

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, APRIL 26, 1864.

No. 22.

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.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Take your Stand.

TAKE your stand, pilgrim! cheerfully, hopefully,
And battle for Jesus e'en now, while you may;
Soon cometh the darkness, the night draweth o'er thee,
Soon passeth the harvest, soon endeth the day.

Take your stand, brother! watchfully, carefully,
And fling all the cares of darkness aside;
Dark legions are working! watch your heart closely,
All those shall conquer who in Jesus abide.

Take your stand, sister! prayerfully, earnestly,
Let not the vain fashions of folly allure,—
When the King cometh how glad they'll receive him,
Whose garments are spotless, whose hearts are made pure.

Take your stand, firmly, soon Jesus is coming!
Praise to the Lord for the promise that's given!
Have your lamps trimmed, and your lights burn-
ing brightly;
Soon we'll exchange all these conflicts for heaven!
M. WELLS.

Clarendon, Mich.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"So much on the subject of the moral law, from Paul's letter to the Romans. Now let us turn to his letter to the Galatians, and see what we can find there. In the first place, I wish to quote again, as applicable to the 'law,' what I have already quoted as applicable to the Sabbath: 'But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.' Gal. i, 7-9."

REPLY.—The reader has seen thus far, and has still further proof here, that Eld. P.'s reasoning is altogether based on assumption. He accuses us of perverting the gospel of Christ. Why does he not show that our views of the moral law are contrary to the gospel? He certainly understands them, or should, before he pretends to write against them. He knows we believe with the apostle that by the moral law is the knowledge of sin. God's great standard of righteousness, the ten commandments, shows that we are sinners. He knows, then, that being convinced of sin, we fly to the gospel for the remedy, and look for redemption and salvation to Jesus Christ. How is this perverting the gospel of Christ, or preaching another gospel, and so subjecting ourselves to the curse? Eld. P., though unintentionally, we doubt not, abuses both Paul and us by such applications of scripture.

Again he assumes, on opening the book of Galatians that Paul there treats exclusively of the moral law. This needs to be proved. A few facts borne continually in mind will help us to understand what Paul has

written to the Galatians. It appears from the whole tenor of that epistle that the Galatians had been troubled with Judaizing teachers; that is, those who were endeavoring to enforce upon them the necessity of observing the Jewish ritual, and that through that they were to have justification from their transgressions of the moral law. Here is where the Jews stumbled. They mistook remission in figure through the ceremonial law, for remission in fact, and hence were satisfied with the former, and saw no need of the Saviour. Paul labors to confute this idea, and show them that they can be justified only through Christ. Hence Paul in Galatians frequently uses the word law in a broader sense than merely the ten commandments, and includes in it, those ceremonies which were connected with the transgression of those commandments under that dispensation—a system through which atonement was shadowed forth in figure, and which the Jews had fallen into the error of supposing was atonement in fact. In the light of these statements, which we think will stand the test of criticism, it will be seen as we proceed that Eld. P. in the main portion of his reasoning on Galatians entirely misses the mark.

Preble.—"One more passage I will quote from Paul's letter to the Galatians, which I think applicable to our times, in regard to the 'law,' as well as the apostle's times:

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Gal. ii, 14-16.

"UNDER THE CURSE.—'For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ that we might receive the promise of the Spirit through faith.' Gal. iii, 10-14.

"How important this testimony of the apostle. And we solemnly warn all those who are trying to 'be justified by the deeds of the law,' to make their escape as soon as possible, and GET OUT FROM 'UNDER THE CURSE.'

REPLY.—We are not trying to be justified by the law in any sense whatever; hence, Eld. P.'s quotation and remarks are in no wise applicable to us.

Preble.—"But the apostle continues: 'For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.' Then the apostle inquires, 'Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.' Gal. iii, 18, 19, 21-23.

"Thus we see that, although faith is come, yet many keep themselves 'under the law—shut up!' And while they are thus 'shut up' in the old prison-house of the 'law,' yet they still try to teach others who have come out into the broad daylight of the gospel! Take heed, ye teachers of the 'law,' for you 'ARE UNDER THE CURSE.' Gal. iii, 10.

REPLY.—Still missing the mark. We do not teach the law as those did against whom Paul was writing; hence, there is nothing here applicable to us.

Preble.—"But now let us seriously inquire, WHAT WAS THE 'LAW' FOR? Let us all give audience, and the apostle Paul shall answer: 'Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master.'"

REPLY.—If we understand Eld. P., he here argues on the assumption that the moral law was the school-master. Being under the school-master, would of course be under obligation to obey the precepts of that law, or the ten commandments; and not being under it, would be to be free from all obligation to obey those precepts. But, says Eld. P., "We are no longer under a school-master." Then we shall understand him, shall we not, that we need no longer refrain from having other gods, making graven images, taking God's name in vain, breaking the Sabbath, and violating the other six commands which regulate our duty to our fellow men? Oh, no, he will exclaim, there is the "moral law of the New Testament." But hold. If the moral law of the New Testament enjoins upon us these same things, as it must do if it is a perfect law, and if it places us under the same restrictions, then it is just as much a school-master as the old law, and being under it, we are just as much under a school-master as before. There is no use in trying to make any distinction, or to evade this point. Let the reader test these arguments of the opposers of the law and Sabbath with this one question. When they bring up such expressions as "justified by faith without the deeds of the law," "not under a school-master," &c., ask yourself, Do they mean to teach, by quoting such scriptures, that we are released from the moral duties enjoined in the ten commandments? If they do, then they betray a system of morality that is exceedingly rotten; and if they do not, they are guilty of a style of reasoning that is exceedingly shallow.

But to speak definitely on Gal. iii, 24, Paul does not mean by the word school-master, the ten commandments. What is there in the ten commandments to lead us to Christ? True, they reveal sin, and show us that we are transgressors; but they point out no way of escape, and lead us to no Saviour. What law then did lead to Christ? Answer, That law system by which the sacrifice and priestly work of the Saviour was so clearly shadowed forth. By this it was continually foreshown that a sacrifice was to be made which could take away sin, and a genuine Saviour provided for the world. See how Paul reasons from this system, in the book of Hebrews, to establish the sacrifice and priesthood of Christ. And we are no longer under that system of types and shadows that pointed us forward to a coming Saviour, but under the dispensation in which that Saviour himself acts as our great High Priest above.

Preble.—"May the Lord be praised, we have at last reached the grave of the OLD DEAD 'SCHOOL-MASTER!'" "Now let us take heed, and follow no more the teachings of an old dead 'SCHOOL-MASTER!' For we are 'no

longer under a school-master,' but under JESUS CHRIST, the Son of God. For 'when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.' Gal. iv, 4-6. 'Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.' For 'Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.' Gal. v, 1, 4. Therefore, whosoever shall follow that old dead 'SCHOOL-MASTER'—the 'law'—instead of following Christ: we will say of them as the apostle said of the Galatians: 'YE ARE FALLEN FROM GRACE.'

REPLY.—Another quite lengthy quotation, having no application to the case in hand; for we repeat again, we seek no justification through the law in any sense; and therefore do not belong to the number whom Paul accuses of falling from grace.

Preble.—"The Lord forgive me for the error of my head which led me to fall 'from grace,' and thus go back and try for three years to be 'justified by the deeds of the law,' by keeping the seventh-day Sabbath!"

REPLY.—We now have a definition of the expression "justified by the deeds of the law;" it is "keeping the seventh-day Sabbath!" It is a pity that Paul, who has had so much to say against attempting to be justified by the law, had not forever settled the question, if he meant the keeping of the Sabbath, by simply informing us of the fact!

But if Eld. P. was so blind, even though it was nineteen years ago, as to try to be justified by keeping the Sabbath, we join in his fervent request, that the Lord may forgive him. And we will also add, The Lord forgive him for endeavoring now to be justified while living in disobedience to the requirement of the Father, unaltered and unrepealed, which still says, Remember the Sabbath day to keep it holy.

Preble.—"Let us take heed, and attend to the warning the apostle gave to the Philippians:

'Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.'

"Why, Paul, 'no confidence in the flesh,' or in the 'law!' 'No confidence,' whatever, although he had tried it thoroughly, as he continues and says:

"Though I might also have confidence in the flesh. If any man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law blameless." Verses 4, 6.

REPLY.—We are astonished that Eld. P., having once acknowledged the clear distinction between the ceremonial and the moral laws, should now betray such utter confusion on the subject, as to apply the word "flesh" to the moral law. Is the moral law ever called the flesh, in the Bible? Is it numbered among the carnal ordinances? Never. Paul says, Rom. vii, 14, that the law is spiritual, not carnal, or fleshly. What law then is designated by the term, the flesh? Answer, That law "which stood only in meats and drinks, and divers washings, and carnal [fleshly] ordinances, imposed on them until the time of reformation," Heb. ix, 10, or "added till the seed should come." Gal. iii, 19.

And Paul, in the very scripture that Eld. P. has quoted, signifies, as plainly as language can do it, what law he is speaking of. He says, "If any other man thinketh that he hath whereof he might trust in the flesh, I more." Then follows the reason: "Circumcised the eighth day." Ah! then, circumcision forms a part of what Paul here denominates the flesh. But was circumcision any part of the moral law? No; and Eld. P. has once admitted this. Paul goes on to say, that he was of the stock of Israel, and of the tribe of Benjamin, and a Pharisee. In the light of these statements there is no excuse for mistaking the law that Paul here refers to.

