing everything to be all right—that he was secure enough anyway as a prisoner of war—as a committee of the whole resolved himself into "sleep's dead slumber." Awakening about midnight, to find the moon shining full into his face, he chanced to "inspect his guard," when, horror of horrors, that soldier was a negro! And, worse than all, he recognized in that towering form, slowly and steadily walking a beat, one of his own slaves!

Human nature could not stand that; the prisoner was enraged, furious, and swore he would not. Addressing the guard, through clenched teeth, foaming at the mouth, he yelled out,

"Sambo!"

"Well, massa."

"Send for the colonel to come here immediately. My own slave can never stand guard over me; it's an outrage; no gentleman would submit to it."

Laughing in his sleeve, the dark-faced soldier called out, "Corp'l de guard!"

That dignity appeared, and presently the colonel followed.

After listening to the Southerner's impassioned harangue, which was full of invectives, the colonel turned to the negro with,

"Sam!"

"Yes, Colonel."

"You know this gentleman, do you?"

"Ob course; he's massa B—, and has big plantation in Alabama."

"Well, Sam, just take care of him to-night!" and the officer walked away.

As the sentinel again paced his beat, the gentleman from Alabama appealed to him in an argument.

"Listen, Sambo!"

"You hush, dar; I'se done gone talkin' to you now. Hush, rebel!" was the negro's emphatic command, bringing down his musket to a charge bayonet position, by way of enforcing silence.

The nabob was now a slave—his once valued negro the master; and think you, as he sank back upon a blanket, in horror and shame that night, that he believed human bondage was a divine institution, ordained of God?

### Peace or War in Europe.

THE angry feeling of France toward England, caused by rejection of the Congress, has not subsided. Journals of all classes of opinion attack England fiercely, day after day. The Liberals vie with the Imperialists in bitterness. The significance of all this is greatly heightened by the fact that the journals publish nothing except by consent of the government. It is therefore the feeling of the Emperor which is expressed by the journals; or, at least, it is his present cue to allow it to appear so. So long as the press remains under the iron rule which at present constrains it, so long will the government be held responsible for its utterances.

The *Siecle* reviews the apologies and explanations of the *Times* in a tone of bitter irony. "The English government, according to the *Times*, always acts in a spirit of the completest abnegation and the purest generosity. It reminds France, also, that it was the intercession of Britain that saved Napoleon I. from the fate of Marshal Ney. But the *Times* says nothing of the treachery on Northumberland. Nor has it a word of Napoleon's long captivity at St. Helena." The *Times* had also spoken of the supply of coal (!) which France draws from England. "We are duly thankful," says the *Siecle*, "for the coal England sends us for a consideration. No doubt it is very ungrateful of France to criticise the England that sells her coals at a profit. But really this obligation is not great enough to make us forget the persevering hatred with which the British aristocracy kept up its war upon the French democracy, and thereby caused the errors of the revolution. We cannot forget that it was this aristocracy which compelled France to take refuge under the dictatorship of Napoleon I., and which hindered the cause of liberty from achieving its final victory, not only in France but throughout the world." The *Siecle*, you will remember, is a democratic journal. The *Debats* which represent the Orleanists, and is the best conducted paper in France, or perhaps in Europe, is equally outspoken: "All the apologies and recriminations of the English journals are alike inconclusive and offensive. Who could believe that England, at this day, could accuse France of ingratitude. It is to England, forsooth, that France is indebted for its escape from dismemberment in 1815! These haughty words will add a fresh complaint to those which France has already a right to make against England."

The question now is, how will all these bickerings end? Will there be a continental Congress, leaving England out in the cold, to warm herself by her own pride? Can peace continue, amid the causes of conflict which are rising up in every part of Europe? Ask any Frenchman you meet the question, whether there will be war in the spring, and he will answer, "Yes." Ask him with whom, and he will shrug his



shoulders and answer, "I don't know." And such is the real position of Europe. Every one believes we shall soon hear the clash of arms; yet so tangled is the skein of European politics, so distrustful are the various powers of each other, and so divergent are their interests, that they do not see how to make combinations either with or against each other. Whether it shall be England, France, or Austria against Russia; or France and Russia against England and Austria; or the German powers against France and England, nobody—not even the rulers themselves—can tell.—*Dr. McClintock.*

### The Generous Slave.

A FEW weeks since, one of the most able and useful chaplains of the army spent a few days in Washington, and while there, was invited to preach in one of the colored churches of the city.

He had a large and interesting congregation, and he took occasion to urge upon his hearers, that inasmuch as their position in our country had greatly changed in the last few months, as they had been scorned and oppressed, but were now the hope of the country, to act worthy of the time, and as those who had a great future. He said that if they were meek and patient under injuries they would overcome the malice of their enemies; that if they were temperate, industrious, and honest, they would effectually silence all those who now clamored against them as unworthy of freedom; that he knew of instances in which colored men and women had by courage, kindness and generosity, won for themselves the esteem and gratitude of a multitude of officers and soldiers of our army.

"After," said he, "one of the battles of the war in northeastern Virginia, many wounded confederate soldiers were brought into the town of Winchester, and placed in the churches, school-rooms, and court-houses side by side.

"The ladies of that place brought into the hospitals many things to nourish and tempt the languid appetites of the sufferers, but they gave every thing to the confederate soldiers and passed our men by as unworthy of their sympathy and notice. One day a lady who had been a constant visitor, brought in some fragrant tea. She went from one couch to another of her friends, but passed all others unpitied. One of our wounded men who was very ill, thought that a cup of this tea might help him. He begged me to ask the lady for a taste of it. I went to her in a manner that I think could not be offensive, told her the soldier's request. 'No,' said she and her face blushed with anger; 'not a drop; all this tea is for our suffering martyrs.' 'Madam,' I said, 'I looked for no other answer, and I beg your pardon for hoping for a moment that a drop of human kindness was left in your heart.'

"Before my anger had subsided, I saw approaching the surgeon and myself, an aged colored woman. She was lame and staggered under the weight of two large baskets which she bore on her arms and behind her followed a black boy bearing another.

"When she came up to us, she set down her burdens and said 'Master, I am a slave, my husband is a slave, and my children are slaves, and will you accept these things from a poor slave woman for the wounded men here. I do not want money, no, master, I could never look you in the face, if I took your money.' She opened her basket and took up a roll of stockings and said, 'Master, months ago I knew this war was coming; and when all were asleep in my cabin, I knit these that some poor sufferer might be warmed, and will you allow a poor slave to give them to these men.' Then taking up some papers of tea she said, 'This tea I earned over the wash-tub. I would not drink it myself, for I knew the day was not far off when some weak and fainting men would want it more than I did, and now will you permit me to give it to you?' And here continued she, 'is some butter, I know it is clean and sweet, and may tempt some of these poor sufferers to eat: it may remind them of the butter of their mother's table, and will you give me the privilege of placing it in your hands for them?' And taking up linen napkins, handkerchiefs and lint she said, 'Master I have stolen nothing; these old

hands have earned over the wash-tub and by house-cleaning all,—will you permit me to give them all and have the comfort of knowing that I have done something for those who are far from home, amongst strangers and suffering of want.'

