

ADVENT REVIEW,

AND SABBATH HERALD.

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

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"Abide with Me."

"Abide with me," the day is past and gone;
'Tis eventide, and night is coming on;
The darkness o'er me creeps,
And my sad spirit seeks
Thy presence, Lord, for I am faint and lone.

The way is long and dark, and often drear;
The thorns are springing up, and clouds appear;
And heavy shadows lay
Across my weary way,
And I am sinking fast, and filled with fear.

"Abide with me." The tempter's power is strong,
And I am weak; I often do the wrong
I would not, and I pray
That thou would'st from this day
"Abide with me," and bear me safe along.

"Abide with me; I cannot let thee go
Unless thou dost a blessing, Lord, bestow;
I feel my need of thee;
Saviour, "abide with me"—
I know thou wilt not, canst not, answer, No.

[American Messenger.]

Systematic Benevolence.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 2. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." For I mean not that other men be eased, and ye burdened; but by an equality," &c. 2 Cor. viii. 12-14. "That the same might be ready, as a matter of bounty, and not of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver." 2 Cor. ix, 5-7.

These texts relate to one purpose which the apostle was endeavoring to accomplish, which was, to send relief to the poor saints which dwelt at Jerusalem. We may learn from Acts ii, 44, 45; iv, 32-37, the reason why such assistance was needed by that church. They had expended their means in the cause of God at the very commencement of the work, and were thus reduced to poverty. Hence when Agabus stood up at Antioch, and signified by the Spirit that there should be a great dearth throughout the world, "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Paul." Acts xi, 27-30.

It was fifteen years after this, that Paul wrote to the Corinthians to engage them also in this benevolent work. In the text cited from 1 Cor. xvi, he proposes the method which should be adopted by the churches

in the prosecution of this object. And in the texts quoted from the second epistle he shows the motives that should actuate them in this work. That the great apostle succeeded in this effort appears from Rom. xv, 25-31. "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia (Corinth was a city of Achaia) to make a certain contribution for the poor saints which are at Jerusalem." We have an account of Paul's visit to Jerusalem with this bounty for the saints. Acts xxi, 15. "And after those days we took up our carriages, and went up to Jerusalem." The word rendered carriage is literally baggage; and such was once the signification of the word in English. Thus much respecting the circumstances that stand connected with Paul's directions to the Corinthian church. It remains that we gather from these facts some instruction relative to our own duty.

If Paul found it essential to complete success, that method should be observed in raising means for benevolent purposes, it is certainly not unreasonable to conclude that we should find the same thing beneficial in promoting a similar object.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him," &c. This implies, 1. A stated time for the business; viz., the first day of the week. 2. The concurrent action of each individual; for he adds, "let every one of you" lay by him in store. 3. And this is not a public collection, but a private act of setting apart for the Lord a portion of what one possesses. 4. The amount to be given is brought home to the conscience of each individual by the language, "as God hath prospered him."

The children of Israel were required to give a tithe, or tenth, of all their increase. See Lev. xxvii, 30-35; Num. xviii, 21, 24-32; Deut. xiv, 22-26, 28, 29; xxvi, 11-13; 2 Chron. xxxi, 5, 6; Neh. x, 38. And it cannot be supposed that the Lord requires less of his people when time is emphatically short, and a great work is to be accomplished in the use of their means in giving the last merciful message to the world.

Says the prophet, Mal. iii, 8-10: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." It is time to cease robbing God, that we may receive the fullness of his blessing.

Who says that these "tithes and offerings" are merely speaking and praying in meeting? Away with such doubtful applications of Scripture. If the prophet Malachi is not here teaching the carrying out of the Israelitish system of tithing, he is certainly enforcing a duty of the same nature, and his words may come home to us with full force, and the principle be carried out by obedience to the language of Paul—"Upon the first day of the week, let every one of you lay by him in store," &c. Says our Lord, Luke xi, 42: "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."

How may we reduce to practice these excellent suggestions? We recommend the following plan, which all, with very few exceptions, can adopt:

This illustration shows how the accounts are kept with the use of the Systematic Benevolence Blank Book. If the brethren give a tithe, or tenth, of their income, estimating their income at ten per cent. on what they possess, it will amount to about two cents weekly on each \$100 of property. Besides this, let all who are able so to do, give a personal donation for each week, more or less, according to their ability. This is necessary to include those who have but little or no property, yet have ability to earn, and should give a share of their earnings. While some widows, or aged and infirm, should be excused from personal, the young and active who have but little or no property, should put down a liberal weekly personal donation.

AMOUNT OF PROPERTY \$1000.	NAMES.	Amount to be given on each \$100 weekly.	Amount of personal donations weekly.	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
	BROTHER A.	2 Cents.	10 Cents.	\$1.10	\$1.20	\$1.25	\$1.30	\$1.35	\$1.40	\$1.45	\$1.50	\$1.55	\$1.60	\$1.65	\$1.70
	SISTER A.	"	"	0.25	0.30	0.35	0.40	0.45	0.50	0.55	0.60	0.65	0.70	0.75	0.80
	JOHN A.	"	"	0.50	0.60	0.70	0.80	0.90	1.00	1.10	1.20	1.30	1.40	1.50	1.60
	WILLIAM A.	"	"	0.25	0.30	0.35	0.40	0.45	0.50	0.55	0.60	0.65	0.70	0.75	0.80
	MARY A.	"	"	0.10	0.15	0.20	0.25	0.30	0.35	0.40	0.45	0.50	0.55	0.60	0.65
				\$2.60	\$2.95	\$3.05	\$3.25	\$3.40	\$3.55	\$3.70	\$3.85	\$4.00	\$4.15	\$4.30	\$4.45

The above may do for a general rule, yet there are exceptions. Some of these we will name.

1. The aged, widows, and infirm, who are poor, and have but little or no income, should feel themselves exempt from this system of benevolence.
2. Those whose income is more than ten per cent. on their property can pay higher in proportion to the amount of their income. A tithe, or tenth of their increase is just exactly one-tenth of the increase of their property. Has a brother or sister increased his or her property during 1864 the sum of \$1000, a tithe would be just \$100. Suppose they are worth but \$3000, and place their figures no higher than those in the illustration, the draft on them would be only a little more than \$30, when one-tenth of their increase is \$100. If such, while professing to pay a tithe of their increase, place their figures no higher than illustrated, do they not annually rob God of more than \$60? Can such expect continued prosperity in busi-

ness, and an overflowing blessing in their hearts? The overreaching, godless miser, may go on unchastened, and prosper, while the chastening rod of our heavenly Father may fall heavily in love and mercy upon his erring children, who withhold from him what his cause requires. If they through love of this world rob him, it will be an easy matter for him to bring down their increase to their stingy figures. They are the Lord's. Their hands, faculty to accumulate, facilities to do business, lands, &c., are the Lord's. And while they take nine-tenths of their increase to themselves, will they rob God of the tithe, or remaining one-tenth? Again hear the prophet, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

But let it be distinctly understood, that it is systematic benevolence, not systematic compulsion, that we are advocating. The scriptures of the Old and New Testaments require free-will offerings. Our people are invited, none compelled, to enter the arrangement, and then left to assess their own property, and give such a percentage as they choose. The subject is set before them as scriptural, and reasonable, and necessary, that there may be equality in sustaining the cause; then all are left to act in the fear of God.

This system casts no burden on the poor, and disarms the rich of every reasonable excuse. It tests the sincerity of the wealthy, develops covetousness, and manifests the real friends of the cause.

The draft upon the poor man, should he put down the highest figures, is so very light that he would be ashamed to complain. And the rich man, who professes to believe that the present is the period for the last message of mercy to the world, would appear to ill advantage, as the veriest hypocrite, complaining of a system which calls from him only about one per cent. annually of his wealth, to sustain the cause of truth. Such men usually add, annually, from five to fifty per cent. to their property. Let such blush to talk of sacrifice while their property increases. A sacrifice consumed.

The first design of our system of benevolence was to sustain the cause, as may be seen by the following from an address from the Battle Creek church to the churches and brethren and sisters in Michigan, published in the Review, Feb. 2d, 1859:

"Dear Brethren and Sisters: We wish to call your attention to a plan of systematic benevolence, to support the proclamation of the Third Angel's Message."

This was the original design of our plan of benevolence, and we regard it as a very great error in departing from it in any degree. Numerous have been the drafts upon the treasury of this system. And as we look at the present state of our country, we may expect that calls upon our liberality will greatly increase, and the only safe course is to return to, and strictly follow out, the first design of our system of benevolence: namely, That the treasury be opened only to the maintenance of the cause of the Third Angel's Message. It is proper to here state that most of our churches have adhered to this course, while some have opened their treasury to almost every trifling excuse, and have had little or nothing to help sustain the cause.