Preble.—"Now, for a few moments, let us attend to the apostle's rule of working out 'LOSS AND GAIN.'

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through

the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. iii, 7-11.

REPLY.—Another irrelevant quotation. We know of no observer of the seventh-day Sabbath who thereby depends on his own righteousness. We all look to Christ for righteousness, and seek it through faith in him. Our only apology for so frequent a repetition on this point, is that our opponents so continually persist in misrepresenting us here.

Preble.—"Let us now attend to the APOSTLE'S CONCLUSION of this whole matter: for he says: 'Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.' Phil. iii, 15-17.

"Here I must repeat: 'Let us, therefore, as many as be perfect, be thus minded;' and let us walk by the same rule, let us mind the same thing;' and let us 'mark them which walk so,' as we have the apostle 'for an ENSAMPLE.' But did Paul, the great apostle to the Gentiles, ever teach them to observe 'the seventh-day Sabbath?' Never! Did he ever shun to declare to them 'all the counsel of God?' Never! Did he ever keep back any thing 'that was profitable' for the people to hear? Never! But he surely did keep back the seventh-day Sabbath! Therefore, it was not 'profitable' for him to teach it; and as we have him for an ensample, we had better 'mind the same thing, and walk by the same rule.' Amen. But those who choose to follow the teachings of the OLD DEAD SCHOOL-MASTER, instead of following Christ and the apostles, will probably teach the seventh-day Sabbath."

REPLY.—In answer to such language as this, from a strenuous Sunday-keeper, we have only to say, "Did Paul, the great apostle to the Gentiles, ever teach them to observe" the first-day Sabbath? "Never!" Did he ever shun to declare to them "all the counsel of God?" Never! Did he ever keep back anything "that was profitable" for the people to hear? Never! "But he surely did keep back" the first-day Sabbath!—"Therefore, it was not profitable for him to teach it; and as we have him for an ensample, we had better 'mind the same thing, and walk by the same rule.' Amen. But those who choose to follow the teachings of the 'Mother of Harlots,' instead of following Christ and the apostles, will probably teach the" first-day Sabbath.

Preble.—"WHEN, OR AT WHAT POINT OF THE WORLD'S HISTORY DID THE OLD SCHOOL-MASTER DIE? To answer this question, I will begin with a few words of the closing part of the Old Testament:

'Remember ye the law of Moses, my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments. Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.' Mal. iv, 4-6.

"What law is here spoken of? The one the Lord commanded unto Moses in 'Horeb.' For whom was this law given? 'For all Israel.' Will this law come to an end when 'Elijah' comes? Let us now pass to the New Testament, and we shall see: 'For all the prophets and the law prophesied until John. And if ye will receive it, THIS IS ELIAS, which was for to come. He that hath ears to hear, let him hear. Matt. xi, 13-15. Hence, 'if ye will receive it,' 'Elijah,' (Hebrew) or 'Elias,' (Greek), has come; and the law given to Moses 'in Horeb' then, and there, in the time of 'John, 'deceased!' 'For all the prophets and the law prophesied until John.' Here, then, is the place where the old 'SCHOOL-MASTER' died. 'He that hath ears to hear let him hear.' But 'Elijah,' or 'Elias,' or 'John,' was only to 'prepare' the way of the Lord Jesus; and thus it is said:

"John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me: for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.' John i, 15-17.

"Hence the apostle says:

"For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? that is, to bring Christ down from above; or, who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? 'The word is nigh

thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Rom. x, 4-9.

"So we see that Christ is the end of the old law of works; but he is also the beginning of the new law of faith. And so it is written of Christ: 'There ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life.' Heb. vii 15, 16. Praise God! 'Not after the law of a carnal commandment, but after the power of an ENDLESS LIFE.' Amen.

REPLY.—We find in the above another bundle of fallacies, which have become so numerous that we have ceased to number them. The principal ones contained in this last quotation from Eld. P., may be mentioned as follows:

1. The law spoken of in Mal. iv, 4-6, is the law which God commanded to Moses in Horeb, for all Israel, &c. Was that the ten commandments? By no means; for God did not command that law to Moses, for him to make known to the people, but spoke it to the people, direct, himself, from the summit of Sinai; neither did he trust the writing of it to Moses, or any other man, but wrote it himself on the tables of stone. Thus Eld. P. is again entirely off the question by marvelously confounding laws which he has once acknowledged to be separate and distinct.

2. There is nothing in Mal. iv, 4-6, to intimate that even the law of Moses, of which it speaks, (not the ten commandments,) would come to an end at the commencement of John's ministry.

3. The expression, "The law and the prophets prophesied until John," does not teach that the law there ceased. Luke says, The law and the prophets were [were preached] until John; since that time the kingdom of God is preached, &c. Luke xvi, 16. But if this shows, as Eld. P. claims, that the law there ceased, it shows just as much that the prophets also ceased. If the law "there, in the time of John, deceased," the prophets then and there deceased also; and to be consistent he must abandon his teaching relative to the book of Daniel, and every other Old Testament prophet.

What then does the expression mean? Simply this: The law and the prophets prophesied, or were preached, Luke, until John, but since then the kingdom of God is preached. That is, all that the people had, up to the time of John, was the law and the prophets, but since then they have had the preaching of the kingdom of God, in addition to the law and prophets.

4. There is only one point mentioned in all the New Testament where anything is said to have ceased, to have been done away or abolished; and that is at the cross of Christ. Seemingly aware that this fact is essential to his purpose, Eld. P. then endeavors to throw an air of indefiniteness over the whole, as though John and Christ were about the same, and the testimony concerning either equally applicable to the case in hand. This method of reasoning will not do. If the law ceased at John, it did not cease at Christ; and if it ceased at Christ it did not cease at John. But Eld. P. has declared positively that in the time of John, the law "there deceased;" and yet he quotes the testimony of Paul, as applicable to the same event, that Christ is the end of the law. If the law ceased at John's ministry, John was the end of it, not Christ, using the word end as Eld. P. understands it; but if Christ is the end of the law, the end of its existence, as Eld. P. holds, then it ceased with him, not with John. Both positions cannot be true. Our opponents are called upon to state definitely which they will take. Such indiarubber modes of argument will not answer.

We have given the true meaning of the expression, "The law and the prophets were until John," and will now say a few words relative to the expression, "Christ is the end of the law for righteousness." Rom. x, 4. Our opponents almost uniformly quote as much as this, "Christ is the end of the law," and there stop, intending to convey the impression that Christ put an end to the existence of the law. But the reader will notice that Paul is careful to add, "for righteousness;" "Christ is the end of the law for righteousness;" and he does not stop there, but continues, "To every one that believeth." Christ's being the end of the law, then, has to do only with believers; and if end there means, end of existence, the law is only abolished for Christians, and

is still binding on the great mass of the world, who are yet in unbelief and sin. This is a sufficient condemnation of Eld. P.'s theory, which is that the law has never been binding on the Gentiles, be they saints or sinners. But we will not leave it here. The expression, "for righteousness," shows us in what sense Christ is the end of the law to the believer. It shows us that the law spoken of is the standard of righteousness, or that which is designed to secure righteousness. It shows that we in our lives have come short of that righteousness, and that Christ comes in to fill up the complement for us; that is, he accomplishes in the believer the purpose of the law, by securing to him perfect righteousness. Thus we can see how it is that this action of Christ affects only the believer. It is only to those who come to Christ for the pardon of their past transgressions of the law, that he becomes the end, object, purpose, or design, of the law, by imputing to them his own righteousness. If Eld. P. has ever consulted Webster on the word, end, he has found a definition like this: "The ultimate point or thing at which one aims or directs his views; the object intended to be reached or accomplished by any action or scheme; purpose intended; scope; aim; drift." And if he has ever looked for its definition in Greek, he has found Greenfield giving one meaning as follows: "End, scope, object, principal point, the sum of anything;" and then referring to this very passage, Rom. x, 4, as an example of its use in this sense. And if he has ever consulted such passages as Rom. xiv, 9; 2 Cor. ii, 9; 1 Tim. i, 5; Heb. xiii, 7; Jas. v, 11, &c., he has seen some instances of a like use of the word in the Bible. As for instance, "Ye have heard of the patience of Job, and have seen the end of the Lord;" surely not the end of his existence.

U. S.

(To be Continued.)

The Prospect for 1864.

"And ye shall hear of wars, and rumors of wars; for nation shall rise against nation, and kingdom against kingdom." "And there shall be . . . upon the earth distress of nations, with perplexity." Matt. xxiv, 6, 7; Luke xxi, 25.

The New Year has come. It opens with "wars and rumors of wars." The summary of news from the four winds is, "There is strife, or its coming shadow, in every part of the world." On our own soil the great civil war, which has slain its millions, and has already lasted three years without a moment's respite, still continues. "More men for the field," is the call of the authorities; and additional thousands are about to be marched to the scene of carnage.

