

ADVENT REVIEW,



AND SABBATH HERALD.

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

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Chosen Heroes.

"THEN to side with truth is noble when we share her wretched crust,
Ere her cause brings fame and profit, and 'tis prosperous to be just:
Then it is the brave man chooses, while the coward stands aside,
Doubting, in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they once denied.

"Count me o'er Earth's chosen heroes: they are souls that stood alone
While the men they agonized for, hurled the contumelious stone—
Stood alone, and, down the future, saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood, and to God's supreme design."

Sabbath Discussion.

(Concluded.)

Fourth Evening.

ELDER CORNELL'S TENTH SPEECH.

This evening will close up the investigation of the question before us. I am glad to see the interest that is manifested. Some of the friends seem to think we use too much sharpness in our manner. Sometimes persons mistake hard arguments for abuse. If we have erred it has been of the head and not of the heart. Our aim has been to avoid everything unkind; however, I had much rather take back indiscretion in manner, if it has occurred, than to be under the necessity of taking back, or denying, my principal arguments.

My friend says, The Old Testament was bondage, but the New is liberty. This may be true, but it cannot apply to the law of God. Those who kept the moral law under the old covenant talk much like those who keep the law under the new covenant.

Ps. cxix, 165. "Great peace have they that love thy law, and nothing shall offend them." Rom. vii, 12, 22. "Wherefore the law is holy, and the commandment holy, and just, and good."

Ps. cxix, 45. "I will walk at liberty, for I seek thy precepts." Rom. viii, 6, 7. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

My friend says, Those who have kept the Sabbath say they were in bondage. I have heard thousands say the Sabbath was their delight and joy. There is no bondage in the weekly Sabbath. It was made for man, to be one of his greatest blessings. That the Sabbath is not to be regarded as a bondage, is evident from Isa. lvi, 13. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day;

and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," &c.

The Lord directed men to call the Sabbath a delight, but Bro. Grant calls it a yoke of bondage. Who knows best? He says he is acquainted with some who kept it awhile, then gave it up, and they testify that it was bondage to them. I do not wonder that such ones gave it up. If I felt that it was bondage I would give it up too. But I know of more than ten thousand who have not given it up, and who regard the Sabbath as a precious gift from God. I have kept the Sabbath about eleven years, and can speak from personal experience. For several years I tried my friend's position of no-law, but I never knew what freedom was, till I, like the Psalmist, found "great peace" in the love of God's law.

The fathers are quoted to prove that the patriarchs did not keep the Sabbath. Does the Bible say the patriarchs did not keep the Sabbath? If the fathers got it in the Bible we can get it there. If they did not get it in the Bible, it is good for nothing.

We have shown that the reckoning of time by weeks in that age came from the well-known institution of the Sabbath. He has failed to account for this in any other way. Neither has he met the argument that the Sabbath was instituted at creation. That sanctifying it was the setting it apart by proclamation to a holy or religious use for man.

My friend has several times repeated the declaration that what is not commanded in the new covenant is not binding, and still asserts that we must keep the first day or deny the resurrection of Christ. Why don't he show where the first day is commanded?

My friend has finally condescended to tell us what was the bondage of the ten commandments. It was in the Sabbath, on account of the stoning penalty. But he has overlooked one important fact. The other nine commands also had the stoning penalty. Proof. For the first and second commandments see Deut. xiii, 6-10; third commandment, Lev. xxiv, 11-14; fifth commandment, Deut. xxi, 18-21; sixth commandment, Ex. xxi, 12; seventh commandment, Deut. xxii, 24; eighth, ninth, and tenth, commandments, Josh. vi, 10-25.

If the fourth commandment contained bondage because it had the stoning penalty, the other nine were bondage for the same reason. But he has the nine brought over without change, hence he has nine-tenths of the old yoke of bondage in his new constitution.

I will now advance. Ps. xix, 7. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." David must have referred to the decalogue, for that was the only perfect moral code ever given to man. There were ten precepts in that perfect law; now if one of them is left out it becomes so far imperfect. A perfect law will not admit of the slightest change.

Isa. lvi, 1, 2. "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

This prophecy locates itself when "salvation is near

to come." In Heb. ix, 28, we learn that salvation comes at the second advent of Christ, and in 1 Pet. i, 5, that salvation is ready to be revealed in the last time. If a blessing is pronounced on the man who keeps the Sabbath in the Christian age, of course it exists and is binding.

Paul's manner was to preach on the Sabbath. Acts xiii, 42, 44. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xvi, 13. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts xvii, 2. "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xviii, 4, 11. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And he continued there a year and six months, teaching the word of God among them."

We learn from these scriptures that Paul, "as his manner was," preached every Sabbath-day, to the Jews in the synagogue, out by the river side, to the Gentiles, and when he was a located minister a year and six months at Corinth; in all eighty-four Sabbaths. We have no record of his ever preaching only on one first-day of the week, and that was the all-night farewell meeting with the disciples at Troas. The whole strength of apostolic example is in favor of the Sabbath.

ELDER GRANT'S TENTH SPEECH

My friend quotes David and Paul that the law was a delight, &c. True, the old law was a delight, but it is no more a delight since the new covenant, surely. He says the Sabbath penalty is done away. Now I call on him to show one instance where the penalty of a law has been done away and the law remain in force. He says Paul preached on the Sabbath. True, but he did not keep it. He says, "Let no man judge you in relation to it." If I was among Sabbath-keepers I should preach on the Sabbath as Paul did.

For further testimony on the new law I will read Rom. xiii, 9, 10. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Acts xv, 28, 29. "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."

Why not enjoin the Sabbath here if it is so important? It may be asked why several other commands were not mentioned. I answer, because they were observing them. If the Sabbath was binding, why not bind it upon the disciples in that council. Grotius says, "These three points were the only ones between Jews and Gentiles that admitted of dispute."

In regard to keeping the seventh day, it is a fact that a definite day cannot be kept. If two men sail

around the world, one will gain while the other will lose a day. When they come together they would find themselves keeping different days.

I will now give a few facts for the brother's consideration:

1. It is a fact that Adam's first day corresponded with God's seventh day.

2. It was a fact that the Sabbath was made only for the Jews.

3. It is a fact that Gen. ii, 3, does not prove the Sabbath from creation; for it was not written till after the exode.

ELDER CORNELL'S ELEVENTH SPEECH.

My friend calls for one instance where a penalty has been done away and the law still remain in force. He has furnished it himself. He admits the nine commands still in force without change. They had the stoning penalty. He calls on me to show one case, when he has furnished nine instances in his own argument.

He quotes Rom. xiii, 9, 10 for his new law.

Paul refers to some of the commands which relate to our duty to neighbor and then adds "If there be any other commandment it is briefly comprehended in this saying, namely 'Thou shalt love thy neighbor as thyself.'" Wakefield has it "Every other such commandment." Neither of the first four commands relating to our duty to God are quoted there. If the text proves that the Sabbath is left out in the New Testament, because not quoted, it equally proves that the other three are left out. That which proves too much proves nothing in the case.

My friend next resorts to Acts xv, 28 and asks why the Sabbath was not enjoined if it was binding?

I answer because their question did not relate to the moral law, but to matters in the ceremonial law. He says, the reason why the other commandments were not quoted was because they kept them. Good! Let me apply the same rule to the Sabbath. The Sabbath was not mentioned because there was no dispute in regard to it. They had never changed the day, all were agreed, and hence no need of taking it up in council. He quotes Grötius, that the three points mentioned were the only ones in dispute between Jews and Gentiles. Better still. Then the Gentile Christians must have been unanimous in keeping the seventh day. If they had not there would have been trouble enough. The Jews took occasion to find all the fault possible with the Christians.

I am astonished that my friend should bring up that old objection to the Sabbath, that the world is round. Is it not just as round when his first day comes?

He makes many assertions and says "It is a fact," that this and the other is so, or is not so. Now I ask what all such assertions, without proof amount to. They are simply thrown in for effect, or to take up my time. I deny every one of his assertions. Now let him prove them. Until then, we are even so far as they are concerned.