We would say to our brethren and sisters in the several States in which they live, that after they have paid their taxes to support our civil government, with its benevolent objects and ample means of sustaining the unfortunate and the poor, if they feel it their duty to do more for the poor, do it independent of that sacredly set apart to sustain the cause of truth, even if they do less for the cause. If it be necessary to divide your liberality, then let that consecrated to the cause of God, though it be a small sum, remain untouched, sacredly devoted to the cause for which it was designed.

This course, and it will be admitted, we think, to be the only proper and safe course, will do away with the necessity of the churches' appropriating only a certain proportion of their funds to their State Conference, as they will have no other use for them. They can place the entire amount in the hands of their State treasurer. Scattered brethren, where there are no

churches, can do the same, in those States where there is an organized Conference. In those localities where there are no State Conferences, the churches and brethren can place their entire systematic funds in the hands of the General Conference treasurer, at the disposal of the General Conference Committee, who have charge of Missionary labor in such localities.

We earnestly recommend our system of benevolence to all who love the cause of the third message. We also recommend to churches, and to scattered brethren and friends, that they devote the entire amount of their system of benevolence to the cause for which it was first designed, and that it be paid over monthly, or quarterly, to the State Conference treasurers or to the treasurer of the General Conference, as above suggested. If in this case, there should be a surplus of means in the State treasuries, the State Committees could appropriate the surplus to the Missionary treasury.

Those churches that have to build houses of worship, and meet the expenses of lights, fuel, &c., and do not feel able to come up to the figures in our illustration of systematic benevolence besides, can at their annual meeting appropriate by vote such a per cent. of their entire s. b. funds to such objects as they think proper. But it is supposed that the instances where such a course would be necessary would be very few.

We also recommend to churches, and to individuals also, to re-arrange their s. b. figures annually. At the commencement of the year seems a proper time for this. Property should be put down at what the owner would sell it for in bank notes, provided he or she wished to sell it. Has property risen with the depreciation of our currency? Then mark it up. "Will a man rob God?"

We trust that it will be the pleasure of all our people to commence the new year with figures equal to their prosperity. Promptness, and unanimity of action is the strength of the system. J. W.

"Prepare War! Wake up the Mighty Men." Joel iii, 9.

THIS passage of God's word has been so often cited that it may seem so hackneyed a theme that no new ideas can be advanced upon it. Nor am I so vain as to expect to do so; but a few thoughts seem to call for expression, and till the one side desist from ringing the various changes upon the words of Isaiah and Micah, when they record that in the last days the people shall say, "Beat their swords into ploughshares and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more"—should those who have God's word for authority, and passing events for illustration, give over from seeking to draw attention to the real truth, or entreating others in the words of the prophet to "Come ye and walk in the light of the Lord?" True, the majority are so far away—engrossed with their myths and preconceived opinions, that they will not hear, or if, peradventure, your voice can reach them, they will close their ears so they will not heed! And need we marvel, since those who should be watchmen on the towers of Zion, to "sound the alarm, and blow the trumpet," sit, as it were, with the foot upon the cradle, swinging it with that gentle motion so conducive to repose, and with soft and soothing tones singing the fatal lullaby,—“the world's conversion.”

A writer in an English Magazine, in causing the "Fighting Power of Europe" to pass before the mind, states that there are "five millions of men under arms in Europe!" and after making the "shining cohorts muster from every part of the continent," and pass trooping by before the mental vision, he says, "We believe ourselves at peace; to be reposing under our own vine and fig-tree with the cloud of war far from us. Years of comparative exemption from hostilities have fed the illusion. We mocked ourselves with the idea that civilization was introducing moral elements into the government of the world, and that the sword was to be converted into ploughshares, and the spear into pruning-hooks. Yet, never in the annals of history have the nations maintained such stupendous armies, or mankind witnessed such fearful destruction on the

battle-field, as at the present day; never has the spirit of war been so systematically fostered, as in the year of grace 1864. * * * Varied are the illustrations developing how little peaceable are the ideas that prevail."

How applicable is most of this to our own nation. Alas! "how little peaceable are the ideas that prevail," when little country villages, that in quietness have rested all their days, deem it necessary to have arms and ammunition in reserve for emergencies, against a dread uncertainty, which looms up in the future in ominous indefiniteness. Whither are we drifting? must be hopelessly asked by the ideal dreamer in "that good time coming." But he that rests assured that the great "day of the Lord hasteth greatly," should be able to maintain a calm repose in God, knowing that not one of his purposes shall fail of accomplishment. Nevertheless, who among the calmest and boldest has not felt his blood pause and then creep chillingly along its channels, at the recital of the outbursts of that iniquity which stalks through our land?

"Moral elements at work!" The various changes on this theme have been so repeatedly rung, that no wonder the skeptic's lip curls with scorn at the bare mention of it; or that he sets all Christianity aside, as equally visionary and fanatical. What wonder that he is sometimes tempted to apply the scathing words of Jesus, "Ye compass sea and land to make proselytes, and when he is made ye make him two-fold more the child of hell than yourselves."

"Proclaim ye, Prepare war; wake up the mighty men. Let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears." Joel iii, 9, 10. This is a command given, "for the Lord hath spoken it;" while the antithetical words given by Isaiah and Micah are only as being what "the people shall say" (see Isa. ii, and Micah iv), when they "have mocked themselves with the illusion" that they were "standing on the vestibule of a resplendently glorious era." And the prophet beholds all this, as also that there is no corresponding action; but on the contrary, he sees "the loftiness of man bowed down, and the haughtiness of man made low," and in his final discomfiture dropping his idols as he seeks to escape "in caves of the earth, in the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. ii, 19-21. Joel, after giving his soul-stirring command, sees "multitudes, multitudes in the valley of decision," and yet the people of God should pray that they may be kept from the war spirit.

From the "fall of Sumpter," there sprung an enthusiasm among our loyal north, to make a short and speedy work of suppression. And when the magnitude of the fell rebellion dawned upon the mind, there seemed to be born in our countrymen a "holy patriotism." Call after call for "men of war" was responded to—draft succeeded draft, and yet they come—and wherefore? It was necessary, proper, to raise local bounties; but where now is patriotism? Merged, swallowed up in the love of money. And with a heart anxiously loyal to our present administration, I have groaned in spirit as I have seen husbands, fathers, and sons sell themselves, or be sold. And alas! the end is not yet!

MARY W. HOWARD.

Malone, N. Y., Oct. 1864.

A Fox Nest Spotted.

ISRAEL'S latter-day foxes, or false teachers, tax all their ingenuity and skill to the greatest extent, to devise means whereby they may, if possible, evade and overthrow the truth. Such is the intention of all their efforts against the Bible Sabbath. On this question they must know that the Bible is against them. They have no good argument for their defense. They never can show a divine command for keeping Sunday as the Sabbath, nor a promised blessing for keeping it, nor a threat of punishment for not keeping it. Feeling their weakness to build up, they try their skill at tearing down. And hence they bring all their batteries to bear against the Sabbath by firing at it their little objections, not one of which has the least weight.

One of the strongest objections they urge is, that it cannot be kept. If true, we confess that this is a form-

dable barrier in our way. But where is the proof? When this demand is made, the fox slyly gallops away north toward the pole, makes his nest, lies down in it, and barks out, "It is six months day, and six months night here. We can't count time here. Your seventh-day Sabbath cannot be kept here; therefore it is not the day we ought to keep; but Sunday is the Sabbath and we ought to keep it."

This objection is urged as of great force against the Sabbath. We will now probe it to the bottom and show that it is false, not a word of truth in it. Further, if there is any force in it at all, it proves just as much against Sunday, as it does against the Sabbath. It avers that the Sabbath cannot be kept because time cannot be computed, and time cannot be computed because the days and nights are six months long. This truly is a novel objection. It certainly is lame in both legs. Let me ask the objector if time cannot be computed, please tell us how you came to know that the days and nights there are six months long? Did you get this knowledge by computing time? If so, what becomes of your very serious objection? If not, you must have merely guessed at it, and hence your objection is founded on a guess.

Here is one proof against the objection in the very basis on which it is urged. We have now a great fact to urge against all such objections, and that is, that there is no portion of this earth where man can go or live, in which time cannot be, and is not, computed.

Dr. Kane and his company of men, who embarked in 1852, to the far distant North, in search of Sir John Franklin, traveled to the very country where they tell us time cannot be computed for the extreme length of days and nights. Speaking of the darkness, Dr. Kane says, "Nov. 7, Monday. The darkness is coming on with insidious steadiness, and its advances can only be perceived by comparing one day with its fellow of some time back." *Journal*, p. 142. "Our darkness has ninety days to run before we shall get back again even to the contested twilight of to-day. Altogether, our winter will have been sunless for one hundred and forty days." p. 143.

Again he says: "Nov. 27, Sunday. I sent out a volunteer party some days ago, with Mr. Bousall." p. 146. "Dr. Kane what do you mean? I thought time could not be computed where you are? Well, Dr. Kane had no trouble to find and keep Sunday, even among these northern impossibilities."

Again he says: "Morton went out on Friday to reclaim the things they had left; and to-day at 1 P. M. he returned successful." p. 147.

