

# 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. XXIV.

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

No. 13.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

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.

#### Be Free.

"If the Son therefore shall make you free, ye shall be free indeed." John viii, 36.

BEWARE that the freedom that Jesus once gave thee,  
The blood-purchased freedom, thou dost not resign,  
To man or to passion, or any usurper—  
Beware lest their meshes around thee entwine.

For, ever insidious, the influence of evil,  
Keeps urging approaches where least we expect,  
Like snares that surround us before we take warning;  
And naught but a Saviour's kind care can protect.

Then follow thy Saviour and keep his injunction,  
To watch and to pray lest temptation should come,  
Stand firm in thy freedom, stand free from pollution,  
And so shall thou safely arrive at thy home.

E. W. DARLING.

#### Sanctification: or Living Holiness.

BY ELDER D. T. BOURDEAU.

(Continued.)

##### SANCTIFICATION OF THE LIFE.

The life also must be sanctified. "The word of God," says Paul, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul (life) and spirit." Heb. iv, 12. The life should be spent in the service of God, and we should be willing to lay it down for the sake of the truth, if the cause of God demands it. But we should avoid rashness, and see to it that we wear not our strength and energies, and sacrifice not our lives, unnecessarily. Our lives are precious, and we are responsible to God for the use that we make of them. We should not sin against God by suffering and sacrificing our lives when the truth and the glory of God do not require it. There is much suffering that is in vain and worse than lost, that is not for God and his truth. Many lives have been squandered in the cause of error. Many lives have been sacrificed to vain and trifling objects, to other gods besides the true God.

Christ willingly spent his strength and energies, suffered and laid down his life. But this was not in vain. The redemption of a fallen world was at stake. And he says, "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. xvi, 24, 25.

He that sets out to walk in the path of holiness, must make up his mind to deny himself, and suffer for Christ's sake. He that saves his life and ease at the sacrifice of the truth, shall lose eternal life; but he that loses his life and ease for the sake of Christ, shall find it; i. e., shall find eternal life. "For what," says our Saviour, "is a man profited, if he shall gain the whole

world, and lose his own soul (life)? or what shall a man give in exchange for his soul (life)?" Verse 26.

We should not count our lives dear when the truth, the glory of God, and eternal life, are at stake. These should be dearer to us than life, and we should gladly suffer for the sake of Christ who has suffered so much for us. This did the early Christians.

Says Paul, "For thy sake are we killed all the day long; we are accounted as sheep for the slaughter." "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our mortal flesh! For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Rom. viii, 36; 1 Cor. xv, 31; 2 Cor. iv, 9; xi, 23-28; Acts xx, 24; xxi, 18.

Millions of saints have shown that their lives were sanctified by laying them down for God and his truth; and though we may not now be tested as they were, yet we may know how far our lives are sanctified by our willingness to suffer in the cause of truth. If we are unwilling to deny ourselves and suffer for God now, we certainly would be unwilling to lay down our lives for his sake.

While looking over his sufferings Paul said, "But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel." Phil. i, 12. Paul was confident that Christ would be magnified "whether by life or death." He believed that if he lived, he should glorify God and advance his cause through suffering. He also believed that if he died, his death would be gain to the cause of Christ. He looked not for his own ease, and did not feel free to choose life or death.

It was so with the holy martyrs. They knew that the grace and courage they showed here while suffering would strengthen the saints, and induce others to enlist in the cause they loved, and were willing to sacrifice their lives, knowing that they should find them again, reign with Christ, and have a rich reward in his kingdom.

##### SANCTIFICATION OF THE BODY.

We have now come to an interesting and important branch of the subject; to a branch which has been neglected by those who make sanctification a hidden and mysterious work, a work which is shut up in the heart, and which no man can recognize only as it is displayed in boastings or peculiar raptures.

From what we have said on the mind, it can be readily seen that we do not overlook heart work or the sanctification of the mind. But how may we know whether a genuine work is performed in the heart? How may we know whether the mind is sanctified or not? Says the great Teacher, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." Matt. vii, 16-18.

It is the fruit that a tree bears that determines whether it is good or evil, and it is by the fruits or works of men that we are to judge whether they are good or evil, sanctified or unsanctified. The fruits or works of men indicate the condition of their hearts, and these fruits or works cannot be wrought and brought to light without the exercise of the physical faculties.

But says one, We are sanctified by faith. Answer. We admit that we are sanctified by faith; but what is the nature of genuine faith? Does faith confine sanctification to the heart, and exclude good works? The simple definition of Bible faith is confidence in the word of God. Faith takes hold of the truths of God's word. Now the Scriptures are very explicit on the necessity of being rich in good works. They teach us that Christ gave himself for us that he might purify unto himself a peculiar people, zealous of good works, and that we should let our light so shine before men, that they may see our good works, and be led to glorify our Father who is in Heaven. Titus ii, 14; Matt. v, 16.

The candid and consistent will acknowledge sanctification as they see it carried out in the lives of men. They look at the works, and so does the Lord. To the seven churches, representing the seven different stages of the Christian church, Jesus says, "I know thy works." Rev. i-iii. The works of men are recorded in Heaven, and it is according to these works that they shall be judged. Rev. xx, 12.

Genuine faith is operative, and is made perfect by works. James ii, 22; Gal. v, 6. It is a Bible declaration "that faith without works is dead." James ii, 20. And a dead faith will not sanctify a man.

To the Romans Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii, 1. Here is an exhortation for the brethren at Rome to present their bodies a living sacrifice, holy, etc. A living sacrifice will show signs of life.

To the Corinthians Paul writes, "I therefore so run not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." I

Cor. ix, 26, 27. In this text we see the necessity of keeping the body under, and bringing it into subjection, i. e., into obedience to God and his truth. If Paul failed to do this he would run as uncertainly, fight as one that beateth the air, and be a castaway.

But to come more directly to the subject we will consider the principal parts and faculties of the body, beginning with

#### THE SENSES.

Which are five in number, and which are commonly designated as follows: hearing, seeing, tasting, smell and feeling. It is through the senses that ideas are conveyed to the mind. The senses are, as it were, roads through which ideas travel to reach the mind. The sanctification of the senses consists in closing them against sinful impressions and ideas and in opening them to useful and holy impressions and thoughts. Close your senses against unholy impressions and thoughts and they will not be so apt to invade your mind, and you will better resist the temptations of the enemy. Shut your windows and thieves will not so easily enter your dwelling.

Job made a covenant with his eyes that he might not sin. Job xxxi, 1-3, and David prayed, "Turn away mine eyes from beholding vanity, and quicken thou me in the way." Ps. cxix, 37. He also said, "Mine eyes fail for thy word." "Mine eyes fail for thy salvation, and for the word of thy righteousness." "I will set no wicked thing before mine eyes." Verses 82, 123; ci, 3.

"The ear of the wise," says Solomon, "seeketh knowledge." Prov. xviii, 15. It is attentive to the word of God. But those whose hearts are opposed to God's ways do not love to listen to the truth. They love to hear smooth things, and will not hear the law of the Lord. Isa. xxx, 8-11. Paul speaks of some who "shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 4. But the wise man says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii, 9.

Christians should set a guard on all their senses. By doing this it will be easier to fix the attention on holy thoughts, and keep the mind from wandering. The mind is often in danger of being diverted from proper thoughts by the senses; and Christians cannot keep the Sabbath aright while they carelessly open their senses to those secular objects and impressions which have interested them during the six laboring days.

Especially should inexperienced children and youth be taught with regard to the right use of the senses, and see the necessity of receiving right impressions. It often becomes necessary for children as well as older persons to shut their eyes and stop their ears against sin. The ears were not made to feast on error and the foolish and simple conversation of the wicked; neither were the eyes designed to behold and feast on vanity. Christ often said to his hearers, "He that hath ears to hear, let him hear." Again he said "Blessed are your eyes; for they see; and your ears, for they hear." Matt. xi, xii. It was indeed blessed to see Christ and the works that he performed, and to hear his rich instructions. But is it not also blessed to see the glorious work that is now going on under the last message of mercy? and to hear the messengers of truth speak in reference to our whereabouts and the necessary preparation to stand amid the perils of the last days, and to meet the Son of man at his coming? God grant that we may duly appreciate our privileges, and realize the blessedness resulting from a proper use of all the senses.

#### THE APPETITES.

The all-wise Creator has implanted in our natures certain appetites, and it is evident that they were designed to help in perpetuating our existence, in promoting our well-being, and in carrying out the great object for which we were made.

As the appetites are peculiar to the body, it is clear that they were made to be governed by reason. Their very nature forbids the idea of their leading the man, and shows that they should be in subjection to the higher faculties of our beings. But in consequence of the fall and the inroads that sin has made in the chil-

dren of men, the appetites are naturally inclined to go beyond the limits assigned unto them, and usurp the authority of the higher faculties. Sanctification brings the appetites within their proper limits—under the direction and control of enlightened reason.