A little south of us, in a neighboring republic, another bloody contest is being waged. The subtle emperor of the French has thrown an army into Mexico, and is changing the whole system of government there, by overthrowing the republic, and erecting an imperial establishment upon its ruins. An empire has been proclaimed, and an emperor elected, and the sword is being glutted to sustain that empire against a bloody resistance which may take years to overcome. Napoleon, having gained possession of the silver-fields of Potosi, is most probably aiming at the annexation of California and Sonora to the French dominions. He is desirous of a French colony and foothold on the coast of the Pacific, and will doubtless make efforts to accomplish it. Having set at defiance the decrees of the "Holy Alliance," of the Old World, he has not hesitated to tread under foot the "Monroe doctrine" of the New. It would seem, also, as if these French movements on this continent were about to involve still further hostile complications. The motion has been offered and entertained, in our Congress, to declare these aggressions in Mexico unfriendly to the United States, to insist on the withdrawal of the French forces from Mexican territory, and unless this withdrawal takes place before the 15th of March next, to declare war against France.

The emperor is also largely involved in the contest in Cochin China. And the failure of his proposition of a grand congress of European sovereigns at Paris, in consequence of England's refusal to enter it, has caused her to be branded as an enemy to liberty and the happiness of the human race, and is extensively

announced as the forerunner of "a universal war of the peoples against their sovereigns."

The proposed congress itself was the product of a great plan to compromise lawless revolution with existing despotism. The people of all the nations have for a long time had a growing determination to be free. But the notions of freedom which look to the abjuration of all bonds of religion and government, society and order, have more than once proven themselves the breeders of worse evils than those against which they protested. Revolutionists have grown wiser since their first experiments. They are now for compromise. They say to the existing regime, "Let us come to terms. Let democratic principles prevail, and we will agree to have them sustained and protected by a strong central dictatorship." Hence the idea of "the liberty of the peoples" under one great confederate empire over all Christendom, with the democratic emperor of France at its head. Hence the proposed congress which was simply a bid to legitimate and enthroned revolution—a thing which has just now been determined, and which its projectors are bent to accomplish by one means and another, proclaiming peace and liberty with the sword unsheathed, and with vengeance and chains for all hinderers of their purposes. Such is now the spirit of the most vigorous movements in the world of European politics.

On the 5th of November last, the day on which England celebrates her deliverance from the Gunpowder Plot and popery, Napoleon delivered his imperial address, which may justly be taken as the inaugural manifesto of the new alliance. He then said, "The trenties of 1815 have ceased to exist." He thus expressed a literal and momentous fact, which he shows he appreciates, and upon which he indicates his purpose to proceed. That one little sentence covers the political history of a century, and put Europe back into the days of the French Revolution and the first Napoleonic empire. We may, therefore, look for the putting forth of those same revolutionary ideas, guided by that same Napoleonic mind, made wiser by experience, and sustained by a wider influence, deeper scheme, and a firmer compact. Says one of the London journals, "The emperor has crossed the Rubicon; and he has crossed it with the Revolution for his ally. We are on the eve of momentous events."

And besides the dangers which are investing England from this source, with her vast colonial possessions, she is seldom without some military contest on hand. There is her continual periodic war in South Africa. There is the rebellion in New Zealand. There is the revolt in India, which so far from being settled, is becoming much more serious than was expected. There is entanglement still with China. And there is actual war with Japan.

There is a lull in the disturbances in Italy; but she is endeavoring to place her finances in a safe condition, without diminishing her defences. Her army is four hundred thousand strong. Her fleet is being increased, and things are ripening for more bloodshed and trouble there.

Accounts from the East tell us that Turkey is to be invaded. Russia is throwing half her army into the provinces bordering on the Black Sea, preparing to invade Armenia, and to conduct an expedition to the Caspian. She has formed an alliance with Servia and the Principalities for the invasion of Bulgaria, and placed her best general in command of her Southern armies. France, instead of undertaking to hinder her now, may rather be expected to combine with her in her Eastern schemes. Austria is really with her.

Poland is being desolated by bloody, civil war, which has already continued for a year, and which has but little prospect of success to the insurgents, or interference from abroad to put them down.

A revolutionary manifesto has been recently placarded in the principal towns of Hungary, also, announcing the establishment of a new organization for the independence of Hungarians, of which Kossuth is said to be the head, betokening another bloody uprising.

In Germany, the Schleswig-Holstein question is causing much anxiety, and is very likely to end in war. Measures are being taken at Berlin for calling under arms the Sixth and Tenth military divisions, as their radius of recruiting and garrisoning is the nearest to

Holstein. And everywhere the spirit of war is rife.

Surveying, then, this excited, exciting, and threatening state of things the world over,—the multitudes of men engaged in deadly strife, and the multitudes more in arms and at the command of leaders preparing to give the word which at any moment may make the vast world one field of blood,—the fearful activity of agencies and elements which have been the deprecation of wise and good men of all ages,—the disintegration, revolution, impiety, selfishness, and treachery, enfeebling and destroying all the fabrics and ties by which society has hitherto been preserved,—what conclusion can we draw, but that unexampled changes are at hand, and that all that Christ and his prophets have spoken respecting the last perilous times, are about to have their speedy fulfillment?

Some persuade themselves that all is well and hopeful; that the reign of evil is about at its last; and that the long-trampled plant of liberty is putting forth for its world-wide bloom; that time's great conflicts are so far over, that we have only to pursue the easy victory, to complete the emancipation of the earth from all its ills. And we would fain believe, after a voyage so long and against so many adverse storms, that we are at last touching upon the blessed shores; that at length the gates of final triumph are opening before the steady march of light and inquiry and freedom. But every one knows, who readeth things aright, that these shores are only islands and marshes of confusion and despond, and these opening gates but flood-gates of disaster and judgment, and that continents and seas of trials and storms yet lie between us and the promised Millennium. Prophecy assures us, with unmistakable certainty, that the earth shall first be "turned upside-down," the nations scourged, shaken and deceived, and all confederations of the unsanctified finally smitten, until "the mountains shall be melted with their blood," and all people be in pain as a woman in travail!

Call it the shriek of birds who love to fly in storms: denounce it as the Jeremiad of silly people; here stand the words of God as its full warrant, so plain that one may read them while he runs. And man can no more keep back the fulfillment of those words, than pluck the stars from their places, or stay the golden chariot of the sun in the magnificence of its morning ascensions.

There have indeed, been "wars and rumors of wars" before, and revolutionary troubles, and powerful men of insatiable ambition causing disturbances and overthrowing nations, in other ages. But never to this day, has there been the same menacing and convulsed state of things, so universal in extent, so intense in degree, and connecting so directly with one centre of power and one system of ideas. More than ever in the whole history of Christendom, things are heading up to that fulness of development in the directions of prophetic indication, which argues that "the harvest" is at hand. The whole period of the personal absence of Christ from the earth is more or less characterized by the prevalence of wars, deceitful usurpations, and tribulations. But, everywhere, the Scriptures tell us that the last years of that period are to have these features ripened and intensified to a point which shall shake the world, overwhelm nations, and entail unparalleled distresses upon mankind. And the year upon which we are entering promises to be one of those years,—at least one of the years of eventful preparation for the triumph of Antichrist and the sufferings of nations. The signs and probabilities all point sufficiently in that way to make us solemn and thoughtful. These certainly are not the times for the people of God to grovel in levity, worldliness, and extravagant and luxurious living, but rather to watch and be sober. Every soul should be making ready for the Lord's coming and the day of vengeance upon the proud and Christless. As remarked by the *Boston Recorder*, "the great day, and its momentous events, may be a little nearer than we think. We may have but little time left for all we have planned to do for ourselves, for our friends, for the church, and for the world. Let every house, then be put in order, and every lamp be trimmed and burning."

The Lord give us grace to attain that peace which his Holy Spirit, diligently sought and followed, alone can give; and to keep the word of his patience, that he may also keep us from that hour of trial which shall come upon all the world, to try them that dwell upon the earth!—*Prophetic Times*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 26, 1864.

JAMES WHITE, EDITOR.

THIS WEEK'S REVIEW.—Bro. Smith is still patiently following Eld. Preble in a pointed, yet Christian style. We hope all will give his review a careful reading. We say read both sides critically. True, we tax your time and patience in re-printing the lengthy quotations in Eld. Preble's articles, which have no bearing on the subject. But he has his way in presenting the subject, and as we proposed to give both sides complete, we earnestly invite you to patiently read both sides.

The reports from preachers this week are few and brief, but to the point, and deeply interesting. In all such reports the facts of interest only, should be fully and clearly stated, in as few words as possible, if they occupy but ten lines. Never try to fill your sheet; but write to the point, and when you have said all you have to say, stop. It would be exceedingly interesting to the readers of the Review to hear from all these messengers each week, or at most once in two weeks.

The good words from the pens of Brn. Gurney, Sawyer, Canright, Saunders and others, are worthy of especial attention. We want the paper filled with original matter—not wishy-washy, wordy, dreamy, prosy, but—full of life, in fewest words that can fully express living thoughts.

Many thanks to the friend who sent in the selection entitled, "A Cheerful View of the Future." We hope it will do the complaining, whining, murmuring, much good, and lead them to be cheerful and happy in God. Such a selection is worth more than forty miserably written articles. To you who wish to contribute something for the Review, and cannot spend time to get good pen, ink and paper, and write with care, we recommend the scissors. Clip from your reading matter such good articles as "A Cheerful View of the Future," and forward them to this office and receive our thanks.

It will be seen by the communication from sister Curtiss that a good man has fallen. God bless the widow and the fatherless children.