I will now advance another direct proof that the Sabbath exists in this dispensation. Rev. i, 10 "I was in the spirit on the Lord's day." John undertakes to tell us on what day he had his vision. It was the 'Lord's day.' What day did John understand to be the Lord's day? John wrote his gospel two years at least after he wrote Revelation, and there he simply calls the resurrection day, "The first day of the week." John xx, 19. If the first day had become the Sabbath or Lord's day, John would have said so. But he still called the seventh day the Sabbath. We now inquire what day is the Lord's day in the Bible. I challenge him to show where the first day is ever once called the Lord's day.

Mark ii, 28 "Therefore the Son of man is Lord also of the Sabbath." His father was Lord of it, and he "also" was Lord of it. His being Lord of it signifies that it was his day. The man is Lord of his wife, signifies that she belongs to him. So with the Sabbath. The day that Christ is Lord of is "The Lord's day." No other day was ever called the Lord's day in the Bible. "The seventh day is the Sabbath of the Lord" &c. And "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, &c.," shows conclusively what day is the Lord's.

ELDER GRANT'S ELEVENTH SPEECH.

My friend accuses me of saying things for effect. Of course we do. That's what we talk for. He quotes, "The law was holy, just and good." We do not deny that the law was holy. But God has abolished some things that were holy. They are not all binding now, surely.

I admit that the penalty for the nine commandments is the second death, and if the Sabbath is brought over it is the same.

He denies that the Lord's day is the first day of the week, but if he will carefully read church history he will find that the first day is called Lord's day.

He admits that the ceremonial law is done away; hence the Sabbath must be done away; it was that law that regulated the keeping of the Sabbath.

Paul says he kept back nothing that was profitable, but he did not mention the keeping of the Sabbath. He declared the whole counsel of God, and yet not a word about keeping the seventh day for the Sabbath.

We will now look at what we have said by way of recapitulation. 1. What we said on Rom. vii. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress."

The same thing is presented just before the parable of the rich man and Lazarus. We read on, "But if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." This we regard as conclusive. We are married to Christ, when the law is dead.

ELDER CORNELL'S TWELFTH SPEECH.

My friend says he has not denied that the law was holy, but Paul writes to the Romans twenty years this side of where he says the law was abolished, and says The law is holy. Bro. Grant's "was holy" is not there.

He now admits that if the Sabbath is binding it has the same penalty as the other nine commands. Thus he has now given up all he has said about the Sabbath having no penalty if it is now in existence.

If I will read church history I will find that the first day is the Lord's day. Indeed! Has it come to this that we must leave the Bible and take history for our guide. Take the Bible as far as it goes on our side, and history for the rest. This is the Catholic rule in full.

He says Paul kept back nothing profitable, but never said a word about keeping the Sabbath. This argument assumes that what Paul did not teach is not now binding. Let us apply this rule. Paul never said one word about keeping the first day in honor of the resurrection of Christ, therefore it is not profitable. Here again, my friend has run full tilt against his own position.

I will now refer to some of our arguments:

1. We have shown that Christ recognized the Sabbath in his teachings as an existing institution. He said it was "made for man," and taught that it would be in existence in A. D. 70, when Jerusalem was destroyed.

2. The disciples rested on the Sabbath, according to the commandment, after Christ was crucified. He has not even attempted to answer this. It is too late for him now. He cannot leave my main proofs until his last speech, so that I can have no chance to notice his reply. He saw no way to answer it, and therefore concluded not to grapple with it.

3. We have shown that the Sabbath was instituted for man at creation; that God sanctified it there; and the word sanctify means "to set apart for a holy use," which could not be done without a proclamation to that effect.

4. That the Sabbath existed before the covenant of Sinai, and independent of it; hence the passing away of that covenant could not affect the Sabbath.

5. We have given the most positive proof that the moral law, as a whole, is endorsed and enforced by Christ and the apostles. Paul proves all the world sinners by the law, twenty-nine years this side of the cross. Rom. iii, 19. If the law was abolished, it could not prove that any were guilty before God.

6. That the Sabbath or Lord's day is recognized by John in A. D. 96, on the isle of Patmos.

7. We have seen in numerous instances that the negative has overthrown his own positions. All ten of the commands were abolished, then only one. The troublesome Sabbath is not binding now because it is not commanded over again. But the first day is binding without ever being once commanded. If the Sabbath is still binding, the stoning penalty is also, but the nine commands can be brought over without that penalty.

We have seen that the reasons and facts on which the Sabbath institution was based still exist, hence the institution must exist. This argument has not been met. Before the Sabbath can be abolished, he must destroy the facts and reasons on which it is based. 1. God rested on the seventh day. 2. He sanctified the day on which he rested. 3. Conclusion: therefore we must "Remember the Sabbath day to keep it holy." This was our argument on the institution of the Sabbath. We are now ready to submit the question, and we do so with the kindest of feelings to all, hoping that the investigation may result in much good.

ELDER GRANT'S TWELFTH SPEECH.

I have not intimated that Christ commands us to keep the first day. I have shown that the Sabbath was abolished with the feast days.

My friend refers to the women resting, "according to the commandment." But this took place before the resurrection, and of course is no proof for us.

He has quoted Matt. v, 17: Christ did not come to destroy the law, &c. I believe that I have not denied it. But there was something abolished. If we are dead to the law, and the law is dead, as we have seen in Rom. vii, then of course the Sabbath is dead also.

I have shown that the Sabbath is positive, and hence not binding now—that the Sabbath penalty was stoning, and if that is done away the Sabbath must go with it.

The claim that the law of ten commands, as a whole, is brought into the New Testament, has not been sustained.

We have given good historical testimony that no Sabbath was binding on the patriarchs. We brought several testimonies, and nothing was brought to rebut them.

We are willing to submit the question right here. We think the negative of this question has been well sustained. We shall part as friends. I will join with my friend in the hope that good will result from this investigation.

The one Great Concern.

DEAR brethren and sisters: We are looking for the coming of the Saviour. We have seen the signs fulfilled of his advent near. We have seen the glorious light of present truth, and our hearts have burned within us as we have thought upon it. The world lieth in wickedness. God's people are to be brought out from Babylon. Upon us, truly, upon every one of us, there rests a great responsibility. We are not our own.

We who have embraced the truth must go forward or be left behind. The ranks of the remnant are being sifted, and every thing that can be shaken will be shaken, that the things which cannot be shaken may remain.

Oh, you who are holding on to the world, you who are looking for ease and comfort here, and yet professing an interest in present truth, up, and look around you. The word says to you, Rise up, for this is not your rest. Would you go to Mount Zion with the people of God? Yes, you reply, I would go. But stop, the world will not go there, and if you hold the world in one hand, the world will hold you, and you must share in its ruin.

Now, now is the time for us to press together. To cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

Thousands now are rallying to the standard of truth. Thousands outside are waiting for it. Let us all come up together, searching our own hearts as in the light of eternity.

Oh for that spirit of self-sacrifice and devotion, to the cause of our Master, to the welfare of perishing souls, that will count no sacrifice too dear to win a soul, to strengthen a weak one, to call back an erring one. God give us all that spirit, for Jesus' sake.

The fields are white for the harvest, the laborers are few. Brother, sister, however humble or obscure may be your station, have you made a full sacrifice? Are you fully in the cause of your master? If so, you are prepared to help hold up the cause of truth by staying up the hands of its ministers. But if not, depend upon it, though you pray for laborers your influence tends to hold them back from the harvest field. Oh let your prayers go up in living faith. Examples for the flock yourselves, walking blameless, and with a conscience void of offense, you can consistently pray for and help along with carrying the truth to others.

The cause does not want laborers now in answer to half-hearted prayers, which go up from those who are themselves joining the world, seeking its friendship, its pleasures, or wealth. No. It wants those whose souls are given to the work, and we all want to be with them. Let the body of Christ be one.

Brethren and sisters let us pray for this, that the Lord will send forth laborers into his harvest. That the loud cry of this message may speedily go forth, and the earth be lightened with its glory. Let us be sober and watchful, always abounding in the work of the Lord. Then when the chief shepherd shall appear, we shall not be ashamed before him at his coming.

