

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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Consolation.

"Fear thou not, for I am with thee."—Isaiah.

SWEET words of comfort to the aching heart!
It bids all fear and every doubt depart
To know and feel, that whatsoever betide,
God will be with us as a shield and guide,—
To know that he, whose compass e'er is true,
Will, as a "pilot," safely guide us through
Life's wrecking breakers, past each rock and shoal,
Until we reach the hoped and longed for goal.

Although our friends forsake, because our way
Seems but too narrow for their feet to stray;
Though they may scoff, what care we for the frown?
The thoughts of Heaven, of a harp, and crown,
Of life eternal, make the way seem bright,
Which ends at last in full and shining light.
And thou, great Shepherd, we thy love behold,
And would, as lambs, seek shelter 'neath thy fold;
Trusting, our Father, in thy gracious arm
To shield us from all danger and from harm.
The straight and narrow way we fain would see,
And walk the path which leads to life and thee.

Mary House.

NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELD. N. V. HULL, SEVENTH-DAY BAPTIST, AND ELD. R. F. COTTRELL, SEVENTH-DAY ADVENTIST.

(Continued from Review No. 12.)

Elder Hull's Fifth Article.

ELD. R. F. COTTRELL:

Dear Brother,—In your letter which appeared in the Recorder of Jan. 26th, you call my attention to the relation of thought, or the seat of thought, to matter.

As to the philosophy of this question, I lay no claim to perfection of knowledge. Sure it is, that the Bible attributes thought to the spirit of man, and not his body. 1 Cor. i, 11—"For what man knoweth the thoughts of a man, save the spirit of man which is in him?" This should be sufficient. I think our philosophical difficulties on this subject arise more from what we do not know, than from what we do know. While it may be well settled, that the brain is the organ of thought, who can prove that the brain thinks? The eye is the organ of sight; who will assert that the eye sees? So of the ear; it is the organ of sound; still it hears nothing.

A fundamental principle in your theory is, if I understand you, that life is the result of organized matter. To this I take exception, arguing, that the reverse of this is the true position—that is, that matter is both produced and organized by a creative and organic force, which we call *life*, and that the principle of thought lies back in this life-force, and not in matter. If life is the result of organized matter, then

matter must be a vivific force, and pre-exists life; and reasoning back step by step, we find matter eternal, justifying atheism. That, in our present mode of being, the spirit reveals itself through organized matter, is both true and necessary. But it is a glory of the human spirit, that it can operate, exercising its powers according to the conditions of its habitation, whether physical and imperfect, or spiritual and perfect. In the resurrection, the body only is changed; at least, we have no warrant from the Scriptures to assert the resurrection of the spirit, or the enlargement of its powers, *per se*.

That beasts think, seems true; but who can tell how they think? To inquire after the principle of thought in animals, may afford a pleasure to a speculative mind; but to introduce it as a ground of argument in a Bible discussion concerning the nature of man, seems fruitful of no good, seeing it is a mystery which God has not seen fit to reveal.

You think my declaration, that man in the resurrection does not have his animal body restored to life, a denial of the resurrection itself. I fail to see this. If I understand Paul, (1 Cor. xv.) he holds that a man who believes in the resurrection of the animal body is a fool! Indeed, his whole argument is to show, that while there is identity as to *personality*, there is none as to *substance*. "There is an animal body, and there is a spiritual body," is his emphatic declaration, backed by the statement, that "flesh and blood cannot inherit the kingdom of God." If it be true, that Christ, after his resurrection, and before his ascension, bore about the same body that was crucified, this does not disprove what I said. You of course are aware of the difficulties surrounding this question. There are those eminent for learning, candor and ability, who suppose that all those raised to life by Christ and his apostles, during their earthly ministries, were still subject to death. Indeed, this would seem to be necessary in order that the full proofs of divinity might be given. But this is altogether another thing from that which occurs at the general resurrection, when the raised are to be introduced to an entirely different mode of being, necessitating a different bodily organization. As with these, so with Christ. While he remained on the earth, he retained his earthly body, even after his resurrection; the necessary inference being, that at the time of his ascension his body underwent the same change that those will who are alive at the last day, who shall be "changed in a moment, in the twinkling of an eye."

Your reference to those in Revelation 20th, who are said to have lived and reigned with Christ a thousand years, and to the dead that lived not again until the thousand years were finished, is without force, for several reasons, but mainly from the fact that a literal resurrection, in their case, has not been proved. Perhaps the most sober view of that case is, that the Revelator saw what was fitly represented by the idea of a resurrection. To quote a passage as proof of a point in dispute, where there is a fair chance to doubt its applicability, is disingenuous. I still hold to the opinion, that whatever there is about us that is physical, and therefore corruptible, in a physical sense, will fail to re-appear in the resurrection. I hold that accountability can only be affirmed of SPIRIT;

therefore MATTER cannot be the subject of moral rewards or punishments.

I certainly have no desire to turn you aside from a consideration of Matt. x, 28, nor will I criticise your boastful words, only saying, that you marvelously resemble the Confederates, who stoutly affirm, after nearly every stronghold is taken, their territory cut, carved, and sundered part from part, that they are daily increasing in strength, and that their prospects were never before so bright! When you say the view you have given of this passage would be satisfactory to all, were it not that a crumbling theory is to be sustained, you certainly speak as one a little conceited. You over-estimate your efforts. The theory is not crumbling. Every new development in science, and advance step in a true exegesis of the Scriptures, adds new strength to it. Is not that true, brother? Then why talk of the theory as "crumbling?" I do not say that infidelity is dead—that materialism slumbers. Nay they are boastful! But this I say, that when they enter into a close engagement, spirituality always prevails. And as SPIRIT is purer and stronger than MATTER, it always will prevail!

You proceed to say you do not object to the translation of the word *soul*, but to the interpretation that makes it live after the body is dead—"the idea, that the soul lives when separate from the body." That question, brother, you must settle with Jesus, inasmuch as he is the one who uttered the sentiment. The truth is, the text is an interpretation and illustration of this "idea," for the sake of assuring the disciples of this very thing, namely, that "although men might kill the body, nevertheless the soul would survive. But your interpretation is lumbered with this absurdity: Christ comforts his disciples with the assurance, that although wicked men, in the service of Satan, can only kill their bodies, he can and will, seeing they peril their bodies in his service, kill their souls! And this is the *protection* he is to afford his persecuted ones! Mercy! But you proceed and say, that "this idea," (that the soul lives after the death of the body,) "is not even hinted at in any other passage in the Bible." You certainly do not want boldness, in whatever other characteristics you may be deficient. And you further say, "And is not intended to be hinted in this." Pray how do you get so much knowledge? Jesus says this plainly, and you say he did not intend it. Well, I think he did, or he would not have said it!

Your exhibition of modesty, under the cover of a "windy" retreat from a discussion of the meaning of the terms *kill* and *destroy*, may be skillful, but won't save your theory. These words, it is true, have shades of meaning in common with each other, under certain circumstances, and under certain circumstances alone. Yet you have gained much of your strength by an adroit but deceptive use of these terms; and until you withdraw this limb of your argument, you must stand before the world not as fair disputants, but as wrestlers of words. This charge may seem to be strong; but I sincerely believe it, and think I am able abundantly to support it.

But you proceed to "take position" upon the first part of the verse—"And fear not those who will kill the body, but cannot kill the soul"—and say, "You will not dispute that kill, in this clause, means kill."

But you go on and say, "I proceed, then. 1. We are not to fear those who are not able to kill the soul." So you yield the point, do you, that the soul does not necessarily die with the body? I rejoice that a main point in this argument is gained. You then proceed to say, "2. But we are expressly taught to fear God. 3. Therefore God is able to kill the soul." I don't see it. God may indeed be able to kill the soul; but how does it follow, that God can kill the soul, because man cannot, or because we are to fear him rather than man, because man cannot. But you must complete your syllogism, and so you say, "Therefore God will kill the souls of some, i. e., the souls of the wicked." Here another point is gained, namely, not only that men cannot kill the souls of the righteous, but God will not. *Therefore, when the bodies of the righteous die, their souls still live, and they must continue to live, for men cannot kill them, and God will not.* Amen! But how do you say that God will kill the souls of the wicked, when what Christ says is, that he is "able to destroy both soul and body in hell?" That God is able to do this, I do not deny. But I deny that Jesus says that God will kill the souls of the wicked in hell, and demand your proof that he will. Please don't give us your syllogism, but give us his word. But your argument is further weak, in view of the sentiment you maintain; for even the souls of the wicked only die when killed by God in hell, according to your own showing. Then, when the body of a wicked man dies, his soul still lives, and will live until the body is raised, and then, after being with the soul judged, both soul and body are killed in hell.