Whether we eat or drink, or whatever we do, we should do all to the glory of God. Now to do this we must, as far as possible, eat and drink that which is sanitary, and avoid intemperance. We should consult the stomach and the state of the health more than the appetites; for it is not always what suits the appetites the best, that is most conducive to the health of the body. We should select for the appetites, and cultivate and cherish a taste for healthy food.

We should eat and drink more for need than for pleasure. If pleasure is the great end we have in view, then we do not eat and drink to the glory of God, but to the glory of our appetites. Then eating and drinking becomes an inordinate action, because it is not in the way to the end for which it was designed.

In view of these principles what shall we conclude concerning those parents who are almost constantly humoring their children in satisfying their appetites with so many niceties which injure the health and undermine the constitution? Are they not guilty of creating in them unsanctified appetites? Would it not be better for those parents to select good, plain, wholesome food for their children, and feed them only when they really need food, though it may not suit the taste so well at first?

And what shall we say of the appetite for spirituous liquors which dethrones reason, degrades the body and the mind, and has brought so many to an untimely grave? Are those who possess this appetite sanctified?

And shall we overlook the appetites for tea and tobacco? Were these articles made to be used as they are now used? No candid person who has given this subject a careful perusal will say that they were. These herbs, like all other stimulants, nerve up the system and leave a depression behind. Besides, tobacco is a rank poison, as it has often been proved; and the poisonous ingredients with which tea is often prepared, add to the impropriety of using it as a beverage.

But we are to cleanse ourselves from all filthiness of the flesh, as we have seen, and if the common use of tobacco does not produce filthiness of the flesh, what does?

But if the appetites for tea, tobacco and spirituous liquors should be overcome because they injure the health, should not the appetites for unhealthy meats or other hurtful articles be overcome for the same reason?

The Saviour, while giving a description of the last days, says, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." Luke xvii, 26, 27. It was not wrong for the Antediluvians to eat and drink to maintain their existence; and marriage was as sacred and honorable in the days of Noah as it was when God instituted it in Eden. The great sin of the Antediluvians consisted in going to excess in these things. And is it not so with the masses at the present times? Look at the excess in eating and drinking. Look at those persons of good health whose exquisite taste accepts only the nicest of food, and often causes much perplexity to those who are called upon to satisfy it. Look at the pains taken, and the means expended, and worse than thrown away, to suit the taste and palate, as though the great object of life was to eat and drink and enjoy the pleasures of the appetites.

The Scriptures are very clear on the importance of governing the appetites. Our first parents fell, in lusting after and eating the forbidden fruit. The Israelites were not satisfied with the plain, wholesome manna: they loathed this bread from Heaven, longed for flesh, and murmured against God, and awful consequences followed. And we are told that "these things were our examples, to the intent we should not lust after evil things as they also lusted." 1 Cor. x, 6.

The sons of Eli were not satisfied with sodden or boiled flesh: they wanted raw flesh, that they might roast it with fire. It was not unlawful to desire meat

roasted, but when it was appointed to be boiled, they refused it, thus evincing intemperance and a *nicer* palate. "Wherefore," says the record, "the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord." 1 Sam. ii, 12-17.

Prov. xxiii, 1, 2. "When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat if thou be a man given to appetite;" or as the French translation reads, "else thou shalt put a knife to thy throat, if thy appetite rules thee." And what can be the meaning of this wonderful proverb, unless it is this, that he who sits to eat with a ruler (before "dainties" or "deceitful meat," verse 3), and suffers an unsanctified appetite to control him, is guilty of the same crime that he would be if he literally cut his throat with his knife? That is, he is a self-murderer. He must feel the effects of his excess sooner or later.

Some followed Christ for the loaves and fishes; but he said unto them, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Jno. vi, 26. We are admonished to not be like Esau, who for one morsel of meat sold his birthright. Heb. xii, 16. We should take heed lest we lose eternal life and the rich blessings connected with it, for the gratification of unsanctified appetites.

Christ is a pattern of self-denial. "When he had fasted forty days and forty nights, he was afterward an hungred." And the tempter came to him and said, "If thou be the Son of man, command that these stones be made bread." How trying this must have been to the Son of God. How refreshing a morsel of bread would have been to him in his exhausted condition. But did he yield? No: It was forbidden fruit. He answered, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. vi.

When famine comes on the earth according to the word of the Lord, Joel i, 14-20, many articles that are now used will have to be dispensed with, and is it not consistent to deny ourselves now and overcome those appetites that injure the body and the mind, and prevent many from desiring and appreciating the lasting pleasures enjoyed in the service of God? Shall we be prepared to meet the Lord if we are slaves to lust?

(To be continued.)

#### Changes in Forty Years.

[Bro. WHITE: The following article with the above heading is clipped from the American Wesleyan. It shows that some have an eye to the way the Christian world is drifting. Oh, that many might see the sinking condition of popular religion, and get on board the life boat, before the ship goes down.\* How can any hope for the conversion of the world! and if they should be converted to the fallen standard of modern, self-styled Christianity, what would be the advantage?

R. F. COTTRELL.]

The love-feast was spiritual. Devout men and women arose in rapid succession and spoke earnestly of faith and love. For a short time with my eyes shut I was back in my fancy forty-one years, in a love feast in the old Meeting House, at Victor, N. Y., with Goodwin Stoddard presiding. Cyrus Story and Andrew Prindle sat by him, with grave looks, in homespun of brown and gray. Their white hats, with low crowns and broadbrims were on the altar table, where father Calkins sat with his long raven locks covering his shoulders, and there arose and spake as a patriarch.

As I looked over the assembly, all bonnets were alike in form and color; how plain and simple, and yet beautiful; so natural and useful; nothing about them gay, and nothing needless. How clear and earnest the singing, mingled with shouting and weeping. Opening my eyes dispels the vision. I find myself not in Victor, N. Y., in 1823, but in Jackson, Michigan, in 1864. Father Stoddard, Story, Prindle and Calkins are all dead, and that humble, holy, and devout assembly have passed away.

With them all peculiarities of dress have passed away, and I can distinguish no one as a Methodist by hat or bonnet, by coat or shawl; and as all distinction has ceased, the door stands open, and all go in alike. I



however hear nearly the same expressions of faith, zeal, and love, as I heard forty years ago.

Now the Presiding Elder gives his text. I am all attention, for he is a very eloquent man. The pastor has just prayed that the sermon might come direct from the mouth of God, and from my heart I said amen; but what was my disappointment, to find that it was not even to come direct from the mouth of man, as every word lay written on the desk. The theme was "The witness of the Spirit," and my soul panted for the outgushing of the speaker's soul, from holy union with the Lord. Instead of that, he read a sermon, good as Wesley's, but no better; and I felt that I might as well be at home with a volume of Wesley in my hand. The sermon was able, and the reading perfect, yet on every side through the large assembly, dullness became apparent; several fell asleep and others seemed absorbed in thoughts of anything but the Witness of the Spirit; and I felt to exclaim, Reading sermons will never convert the world.—*W. W. Crane.*

### Meeting at Ayersville, Ohio.

By request, I will give a brief report of this meeting. According to appointment, Bro. Hutchinson from Orwell was with us. Three of our dear friends from Leipsic were all that came from abroad. The first meeting commenced on Sabbath evening, about the going down of the sun. Two prayer and conference meetings on the Sabbath, commencing respectively at 11 A. M. and 2 P. M. The Lord met with us in these meetings with his good Spirit, for which we feel to praise his holy name.

On Sunday at 10 A. M. Bro. Hutchinson spoke to us about an hour upon the subject of baptism, showing its place and relative importance in the glorious plan of redemption, clearly evincing from the Scriptures that it was highly essential, and not to be neglected by those who wish to enjoy the full favor of God as dear children; showing also that baptism, in order to be valid, must be preceded by these necessary prerequisites, namely, genuine faith and repentance: the latter word to be taken in its broadest sense; meaning not only a godly sorrow for sin, but a reformation, or turning away from the same: giving us to understand further, that God had nothing superfluous or non-essential in his Book.

He enjoyed freedom in speaking, and the Brn. and sisters were edified and instructed. After the discourse we repaired to the Maumee River, distant eight miles, where we had a quiet and pleasant time in witnessing five willing souls buried with their Lord in baptism, who arose, as we hope and trust, to walk in newness of life. Four of these belong to the Instructor family.

The last meeting of the series was held in the evening, and it was one which will be long remembered by all present. Hardly an eye but what was suffused with tears. The Spirit of God was there. At the close of this meeting we had an accession of six members to our little church. We all feel strengthened and encouraged. The first meeting was good, the second better, and the last the best of all.

We believe those meetings are just what the Brn. in Ohio need. We hope our Committee will be enabled to keep them up; but in order that they may do this, our Brn. every where should give them their hearty co-operation and support.

To the lonely ones, who have not been interested in attending these meetings, let me say, *You lose much.* Be sure that you try to meet with the remnant as often as is practicable, and so much the more as you see the day approaching. For it is by this means that we can exhort and encourage each other with words of good cheer.

H. A. ST. JOHN.

Ayersville, Ohio.