Yours in the patience of the saints.

M. E. DARLING.

Preston, March 4, 1864.

What is the Bible Import of the Word Eternal.

THIS seems to be the question before us for consideration; and, in examining the subject, it may be necessary to inquire into the original word from which this word was translated, or derived.

We observe that some times great stress is placed upon the use of this word; while at other times but very little is implied in its use. This, doubtless, is in consequence of the very limited meaning of the word of itself. We find the word *everlasting* implies the same as *eternal*, and can with propriety be used in its stead; all depending on the preference of terms of the one using them. The expression "forever," and "forever and ever," is frequently used, yet all seem to have derived their meaning from the Latin word *eternus*, contracted from *seviturnus*, and this from *sevm*, an age or life time. In the Hebrew, the most common word rendered eternal, and everlasting is *olem*, properly defined, meaning hidden; specifically, *hidden time*, i. e., obscure and long, of which beginning or end is uncertain, or indifferent; *duration*, *everlasting*, *eternally*. In examining for the real import of these words, or expressions, doubtless we shall readily see that mankind give credit to the word that belongs to the connection, or the thing the word is applied to. The word itself does not define the length of time in any case of its use. The length of time, or duration, is gained from what it is applied to, as we shall readily see by reference to their use.

To commence, we will refer to Jude, verse 6. "And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Here in this case, everlasting only includes time or duration down to the day of judgment. Now let us examine the seventh verse and see what we can learn about the word "eternal." "Even as Sodom and Gomorrah and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Here seems to be a type of the ruin of the wicked generally; an example—yet we know that this *eternal fire* that was

cities, was not of a very long duration; yet it was *eternal fire*.

Again: Gen. xlix, 26. "Unto the utmost bounds of the everlasting hills, they shall be on the head of Joseph," &c. Jer. xx, 11. "Their everlasting confusion shall never be forgotten." Hab. iii, 6. "He (God) stood and measured the earth: he beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." Here we find everlasting applied to hills, mountains and confusion. Are these hills and mountains to exist through an endless duration? Certainly not; God will scatter them. We find everlasting applied to possessions, land marks, priesthood, statutes, doors, sins, and everlasting to everlasting, etc., where at the same time we know that endless duration is not implied.

A few quotations in reference to the expression, "for ever and ever," may not be out of place, as many base the doctrine of the endless punishment of the wicked upon the use of this expression, referring to this text: "And the smoke of their torment ascendeth up for ever and ever. Rev. xiv, 11. Ever, here, added after for ever, does not make the word any stronger in its meaning; but is added to accommodate language. Lev. vi, 13, we read thus: "The fire shall ever be burning upon the altar: it shall never go out." This text you will readily see by examining the context, refers to the meat offerings, offered unto the Lord by the sons of Aaron; and we learn that all his male children were required to eat of the meat offerings *forever* through their generations. These offerings were done away *eternally*, long ago.

Again: Are the Hebrew servants yet serving their masters? We read that "if he did not wish to go out free, after serving six years, his master should bore his ear with an awl, and he should be his servant for ever." And again in Jer. vii, we learn that "the word came to Jeremiah from the Lord," and in that proclamation we find a promise, as follows: "If ye oppress not the stranger, the widow and the fatherless," &c., "then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever." I might refer to many other texts of the same nature, but it is not necessary. The foregoing I think sufficient to satisfy the intelligent mind that these words and expressions, *in themselves*, mean nothing more in their application than that they represent time; the time ending when the thing referred to ceases to exist.

We find these words and expressions frequently applied to God, and to the future inheritance of his saints, in the Bible; but from these expressions alone we can gain but little, if any, evidence that either will have an endless existence. Yet they are proper when applied to them, for they represent time, and time may mean an age, a life time, time without end or beginning, endless, immortal, undying, perpetual, ceaseless. In Isa. lx, 15, eternal equals many generations.

We find another word in the Bible that stands higher in the scale of words than any of these, or all combined, as to time, duration and existence; and that is, "immortality." This word always means without end of existence; negative to death, exemption from death, incorruptible. This word is applied to none other but to God and his saints; and were it not for the application of this word to the righteous, we should have no reliable evidence that they would inherit an endless existence in future bliss; for we read that they shall be as angels, and then we learn that angels have "fallen from their first estate." But not so with the righteous; for they shall put on immortality." This done, "death is swallowed up in victory," and there is "no more death: victory is theirs. Well might the apostle say: "Thanks be to God that giveth us the victory, through our Lord Jesus Christ," reference being had to 1 Cor. xv (latter part), also to Isa. xxv, 8.

When the saints shall have put on immortality, it will be equivalent to putting on a part of God himself; for "God only hath immortality." When this shall take place, Christ shall have put all enemies under his feet, the last enemy being destroyed, that is, death. Christ now having accomplished his whole mission in the world, gives up the "kingdom to God the Father;" that he may be "all, and in all."

But to return to the original question. Would it be out of place to say, in reference to the great deluge sent upon the earth by God to destroy the wicked from its face, that it was an eternal flood? and that it was an everlasting rain that caused it? It rained for a long time; and the flood still longer, and until it had accomplished its object. It had drowned the wicked from the face of the earth. Could it have done more? Did it remain longer, after the work was accomplished?

We learn from 2 Pet. iii, 6, 7, that "The world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Mal. iv, 1, says, "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Then in Rev. xiv, 11, it reads, "And the smoke of their torment ascendeth up for ever and ever."

Other texts might be referred to, but I forbear, as I have already wearied your patience; and would now ask you to draw the inference. Would the *smoke* be likely to continue ascending any great length of time after they (the wicked) were burned up root and branch, and nothing more left to burn? Would not the fire naturally go out, and the smoke cease to ascend, as did the rain cease to descend, after its work was accomplished? We answer, it would from necessity. Then we must conclude that the Bible import of the words *eternal*, *everlasting* and *for ever and ever*, do not mean any fixed duration in themselves, independent of their connection. They simply represent time, duration, etc., as when you say: that man is eternally finding fault with the Administration; and that woman is an everlasting scold: and that family is for ever and ever in some difficulty.

Much latitude is given in the English language to the use of words, for its accommodation. We can readily observe this fact by examining the application of the words "life, death, kingdom, inheritance, hell," &c. These words are applied to sentences and things of a very different character. The real meaning is to be gained from the sentence or thing applied to, instead of the word used.

E. LANPHEAR.

Nile, N. Y.

The Voice of Love.

AND thus, unnoticed and apart,
And more by accident than choice,
I listened to that single voice,
Until the chambers of my heart
Were filled with it by night and day,
And it rang through me and became
Like the archangel's trump of doom,
Which the soul hears and must obey;
And mine arose as from a tomb.
My former life now seemed to me
Such as, hereafter, death may be,
When in the great Eternity
We shall awake and find it day.

Longfellow.

CHEERFULNESS is the best promoter of health. Rejoicings, and murmurings of the heart, give imperceptible strokes to those delicate fibers of which the vital parts are composed, and wear out the machine. Cheerfulness is as friendly to the mind as to the body. It banishes all anxious care and discontent; soothes and composes the passions, and keeps the soul in a perpetual calm.—Addison.

RESIGNATION.—A suffering, but godly man, was once asked if he could see any reason for the dispensation which had caused him so much agony. "No," replied he, "but I am just as well satisfied as if I could see ten thousand. God's will is the perfection of all reason."—Spring.

THE Christian ministry is the worst of all trades, but the best of all professions.—Newton.

CROSSES and afflictions are God's call to examine our hearts and our lives.—Richardson.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 22, 1864.

JAMES WHITE, EDITOR.

Misstatements Corrected.

THE following communication will show to what lengths ministers will sometimes go in their efforts against the truth and its adherents, and how also they often overshoot the mark.