But, as you have invited me to point out the "very place where your logic leaks," I proceed; not that I have any desire to tantalize you. You say, "Now that which is liable to be killed, or in other words subject to death, is not immortal, but mortal; therefore, the soul of man is mortal." But consider, it is one thing whether a thing is capable of death by violence at the hands of a superior, or whether death is inherent in its constitution. The body may die by a natural process, and then decaying you have mortality, for the proper idea of mortality is not in death simply, but in decay. If it were the appointment of God, that the particles of matter of which the body is composed should remain intact after life is gone, then the body would be immortal, because corruption would not follow. Death and mortality are not therefore convertible terms. To affirm, then, mortality of spirits, as you do, is a palpable error, unless you can show that the law of decay inheres in them. Your vaunted argument, then, is only a bubble, and when pricked, vanishes.

The remainder of your argument will be noticed in another article.

As ever, yours,

N. V. HULL.

Elder R. F. Cottrell's Fifth Reply.

ELD. N. V. HULL:

Dear Brother,—Yours of Recorder, March 23d, is received. If I have appeared "boastful," or "conceited," or have "over-estimated my efforts, I beg your pardon, and that of our readers. I certainly did not intend it. This, however, is not the subject we agreed to discuss. Consequently, to this part of your argument I shall not attempt a reply; but rather, so far as boasting is concerned, freely confess myself completely vanquished.

Still, in regard to the subject in debate, if I speak at all, I must beg to be allowed to speak with confidence; for I have the utmost confidence in my position, believing, without a doubt, that I am on the side of God and truth. And I cheerfully accord to you the same right and privilege. I shall not accuse you of unfairness and deception, as long as I have a good stock of better arguments; for I am not wrestling with you, but with your errors.

Perhaps I ought further to confess, that I erred in designating yours as a "crumbling theory;" for almost the whole infidel world are embracing it as their last engine with which to overthrow the Bible. Spiritualism is the "last ditch" in which the rebels against high Heaven are entrenching themselves, and in which they will perish. But I think I should speak safely should I say, that of Bible believers, the gain from your

theory to the one I hold, in the United States alone, within the last twenty years, is not less than one hundred thousand.

When you manufacture a position for me, and then exhibit your skill in demolishing it, you waste your strength in beating the air. This is the case with the greater part of the article now before me. You say, "A fundamental principle in your theory is, if I understand you, that life is the result of organized matter." So far from being a fundamental principle, this is no part of my theory. Life is not the result of organization, but is the gift of God. And my principle object in this discussion is to convince you and our readers, that life is not inherent in man—that he will not naturally live eternally—but that, as an apostle says, eternal life is the gift of God, through our Lord Jesus Christ. Rom. vi, 23.

I have held, in this discussion, that man was perfectly organized from the dust of the ground, and yet had no life nor knowledge till God gave him the gift, by breathing into his nostrils the breath of life; and that when this gift is recalled, or "returneth to God who gave it," man is in his former state, having no life nor knowledge, though his organization remain perfect up to the moment of his death. Your effort to disprove a theory which I do not hold, demands no reply. I freely admit that there is a spirit in man, and that the in-breathing of the Almighty giveth them understanding. Job xxxii, 8. It remains for you to prove that there is a human spirit out of man, which retains its understanding after God has taken back the gift of life which he gave. The body, without the spirit, has no life nor knowledge.

On Matt. x, 28, I have held that to kill the body, in this text, means to cut off our present life, and that the killing of the soul relates to the future punishment of the wicked, a punishment to be inflicted after the resurrection. But you argue from this text, that the soul is a distinct, living, conscious entity, while the body is dead—a thing which Jesus does not affirm, and which is positively contradicted by other scriptures; and then you infer, that if this imaginary soul lives after the body is dead, it is destined to live eternally—an inference not at all necessary, provided your premises were wholly true. It would come as far short of proving your conclusion, as it would to say, The soul lives to-day; therefore it is destined to live eternally. At this point you leave the Bible, because it fails to prove your point, and begin to talk of the philosophical principles of immaterial mind, as not being subject to physical corruption. To head off your philosophy, I refer you to the brutes, showing that the fact that they have immaterial thoughts would make them too, immortal were your reasoning true. You admit, they think, but now plead ignorance of the mysterious philosophy of thought. "The brain is the organ of thought," say you, "but who can prove that the brain thinks?" "Beasts think, but who can tell how they think?" And you wonder why beasts should be brought into a controversy concerning the nature of man!

I admit with you, that what we don't know about these immaterial, invisible and mysterious things, would make a bigger book than what we do know. Hence the necessity of a revelation concerning the future and the unseen. Philosophy cannot prove the immortality of the soul; the Scriptures do not reveal it, only as a gift to the righteous, to be given at the resurrection. If the "idea" was in the Bible, you could have found the words which convey it, as I have requested.

But seeing you hang upon your unwarranted inference drawn from Matt. x, 28, combined with your philosophical knowledge of immaterial things, I proceeded to prove, from the text itself, even viewing it from your own standpoint, that the soul is liable to death, because God threatens to kill it in the same sense in which the body is said to be killed. The only real fault which you attempt to find in this argument is in respect to the meaning of the term mortal. You say, "The proper idea of mortality is not in death simply, but in decay." What! were you not attempting to prove that every soul of man is destined to live eternally, and not die? I thought, since you had confessed the imperfection of our philosophical knowledge, you would not appeal to it again to set aside the testimony of the perfect word, which God has graciously

given us, to supply our deficiencies, and correct our errors. God threatens to kill the soul. Will you undertake to prove the immortality of dead souls? Yes; and here is your argument. "If it were the appointment of God, that the particles of matter of which the body is composed should remain intact after life is gone, then the body would be immortal, because corruption would not follow." Yes, then you would have an immortal dead body, and its immortality would be no evidence that it would ever live again. But you continue: "Death and mortality are not, therefore, convertible terms. To affirm, then, mortality of spirits, as you do, is a palpable error, unless you can show that the law of decay inheres in them." Ah! you are determined, then, to have the soul immortal, dead or alive! Is this the solution of the question how the dead are immortal, and yet, "know not any thing?" I thank you for this illustration of the soul's immortality. It is a virtual admission of all that I claim. I do not claim that the immaterial mind must rot, "after life is gone," or that the particles of the body must be annihilated. But this immortality, which a person might have and not know it, is not the kind for which I am seeking. What consolation can it be to a living soul, to know, that after it is dead, it will not waste away, but ever remain an undecaying mummy?

Although you do not want my syllogisms, I call your attention, and that of the reader, again to them. I have given you, and might give you again, the testimonies of the word: "Mortal man," "The soul that sinneth it shall die," "The wages of sin is death," &c. But you would try to parry their force, though you hold that, "accountability can only be affirmed of spirit," and that, "MATTER cannot be the subject of moral rewards or punishments." I should like to know, however, how this is reconciled with the threatening, that the "whole body should be cast into hell." Matt. v, 29, 30.

As I said, I have noticed your only real assault upon my syllogisms. To what you say besides concerning them, I am not bound to reply, as it is not my sentiments which you attack, but a creature of my own creation. Your attempted caricature of my sentiments is only a kind of hybrid, obtained by crossing your own theory with the words of the text and other teachings of the Bible.

My aim is brevity; therefore I can touch only the main points in debate. So I have not noticed your opinion concerning the change of our Saviour's body at the ascension. But upon your chief text, (Matt. x, 28), I think it due the reader to have a few more thoughts, sustaining the position I have taken; and I beg the indulgence to present them as arranged by another:

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. x, 28.