### God Giveth thee Power to Get Wealth.

Who among the rich and wealthy believes this saying? Who gives wisdom, understanding, skill, bodily strength, and health? Is it not God? And without these how can wealth be acquired? Whose is provi-

dence? Who gives fertility to the earth? And who brings every proper purpose to a right issue? Is it not God? And without these can wealth be acquired? No. Then the proposition is self-evident: it is God that giveth power to get wealth, and to God the wealthy man must account for the manner in which he hath expended the riches God hath given him.

### Beside the Railroad Track.

On its straight iron pathway the long train was rushing,  
With its noise and its smoke and its great human load;  
And I saw where a wild rose in beauty was blushing,  
Fresh and sweet by the side of the hot dusty road.

Untrained were its branches, untended it flourished,  
No eye watched its opening or mourned its decay,  
But its leaves by the soft dew of heaven were nourished,  
And it opened its buds in the warm light of day.

I asked why it grew there, where none prized its beauty?

For of thousands who passed none had leisure to stay;

And the answer came sweetly, "I do but my duty,  
I was told to grow here by the side of the way."

There are those on life's pathway whose spirits are willing

To dwell where the busy crowd passes them by;  
But the dew from above on their leaves is distilling,  
And they bloom 'neath the smile of the All-seeing Eye.

They are loved by the few—like the rose, they remind us

When tempted from duty's safe pathway to stray,  
We, too, have a place and a mission assigned us,  
Though it be but to grow by the side of the way.

### The Morality of our Times.

If God brought a whole family of his chosen people into Egyptian bondage for many generations, till they numbered 600,000 men besides women and children, for the sale of one brother, what reward is adequate to a wholesale traffic in human flesh and blood of both black and white? Not only has southern slavery been tolerated, encouraged and defended with all its cruelties, by Church and State, but many of our white brothers and sons have been thrust into the market, bought and sold, not for the cultivation of cotton! but for the slaughter and hardships of war! at prices ranging far above that paid for Joseph or Christ! Joseph was sold into bondage for "twenty pieces of silver!" but our Saviour to the slaughter for "thirty!" But speculation stops not here.

Men's principles are sold to the highest bidder, and scarcely does an aspirant for office gain his desired position, but money, fraud and rum put him there!

With such a state of affairs before us, is it to be wondered at, that gambling, intemperance and wantonness are not only winked at as "necessary evils," but are ACTUALLY LICENSED INSTITUTIONS! ENCOURAGED AND DEFENDED!

These filthy, national reservoirs, like so many lowland mud pools, have a thousand inlets, which are daily drawing the rising generation within their unhallowed embrace, to send them forth reeling with intoxication! poisoned with vice! scattering licentiousness and crime in every direction!

Each of these sink-holes of sin must have a sewer or outlet through which to pour its revenues into the laps of our civil, religious and martial officers, to meet their enormous salaries.

What! though widows and orphans go mourning up and down our streets, filling our ears with their heart-rending cries?

What! though speculators hold the staff of life above the reach of God's suffering poor?

What! though intemperance is making wretched, thousands of once peaceful, happy homes?

What! though licentiousness is setting on fire the course of nature, and blasting forever the characters and hopes of the rising generation?

What of all this if our leading men can still boast of prosperity?

We are called a Christian people with liberal views! We can find every thing in the Church that can be

found in the world! Never were Church and State officials under better pay!

There is a wonderful charity that calls black, white; and puts darkness for light. While God says "He that saith to the wicked, thou art righteous; him shall the people curse, nations shall abhor him."—*Earnest Christian.*

### Civilized Heathens.

THE Rev. E. H. Chapin, one of the most popular preachers in New York City, in a neat little volume entitled, "Humanity in the City," discourses thus pointedly in reference to the heathenism of his own town.

G. W. A.

"No one needs to be told that there are savages in New York, as well as in the islands of the sea. Savages, not in gloomy forests, but under the strength of gas-light, and the eyes of police men; with war-whoops and clubs very much the same, and garments as fantastic, and souls as brutal, as any of their kindred at the antipodes. China, India, Africa? will you not find their features in some circles of the social world right around you? Idolatry? you cannot find any more gross, any more cruel, on the broad earth, than within the area of a mile around this pulpit. Dark minds from which God is obscured; deluded souls, whose fetich is the dice-box or the bottle; apathetic spirits, steeped in sensual abomination, unmoved by a moral ripple, soaking in the slump of animal vitality. False gods, more hideous, more awful, than Moloch or Baal; worshiped with shrieks, worshiped with curses, with the hearth-stone for the bloody altar, and the drunken husband for the immolating priest, and women and children for the victims. I have no terms of respect too high for the brave and conscientious men who carry the gospel, and their own lives, in their hands to distant shores. But surely, they need not go thus far to seek for the benighted and the debased."

A SAD SPECTACLE.—We will not dwell upon the glaring hypocrisy of standing before the font of baptism, bedecked in all the puffery of fashion, and solemnly vowing to "renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same," nor will we picture the sickening spectacle presented by troops of regimented communicants, marching in lace, hooped, and bedizened grandeur through the "long drawn aisles," wheeling with a sailing sweep before the altars, and then meekly (?) kneeling to receive the emblems of the broken body and shed blood of our Lord. Terrible, indeed, must be the moral and mental perversion that sees nothing in such scenes but a "decent regard for appearances," and a proper respect for the world. If it be possible to paint a panorama which shall, in one sad view, embody the deepest degradation of the church, and the highest triumph of the powers of darkness, you have it in such life-scenes. Such scenes are exhibited in our cities nearly every Sabbath. Admission gratis—if one is well dressed.—*Christ and Adornments.*

EXHORTING PRAYERS.—Don't exhort when called on to pray. It is very well to exhort at proper times, and under proper circumstances. But when on your knees, ostensibly addressing Jehovah, it is not the time to exhort. Stand up on your feet and look at the audience, and talk right to them, if you have anything to say to them; but when you pretend to pray, pray.—*Pacific Methodist.*

CREATION is a book which the nicest philosopher may study with the deepest attention. Unlike the works of art, the more it is examined, the more it opens to us sources of admiration of its great Author; the more it calls for our inspection, and the more it demands our praise.—*Buck's Theological Dictionary.*

CULTIVATE the physical exclusively and you have an athlete or a savage; the moral only and you have an enthusiast or a maniac; the intellectual only and you have a diseased oddity, it may be a monster. It is only by wisely training all three together, that the complete man can be formed.—*Samuel Smiles.*

## The Review and Herald.

"Sanctify them through thy truth: thy word is truth."  
BATTLE CREEK, MICH., THIRD-DAY, AUGUST 23, 1864.

URIAH SMITH, EDITOR.

### Who is my Neighbor?

In Review No. 8, present volume, we expressed the opinion "that a 'neighbor' in the Christian sense, is determined by the same rule that Christ gave in Matt. xii, 50, to determine who was his brother and sister and mother; namely, whosoever should do the will of his Father which was in Heaven." As this appears to have called out some discussion of the subject, one class taking the ground that the word neighbor is to be taken in its absolute sense, and applied universally, and others that it should be restricted, and applied to a particular class only, we add a word more concerning it.

By speaking of neighbor in the "Christian" sense, we intended to imply that there is another sense in which the word is sometimes to be taken, as we believe there is: one is an absolute, unlimited sense, the other limited. For instance, when we read in the ninth commandment, "Thou shalt not bear false witness against thy neighbor," we believe it is to be taken absolutely, meaning every one and any one with whom we come into any sort of relation; for it would be wrong for us to bear false witness against any one, whatever might be his character, or the relation that he sustained toward us. But when it is said, "Thou shalt love thy neighbor as thyself," we think the term is to be restricted to a particular class, for the following reasons:

1. The original command, as it was given to the Hebrews as they came out of Egypt, had reference only to the people of that nation, not to the stranger who was among them. This appears from a few verses of Lev. xix, verse 16: "Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor." "Thy people" and "thy neighbor," here meaning, if we mistake not, the same thing. Verse 17: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Here "thy brother" and "thy neighbor," are synonymous expressions. Then occurs the injunction to love our neighbor as ourselves, as follows: verse 18: "Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself." Here "the children of thy people" and "thy neighbor," are clearly the same. We thus have plainly before us, the extent of the injunction as first given.

In commenting upon this in the New Testament, the Saviour illustrates the principle by the parable of the good Samaritan, showing that the neighbor to the man who fell among thieves, was, not the thief who had assaulted and robbed him, nor the priest and Levite who passed by his needy condition with indifference, but he who showed mercy to him and supplied his wants.

2. We are commanded to love our neighbors as ourselves; and although we are commanded to love our enemies, we are never commanded to love them to this extent.

3. We are to do good to all men, but especially to them who are of the household of faith. Gal. vi, 10. This shows a plain distinction between the household of faith, and the world generally. The claims of the former take precedence over all others. We are to do them good especially; or, in other words, to love them as ourselves.

But if we are to do good to all men, and to extend love to our enemies, but still in a less degree than we do to those who are with us in the faith, to what extent shall we do this? Answer. "If thine enemy hunger, feed him; if he thirst, give him drink." "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." Rom. xii, 20; Matt. v, 44.