Here we have not only the day, but the very hour of the day computed. Again, "Dec. 15, Thursday. We have lost the last vestige of our midday twilight. We cannot see print, and hardly paper; the fingers cannot be counted a foot from the eyes. Noonday and midnight are alike, and except a vague glimmer on the sky, we have nothing to tell us that this arctic world of ours has a sun." p. 148. "The first traces of returning light were observed at noon, on the 21st of January." March 11, Saturday. p. 172.

The question is therefore settled; time can be computed, even among the long days and nights of the arctics. Sundays were kept there, and even the Sabbath was found there and could have been kept, if its obligation had been remembered and submitted to.

B. F. SNOOK.

Pulpit Prayer Answered.

MANY years ago a very learned minister of England was in the habit of preparing his sermons very carefully, and he used to read them very accurately. He did so for years, but there was never known to be a sinner saved under him—never such a wonder. The poor good man—for he was an earnest man and wished to do good, was one day at prayer in the pulpit, praying to God that he would make him a useful minister. When he had finished his prayer he was stone-blind. He had sufficient self-possession to preach the sermon extempore, which he had prepared with notes. People did not notice his blindness, but they never heard the Doctor preach such a sermon as that before. There was deep attention, there were souls saved. He found his way from the pulpit, and began to express his

deep sorrow that he had lost his eye-sight, when one good old woman present said, perhaps a little unkindly, but still very truthfully:

"Doctor, we have never heard you preach like this before; and if that is the result of your being blind, it is a pity you were not blind twenty years ago, for you have done more good to-day than you have done before in twenty years."

A Slave's View of the Gospel.

I ONCE found myself in company with a party of friends in the gallery of a small village church, listening to a discourse from a colored minister, or rather exhorter. After some preliminary exercises, a gray-headed man, evidently quite a patriarchal personage, arose, and announced as his subject, "The history of Dives and Lazarus," which he proceeded to explain and enforce. One illustration he used, was so full of quaint simplicity, and at the same time so adapted to express the idea he meant to convey, that it struck me forcibly. He was trying to show how a sinner should accept the gospel offers of salvation.

"Suppose," said he, "any of you wanted a coat, and should go to a white gentleman to purchase one. Well, he has one that exactly fits you, and in all respects is just what you need. You ask the price, but when told, find you have not enough money, and you shake your head—'No, massa, I am too poor, must go without,' and turn away. But he says, 'I know you cannot pay me, and I have concluded to give it to you—will you have it?' What would you do in that case?—stop to hem and haw, and say, 'O, he's just laughing at me, he don't mean it?' No such thing. There is not one of you who would not take the coat and say, 'Yes, massa, and thank you, too.'"

"Now, my dear friends, God's salvation is offered you as freely as that; why won't you take it as freely? You are lost, undone sinners, and feel that you need a covering from his wrath. If you could keep his holy law blameless, you might purchase it by good works; but ah! you are full of sin. You are poor indeed, and if this is all your dependence, I don't wonder that you are turning off in despair. But stop—look here! God speaks now, and offers you the perfect robe of Christ's righteousness, that will cover all your sins, and fit all your wants, and says that you may have it 'without money and without price.' O, brethren, my dear brethren, do take God's word for it, and thankfully accept his free gift."

What impression the words had on the old man's colored auditors, I cannot tell, but as our group left the church, one of the ladies remarked to another, "What a strange idea that was about the coat!" "My dear friend," was the reply, "it suited my state of mind, rough and unpolished as it was, better than all Dr. —'s elaborate and eloquent arguments this morning. I am so glad that I came here. This is the way I have been despairingly seeking for years. How simple! How plain! Free grace alone! Yes, I will take God at his word."

"Nothing in my hand I bring,
Simply to thy cross I cling."

[Presbyterian.]

The Refining Power of Religion.

It expands the mind of its possessor and purifies his taste. It is a great mistake to confound riches and refinement, just as it is a great mistake to fancy that, because a man is poor, he must be coarse and vulgar. There was no vulgarity about James Ferguson, though herding sheep, whilst his eye watched Arcturus and the Pleiades, and his wistful spirit wandered through immensity; and though seated at a stock- ing loom, there was no vulgarity in the youth who penned the "Star of Bethlehem;" the weaver-boy, Henry Kirke White, was not a vulgar lad.

And so, if you surrender your minds to the teaching of God's Word and Spirit, they will receive the truest, deepest refinement. There may be nothing in your movements to indicate the training of the school, nor anything in your elocution which speaks of courtly circles or smooth society; but there will be an elevation in your tastes, and a purity in your feelings, as

of men accustomed to the society of the King of kings. The religion which is at last to lift the beggar from the dunghill, and set him with nobles of the earth, will even now give the toiling man the elevated aims, the enlarged capacity, the lofty tastes, and bearing, which princes have often lacked.

The Proof of Your Love.

GAIL HAMILTON belongs to the school of practical Christians, and believes largely in a religion made for this world. She contends that the usual tests of Christian character to which appeal is made in the pulpit and in religious literature are too internal. In her recent work entitled, "Stumbling Blocks," she presents the following test questions:

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings. Is it a matter of concernment, when you sit down to your breakfast, to say a bright word of sympathy, or endearment, or playfulness, or cheer, to your wife, your son, your daughter? Do you give Tommy a preliminary toss as you place him in his high chair, or do you praise Kitty's first awkward attempt to smooth her own hair? Do you notice the little arrangements that have been made for your comfort and convenience? Do you compliment the cook on the nice coffee, or the light buckwheat cakes, or the beautifully-brown toast which she sets before you—particularly if the cook bears your own name? When the cat puts up her soft paw to remind you that she is there, does your hand slide down to rub her fur, and thus make her happier for your thought of her—or, if a law of the Medes and Persians forbids her the dining room, do you throw her a bit of bread to console her exile? Is the faithful dog rewarded by his share, not only of food, but of favoritism? If you have yourself an unconquerable aversion to cats and dogs, do you still see to it that their lives are not a burden to them? If you meet a child crying in the street, do you endeavor to console him? Do you ever buy a penny's worth of candy for the ragged boy who is looking at it with eager eyes through the shop window on Christmas eve? Do you take pains now and then to speak a cheery word to the widow whose only son has gone on a long sea voyage? As your sons and daughters approach maturity, does their obedience and affection increase or diminish? Do they go out from your house as from a prison, or from a home, with eager feet indeed, but with a tender lingering at the last? When you come into the house, do you bring sunshine with you? If there is a cloud on your brow, do your family seem more anxious to dissipate it, or to get out of your way? If your sons see you on the other side of the street, do they run over to join you, or do they turn down an alley to avoid you, or keep on the other side till they are obliged to cross? Do the clerks in your warehouse, the carpenters who are building your house, the Irishmen who are laying your pipes, the plowman who is furrowing your land, the gardener who is pruning your trees, like to have you pass by, for the pleasantness of your manner in commending their labor, or the courteousness with which you listen to their complaints or requests, or the quiet consideration with which you suggest alterations and improvements? Do mothers like to have their sons work on your farm during the summer months, and do the boys like to come? In short, are you a comfortable person to live with? Are you pleasant to have about?

We like these questions, and they have their important place in the Christian life; but still they remind us of the mint, anise, and cummin, of which the Saviour said, "These ye ought to have done, and the others not to have left undone."—*Ladies' Repository*.

TEMPTATION.—It is a most fearful fact to think of, that in every heart there is some secret spring that would be weak at the touch of temptation, and that is liable to be assailed. Fearful and yet salutary to think of; for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease, or lie down in this field of life, without sentinels of watchfulness, and camp-fires of prayer.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 29, 1894.

URLAH SMITH, EDITOR.

Seventh-day Adventists.

THE MESSAGES.

ACCORDING to announcement in last Review we proceed to examine Eld. Himes' reply to the questions addressed to him in Review No. 12, last volume. As the reader will remember, the questions were called out by the announcement of Eld. H. in the Voice of the West that he is now giving the first angel's message of Rev. xiv. If he is now giving the first angel's message, we were curious to know in what he would make the fulfillment of the other messages to consist; for we remember that there is a second and a third message, to intervene between the first message and the coming of the Son of man, which coming Eld. H. places in 1868. In the article referred to in No. 12, occurs this passage: "There is but a short time, a little more than three years at most, according to his theory, remaining for the accomplishment of these messages. What then will fulfill the message, Babylon is fallen? and what the other message, If any man worship the beast and his image, and receive his mark, &c.?" These points he has passed over, and confines himself to the secondary questions, "What constitutes Babylon? What is meant by its fall? What is the object of the message? What is the beast mentioned in the third message? What is his image, what is his mark, and, What is meant by the commandments of God and the faith of Jesus?" In relation to these points we said, "S. D. Adventists have for some time fancied that they were able to give a reason of the hope, or belief that is in them." To which Eld. H. replies,

"But on what authority do they base the reason of their belief? Certainly not upon the Bible alone, but upon the visions of Mrs. White. Dare he [the editor of the Review] deviate from her visions on this subject? Would it not cost him his place in the editorial chair? He knows it would. Then what follows, when he says, 'If there is a better, we are not the ones who wish to be ignorant of it.' But suppose we show you a better, or the true view, what would you be benefited so long as you are pledged to abide by the visions that give a different one?"