"And I say unto you, my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."—Luke xii, 4, 5.

1. These text are the record, by different writers, of the same language of the Saviour. In Matthew's version of the Saviour's words, the soul is indeed made very prominent; but in that of Luke, it is not even mentioned. Yet the language of the one is the same in substance with the other.

2. Thus, while Matthew represents the Saviour as saying "Fear not them which kill the body, but are not able to kill the soul," Luke expresses the idea thus: "Be not afraid of them which kill the body, and after that have no more that they can do." And as Matthew adds: "Fear him which is able to destroy both soul and body in hell," Luke gives the same warning thus: "Fear him, which after he hath killed, hath power to cast into hell."

3. Thus it is seen, that our Lord recognizes the fact so plainly expressed elsewhere, that there are two deaths. The first death, which is the common lot of mankind, is thus spoken of by Paul: "It is appointed unto men once to die."—Heb. ix, 27.

The second death is the portion only of the wicked. "He that overcometh shall not be hurt of the second

death."—Rev. ii, 11, 20: vi, 21; viii. The Saviour bids us not to fear those who can only inflict the first of these deaths, but warns us to fear him who alone is able to kill with the second death.

4. The place in which this terrible punishment here set forth is inflicted, is called hell. This word is found in the English Testament twenty-three times. But in the Greek Testament there are three different words, Hades, Gehenna, and Tartarus, signifying different places, all rendered by the English word, hell. Thus Hades is used eleven times in the original, and is rendered hell ten times, and grave once. The following are the places of its occurrence, the italicized word in each case being the translation of Hades:

Matt. xi, 23.—"Shall be brought down to *hell*."

Matt. xvi, 18.—"The gates of *hell* shall not prevail."

Luke x, 15.—"Shalt be thrust down to *hell*."

Luke xvi, 23.—"In *hell* he lifted up his eyes."

Acts ii, 27.—"Wilt not leave my soul in *hell*."

Acts ii, 31.—"His soul was not left in *hell*."

1 Cor. xv, 55.—"O *grave*, where is thy victory?"

Rev. i, 18.—"Have the keys of *hell* and of death."

Rev. vi, 8.—"Was death, and *hell* followed."

Rev. xx, 13.—"Death and *hell* delivered up the dead."

Rev. xx, 14.—"Death and *hell* were cast into the lake of fire."

Gehenna is found in the following places:

Matt. v, 22.—"Shall be in danger of *hell* fire."

Matt. v, 29.—"Whole body should be cast into *hell*."

Matt. v, 30.—"Whole body should be cast into *hell*."

Matt. x, 28.—"Destroy both soul and body in *hell*."

Matt. xviii, 9.—"Having two eyes, to be cast into *hell*."

Matt. xxiii, 15.—"More the child of *hell* than yourselves."

Matt. xxiii, 33.—"How can ye escape the damnation of *hell*?"

Mark ix, 43.—"Having two hands to go into *hell*."

Mark ix, 45.—"Having two feet to be cast into *hell*."

Mark ix, 47.—"Having two eyes to be cast into *hell*."

Luke xii, 5.—"Hath power to cast into *hell*."

James iii, 6.—"It is set on fire of *hell*."

Tartarus is used only in the following text:

"God spared not the angels that sinned, but cast them into *hell*."—2 Peter ii, 4.

Thus Hades is seen to be the place of the dead, whether righteous or wicked, the place into which they are introduced by death, and from which they are delivered by the resurrection. Those who are in Hades are said to be dead. Rev. xx, 10. Once in the English Testament, Hades is rendered grave. 1 Cor. xv, 55. Gehenna, on the contrary, is the place where the wicked are to be cast alive, with all their members, and to be destroyed soul and body. It is the lake of fire in which the wicked dead are to be punished after their resurrection. Rev. xx, 13-15. Tartarus is the place into which the evil angels were cast after their rebellion. These three places, therefore, though rendered by the one English word *hell*, are not to be confounded together.

5. In giving the warning recorded in Matt. x, 28, Luke xii, 4, 5, it is claimed that the Saviour taught the continued existence of the soul in death. But it is worthy of notice, that in each of these texts he utters no warning concerning the punishment of the soul in Hades, the place or state of the dead, but his warning relates to that which shall be inflicted upon the "soul and body" together in Gehenna.

6. That he should speak nothing of the punishment of the soul in its disembodied state in Hades, if such punishment really takes place, is very remarkable; for here, more than any where else in the Bible, is there evidence of the continued existence of the soul while the body is under the power of death. Yet while expressly stating the dreadful fate of the lost, and that too, in such connection as would especially call out the fact, if it were a fact, that the souls of the wicked exist in a place of dreadful suffering, between death and the resurrection, the Saviour says not one word concerning the suffering of the soul in its disembodied state, but confines his warning to that which shall be inflicted upon "both soul and body in *hell*," i. e., in Gehenna, thus showing that the retribution against

which he warns us, comes after the resurrection, and not before it.

7. Our Lord means to point out precisely the danger to which the ungodly are exposed. When, therefore, he says, "Fear him which, after he hath killed, hath power to cast into Gehenna," he means to teach that God will cast the wicked into Gehenna. And when Matthew, expressing the same warning in different words, makes the Saviour say, "Fear him which is able to destroy both soul and body in Gehenna," the fact set forth is, that such will be the fate of the lost.

8. "Fear him which, after he hath killed, hath power to cast into Gehenna." As the wicked are to be cast into Gehenna alive, and in possession of all their bodily members, (see the list of passages in this article where Gehenna is used,) it follows, that he who can cast them there, after they have once been killed, is God alone; for to do this he must raise them from the dead. The "resurrection to damnation" must precede the "damnation of Gehenna." Compare John v, 28, 29, with Matt. xxiii, 33.

These remarks show that the phrase, "kill the body," relates to the first death, which is the common lot of men; and that the phrase, "kill the soul," is used to signify the second death, the punishment to be inflicted on the wicked after they are raised from the dead. Jesus says nothing of the soul as living while the body is dead. Other scriptures fully describe man's state in death.

Men can kill men once. Their power can go no further. None but He that has the resurrection power can kill men with the second death. The Christian may fall by the hand of the persecutor, but his "life is hid with Christ in God;" and "when Christ, who is our life, shall appear," then (not before) shall he "appear with him in glory." Thank the Lord that the time is near!

Yours with kindest regard.

R. F. COTTRELL.

Ancient and Honorable.

THE most ancient and honorable of all divine institutions are Marriage and the Sabbath. Both these were instituted by the Creator himself. They originated in the garden of Eden before the fall of man. They were made for man, while yet in his pure state. These two most ancient institutions are pronounced "honorable." Isa. lviii, 13; Heb. xiii, 4.

What folly to talk of either being limited to some particular age, or of their being changed with the change of dispensation.

It has ever been the object of Satan to either abolish altogether, or to pervert the institutions of the Sabbath and Marriage. The emperor Constantine was an efficient agent of Satan to corrupt and change them both. How he figured in regard to marriage is well described by Bishop Newton. He says:

"FORBIDDING TO MARRY. Not regarding the desire of women, neglecting and discouraging marriage; as both the Latin and Greeks did to the great detriment of human society, and to the great discredit of the Christian religion. The Julian and Papian laws which were enacted in the most flourishing times of the Romans, for the favor and encouragement of those who were married and had children, Constantine himself repealed, and allowed equal or greater privileges and immunities to those who were unmarried and had no children. Nay, he held in the highest veneration those men who had devoted themselves to the divine philosophy, i. e., to a monastic life; and almost adored the most holy company of perpetual virgins, being convinced that the God to whom they had consecrated themselves, did dwell in their minds.

His example was followed by his successors; and the married clergy were discountenanced and depressed; the monks were honored and advanced, and in the fourth century like a torrent overran the eastern church, and, soon after, the western too.