"As she talked she became more moved and tears rolled over her face and fell on her hands as she lifted to me the treasures of her basket, and I never can forget the earnestness and humility of her manner when she said, 'permit me permit me.'

"Oh yes Aunt," I said 'we will not only receive them, but, pay you for all you have brought.' 'O, master!' said she, 'do not so despise me as to offer me money; I crave the pleasure of giving these little things. Oh I am sorry I have so little! If I had a thousand basketfuls of all good things I should give them all.' Our sick and wounded men looked with wonder and admiration on the woman, and soon a hundred cried out, 'Aunt, God bless you! you are the only white woman we have seen in Winchester.' 'Now said the chaplain do you think those soldiers ever forgot that woman and thought her skin was darker than that of their sisters and mothers? Will they not ever remember her as a noble, true friend in need? And will not every one of them be kinder to every daughter of Africa who comes in his way because one of them pitied and helped him when he was a stranger and half dead. I do not know what became of that generous woman. She may be still a slave; but certain I am that in long years to come, when the soldiers of the army meet in peaceful homes, we will talk of her and ask God to bless her. Go and do as she did; be gentle, do good unto all men, even your enemies; become not vain and proud, spending all you make in dress and pleasure, but deny yourself to do good, and soon those who despise will become your friends.'

As the chaplain was thus preaching, he saw in the midst of the congregation, a woman whose face glowed and was wet with tears. And when he had ended the service, this person came up and spoke to him and said, 'Master, I am the woman you spoke of this morning, I bless the good Lord I am free, and my husband and two children are all free and here in Washington, and we are now happier than ever in our lives.'

And many gathered around to thank her again for her charity to the wounded soldiers. And the chaplain rejoiced to meet in freedom one who had shown herself to be so generous a woman and true a Christian.—*Sel.*

### Gambling.

BRO. WHITE: The following article speaks out on one of the signs of the times very clearly. I thought it might serve the cause of present truth if it should appear in the Review. The Saviour, speaking of a class of religious teachers which should arise in the last days to oppose the warning given by faithful servants, says, "They eat and drink with the drunken."

H. S. GURNEY.

#### WHAT CONSTITUTES GAMBLING?

This may seem a strange question to form the theme of editorial remark, but it is one which has frequently found its way to the surface of our thoughts within the few years past, and which recent events have so intensified, that we can no longer refuse to give utterance to our convictions.

The great fair held in this city in aid of the Sanitary Commission, recently closed with the announcement that more than \$100,000 had been added to the treasury of that truly noble charity. The final settlement swelled this large amount to the magnificent sum of \$140,000, and the press and the people were unanimous in pronouncing it a "brilliant success."

A large proportion of this large amount came directly from the proceeds of "raffles," which constituted the most prominent feature of the fair, and in which persons of the highest respectability took an active part. What is a raffle? Webster defines it to be "a game of chance, or lottery." But games of chance and lotteries are unlawful, and all persons engaged in, or countenancing, them, are liable to be tried in our courts of

justice, and punished as criminals, even to imprisonment among thieves and adulterers. Two pages of the General Statutes of this Commonwealth are occupied with the details of the law against lotteries. They are entitled "offences against public policy," and the penalties pronounced against all who shall be convicted of taking part in them, are severe. A raffle is nothing more nor less than a disguised lottery. The name has been adopted to ease the consciences of those who would be startled to do the same thing under the name of lottery. Whoever takes part in any raffle, such as were so common at the late fair, is a violator of the law, and liable to punishment. Professors of religion, Sabbath-School teachers, judges, and hundreds of "responsible" persons—women, as well as men—did openly take active part in those lotteries.

Blackstone defines crime to be "an act committed or omitted in violation of a public law." Can the persons who took part in those lotteries declare themselves free from crime? Webster, in his Dictionary, says of lotteries, that "almost all men concur in the opinion that their effects are pernicious." Is not this the unanimous verdict of all good men to-day?

But what constitutes gambling? What say our lexicographers? "Gambling, the art or practice of gaming for money." What is the essential difference between gaming for money, and gaming for a Merino sheep? We cannot see any—can any honest man or woman, if there is any essential difference between the morality of playing a game of cards or dice for a stake of one hundred dollars in money, and buying ticket in a lottery or raffle, in which the stake is a picture valued at one hundred dollars? We cannot see any.

Still further. As we understand it, the law, and the public sentiment, classes all kinds of gambling, including lotteries, as criminal, because the effects are "pernicious." Will any one claim that an offense is less an offense if committed by a judge, or a minister? Are the effects of a violation of law less "pernicious," if the violators are Sunday-School teachers, and professing Christians? Nay more, are the effects less "pernicious" if the proceeds of the crime go into the coffers of the church or the Sanitary Commission? If not, what shall we say when the thing is done expressly for the purpose of filling such coffers. Would murder and robbery be any the less murder and robbery if committed for the same purpose? There can be no difference of opinion as to the proper answers to these questions.

The spirit of gambling has increased alarmingly within a few years past, and it is now rampant. There is no disputing it or disguising it. Gambling is rampant. How much of the blame for this growing and master passion for gaming, is to be laid to the door of our churches, which have encouraged it by frequent examples, we may not say, but their "pernicious" effects are visible to the duller observer.

We speak plainly, but speak our honest convictions, when we declare that raffling at so-called religious fairs, is as pernicious in its tendency and effects as would be the open toleration of gaming houses, or houses of ill-fame. Let then every man and woman who loves at least consistency, put their backs against the practice in future.—*Massachusetts Ploughman.*

Sister S. Robinson writes from Girard, Mich.: The way grows brighter and the end seems nearer. I want to keep near to Jesus. "Nearer, my God, to thee," is my cry. I would be a living witness to the truth, and consecrate myself and all I have to God, having my conversation according to the gospel. I wish to go with the church, and not alone.

Sister R. Evans writes from Fitz Henry, Ills.: It encourages me to read the letters of brethren and sisters. It has been about four years since God for Christ's sake forgave my sins. I first heard of the Advent faith by reading your books and papers. It is about a year since I commenced keeping the Sabbath of the Lord. I tried for a while to keep the first-day also; but I found no satisfaction in it, and so left it off. I feel that the Lord has led me in the right path in the way I knew not. May the Lord, still keep me in that straight and narrow way that leadeth to life and glory. I ask an interest in the prayers of the brethren and sisters.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 23, 1864.

JAMES WHITE, EDITOR.

### Elijah the Prophet.

"BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. iv, 5.