And this testimony is from the man who thinks it an awful thing to have motives impeached, or, at least, to have his impeached! Dare he deviate from the visions? he inquires, and then asserts that we know it would cost us our place in the editorial chair! And thus for the sake of retaining this position, we are represented as maintaining a servile abjection to the visions, and elevating them above the word of God, which, one would judge from the representations of our opponents, they contradict at every turn. It would probably amount to nothing with him were we to deny that we are the arrant hypocrite here set forth. We will only state again, however, that we profess to hold the word of God supreme, and to be ready to discard whatever that condemns; and we have repeatedly called, and still call, upon our opponents to show any discrepancy between the visions and that word, and they have not done it.

But to the question: 1. What is Babylon? To answer this objection he quotes Rev. xvii, 3-6, where the papal church is spoken of as "Babylon the Great, the Mother of Harlots and abominations of the earth." "This," says he, "is the papal church, and is here called Babylon." He then goes on arguing upon the assumption that that church alone constitutes Babylon. But we inquire, Is that the case? The text speaks of the papal church as the "mother" of harlots. If she is a mother, she must have daughters; and these daughters must belong to the family; showing us that something more than merely the papal church is included in the term, Babylon. So far does he come short of the truth in his first effort.

2. What is its fall? "Of this," he says, "we must judge from the facts of its rise. This took place in A. D. 533." Eld. H. places the commencement of the 1260 years of papal supremacy in A. D. 533, and ends them

in 1793, where he contends civil power was taken away from the pope, and this latter event, he argues, was the fall of Babylon. These dates for the commencement and end of papal supremacy, it is not the province of this article to discuss. We will only state in passing, that the original dates 538, and 1798, can be easily vindicated against this new view. The question for consideration now is, Is the end of papal supremacy, place it where we will, the fall of Babylon, as Eld. H. contends? We say it is not. To learn what the fall is, other scriptures must be taken in connection with Rev. xiv, 8. Thus chap. xviii, 2, speaks not only of the fall, but gives us some of the results, by which we can judge of the nature of that fall. It says, "Babylon the great is fallen, is fallen, and is become the hold of every foul spirit and a cage of every unclean and hateful bird." This is the result of that fall; and it shows us that the fall is a moral one. It affects character, not temporal dominion. Now attempt to apply this to the close of papal supremacy. Did the papal church, as the result of that event, become the hold of foul spirits, and a cage of unclean and hateful birds? Did that event affect its character? Was it a pure church before that, but as a consequence has since become corrupt? Absurd. And what event does Eld. H. point to, as the fulfillment, at that time, of the message, "Babylon is fallen, is fallen?" Answer. Walter Scott, in writing a history of the event sometime afterward, exclaims, "A Puritan might have said of the power seated on the seven hills, 'Babylon is fallen, it is fallen, that great city.'" Oh! a Puritan might have said so. But did any Puritan ever say so? Not that we know of. And so this thing that might have been done, but never was done, is symbolized in prophecy by an angel flying through Heaven! To adapt itself to the facts which Eld. H. presents, the prophecy should have read like this: And a second angel might have followed, saying, Babylon is fallen, is fallen; but for some reason never did!

Again, after the fall, God's people are called out of Babylon. Verse 4. "And I heard another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Here the fact is again stated, that as a consequence of her fall, Babylon becomes exceedingly sinful, and God's people are called out so as not to become partakers of her sins. Then this great degree of wickedness did not exist previous to her fall, else the people of God would have been called out before that event. But here is another fact of vital significance, and that is, that the people of God as a whole, as a body, are in Babylon at the time of her fall, and are called out subsequent to that event. With this fact in view, we inquire, Were the people of God as a body in the church of Rome in 1793, where Eld. H. places the fall? Have they since been called out, so as not to receive of her plagues? Absurd again. So the papal church does not alone constitute Babylon, and the loss of papal supremacy is not the fall of Babylon. Eld. H. succeeds no better on his second question, than he did on his first.

In contrast with this, look a moment at the harmony of what we regard as the truth on this subject.

1. That the papal church is only that portion of Babylon represented by the mother. 2. That there are harlot daughters, which are all included under the term Babylon. 3. That these daughters are the various degenerate Protestant sects, which are bound by human creeds, and, cherishing many of the heresies of the papacy, are following in its footsteps. 4. That the Scriptures seem to speak of Babylon under the two divisions of mother and daughters, Rev. xvii, dealing specially with the mother, or Papal Babylon, and chap. xviii, with the daughters, or Protestant Babylon. This conclusion is necessary, from the fact that the testimony taken together, must embrace them both; and there are statements in chap. xvii, which cannot apply to Protestantism, and others in chap. xviii, which cannot apply to the Papacy. 5. That scattered through these various Protestant sects, the people of God were to be found almost exclusively, prior to the proclamation of the Advent doctrine, or first angel's message from 1840 to 1844. 6. That in consequence of their rejecting the doctrine of the Advent, those churches met with a change, grieved God's Spirit by shutting their eyes to

the truth, and suffered a moral fall. From that time on, their destitution of the Spirit of God has been the burden of hundreds of lamentations through their public journals; and they are now fast tending to the condition described in Rev. xviii, 2, 7. That there are multitudes of Christians still in these churches, who are yet to be called out in accordance with Rev. xviii, 4. A comparison of our views on this point, we now leave with the reader, referring for a full exposition of the subject, to the pamphlet entitled the Three Messages of Rev. xiv.

3. "What is the object of that message?" We asked this question in reference to the second message; but Eld. H. seems to understand it of the first; for he says in reply: "It was to proclaim to every nation, and kindred, and tongue, and people, that the hour of his judgment had come on the papal power, as predicted in Dan. vii, 26." The first angel's message, then, according to this, has reference to the fall of the papacy, and is designed to give the world a knowledge of that event. But Eld. H. says, that he is giving the first message. Is this the burden of his work? Is it the object of the publication of the Voice of the West, to make known that the hour of God's judgment has come on the papacy? Certainly not. His theory and practice on these points, do not seem to agree. The connection between Dan. vii, 26, and Rev. xiv, 7, remains to be shown. We contend that there is nothing in the first message which would in any wise connect it with the papacy. That message contains the proclamation of the everlasting gospel, which was to go to every nation. It has a deeper significance, and a broader application, than to herald the downfall of the papacy. We believe it was given to announce the commencement of the judgment work in the sanctuary in Heaven, at the close of the 2300 days in 1844.

4. What is the beast mentioned in the third message? On this we are both agreed that it is the beast of Rev. xiii, 4, the papacy.

5. What is the image? This question Eld. H. answers as follows:

"It must be something like itself, or its similitude, a likeness. It is the imitative assumption of temporal power, by the Pope, in the middle ages which the imperial head of the Roman Empire had so long enjoyed. And by this assumption in the middle and latter ages of the papacy, its armies exercised such control over the kingdoms he wished to subdue, that as many as would not submit or worship, were conquered or killed. Rev. xiii, 15."

To this we reply, that the image of a thing is not the thing itself. The image of the papacy is not, and cannot be the papacy itself in any of its forms, as the above answer assumes. Again, what beast makes the image? Ans. The two-horned beast of Rev. xiii, 11. And this two-horned beast is not the papal beast; for it is a beast that exists cotemporary with the papacy, and does great wonders before him, or in his sight. Here, Eld. H. has fallen into the confusion of having the papacy make the image to itself! and the image when made is itself! But further, this image was formed, according to his reasoning, in the middle ages. But the third message, which is a warning against the worship of the beast and his image, must have gone forth prior to the formation of the image, or we should have men exposed, for a time, to a fearful sin, with no warning against it, which is not the order in which God accomplishes his work. Now look at it. Here we have the third message going forth in the middle ages, the second in 1793, and Eld. H. is now giving the first in 1864!! In the name of reason, is this the way prophecy backs up, and turns things topsy-turvy? Besides this, no work can be pointed to in centuries past, which would at all answer to the second or third messages.

But perhaps it will be said that the messages commenced together and run parallel with each other. This assumption cannot be maintained; for if the inspired language means anything, it means that one follows the other. To follow, means to come after, at a later period of time; and although the first message is merged into the second, and the first and second into the third, still the first must commence its work before the second, and the second before the third. To interpret otherwise, is to violate the sacred record. And hence we say again, if Eld. H. is now giving the first message, as he claims, then a second and a third is to

follow; and these must both come in between this and 1868, where he places the coming of the Lord. It is of no use for him, when pressed upon the point, to try to get over it by flying back eight or nine hundred years into the past. Let him show what is to fulfill these messages between the present time and the coming of the Lord.