Obituary notices, this week, are many and short. Some of them have been delayed, on account of their length, for several weeks. We finally decided to cut them down about nine-tenths, and publish them. Such notices, to secure insertion, must be brief. Those who wish to give a sketch of the life, last sickness and death of their friends, should publish a book. The Review must be as free as possible from local and personal matters, and filled with matter of general, living interest.

Bro. E. B. Saunders speaks for himself. It seems that he is not turning Spiritualist. It was reported in Battle Creek that he and the Church at Eagle Harbor, N. Y., had sent for Eld. Hull to come and lecture to them on the subject of Spiritualism. The simple facts in the case are these: There is no Church at Eagle Harbor, and Bro. Saunders' correspondence with us has been more expressive of Christian affection, and of living, humble faith, since the apostacy of M. H., than at any other time for the last five years.

Would He Have Believed?

A SHORT time since, I was detained over night with a man who had a copy of "The Prince of the House of David." He extolled it very highly as being a most excellent book, and wished me to read a chapter. I complied with his request, and read the conversation of Rabbi Amos and John, disciples of Jesus, with the learned Gamaliel and his disciple Saul, who were unbelievers.

All these had just witnessed the baptism of Jesus, when the Spirit rested upon him, and the voice came from Heaven in fulfillment of the Scriptures. Ps. ii, 7; Isa. xi, 2; xlii, 1. The former urged these signs as a proof that Jesus was the Christ. The latter tried to account for them on some natural principle, as unbelievers always do. Saul said that doubtless the voice was produced by a sorcerer whom he observed to

be in the crowd. They also objected that, according to the scripture, Micah v, 2, the Christ must come out of Bethlehem, and of the seed of David, Ps. cxxxii, 11, which they supposed was not true of Jesus. They said if he had fulfilled these conditions, they might begin to have faith in him. But when John and Rabbi Amos proved that Jesus was born at Bethlehem in Judea and of the house of David, they were not so ready to believe as they had professed themselves; but still objected that there were many born in Bethlehem of Judea and of the seed of David, who were nevertheless not all Christs, thus unwittingly objecting to the very proof they had demanded.

Here my host remarked, How blind Gamaliel and Saul were, and what very flimsy and senseless objections they opposed to the plain, convincing proofs that Jesus was the Christ. He thought any one must have been bigoted indeed who could not see the fulfillment of the prophecies in Jesus and his mission.

I then asked him if he thought that he would have believed if he had been there, and had seen all those signs? Oh yes, he *knew* that he would have believed with half the evidence. Thinking this a good opportunity to introduce present truth, I asked if he would believe the signs of Christ's second coming if they were as plainly fulfilled as those of his first advent? Certainly he would when they were fulfilled; though he did not think they were yet.

I then took the Bible and read concerning the signs in the sun, moon, and stars, which were to precede the second coming of Christ. Although he could not deny that these signs had transpired, and even said that he had often heard his parents speak of the falling stars in 1833, yet he was not willing to believe that Jesus was soon coming.

We then noticed the other signs, such as the warlike attitude of the nations, the phenomenon of modern Spiritualism, the three messages of Rev. xiv, the visions of Daniel, &c., &c. To all these he replied, "It may be as you say; but we can't tell anything about it. Any smart man may get up a theory, and make it look plausible enough. If I were as well versed in the Bible as some are, probably I could explain it in an entirely different way, and make it look just as plain."

I seriously questioned the truthfulness of the statement that he would have believed the signs of the first advent if he had seen them. The Jews did fix up the prophecies, and explain away the signs so as not to recognize Jesus as the Christ; but they did it to their own destruction.

He thought that he could do the same with the present signs of the times if he was only smart enough. I could but admonish him of the fate of his predecessors whom he had just condemned for the same action.

But this man is not an exception; he has plenty of brethren to assist him in his arduous and perilous task. We meet almost daily with professors who are very liberal in their condemnation of the Jews because they rejected the first advent of Christ. Nevertheless, they obstinately close their eyes to the signs pointing to his second coming, which are now pouring in upon us from the heavens, the earth, the moral, religious, and political, worlds. Was there, according to the prophecy, Isa. xl, 3, one solitary voice raised in the wilderness of Judea, Matt. iii, 3, to announce the first advent? So, in obedience to the injunction, Joel ii, 1, hundreds have sounded throughout the four quarters of the globe, the glorious news of the second advent. Was the first advent definitely located at a certain period by one prophecy? Dan. ix, 25-27. Behold, we have numerous chains of prophecy locating the second advent, all terminating within a few years of the present time. See Dan. ii, vii, viii, ix, xi, xii; Matt. xxiv; 2 Thess. ii; Rev. xii, xiii, &c. Was the first advent heralded by the appearance of one star which was seen by a few men? Matt. ii, 2. Many prophets, Isa. xlii, 10; Joel ii, 31; Matt. xxiv, 23; Rev. vi, 13, have predicted as a sign of the second advent, a great phenomenon of the stars which has been seen by millions.

Thus we see that many signs which proclaimed the first advent were to appear with vastly increased power to usher in the second. If men will not heed these signs when they are fulfilled before their eyes, what will they heed? I greatly fear that nothing but the

voice of God, Heb. xii, 26, will ever awake them from that fatal slumber into which they have been betrayed by the cry of peace and safety.

D. M. CANRIGHT.

Burlington, Mich.

Report from Bro. Bourdeau.

BRO. WHITE: The coming of Brn. Loughborough and Pierce was timely, and their labors among us were appreciated. We felt like saying, Speak, Lord, through whom thou wilt, only let thy name be glorified. Let the cause advance, and the church be strengthened, and encouraged and built up in their most holy faith.

Sabbath, the 12th inst., met with the Richford church in Sutton, C. E. Had a good time in speaking on true conversion. Three of the youth took a stand for the truth. As I returned home I learned that my brother had enjoyed freedom with the church in Fairfield, and that one more had spoken in favor of the truth.

Last Sabbath, met again with the Richford church, and dwelt on some of those characteristics which make us a peculiar people. I also tried to show the difference between the present work and the work of the nominal churches. I was glad to see the youth still encouraged to press on with God's people.

Yesterday (Sunday), had a free time in reviewing a discourse by a Methodist revival preacher on the reasons for keeping the first day. We were encouraged in seeing the interest manifested by the brethren in scattering our works. Hope that good will result from this effort to defend the truth.

D. T. BOURDEAU.

Report from Bro. Sanborn.

PURSUANT to appointment I commenced meetings at Elkhorn Grove, Ills., where Bro. R. F. Andrews had previously given a course of lectures, the result of which was that quite a number commenced keeping the Sabbath, and living the truth.

I protracted the meetings two weeks. Bro. Andrews assisted me much at these meetings. The meetings closed the third of April, with the following results: fourteen were baptized, and a church of twenty-one members organized, with S. B. fund of \$200 a year.

I speak not to flatter when I say that I never have seen a company of Sabbath-keepers so young in the cause who were so determined to receive the whole truth, and to live it out in their daily walk and conversation, as these are. I trust they will all be faithful to the end.

I sold at this meeting about \$18 worth of books, notwithstanding Bro. Andrews had previously sold about \$40 worth. I also got two new subscribers for the Review. I consider it a very profitable meeting to us all. I trust all will be faithful to the end, that we may all stand on mount Zion with the 144,000.

I arrived at Johnstown Center in time for the quarterly meeting the 9th and 10th, which was thinly attended on account of the rain and bad going. I gave two sermons, and baptized five, and four were added to the church. Others are deeply interested. May the Lord help them, is my prayer.

ISAAC SANBORN.

Report from Bro. Fuller.

BRO. WHITE: After writing my last report, I continued meetings until February 4th.

Several more came out, and are keeping all the commandments of God, and the faith of Jesus.

Feb. 6th, I attended meeting in Ulysses, we had a profitable season for the church.

The 13th, met with the church in Alleghany Co. N. Y. Bro. A. Lauphear, has spoken of the interest of this meeting, which I trust will long be remembered by the church. The 16th, commenced meetings on Night Creek, eight miles from Wellsville, in company with Eld. Baker. We continued meetings until the first day of March. The interest seemed to be favorable. Twelve as near as I could ascertain arose when a vote was taken to see how many would keep all the commands of God, just as they were written. I have learned since they were not all keeping the Sabbath, that promised. Oh may the Lord help them to take

hold of his covenant and keep all his commandments, that they may have right to the tree of life and enter in through the gates into the city. But the work is not done there yet I trust. Two copies of the Review are sent there.

March 5th, attended quarterly meeting in Ulysses, Pa. This meeting was one of deep interest to the church. Some were expecting to go West. We did not all expect to meet again on the shores of mortality, and we shall not as circumstances have since turned, in all probability.

After the above meeting I went to Farmington and held a few meetings. Organized a church of ten members, March 13th. Two more were ready to join, making 12 in all. This church adopted the plan of Systematic Benevolence. Bro. O. P. Rice, was set apart to the office of Elder. Bro. R. is approved of God, and his brethren; and if the few in Farmington, could have had his influence, as their leader, they no doubt would have been saved from the distracted state into which they had fallen. Organization, the very thing we foolishly fought against, is doing what nothing else could for the remnant church.

Oh may the Lord speed on the work of gathering and bringing into order until the last saint is prepared for the coming of the Just One.

N. FULLER.

Ulysses, Pa.