There can be no mistaking what day is meant here by the great and dreadful day of the Lord. It is the day mentioned in verse 1 of this chapter, Mal. iv, which shall burn as an oven, when all the wicked and proud shall be stubble, and be burned up both root and branch. It is the day spoken of by Zephaniah as the great day of the Lord, and described as a day of wrath, trouble, distress, waste, desolation, darkness and gloominess; a day when the whole land shall be devoured by the fire of his jealousy, and a speedy riddance made of all them that dwell therein. It is the day of which Isaiah speaks when he says that "the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire." It is the day when the Lord Jesus will be revealed from heaven in flaming fire, and his ungodly enemies will pray for rocks and mountains to hide them from the presence of him that sitteth on the throne. It is the great day of the wrath of the Lamb, which fortunately or unfortunately for this seething world of wickedness, has not yet opened upon them with its terrific scenes. That day is evidently future, but—

Before the coming of that day, Elijah the prophet is to be sent. It becomes, then, a matter of importance to inquire concerning the meaning of this prophecy; for our interpretation of this will materially affect our views concerning the nearness or remoteness of the great day of the Lord. Who is meant by Elijah? Is he personally to appear? Has the prophecy been fulfilled? or is it future?

Some take the ground that the prophecy was wholly fulfilled in John the Baptist; others, and this opinion seems to be growing of late, that Elijah is personally to appear, and that his manifestation is yet future. If we mistake not, both these views are incorrect.

There are certain allusions to this prophecy in the New Testament, from which we must draw our conclusions. It was prophesied of John the Baptist, Luke i, 17, that he should go before Christ in the spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. When John came upon the stage of action, and commenced his preaching in the wilderness, the Jews asked him plainly if he was Elijah, and he as plainly answered that he was not. Jno. i, 21. And yet when He who was greater than John appeared, he told his disciples distinctly that if they would receive it John the Baptist was the Elias, or Elijah, which was to come. Matt. xi, 14.

In these statements, apparently, at first sight, contradictory, we find a key to the solution of this question. The Jews were expecting Elijah personally to appear. See Bloomfield's Greek Testament on Matt. xi, 14. And when John in answer to their question tells them that he was not Elias, he simply affirmed that he was not that prophet in the sense in which they were expecting him, that is, the same identical person.

But when Christ says that John was the Elias which was to come, he evidently speaks of him in the same sense in which he was prophesied of, namely, as one coming in the spirit and power of Elias. It is the spirit and power, then, and not the person, that fulfills the prophecy. This, it seems to us, should forever settle the question that it is not necessary that Elijah should personally appear. John affirmed expressly that he was not the personal Elijah whom they were expecting; and yet Christ says that John's mission was a fulfillment of the prophesy respecting Elijah, because, as we are compelled to conclude, he came in the spirit and power of that prophet.

But was the prophecy wholly fulfilled in John the Baptist? We answer, No; for it is more intimately connected with the great day of the Lord than was the mission of John. His work had exclusive reference to the first advent; but the prophecy must relate more especially to the second advent, which is the crowning event of the ushering in of the great and dreadful day of the Lord.

The first and second advents are in many respects parallel events. Single prophecies often contemplate them both, the prophetic utterances glancing from one to the other in quick transition. Such prophecies receive a partial fulfillment in the events of the first advent, and a complete accomplishment in events connected with the second. Of such a nature we believe are some of the predictions of Malachi. See for instance, chapter iii. "Behold I will send my messenger and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple," &c. Christ in Matthew xi, 10, applies this to John the Baptist, saying, "For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee." Yet the very next verse of Malachi iii reads, But who may abide the day of his coming, and who shall stand when he appeareth? glancing right down from the preparation for Christ's first advent to his revelation the second time in power and glory. So with the prophecy respecting Elijah. Fulfilled primarily in the preaching of John the Baptist to prepare the people for Christ's first coming, which was itself an antecedent step looking to his second advent, we may look for its ultimate and complete fulfillment near the coming of the notable day of the Lord, in some work which will be at once both the herald and precursor of that great event. If, then, we can find a work, even if it should be now going on, which is the counterpart of the work of John the Baptist, or which bears the same relation to the second advent that his did to the first, and withal, is the same in character as the work in which the literal Elijah of old was engaged before his translation, may we not take our stand upon it, not timidly and falteringly, but boldly and firmly, as the ultimate fulfillment of this important prophecy? Assuredly we may.

The question remains, Do we find any such work being accomplished? Need we ask this question of any who have had a knowledge of the great Advent proclamation of the past twenty-four years—a proclamation brought to view in Rev. xiv, under the symbols of three angels flying through mid-heaven with important messages for the children of men, and denoting, as we understand, a body of religious teachers going through the land with the blazing light of truth, giving the announcement and warning of coming judgment? John's work was to expose the traditions and corruptions of that age, and prepare a people for the first advent of the Lord. In like manner it is the object of the work symbolized by the messages of Rev. xiv, to prepare a people for his second appearing.

Do you say the prophecy must be fulfilled by one person? We answer, Not necessarily; for the case of John has shown us that it is not the individual but the spirit and power that fulfills the prophecy; and why may not this spirit and power accompany a body of men as well as a single individual, especially if the magnitude and importance of the work demand such an increased agency?

Do you say again that the spirit and power of Elijah is a miracle-working power, and the fulfillment of the prophecy must be accompanied with such miracles as Elijah wrought? We answer, John the Baptist worked no miracles; and his mission was not a failure on this account. He preached a plain and cutting message to the people, and laid the axe to the root of the tree of their pride, errors and corruptions. The Advent message is designed to do the same thing.

In the development of the great Advent proclamation, we have now reached the third message of Rev. xiv; and here we see the striking similarity between this work, and that which Elijah was commissioned to perform. He was sent to the apostate kingdom of Israel to stand up for the honor of the true God and vindicate his name in opposition to the gross idolatry of that people. What says the third message? It comes

heralding the commandments of God and faith of Jesus, enforcing the claims of the down-trodden law of God, which the man of sin has thought to change, and vindicating its immutability and perpetuity to the honor of God's great name, thus endeavoring to restore the true worship of God, in opposition to the traditions and departures from the faith which characterize the present age.

One more point of resemblance will complete our evidence on this subject. Elijah was to be sent to turn the hearts of the fathers to the children, and the children to the fathers. The reading of the Septuagint is a little peculiar here. It reads that he "shall turn the heart of the father to the son, and the heart of a man to his neighbor." It denotes the earnestness with which a person, on receiving the truth, would seek to impart the same light to his relatives and friends. Fathers would yearn over their children with longing desires for their salvation, and children over their parents, and both over their neighbors and friends. Such has been a characteristic of this work more or less from its commencement. We are happy to see a fuller manifestation of this spirit of late. May it increase still more among us.

We say, then, that we believe that the third angel's message is now completing the fulfillment of Malachi iv, 5, 6. Hence, let none be beguiled with the fancy that Elijah is yet personally to appear, but give heed to the work already going on before their eyes.

### Are the Dead Conscious? No. 8.

"For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. xv, 16-19.