6. What is his mark? To this we have the following reply:

"It is an adherence to the papal power, and the constant marking themselves, in the right hand and forehead, by the holy water, as they enter the church, and on other occasions."

The mark of the beast is evidently a sign or symbol of its power and authority. Has the Catholic church ever claimed the sign of the cross made with holy water, as a sign of its power? What has it claimed as such sign? Ans. The changing of the Sabbath into Sunday. But the worship of the beast and the mark of the beast, evidently go together. It will then help us to determine whether the sign of the cross constitutes the mark, by considering how extensive this is. In Rev. xiii, 8, we read. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Then the time will come when beast-worship will be so universal that all except true Christians will be engaged in it; and the converse of this is true that at that time all who are not involved in beast-worship are true Christians, and have their names in the book of life. But does Eld. H. believe the time will ever come when all except true Christians will be making the sign of the cross? Infidels, the wicked and the whole unbelieving world do not worship the beast in that sense; and shall we thence conclude that their names are in the book of life? This will not answer. How much more natural to consider the mark of the beast some institution which he assumes as the badge of his power, and which is erected in opposition to the commandments of God with which it stands in contrast. What else can this be but Sunday-keeping which the beast sets forth as a sign of its power, and which it claims to have instituted in place of the true Sabbath of the Lord?

7. What is meant by the commandments of God and the faith of Jesus? To this we have the general and indefinite reply that it refers to the saints who have lived under papal oppression, and resisted the corruptions of that church, thus making the third message date from the rise of the papacy. This is indefinite and unsatisfactory. The commandments of God are one thing, the faith of Jesus, another. We want to know what they each mean. Does not the faith of Jesus include all the teachings of the New Testament peculiar to the present dispensation? All must admit it. Then what are the commandments of God which are coupled with it? Can they be anything else but the law of God the ten commandments? It is conceded on all hands that the papal power has been tampering with that law. Those who keep the commandments are set forth in opposition to those who worship the beast. This must have reference to some act of the papal church touching those commandments. And those who keep the commandments, spoken of thus in contrast, are those who are reforming some such papal abuse. What is this reform? Answer. Restoring to its place in the law, the true Sabbath, which the papacy has attempted to supplant by its counterfeit Sunday.

Perhaps we should apologize to the reader for introducing this subject; for what Eld. Himes wrote was not intended for the benefit of S. D. Adventists. In introducing his answer to the questions he said:

"What we say, then, on this subject, with any hope of good, must be to those who take the Bible alone, without the supposed inspired visions. And we write in the hope that some who have been perplexed on this subject may be enlightened, and set right."

True, so far as Seventh-day Adventists are concerned he might have spared his effort; for they have studied the word of God enough on this subject to see the utter discrepancy of such views. And as to those whom he regards as taking the Bible alone, we only hope they will study it sufficiently to get its true teaching in this matter.

Oh how love I thy law.

Both Sides.

At Irasburgh, Vermont, we were happy to meet Bro. N. Orcutt and wife, of Troy, Vt. This is the brother who expressed a wish in the World's Crisis of April 19th, 1864, that Eld. Preble's article on the Sabbath question should be put in tract form, and that he wished fifty copies to distribute among his friends. In connection with our mention of the matter, we stated that Eld. Preble's articles were being published in pamphlet form at the Review Office entire, in connection with Bro. Smith's reply, and that we would furnish this gentleman fifty or more copies on terms to suit himself. Soon copies of the Review were sent to Bro. O. from different points, and finally the work entitled, Both Sides, was put into his hands, and the truth has been working. We take the following from a note from him received last evening.

"I have this evening been reading the last No. of the Review. I find much that interests me, who a few months since would have scoffed at the precious truths with which it comes filled from week to week."

"We kept the next Sabbath after we met you at Bro. Barrows', and mean henceforth to keep the 'commandments of God,' all of them, that we 'may have right to the tree of life.' I may soon write a little of my experience for the Review."

"I took my pen to say that I was much interested in Bro. Waggoner's article on the mark of the beast, and wish to put it in the hands of a few brethren with whom I have associated, and for whom I feel a deep interest. It may with God's blessing do them good, and lead them to see the truth."

Thank God for Both Sides. Let it be scattered abroad, brethren, and let it do its work on the minds and hearts of honest men. We see by the Voice of the West that Eld. Preble has searched through Both Sides, and has taken here and there a phrase, a sentence, or a paragraph, and has strung them together in their most objectionable form, constituting an article for the Voice of the West. Phrases which would appear admirable, and which would be right words in right places, can be made to appear, strung along in this way, the veriest jargon of nonsense. The best author in the world may be made to appear a bigoted novice by such means. And this is the way Eld. Preble treats Bro. Smith, who has so liberally published every word of Eld. Preble's lengthy articles in connection with his reply.

Why should Eld. Preble manifest so much trouble about Both Sides? It is supposed that he wrote his articles to be read. And one would also conclude that the re-publication of them by Sabbath-keepers, to be read by Sabbath-keepers, would be a matter of joy to him, if he had confidence in his own positions. And cannot the readers of Both Sides judge as to Bro. Smith's candor, and the fitness of his language? So much fear betrays great weakness somewhere. Does the cause of our opponents require that prejudice should be raised in the minds of the people, (little matter by what means) lest they should fairly see both sides of the Sabbath question, and come to the light as Bro. Orcutt has? But what seems most astonishing is that Eld. Himes should publish such garbled testimony in the Voice of the West. Does he think that justice to his brother Preble demands that he should assist him in the unrighteous work of prejudicing the people against his candid and liberal Christian opponent? God pity a cause dependent upon such efforts for its existence.

Bro. Smith has the reputation of being a fine writer, candid, and select in his language. If he has been unusually pointed and sharp at times in his review of Preble, it was because the bold assumptions of his opponent, demanded plainness. And if Heaven has endowed the reviewer with ability to make error, when compared with truth, appear in its native hideousness, may God help him to use his pen in this good work. One of the most subtle wiles of the Devil is to cry out against style in order if possible to cut off the influence, or to paralyze the pen of him who would fearlessly expose error, and vindicate truth.

It is well for Elder Preble that he had not after him such reviewers as Martin Luther and William Miller. It is not style that hurts him half as much as the clear and forcible arguments which have exposed the weakness of his positions.

Do our opponents think that efforts of this kind, and

their perpetual misrepresentations, and thrusts at the visions,—all of which is calculated to fire up prejudice in the hearts of narrow-souled bigots—will stop the progress of God's eternal truth? They are mistaken. The great Advent message gained but little ground with the candid and the good, until it was manifested that the best arguments ministers then had to bring against it was "Wm. Miller's brick wall about his farm," "Elder Himes getting rich," "ascension robes," &c. Let them garble and misrepresent Both Sides if they choose. This will bring it into notice, and cause it to be read. Let them advertise this work throughout the length and breadth of the land, that it may be read by tens of thousands.

And let such attacks upon Both Sides fire the hearts of believers with a becoming zeal to scatter this work everywhere. A closer battle is evidently coming. Every minister and every brother and sister should be awake. New publications must come forth from the press in quick succession. We have just ordered \$5000, worth of paper which will be cheerfully paid by donations from the friends, so that the steam press can keep moving and they receive publications to scatter abroad at their present extremely low prices. May God speed the work.

The readers of the Review will all be happy to hear from Bro. Orcutt. J. W.

Eastern Tour.

At Rome, N. Y., we parted with our two sons, they to go with sister Patten, to spend a few weeks at her father's house in Clay, Onondaga county N. Y., and we to go to Maine.

The three following Sabbaths we spent at Kendall's Mills, Brunswick, and Cornville. The two first were meetings of no very special interest. We had good hearing on first-days. The meeting at Cornville was encouraging. Eld. J. N. Loughborough was with us. Here we were happy to meet Elds. Stratton, Howard, and Goodrich, who have, during the last year, embraced the Sabbath. The word was spoken with some freedom. On first-day the house of worship was densely crowded. We were happy to have the opportunity of speaking to many old acquaintances and relatives from our native town, Palmyra, and from the adjoining towns. A good interest is awakened in that community; but every means that opposition, prejudice, and falsehood could invent, has been employed to crush the cause in Maine. But God is with his truth, and it often appears that overaction to crush the truth, reacts greatly in favor of truth, and sadly against its persecutors. May God speed the truth in Maine.

Eld. Loughborough went with us to Vermont, where we held meetings Oct. 26th at Irasburgh, the 27th at East Richford, the 29th and 30th at West Enosburgh, and Nov. 2d at Roxbury. The weather was rainy and the roads muddy. This journey was very fatiguing, but not without profit. Old friends greeted us heartily, and our meetings were good.

The conference at Enosburgh was not large, but very good, considering the circumstances. We spoke freely at this meeting on the subject of health for the space of two hours, and was followed by Mrs. W., who spoke one hour. Thus the audience was held for three hours without manifesting the least impatience.