A Cheerful View of the Future.

SOME people are very curious about the future. They want to know what is to be, and hence, they consult fortune-tellers, and believe in notable signs, dreams, lucky days, and kindred vagaries. They are the descendants of the ancient astrologers and necromancers. They may be quite happy in the superstitious view which they take of time to come, but their happiness does not arise from proper ideas of life. There is a class, however, who seldom look forward with any degree of satisfaction. They are almost sure to behold portentous evils. They may not trust in dreams, or consult in fortune-tellers, but imaginary evils exert a wonderful influence over them. There is always some bitter experience in reserve for them. They see it as a reality. At home some ill is yet to befall themselves or families—they will be sick, or poor, or experience some other unknown something that is grievous. Abroad, the cars will meet with some serious accident, or the steamboat sink or burn. And when a painful experience actually comes, they say, "It is just what I have been expecting for a long time. My mind was made up." They really appear to derive a kind of satisfaction from sad events when they are nothing more than they had long anticipated. Even some professing Christians are found among this class. Forgetting the Divine injunction, "Sufficient unto the day is the evil thereof," they create imaginary troubles, that darken their minds and sadden their hearts. Though professing to believe that God governs the world in infinite love and wisdom, they behave as if all things were subject to blind chance alone. Contentment! that sweet, angelic grace, that converts the human heart as by magic, into a paradise of peace, so that even great clouds of darkness become light, and arrows of pain are sharpened with love—they scarcely know or care what it means. They never were content like Paul, and they never expect to be. That apostolic character presents a singular contrast with themselves, and perhaps they view it with a kind of distrust; thinking after all, that it is one thing to preach and another to practice contentment. At any rate, if their conduct is not strange for professing Christians, then Paul must have been an odd man, content as he was with oven stripes and imprisonments. Trial after trial came to him, day after day, until it seemed as if the Future had nothing in store for him, and yet he was content—a cheerful happy man.

There are some followers of Christ now who resemble Paul. They are content because they "commit their ways to the Lord." They have faith, and therefore they never yield to despondency, by creating imaginary evils. They have made up their minds to take things just as God sends them, so that they have no reason to imagine evil. They leave trouble to the

Lord's disposal, well satisfied that "All things work together for good to them that love him." They feel that he has governed the world very well in the Past, and have confidence that he will in the Future; therefore as they look forward, cheerfulness comes into their hearts, as an angel of peace. "Whoso trusteth in the Lord shall be safe;" they know it from happy experience, they feel it clear down in their hearts. The skeptic may press them with arguments which they cannot answer, but it does not shake them from this strong hold. They have tried the promise, and found it true in letter and spirit, and ten thousand skeptics cannot darken their minds at this point. They are very much like the simple, good woman, who "didn't know what anybody wanted of a God if it wasn't to trust in." So they trust in him, and look forward with a glad heart.

A cheerful view of the future is alone consistent with a true Christian life. "What," says one, "do you mean that the widow, in her abode of want and wo, with a brood of little ones to care for, should take this cheerful view? May she not be excused, though a Christian, in cherishing some doubts about the future; No doubt some sad thoughts will obtrude themselves upon her mind, but if true faith in God triumphs over her adversity, she will love to anticipate to-morrow, and next week, and next year, just because he who doeth all things well, will be there to rule. Her heart rejoices in the view, and if she be poor, with many dependent ones around her, it is about all the cheerful view she can have in this dark world. So that we say, yes; the poor widow, however hard her lot, must trust in the widow's God, and be very thankful and happy, too, that there is a widow's God for her. What else can she do? Will she be any better or happier, have any more bread for hungry mouths, or grope in lesser darkness by foreboding evil? Certainly not. Then wisdom, not to say Christianity, bids her take this cheerful view of time to come. And the same is true of every probationer, though nothing but clouds and storm meet his anxious gaze.

The believer can but see that such a view of the future, alone, is honorable to God. He is the sovereign Ruler and disposer of events. All things are ordered by him. He doeth his pleasure in the armies of Heaven, and among the inhabitants of the earth. His wisdom and goodness are concerned in whatsoever come to pass. Not a sparrow falls to the ground without his notice. Even the very hairs of our head are all numbered by him. He "careth" for us. This is the believer's creed. Can he forbode evil, and live in sadness, because he beholds no light in his path, without dishonoring God? Whether designed or not, his doubts and forbodings imply that God will order or allow something that will not be for the best—that all things will not work together for good to the faithful. Here is the sin of distrust.

The saints should ever keep in view that sublime and cheering truth—"Jesus Christ, the same yesterday, to-day and forever." However sad the vicissitudes of his life, or frowning the future, there is one direction in which he may turn, and behold no change. While earthly thrones and governments may be overthrown by the revolutions of time or the assaults of contending armies, the throne and reign of his Master and King are eternal. Revolutions will not jostle it; time will not remove its foundations; it will stand from everlasting to everlasting. His fellow-men may be "unstable as water," blown about by every wind of doctrine, betraying his confidence as often as it is reposed in them, and causing him to feel that human nature is a cheat and a lie. But the Master whom he serves is the same through every age. His word is sure as law, his promise certain as destiny, his character changeless as his throne—"The same yesterday, to-day and forever!" How satisfactory, to contemplate the unwavering career of even mortal man! one who is never moved from right by the wiles and treacheries, the allurements and threats of a wicked world; who pursues the even tenor of his way, turning neither to the right hand nor left, true to himself, his race and his God! He stands a pillar of strength amid the shifting, changing crowds of humanity around him. He inspires confidence and hope in desponding breasts, and clusters thousands of hopeful hearts around himself. And then how sadly disap-

pointed when relentless death strikes him to the dust! Yet the fatal blow may fall at any moment, and this pillar of society be toppled down. Think, then, of Him who is "the same yesterday, to-day and forever." Come joy or sorrow, health or sickness, life or death, He is the same, ever-present, ever-living, ever-faithful Friend and Ruler. Love once bestowed upon him is never disappointed by a blow from the Destroyer. Faith once reposed in him is never cheated by fitful purposes. This is abundant cause for looking cheerfully into the future. "The Lord is my strength, I will not fear though the earth be removed, and the mountains be cast into the midst of the sea."—*Happy Home.*

The Signs of These Days.

MATTHEW xxiv, 12 reads, "Iniquity shall abound." 1 Tim. vi, 10. "The love of money is the root of all evil." 2 Tim. iii, 1-5. "In the last days perilous times shall come. Men shall be covetous, . . . unholy, . . . fierce, traitors, . . . lovers of pleasures," etc. Jeremiah xxiii, 29-33.

It would appear from the following that the above scriptures are being fulfilled to the very letter at the present time. Says the Portland Transcript of Jan. 23d, 1864, in a leading article on Bible Dishonesty:—

"One of the dark features of the present war, is the immense amount of dishonesty . . . permeating every department of the public service, thieves in the treasury, thieves shaking hands with rebels (traitors) in the Custom House, everywhere men defrauding the government, a general grab-game, and he who gets the most is the best fellow. If by mistake a fraudulent contractor is clapped into jail, a three-thousand-dollar bribe brings a Senator to his aid, and he is soon at large again. This is a dark picture, and in contemplating it one is forced to ask, Is public virtue dead? Is there no honesty?"

Dr Wayland on the times, said, "Where iniquity abounds, the love of many is apt to wax cold, and the Spirit to depart. Such evils threaten us. Prodigious sins are at work in our nation. No one can tell what course it is best things should take." "Human wisdom is vanity. It is powerless at the problem of this crisis." Says the Boston Traveler of Oct. 6th, 1863,

Lord Clarence Paget, (of England,) says, "An agitated world waits to hear what this crisis portends." Says the New York Herald of Jan. 16th, 1864, "M. Thiers (of France) thinks that the present policy of France may entail upon Europe a general war; which shall last beyond the time of the present generation." And the Portland Advertiser of Jan. 25th, 1864, on the news from Europe, from the London Times, says of the German war, "It must before long sweep in its ever widening vortex every power of the European continent." Says the Herald of Jan. 30th, 1864: The Mexican question has assumed a new phase in France, . . . and given Napoleon the opportunity to enter into the coming contest, in Europe, with the forces at his command untrammelled, as expressed through their representatives, that he may be ready for the great struggle which it is now almost impossible for Europe to escape. All the powers of Europe are assuming a most formidable aspect, when all Europe shall be convulsed with a general war."

Says the New York Herald of Feb. 6th, 1864, on the news from Europe, "The new French loan of twelve millions met with an extraordinary success. The applications within a few days amounted to one hundred and sixty millions, or eight times the amount required." So it appears the treasures of gold and silver are at his command.

Now what do we find in our country? Said Rev. J. E. Ranbin, before the united Congregational churches at Lowell, on twelfth page of his discourse, "This war is a judgment of God for our atheism and infidelity. We have legalized it, and set to it the seal of State." Fourteenth page. "This system of oppression which has caused our war, atheism has culminated." Says O. A. Bronson, "We are drifting away from Christianity," and he expects that when we shall have parted with its doctrines we shall abandon its morality, especially in what relates to the sanctity of marriage. Hence the following in the Washington Star, D. C. of Nov. 30th, in an article on the morals of Washington,

—“A resolution was introduced, stating that houses of prostitution and gambling cannot be successfully prohibited. The joint committee suggest amendments to license and regulate such houses.” One member stated that “prostitution was horribly on the increase.” Another member arose and said, “The members of Congress are the best customers of such places.” Says another paper, “War sadly demoralizes.”