EDITOR OF REVIEW—*Dear Sir:* I am not a member of the Seventh-day Adventist church, but I am a friend to all who I think are trying to teach the way of God truly. I thought it would be well to give you an account of a meeting which occurred in this neighborhood last evening (March 6), in what is familiarly known here as Wesley Chapel. The discourse was delivered by the regular minister, Mr. Briggs, Methodist, on the subject of the Sabbath. He stated that a number of years ago this country was considerably annoyed by the Mormons; that there was a considerable body of them at Battle Creek, Michigan; that they had all left except a small faction who split off from them, who differed somewhat from the Mormon body in their views; were somewhat purer in doctrine; that they were Materialists, something like the Sadducees of the Saviour's time, not believing in soul or spirit; that they were soul-sleepers; that they believed the soul dies with the body, &c.; that they had purchased an old printing-press from the Mormons, and for a number of years attracted no notice; but that they were now attracting some notice in certain localities in regard to the Sabbath-day, teaching that the old Jewish Sabbath should be kept; that the observance of Sunday was a mark of the beast; that all who kept Sunday were resting under the anathemas of God and of the plagues that were to be poured out upon the beast.

The church is a large one, and it was filled, the subject having been given out previously. Addressing the assembly, mostly Methodists, he said, "We, friends, are all marked with the beast, and doomed to destruction, according to these Battle-Creek prophets." After these and many other like declarations, which would make this notice too lengthy to insert, he turned his attention to the history of the Sabbath. He stated that chronology had been but imperfectly understood during our world's history down till the present age; that some years ago a Mr. Aker, a well-known Methodist minister in Illinois, took up the subject, and by his knowledge of astronomy, the eclipses, &c., he had traced time back to its commencement to the minutiae of a second; that at the exodus from Egypt the Jews lost one day, throwing the Jewish Sabbath on the sixth instead of the seventh day; hence the Sunday or first day is the original seventh. He then went through with the eight places in the New Testament where the first day of the week is mentioned, making them all Sabbath-days, according to his version. He then stated that it was impossible for Constantine to have changed the Sabbath, from the fact that the church was divided; that one head was at Rome and the other at Constantinople; hence if one had made the attempt, the other would have detected and exposed it, which was nowhere on record.

He next went to work to illustrate by a mathematical problem the impossibility of keeping any day, by showing that while it is sunrise at one point, it is at the same moment, in other parts of the world, noon, sunset and midnight. In either case the Adventists could not possibly keep their Sabbath according to the law.

He then stated that at the poles it was six months day and six months night, hence the Adventists would have to keep six years for work-time, and one year for Sabbath. He then showed the many failures which had taken place in battle, where the attacks were made on Sunday; also that many who had gone on pleasure excursions on Sunday had been drowned and otherwise destroyed; that of the vessels which went to sea on

the Sunday, two to one were destroyed more than those going on other days. He then became eloquent in an exhortation to stand by the Christian Sabbath, and that any departure from it led to infidelity; that children would have their minds confused, and conclude there was no Sabbath. Of course the crowd swallowed all he said, and, from appearance, considered it a mighty triumph. I have no doubt but in the opinion of most that were present, Adventism is among the things that has served its day, and is now laid in the narrow channel-house, without the hope of a resurrection.

Mt. Pleasant, Iowa,

J. HARR.

REMARKS. We are unable to account for the origin or circulation of such reports as are above referred to, only on the ground that men love to have something to say against any cause to which they are opposed; and this love, the natural offspring of the carnal heart, will lead them to start rumors upon mere conjecture, if not wholly from the imagination, receive them upon the bare testimony of interested parties, and circulate them without examination and without proof.

But those who give currency to such reports as are mentioned above, betray a recklessness in regard to their veracity which is utterly reprehensible; for "this thing is not done in a corner," and the truth or falsity of such statements can be easily ascertained. Now if a person has any regard for the reputation of his word, he should ascertain, as can be easily done, the truthfulness of his information before he gives it circulation; but if in his eagerness to spread the scandal, he neglects to do this, he should remember that others may be sufficiently interested in the matter to look it up, and he stands liable to be proved, as in the present instance, either himself a willful misrepresenter, or the dupe of one who has thus misrepresented. Neither of these positions furnishes a very enviable light in which to appear, though the latter is, if possible, the more contemptible of the two. But being a dupe, will not shield a man from condemnation; for the Bible represents that he who *loves* a lie is equally guilty with him who *makes* it. Rev. xxii, 15.

To address ourselves more particularly to Mr. B.'s misstatements, we will say that this part of the country never has been annoyed by the Mormons. By a faithful inquiry from the oldest citizens, we have ascertained that no Mormon lecture was ever delivered in Battle Creek, nor has any Mormon ever taken up his residence in this city. Consequently all the talk about the main body moving away, and leaving a small faction who had split off, applies somewhere else.

Touching our doctrines, we venture the assertion that those who so strenuously accuse us of being Mormons, endeavoring thereby to bring down upon us the just odium of the community, hold two points to our one in common with that body of impostors; hence if doctrines are to be the test of identity, they will find themselves Mormons long before they can prove us to be such.

The attention of Adventists was first called to the Sabbath question in 1845, by T. M. Preble, formerly a minister of the F. W. Baptist denomination. Elder Joseph Bates immediately commenced to keep and teach it. Previous to his embracing the Advent doctrine, he was a member of the Christian denomination. About this time Elder James White, the founder and conductor of the publishing interests of this people, commenced keeping the Sabbath. He also was from the Christian denomination. His wife, Ellen G. White, was a Methodist, as were her father and all his family. Elder Andrews was from the Methodists. Elder Waggoner from the Baptists. And thus we might go on, and mention other preachers, some from the ranks of former Adventists, more from the various churches of the land, and more still, from those who had previously professed no religion of any kind, but not one from any class of Mormons whatever.

The first volume of the paper, the Review and Herald, was published at Paris, Me., commencing Nov. 1, 1850. Volume ii, was published at Saratoga Springs, N. Y. Vols. iii, to No. 10, Vol. vii, in Rochester, N. Y., at which place the work was done on a hand press, purchased through the agency of Richard Oliphant, of Oswego, N. Y. From Rochester, the press was removed to its present location, Battle Creek,

Mich., in the fall of 1855. In 1857 the power press was purchased of Isaac Adams, Boston, Mass., and shortly after a steam engine to drive it, from Hoard and Son, Watertown, N. Y. The Publishing Association, by whom the business is now carried on, was incorporated according to the law of this State, May 3, 1861. From these leading facts in our history, it will be seen that we have had no more connection with the Mormons, than we have with the Hindoos of India.

Concerning his theology we need not speak at length, considering the publications we have abroad on this subject. Had he acquainted himself with our positions, he could not, at least honestly, have charged us with believing that all who keep Sunday are marked with the mark of the beast, and doomed to destruction. That would be a rare piece of consistency, would it not, to hold such a view, and yet go forth to try to convert men to a knowledge of the truth?

Like many others, he appears to be in trouble on the Sabbath question. First it is Aker's chronology, that the first day of the week is the true seventh, then no day can be kept because the world is round, then there is no Sabbath, and finally it is infidelity to disregard the first day of the week.

As to Aker's chronology, it is entirely outside the Bible. The Scriptures are uniformly and throughout against it. And the circumstances of the giving of the law on Sinai, God's pointing out the day by the miracle of the manna, and by the fourth commandment connecting that day with the seventh day of creation week, shows Dr. A.'s claim of a change of day at the Exode, to be foolishly false.

But Adventists cannot keep the Sabbath according to the law, because time differs east and west. Indeed! Has not God given a law binding upon men the world over? and in that law included a Sabbath, to say nothing now of the particular day? If you say he has not, the apostle Paul convicts you of error; for he says that there is such a law binding on all the world; and if you say he has, and yet that we, from the nature of the case, cannot keep it, you charge God foolishly. But how is it with the first day? Oh, that can undoubtedly be kept, east, west, north, and south, without any trouble. There is no difficulty with any day but the seventh, and there would be no difficulty with that, had not God commanded its observance. If the first day is the true seventh, as Dr. Aker claims, all who believe this, observe it doubtless in obedience to the fourth commandment. The missionaries on the other side of the globe do the same thing. How do they do it? It is midnight there when it is noon here. Why cannot we do the same with the seventh day? The truth is, all these things are mere idle quibbles. The observance of the same absolute time is nowhere required. The sun is given to rule the day. It marks off the days to all the inhabitants of the earth; and it brings to each in his turn the seventh day; and when that day comes, the commandment enjoins upon us its observance. Nor is there any difficulty at the poles; for there, both in summer and in winter, in the light and the dark parts of the year, each revolution of the earth, which of course measures off a day, is as distinctly marked, as could for any possible occasion be required; so that the succession of days and weeks can be as accurately kept there as here. See Travels of Bayard Taylor, Kane, and others.