This was evidently not regarding the desire of wives, or conjugal affection. At first only second marriages were prohibited, but in time the clergy were absolutely restrained from marrying at all. So much did the power here described, 'Magnify himself

above all,' over God himself, by contradicting the primary law of God and nature; and making that dishonorable which the scripture (Heb. xiii, 4,) hath pronounced 'honorable in all.'—*Bp. Newton's Work*, p. 303.

What a pity that so many intelligent men, and even professed Christians will do Satan's work in opposing these divine institutions. While the spiritualists are striking against marriage, some Christian bodies are opposing the Sabbath. Each are striking against the commandments of God, and the teachings of his Son. Jesus Christ has defended the sacredness of both these institutions.

When the Pharisees brought the marriage question before the Saviour, and appealed to what Moses suffered in regard to a man's divorcing his wife, Jesus answered: "For the hardness of your heart he wrote you this precept, but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together, let no man put asunder."

That which was done at the beginning of the creation, is the rule, and the manifest design in the origin of the institution carries weight, and is appealed to by our Saviour, as still the rule, and proves that the institution is neither abolished nor changed. No Bible believer can deny this conclusion. Now I appeal to the same argument in reference to the Sabbath.

The Pharisees brought the Sabbath question before Christ in the same manner they had that of marriage:

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark ii, 27, 28.

The object of making the Sabbath in the beginning, is appealed to for the rule of its observance, even here in the Christian age. No intimation that the Sabbath was relaxed or abolished, or ever would be. Now I say that inasmuch as Christ has treated these two institutions just alike, if one is changed or abolished, the other one is also. They originated together. They had the same author. One is as old as the other. Both were written on stone by the finger of God. Both are called honorable. Christ has honored and enforced them both in the New Testament. Therefore they must stand or fall together. Spiritualists are waging a warfare against Marriage, and the No-law folks are doing the same thing against the Sabbath. One is just as consistent as the other. I do not envy the anti-Sabbath man his company in fighting against the ancient and honorable. These two ancient jewels were made for man. They are twin sisters; in offending the one, we affront the other. God has joined them together, and man will put them asunder at his own peril.

The fourth and the seventh commandments of the decalogue are given to guard the sacredness of these two precious gifts to man. In tearing down those two commandments we destroy the fence that God has made to guard these two ancient plants which were set out by his own hand. Let God be true. He declares them to be "honorable." If God is true, it must be honorable to keep them holy and sacred, and dishonorable to oppose them.

I am more and more confirmed in the Sabbath truth. It is firm as a rock. That man don't live that can overthrow the Bible argument for the Sabbath. How precious is the truth? "The works of his hands are verity and judgment: all his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Even so, amen!

M. E. CORNELL.

DREADFUL limits are set in nature to the power of dissimulation. Truth tyrannizes over the unwilling members of the body. Faces never lie, it is said. No man need be deceived who will study the changes of expression. When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens. When he has base ends, and speaks falsely, his eye is muddy, and sometimes asquint. I have heard an experienced counselor say, that he never feared the effect upon a juror, of a lawyer who does not believe in his heart that his client ought to have a verdict.—*Emerson*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 23, 1865.

URIAH SMITH, EDITOR.

The Conference.

ANOTHER of our delightful yearly gatherings has just closed. *Where to commence, or what first to report of the good season we have enjoyed, it is difficult to determine.* True, we have not, with the disciples on the day of pentecost, witnessed cloven tongues as of fire, sitting upon the heads of any, nor heard any speaking with unknown tongues, nor seen three thousand converts, but we have received instruction in relation to body, soul, and spirit, which, if carried out, will free the church from spots and wrinkles, and prepare it for manifestations such as these.

Were we to commence with what might be really termed the commencement of the Conference, we should go back to Sabbath, the 13th inst. Several ministering brethren from a distance, varying in a manner very agreeable to us from the usual custom, came in the week before the appointment. The society and labors of these we enjoyed in advance of the great gathering of the meeting. Delegates to the General Conference, representing every portion of the field, as may be seen by the business proceedings published in another column, were all present promptly to commence the session at the appointed hour on Wednesday morning. And throughout the business sessions of the General Conference, the Mich. State Conference, and the Association, on no single proposition that came before the meetings, was there a single dissenting vote.

And not only in the business meetings was this union and harmony apparent, but in all the religious exercises, it could but be seen and felt. Like the sweet chords of a grand and perfectly harmonious tune, was the union and harmony of these meetings, from the beginning to the end. It would seem that the apostle could have contemplated nothing more perfect when he exhorted the brethren to all speak the same things, and with one heart and one mouth, to glorify God.

During the five days of the Conference, there were held fifteen religious meetings, and seven business sessions. Of these meetings singly, it would be impracticable to speak to any great length. We can only give the reader one rule by which to work in this case. Having ascertained the character of one meeting, multiply that by the whole number held, and this will give the aggregate of the religious feast which we have enjoyed.

Wednesday and Thursday evenings were occupied with social meetings. And by social meetings we mean as a general thing (of course there will be some exceptions on such occasions), meetings which are characterized by spirited and soul-cheering testimonies, the beaming eye, the voice of praise, the earnest and stirring exhortation, and often the falling tear—scenes in which faith and love flame up anew, and we feel that all our hearts, and the truth, take a firmer hold upon each other.

We trust, for the good of those who were present, that they will not soon forget the remarks of sister White, Thursday evening, on the connection between the physical and the mental and moral, the relation which health bears to, or the almost controlling influence it has over our feelings, and the necessity of caring for the health of the body, if we would possess buoyancy and cheerfulness of spirit. The important bearing of this subject upon the present truth, will be seen at once by all who realize how necessary is a reform in our physical habits to that high state of spirituality involved in the preparation needful for us to be partakers in the latter rain.

Nor can we pass without notice the lectures of Bro. White, at the early hour of 5 o'clock on the mornings of the 18th and 19th, in which he spoke to a house full of interested hearers, on the life, duties, and privileges of the young minister, and the duties of the people among whom he labors, to him. He faithfully exposed the evils of late hours after the evening meeting,

damp beds, late rising, frittering away the time in a sort of frivolous visiting, inactivity, putting forth no exertions to improve and discipline the mind, and then pampering and overloading the body with rich and unhealthful food. Pursuing such a course, a man will inevitably find himself at last the possessor of a weak, imbecile, and sluggish mind, scarcely holding its control over a fat and lazy body. Unless the memory of those who listened proves very faulty, we do not anticipate that any of them will soon be guilty of these faults.

Sabbath at 8 o'clock, A. M. and 2 P. M., and Sunday at half-past 8 A. M., and at half-past 6 P. M., an hour or an hour and a half each time, were devoted to social meetings. Of these meetings see definition above.

The discourses by Bro. White, Andrews, Snook and Loughborough, were, as discourses on present truth must ever be, when presented by those who have heads to understand and hearts to feel the solemn realities of these things, plain, clear, powerful, convincing and encouraging. This is the least that can be said of what we heard at these meetings.

Sabbath afternoon, discourse by Bro. White. It was some time before he could commence, so close were the ranks of those who were anxiously pressing in and bearing their testimonies, at the rate of about sixty in twenty-five minutes. After several attempts he at length obtained his turn to speak, and refreshed the minds of the congregation on the subject of the seven seals, showing in its appropriate place how strikingly is now fulfilled before us the holding of the winds, preparatory to the sealing of the servants of God. From this position there did not seem to be a dissenting voice. Indeed, it was a characteristic of most of the testimonies which were borne, that the time has come for the cause of the Lord in the present truth to move on in power and accomplish its work. A suggestion was made in connection with this subject which we hope to see carried out, which was, that as God had so signally answered our prayers as we have prayed for the restraining of the winds, we now have another season of prayer for the accomplishment of the work for the people of God, for which the way is now opening.

Sunday morning at five o'clock, Bro. Andrews ably presented to nearly a tent full of Sabbath-keepers, some new light on the commandment to restore and build Jerusalem, the event from which the 2300 days are to be dated. By this our position on this question is rendered invulnerable. He has been requested as will be seen by the proceedings of the General Conference, to write out his views on this subject for publication, and the reader will doubtless soon have the pleasure of perusing them for himself in the Review.

Following this meeting, six went forward in the ordinance of baptism.