This text teaches that a future life to the Christian is wholly dependent upon the resurrection from the dead. That if the resurrection should not take place, there is no hope for the Christian after he is fallen asleep, but he is perished. He is forever cut off from life and hope. If the dead rise not, he has hope in Christ "in this life only."

If the soul were immortal, this testimony could not be true. If the dead in Christ are in a state of conscious happiness, should there be no resurrection, they are not perished. If the soul, the real man, is independent of the body for its existence, and is destined to endure to eternity, it is a thing of very little importance whether the body is ever raised. But Paul makes the hope of the gospel as nothing and worse than nothing, provided the resurrection should fail to be realized.

It is of no avail to quibble around this text by saying that the resurrection of Christ was a leading fact in the gospel, and if that is not sustained, the gospel would prove a lie, and consequently those who had died in the faith of Christ are condemned to eternal misery without a resurrection. The apostle is arguing the future resurrection of the dead, because some among the Corinthians had said that "there is no resurrection of the dead." He refers them to the resurrection of Christ as an established fact, and assures them that the resurrection of the dead is rendered sure by this fact—that the resurrection of Christ is a pledge of the resurrection of the saints—consequently, to deny the future resurrection of the dead, was to deny the established fact, that Christ was raised from the dead. This, he argues, would be a legitimate conclusion from the premise assumed that the dead rise not. And another conclusion would be equally sure, namely, "Then they also which are fallen asleep in Christ are perished, and that the gospel hope is limited to this present life, and that a future life is altogether dependent, not on the immortality of the soul, but on the resurrection of the dead."

This is still further confirmed by verse 32. "If after the manner of men I have fought with the beasts at Ephesus, what advantageth me, if the dead rise not? let us eat and drink; for to-morrow we die." The argument here is, "Why stand we in jeopardy," why do we expose our lives by preaching the gospel, if the dead rise not. Paul could see no advantage in it. If



the doctrine we oppose were true, Paul was capable of seeing a vast advantage accruing to the faithful followers of Christ in the future, should the resurrection of the body never take place; for his soul could be eternally happy without it. But Paul did not know that the soul is immortal and not dependent on the body. He could see no reward, no advantage to be reaped, as the result of his labors and sufferings, unless the body should be raised. Convince him that that which goes down into the grave will never be raised, and he would speak "after the manner of men," namely, the Epicureans, and say, "Let us eat and drink, for to-morrow we die." Death would be the final end of man's existence, if the dead rise not.

R. F. COTTRELL.

### Report from Bro. Loughborough.

My last report was from Providence, R. I. Jan. 26. That evening we had a meeting in the hall, but the Brn. had had but little opportunity to circulate our appointment. There were also several protracted meetings in progress, hence we had but few out to hear; but that few seemed to listen with attention.

Jan. 27th, came on to Dartmouth, had meeting in the evening and remained there till Monday, Feb. 1st, during which time we had five meetings. We completed the organizing of the church by ordaining the Elder that was previously appointed. I was glad to see that some had come out to obey the truth since my other visit there. Two were baptized Monday by Bro. Pierce. We left them, we trust of good courage to press forward.

Tuesday evening Feb. 2d, we met with the little church at Haverhill. Were glad to find most of those who came out under Bro. Cornell's lectures there firm in the truth. After preaching to them, we organized Systematic Benevolence amounting to over \$44.00 per year.

Wednesday evening, Feb. 3d, had an opportunity to preach in the Baptist meeting-house in North Berwick, Maine. Had a pleasant interview with friends there, and hope our visit will accomplish some good.

Thursday evening Feb. 4th, preached in the little chapel in Portland, Maine, with good liberty from 1 Tim. iii, 14, 15, and after meeting we considered the subject of order. We found a few ready to enter into church covenant together whose names were enrolled and an elder and clerk appointed. S. B. was also organized here, amounting to \$39.52 per year, \$35. of which was pledged to the N. E. Mission.

Friday Feb. 5th, came on to North Jay, where we now are. We have had interesting meetings here. There has been no Seventh-day preacher here for over four years and the lonely ones seemed much encouraged by our visit. The neighbors turned out well to hear on Sabbath and first-day. Some of them furnished themselves with books on the Sabbath question, desiring to learn more of this matter. The subject of order "the great remedy for the East," was considered. The few Sabbath-keepers here are desirous of moving on with the body. Systematic Benevolence was organized, amounting to \$54.60 per year all pledged to the Missionary fund. A Sabbath-school and Bible-class are now organized; and some steps were taken in organizing the church. The Lord has given a spirit of freedom to his servants here in Maine. The remnant seem to take new courage. May the good work of the Lord move on.

J. N. LOUGHBOROUGH.

North Jay, Me., Feb. 10th, 1864.

### An Anecdote.

WHILE in conversation with a certain man, one Dr. Sabine, he gave me an incident of his religious experience. The doctor was naturally of a combative and destructive turn of mind, and withal, possessed a good deal of firmness and self-esteem. Also, he lived in a time when and place where it was honorable to fight. Said he, Before I embraced religion, while quite a lad, I came across a young fellow who insulted and abused me; whereupon, I resolved to give him a sound thrashing. But, he continued, before I carried my threat

into execution, a protracted effort came off in my neighborhood. The power of God settled down upon the people; and, with others, I became thoroughly convicted of my sins and the need of pardon. But then, the young man was not yet whipped. How could I give up my honor and self-esteem, and let him go free? I could not think of fighting after I got or professed religion. Now was the time or never. But, he still continued to narrate, the power of conviction continued to settle down into my soul, and I finally gave up the idea of whipping the fellow, and sought the Lord, and found peace in believing, and joy in the Holy Ghost. I did not then wish to whip the fellow; and so, he said, the young fellow escaped his whipping because I embraced religion.

The above anecdote illustrates one of Satan's snares by which he sought to secure the young man convicted of his sins. It seems a small matter; yet, to the young man thus constituted and situated, perhaps no inducement or consideration could have influenced him so much.

But it is not always that victory turns thus on the right side, and we resolve to obey the truth at whatever cost or sacrifice. 'Tis not always that we decide to walk while we have the light. We are too apt to wait for a more convenient time—a more favorable opportunity. We wait until we have accomplished some favorite object. We wait until the light and opportunity passes away and we are left in darkness. And thus we excuse ourselves by saying, We do not see, we do not feel.

The one to whom Jesus said, "Follow me," replied, Lord, suffer me first to go and bury my father. Perhaps the old gentleman was living, yet in feeble health, and having no one to care for him like his son. The son may have been living with the father, or the father with the son; but what the circumstances were makes no difference. The young man wished to be excused or exempted from following Christ until he had paid the last debt of love and gratitude to his aged parent. The answer, Let the dead bury their dead, is plain and positive. It shows that earthly considerations are not to weigh against duty. And we are elsewhere abundantly taught in the scriptures that neither right eyes, nor right arms, nor life itself, can excuse us from doing what God requires of us.