In regard to Constantine's changing the Sabbath, it is not claimed that he did. He made a law for the observance of Sunday. He did it as emperor of the Roman empire. The empire was then undivided, and all the churches east or west had to do was to obey. But this edict for Sunday was made by Constantine before his professed conversion to Christianity, and was in behalf of that day as a heathen festival. When the empire became nominally Christian, this statute was left unrepealed, and Sylvester, then bishop of Rome, with a shrewdness well becoming the prospective "man of sin," gave to Sunday the imposing title of "Lord's day," and availed himself of this law of Constantine's to enforce its observance. See History of the Sabbath, and the authorities there cited. pp. 252-264.

Concerning the loss of battles, and accidents on Sundays above other days, that is merely a relic of superstition. History will not bear out the claim. We de-

ny the statement, and are prepared to bring proof when it is required.

In conclusion, we would say to our brethren everywhere, let ministers or other persons of influence, who are found engaged in circulating false statements like the foregoing, be reported and followed up with the facts.

TESTIMONIAL.

As far as the above reply relates to Mormonism, we the undersigned, citizens of Battle Creek, Michigan, can bear testimony to its truthfulness.

E. W. PENDILL, Mayor,
J. S. UPTON, Alderman,
C. FORD, "
G. F. SMITH, "
H. A. STONE, "
T. WAKELEE, "
A. C. HAMBLIN, "
T. W. HALL, " & Post Master,
B. F. GRAVES, Circuit Judge,
A. NOBLE, Ex-Mayor,
C. P. BUCKLEY, "
NICHOLS & SHEPARD, Machinists,
F. W. BROOKS, Hardware Merchant,
COL. J. W. STUART, " & Express Agt.
C. S. GRAY, Boot and Shoe Merchant,
A. WHITCOMB, Freight Agent,
T. B. SKINNER, Dry Goods Merchant,
A. SCHODER, Dept. Revenue Collector,
W. W. WOOLNOUGH, 15 years Editor B. C. Journal,
A. ROWLEY, "
H. J. CHAMPION, Insurance Agent,
JOSEPH YOUNG, Deacon Presbyterian Church,
EVAN L. DAVIES, Pastor "
SAMUEL J. ROGERS, " Reformed Dutch Church,
D. HARRINGTON, Former Pastor Baptist Church.

None of the gentlemen who have given their names above are Seventh-day Adventists. Messrs Noble, Hall, Gray, Whitcomb, Champion, and Young were among the very first settlers.

The Second Adam,—The Life Giver.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv, 21, 22.

In this text the apostle speaks of a literal death and a literal resurrection of the dead. He speaks not of death temporal, death spiritual and death eternal—he speaks not of three deaths, but of one; and he speaks of one resurrection from that death, and not of three. That he makes no allusion to a spiritual death is evident from the fact, that he says, "As in Adam all die, even so in Christ shall all be made alive." If it is a spiritual death that all die in Adam, then it is declared that all will be made spiritually alive by Christ, and the doctrine of universal salvation is true. Hence all but Universalists must admit that the one death spoken of in the text, is that by which man turns again to the dust, out of which he was taken, and the resurrection of the text is that by which the literally dead are literally made alive. Speaking still further of this resurrection, he says:

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

From this we learn that there is a natural body which is earthy, i. e., formed of the dust of the earth; and that there is, or is to be, at the resurrection, a spiritual body. Nothing is said of a spirit without a body which is incorruptible and immortal, and is so far from needing the body, that it is like a freed bird, let loose from the cage that confined it. Not a word about this; and a good reason for it; because it would spoil the apostle's argument, that the future, immortal life is derived from the second Adam, the life-giving spirit, and not from the first, who, though he was made a living soul, yet by sin forfeited that

life which God had given him and brought death upon himself and all his race.

The apostle speaks scripturally. He does not say that the first man had a living soul given to him, but that he "was made a living soul." This corresponds with the record: "Man became a living soul." Gen. ii, 7. As soon as God had given life to man, Adam himself was a living soul.

We are living souls. We have received our life from our first parent. Now, if when the first man Adam was made a living soul, he was constituted an ever-living or immortal soul, then we receive immortality through him, and Paul's argument is defeated; for he gives to Christ, "the last Adam," the honor of being a quickening or life-giving spirit. That the spiritual, the heavenly, the immortal, is not the first; but that the natural, the earthy, was first, and afterward that which is spiritual. That the saints must be changed from the image of the earthy to that of the Lord from heaven. That this which is mortal "must put on immortality." To claim immortality then from the first Adam is to rob the second Adam of his prerogative as life-giver; for if man by nature has received and retains immortal life, then Christ as the second Adam cannot give to them eternal life. But this he has promised to do. "And I give unto them eternal life; and they shall never perish." Jno. x, 28.

It is very true, says an objector, that Christ cannot literally give eternal life to souls that are already immortal; hence the life that he gives is the spiritual life which they receive at conversion. "He that believeth on the Son hath everlasting life," &c. Jno. iii, 36. 1 Jno. v, 12.

The words, "hath everlasting life," may mean that the subject has it in prospect or by promise. The tense of the verb is not always decisive of the time in a promise or prophecy. Isaiah said of Christ, seven hundred years before his advent, "He hath borne our griefs," &c. We will let the Scriptures decide whether this everlasting life, which Christ gives, is given at conversion. If it is, the converted man having received it will no longer hope for it. "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for?"

Paul was converted some thirty years before he wrote his letter to Titus; but in that letter he declares himself to be in hope of eternal life. "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus i, 2. God hath promised eternal life through Christ to them that believe; and he cannot lie; therefore, by anticipation of the fulfillment of the sure promise, it is said, He that believeth hath everlasting life. But this life is to be given when this mortal puts on immortality, namely, at the resurrection of the just.

By nature we are all the children of the first Adam, and as children, heirs of whatever inheritance he has to give. In the beginning our family were in good circumstances. Our parents had life given them immediately from God, the only fountain of life, and were placed in possession of an inheritance so fair, that the Creator, when he beheld it, pronounced it very good. This inheritance comprised not only all the "real estate" or "landed property" in the world, but "all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea." It is said, "Thou madest him to have dominion over the works of thy hands." Ps. viii, Gen. i, 28. Had our family pursued a proper course, we should in due time have been confirmed in our inheritance—in our life and in our possession.

But a sad reverse came. By the seductions of one who had already "seceded" from the government of heaven, our parents were induced to commit an act of rebellion, by which not only the estate was lost but the very life of our father and of all his family was forfeited. "By one man sin entered into the world, and death by sin." The possession was cursed on our account, and a life-lease, and that life poor, painful and brief, is all the title that we can show: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou

eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." In short our family has lost all, and is reduced to poverty, wretchedness and death.

But, thanks be to God! a plan of redemption has been devised.

The Son of God came down to earth, and purchased our life at the expense of his own; and, at the same time, purchased the possession which was lost. The second Adam is richer and more honorable than the first; and he proposes to adopt us, beggars and culprits, into his family, and make us his children and heirs. What matchless condescension! And to those who accept the gracious offer, repent of their sins and thus mortify the deeds of the body, he gives the Spirit of adoption whereby they cry, Father, Father; while they are "waiting for the adoption" itself, to wit, the redemption of the body, at the resurrection of that part of the family which are dead. Rom. viii. This Spirit of adoption or Holy Spirit of promise is the "earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory." Eph. i, 11-14.