Fortunately, the weather was so favorable that the tent could be pitched Friday afternoon, in which the meetings were thereafter held. Sunday evening, while Bro. Andrews was presenting the closing sermon on the solemn subject of the Judgment, it is estimated that over a thousand persons were present.

It is thought that over five hundred were in from abroad. These, with the Battle Creek church, made a body of between six and seven hundred Sabbath-keepers. There were fifteen ordained ministers present. This is probably the largest body of Sabbath-keepers that has assembled for fifteen hundred years. We believe it is the most important Conference that has yet been held under the third angel's message. From all directions, brethren came up impressed with the idea that the meeting was to be one of unusual interest and importance. And while we heard none say that they were disappointed, not a few declared that it was the best meeting it had yet been their privilege to attend. We confidently expect that the rapidly-growing cause of present truth will look back for the time when it received a mighty impetus, to the spring Conference of 1865.

AN unhappy temper often spoils our sweetest enjoyments: Jesus Christ is the only physician that can cure a bad temper, and secure our fleeting comforts.

NEVER let the newspaper displace the Bible, or the concerns of time occupy the place of eternity.

Report of the Third Annual Session of the General Conference of S. D. Adventists.

THIS meeting met according to appointment in Battle Creek, Mich., May, 17, 1865, at 9 o'clock A. M. Prayer by Bro. White. Delegates were present from Minnesota, Wisconsin, Illinois, Iowa, Michigan, Ohio, New York, and Vermont. The remainder of New England being represented by J. N. Loughborough. Minutes of last meeting read and approved. Reports from missionaries who had been laboring in the employ of the Conference being called for, interesting statements were read from Bro. Sanborn who has labored a portion of the time in Minnesota, Bro. Rodman, Bourdeau, Cornell, and Loughborough, who have labored in New England, and from Bro. White who has labored in New England and New York. The reports from all these brethren were accepted. They were encouraging and showed a cheering state of the cause in all parts of the field. A good work is being accomplished by missionary labor.

The Treasurer's report was then called for, which was read as follows:

Amount in Treasury at close of last Conference year,	\$791.31
Received during the year,	2701.41
Total,	\$3492.71
Paid to J. N. Loughborough,	\$1156.71
" " J. N. Andrews, expenses to Washington,	58.46
Paid to J. & E. G. White, expenses on Eastern Tour,	286.00
Paid to Ellen G. White,	66.00
Paid to M. E. Cornell,	186.25
Cash on hand to balance account,	1139.29
Total,	\$3492.71

Moved, by Bro. Andrews, that a committee of three be appointed by this Conference to draft resolutions on such subjects as they deem important to be brought before the meeting, and report at the next session of the Conference. Carried.

Bro. J. N. Andrews, J. N. Loughborough and Isaac Sanborn, were thereupon chosen by vote of the Conference to act as such committee.

Moved, by Bro. White, that the committee already appointed be also a committee to nominate officers for the ensuing year. Carried.

Adjourned till 2 o'clock, P. M.

Afternoon session. Prayer by Bro. Andrews:

The subject of the distribution of laborers was taken up.

Moved, by Bro. Andrews, that letters from the delegates be read, expressing the wants of the brethren in different locations. Carried.

Letters were then read from Ohio, Vermont, New York, Iowa, New England and Missouri, setting forth the state of the cause, and its wants and prospects in those localities. Bro. Bostwick spoke for the cause in Minnesota, reporting the condition of things in that State as somewhat better than it was a year ago. Bro. Sanborn spoke for the cause in Wisconsin.

The Committee on nominations being called upon, reported as follows: For President, James White; Secretary, U. Smith; Treasurer, I. D. Van Horn. Not being able to fix upon an executive committee, they made no nominations in that direction. The report was accepted, and the brethren designated for President, Secretary and Treasurer, were thereupon elected to those offices.

On motion of Bro. White, J. N. Andrews was elected as one of the remaining members of the executive committee.

On motion of Bro. White, J. N. Loughborough was elected as the remaining member of the executive committee.

The officers having thus been elected, the proposed changes in the constitution of the Conference were taken into consideration. All the changes proposed, namely, adding sections 4 and 5 to Art. V, and adding to Art. I, a statement of whom the Conference should be composed, as set forth in the Review containing the call for the Conference, were unanimously adopted.

The committee on resolutions being called upon to report, offered the following resolutions which were unanimously adopted.

RELIGIOUS DISCUSSIONS.

Whereas, It is of special importance in the great work to which God has called us, of making ready a people prepared for the Saviour's appearing, that we be able to act in entire harmony in all that concerns our conduct before our fellow men, we deem it duty to express ourselves anew on the following matters:

Resolved, That in our judgment, religious discussions are less likely to result in converting men to the truth than is the divinely appointed instrumentality of preaching the word; and that we recommend to those who are public laborers in this cause that they make preaching their grand agency rather than debating; departing from this rule only in such cases as plainly require such departure.

VOTING.

Resolved, That in our judgment, the act of voting when exercised in behalf of justice, humanity and right, is in itself blameless, and may be at some times highly proper; but that the casting of any vote that shall strengthen the cause of such crimes as intemperance, insurrection, and slavery, we regard as highly criminal in the sight of Heaven. But we would deprecate any participation in the spirit of party strife.

OUR VIEWS OF WAR.

Resolved, That we acknowledge the pamphlet entitled "Extracts from the Publications of S. D. Adventists setting forth their views of the sinfulness of war," as a truthful representation of the views held by us from the beginning of our existence as a people, relative to bearing arms.

OUR DUTY TO THE GOVERNMENT.

Resolved, That we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land; and that the people of God may lead quiet and peaceable lives in all godliness and honesty. In accordance with this fact we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.

Resolved, That this Conference request the Ex Committee of the Gen. Conference to prepare an article for publication setting forth our view of the teaching of the Scriptures on the subject of war.

STATE CONFERENCES.

Resolved, That in our judgment it is highly important for the well-being of the cause that the President of the General Conference should attend the session of each of the State Conferences.

EXPENSE OF DRAFT DOCUMENTS.

Whereas, The General Conference Committee have been under the necessity of incurring a considerable expense in preparing and procuring preliminary proofs and documents to enable certain of our brethren to avail themselves of the law in favor of non-combatants, which expense as yet has been but partially met from the avails of said proofs and documents, therefore,

Resolved, That this Conference hereby request all those for whose personal benefit said expense was incurred; viz. those who were liable to the draft—and all others who are so disposed, to contribute one dollar each for the purpose of defraying the same, and that each of said contributors be entitled to a copy of said documents.

HOLDING OF THE WINDS.

Whereas, A terrible rebellion has for the past four years convulsed our land, and retarded the progress of the third angel's message, and

Whereas, This rebellion has been suddenly brought to nought,

Resolved, That we acknowledge, with devout gratitude, the hand of God in this event, as a direct answer to prayer, and that in view of the increased responsibilities laid upon us in again opening the way for the progress of the message, we solemnly consecrate ourselves anew to this great work to which God has called us.

DAN. IX, 25.

Resolved, That this Conference fully endorse the view of Bro. J. N. Andrews respecting the commandment to restore and build Jerusalem. Dan. ix, 25, and that we hereby request him to write out his view of the same for publication, at the earliest opportunity.

DEATH OF THE PRESIDENT.

Whereas, Abraham Lincoln, the noble-minded and upright chief magistrate of this nation, has fallen by the hand of an assassin,

Resolved, That we hereby record our deep distress

at the loss of this "prince and great man," 2 Sam. iii, 27-38, who was stricken down by his enemies at the very moment when he was studying how to forgive them all, and that we recognize in this most atrocious crime the true character of the slaveholders' rebellion.

MEETING-HOUSE AT BATTLE CREEK.

Whereas, Battle Creek, Michigan, is a central point for the General Conference to hold its sessions, also for the sessions of the Michigan State Conference, and being the place where the property of the Seventh-day Adventist Publishing Association is located,

Resolved, That it is the opinion of this Conference that a house of worship should be built in the city of Battle Creek of sufficient size to convene the meetings of worship usually held in connection with our annual Conferences, and that the General Conference Committee should feel free to solicit funds from the friends of the cause in the wide field, and to act in connection with the church in Battle Creek in erecting the house.