One circumstance of interest we will here briefly notice. We found the wife of Eld. D. T. Bourdeau sick of the Typhoid fever. She had been sick twelve days, and quite helpless for five days. She and her husband requested prayer for her recovery. Mrs. W. and Eld. Hutchins' wife, went to her room and anointed her, as taught in James v, 14, 15, while we were bowed in prayer in another room with Elds. Loughborough, Bourdeau, and Hutchins. The Lord heard the humble petitions of his servants. The house seemed filled with the presence of God. Sister Bourdeau arose in the name of the Lord, dressed, and went to the meeting, and at the close of our three-hours session referred to above, arose and testified that by the power of God she was healed. She attended meetings both days, enjoyed a social visit with Christian friends the third day, and Bro. Bourdeau informs us by letter that she is enjoying health.

The brethren at Enosburgh have a fine house of wor-

ship nearly completed, and are succeeding noble in paying for it. Some friends in Canada, and several in other towns in Vermont have liberally contributed. It is in a retired place, and central for a sort of State house for the churches in that state and Canada East.

We proposed an annual gathering, or feast of tabernacles, to hold a week or less as thought best. We stated that our people were of sober, industrious habits, without holidays, and that one perpetual round of labor and toil, excepting the Sabbath, was conducive to neither health nor the sweet freedom of true spirituality. We think we shall be happy to attend such a grand convocation at Enosburgh next June.

Bro. Loughborough went with us to the Rhode Island Conference, which was held Nov. 5th and 6th. Here we met Elder Rodman for the first time, who, with a goodly number present, has joined the ranks of Sabbath-keepers the last year. Our short acquaintance with them was most happy. Bro. Rodman is fully with us. In harmony with a unanimous vote of all the friends of the cause present, he goes out free to give himself wholly to the work. This brother did not seem disposed to stand off, after going through a two-days meeting with us, and as it were handle us with the tongs, but as we parted felt that we stood shoulder to shoulder in the good cause.

The house of worship was crowded on Sunday and evenings. The word was spoken with freedom. Prejudice gave way. Sunday evening a large congregation went away for want of room. The house was literally packed. We spoke on the two days, Sabbath and first-day, of the New Testament. The people listened with profound silence. Then Mrs. W. took the stand and spoke with freedom for half an hour. Thus the meeting closed, leaving a deep impression upon the minds of the people.

A brief call on Bro. P. Folsom's and family of North Somerville, Mass., and at Bro. Nichols', Dorchester, was successful in relieving the feelings of both us and them. May these old friends of the cause be kept in the love of God, and patient waiting for his Son from Heaven.

At Portland we were cheered with the success of the cause of truth in Maine, Fanaticism under the deceptive garb of meetings for "God's free commandment-keepers," is losing ground in Maine. See appointments in the Crisis. And those who are honestly seeking for truth among them are being united with the body. We shall be happy to unite with these brethren, heart and hand in the work, share their sorrows and their joy, and reign with them in the kingdom. J. W.

The Day of the Lord. No. 3.

IT WILL BE MORE THAN A THOUSAND YEARS IN LENGTH.

We learn from Rev. xx. 4, 5, that a thousand years will intervene between the first and second resurrections. The first resurrection takes place at the second advent of Christ. 1 Cor. xv, 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his order; Christ the firstfruits; afterward they that are Christ's at his coming." Verse 52. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed." 1 Thess. iv, 16. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." The testimony is explicit that those that are Christ's will be raised at his coming. The first resurrection includes all that are Christ's; for the expression is general, and there is no exception. "But the rest of the dead lived not again until the thousand years were finished." The blessed and the holy have part in the first resurrection. All the wicked sleep a thousand years after this—to the second resurrection.

We have seen that the day of the Lord—the great day of his wrath—commences before the advent. That six of the seven vials, in which is filled up the wrath of God, are poured out before Christ's coming; for, after the sixth vial, it is announced, "Behold, I come as a thief." Consequently, the day of the Lord begins before the advent and first resurrection. Now if it can be shown that the day of the Lord extends beyond the second resurrection, or even to that event, our

proposition will be proved, namely, that the day of the Lord is more than a thousand years long.

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. iii, 10.

Some have quoted the eighth verse of this chapter to prove that the day of the Lord would be just one thousand years in duration. But the text affirms no such thing. It merely states that what we deem a long period is not regarded so by the Lord. That he will not fail to fulfill his promise, though it may seem a long time to us, before it is accomplished. "One day is with the Lord as a thousand years, and a thousand years as one day." This text says nothing of the day of the Lord. But the verse I have quoted above, verse 10, does; and I have cited it to prove that the day of the Lord extends beyond the thousand years of Rev. xx. The earth shall quake at the second advent, and mountains and islands shall be removed out of their places. But there is no testimony to prove that the earth and the elements shall melt with fervent heat at that time. The text affirms that this shall take place in the day of the Lord. When will this take place? We pass over the thousand years, and come to the second resurrection. The vast multitudes of the wicked stand again upon the earth. Now Satan is loosed for a little season, and, seeing those revived who had been the subjects of his deception in their first life, he goes forth to deceive them once more. This countless host that cover the breadth of the earth, deceived and led by that ancient rebel leader who first broke peace in Heaven, by seceding from the government of the Almighty, compass the camp of the saints and the beloved city, and fire comes down from God out of Heaven and devours them. Thus they die a second time; and hence it is said, "This is the second death." A death without the hope of a resurrection. "A night that hath no morn beyond it, and no star." This is their final and utter perdition.

Now let us hear Peter again. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Verse 7. Both the judgment and the perdition of ungodly men are recorded in Rev. xx. The "dead small and great" whose judgment is there recorded, are no other than all the wicked of earth. The saints—all the blessed and holy—receive their judgment and enter upon their reward a thousand years before. At the time of the second resurrection, they have "lived and reigned with Christ a thousand years." Hence they are not among the dead that here stand in review before God.

It is to this scene of the final destruction of the wicked that Malachi refers, as a day that shall burn as an oven; when all the proud and all that do wickedly shall be burned up. All the wicked cannot be burned up before the second resurrection.

But all this takes place in the day of the Lord; consequently the day of the Lord extends beyond the thousand years, covers the little season of Satan's last deception and the time of the final perdition of ungodly men, when the earth and elements shall melt with fervent heat. Thus the proposition is sustained, that the day of the Lord is more than a thousand years in duration beginning before, and not ending till after, the thousand years of Rev. xx. R. F. COTTRELL.

Intemperance.

We read in the blessed volume of inspiration, that the great sin of Sodom was pride, fullness of bread, and abundance of idleness. We also read in the same blessed book, that as it was in the days of Lot, even so shall it be in the day when the Son of man is revealed. They ate, they drank, they bought, they sold, they planted, and builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from God out of Heaven and destroyed them all.

We have in the passage of scripture above quoted, six things brought to view that this generation will be immersed in, at the time of the revelation of Jesus Christ; namely, eating, drinking, buying, selling, planting, building. And how is it at the present mo-

ment? Never was there a time, since those words fell from the lips of him that spake as never man spake, that that word of prophecy has been so completely fulfilled as now. It is in these large cities that the child of God, whose pathway is illuminated by the light of prophecy, can witness to his sorrow, the great mass, both of professors and non-professors, like Esau, selling their birthright for a mess of pottage, and making a god of their belly.

One would think that the enormous price of almost everything would effect a reformation. But no, lust must be satisfied. Men must have their tea, coffee, and tobacco.

Oh, I am pleased to know that there is a little flock who are taking heed that their hearts be not overcharged with surfeiting and drunkenness, pride, and other worldly lusts, and who can heartily sing the following beautiful lines:

"The way is all new, as it opens to view,
And behind is the foaming Red Sea,
So none need to speak of the onions and leeks,
Or talk about garlicks to me."

Dear brethren and sisters, how many of us can say with the psalmist, I esteem the words of his mouth more than my necessary food? May the Lord help us to deny ourselves of all ungodliness and worldly lusts, and live soberly, and righteously, and godly, in this present evil world, ever looking for the blessed Jesus to be revealed. WM. H. WILD.

135 Myrtle Avenue, Brooklyn, N. Y.

And Being let go, They Went to their own Company.

THERE are times, even days together, when the duties of the hour absorb every faculty of the mind, as much the Christian's as the mere worldling's, but with this difference: let the strain be removed, or in scripture words, "being let go," the thoughts of the Christian will return to their own congenial company, even communion with the "Father of spirits," while the worldling's still plod on, bounded by the narrow vision of worldly-mindedness.

Yes! "being let go they went to their own company." These simple words are indeed fraught with an important lesson to each of us individually, that we be practically, as well as professedly Christians; that our lives be an endorsing of our belief and trust in God; that where the little band of Christ's true followers are, there will we find our willing feet bending. Or if our bodily presence be restrained, will not the heart's best and warmest affections there center? They certainly will.

But above all, the true child of God, believes in God, confides in him, and in this way may put aside all painful responsibilities, and the comforter by its guidance, soothes the confused and jarring experiences, enabling the trusting heart to sit still and calm, because it is written, "Great peace have they that love thy law and nothing shall offend them." So that be one's cares and duties what they may, there is not an hour which may not be sweetened by a blessing from above; which may not be refreshed and brightened by the smile of an ever-present Deity.