Who would not wish to be adopted into such an illustrious family? Who would not exchange poverty for riches, shame for glory and death for life? Who would wish to insult our gracious Benefactor, the Prince of life, by the claim that our natural father had conferred on us either riches, or honor, or immortality! What poor slave of mortality would be so insane as to reject the gracious offer, on the ground that he is rich and increased in goods, and has need of nothing? The "everlasting Father" of all his redeemed children, offers us life and immortality. Shall we accept of life at his hand? He offers to give us, upon the day of the adoption, incorruptibility and immortality. What can those, who slight the gracious offer expect but that they shall "utterly perish in their own corruptions?"

The adoption is soon to take place; and those only will be adopted, who have received the spirit of adoption. Soon the whole family of the second Adam will be gathered to celebrate the marriage supper of the Lamb. All the members of our ruined family who shall be present on that occasion, shall receive back the possession which was lost, redeemed from the curse beautified and adorned throughout, fully equal to the ancient homestead in Eden. And our glorious Father, the second Adam, the Lord from heaven, having given life from himself to all his children, and redeemed them from the power of death and the grave, will reign over all the redeemed earth. All will be his by right of redemption, and he shall reign from sea to sea, and from the river to the ends of the earth. And his children shall see his face; and his name shall be in their foreheads, and there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light; and they shall reign forever and ever. "The Lord shall reign over them in mount Zion from henceforth, even forever. And thou Oh, Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the FIRST DOMINION, the kingdom shall come to the daughter of Jerusalem."

"There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in."

"Plunged in a gulf of deep despair
We wretched sinners lay;
Without one cheering beam of hope,
Or spark of glimmering day.

"With pitying eyes the Prince of grace,
Beheld our helpless grief;
He saw, and oh, amazing love!
He ran to our relief."

"Down from the shining realms above
With joyful haste he sped,
Entered the grave in mortal flesh
And dwelt among the dead.

"Oh, for this love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
Their Saviour's praises speak."

R. F. COTTRELL.

Who are Mormons?

[The following article from Eld. Cornell, we republish from Review, Vol. xxi, No. 19.]

Sometimes our opponents, failing in argument, for effect, raise the cry of "Mormonism." They cannot show that our views of spiritual gifts are unscriptural, or unreasonable, but because the Mormons professed to have those gifts, they think it a happy hit to excite prejudice against us, by calling us Mormons. But this charge loses all its force when we consider that faith in spiritual gifts is not peculiar to the Mormons. The most devoted and learned men of the Protestant sects have claimed the same thing both in theory and practice. See work entitled, "Miraculous Powers," published at Review Office. The truth is, we do not believe with the Mormons on a single point that is peculiar to them. But if to agree with the Mormons on leading points of doctrine, makes a man worthy of their name, then verily the orthodox churches of the day are full of Mormons.

1. The Mormon Creed teaches the doctrine of the Trinity. "That Christ was the God, the Father of all things." Mormon Bible, Book of Mosiah, par. 5.

"Behold! I am Jesus Christ. I am the Father and the Son." Book of Esther, ch. i, par. 3.

"Is the Son of God the very eternal Father? . . . Yea, he is the very Eternal Father." Book of Alma, ch. viii, par. 7.

2. They believe in an immaterial God. "It is truth, light, and love, that we worship and adore; these are the same in all worlds; and as these constitute God, he is the same in all worlds; wherever you find a fullness of wisdom, knowledge, truth, goodness, love, and such like qualities, there you find God in all his glory, power, and majesty—therefore if you worship these adorable qualities you worship God." Mormon Seer, pp. 24, 25.

Compare the above with Mr. H. W. Beecher in the Independent, A. D. 1859. "A dim and shadowy effulgence arises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither are to me aught tangible, restful, accessible."

That Christ is the very and eternal God, and that God is immaterial, without body, parts or passions, is the teaching of most of the church creeds.

3. They believe in rewards and punishments at death.

"Immortal spirit joined with the choir above at Benjamin's death." Book of Mosiah, ch. i, par. 8.

4. They believe the second death is endless torment. "Then cometh a death, even a second death, which is a spiritual death. . . . They cannot die seeing there is no more corruption." Alma, ch. ix, par. 2, 3.

"Lake of fire is endless torment." Book of Jacob oh. iv, p. 140.

5. The Mormons keep the Pagan Sunday, so do Protestants in general. But why go farther? There is not a class of religious people in the world that differ with the Mormons in both theory and practice more widely than the Seventh-day Adventists. Those very men who charge us with "Mormonism," agree with the Mormons in ten points to our one. We conclude therefore that such persons have simply mistaken the parties, and raise a charge more applicable to themselves, to create prejudice against another class to whom it does not apply.

M. E. CORNELL.

-Proposed Discussion.

ELD. N. V. HULL, S. D. Baptist, of Alfred Center, N. Y., has proposed to discuss with me, in the Review, the question, "What is the nature and destiny of man according to the teachings of the Holy Scriptures?" I have accepted the proposal, on condition that the discussion shall be published also in the Sabbath Recorder, the organ of the S. D. Baptists, and that we shall mutually be bound to confine ourselves exclusively to earnest and sober arguments.

R. F. COTTRELL.

Never trifle with man's misery, God's mercy, Satan's temptations, or the Lord's word.

Report from Bro. Loughborough.

My last report was from North Jay, Me. From that place Bro. Pierce and myself came on to Canaan, Me. Sabbath, Feb. 13, we spent with the brethren and sisters of Canaan and vicinity. In the forenoon Bro. Pierce gave an interesting and feeling discourse on loving God and keeping his commandments. In the evening after the Sabbath we had a meeting to consider the subject of order. Brethren were present from Eddington and Skowhegan. We organized S. B. for Canaan and Hartland, amounting to \$25.48 per year. For Bro. Woodman and others from Skowhegan, \$23.14 per year. And for the few at Eddington, with what has since been added, \$28.60 per year. The names of eight were enrolled at Canaan, and attached to the church covenant, and a clerk and leader were appointed. On Sunday we held meetings in a Baptist meeting-house in Hartland, which the trustees kindly gave us the use of for our meeting. We gave three discourses on the law and Sabbath, which were listened to with profound interest. Bro. Pierce was led out with freedom to exhort the people, wetting down his testimony with tears, as he frequently does. The people took over \$2 worth of books, and plead with us for a full course of lectures, which we trust will soon be given them.

We received a very urgent request here to meet with the few that remain in the vicinity of Paris, Me. And as our mission was to try and "strengthen the things that remain," we decided to spend a Sabbath and first-day with them. On our way we spent a day visiting and resting with the kind family of Bro. Howland, of Topsham, Me. Here is ever found a pilgrim's home or the servants of God. Here is the place of the sickness and death of Bro. Henry White. This is the place where I last saw him. It was with feelings that are better felt than described that we learned from the lips of this family the account of the last days of Henry.

From Topsham we came on to Portland, Me., Thursday, the 19th. In the evening Bro. Pierce gave an instructive discourse on the gifts of the Spirit of God.

Sabbath, Feb. 20, we had meetings at the house of Bro. Davis, in Woodstock, in the vicinity of Paris, Me. Bro. Pierce spoke to those assembled from 2 Kings xx, 20, with acceptance. In the evening we considered the subject of order and systematic benevolence. Eleven enrolled their names. A leader and clerk were appointed. Some were led heartily to confess their backslidings, and resolved anew to serve the Lord. Systematic benevolence was organized here, amounting to \$31.20 per year. The little flock seemed much encouraged and strengthened by our visit. On Sunday we gave two discourses to attentive congregations in a Universalist meeting-house at Bryant's Pond.

Monday, returned again to Portland, and had meeting with a few in the evening. This was our last appointment in Maine. The Lord has given us freedom at every point in the State, and the churches seem encouraged to take hold with greater zeal in the cause of the Lord.

Tuesday and Wednesday evenings, the 23d and 24th, met with the few in Manchester, N. H. Found them very much rejoiced to see us. We had freedom in speaking the word among them. Found fifteen keeping the Sabbath there. A good congregation came in to hear, although there was another Advent meeting in progress at the time. Others are becoming much interested in the truth, and we hope may be led to take their position to obey it.