Resolved, That the General Conference Committee be authorized to take the initiatory steps preparatory to the building of said meeting-house immediately, and to adopt such plan, and make such call for means through the Review, as in their judgment may be best adapted to the prosecution of the work.

THE SOUTH.

Resolved, That a field is now opened in the South for labor among the colored people and should be entered upon according to our ability.

BLANKS.

Resolved, That blanks be prepared by the General Conference Committee for the use of churches, ministers, &c., in making their reports; and such other blanks as may be needed to establish more uniformity, and expedite matters in our Conference business.

Resolved, That we hereby tender the Battle Creek church our sincere thanks for the kind attention and generous hospitality with which we have been entertained.

Moved, That the Minutes of this Conference be published in the Advent Review. Carried.

Adjourned to the call of the Committee.

JOHN BYINGTON, President.

U. SMITH, Secretary.

Fifth Annual Meeting of the Michigan State Conference.

PURSUANT to call of the Committee through the Review, the Michigan State Conference held its fifth Annual Session at Battle Creek, Mich., Thursday, May 18th, 1865, at 9 o'clock A. M. Session opened with prayer by Bro. Loughborough. Credentials of delegates were then examined. The number of delegates present, duly authorized, was forty-five, representing twenty-nine churches.

On motion of Bro. John Byington, the Church at Ithaca, was received into the Michigan State Conference. The Minutes of the last meeting were read and approved.

The reading of reports from Churches was omitted. Reports from ministers belonging to the Conference being called for, the following brethren responded, viz., Jas. White, J. N. Loughborough, J. Byington, R. J. Lawrence, J. B. Frisbie, J. H. Waggoner and I. D. Van Horn.

On motion, the Chair was authorized to appoint committees on nominations, and a Committee to settle with ministers; whereupon the following brethren were appointed a Committee on nominations, viz., Elder J. N. Loughborough, L. M. Jones and E. S. Griggs; and the following brethren a Committee on settlement with ministers, viz., S. H. King, D. R. Palmer, J. S. Day, Cyrenius Smith, E. S. Faxon and D. Carpenter. Adjourned until 2 o'clock P. M.

Afternoon Session. Prayer by Bro. Lawrence. Reports from licensed ministers being called for, the following brethren responded: Philip Strong, D. M. Canright, and H. L. Doty.

On motion of Bro. White it was

Resolved, That Bro. McPherson of Wright, Bro. Rumery of Monterey and Bro. Amadon of Battle Creek, be a committee to investigate the case of Bro. H. L. Doty who was drafted, and apportion the means raised to clear him.

The Treasurer's report was presented and accepted showing the following result, viz.:

Cash on hand at close of last Conference year,	\$379.92
Amount of Donations during the year,	3242.66
Total.	\$3622.58

Paid out to Ministers during the year,	\$2202.76
Cash on hand to balance,	1419.82
Total.	\$3622.58

The credentials of the following ministers were renewed: James White, J. N. Loughborough, John Byington, M. E. Cornell, R. J. Lawrence, Joseph Bates, I. D. VanHorn and J. B. Frisbie.

Whereas, Bro. Waggoner requested that he receive no credentials this year as circumstances were such with him that he could not at present use them, therefore,

Resolved, That the matter of his credentials be left with the Conference Committee.

The committee on nominations presented the following report, viz: For President, J. N. Loughborough; Secretary, I. D. VanHorn; Treasurer, Geo. W. Amadon. Executive committee, J. N. Loughborough, James White and Uriah Smith.

On motion the nominations were ratified and the brethren named were elected to the respective offices to which they were nominated.

On motion of Bro. Byington, Tent operations and other State labor was referred to the State Conference Committee.

On motion of Bro. White it was

Resolved, That this Conference approve of the plan entered into by the Committee in districting the State.

The following preamble and resolution was introduced and passed by the Conference.

Whereas, Battle Creek, Michigan is a central point for the General Conference to hold its sessions, also for the sessions of the Michigan State Conference, and being the place where the property of the Seventh-day Adventist Publishing Association is located, therefore,

Resolved, That it is the opinion of this Conference that a house of worship should be built in the city of Battle Creek, of sufficient size to convene the meetings of worship usually held in connection with our annual Conferences, and that the General Conference Committee should feel free to solicit funds from the friends of the cause in the wide field, and to act in connection with the church in Battle Creek in erecting the house.

On motion of Bro. White the church at Alma was received into the Michigan Conference.

Adjourned, subject to the call of the Committee.

URIAH SMITH, President.

E. S. WALKER, Secretary.

Fifth Annual Meeting of the Seventh-day Adventist Publishing Association.

PURSUANT to call of the Trustees through the Review, the fifth annual meeting of the Seventh-day Adventist Publishing Association was held in the city of Battle Creek, Mich., Friday, May 19, 1865. Present, all the officers of the Association. Meeting opened with prayer by Bro. Loughborough. The roll was then called. Members present, 61, representing 175 votes. The Minutes of the last meeting were read and approved. The next business in order being the Auditor's report, Bro. I. D. Van Horn, Auditor, presented the following report:

FIFTH ANNUAL REPORT OF THE AUDITOR OF THE S. D. A. PUBLISHING ASSOCIATION.

This is to certify that I have carefully examined the books and accounts of the Association, and find the result of the receipts and expenditures since the date of last report, May, 13, 1864, to be as follows:

Received on Review,	\$ 6249.76
" " Instructor,	662.56
" " Account,	3158.70
" " Deposits,	13748.44
" " Books, cash sales,	1927.26
" " Shares in the Association,	585.00
" " Stock of Paper,	1448.94
" " Soldiers' Tract Fund,	141.42
" " Donations,	80.00
" " Custom work,	329.75
" " Paper for Instructor,	19.55
Total,	\$28346.38

Amount of Mich. Conf. Fund on hand at the time of last meeting, May 13, 1864,

Amount received since last report,

Total,

Amount paid out since last report,

Balance in Treasury, May 12, 1865,

Amount of Missionary Fund on hand at time of last meeting, May 13, 1864,	\$791.31
Amount received since last report,	2701.54
Total,	\$3492.85
Amount paid out since last report,	1753.42
Balance in Treasury May 12, 1865,	\$1739.43
Whole amount received on all items since last report,	\$34290.58

EXPENDITURES.

The Association has paid as follows:	
For work in Office,	\$ 8839.18
“ Materials and Sundries,	10549.07
On Deposits and Outstanding Notes,	13491.36
“ Soldiers’ Tract Fund,	13.68
Total,	\$27893.29
Whole amount paid out on all items since last report,	\$31849.47
Cash on hand to balance,	2441.11
Total,	\$34290.58
Total amount of assets of the Association,	\$32448.20
Amount due on Outstanding Notes,	\$3453.99
“ “ “ Missionary Fund,	1739.43
“ “ “ Mich. Conf. Fund,	1419.82
“ “ “ Book Account,	619.85
Total,	\$7233.09
Assets after all debts are paid,	\$25215.11
Value of the Property of the Association at the time of last report,	\$23116.13
Increase of Property by Donations, Shares, and Profits, during the past year,	\$2098.98

I. D. VAN HORN, Auditor.

The general business of the Association was then introduced by the Secretary in a written statement of the business to come before the meeting, viz.:

1. Election of Officers.
2. Election of Editors.
3. Compensation of Auditor.
4. Salaries of President, Editors, Secretary, and Treasurer.

The business was then called up item by item for discussion and action, by written resolutions. On motion of Bro. J. N. Loughborough it was

Resolved, That we nominate all the Officers at one balloting. Carried.

On motion of Bro. J. N. Andrews it was

Resolved, That a committee of three be appointed, whose duty it shall be to present a list of names for the action of the Association in the nomination of officers. Carried.

The President appointed Elders J. N. Loughborough, J. N. Andrews, and D. T. Bourdeau, as a committee on nominations.

On motion of Bro. J. N. Loughborough it was

Resolved, That Uriah Smith be Editor of the Review and Herald for the next year. Carried.