Have we not all felt that the ties of truth were

stronger even than the ties of blood; that they who did the will of our Father in Heaven were in the Christian sense, our fathers, mothers, brothers, sisters and neighbors.

Still, there need be no controversy on this subject. Let those who believe that all men are their neighbors, act toward them as we are commanded to act toward our neighbors. And let those who believe that they are to love as themselves, only those who are with them in the faith, still be careful to extend to all others those acts and sentiments of mercy, charity, kindness and goodwill which the Scriptures enjoin.

### "Palsshaw, Mich."

BRETHREN in Michigan, did you ever hear of this strange locality? Can any of you point out its position on the map, or tell in what part of the State it is situated? In what direction shall we go, and how shall we reach it from Battle Creek? We are interested in this place, not because of any present associations with it; for we do not know that anything important is now transpiring there. None of our tents are located there, never have been; we have no church there; nor has present truth ever made, to our knowledge, much of a stir in that section; but in that unknown region, according to one of our opponents, sister White once had a vision! L. H. Chase of Adrian, Mich., in the Gospel Banner of Aug. 15, 1864, purports to give an extract from "Ellen White's book of visions," which opens thus: "The Lord gave me the following view in Palsshaw, Mich." The vision from which he quoted, does read as follows: "The Lord gave me the following view in 1847, while at Topsham, Me." Shall we set this down as an index of the writer's accuracy in quoting from the vision? We hope he does not always become so confused.

But our object in introducing this subject is to refer to the following question which he asks in connection with his quotation from the vision: "Was a single theory taught in the so-called third angel's message, that did not have its origin in Ellen White's visions?"

We chronicle this as another instance of either profound ignorance of our views, or a gross misrepresentation of them. We would ask him or any one else to point to a single theory which we promulgate in connection with the third angel's message, which did have its origin in the visions. Not that we think any the less of them on this account; for this is not, and never has been claimed to be, their province. In addition to this we will ask a question on another point, which a person would be inexcusable for misrepresenting, though he might be misinformed on the other; and that is, Are any of our theories dependent on the visions for support? Do we defend them by the visions? or do we rest them upon the word of God, and defend them wholly by that? All know how this is. They know that we advocate nothing for which we cannot draw support from the word of God. Now for the conclusion: If a theory is found in the word of God; if it is there seen to be clearly recorded, defended and established, what matters it how or in what way it was suggested? And hence if, on the ground of our opponents, our views which we find so amply sustained by the word of God, did originate in the visions, it only proves that the visions and the word agree. Consistency is a jewel not often over-exhibited on the part of the opposition to the truth.

The often recurring question is still unanswered, Why all this opposition to the visions? Why is every opportunity watched to throw out a sneer, a slur, or an insinuation against them? What evil have they done? Do they lead to anything immoral, irreligious, worldly, low or degrading? On the other hand, is not their tendency in every respect just the reverse? Then why is there such commotion against them? If the test laid down by the Saviour still holds good, that by their fruits we are to know them, then those who oppose them damage themselves more than they do the visions.

CRINOLINE is fast disappearing in Parisian circles. At the watering-places it is quite abandoned, and it is said that in another twelve-month the crinoline will be unknown in Paris.

### Spiritualist National Convention.

THE National Convention of Spiritualists just held in Chicago is reported to have ended in—smoke. We apprehend the greatest trouble the Devil has with his forces in these last days, is insubordination, and an ungovernable opposition to all restraint and discipline. The Detroit Tribune thus speaks of it:

"The National Convention of Spiritualists recently in session at Chicago had a good time. Seventeen States were represented at its sessions, and the numerous delegates, no two of whom seemed to agree on any point, were busy promulgating the 'harmonial' philosophy. Upon electing officers and enrolling the names of delegates Mrs. E. A. Welch of Wisconsin announced her desire to 'represent high Heaven in the organization.' A committee of one from each State was appointed on national organization; after which the appointment of a committee on resolutions created considerable heated debate. A committee of five on the state of the nation was also named, which reported a series, condemning the rebellion, supporting the administration and declaring in favor of the re-election of Mr. Lincoln."

The Chicago Tribune closes its report of the Convention with the following remarks:

"The Convention has adjourned; the only wonder is that it ever met. Such a mass of heterogeneity surely never was gathered before: probably never will be again. It would be about as difficult to make a combination out of those elements as to manufacture a rope of sand. The difficulty is that each one wants to be chief. Not one of all that motley throng but thinks him or herself the one commissioned by the spirits to turn the world (of tables) upside down and bring about the proselytization of the race to the grand harmonial philosophy."

"The inharmonialists have, we fear, found a hard row to hoe. They have been saved from disruption during the past week, only by a hair-breadth. The Convention certainly was a witty one, if we accept the definition of wit usually recognized—a union of the congruous with the incongruous. Some of the people there assembled appeared to be sensible; the great majority otherwise, and it is difficult to account for the exceeding patience with which the vagaries of the fools have been received by the more intelligent. But the Convention is dead; we would not speak ill of it. May the whole flock of spiritualists, harmonialists, spirits, bloomers, strong-minded women and weak-minded men continue elsewhere and ever, and as in this their recent Convention in this city, to supply the best correctives to their vagaries by the absurdities and follies which overload their few grains of reason and common sense."

### Hospital Duties.

As non-combatants who are not able to pay the \$300 commutation money, are allowed to serve in the hospitals or take care of freed men, a sketch of hospital duties may be of interest. The following is by Geo. Dawson of the Albany Evening Journal:

"The business of the day begins at five o'clock. At that hour the nurses busy themselves in cleaning spittoons, washing the faces and arms of the patients, sweeping out the wards, and making everything tidy. Meanwhile, the dressers are at work, cleansing and bandaging the wounds, causing intense pain by the necessary probings, pressures, plasterings, &c., and a great deal of comfort by their generally cheerful reports to the patient of the improvement perceptible. If they do not always tell the truth, they are pardonable, for it would be very cruel to reveal every bad symptom, so long as there is hope of ultimate recovery. By 7 o'clock everything is ready for breakfast, which is of three classes: Regular, which is for the mass of the patients, well enough to eat heartily; special, which is for those whose wounds or health require more delicate food; and extra, for those (generally officers) who pay their dollar a day for subsistence. Each class of food is substantial and excellent, well cooked, and neatly served. The stomach would be very delicate which would revolt at any of it."



After breakfast, there is more sweeping and mopping, bed-changing, &c., and two or three times a week a general scrubbing. At regular intervals through the day, there is a distribution of milk-punch, beef-tea, stimulants of various kinds, medicines, &c., according to the directions for the day, placed at the head of the bed of each patient. Dinner at 12, supper at 6, and the retirement of the day, nurses and the extinction of lights at 9. Then come the night-watchers and silence. For hours together, sometimes, there is the stillness of death—when you can hear the tread of a mouse; and yet, amid this stillness, there is a vast deal of pain, quietly and uncomplainingly borne by the noble fellows who have suffered in battle. God bless them for their heroism in the field, and for their equal heroism on their weary couches! A grateful country will remember and reward them. Throughout the night, at fixed hours, there is the distribution of medicines and stimulants, the wetting of bandages, and such other attentions as are required for the comfort of the patients. And so wear away the long weary hours of the night."

### Interesting Extracts. No. 9.

BY ELD. M. E. CORNELL.

#### YEAR-DAY PRINCIPLE.

DR. ELLIOT says, "We find it hinted at by Melancthon. And the Magdeburgh Centurators fully advocated the year-day principle, and applied it to the Papacy, as also most Protestants afterwards."—*Horse Apoc.*, Vol iii, p. 260.

Prof. Stuart says, "It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost universal, custom."—*Hints*, p. 77.

Again he remarks, "For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain and so well fortified against all objections that most expositors have deemed it quite useless even to attempt to defend them."—*Hints*, p. 8.

NOTE. Nebuchadnezzar was made to eat grass "Seven times." Dan. iv, 32. A. Campbell says, "A 'time' is one revolution of the earth." Josephus says, "Nebuchadnezzar ate grass seven years."

Therefore the conclusion has been drawn, that those "seven times" were seven prophetic days, literally seven years. If this be correct, it is confirmatory of the year-day principle.

#### LOOKING FOR WHAT IS COMING.

The Portland Inquirer says: "This year brings with it uncommon apprehensions for the future. There is a fearful looking for some great events. Great events are coming on the earth: events big with human welfare."

The New Orleans Delta said: "That the great fight will be fought, that the world-battle is as inevitable as to-morrow, is no dream of dyspepsia, or threat of a lunatic. It is evident to any one that will take the trouble to open his eyes and look around him."

#### THE PRESIDENT A SPIRITUALIST.

"We learn, from a reliable source that our President, Abraham Lincoln is having private circles at his house. About the time of his election, we were informed by one of the leading Spiritualists of Boston, that he had evidence for believing that Mr. Lincoln was in sympathy with the spiritualist movement; but it was not till within a few weeks that we received evidence that was satisfactory."—*World's Crisis*.