The life of the Christian is a life of self-denial. The way to Heaven is straight and narrow. And although Satan and the carnal mind are always raising excuses, and always proposing some better time, some easier way, some shorter route, to the kingdom of God than that revealed, yet the truth has but one way. She takes no excuses. Her answer always is, Follow thou me.

E. GOODRICH.

Edinboro, Pa.

### Report of Meetings.

BRO. WHITE: Our quarterly meeting at Lisbon began Jan. 8, and owing to the severity of the weather we had but a small attendance from abroad. Bro. Snook was with us and assisted in preaching the word. On Jan. 12, I started from home for my appointments in Northern Iowa. On account of the vast bodies of snow, the railroads were blockaded and we had to travel most of the way to Waterloo by stage line. We suffered much with the cold.

On the 15th, met with the Brn. in quarterly meeting at Waterloo. Had quite a good attendance from Laporte church. Preached five times. There was not that freedom in the social and prayer-meetings that we should love to see. There is considerable interest to know the truth, and we hope the meeting was one of benefit to the brethren. Two were added to the church at this place. Here we learned in private conversation with a congregational minister that the first Sabbath of time consisted of forty-eight hours, that the first twenty-four hours of that day belonged to Palestine or Canaan, and the last twenty-four to Eden. That the Jews kept the Canaan Sabbath or Saturday and that those that now keep the first-day of the week are keeping the original Eden Sabbath. Oh vain philosophy! We soon caused the Elder with all his learning to fly from this hole (or error) and seek some other.

On the 21st, started for West Union. A son of Bro. Jackson conveyed us to our appointment for which we were truly grateful.

On the 22d, commenced meetings at West Union. The Waukon church was well represented and here we formed many happy acquaintances. We had a happy time at this meeting and think that the churches were benefited by the meeting. While at this meeting we attended to the ordinances. This was a solemn time and as we tried to realize the great price paid to redeem man, we could but weep and determined to try to live nearer to God. There are good openings to preach the word in this vicinity and we would have staid but we dare not commence a course of lectures owing to poor health. The Brn. provided a way to bring us forty miles on our way home. I had expected to stop and preach awhile at Laporte City, but owing to my infirmities I had to return direct home. I might have sold many books if I had had them to sell.

Feb. 6th, commenced meetings at home (Lisbon.) At this meeting we attended to the ordinances and by invitation a goodly number of brethren came from Marion and also from the West Union Church. Never have I seen more unity and love manifested for each other than here, and as we seemed to be gathered together of one accord, we were also of one mind and judgment. This was a good time for the Lisbon church. On first-day we repaired to the water and buried three by baptism whom we trust have arisen to walk in newness of life. Bro. J. T. Mitchell's son, Edwin, and Sr. Armstrong's daughter, Sarah, children of Sabbath-keepers were two of the baptized ones, and the third was my dear companion. Oh that was a blessed time for me. The Lord had in a special manner answered my prayers and now my wife will try to go with us to the kingdom.

The church here is truly trying to keep the commandments of God and faith of Jesus. Next Sabbath I go to Marion. Pray for me that I may remain firm and faithful to the end.

WM. H. BRINKERHOFF.

Lisbon, Iowa, Feb. 11, 1864.

### No Change.

It is wonderful how people will stick to names, and that, too, long after the peculiar traits and characteristics which gave rise to those names have ceased to exist. An established creed, so long as it retains its name, can also retain its followers, though it should change its principles and actions every year.

Thus there are thousands of Roman Catholics who would be ready to fight in an instant if you should say aught against Catholicism; but ask them what its doctrines are and they cannot tell you one. Yet the Catholic church is the church, and all the others are heretics.

This is coming to be the case with many Protestants who profess to be able to "give a reason for the hope that is within them," from the Bible, which is their "only guide." The Methodists, for example, are as much attached to Methodism as the Catholics to the pope. Why? Because, forsooth, their fathers, or Adam Clarke, or Wesley, were Methodists. Yet there is as much difference between a Methodist of to-day, and one in Wesley's time, as there is between a rotten apple and a sound one. The name is about all that indicates any connection between them.

I was struck with a description given of the primitive Methodists by Mr. Tobias Smalley, in his History of England, written about the time they began to attract public attention. He says: "The progress of reason and free cultivation of the human mind had not, however, entirely banished those ridiculous sects and schisms of which the kingdom had formerly been so productive. Imposture and fanaticism still hung upon the skirts of religion. Weak-minded men, seduced by the delusion of a superstition-styled Methodism, raised upon the affectation of superior sanctity, and maintained by pretensions to divine illumination. Many thousands in the lower ranks of life were infected by this species of enthusiasm by the unwearied endeavors of a few obscure preachers, such as Whitefield, and the two Wesleys." P. 906.

Such was the description which a popular churchman gave of those zealous Christians. But I think a

historian would hardly give such an account of the Methodists at the present day. What! they a "ridiculous sect," "fanatics," "deluded by a superstition," and composed of only the "lower ranks of life!" Oh, no, that cannot be. Look at their richly-dressed members, talented ministers, and magnificent churches. Does that look like it? Not much. Who builds those churches? who pays the minister? In this city, this year, there are to be built three \$16,000 churches, belonging to the Baptists, Methodists, and Presbyterians, some of them having a \$1000 preacher. Now the largest subscriptions to pay all this with, stand against the names of several of the most notorious rascals in these parts, some of them giving as high as \$1000. Does not this look like committing fornication with the rich men of the earth? Rev. xviii, 3. And will they not lament and howl when they see their darling destroyed? Verses 9-11.

The time has come of which John Wesley warned them; viz., when through building costly churches, and having high-salaried pastors, rich men should become necessary to them.

I was personally acquainted with a circumstance that happened but a short time since, in which one of the *purse-righteous* members committed a shameful outrage upon one of the *poor* brethren, when the latter demanded of the minister a church-trial. Said the minister, "You had better let Bro. T.—alone; he is a *lion in the church!*" The poor brother had to yield, because he had not the dimes to pay the pastor if the other were expelled. Nevertheless, these are Methodists, the disciples of Wesley and Whitefield. But it may be said of them as Christ said to the Jews, "If ye were Abraham's children ye would do the works of Abraham." One of the great principles of Wesley was to reform; but now the grand principle is, "No Change;" virtually saying to the world, "We have arrived at the summit of perfection. We hold all the truth, but no errors." But while they are thus boasting of sticking to the old paths, they are really changing every day, and wandering far from the old paths. I think that the following from Lorenzo Dow's Journal illustrates this point nicely:

"In England there is much more stress put upon forms, names, and traditions, than in America. You can scarcely give a greater offense than ask, 'Have you got any religion?' 'Got any religion? think I am a heathen? got my religion to seek at this time of day! I was always religious.' 'What is your religion?' 'It is the religion of my father, and he was of the religion of his father, the good old way—we don't change our religion.'