Thursday, the 25th, came on to Roxbury, Vt., the residence of Bro. Pierce. Found his family well and cheerful, ready to make the sacrifice of the society of the companion and father, in order that he might fulfill the mission to which the Lord has called him. While in Roxbury we had an opportunity to hear of the influence of Bro. Pierce among his neighbors. He has "a good report of them that are without." Members of other churches appreciate his gift in exhortation, and say "he is a good man." One minister says, "If he will attend our meetings he may occupy all the time he wants; his gift will strengthen us." I trust those who keep the commandments will not be slower to appreciate moral worth than our neighbors. Those who want "oily testimony," and would-be "smart men,"

may be dissatisfied with Bro. Pierce's gift. But those who want the work of the Spirit of God in their hearts, and a testimony filled with ideas matured by good judgment and solemn meditation on the things of God, may listen with profit to the feeling instructions of Bro. Pierce, hold him up by their prayers, and imitate his godly example.

We found in Roxbury the Congregationalist minister, Eld. Ladd, had kindly offered us the use of his church, taken up his own appointments, and given out appointments for us Sabbath and first-day. We feel true gratitude and thankfulness for this unsolicited kindness.

Our meetings were well attended, and good interest manifested. We tried to give some instruction to the church; but our meetings being mostly of a public character, there was not all that opportunity to labor for the church that was desired. Evening after the Sabbath we enjoyed a good social meeting at the house of Bro. Pierce. Several of the young covenanted anew with God's people at this meeting to be faithful, and walk in the light, among them the kind children of Bro. Pierce. We left Roxbury Monday, the 29th, cheered in spirit and refreshed in body, and came on to Stowe, Vt.

J. N. LOUGHBOROUGH.

Irasburg, Vt., March 11, 1864.

Report from Bro. Cornell.

JANUARY 2d commenced lectures at Rocky Brook, near Peace Dale, R. I., in the Advent chapel. I gave in all thirty-two discourses. Forty-six subscribed for the Review and four for the Instructor. About \$20. worth of books were taken during the meetings. I was invited here by Bro. Carpenter who had become interested in present truth while on a visit among his friends in Michigan. The good report he brought from his visit among Sabbath-keepers at Battle Creek, together with the books, Bro. White gave him to circulate, had created some interest to hear. The house was crowded most of the time, and some received the word with all readiness of mind, and others are still investigating. Regular meetings are established and they rejoice in the holy Sabbath. One of the number is Bro. Elder P. C. Rodman. He was absent holding meetings, during most of the lectures, but when he came home he heard without prejudice. After a careful investigation he is fully decided to keep all of the Father's commandments. I believe the Lord can make him a blessing to the cause, both in precept and example.

February 6th, in company with Bro. Rodman began lectures on Block Island. We gave in all twenty-six lectures, obtained fifteen subscribers for the Review and one for the Instructor. About \$12.00 worth of books were taken during the meetings. This was a time of much interest. Being refused the meeting-house we commenced in a school-house. At first everything looked dark and discouraging, but soon the interest was so great that the house could not hold the people. The Baptist Elder came and invited us to occupy the meeting house. We did so, but the interest was soon so great that scores could not get into the house. There was such a rush for seats that the house would be crowded by sunset, and often before. It was remarked that there had been no such religious interest on the Island since 1843, when the whole Island was moved. There have been a few Sabbath-keepers there for several years. Brn. Bates, Gurney and others had visited them, but the good seed sown had been choked by the inconsistencies of some families, who were governed by a wild unteachable spirit. Every rule in the Bible shows their spirit to be false. They operate on their own hook and take a course disgusting to all candid people. It is hard to remove the deep seated prejudice caused by such men. I hope it will soon be known that we have no sympathy with such spirits.

Block Island was first settled about two-hundred years ago, and now contains about fifteen hundred inhabitants. The whole Island was first owned by sixteen men. They divided it into seventeen parts and dedicated one part to the support of the gospel. The trees were all cut off before the memory of most of its

present inhabitants. It is about seven miles long three wide, and fifteen from the main land. The Sabbath-keepers there have had but few privileges, but they are now encouraged by some increase of their numbers, and the prospect of much fruit hereafter. About \$15.00 were contributed toward our expenses, and many earnest requests were made for us to return and hold more meetings.

The majority of a large audience voted a call for Bro. Loughborough to visit them soon.

March 2d we returned to Peace Dale and found an effort had been made to turn those who were interested back; and it had succeeded to some extent. Notes had been taken of the sermons preached against the law and Sabbath, and I gave notice of meetings, after getting the consent of the majority of the trustees to occupy the house. But there was such a bitter opposition, on the part of several to my having the house that I concluded to take back my appointment and choose peace in a small house before confusion in a large one. A large majority of the people were anxious to hear and we were perplexed to know what course to take. But, to our great joy, two meeting houses were offered us by the Freewill Baptists, and we made an appointment for the next evening.

The interest was so great, that, notwithstanding the mud and rain, I gave four lectures to full houses. The people were greatly astonished to see Adventists use the lock-out argument on a free house, and manifest the very same spirit which they had complained of in others; especially when so large a majority of the people were anxious to hear us again. But all this was better for us than a course of lectures. The spirit of those who oppose the law was manifest to all. Thus it turned out according to the scripture, "We can do nothing against the truth, but for the truth." Those who advocate the truth may be shut out and those who believe the truth cast out, yet the truth will prevail. "Your brethren that hated you, and cast you out for my name's sake, said, let the Lord be glorified, but he shall appear to your joy and they shall be ashamed." Isa. lxvi, 5. Nothing could be found against Daniel, except concerning the law of his God. When Elijah reproved the violations of the second commandment he was called a troubler of Israel. 1 Kings xviii, 17, 18. When Stephen told the people they had broken the law they stoned him to death. Acts vii, 58, 59. Paul believed all things written in the law and prophets, and his worship of God was regulated by the law as well as the prophets, and for this he was called a heretic. Acts xxiv, 14. No marvel if the remnant which keep God's commandments, should feel the wrath of the dragon. See Rev. xii, 17. Those who suffer for the truth need not be ashamed. "Then shall I not be ashamed when I have respect unto all thy commandments." Ps. cxix, 6. Praise God for the truth. The truth may be despised but it cannot be overthrown. Fire will not burn it and the floods will not drown it. No man living can put down the law of God, or prove that the decalogue is abolished. Men have tried it, and have only goaded themselves. Their arguments are sure to be contradictory, as the poet has well expressed.

"When men oppose that law of love
They lack the wisdom from above,
Deluded souls, they're in the dark
Without the truth, without the ark."

Even so Amen! M. E. CORNELL.
North Somerville, Mass., March 12, 1864.

God our Father.

How sweet, how thrillingly sweet, is the name of father, to an absent loving child; and God permits us to call him Father—yes, Abba, Father! How unspeakable the privilege! Yet how many love not this Father—treat him as they would never treat an earthly father—distrusting him, fearful of entrusting themselves and their interests to him.

And then how many who profess to be his children are living carelessly, as those who never knew his love? And of those who seek to serve him, how many, when questioned concerning things which should be of infinite interest to the Christian, can only answer in that indefinite, unthinking, non-committal manner, which

may mean one thing or another, or may mean nothing at all just as well. Why not intelligent ones, intelligent in other matters, be sufficiently familiar with the teachings of the Bible, ever to be ready to give a reason, confidently and intelligently, yet paradoxical as it may seem, with meekness and fear, concerning their belief, and hopes for eternity?

Oh, what unpardonable stupidity, that after the lapse of eighteen centuries, with the full blaze of the meridian light of the gospel shining upon our pathway, so many are still groveling in the first rudiments of Christianity; yea, what ingratitude to him who has said in the words of inspiration, "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not."

M. W. HOWARD.

Malone, N. Y.

An Evening Plaint.

ONE day less of life's short score
This evening's shadows leave me,
And of my misspent days, one more
Makes the gray twilight grieve me.

Yet, could I set time's dark lines back
To morning on life's dial,
My trembling feet would fly the track,
And shun a second trial.

I dare not ask to live again
The day so ill completed,
Though throbs my heart with only pain,
For hopes and plans defeated.