And we should think so by the following advice in a piece called, “The War Cry,” in Zion’s Herald of Dec. 23d, “Arise! gird on your armor strong! Grasp sword and bayonet. March onward in Jehovah’s strength. Your souls on victory set. Fight till your country’s soil shall drink the last fell traitor’s gore.” Now for the effect. See Boston Journal of July 9th. Carleton, on the battle of Gettysburg, says:

“It rained shot and shell, knocking over the marble slabs in the cemetery, disemboweling horses, tearing up the graves. The air was full of wild, hideous noises. The low buzz of round shot, whizzing of the elongated rifle bolts, screaming and screeching, the sharp stunning explosion of shells overhead and all around; the earth shook with the tremendous concussions of two hundred pieces of artillery, the enemy came with cheers and yells, like Indians sounding a war-whoop; they rushed upon our guns, we blew them from the muzzles, and filled the air with legs, heads, and arms. Still they came with demoniac screams. The rebels rushed up to the rifle pits, men nerved themselves for desperate efforts. It was the fury of tigers. Foes became impaled on each other’s bayonets, and fell to the ground together.”

This was Thursday’s fight. He then gives Friday’s:

“The lines mingled there were a confused mass of men. Swords were swinging in the air. There were pistol shots, musket shots, bursting shells, tornadoes of grape and canister; there were cuts, thrusts, explosions, flashes, clouds of smoke, yells, curses, groans, hurrahs, an infernal uproar, men falling, heads blown off, arms and legs blown into the air,—a horrid indescribable scene of confusion, carnage, death, . . . horrible to behold.”

Speaking of another part of the battle he says, “It begins, the infernal din and uproar, three hundred guns firing with the utmost rapidity. You see the attacking forces, solid shot flow through them,—shells make great gaps, men toss their arms wildly and fall headlong. Still on, up to the muzzles of the guns,—they are blown away, mangled torn, piled in heaps,—they melt away, you cannot burn straw in a candle flame with greater rapidity, the ground is thick with dead, they lie thick as fallen leaves of autumn.”

O! hail happy day! which ends all the gory scenes of earth, when the blood-stained garments will be changed to robes of righteousness. This tottering, reeling earth dies hard, but prophecy declares such shall be its last hours of life. When the Prince of peace comes, the will of God will be done on earth as it is done in heaven. Oh! who would not pray, “Thy kingdom come?”—JOHN TAYLOR, in *World’s Crisis*.

The Lord Told Me.

“THE Lord told me that I could keep Sunday, and I shall do so till he tells me not to.” Thus spoke a Methodist friend, after hearing lectures on present truth. Upon being asked what he thought of the Sabbath question, he said, “I have been stirred up on the Sabbath question before, and the Lord told me I could keep Sunday.” He had become satisfied by conversing and reading upon the subject, that the Sabbath was binding, and ought to be kept. It seems the cross was so great he could not obey the truth, but must have something to quiet his conscience, therefore he goes away in secret to call upon the Lord for help. Help to do what? Keep the Sabbath and obey the truth, which he acknowledged to be binding? No. But if it was not time for him to commence keeping the Sabbath, and if the Lord wanted him to go on keeping Sunday, to let him be blessed. The blessing came, he was confirmed in his error, rejected the truth, has since listened to a course of lectures, and while his neighbors and relatives have received the truth, and are rejoicing in the light, his heart has grown hard,

and he now takes the position that the ten commandments are abolished.

This case reminded me of a brother that we heard one of the messengers speak of a few years since. He requested baptism, but was refused because of a certain habit indulged in, until he should reform. He went away to the Lord, and asked him to bless him in living alone, without uniting with the people of God. He got a blessing, was confirmed in his course, and went off deceived. And so Satan is deluding souls who are not willing to be purified by obeying the truth, but wish to climb up some other way. May the Lord deliver his honest children from the deceptions of the enemy.

“The Lord told me” that “this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil;” that “the seventh day is the Sabbath of the Lord thy God;” that “the Sabbath was made for man;” that “the Son of man is Lord of the Sabbath-day;” that “here are they that keep the commandments of God and the faith of Jesus;” that “blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.”

May the Lord help us all to do his will, that we may know of the doctrine, and at last be found inside of the holy city.

A. J. RICHMOND.

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. 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.

From Bro. Sawyer.

BRO. WHITE: If one have a living Christian experience, it will be manifest in the life. It can without doubt in some measure be expressed by correspondence. Its effects will be apparent at home, and its influence will be shed abroad.

Let not my “light be hid under a bushel,” if words expressed in encouraging sentences form a part of the duty of life. It may be that the cares of life are engaging my mind too much, and that weekly or periodically I should endeavor to add a mite to the testimony of living witnesses. It may be duty to try to write once in a while. I have written at times and then destroyed my productions, thinking them of so little account. Years ago it was my desire to exert a moral influence by the pen,—and not only by the pen, but by all the ability God had placed in my possession. And I think it was none other than a strong desire to yield to moral obligation that induced me to embrace the Advent faith.

Now is particularly a time when every means should be used to advance the cause of Christ in view of the coming of his kingdom.

How fast evidences increase that God’s Holy Spirit will not always strive with men; and yet how few believe the imminent future; but, “As it was in the days of Noah so shall the coming of the Son of man be.”

“Let every lamp be burning.”

JAMES SAWYER.

Coopersville, Mich.

From Bro. Gregory.

DEAR BRETHREN IN THE LORD: I rejoice in what I consider to be the truth.

I commenced to love, and to strive to live out the truth, September 12th, 1853, and from that time to this I have not seen a moment that I loved it less or would exchange it for error with all this world could afford me in addition to it: but on the other hand the more I read about it and study it, the more I prize it and the light shines brighter and brighter, and I hope and pray that it may continue to do so unto the perfect day.

Satan may through manifold temptations cast a cloud of gloom over our minds for a time still the Lord is faithful and will not suffer us to be tempted above that we are able, but will ere long cause his face

to shine upon us, and make us happy in anticipation of the joyful scenes of the “Earth Made New.”

Oh my dear brethren! let us get a little nearer to God, and receive from him fresh supplies of grace every day. Let us watch a little closer, over our thoughts, over our words, and also our actions. Let us strive a little harder, to overcome all our foes. Let us pray oftener and a little more earnestly, exercising a good deal more faith that we may receive a crown of everlasting life through our Lord Jesus Christ at his coming.

A sincere lover of truth.

J. C. GREGORY.

From Bro. Gurney.

BRO. WHITE: I still look forward with delight at the glorious inheritance of the saints, which we are assured by the signs of the times we shall have to wait for but a little longer, when the Son of God who has paid the price of redemption will appear in grandeur to introduce the purchased possession to those who fulfill the conditions of the inheritance. What a glory shines round this subject. Suppose ye, the angels do not rejoice in the glorious prospect? Yes, all in heaven rejoice, and so must we “look up and lift up our heads for our redemption draweth nigh.”

I love the assurance that the Lord is soon to come and gather his people and set them free from the bondage of sin and death.

Midst all our trials and perplexing scenes, the blessed hope lifts us from our anxious care, and we rejoice, and our joy is unspeakable, being bounded in the love of God.

Yet a little while and Jesus will come. Yes, he will come who is the resurrection and the life. He will come to be glorified in his saints. There is rest for the weary, where tears, and sighs, and groans, and anxious care, will forever cease; God shall wipe all tears from all faces, when the cause of evil is removed never to appear again. Let us then labor for that rest by persevering in all the ways of truth and righteousness, be an example to our children, in faith, in love, in zeal, in truth, in patience, in heavenly-mindedness, speaking often to them of the love and power in a compassionate Saviour, that when he appears in glory they may have had some experimental acquaintance with him. Come, Lord Jesus, come quickly. Amen.

H. S. GURNEY.

Jackson, Mich.

From Sister Stansell.

DEAR BRETHREN AND SISTERS: I feel rather reluctant especially after the notes to “Correspondents,” in Review April 12 in writing out my thoughts and experience for fear that it may not be sufficiently interesting. And yet, I need not fear; for according to rules, all communications are to be sifted, and the rejected laid upon the shelf where they will trouble no one—and I am willing to abide the result.

I want to tell you how I love to read the Review. It has become very dear to me; and I now think with regret upon the many papers I destroyed without reading, at the time my father sent me a year’s subscription. But I now welcome it with gladness. The last No. contained much that interested and strengthened me.

“Father, take my hand.” Is it not encouraging to those who are striving for the crown that we are permitted to ask this? Yes, he is ever ready to help those who will permit him, and I, who am so unworthy of his notice pray that I may be led by him who has promised to be to us “as the shadow of a great rock in a weary land.”

It is about two months since I first commenced to keep the Lord’s Sabbath, and I love it, and have joy in believing that “the middle wall of partition is broken down,” and the Sabbath is now truly a delight to me. The fourth commandment seems of much more importance to me than it did formerly. Heretofore I have only looked upon the Sabbath as a day of rest and not binding on us only to refrain from general labor. I thought it nothing wrong to find our own pleasure in taking a long walk after meeting was over if the weather was propitious, or reading some book foreign to the subject of religion if I chose, after reading the Bible awhile.