#### THEY ARE CONDEMNED OUT OF THEIR OWN MOUTHS.

A spirit professing to be that of Burke says: "I don't want my son to believe all that comes floating on the spiritual ship, for I don't believe more than half of it is genuine." *Banner of Light*, Jan. 5, 1861.

"They will deceive us for their amusement. Where

is the medium but what has either seen or felt this? I have both. But wise spirits, who are to us the revelators and executors of the divine will, designedly deceive us for our good." *Banner of Light*, Oct. 26, 1861.

### Meetings in Vermont.

JUNE 18 the Quarterly Meeting for the churches in Central Vermont, was held with the church in Stowe at the house of Bro. Churchill. This meeting was attended by the brethren from Johnson, Morristown and Wolcott, who came with a mind to work, and was we think one of profit to the saints. This little church, though surrounded by adverse influences, is trying to overcome. May the Lord help them to let their light shine amid the surrounding darkness.

June 25, in company with Bro. Hutchins, met with the church in Troy. A number came in from abroad, and this was emphatically a good, and we trust, profitable meeting. The testimonies given by the brethren and sisters were good and encouraging. The Spirit of the Lord rested upon us in the evening while we observed the ordinances. Among the interested hearers were an Advent preacher and his wife, who appeared to be candidly inquiring after truth. May the Lord lead them to the blessed fountain which the third angel's message opens to the thirsty soul. Three united with the church at this meeting.

On the 2d and 3d of July, met with the church in Roxbury. Bro. Pierce had just returned from a visit to the churches in the southern part of the State, and we were glad that Bro. Hutchins also was providentially present.

On account of the copious rain which fell on the Sabbath, and the poor health of some, it was thought best to hold a meeting in two places about four miles apart. But though separated by distance and the storm, we were one in spirit, and did all speak the same things; for the preachers, without previous concert, were led to speak from the same text, and say very nearly the same things.

On first-day, meeting was held at a school-house in the east part of the town, and quite a number not interested in the truth came in to hear, and seemed to listen with candor to the word spoken. This church are much scattered, and have to make some sacrifice to meet together. They have also had some trials to contend with, yet we trust they will, like the ancient worthies, overcome these impediments, through faith, and wear the victor's crown.

Our next meeting was with the church in Wolcott, July 16. This meeting was a time of refreshing to the children of God. The Lord gave much freedom in speaking, both to Bro. Hutchins and myself, and the saints were encouraged by hearing, and much blessed in giving testimony to the truth. One was baptized, and in the evening the Lord blessed in attending the other ordinances of the church.

Eden, Vt., July, 1864.

ALBERT STONE.

### Bread upon the Waters.

BRO. WHITE: With respect to the appeal, in behalf of our afflicted Bro. Edson in Review of July 26, I wish to add that while on my way from New England to present the third angel's message for the first time as far west as Indiana, fourteen years ago this month, I stopped and had an interesting meeting with Bro. E. and a few friends of the cause. When about to leave for Indiana he offered a large roll of bank bills which he earnestly pressed me to accept from his hand. I declined receiving it, stating that a brother from Connecticut had presented me with \$50 to defray my expenses, that would meet my wants. He urged me to take as much of it as needed, saying, I have sold my place and all that I have got is the Lord's to carry forward his cause. Now take all you need. Finally I accepted twenty dollars. This is one only of many instances wherein Bro. E. afterward watched and gladly supplied my wants.

I was stating the circumstances to Bro. D. R. Palmer this morning, how that with their means I was enabled to reach this place with the message, and he with others, received it at that time. "Oh yes," said Bro. D., "I know Bro. Edson, he is a good soul! Here are seven dol-

lars for him, from me and my wife," to which I add five more for self and wife.

Yours in love.

JOSEPH BATES.

Jackson, Mich., July 29, 1864.

### Meetings in Minn.

PURSUANT to appointment, we have given about twenty lectures at Enterprise, Minn. It being in harvest we could have but few meetings through the week, and some of the time none. Though there was a good interest to the close of the meetings, none have yet become obedient. As our hearers were mostly first-day Adventists who have had the many conflicting Advent theories presented to them for their reception, it is no great wonder if they are slow to receive the third angel's message, which they never before heard.

Seven who had commenced keeping the Sabbath through reading the Review and books, were baptized last Sabbath, and a church of nine members was organized with s. b. fund of about forty dollars per year, and Sabbath-school and prayer-meeting every Sabbath.

Much now depends on how the members of this little church live and let their light shine before their neighbors. If they are faithful, they will constrain their neighbors to unite with them in glorifying God by keeping all his commandments and the faith of Jesus.

ISAAC SANBORN.

JOHN BOSTWICK.

Enterprise, Winona Co., Minn., Aug. 8th, 1864.

### Lightning Rods.

For several years past there has been a wide-spread mania in community on the question of lightning rods. Eloquent dealers in this article have traversed the country at every angle of the compass, and by fair speeches and elaborate arguments have robbed honest men of thousands of dollars in money and time, to say nothing of patience, for their worthless truck, which at last sells for old iron. Such as would like to know what truly scientific men think of lightning rods had better preserve the following paragraph which we take from the N. Y. Tribune of Aug. 13, 1864.

G. W. A.

Lightning Rods.—S. H. SUTTON, Naples, N. Y., says: "I am an attentive reader of the doings of the 'Farmers' Club,' and would be pleased to have you present a subject to the Club for discussion, viz: are lightning rods a security and protection to buildings against the effects of lightning?"

"At this time there are two or three splendid teams and carriages fitted up for the purpose of 'rodding' every man's house and barn that they can, by eloquent arguments, make to see the great danger of lightning, and 'the great protection' their rods will give to life and property. Many of my neighbors never have been struck yet with lightning: yet they have been struck by these peddlers with the idea of their danger, and badly struck with the bill of expense. Now, before I 'rod' my house I want to know what the Club thinks of the utility of lightning rods."

Well, Sir, if you have been, as you say, an attentive reader of these reports, you do know that the subject has been most fully discussed, both by lightning-rod makers and by those who disbelieve in their utility, and that the evidence adduced has always been largely in favor of not incurring one dollar of expense for a conductor. The reasons for this conclusion are, that we cannot find that they have ever saved a building, or that an insurance office will take a risk for one cent less upon a house with than it will without conductors. Besides, we do know that buildings furnished in the most "scientific" manner with conductors have been struck by lightning, and some of us would not accept a conductor as a gift. That is what the Farmers' Club thinks of their utility.

GARIBALDI, it is said, is preparing to march against Rome with 15,000 volunteers. His head quarters are at Palermo.

Fear God and keep his commandments.

### The Atonement.

BY ELD. J. H. WAGGONER.

(Continued from No. 1, Vol. xxiii.)

THIS point being settled another question arises: Are there two holy places in the heavenly sanctuary? and if so, did not Christ enter the most holy when he ascended on high? In answer to this I notice,

1. When Moses was about to make the tabernacle he was admonished to make all things according to the pattern showed him in the mount. Heb. viii, 5; Ex. xxv, 40.

2. This tabernacle and its officers served "unto the example and shadow of heavenly things." Heb. viii, 5.

3. The two holy places in the earthly sanctuary are termed "figures of the true" [holy places]; and patterns of things in the Heavens. And they could not be patterns of the heavenly, and be made in "all things according to the pattern" showed to Moses, unless the heavenly had also two holy places.

4. That there are two holy places in the heavenly temple is shown by the book of Revelation, in which prophecy has unfolded various events in this dispensation immediately concerning the position and work of our High Priest. Jesus said to his servant John, to whom he gave the Revelation, that he was in the midst of the "seven golden candlesticks;" and John says he saw seven golden candlesticks, and in their midst the Son of man, when he had a vision of his glory. Rev. i, 12, 13; ii, 1. And when the living creature (one of the cherubim) called him up in the Spirit to Heaven, he said he saw a throne set, and described its appearance, and him that sat thereon; and said there were seven lamps of fire burning before the throne. Rev. iv, 2-5. The order given to Moses, in erecting the earthly sanctuary, was to set the candlesticks on the south side of the door of the tabernacle of the congregation, which was the holy place. Ex. xxix, 33-35; xl, 24. As this was a shadow and example of heavenly things, we learn by these texts in the book of Revelation, that John's vision of the throne of God was in the holy place of the heavenly temple, where were the seven lamps of fire or golden candlesticks. Therein the Lord said he would manifest his presence; Ex. xxix, 42, 43; and there was our Saviour at the time of John's vision, officiating as priest. In this, a continual or daily offering was made, that judgment might be stayed, and the sinner spared, until the time of the cleansing of the sanctuary or making atonement, which was the blotting out and entire removal of sin from the sanctuary of God. According to the type this work of propitiation or intercession the Saviour had first to fulfill, in order to give man an opportunity to be reconciled to God, or converted, that his sins might be blotted out in the appointed time.