"Suppose a man has a horse that will run a race, win a prize, and is a valuable animal; he wills the horse to his son, and he to his son, and so on; but the horse dies; the grandson boasts, 'What! have not I got a good horse! I have; my grandfather raised him, willed him to my father, who gave him to me; and I can prove by the neighbors that he ran such a race, and won a prize; but on a close inspection it is found that only the bones remain. Look at the Congregationalists, Independents, Presbyterians, &c., and compare them now with the history of their ancestors, and a change will be visible. And unless people have recourse to their first principles, they will degenerate. Two or three centuries ago, perhaps, ancestors had religion, and were out of stigma called a name that has been attached to their form and handed down from father to son. The children down here, because they bear the same name, think they have the same religion; on close inspection, there is no more divine life about the former, than animal life about the bones of the old horse."

Nothing is truer than that we shall "degenerate unless we have recourse to our first principles." A church may take its rise in the purest principles, be owned and blessed of God; but when its numbers and power are increased, it will become corrupt and backslidden unless daily warned by some faithful watchman. May God help the Advent people to avoid this shoal on which so many have been stranded. This can only be done by giving heed to the testimony which God has placed in the church to guard it in these perilous times.

D. M. CANRIGHT.

Coldwater, Mich.

### To Bereaved Parents.

Blest are the early dead,  
Calm in their peaceful sleep,  
Unconscious is their quiet rest  
While we are left to weep.  
No more shall fell disease  
Those bodies rack with pain,  
Their aching heads are now at rest,  
Nor can they die again.

How much we miss them here  
Language cannot express,  
None but the parent thus bereft  
May know our loneliness.  
Faith looks beyond the tomb,  
Where all is bright and fair;  
No fevered pulse, no bleeding lungs,  
No sorrow's night is there.

Father, we humbly bow  
Submissive to thy will,  
While ev'ry fibre of our hearts  
Is freshly bleeding still:  
And what we know not now  
We shall hereafter know,  
For we believe it was thy hand  
That dealt the dreadful blow.

The resurrection morn  
Is swiftly drawing near.  
When Christ who is our Hope and Life  
Shall in the clouds appear;  
Our lov'd ones then shall rise  
With shouts of victory,  
Rejoicing in eternal life  
And immortality.

L. M. GATES.

### Our Faith. What is it?

DIFFERENT from the world's faith is our faith. It is not of the world, not inspired by the love of the world. Our faith is in the word of God. "If any man love the world, the love of the Father is not in him." Says the Saviour, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done for you." We are a people separate from the world; our hope is the hope of overcoming the world, the flesh, and the evil One. For, he that overcometh shall inherit all things. Our faith, then, consists, in this: When we find any word of the Saviour, or any desirable thing or attainment pointed out in the word of truth, we believe it is for us, for us of this day, for us individually. All the promises and invitations are for us, "even for as many as the Lord our God shall call."

But does our faith stop here? Oh no! If it did it were nothing but a dead faith. There is plenty of dead faith in the world—dead faith, grown putrid—faith without works, which "is dead, being alone." Such a faith might perhaps go so far as to take the Bible down once a week, go to church, and if customary, to the prayer-meeting. It may say, the promises are all for me, the invitations to me, and though I am unworthy, yet I expect to be saved through the merits of Christ. It may say all this, and count the blood of Christ an unholy thing. This is the inevitable result of faith without works. It heaps contumely upon the cross of Christ. To say that man may be saved without works, without renouncing the world, without righteousness, (right doing), in short, without doing all that he can do, is to make Christ the minister of sin, to count his blood an unholy thing.

Our faith sees precious promises, yes, and it sees commands, it sees also threatenings, it reaches to the words of the Saviour where he says, "Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in, but shall not be able. It will take all to buy the field, 'He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least is unjust also in much.' What is it to be faithful? It is to be watchful, to be attentive, always to stand at the post of duty.

"The first approach of sin to see,  
And bid the tempter fly."

Says the Saviour in Matt. v, commencing at verse 17, "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." A jot is said to be the smallest letter in the Hebrew alphabet. A tittle, a fine mark or part of a letter. 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."

One of these least commandments. Well, what is a commandment? If we keep a commandment we do something, unless it be that we are commanded to do nothing. Then it is of vast importance to know what the commandments are, what the Lord requires. What are the commandments? I ask again. No doubt our Saviour is here speaking of the ten. "Think not that I am come to destroy the law or the prophets." The law here spoken of is doubtless the ten commandments, the summing up of our whole duty to God and man.

One point here calls our attention, and that is the fact that the ten commandments do embrace the whole duty of man. In proof of this, we need simply to ask, If man had never broken the law would he have needed a Saviour? It was said of Jesus, For he shall save his people from their sins. The apostle John in the third chapter of his first epistle, gives us the definition of sin. Verse 4. "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." Verse 5. "And ye know that he (that is Christ) was manifested to take away our sins; and in him is no sin." Rebellion is death. Our first parents rebelled, became subject to death. They fell, and were held down by the cords of their sins. Prov. v, 22. Obedience is life. Christ came and died, that he might loose the pains of death, and bring again the captives where they might, if they would, keep the commandments of God and be reconciled to him through his (Christ's) blood. He that rejects Christ cannot keep the commandments of God. Nay, more, he is treasuring up wrath against the day of wrath, multiplying transgression and rebellion. If he makes mention of the name of the Lord it is in vain, while he is setting up idols in his heart and worshiping Mammon, the god of this world.

Thus, it appears clearly that we cannot keep the commandments of God unless we keep them in his appointed way. "It is not for man that walketh to direct his steps." We cannot receive Christ as a Saviour unless we acknowledge him to be what he is, a Saviour from sin. So that whoever receives him in this way, comes, virtually saying, Lord, here I come according to thy word, to be cleansed from the least and last remains of sin. "I consent unto the law that it is good, but I am carnal, sold under sin." Rom. vii, 16, 18. I come to thee as a Saviour. Such and such only have the promise of free and full salvation. "If we confess and forsake our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The Bible is the book which teaches us the will of God. The Bible and the Bible alone is our only rule of faith, practice and discipline. We adopt the plain literal interpretation, taking God at his word, believing he means what he says and says what he means.

The Bible is a book of authority. Yes, the great Lawgiver's precepts are all divine commands. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii, 16, 17. All scripture is given by inspiration of God, and is profitable. The word of the Lord is one, and so completely woven and linked together are the commands of God, that the apostle James tells us that whosoever shall keep the whole law and offend in one point, he is guilty of all. That is, he is guilty of breaking the law.

The commandments of the Lord are exceeding broad. Covetousness is idolatry. He that hateth his brother is a murderer. He that looketh with an evil eye is an adulterer. He that biddeth God-speed to the man that teacheth another doctrine than that of Jesus Christ, is partaker with him in his evil deeds. And, "As a mad man that casteth fire brands, arrows and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport? Prov. xxvi, 18, 19. Says the Saviour, "For every idle word that man shall speak he shall



give an account in the day of judgment." "The little foxes spoil the vines." How many thousands of professors there are in good standing in the so-called evangelical churches of the day, who deem it unnecessary to bridle their tongues or curb their inclinations any farther than to appear well in the eyes of the world. But, brethren, we have not so learned Christ. We know that the world will love its own, but Jesus has said of his followers, "I have given them thy word; and the world hath hated them because they are not of the world, even as I am not of the world." John xvii, 14.