M. W. HOWARD.

Malone, N. Y.

Christ in Daily Life.

WHAT we most need is Christ in our daily experience—in the example and testimony of common lives; not Christ alone in the far off glory of the Heavens, or altogether in the record of devoted ministers and missionaries. But we want him where men sow and reap, where they labor in the factory, the mine, the counting-house, the camp or the court-room; where women guide the house, and sit by the cradle; where they toil with the needle, the pen, or the text-book; where they entertain society, or wear life away at the bed of sickness. And we want the witness of such as walk with Christ, that his guidance lightens care, and sweetens pleasure, and brings to pain a divine consolation. Their little testimony, ingeniously, perhaps unconsciously given, is not in vain; we feel its influence, and are drawn Christ-ward by its sweet attraction.

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 disappointments, 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. Croffut.

BRO. WHITE: Through the kindness of some friend, I suppose, you very obligingly send me the Review. I shall not attempt to say how pleasingly welcome it is to me. Confined as I am with rheumatism, unable to walk, and scarcely able to write, and seldom seeing an Adventist of any class, or a Seventh-day Baptist (I am associated with the Seventh-day Baptist church, in N. Y.), I very highly prize the Review, and am profited by it, for its spiritual conformity to the teachings of Christ and the apostles. You will therefore accept my humble thanks for the great favor you thus confer on me. When the Sabbath Recorder was published in N. Y., I recommended an exchange with the Review, and thus I had the reading of it until the Recorder was removed to Westerly, R. I. I have felt the loss of the Review, and would gladly have subscribed for it, but I am poor, have had much sickness, and being some of the time (now especially) dependent upon my friends, I have been unwilling to ask for it free, for I thought it might not be right, and having no personal acquaintance with you, or any of the publishing association, I could not feel free to ask.

I have often wished I could be at your meetings. I believe that even now, I might be healed. I have full faith in Jesus, if the conditions are complied with. If the Lord does not do for me, I cannot expect to write many more letters. That is a task now, which used to be a pleasure, and I should not have undertaken this, but I want you to know that I am not indifferent to your kind sympathy and favor.

The Sabbath question is well advocated and defended in the Review, from which much interesting information may be obtained, and many are, no doubt, instructed, edified, and benefited by reading articles of so great research, and study. I think I have been over the whole ground in a quite thorough manner, having commenced studying the subject to refute a tract published by Bro. Bates about 1845 or 6, I believe; but I was greatly astonished to find myself refuted by the word of the Lord. I thought my brethren would be easily convinced that God had never instituted or commanded but one weekly Sabbath, that of the fourth commandment of the decalogue; so I presented the subject to the brethren and sisters, but, to my grief, it was strongly opposed, and had very little if any good influence on any of them. And being alone (my family opposing), as I supposed, in this great and wicked city, I observed alone, for some time, the (seventh-day) Sabbath of the Lord; and I still continue its observance in joyful obedience to God's command.

It seems passing strange to me, that men of learning and deep study, and withal professing godliness, should persistently refuse to admit the divine authority of the fourth commandment, while they readily acknowledge that authority in the other nine. God rested the seventh day, sanctified and blessed it, called it the Sabbath, and commanded it to be kept holy, in remembrance of himself; and he has thus honored, appointed, or distinguished no other day; nor has he ever cancelled the obligation of the day which he sanctified and blessed. This I think precludes all successful argument for a change of the Sabbath. One thing I would like to know,—if there had never been a Sabbath until after the resurrection of Christ, is there any evidence on which to base the idea of a weekly Sabbath? I think it would be very difficult, if not impossible, to find any such thing; therefore the idea is obtained only from the institution ordained of God from the beginning. If God the Father, or Jesus the Saviour and Redeemer, has said one word about a change of the Sabbath, then they who advocate a change should give that word as authority. I can take nothing less than that; and if those who profess to take the word of God for their only guide, would abide by it in this case, there would be but one mind about the Sabbath. One positive assertion from God is worth more than one hundred inferences, (Burnham's "100 reasons why we should keep the first-day") and that we have in the fourth commandment. Paul says, 1 Cor. xi, 1, "Be ye followers of me as I also am of Christ." Also chap. iv, 16. "Wherefore I beseech you, be ye followers of me." Phil. iii, 17. "Brethren, be followers together of me, and mark them which walk, so as ye have us for an example." Again 1 Thess. ii, 14: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus."

Thank God for these testimonies of Paul. They include Paul's Sabbath-keeping for many years, at least to A. D. 64. Do first-day (Sunday) keepers understand this? Then follow Paul. I think it safe to follow

him in keeping the Sabbath, as well as in other things. The Lord helping I intend to heed Paul's instructions as a follower of the Lord Jesus.

The Lord bless you, and reward you for your kindness to me. Hoping for eternal life in Jesus Christ. I am,

Affectionately yours,

J. CROFFUT.

Brooklyn, N. Y.

From Bro. Bostwick.

BRO. WHITE: Since our conference, I have attended the Quarterly Meeting at Oakland, and have also attended my appointments. The Quarterly Meeting at Oakland was good. We enjoyed much of the Spirit of God. These dear brethren are trying to let their light shine; and the Lord is blessing them. When I arrived home, I learned for the first time that I was drafted. I at once reported at the Provost Marshall's office, and received a furlough. I then started on to fill my appointments. I found the brethren at Kickapoo in a divided state, and in trial one with another. I endeavored to depict before them the solemn times in which we live, and show them the importance of pressing together and laying aside their little difficulties. The Lord was with us, and the brethren began to confess their wrongs; and in a little while every thing was made right. Those that were using tobacco laid it aside. Two were added to the church; and we had truly the best of the wine at the last of the feast. We left these dear brethren encouraged to press on toward the prize.

Nov. 5, according to appointment, I met with the brethren at Durand, and am still holding meetings with them. The Lord has been with us to some degree. On first-day one was baptized and added to the church; and we feel that the good work of the Lord is onward. Here seems to be a good field for labor. My prayer is, that God will speed on the work.

L. G. BOSTWICK.

Durand, Wis.

From Bro. Tomlinson.

DEAR BRETHREN AND SISTERS: Two of us at Pilot Grove, Iowa, have been drafted: Bro. Mathews and myself, both of us being poor in this world's goods, but rich in faith. Praise the Lord. It was quite a trial for us to think of leaving our companions and little children to go out and be exposed to the evils and corruptions we should evidently meet; but by the assistance of our good neighbors and dear brethren we have been able to borrow \$300 each, until we can meet the demand.

I realize to some extent that the perils of the last days are coming upon us, and how necessary it is that the Lord's children be united so that they can stand shoulder to shoulder and not murmur at any trial, but let us rather rejoice that our redemption draweth nigh; all trials will work together for good to them that love God. Will you remember your brethren in trial who are striving for the victory, and aiming to meet you in the glorified kingdom where the nations will learn war no more forever? SAMUEL TOMLINSON.

Richmond, Iowa.

Extracts from Letters.

BRO. C. Brooks, having spent most of his days in slavery, but now recovered his freedom, writes from Spencer, Ohio: When I came to the North, my first thought was to find the people of God, and with them serve him and get to Heaven. I believed that God had a true church, but now came the difficulty. As I could not read God's word, how to find it I could not tell; but the thought came into my mind that I had better go to school and learn to read. This I did; and oh, how glad I felt when for the first time in my life, I could read for myself, though a man nearly thirty years old. All went well with me for the time being, and I went on, as I supposed right. If you have been misled as I have been, then you know how to pity me. I had no thought but that the first-day Sabbath was of divine appointment. So last winter, a friend, as I was reading, asked me if ever I saw the first-day Sabbath in the word of God. Not thinking, I said, Yes. Where? said he. I told him I could not find it then. He gave me one month, then three, and then four. I have read the Bible through, and no first-day Sabbath can I find. Cannot some one come out here and preach the word? Wherever the Review has been read, the call is, Come.

Sister S. J. Hunt writes: My faith is growing stronger as we are nearing the haven of eternal rest. The vintage of earth is fast ripening, and the final harvest is near. Only a few more meetings and partings, a few more conflicts and victories to be won over long cherished sins, and trials that tend to cut loose from earth and prepare a people for the coming of Jesus. Yes, the coming of Jesus! What a joyful

thought! Brethren will you be ready? Sisters will you be ready? Shall I be ready? may God grant overcoming grace that we may.

Sister E. Davis writes from Coloma, Iowa: I have but recently embraced present truth. Since I embraced religion I have been a member of the United Brethren church. I attended the lectures of Elder B. F. Snook, a few weeks at Sandyville. One of his discourses was based on the mark of the beast and the seal of the living God. From that time there appeared no way for me to evade the Sabbath of the Lord, without going into deep condemnation and darkness. I resolved to obey my Lord and ever keep all his commandments; and now I rejoice that God has been pleased to make me a humble receptacle of the glorious truths of the third angel's message. I am rejoicing in the Lord, and have strong faith that ere long there will be administered unto me an abundant entrance into the everlasting kingdom of our Lord Jesus.