On motion of Bro. J. N. Loughborough it was

Resolved, That Mrs. Adelia P. VanHorn be Editress of the Youth’s Instructor for the next year. Carried.

On motion of Bro. James White it was

Resolved, That the Auditor be paid \$10.00 per week for his services in auditing the accounts of the Association. Carried.

On motion, Adjourned until 2 o’clock P. M.

Afternoon session. Prayer by Bro. Andrews.

The committee on nominations presented the following report, viz.: For President, Elder James White; Vice President, Geo. W. Amadon; Treasurer, Uriah Smith; Secretary, Jotham M. Aldrich; Auditor, Eld. I. D. VanHorn; and being unable to agree on a choice for Committee on Publications, reported none.

The report of the Committee was accepted, and the brethren reported were elected to the respective offices named. Elders J. N. Andrews and J. N. Loughborough were nominated and elected for the office of Committee on Publications.

On motion of Bro. James White it was

Resolved, That the Association pay the Editor of the Review and Herald for his services at the rate of \$12, per week. Carried.

On motion of Bro. James White it was

Resolved, that the Association pay the Editress of the Youth’s Instructor at the rate of \$6.00 per week. Carried.

On motion of Bro. James White it was

Resolved, That the Association pay the President and Secretary for their services the sums decided to be adequate to their labor by the trustees. Carried.

Adjourned, subject to the call of the Trustees.

JAMES WHITE, President.

E. S. WALKER, Secretary.

Should Christians Fight? No. 2.

CHRIST is heir of all the kingdoms of the world. He has gone to receive the kingdom, and having received it, he will return and dash in pieces the existing kingdoms, his enemies, and take possession; and having, at the second resurrection and the second death, purified the territory from sin, sinners and the curse, will reign upon it forever. No particular kingdom, at the present time, is the Lord’s, as it was in the Jewish age. Hence the Christian has no kingdom for which to fight, except that for which he is to fight the “good fight” of faith. Said our King, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” Jno. xviii, 36.

This text does not assert, as some imagine, that Christ’s kingdom is not literal, but spiritual. It teaches that his kingdom is not present but future—that the time of his kingdom had not come. It is not of this present world, but of the future, glorious new earth, for which, Peter says, we look “according to his promise.” It is “not from hence,” i. e., it is not from this time onward. This is the reason given why Christ’s servants do not fight; and it still holds good; for the kingdom has not yet come; and when it shall have come, and all the enemies shall have been destroyed, there will be no fighting in all the kingdom of peace. The battle bow having been broken, “wars” shall “cease to the end of the earth.” Ps. xlii, 9.

Christ’s servants must not fight that their Lord should not be delivered to his persecutors and murderers. What object more worthy exists for which to take up arms?

Perhaps you say, It was God’s purpose that Christ should die, and therefore to fight to deliver him, would be fighting against the purpose of God.

In reply to this it is sufficient to say, God has his purposes in regard to the nations of the earth; and it clearly revealed that his ultimate purpose is to “break them with a rod of iron,” and “dash them in pieces like a potter’s vessel.” No nation is excepted. Shall Christians fight to thwart God’s purpose and save the nations, doomed for their sins, while Jesus would not suffer his disciples to fight in defense of immaculate innocence?

Well, says one, if you will not fight in defense of your government, you are not worthy to enjoy its protection.

We will let God, whose providence controls the nations, and our government, which we conscientiously obey, judge concerning this. As long as we enjoy protection, we thank God and the government for it. God uses and controls civil governments for the benefit of his people, the advancement of his cause and the salvation of souls. It is for want of trust in God that Christians think they must take care of the State in order that the State may take care of them. Obey God in all things. This includes all a Christian’s duty to the government. If God has commanded those to fight for civil government, whom he has forbidden to fight for themselves, their religion and their Master, let every lover of God obey. But if not, let all be followers and imitators of the Prince of peace, “who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.”

Render to Caesar the things that are Caesar’s, and unto God the things that are God’s. But “he that killeth with the sword must be killed with the sword.” This was illustrated in the Reformation of the sixteenth century. Zwingli took the sword and was killed in battle. Luther’s strong faith trusted in God alone, and he was preserved. Perhaps you say, Zwingli fought for the cause of religion—for the advancement of the Reformation—a thing which he ought not

to have done. I ask, What better cause to fight for? If a Christian fight for civil rights and the enfranchisement of mankind, is not religious liberty and the everlasting salvation of man his ultimate and highest object? If not, he perils his life for an object too low for, and unworthy of, a Christian. But if his object is the exalted and worthy one—the salvation of souls—he fights for the advancement and triumph of religion; a thing you say he ought not to do. You may have your choice between the two horns of this dilemma. One or the other you must take, or, either take the non-combatant ground or conclude that a crusade in favor of pure religion is, indeed, a “holy war,” and, as some have said concerning the present war, “as much a religious duty as it is to pray.”

U. F. COTTRELL.

Perilous Times.

THE bold assassination of President Lincoln, and the daring attempt to murder Secretary Seward, perpetrated through the aid of an extended conspiracy to destroy our government, and burn our large towns and cities, is appalling. It is the most surprising and alarming event in this nation’s history. The Lord has suffered these things to take place for some wise purpose. Our government has been exceedingly lenient to high-handed rebels and traitors. They have been suffered to live unmolested in Washington, and even to hold offices of honor and trust in the Federal government; and if any were arrested for treasonable acts, they were not punished.

“Treason is the highest crime of a civil nature of which man can be guilty.”—Webster. These acts of violence, sanctioned by the leaders of the rebellion, have aroused our government, and people generally, to deal retribution and justice to the principal leaders of the rebellion; and President Johnson seems to be the man chosen by the Lord to execute the retribution they justly deserve. We hope he has the strong nerve to execute the laws without being biased by his friends. President Lincoln was extremely lenient to the leading high-handed traitors and rebels. The feeling was prevalent that they would not be punished, but that the leaders of the rebellion would be the arbiters of the South for their restoration into the union again. “The terms of Gen. Lee’s surrender seem to be generally regarded as promising amnesty (i. e. pardon) to him and his officers.”—Congregationalist.

A general amnesty was expected from Mr. Lincoln to all that would take the oath of allegiance to the Federal government. The leading rebels have no scrupulous consciences against the violation of their oath of allegiance. We believe God designs they should be punished; for he has ordained human governments and “rulers for a terror to evil workers. They are the ministers of God, a revenger to execute wrath upon them that do evil.” “Governors are sent by him for the punishment of evil doers.” Rom. xiii; 1 Pet. ii, 14. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Eccl. viii, 11. “Let favor be shown to the wicked, yet he will not learn righteousness.” Isa. xxvi, 10. How true.

The terms of Gen. Lee’s surrender were understood to be a precedent for the leading rebels. R. E. Lee is ring-leader of the rebels, a malicious tyrant, unrelenting, implacable, and defiant, even after Gen. Grant had him in his power, and agreed to surrender only upon terms which promised amnesty to him and other leaders of the rebellion; and after his surrender, he insulted the Federal government in his farewell address to his officers and army.

Should such a man go at large unpunished? If so, then we may expect that “violence will rise up into a rod of wickedness.” Eze. vii, 11.

The following remarks from Harpers’ Weekly are appropriate: “The country is very much obliged to R. E. Lee and Beverly Tucker for an exhibition of the real spirit of the conquered rebel leaders. R. E. Lee is to-day as utter a rebel as he was on the day when he deliberately resolved to betray the country which had educated him, and to fire upon the flag which he had engaged in honor to defend. . . . These men

are representatives of that class of leaders at the South, who inspired and consummated the bloody rebellion. They are silent guns, but loaded still; not spiked or broken, but ready at any favorable moment to open fire again upon the national life and honor. They are the dragon's teeth which are now in the hand of the American government, and people. That hand may hold them harmless, or it may sow them again and reap another bloody harvest of armed men. But if the nation is as true as it is strong, it will secure peace by the entire political disfranchisement of such avowed public enemies as Robert E. Lee and Beverly Tucker, with all the other ring-leaders of the rebellion." O. NICHOLS.