So poor am I, in strength, to do
My daily stint of duty;
So loth my labor to pursue,
So sure to mar its beauty;

So ready for the tempter's snare—
So feeble in resistance;
So faithless, and so cold in prayer,
And Christ at such a distance;

That I can only weep to-night,
Tears born of hope and sorrow;
Of sorrow, for the day's vain fight,
Of hope, that on the morrow

New strength may nerve my fainting heart,
New faith make prayer availing;
New wisdom light my inward part;
New pardon blot each failing;

New ardor bring me near the cross,
New love forbid my staying;
And night bring gain instead of loss;
For which, in tears, I'm praying.

"R."—*Watchman and Reflector.*

Come Unto Me.

With a heart full of anxious requests,
Which my Father in Heaven bestowed,
I wandered alone and distressed,
In search of a quiet abode.

Astray and distracted I cried,
Lord what wilt thou have me to be?
And the voice of the Lamb that had died
Said, Come my beloved to me.

I went; for he mightily wins
Weary souls to his peaceful retreat,
And he gave me forgiveness of sins,
And songs that I love to repeat.

As often as enemies came,
My views of his glory to dim,
He taught me to trust in his name,
And triumph by leaning on him.

Made pure by the blood that he shed,
My heart in his presence is free,
I was hungry and thirsty—he fed;
I was sick and he comforted me.

He gave me the blessing complete,
The hope that is with me to-day,
And a quiet abode at his feet,
That shall never be taken away.

WHEREVER you go, endeavor to carry with you a sense of God's presence, his holiness, and his love; it will preserve you from a thousand snares.

Special Notice.

TO CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

Bibles.

In consequence of the increased cost of English Bibles, we have obtained a good assortment of American Bibles which we sell at cost as follows:

Small Pica, Plain,	\$2.25,	by Express.
Bourgeois, Gilt,	1.70,	" "
" Plain,	1.45,	" "
Minion, Gilt,	1.50,	" "
" Plain,	1.30,	" "
Pearl, Tuck,	1.10,	postage 17 cts.
" Clasp,	0.85,	" " "
" Roan,	0.65,	" " "
Diamond, Tuck,	0.80,	" 12 "
" Roan,	0.55,	" " "

ENGLISH BIBLES.

Minion, Morocco, Ref. after vs.,	\$3.25,	postage 26c
Nonpareil, " " " "	3.15,	" 21c.
" Calf., Marginal Ref.,	2.50,	" "
Pearl, Brass Rim, Ref. after vs.,	2.25,	" 15c.
Diamond, Brass Rim, Marginal Ref.,	1.65,	" 12c.

If the Lord does not give you what is sweet, he will give you what is meet: he is consulting your welfare when he appears to forget your comfort.

"I have no greater joy," said the beloved disciple, in his old age, "than to hear that my children walk in the truth."

Obituary Notices.

DIED, in Sutton, Vt., Feb. 21, 1864, of typhoid fever and irritation of the stomach, sister Sarah Caswell, wife of Bro. L. B. Caswell, in the 59th year of her age, after a sickness of four months. A. S. H.

Died, in Lima, Wis., Feb. 20, 1864, sister Carpenter, widowed mother of our much-esteemed brother, E. W. Carpenter, aged 73 years. R. W. REED.

Died, of consumption, in Oswego, N. Y., Jan. 6, 1864, my sister, Betsey Gorsline, in the 74th year of her age. RICHARD GORSLINE.

Died, in Charleston, Vt., Feb. 14, 1864, of brain fever, an infant son, the only child of Bro. and sister J. F. Colby. A. S. H.

Died, in Lunenburg, Vt., Jan. 26, 1864, of diphtheria, my oldest daughter, Caroline E. Harris, aged 32 years. LUCY HARRIS.

Died, in Wheelock, Vt., Feb. 28, 1864, David E., son of Eli and sister Anna Hammond, of disease of the heart, in the 29th year of his age. A. S. H.

Died, in Orion, Mich., Jan. 3, 1864, Anna Morgan, wife of Bro. Elijah Morgan, in the 68th year of her age. C. M. HEMINGWAY.

Died, in St. Johnsbury, Vt., March 3, 1864, of typhoid fever and ulceration of the stomach, Anna E., wife of Bradbury E. Willey, in the 24th year of her age, after a sickness of about two months. A. S. H.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 22, 1894.

State Conference.

THE time to hold the Michigan State Conference is drawing near. It will probably be held May 20. We think the General Conference should hold its session at the same place, the 19th, the Publishing Association its session at the same place the 18th, and religious services be held Sabbath and first-day, the 21st and 22d.

Judging from past meetings, we should expect from two to three hundred persons from abroad, besides those who would come in from the community round about. The church at Memphis, in the Eastern part of the State, near the Grand Trunk R. R., between Detroit and Port Huron wish the meeting there. We think the location a good one to be reached by railroad from Northern, Central, and Southern Michigan, Ohio, New York, the East and the West. The Battle Creek church is not tired of these large meetings, and will accommodate another with pleasure, yet will be governed by the urgency of requests from other churches, and the decision of the Conference Committees. Where shall this gathering be?

WE would suggest that as Bro. Loughborough has explored nearly the whole of New England, and Bro. Andrews the State of New York, they could best represent those fields at General Conference.

Read Again.

THOSE who have been sending small orders for books by express are requested to read again remarks "To our Friends" in No. 15. We said—

"We will send charts with books by Express, charges paid, if the distance does not exceed 1000 miles, when \$20, worth are taken at retail prices. Or \$10, worth if the distance is not over 500 miles." "Those who order one or two or more sets of Charts with books to the amount of ten, twenty or more dollars' worth, will receive them promptly by express, charges paid according to statement above."

This is plain enough for any person who could possibly be benefited with the books we offer. And it is the result of great heedlessness that we are now troubled with numerous orders for books by express from one to three dollars' worth. In some cases the express bill, which we are expected to pay, is nearly equal to the amount sent for books. "Whoso readeth, let him understand."

Notice

TO THE CHURCHES OF THE ILLS. & WIS. STATE CONFERENCE.

As it was decided at the last Conference that 75 per cent. of S. B. fund should be sent quarterly to the State treasurer, we would recommend you to send drafts on New York, directed to I. Colcord, jr., New Genesee, Whiteside Co., Ills. This will be perfectly safe.

ISAAC SANBORN, } Conf.
J. G. WOOD, } Com.
H. DECKER.

Appointments.

THE Quarterly Meeting of the Pilot Grove, Millersburg, Washington, and Palestine churches, will be held at Pilot Grove, Iowa, beginning April 1, at 7½ o'clock P. M. I will be with the brethren, if not providentially hindered, and will begin lectures on Thursday evening, March 31.

Also, I will hold meetings with the Palestine church, beginning March 25, at 7½ P. M., and will continue over Sunday. B. F. SNOOK.

PROVIDENCE permitting, I will hold meetings with the church at
Peterborough, N. H., Sab. & first-day, March 26 & 27.
Manchester, N. H., Tuesday evening, " 29.
Haverhill, Mass., Sab. & first-day, April 2 & 3.
Block Island, R. I., Sab. & first-day, " 9 & 10.
Peacedale, R. I., " 16 & 17.
J. N. LOUGHBOROUGH.

THE next Quarterly Meeting for the church at Little Prairie, Wis., will be held April 9 & 10. We hope to see a good attendance from other churches and scattered brethren. Come, brethren, filled with the good Spirit. Will Bro. Sanborn or Ingraham meet with us? C. W. OLDS.

Business Department.

Business Notes.

Lewis Martin; Where is William Martin's and Rebecca Eaton's Instructor sent?

D. Libby; Where is your Instructor sent?

RECEIPTS.

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E R Whitcomb Marshall, Mich \$4. A B Williams Clinton, Wis \$2. T T Brown Owasso, Mich \$19.60.

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Joseph Clarke New Westfield, Ohio \$43.10. I N Van Gorder New Westfield, Ohio \$26. H Nicola Washington, Iowa \$48.55.

General Conference Missionary Fund.

Church in Roxbury, Vt \$15. Church in Johnson, and Edon, Vt \$8. Church in Enosburgh, Vt \$10.85. Church in Richford, Vt \$5. Charles L Davis 60c.

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