BRO. A. Pierce writes from Eldora, Hardin Co., Iowa: I am still trying to live out the last message of mercy to a fallen world, by keeping all the commandments of God and the faith of Jesus. But how hard I find it sometimes to get along here alone with no one to associate or counsel with. I often compare myself to a person burning green timber with no kindling to keep the fire alive. It requires a great deal of exertion to keep the fire going. And yet under all these discouraging circumstances I still believe in all the great Bible doctrines as held and taught by the Seventh-day Advent people. I have been hoping and wishing and praying now for over nine years that some of the preaching Brn. would see it their duty to come this way. There is probably here as good a field to break into as other new places where there has been no preaching; and if some one would come, I can bespeak the court house, and I think a good congregation to speak to. I feel to rejoice at the prosperity of the cause in other places, and believe that God is in the work and has set his hand for the last time to gather the lost sheep of the house of Israel; and that he will gather them from the low valleys and the lofty mountains and they will soon come to their own border.

Sister L. A. Burroughs writes from West Charleston, Vt.: For about ten years I have been a firm believer that the seventh day is the true Sabbath of the Lord, and have been trying to keep it, and all the commandments of God; but there were some things connected with the third angel's message that I did not clearly see till two years ago last June at a Conference meeting in Irasburg, when Brn. Bourdeau and Hutchins presented the truth in so clear a light that I fully embraced it. And I feel to praise the Lord that he gave me an ear to hear, and a heart to believe, and established me in the truth. Although I meet with some trials, temptations, and afflictions, I still feel to press my way onward. Truth is very dear to me. My love for it grows stronger and stronger every day. I know trials are necessary to purify us; and I had rather suffer affliction with the people of God, than enjoy the pleasures of sin for a season.

"Trials make the promise sweet;
Trials give new life to prayer,
Bring me to my Saviour's feet,
Lay me low and keep me there."

Reader, if you would know the heart of your sin, then you must know the sins of your heart.

When godly sorrow takes possession of the house, it will quickly shut all sin out of your heart. Repentance is an invaluable grace, for it is the bestowment of an invaluable Saviour.

Obituary Notices.

DIED, in Salem, Ind., Oct. 23, 1864, sister Susanna Bell, daughter of sister Fox, aged eighteen years and twenty-six days, after an illness of between one and two weeks. At the last visit of Bro. and sister Byington, some two months since, she professed faith in the Saviour and united with the church. The short time she walked with the church was characterized by a devotedness worthy of the emulation of all who knew her. She leaves a sorrow-stricken husband, mother, and three brothers to "weep o'er prospects blighted;" but they sorrow not as those that have no hope. That they may seek an interest in the Saviour, and with her share eternal life is our earnest prayer. Funeral attended by the writer.

H. L. DOTY.

DIED, in Chesaning, Mich., Oct. 13, 1864, of Typhus fever, Sr. Cornelia, wife of O. F. Walker, aged 26 years, 4 months, and 19 days. She leaves a husband and three small children to mourn her loss. She died in bright hope of a future life.

D. W. MILK.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 29, 1864

We call the especial attention of the reader to the article from Bro. White on Systematic Benevolence, commenced on the first page of this number. This has been written out not only in accordance with the vote of the N. Y. Conference, but on account of the importance of the subject, and the necessity of keeping it before the church. Read it, and be prepared to act upon it from Jan. 1, 1865.

Corrected.

In No. 15, last volume, we referred to the publication of our familiar hymn, "Long upon the mountains weary," in the World's Crisis, as original with a correspondent of that paper. We have since learned from the undersigned that the piece was sent to the Crisis office as a selection, but through some mistake was published as original. We now find in the World's Crisis of Nov. 15, 1864, the following:

"Bro. Grant: Will you please say through the Crisis that the poetry in the Crisis of Aug. 23, headed, Long have we waited, was selected from the Advent Review and Herald?"

LUTHERA B. WEAVER."

The Michigan Conference.

THE arrangement for district labor will be continued another quarter, commencing Nov. 21. Bro. Bates will labor in the Eastern district, Bro. Lawrence in the Central, and Bro. Byington in the Western. For the churches included in each district, see Review No. 16, last volume. These brethren will arrange appointments at their own convenience.

MICH. CONF. COMMITTEE.

Divine Guidance.

Those who have any sense of the dangers by which the people of God are surrounded, will appreciate in a corresponding measure the value of divine direction and guidance. There are a thousand ways to death; but there is only one path of life. In all our matters, that have any moral bearing, whether great or small, we want the directing hand of our God. Now he has promised that he will guide the meek in judgment. Who are the persons thus designated? Are they not those who have submitted their will and ways unreservedly to God?

How are they to be guided? The statement is, that that they shall be guided in judgment. The meaning evidently is not that the judgment shall be superseded and treated as a thing of nought by the Spirit of God, but that that Heavenly Guide shall enlighten and instruct the judgment, and give to the meek Christian just views of duty and of the will of God concerning himself. If we may thus have our judgments sanctified by the Spirit of God, is it not of inestimable value to us to secure it? But let all remember this, that if our hearts are stubborn and our wills unrestrained we have not the slightest ground to believe that our judgments are thus enlightened by the Spirit of God.

J. N. A.

THE Construction Corps of the United States Military Railroads has just accomplished a great feat. The railroad bridge over the Chattahoochee, seven hundred and sixty feet long, and ninety feet high, destroyed by the rebels in their retreat, was rebuilt in four and a half days' work, and the cars were running the next day.

Appointments.

THE next Quarterly Meeting of the Seventh-day Adventists at Princeville, Ills., will be the first Sabbath and first-day in December, which will be the third and fourth of the month.

Come, brethren and sisters, and may the blessing of the Lord attend the meeting. H. C. BLANCHARD.

Meetings in Ohio.

BRO. WM. HUTCHINSON is expected to hold meetings in Ohio at the following places: Lovett's Grove, December 17 and 18. Green Springs, " 24 and 25. Columbia, Dec. 31 and Jan. 1 of 1865. Orwell, January 7 and 8. In behalf of the Ohio State Committee. JOS. CLARKE, Secretary.

Business Department.

RECEIPTS.

For Review and Herald.

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

Mrs W Smith 26-1, D J Burroughs 26-1, M Kittle 25-14, A Herr 26-1, Betsey White 27-1, L A Kellogg 26-1, J Wildman 27-1, E A Davis 25-2, N S Raymond 28-1, O Davis 25-18, H Burdick 26-1, J M Daigneau 26-1, Anna Whitmore 26-1, D Richmond 26-1, N A Lord 26-21, L Oakes 27-1, J G Salisbury 26-14, J D Conklin 26-1, Leander Kellogg 26-1, A Pinkerton 26-1, Harriet Anway 25-1, M B Rust 26-1, E Pomroy 26-1, A J Richmond 26-1, each \$1.
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J Andrews \$5.00, 30-1, C K Farnsworth \$1.50, 27-20, I Gardner \$3.00, 28-1, Jane Chellew \$1.50, 27-1, C L Palmer \$2.50, (for one year) 27-1, F Unvanzant 25c, 25-1, James Wilson \$1.34, 26-11, J M Avery \$3.00, 28-1, R Taylor \$1.25, 27-1, A Rogers \$3.00, 27-7, G B Davis \$1.50, 27-1, Elzina Barr \$1.50, 27-1, H Jackson \$1.50, 27-1, J Hardinger \$1.50, 27-1, Ellen Alcott \$1.50, 27-1, H Spangle \$1.50, 27-1, G Hendry \$1.50, 27-1, T C Rude \$1.50, 27-1, G Wirick \$1.50, 27-1, R A Whyson \$1.50, 27-1.

Subscriptions at the Rate of \$3.00 per year.

Edwin Church \$3.00 27-1, H H Bramhall \$3.00 27-1, J Fargo \$3.00 28-1, S Clark \$3.00 28-1, J S Wicks \$3.00 27-6, M J Chapman \$3.00 27-1.

Review to Poor.

C Walker 50c, Mrs L W Jones \$2.00.

Cash Received on Account.

R Baker \$1.00, C L Palmer \$5.25, Joseph Bates 26c, Noah Hodges \$2.05, H F Lashier for J Bostwick \$1.50, H C Blanchard \$40.00.

Soldiers' Tract Fund.

Mrs L W Jones \$1.00.

Michigan Conference Fund.

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S. Gardner 40c, C Howard 17c, C L Palmer 83c, Nancy Gibbs 83c, H H Bramhall \$1.40, Harriet Anway 15c, John Taylor 75c, J H Murray \$1.00, J Bressler \$1.00.

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John Andrews \$5.00, Adalaide Church \$2.00, Mrs. G Veder \$3.00, E B S \$10.00, M J Chapman \$2.00,

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