But we look down the stream of time still further; when the dispensation is drawing to a close, and the seventh trumpet is sounded.\* The third woe comes upon the earth, and great voices are heard saying the kingdoms of this world are become the kingdoms of our Lord and his Christ; the elders before the throne of God announce that "the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and them that fear thy name small and great." Rev. xi, 15-17. Here is a series of events, the connection and location of which cannot be mistaken, showing that this trumpet closes up this dispensation.† Our Saviour says, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. Paul says the saints shall have rest when the Lord

Jesus is revealed taking vengeance on the wicked. 2 Thess. i, 6-10. And Jesus told his disciples they should be recompensed at the resurrection of the just. Luke xiv, 14. Thus it is shown that the judgment of the dead, the coming of the Lord, and the resurrection of the just, are events transpiring under this trumpet.

The prevailing ideas of the judgment are vague and indefinite. Probably a majority, certainly many, look upon it in this light: that the Lord shall appear in the clouds of heaven; that all the dead will be raised, and the judgment will then sit upon the whole human race. Another view is that each one is judged immediately after death. Both these views are forbidden by the scripture which says the saints shall judge the world. 1 Cor. vi, 2. It is not reasonable to suppose that the saints will judge the world in their present state, or previous to the time when themselves are judged. The following from Bliss' review of Prof. Bush on the Resurrection is more reasonable and scriptural than the views generally entertained:

"We are inclined to the opinion that the judgment is after death, and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come; Acts iii, 19; while the fact that the wicked are not raised proves that they were previously condemned."

This, however, does not give any chance for the fulfillment of the Apostle's words;—"The saints shall judge the world," and must be, so far, incorrect. That the judgment of the saints is fully accomplished while the Saviour is in the sanctuary in Heaven, before his coming, and therefore before the resurrection, is evident; for (1.) their judgment must be closed while Jesus is their advocate that he may procure their acquittal. And (2.) they are raised immortal, which is the evidence of their acquittal. The judgment of the wicked must be subsequent to the redemption of the righteous (for they will take part in that transaction), and yet previous to the second resurrection. It is quite reasonable to consider that the wicked are merely rejected while Christ is a priest, their cases being passed over for future consideration; indeed, this is the only view that will harmonize all scripture; and as the resurrection of the righteous to immortality and eternal life is the announcement of the decision of the judgment to them, so the wicked are raised to condemnation and the second death, which is the execution of the judgment before determined in regard to them.

I think no doubt can remain that the judgment of the saints, the blotting out of sin, the making of the atonement, and the cleansing of the sanctuary, are identical; and we have seen that in the type the atonement was made—the sanctuary cleansed, when the priest went into the most holy place before the ark; and the most holy was opened only on the day of atonement. This fact is also referred to in the scripture under consideration.—Rev. xi. Under the sounding of the seventh trumpet it is said, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."

I have before noticed that John was shown a door opened in Heaven; a throne set; and seven lamps of fire before the throne. Rev. iv. But it was not till the seventh trumpet sounded that the temple of God in Heaven was opened where the ark of his testament is seen. By reference to "the example" of the heavenly things—to "the figures of the true"—we learn that the seven lamps or candlesticks were in the holy, and the ark of the testament in the most holy place of the sanctuary. And further, that the work of intercession was continual in the holy place, but the most holy was not opened except on the day of atonement.

From this we learn that the work of intercession of our High Priest in the holy place in the heavenly sanctuary extended from the commencement of his ministry in A. D. 31, to the sounding of the seventh trumpet (1844), when the antitypical day of atonement commenced, in which the sanctuary is cleansed. There are differences in the work of the priest in the two places which need to be noticed.

The intercession, or work of the Priest in the holy, is general, for the whole world; and herein is shown the benefit that the whole world receives from the

death of Christ. Every sin deserves its punishment, which is death; and without a mediator this would be the unavoidable and universal consequence. But through the pleading of the Saviour, sentence against the evil work is not speedily executed; Eccl. viii, 11; the sinner is granted an opportunity to repent; a time of probation is given in which he may return to God through Christ. In this sense Jesus is the propitiation for the sins of the whole world. He has prepared a covering beneath which all may find refuge. By virtue of his death for sin, wherein mercy is exalted and justice honored, the transgressor is spared and invited to accept the blood of Jesus as his substitute, and be reconciled to God. The benefits of probation which all enjoy, are by his blood and intercession. And surely these are no slight benefits. Though the sinner may pass them by unheeding; may scorn the warning voice, and despise the precious blood; the countless multitude of the redeemed who are all reconciled by these very means, forever attest the value and fullness of those means so blindly disregarded by the impenitent.

On the other hand, the atonement, the work of the Priest in the most holy place, is specific and limited. By this it is not to be understood that repentance and reconciliation are not given in the day of atonement, as some have inferred. To sustain such a view it would be necessary to show that the penitent would not have been received, according to the type, on the day in which Aaron or his son made atonement; but that cannot be shown. All received the benefit of that act who "afflicted their souls," as the Lord commanded. But this we learn that such as did not "afflict their souls"—who did not repent, and were not reconciled to God, were "cut off from among the people;" their sins were not blotted out; no atonement was made for them. This work extends only to those who are reconciled to God; who, by confessing and forsaking their sins are entitled to mercy in the judgment; or in other words, to those who are converted, whose sins "may be" blotted out. Acts iii, 19. It is very evident that Peter did not think their sins would be blotted out when they were converted, but at some future time; and the scriptures clearly show that that time is when the sanctuary is cleansed and the atonement made.

#### DIFFICULTIES OF THE COMMON VIEW.

Though a doctrine should be maintained or admitted on the strength or correctness of its principles, yet in the mind of the inquirer its strength is more readily appreciated by a discovery of the weakness of, or defects in, an opposite view. The common view, that the death of Christ is equivalent to the atonement, is attended with difficulties which, to my mind, are insurmountable. Losing sight of the truth, men have rushed to the extremes of error in opposite directions, and spent their time in useless labor to maintain a fruitless warfare.

We read that Christ died for all. Some who take the view that the death of Christ is the atonement, readily conclude that the sins of all have been atoned for, and argue thence that no condemnation can remain to any. The argument is reasonable but the premise is defective. A regard for the distinction I have noticed would remove this prop of Universalism.

Others, assured from the Scriptures that all will not be saved, that some do now and will finally rest under condemnation, are shut up to the conclusion that the atonement is not made for all. They also regard the death of Christ and the atonement as the same thing, and therefore are necessarily precipitated to the opposite extreme, that Christ did not die for all, but only for a chosen part of mankind. Here again, the difficulties of ultra-Calvinism lie in the assumption on which their argument is based. The distinction herein advocated and sustained by plain scripture facts and declarations, would remove the errors of "Universalists" and "Partialists," and bring all together on the harmonious testimony of the word of God.

And I would urge upon the consideration of the reader that, assuming that the atonement was made on Calvary, one of the above positions must necessarily be admitted. Either the death of Christ was for a limited number, (as the atonement is), or else the sins of all

\* Keith on the prophecies quoted largely from Gibbon, to show that the first four trumpets noted events connected with the downfall of Western Rome. Mr. J. Litch, present editor of the Advent Herald, Boston, Mass., following Keith, traced the history of the next two, showing their connection with Eastern Rome. In this he gave conclusive evidence that the sixth trumpet ceased to sound in 1840. We think the seventh or third woe commenced in 1844, at the termination of the 2300 days. On this subject I invite attention to a tract published at the Review and Herald office, entitled Sounding of the Seven Trumpets.

† By this I do not affirm that this trumpet ceases with or at the coming of the Lord; but only that it covers the close of this dispensation.



have been atoned for, and all must be saved. If the atonement be already made, if the sanctuary be already cleansed, and sin blotted out by an act long past, I am unable to see how the destiny of man is to be affected by the proclamation and belief of the truth. It will be said that our faith lays hold of that which has been done for us; and if the declaration referred merely to what the Scriptures say *has been done*, it would be correct. But if our sin was removed or blotted out long before we were born, it is hard to see how the fact could be more a fact or made more certain by our belief of it: or if our sins were not so blotted out, our unbelief could not affect the omission. But "Christ died for all;" and the impenitent will be "punished with everlasting destruction." It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the atonement is *always* represented as the work of the priest, performed in the sanctuary, with the blood of the offering.

(To be continued.)

### The Time to Pray.

When the first gray streaks of morning,  
Lighten up the eastern sky,  
And the lark with gentle warblings,  
Praises God who reigns on high—  
Then I'll hie me to my closet,  
There I'll pray for strength to bear,  
All the duties of the day-time,  
With its weary weight of care.

When the sun with noon-tide glory,  
Streams o'er hamlet, hill, and plain,  
And the earth all dry and burning,  
Pleads for cool, refreshing rain—  
I will speed me to my closet,  
And I'll drink a purer draught,  
From the wells of Thy salvation,  
Than the world has ever quaffed.

When the calm and holy evening,  
Steals from out the curtained west,  
And earth's worn and wearied pilgrims,  
Each have sought their couch to rest—  
I will kneel in humble posture,  
And I'll thank my Father there,  
For His blessings resting on me,  
And for hearing earnest prayer.

Thus I'll strive throughout life's journey,  
Through the morn, the noon, the night,  
Faithfully to do each duty,  
And to battle for the right.  
Then when Jesus comes in glory,  
With the bright angelic band,  
To redeem his scattered people,  
I shall hope with them to stand.