Our faith is in the promises of God, that what he has promised he is able also to perform. The Saviour has promised to come again to this earth to receive his saints, and has commanded us to watch. He has given signs which should foretoken his coming, and by which we may know when he is near, even at the doors. We see the signs fulfilled, we know he is near. Jesus Christ led captivity captive and gave gifts unto men. Eph. iv, 7, 8. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. How long? We turn again to the apostle's words. "And he gave some apostles and some prophets, &c." See verses 11 and 12. Verse 13. "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

Yes, we endeavor to keep the commandments, even every word that proceedeth out of the mouth of God. For blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city. Rev. xxii, 14.

M. E. DARLING.

Preston, Fillmore Co., Minn.

## Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

### From Sister Ramsey.

BRO. WHITE: It encourages me to read of the hopes and desires of the brethren and sisters; and if I could say anything that would encourage any one of God's people, it would afford me great pleasure. It has been only a few weeks since I was awakened to a sense of my condition. I have been convinced of my duty ever since last April, when Bro. Waggoner lectured in our place; but I could not bring my stubborn heart to bow in sweet submission and make the little sacrifice that the cause of God demanded.

By associating with the dear brethren and sisters I was led to say, Truly there is a reality in the religion they profess; for oh how different did I find it from what I had been accustomed to see from the professed followers of the Lamb.

I was next led to examine myself, and saw that my condition was truly awful; for we are taught in God's holy word that he that knoweth his duty and doeth it not shall be beaten with many stripes. I had been waiting for the evidence that I should be accepted if I started. I told my doubts to some of the brethren, who advised me to take a decided stand with God's people and I would be blessed; and, praise the Lord! I found that half had not been told me. Of late I have oftentimes felt so happy, while living in discharge of my duty that I could say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." Oh, I rejoice in present truth. I know that it becomes us as the professed followers of Christ to order well our conversation and our doings,

that when Jesus comes we may be found of him blameless, not having spot or wrinkle or any such thing; for we read, Ps. l, 23, Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright will I shew the salvation of God.

Jesus is soon coming, and are we getting ready? Oh let us arouse ourselves from lukewarmness. The war cloud is hanging over this earth. The nations are angry. And seeing that all earthly things shall be dissolved what manner of persons ought we to be in all holy conversation and godliness. I mean to be one of that happy number that shall stand upon Mt. Zion, and sing the song of Moses and the Lamb. Your sister striving to overcome. M. E. RAMSEY. Leipsic, Ohio.

### From Sister Hall.

BRO. WHITE: I desire to have a heart filled with gratitude for the instruction in the Review. The reproofs and admonitions are meat in due season. Those on the duty of prayer touch every spot. I want to profit by them, to read them again and again, until they are written on my heart and I can have more faith in prayer. I often feel encouraged by reading the testimonies of those of like precious faith. It is precious. I love to read of your faith, zeal and activity in the cause of truth. My heart is bound up in this message. It is my all. I am a lonely pilgrim, but I bless God for his goodness to me in that I have one son to stand up with me for the truth of God. The prayer of my heart often is, Lord what wilt thou have me to do or suffer to be of the company that will be without fault before the throne. Truly it is a great work. We read, Though your sins be as scarlet, I will make them white as snow. That is my only hope. It bears my spirits up, and I am striving to overcome all my sins. Pray for me. I want to be prepared to dwell in the kingdom of God. Time is short, I feel it, and want to improve every moment. Your sister hoping for eternal life. EUNICE HALL. Grass River, St. Lawrence Co. N. Y.

### From Bro. Newton.

BRO. WHITE: I wish to say to the dear brethren and sisters that I feel like pressing forward and doing every duty, taking up my cross daily and striving to live out the truths of the third angel's message. I feel that there is much for us to do if we live out the truth before the world.

We here at Crane's Grove are, I trust, all trying to overcome and get ready for the coming of our dear Saviour, who has given his life for us that we through him might have eternal life. Let us press on, searching our own hearts daily; for we are in the sifting time, and we see that some are being sifted out. Time is short for us to work, and what we have to do must be done quickly. Let us look to Jesus for that strength that we need; for we know that without him we cannot do anything. Oh, that each of us might feel our weakness and our dependence on Jesus, so that we might please the Lord and do his will.

I feel glad to say that three more here have come out on the Lord's side, and are now trying to keep all of God's commandments, that they may have a right to the tree of life, and enter in through the gates into the city. Pray for us, dear brethren and sisters, that we may so live as to meet you finally on Mt. Zion with that redeemed company that have washed their robes and made them white in the blood of the Lamb.

SETH NEWTON.

Freeport, Ills.

## Extracts from Letters.

Sister S. L. Crous writes from Appleton, Ohio: As it is the duty of the followers of Christ to speak often one to another and so much the more as we see the day approaching, I would speak a word of the goodness of God, and the hope of the soon coming of his Son. We praise God for the light of present truth, and for a willingness to obey the solemn warnings of the third angel's message which seemed to us as meat in due season. We can truly say that since we have been brought to a knowledge of the truth as it is in

Christ, we feel more the need of holy living and a full consecration to God than ever before.

"Fully in my life express,  
All the heights of holiness;  
Sweetly let my spirit prove,  
All the depths of humble love."

Oh yes, I want to live so from day to day that I may enjoy the rich heavenly blessings that a humble heart is prepared to receive. Unless we become pure and holy, we shall not be prepared for the soon coming of our blessed Lord and Master. This blessed thought animates our hearts, that Christ is soon coming to gather his faithful ones home. Some seem to be very anxious to hear the truth and often say, cannot a messenger come this way. There is a house that could be had, and a large congregation would assemble to hear the strange preaching.

Sister L. J. Shaw writes from Strykersville, N. Y.: I feel encouraged and strengthened to press onward to know the Lord whom to know aright is life everlasting.

Of late I have especially felt the importance of being sober and watching unto prayer, that I may be found without fault when the Lord shall come. I have felt to consecrate myself anew to the Lord and to put all upon the altar. By the assisting grace of God, I am determined to examine my heart that there be nothing there to drive out the sweet comforter, or hinder him from ruling and reigning there without a rival. Every desire of my heart is for a closer walk with God, a deeper work of grace, more zeal, more of that faith that works by love and purifies the heart. May the Lord help me to ever seek holiness of heart and life that will fit me for an entrance into his everlasting kingdom. I have no desire for the things of earth, its honor its pleasures or riches; only give me Jesus, and I ask no more. I love those who from the heart delight to obey God, and my heart longs for that day when Jesus shall come and take his ransomed ones home. May God help you and me to give all diligence to make our calling and election sure, and live out pure and undefiled religion before the world.