I found no cross in keeping their kind of Sabbaths—they seemed to agree so well with the selfish craving of my nature, they were as easy to live as Spiritualism.

Others around me who profess to be followers of Christ are keeping just such Sabbaths—and it is a common way of speaking, with Sunday keepers, that it matters not which day only if a certain day is established to keep for rest. Now we should respect God's commands, and keep the very day he established in the beginning, and in the manner he directed, or we fail to appreciate his holy word, or willfully scorn his law.

MRS. A. F. STANSELL.

From Bro. Saunders.

BRO. WHITE: It is a long time since the friends of present truth have heard from me, and some may desire to know if I still love the glorious truths of the third message. To all such I can say, Yes, I do love these things, and am striving to live them out. I desire a deeper heart-work, and greater love for God and holy things than I have yet experienced. My prayer is, Give me thy Spirit, O Lord, and make it work in me a thorough reformation, till I am fitted for eternal life.

The Bible seems to me perfectly harmonious, yet evil men try to show contradictions in it; but it is truth, beautiful, exalting, life-giving truth; and my heart is ready to praise the Lord for the Book of books. I believe also that the Seventh-day Advent people are bearing on high the standard, around which the precious will rally in the trying time before us.

I have many acquaintances in the West who love God. Some of them have received the truth from poor M. H. I hope that these brethren will not be shaken by his apostasy. M. H. did not make the third message, but his connection with the message made him what he was.

Myself and companion are the only Sabbath-keepers in this village at present; but we hope that others will soon go with us. Oh for grace to shun all fanaticism and error, and to live out the truth before our neighbors, and thus glorify God.

Your brother.

E. B. SAUNDERS.

Penfield, N. Y.

From Sister Curtiss.

BRO. WHITE: I write to inform you of the sudden death of my husband, which occurred on the 25th of March. His health had been slowly failing for the last three years, but for two months before his death had failed very fast.

We had bought a small place at West Monroe, and were moving there. When I wrote to you to change the address of our papers, he was gone with the third load of goods. When he returned, how our hopes and prospects for this world were blighted! He did not know his home, wife, nor children. His horses turned up to the gate and stopped, but he reined them back and drove on. I saw him and was alarmed, and got one of my neighbors to go after him. He overtook him about half a mile from home, but could not persuade him that he had passed his house. He took the lines from him and brought him home.

He was in awful distress in his head and stomach. We employed a physician, and he pronounced it congestion of the brain, and said he could live but a few hours unless he got help, and the best thing he could do was to bleed him. This placed me in a trying place. I knew Mr. Curtiss had condemned that practice for years, and now must I consent to have him bled? I could not, I did not. Most of his mother's family were present, and for their satisfaction he was bled. When completely exhausted from exercise and pain, he would drowse for a little while, and during one of these spells they bled him so he did not know it; but a few moments after, he roused up, and seeing some blood on the bed, looked astonished and said, "What in the world!" It seemed to me the truth flashed across his mind, but it was only for a moment. He never came to himself to speak one word of consolation to his afflicted family. We felt that we needed his advice as to our future course; but this, too, was denied. He soon sank away; lived but two days and three nights after

he returned. But we mourn not as those who have no hope. He was an every-day Christian. The worth of his example cannot be told. His religion was manifest in his business always, and the general expression is, "It is well with him."

I need not tell you how we miss him at morning, noon, and eve, around the table and the family altar. Oh! how we miss him there. The promises of the God of the widow and fatherless are very precious; but I feel a loneliness that I cannot express, and none but the widow can know.

Pray for us, that this mysterious dispensation of God's providence may be sanctified to our good, and that I may have wisdom to train up my children in the fear of the Lord. My youngest is a little boy two years of age.

Yours in affliction.

A. N. CURTISS.

Camden, N. Y.

Horrible Death from Wearing Hoops.

AMONG a party of friends who had gone recently on a visit of inspection to the biscuit factory of Messrs. Joseph Robinson & Co., in London, was Miss Mary Nelson, and she was accompanied by Mr. Burrows, to whom she was to have been married within a few weeks. The party had not been more than two minutes in the mill, and were still examining the basement story, when a piercing shriek from Miss Nelson, who had tarried slightly in their rear, made them pause in terror. Her attention had been attracted by an Archimedeau screw, which was fenced by a brass rod breast high—but when she stooped to look at it, her expanded skirts were caught by the machinery, and when her friends turned to look at her it was rapidly drawing her into its grasp. Mr. Burrows clasped his betrothed round the waist, and strove to draw her back—but the steel of her hoops had been clutched by the wheels, and all his efforts were powerless. The engine dragged her out of her lover's arms, and whirled her round and round before his eyes; all her limbs were shivered into fragments, and her body was lacerated and mangled almost out of human semblance.—*London Star.*

A Word Fitly Spoken.

REV. DAVID NELSON, the author of that admirable work, "The Cause and Cure of Infidelity," narrates the following:

On one occasion, he went to the house of a young man of wealth, on an evening when the brilliant parlors were filled with sons and daughters of fashion. After the crowd had dispersed, as he sat alone with the young man, he began to talk with him about the interests of his soul. The man replied that he would gladly become a Christian, if he knew what to do. "Suppose," said Dr. Nelson, "the Lord Jesus stood in this room, and you knew it was the Lord Jesus, and he should look kindly on you, and stretch out his hand toward you, and should say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' what would you do?"

"I would go to him, and fall down before him, and ask him to save me," was the reply.

"But what if your gay companions were in the room, and they should point and laugh at you?"

"I should not care for that. I should go to the Lord Jesus."

"Well, the Lord is really in this room, though you cannot see him, and he stretches out his hand to you, and says, 'Come unto me;' and you should believe what he says in his letter, the Bible, as much as though you heard the words."

Soon after this conversation, he had the pleasure of meeting this young man at the table of the Lord.

Poisoned Pork.

A FEW months since, a hundred persons sat down at a festive celebration in the Hartz mountains, where pork in various forms was the principal food. Of these, eighty persons are in their graves, and of the remainder, the majority linger with a fearful malady. This strange event has led to the discovery that this food was charged with flesh worms in all stages of devel-

opment, or *trichina*, found in the muscular tissues of the survivors and traced to the pork. These flesh worms are not killed by ordinary cooking, and multiply rapidly by thousands. A great alarm exists in Germany, and the eating of pork in many places is entirely abandoned.

Secret Prayer.

BESIDES the open return there is a *secret* reward of secret prayer. There is a peculiar and present joy in communion with God. The deepest pleasures are the purest; and of all pleasures the purest is the peace of God. To feel that he is love—to draw so near to him as to forget the world, so near as to lose the love of sin—is of all pleasures the sweetest, of all blessedness the purest and most profound. And next to this high communion with God—next to this joy of passions lulled, and sins slain, and self forgotten in adoring fellowship with the Father of lights, is their sedate comfort who can pour their griefs into their heavenly Father's bosom, or who feel that they have bespoken help against coming toils and trials at their heavenly Father's hand. To know that God is near—to know that he is trusted, honored, loved, to feel that you are acting toward him as a reverential and affectionate child, and that he is feeling toward you as a gracious and compassionate father—there is in this itself an exquisite satisfaction, a present reward.—*Rev. James Hamilton.*

THE ILLS OF LIFE.—There are three modes of bearing the ills of life; by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual; for it is religion alone that can teach us to bear them with resignation.

Obituary Notices.

DIED in Irasburgh, Vt., April 5th, 1864, of dropsy, sister Sarah Smith, aged 77 years. Sister Smith was a believer in the immediate coming of the blessed Saviour. She had kept the Sabbath of the Lord some years. She sleeps in hope of eternal life, when the Life-giver comes.

A. S. HUTCHINS.

Died, of consumption, in the town of Avon, Wis., March 14, 1864, Mary Ann Richard, wife of John Richard, aged 47 years.

WM. S. INGRAMAM.

Died, at Culpepper, Va., March 13, 1864, my only son, aged 23 years. His disease was inflammation on the lungs, and typhoid fever.

SARAH ROBINSON.

Died, Feb. 20, 1864, sister Mary A. Ross, wife of Bro. Cyrus Ross. Her disease was diphtheria.

B. F. SNOOK.

Died, in Benton, Mich., March 14, 1864, Catharine Inman, wife of Bro. Eldad Inman, aged 50 years, and 10 months.

F. E. SHOUDY.

Died, Feb. 23, 1864, at Campbell Hospital, Washington, D. C., of bilious colic and inflammation, my brother, Orville Parmenter, youngest son of Lydia Parmenter, aged 28 years, and 4 months.

ELIZA A. LOVELL.

Died, near Richmond, Iowa, March 13, 1864, Ezra H. Tomlinson, son of Samuel and Lucy Tomlinson, aged 1 year, 4 months, and 4 days.

S. & L. TOMLINSON.

DIED in Aurora, Portage Co., Ohio, March 11th, 1864, of consumption, Sophronia Smith, wife of Whitney Smith, aged 66 years, 2 months, and 17 days.

Also at the same place, March 27th, 1864, of typhoid pneumonia, Whitney Smith, aged 71 years, 3 months, and 18 days.

Our glorious King will soon appear,
And call them from the cheerless tomb,
The blissful morn is drawing near
When he who is their life shall come.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 20, 1864.