M. WELLS.

Clarendon, Mich.

### Providence and Philosophy.

PHILOSOPHICAL works of the present day exclude the providence of God from the affairs of men entirely. They say, if you transgress physical laws, you must suffer the penalty; no matter how pious you are, there is no escape. There is no use to pray, having violated the law, you must pay the penalty in full.

The Bible states the doctrine of Providence in this way: "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions." Ps. cvii, 17-20.

It is possible then for the transgressor to find pardon and healing. Still it is never wise to be a fool. It is much better to learn and obey the laws of our physical being. God is not glorified, nor we benefited by our transgressions.

R. F. COTTRELL.

### Meetings in De Kalb Co. Ills.

BRO. WHITE: I commenced a series of meetings at the Colton school-house near Shabbona Grove, July 3, and continued them till July 31. The attendance was not so large as it would have been at any other season of the year, yet the interest was great. A number have decided to keep the commandments and try to be

prepared for the coming of Jesus. Others are investigating, and a great many are convinced of the truth that have not yet obeyed. I went to Shabbona an entire stranger, yet I was not alone. The Lord was with me and stood by me, praise his name. The truth was powerful. There are quite a number of first-day Adventists in this place. Some heard, others opposed, and some are still investigating, and will I think yet obey. What a mistake to think that the ten commandments only reach to outward acts, when Jesus and the apostles show that they reach to the thoughts and intents of the heart.

The last meeting I took an expression to see how many believed that the ten commandments were binding and ought to be kept, when about twenty-five arose and thus testified that all the commandments should be kept. I expect to commence a series of meetings in De Kalb Village, Aug. 28, and continue as long as the interest will demand. Pray for me that the Lord may direct and give wisdom to present the truth in a proper manner.

Yours in the good hope.

R. F. ANDREWS.

New Genesee, Aug. 12, 1864.

### Extracts from Letters.

BRO. P. Strong writes from Greenville, Mich.: We have closed our meetings at Wolverton Plains for the present. One decided to obey the truth, and others are interested, and investigating our position. There has been heretofore a scattering influence by some that have embraced the truth here; but we trust that much good may come from the meetings, and that God may add to his remnant people, there, such as shall be saved.

BRO. FRISBIE has returned home, and I start north to-day.

The minds of the people are very much agitated at present, and unless the Lord direct, we know not what to do. May the Lord save his remnant people, is our prayer.

BRO. B. SUTTON writes from Sandyville, Iowa: The cause is upward and onward here. Bro. Snook has just closed a short course of lectures, in which great interest was manifested by the people. We have received six members into the church, among them a Methodist minister and his wife. Bro. Snook had great freedom in presenting the truth. Quite a number of brethren were in from a distance. We had one of the most interesting meetings on the Sabbath that I ever enjoyed. The house seemed to be filled with the Spirit of the Lord. A number of others are investigating, who are almost persuaded to go with us to the Kingdom. May the Lord help them to take their stand on the side of truth. The brethren here have decided to build a meeting-house. We have already over eight hundred dollars pledged. We design to build it forthwith. We should be glad to meet Bro. and sister White at our coming Conference.

Sister N. J. Cady writes from Poysippi, Wis.: I rejoice that I have been permitted to hear the third angel's message. It is my prayer and heart's desire daily to be sanctified through its truths. I love God and his dear people, and I want to suffer with them here and at last reign with them in his everlasting kingdom. Oh that we all could always feel the responsibilities that rest upon us. I fear and tremble when I think of the rising generation, and see the temptations that surround them. May we who are parents so live that our children may not condemn us in that day, is my humble prayer.

BRO. E. G. RUST writes from Winfield, Mich.: I am not yet weary in the cause of Christ. Though dark is the way and narrow the path, I am determined by the grace of God to go through with his people to Mt. Zion. Oh that we may be strong to go through the time of trouble that is coming, and come off conqueror through the blood of the Lamb, so that when Christ shall come, he can say, Well done, good and faithful servants, enter into the joys of thy Lord. Oh the blessed plan of salvation! When I think of these things and of what Christ has done for us, it encourages me, and makes me feel more determined to press my way onward. I love the present truth. I love the holy Bible and the truths contained therein, and it is my daily prayer that I may be enabled to live in accordance with it.

BRO. H. NICOLA writes from Pilot's Grove Iowa: We are still striving for victories. Our number is gradually increasing, and we think there is an earnest desire to get a better knowledge of the truths of the third angel's message, and to draw near to the Lord, in order

to endure the perils of the last days. We have an interesting Sabbath-school averaging about fifty scholars, and ten teachers; also a Bible-class, taking the Lessons in the Sabbath History, numbering about thirty. These lessons have already proved a great blessing to us.

Our last Quarterly Meeting was well attended. Although we had no preaching, which we much desired, yet we felt that the Lord was with us, and gave us a blessing from his heavenly sanctuary.

BRO. H. W. LAWRENCE writes from West Bangor, N. Y.: I am glad to say that several of the Sabbath-keepers in this locality who have been on the back-ground, are trying to rise. There seems to be a willingness with most all to "lay aside every weight." We have purchased a chapel and think it quite a help in keeping up our visible existence, as we are scattered in several towns and many miles apart.

BRO. T. M. STEWARD writes from Dane, Wisconsin.: I attended the last Quarterly Meeting at Hundred Mile Grove, where we had a very interesting meeting reviewing the evidences of our position, and attending the ordinances. On first-day morning at 8 o'clock we repaired to the lake, three miles away, where two went forward in the ordinance of baptism. After this Bro. L. G. Bostwick, who was with us at this meeting, preached twice to the people, while I returned to Dane to fill my previous appointment there. We had an interesting meeting at Dane. I had four preachers at my meeting in the afternoon; I expect some opposition. The church at Hundred Mile Grove are getting along finely with their new meeting-house, which will be completed by the first of October. I am glad to see our brethren making preparation for sending this message with a loud cry. Lord, speed on the message.

BRO. G. A. BARKER writes from Chappaqua, N. Y.: I have been preaching the good news of the soon coming King for twelve years, and must say I had looked upon the Sabbath question as not of much importance, dismissing the subject with the quotation from Paul, "Let every man be fully persuaded in his own mind." But now, when I have seen the two sides held up together, and measured, I find that the Sabbath measures the longest, highest and widest, by far. Bro. Cornell's discussion with Eld. Grant should be put into every first-day Adventist family in the world, and then "Both sides on the Sabbath," should follow. Man's words go but a little way, but the word of God abideth forever.

I find in reading the Review that we agree in the view that this nation is the two-horned beast of Rev. xiii. I expect soon to see the image formed to the beast which had the wound by the sword and did live.

### Obituary Notices.

DIED in Farmington, Tioga Co., Pa., May 21, 1864, of bleeding at the nose, John H. Slyter, in the 14th year of his age. The family felt deeply afflicted, which we hope will lead them nearer the Lord.

We made remarks at the funeral from Job xiv, 14, "If a man die, shall he live again?" N. FULLER.

DIED of dysentery, July 30, 1864, in Lockport, N. Y., Hannah Eudora Adelburg, daughter of Frederick A. C., and Lucy A. E. Adelburg, aged four years and nine months.

While the father is engaged in the war, the mother is left to mourn over the loss of her beloved child.

C. PENNOYER.

DIED, in Washington, Iowa, July 11, 1864, of a scald, Jeremiah, son of J. L., and M. A. Kilgore, aged 4 years, 5 months, and 17 days. J. L. KILGORE.

DIED, Aug. 14th, 1864, in Greenbush, Mich., of the palsy, sister Sally Richmond, in the seventy-fifth year of her age.

Sister Richmond became interested in present truth, through the influence of her son, about ten years ago; having previously been a member of the Christian church.

Since that time she has manifested a strong attachment to the truths of the third angel's message, and has, we trust, fallen asleep in Jesus. Funeral services by the writer.

R. J. LAWRENCE.

DIED of consumption, in Millford, Oakland Co., Mich., Aug. 9, 1864, John D., son of John P. and Lucy Rathbun, aged nineteen years. Some fifteen months ago this youth fully resolved to serve the Lord, and soon after was baptized by Bro. Frisbie. As he approached the close of life, his faith and love waxed stronger. He conversed freely in relation to his approaching end, and looked forward with cheering hope to stand again on the earth with the righteous at the resurrection of the just.

JOSEPH BATES.

# The Review and Herald.

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

REMEMBER the fast next Sabbath, the 27th inst. Read again the recommendation of the Gen. Conf. Committee in No. 11. Refresh your minds with the objects to be kept in view, on the day of the meeting. And may God's people be blessed with a spirit of prayer, and an increase of earnest living faith.

THE call for Spiritual Gifts is so great that we are unable to fill orders as soon as they are received. We have two binders at work, but to-day have not a single copy in the office. All orders will be filled as fast as possible.