## Obituary Notices.

DIED in Hillsdale, Mich., Jan. 14, 1864, of old age, Bro. Jno. Beckett aged 82 years.

The subject of this notice, embraced the truth in 1856, and we trust will be "remembered," and have part in the first resurrection. W. B. CASTLE.

DIED in Metamora, Mich., Sabbath morning Jan. 9th, 1864, of a burn, our little Amanda, aged nearly 5 years. She suffered severely for 42 hours. She was willing to die, and speaking of Heaven and the holy angels she said, "Ma, I shall come up in the morning of the resurrection. They will not forget me."

E. H. BARROWS.

DIED in Saginaw, Mich., Jan. 17th, 1864, of typhoid fever Louisa, daughter of J. and A. Pitcher aged 35 years.

E. H. B.

FELL in the battle of Chickamauga, Sept. 20, 1863, my brother, N. Naramore Griggs, aged 22 years and 9 months.

E. H. B.

DIED in Dunn Co. Wis., of diphtheria, Feb. 1st, 1864, our little daughter, Angeline Louisa aged six years and six months.

B. & C. McCORMICK.

DIED in Dunn co. Wis., of diphtheria, Jan. 29, 1864, our oldest daughter, Marietta, aged 9 years 1 month and 13 days, after an illness of one week.

WM. & SARAH HAVIRLAND.

DIED of typhoid fever in Seneca, Wis., at her residence, after an illness of three weeks, sister Mary Rathbun, aged 43 years.

"She sleeps in Jesus soon to rise  
When the last trump shall rend the skies."

MARGARET HELIGASS.

Lynxville, Wis.

DIED in Brooklyn, Green Co., Wis., Aug. 22, 1863, Eva C. Klase, aged 6 months and 13 days only daughter of Edward and Isabell E Klase.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 23, 1864.

### To Our Friends.

THREE weeks since, we made a statement to our friends relative to present embarrassments. Many thanks to those who have so promptly responded. But some have not fully understood the cause of our embarrassments. We run in debt several thousands in publishing the Charts and other publications, and made arrangements for a vigorous campaign this winter and spring, in which we could make sales and pay debts, and have means to help the needy. But sickness in our family, bereavement, and our own ill health, have prevented the prosecution of our plans. We therefore invited our friends, who have ever been ready to assist us, and who can do it without the least embarrassment, to receive the Charts and publications from us by express, charges pre-paid, and sell them for us with the lean commission of—Thank you.

We are very grateful to many friends for their words of sympathy. Those who have sent us donations will receive them again, by mail, with our thanks. All the help we ask of our friends at present is their prayers, and that some one in each locality of Sabbath-keepers will receive the Charts, &c., and that the brethren will furnish themselves and families with them. We do not ask you to take that which is of trifling worth, but would urge you to take at a low price these times that which is invaluable.

The Key will be ready soon. We had set apart the last week to complete it; but that has been a sad week, watching our Willie, very sick with lung fever. Thank God, he is fast recovering. All these things delay Spiritual Gifts, Vol. 3. Be patient, brethren, we will do our best.

It will be convenient to send with the Charts and other books, the English and American Bible, and other valuable books, at the publisher's prices, as follows:

Cruden's Condensed Concordance, . . .	\$1.25
Bible Dictionary, . . .	1.00
Bible Atlas, . . .	0.75
Nelson on Infidelity, . . .	0.50
Fables of Infidelity, . . .	0.60
Pilgrim's Progress, . . .	0.40

We will also send note paper by the ream, and envelopes at wholesale prices. Friends, let us hear from you.

APPEAL to the Youth, is 15 cents, post-paid; with the likeness, 30 cents.

BRN. Loughborough and Andrews will supply the friends where they travel with Appeal, and Testimony No. 10.

BRO. J. Barrows of Irasburgh, Vt., calls for meetings by Brn. Loughborough and Pierce at Irasburgh, Charleston, and Sutton.

### Another Week.

ANOTHER week has been numbered with the past; another week of opportunities for doing good improved or neglected; another week's labor by our committee with encouraging results. Our "hope" has been realized. The "scale has turned," and we are happy to be enabled to report an accession of forty subscribers to our list during the past week. The reports are encouraging. We find that there are still those in the committee "who have a mind to work." Bro. Sanborn sent in a draft of \$138, and six subscribers for the Review, which he writes "is all the result of one meeting where there has been an organized church for four years." Bro. Fuller also sends in an encouraging report, with six subscribers. Bro. Whitnack, of Painted Post, N. Y., sent in seven subscribers at one time. Others sent in one each, which was probably all they could get in their vicinity. We presume those brethren made a special effort to extend the circulation of the Review. Such exertions will always be crowned with success. Constant, persevering effort must succeed. May the results of next week's labor be as this and more abundant.

R. S. W.

## Appointments.

PROVIDENCE permitting, I will meet with the church at Verona, Oneida Co., N. Y., March 5 & 6.  
At Brookfield, Madison Co., 12 & 13.  
At Middle Grove, Saratoga Co., 19 & 20.  
At Bangor, Franklin Co., 26 & 27.  
I will be at Ballston Spa., Tuesday, March 15th, evening train.  
C. O. TAYLOR.  
West Monroe, Feb. 15, 1864.

## Business Department.

### Business Notes.

C. E. Cole. The credit you speak of you will find in No. 21 of last Volume.

J. Banks. The Postage on the Review to England is 2cts a number.

Matthias Singer. You will find the \$1. receipted in No. 9. of present Volume.

### 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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W. Sutliff \$1. A. H. Johnson 68c. A. R. Perkins 15c. J. L. Hobart 60c. M. A. Green 50c. F. Wheeler 50c. A. Boomer \$2. L. T. Newton \$1.20. Mary A. Eaton 98c. J. M. Santee 50c. J. Hall 35c. E. Goodwin \$1.65. H. A. St. John \$1. M. A. Eaton 90c. A. Gammon 30c. S. B. Southwell 45c. I. N. Snyder 20c. A. Hoper \$1.15. J. M. Aldrich \$1. J. M. Ferguson 30c. C. R. Ogden 15c. J. Hardy 50c. F. Winchill 65c.

### Cash Received on Account.

Isaac Sanborn \$42.50. J. N. Loughborough \$24.75.

### General Conference Missionary Fund.

T. Bryant \$18.60. C. H. Barrows \$1. John Laroch (s. b.) \$5. Lucy Royce \$2. Edwin Royce \$1. S. Lawton \$20. Friend F. 3.50. D. Oaks \$1. N. Porter \$1. Ch. at Eddington Me. \$1.04. H. Smiley 35c. Charles Woodman (s. b.) \$29. Ch. in Hartland Me. \$14.52.

### Books Sent By Express.

H. C. Blanchard Chillicothe Ill. \$51.35. A. Learned \$21.80.

### For Shares in Publishing Association.

Eliza Ann Preston \$5.

### 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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