A good work is in progress in the Church at Battle Creek. The last Sabbath meeting was the best enjoyed for a long time. There will be Baptism next Sabbath afternoon.

The World's Crisis for April 19th publishes the following request from Nahum Orcutt, Troy, Vt.:

"I have been much pleased thus far with Bro. Preble's articles on the Sabbath question. Can we not have them in tract form? I would like to scatter some in this vicinity. I would engage to take fifty copies or more." We would say that Eld Preble's articles are now being published entire at this Office, in Pamphlet form, in connection with Bro Smith's reply, and that we shall be able to fill all orders on favorable terms, and will furnish this gentleman at Troy, fifty or more copies on terms to suit himself.

If our friends at the Crisis Office do publish Eld P.'s articles in Tract form, they will certainly feel under obligation to publish the reply in the work.

We have published a catalogue, in tract form, of Books on Health, Helps in the Study of the Scriptures, the Charts, other publications, Writing Papers, Envelops, &c., with their prices by Express, charges pre-paid, which we will send by mail on the receipt of a three-cent postage stamp. Address Elder James White, Battle Creek, Mich.

The bound volume, Testimony to the Church, Nos. 1-10, is sold. Spiritual Gifts, volume 3, will contain the reading matter of these Testimonies, excepting that of a local and personal nature, and will constitute the second part of the volume. The first part, treating upon creation, the flood, the noted characters of the Sacred Scriptures, and the degeneracy of man, &c., will be ready as soon as possible.

To Correspondents.

J. HERSEY.—The work entitled, Prophecy of Daniel, &c., will answer your inquiry in reference to the close of the 1260 days.

We use neither tea, coffee or tobacco, and do not furnish them for others. If visitors must have them, they should bring them with them.

Quarterly meetings in Wis.

Our quarterly meeting at McConnell's Grove and Monroe, were the best we ever had in these places. At Monroe, three started for the kingdom. We have been under the necessity in Monroe, of holding our meetings in private houses. This has been very inconvenient especially on quarterly occasions.

We have now a good Meeting House which we have just purchased of the Christian Church, for the sum of \$550. WM. S. INGRAHAM.

Freeport, March 24, 1864.

THE P. O. address of D. T. Taylor is Rouse's Point, Clinton Co., N. Y.

Appointments.

MONTHLY meeting at Bro. J. Lamson's, Hamlin, on the second Sabbath in May.

R. F. COTTRELL.

PROVIDENCE permitting, I will hold meetings as follows: Clinton, Mass., Sabbath and first-day, April 30 and May 1st. Kensington, Ct., evenings of May 4th and 5th. Ashfield, Mass., May 7th and 8th. Memphis, Mich., May 14th and 15th.

J. N. LOUGHBOROUGH.

The next quarterly meeting for the church in Wolcott, Vt., will be held on the first Sabbath in May,

1864. Will the brethren in the adjoining churches meet with us? Will Bro. Hutchins also meet with us? S. H. PECK.

Business Department.

Business Notes.

C. G. Campbell. You will find the 50 cents receipted to M. A. Robinson in No. 19, 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.

Geo. T. Smith 2,00,xxvi,1. J. Russ 2,00,xxv,1. S. Howard sen. 2,00,xxv,1. T. Finch 2,00,xxv,1. Geo. Stringer 2,00,xxv,14. Geo. Cobb 2,00,xxv,1. B. Warner 2,00,xxiv,14. I. H. Parker 5,00,xxix,1. W. T. Hinton 0,50,xxiii,14. J. W. Stowell 1,00,xxv,18. W. T. Hinton for G. M. Hinton 0,50,xxiv,18. M. S. Burnham for Mrs. L. B. May 1,00,xxv,18. A. B. Williams for A. J. Bliss 1,00,xxv,18. J. C. Gregory for D. G. Brooks 1,00,xxv,18. J. M. Aldrich for W. Teachout and W. F. Church each 1,00,xxv,18. H. Lindsay 2,00,xxv,22. A. Lutz 1,00,xxiv,1. C. Lamberton 1,00,xxv,21. Mrs. L. A. Huntington for Miss H. Housinger 1,00,xxv,18. T. Brockway 1,05,xxiii,2. L. Crosby 1,00,xxiv,18. L. Buffington 1,00,xxiv,18. J. London 2,00,xxvi,1. S. A. Montford 1,00,xxiv,18. Ch. at Johnstown Center Wis. for Ellen Tyler 1,00,xxv,18. Geo. White 1,00,xxiv,18. K. Dexter 2,00,xxv,18. O. Wilcox 1,00,xxvi,1. M. E. Mowry 2,00,xxvi,1. W. A. Geer 1,00,xxiv,18. E. W. Waters 1,50,xxiii,14. W. E. Thornton 1,00,xxv,18. E. H. Seaward for W. Pervis 1,00,xxv,18. R. J. Foster for Olive Bolton and Catherine Marsh each 1,00,xxv,18. R. J. Foster 1,00,xxv,1. S. B. Gowell for Mrs. H. Sphear 0,50,xxiv,18. J. F. Ballenger 0,50,xxiv,1. J. Lamson for D. Randall 0,50,xxiv,18. H. L. Doty 2,00,xxiv,4. Sarah Axtell 2,00,xxv,5. A. Caldwell for J. Bain and P. B. Stewart each 1,00,xxv,18. W. H. Ball for J. Marder and Eld. S. Nutt each 0,50,xxiv,18. Mary C. Sanders 2,00,xxv,18. A. Howell 5,00,xxv,1. A. G. Pixly for Eld. M. Swift 0,50,xxiv,18. J. McCourt 1,00,xxiv,18. Hannah Glough 1,00,xxiv,18. C. Russell for L. H. Densmore 1,00,xxvi,1. C. Russell for L. Brewer 1,00,xxv,19. J. I. Bostwick 2,00,xxv,1. A. M. Smith 1,00,xxiv,19. Asa Green 2,00,xxv,14. H. Hopkins 4,00,xxv,8. N. E. Towle 1,00,xxv,18. Mrs. Abbey Soule 1,00,xxv,18. R. S. Craig 1,00,xxv,18. C. G. Knowlton for S. C. Knowlton 1,00,xxv,18. L. M. Gilford for C. S. Calkins, Mrs. A. M. Fulsom and I. U. Masters each 1,00,xxv,18. G. W. Waughtal 1,00,xxv,18. J. F. Coney 1,00,xxv,18. Amy Ridgway for Miss Amanda Nichols and A. M. Stetson each 0,50,xxiv,18. Mrs. A. Cochran 2,00,xxv,5. S. E. Clark for T. B. Bartlett 1,00,xxv,18. D. Mellinger 1,00,xxv,18. A. McDade 1,00,xxv,18. F. Squire 1,00,xxv,18. Cary Hill 1,00,xxv,18. R. L. Rhodes 2,00,xxv,18. M. C. Butler for P. Grinnell and O. A. Newberry each 1,00,xxv,18. A. Browner 0,50,xxiv,18. Matilda McReynolds 0,50,xxiv,18. W. C. Peck 1,00,xxv,1. I. N. Pike for S. Pratt 1,00,xxv,18. J. I. Spaulding 1,00,xxiv,20. S. L. Philbrick 2,00,xxiv,19. W. F. Cole for P. Conklin 0,50,xxiv,1. Miss L. Fuller 1,00,xxiv,18.

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B. P. Woodhull 30c. J. Barrows 5c. L. Buchanan 30c. B. Brockway 30c. A. A. Hammond 30c. J. E. Goodenough \$1,00. Wm. E. Newcomb 45c. J. H. Cottrell \$1,00. L. M. Kidder 45c. J. Wooding 20c. M. M. Nelson 75c. L. A. Sargent 30c. Wm. A. Geer \$1,00. J. N. Wilkinson 15c. M. S. Weeks 30c. J. Fishell 70c. M. W. Stockwell 77c. M. C. Butler \$1,00. S. Clark 15c. Miss L. Fuller 25c. S. H. Peck 25c. S. Pierce 30c. S. B. Overten 46c. Wm. S. Ingraham 15c. Wm. Merry \$1,36. S. Whitney 25c. E. L. Barr 88c. Miles Grant 13c. M. G. Kellogg \$1,00. L. O. Stowell \$3,30. S. Shaw 20c. F. Wheeler \$1,65. Ira Abbey \$1,50. Wm. C. Peck 75c. S. C. Pike 15c. I. N. Pike 15c. H. S. Gurney 30c. J. A. Griggs 50c. J. N. Andrews \$1,00. C. E. Austin 15c. P. M. Lamson 15c. S. H. Lunt 15c. Mrs. A. S. Cole 15c. J. C. Hough 15c. L. Russel 30c. J. B. Sweet 15c. W. J. Hardy \$1.

Cash Received on Account.

Joseph Clarke \$5,00. J. N. Loughborough \$49,07. N. Fuller 75c. J. Sanborn \$25,00. Benn. Auten \$12,00. J. B. Goodenough for T. M. Steward \$2,00. W. J. Hardy 50c. N. S. Brigham 50c. L. G. Bostwick for I. Sanborn \$1,75. O. Mears \$5,00. Wm. Merry \$4,64.

General Conference Missionary Fund.

N. S. Pratt \$2,00. Sarah Axtell \$3,00. E. Temple \$3,00. Mrs. A. Cochran \$3,00.

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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