J. W.

## "Deliver us from Evil."

We are fallen upon evil times, and this petition of our Lord's prayer is especially applicable, and should be a special petition of the Lord's people. May the Lord hear the prayer, give wisdom to his people and open a door of deliverance.

R. F. COTTRELL.

## Note from Brn. Ingraham and Waggoner.

BRO. WHITE: Our meeting is still in progress. Fifteen have decided to obey the truth. Others are interested. We hope to see a large church raised up in this vicinity. Let all the saints call on the Lord in our behalf.

WM. S. INGRAHAM.  
J. H. WAGGONER.

South Bend, Ind. Aug. 18, 1864.

## Appointments.

THE next Quarterly Meeting of the church of Princeville, Ills., will be held the second Sabbath of September, being the 10th of the month.

We cordially invite all those of like precious faith to meet with us.

C. G. SATTERLEE, Clerk.

The next Monthly Meeting for Central New York will be held at Roosevelt, the first Sabbath and first-day in September. We hope all the scattered saints in this region "who have a mind to work," will come and stay through the meeting. We expect one or more preachers will be present.

By request,

DAVID ARNOLD.

Monthly Meeting on the second Sabbath in September at Bro. A. G. Smith's, Clarkson, Monroe Co., N. Y.

Quarterly Meeting for Western N. Y., at Mill Grove, Erie Co., on the second Sabbath and first-day in October.

R. F. COTTRELL.

## Business Department.

### Business Notes.

John Newton. We have sent it to Berlin.  
T M Steward. Yes. To the amount of \$48.67.  
J N Andrews. M Woodward's Review was returned by the P. M. "not taken from the office." Reason, "Not called for." We will send again.

Who sent it? We received an order without a name for the tract on the Draft, from some one at Laporte City, Iowa. We mail it to W Romine and the person who ordered it can get it of him.

S B Whitney. When you sent us the address of E Clough you gave us two Post Offices, (Black Brook and Union Falls) both in the same County and State. We looked over our list and found we were sending papers to Black Brook, so placed his name on the list at that place. The Post Master has since returned his paper marked "not called for." We will now try the other office. It is well enough to have "pick and choice" in some things; but in Post Office addresses we would prefer but one.

### RECEIPTS.

#### For Review and Herald.

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

O Hammond 26-11, A B Chapman 26-11, W J Patterson 26-1, J G Bellows 25-14, H Shaver 25-1, T F Hubbard 26-1, C Osborn 25-1, D Chase 26-1, R Moran 25-1, C H Tubbs for S E Merrill 27-1, Almira Field 26-20, Mrs R B Hart 26-1, Wm Hoag 25-15, C S Worthing 26-13, G A Clark 26-13, H Hammon 26-13,

D R Hatch 26-13, A Bonney 26-13, Eliza Davis 26-11 O Hoffer 25-1, W Haines 26-11, H R Pierce for Fanny Griffith 26-11, S W Randall 26-1, Church at Buck's Bridge, N Y for Mrs Geo White 26-11, R P Stewart for M M Ruddell 26-10, R T Payne 26-1, F Wheeler 25-1, O J Steele 26-8, A Hoff 25-14, J E Titus 25-1, G W Newman for Mrs H M King 26-11, W A Spenser 24-14, Julia A Savage 25-18, A W Smith 26-1, J Newton 25-10, A Hall 26-25, Polly Milk 26-13, H A Baldwin for F Green 26-13, each \$1.

H S Pierce 26-1, Elisabeth Parks 26-1, J Spangler 26-1, S A Adams 23-20, E R Tillotson 26-12, C Buck 26-7, Eliza Lindsay 25-1, C Cartwright 27-1, W S Storms 25-24, Abigail James 26-19, M C Hoag 25-9, R Hardy 24-13, J Spaulding 26-11, W Hornaday 26-14, M C Hornaday 26-1, P Kirfman 25-14, G W Hiddy 26-1, V M Gray 25-18, N H Schooley 25-14, S A McPherson 26-10, J K Bowlsbey 25-8, J Mc Court 25-18, T T Wheeler 26-1, J Styles 25-14, J Sawyer 26-11, E M Davis 25-10, E Childs 25-1, J Logan 26-13, B Toal 26-13, G M Bowen 26-13, J E Farrar 26-20, Ira Smith 26-13, F H Thurlow 24-1, S Walsworth 26-11, each \$2.

Mrs M Howe 25-20, A H Cooper for C Cooper 25-11, each 50c.

J Pierce \$4. 27-1, P Mott \$4. 25-17, S Jones \$1.75. 29-1, S Nichols 25c. 23-1, H R Pierce for R M Rines 58c. 25-15, L Gravel 70c. 25-3, R P Stewart \$2.50. 26-1, F F Lamoreaux \$4. 30-1, Geo. Busk \$1.90. 25-1, F Howe \$2.40. 27-5, N G Sanders for T Fletcher 92c. 26-9, E Church \$3. 25-1, T Hamilton \$2.40. 27-1, G W Edwards \$3.25. 25-1.

### Books Sent By Mail.

N W Gilbert 30c, Mr Crofts 17c, O J Steele \$1, L H Davis 25c, J Maddux \$1.40, H H Bartlett 13c, J G Wood \$1.19, L Gravel 30c, H C Whitney 25c, H Chesbro 25c, Jesse Dorcas 50c, Nicola \$1.50, A A Hough \$1.42, S W Ford \$1, Mrs B Brown \$1, H S Woolsey 50c, Mrs F Griffith 17c, W Penniman 25c, W A Hicks 22c, E S Lane 25c, J W Raymond 25c, W W Lockwood 50c, A Thompson 25c, A Noyes 83c, H Hilliard \$2, E Churchill \$4.15, G W Sheldon 25c, A Hafer 25c, T McDowell 25c, M K Owen 25c, D A Owen 25c, J Edgerton \$1.51, A Hubbard \$1.63, M Alexander 25c, E S Griggs \$1.83, E McAllister 75c, Mrs G W Rogers 25c, Z Brooks 83c, S H Marshall 25c, G W Newman 25c, J F Carman 25c, B Hill 25c, A H Hilliard 25c, H Pierce 25c, Wm E Newcomb \$1.18, M E Todd \$1, Wm Kerr \$1.50, J Hardy 25c, D W Milk \$1.08, J E Farrar \$1.82, H W Decker \$1.85, L Russell 25c, G Barks 75c, M Wells 25c, E Styles 50c, H S Lay 25c, O Hoffer 25c, J Fargo 25c, N A Lord 25c, C G Satterlee 50c, H Holt 25c, J Duboy \$1, R P Stewart 83c, R T Payne 22c, O Jones 50c, J H Bowlsby 25c, J M Remington 25c, A D Love 25c, Wm Carthy 75c, C Cooper 50c, E S Faxon 50c, D Carpenter 83c, D Baker 68c, J W Wolfe \$1, F F Lamoreaux \$1, H N Packard \$1.75, E V Wiard \$1, M E Beach 25c, G W Edwards \$1.12, J S Wicks 25c, I O Thompson 25c, S W Randall 25c, S A McPherson \$3.57, Geo I Butler \$2.

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N S. Bringham \$1.84, J. I. Cramer 25c, S. Young 25c, A. Seymour 25c, W. F. Crous 25c, J. Iden 25c, J. F. Carrman 83c, D. Freeland 25c, E. Goodwin 25c, R. Holland 25c, S. Lawton 17c, J. Newton 88c, M. A. Tilden 15c, W. Russel 25c, I. Wilson 25c, A. Hall 25c, A. Carpenter \$1.84, G. Sweet 50c, J. H. Hopkins 25c, S. D. Salisbury 25c, A. W. Smith \$1, F. Howe 75c.

### Michigan Conference Fund

Received from Churches.—Church at Watson \$10. Otsego \$16. Monterey \$28. Burlington \$15. Jackson. \$20. Orange \$12. Caledonia \$28. Locke \$1.75. Hillsdale \$15. Parkville \$9. Oakland \$30. Convis \$12. Charlotte \$16. Tompkins \$5. Chesaning \$7. Greenbush \$10.

Received from Individuals.—Brethren at Brady \$8, 27. Mrs Helen Dyer (s b) 66c. Brethren at Leslie \$6.

### General Conference Missionary Fund.

J N Loughborough \$10. E McAllister (s b) \$3. Benn Auten \$15.

### Soldiers' Tract Fund.

Wm Hornady \$3. Mary Hornaday \$1. Patsy Hornaday \$1. C Woodman \$1. Mrs Jesse Dorcas \$1. J G Wood \$2. Adaline Wood \$1. Mattie Wells 31c. Abigail James \$1.

### Cash Received on Account.

Benn Auten \$9.98. J H Waggoner \$4.25. W S Ingraham 75c. E S Griggs \$5.34. J H Waggoner \$10. D W Bartholomew 25c. E F Reynolds 25c. W Russel \$5. F H Thurlow for J N Loughborough \$8.

### Books Sent By Express.

J. Clarke, Weston, Wood Co., Ohio. D. & M. R. R. Care of Levi Taylor. \$36. 90. A. J. Richmond, Jackson, Mich. \$3. 21.

## PUBLICATIONS.

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