Dorchester, Mass.

The Anchor Within the Vell.

AMID the shadows and the fears
That overcloud this home of tears,
Amid my poverty and sin,
The tempest and the war within,
I cast my soul on thee,
Mighty to save even me,
Jesus, thou Son of God!

Drifting across a sunless sea,
Cold, heavy mist encurtaining me;
Toiling along life's broken road,
With snares around, and foes abroad,
I cast my soul on thee,
Mighty to save even me,
Jesus, thou Son of God!

Mine is a day of fear and strife,
A needy soul, a needy life,
A needy world, a needy age;
Yet, in my perilous pilgrimage,
I cast my soul on thee,
Mighty to save even me,
Jesus, thou Son of God!

To thee I come—ah! only thou
Canst wipe the sweat from off this brow;
Thou, only thou canst make me whole,
And soothe the fever of my soul;
I cast my soul on thee,
Mighty to save even me,
Jesus, thou Son of God!

On thee I rest—thy love and grace
Are my sole rock and resting-place;
In thee my thirst, and hunger sore,
Lord, let me quench forevermore.
I cast my soul on thee,
Mighty to save even me,
Jesus, thou Son of God!

'Tis earth, not Heaven; 'tis night, not noon;
The sorrowless is coming soon;
But till the morn of love appears,
Which ends the travail and the tears,
I cast my soul on thee,
Mighty to save even me,
Jesus, thou Son of God!

"The Prayer-Book.

"I RECOLLECT reading an anecdote some years ago, which struck me at the time as having some force in it, and calculated to be useful. I do not now remember the particular words of it, but believe I can give you the substance. A minister in one of our northern towns became extremely dull and inanimate in his preaching. His congregation became dissatisfied with the cold manner in which he performed the duties of the sanctuary, and deputed two of their deacons to go and confer with their pastor upon the subject. They called upon him, and made known their business. He very candidly admitted the fact, and told them that ever since he had lost his Prayer-book, he had felt an unnatural languor in the discharge of his public duties. His deacons seemed surprised, and observed to him that they never knew that he made use of a Prayer-book. He told them he had one of a peculiar kind; that the use of it always had a powerful effect in animating and encouraging him in the discharge of his ministerial duties; but to his great sorrow and mortification, for some time past he had not been able to find it, and the loss had occasioned that apathy which they mutually had so much regretted. The deacons were very anxious to know what kind it was, and, if possible, they would procure him another. He told them that the one which he had lost was the only one

of the kind, and that unless he could procure that, all others would do no good.

"After exciting their curiosity sufficiently, as he supposed, to have the hint take the desired effect, he told them that the Prayer-book which he had lost was the *prayers of his people*. The deacons were confounded, and honestly confessed that for some time they had too much neglected that important duty; and appearances justified the conclusion that it had been generally neglected; but they hoped that as they were then made sensible of their defection in duty, they should mutually profit by the discovery. When the result of the conference was made known to the congregation, each one seemed to feel the justness of the censure, and the importance of a reformation. Christians awoke out of their sleep; he became animated and zealous in the discharge of his duties, a revival broke out, and numbers were made the hopeful subjects of renewing and sanctifying grace."

The above I selected from a Baptist paper, published in Lowell, Mass., in 1832, and copy for the Review. JOHN N. WILKINSON.

Hoping for a Hope.

A MAN dying of thirst stands before a fountain.

"Have you drank?"

"No! but I *hope* I shall."

"Do you wish to drink?"

"No! but I *hope* I shall wish to drink."

"Do you see that you are just ready to die for want of water?"

"No! but I *hope* I shall see it." Why does he not drink? Because he has no desire to. Why, then, does he stand there? Because he hopes to have such a desire. But if the promptings of a dying agony, and the sweet gushing streams before him, leave him without that desire, what does his life amount to?

So stand we, poor sinners, by the fountain of Life. We look at the waters, and at those who are drinking, and look at the invitation, "Whosoever will," and then stand there still and *hope* we shall drink. What is such a hope good for? Why not take the water of Life freely? This hoping for a hope is often the Devil's opiate for a partially awakened sinner. The direction of God is, Lay hold of the hope set before you. —*Tract Journal*.

Between the Blankets.

SOME people take their cares and troubles to bed with them. It is a bad plan, for they are diabolical bed-fellows.—Even if tired "Nature's sweet restorer" whips the spirit off to dream-land in the midst of its repinings and forebodings, there is no comfort for it there. Of the last sad waking thoughts, are born visible imps that haunt us in the realm of Morpheus, and we fight with horror all night long. Happy are those who can put off their day troubles with their day clothing, and as they assume the horizontal, forget all the annoyances that belong to perpendicular life. We have known people who could do all this—individuals, who, after struggling from morning till night, in Sloughs of Despond, and getting miserably bemaused by the Giant Despair; no sooner slipped between the sheets, than the Angel of Sleep, who seemed to have been lying in wait there to bless them, took them on her wings and bore them to Elysium. To fight over again in bed the battle of life, as many do in their slumbers, is a miserable business. Still more unpleasant is it to be surrendered in sleep to all sorts of vague and impossible phantoms, which are none the less disagreeable that they are utterly absurd. Worst of all, is to lie through the weary watches of the night, self-tormented. The best thing that nervous, highly impressible, fidgety people can do after getting into bed, is to lie resolutely still, and try to abstract their minds from the occurrences of the day. The power of doing this is natural to many, but it may also be acquired by persevering effort. The will of the weakest is a mighty instrument, when fairly brought into play. —*Sunday Times*.

Can't Stand It.

REV. MR. MERRILL, of Portland Maine, after the Battle of Antietam, found a number of wounded rebels in a barn and barn-yard, deserted by their surgeons, with no well man near to help them—the dying and the dead lying together for three days, amid the filth of the barn-yard, without food or drink. He immediately carried drink to them, procured ambulances, and proceeded to remove them to the field hospital first relieving their hunger with the supplies brought in the ambulances, and then beginning to wash them from the filth in which they had been left lying by their own officers and comrades. As he proceeded with this disgusting work of charity, he took off the shoes and stockings of a rebel, and began to wash his feet. The man began to sob and cry.

"What is the matter; do I hurt you?" said Mr. Merrill.

"No, you don't."

Mr. Merrill proceeded with his work, and again the man began to cry and sob.

"I really cannot go on to wash you, unless you tell me what is the matter."

"Matter enough. You call us rebels, and I suppose we are, for I fought agin that ere old flag; but when we're wounded, you come to us here, not like angels, but like the Lord Jesus Christ himself, washing our feet, and I can't stand—I can't stand it."

THERE is a nearer connection than is usually thought, between purity of taste, and purity of heart. So also between simplicity of taste and the simplicity of a religious life there is a natural relationship. Sometimes a severe process of education supplies an artificial taste and apparent simplicity which pass for genuine. But they are only wax flowers, and never possess the charm which belongs to a true character.

Letters.

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

—This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

Bro. W. Bates writes from Abington: Believing as we do, we ought to put on the whole armor of God that we may be prepared for the coming of our Lord. I can say that the path grows brighter as we journey along through this wilderness of sin. I believe we are living in the very last days, and the time of trouble is just before us; but the Lord is our refuge. I desire to be a valiant soldier of the cross, and to have on the whole armor of God. Let us be careful not to be overcharged with this world, that the day come on us unawares.

Bro. J. Vansyoc writes from Coloma, Iowa: Still the work of the Lord prospers. It makes my heart rejoice to see the honest-hearted coming out and obeying the truth of God. Two of my friends have come out recently, in this neighborhood, and decided to obey all of God's commandments, and I think three or four more will come out soon. The opposition is much stirred up, to see those that stand high in the popular church, laying hold of the truth and keeping all God's commandments. Will the dear brethren and sisters abroad, pray for us that we may prove faithful, and set a godlike example before the world, that the truth may still prosper here. There are five Sabbath-keepers here. We hold prayer-meetings through the week, and meet with the church at Sandyville on the Sabbath. We are striving to rise with the message. Pray for us dear brethren and sisters, that we may have grace sufficient to stand through the perils of the last days.

Obituary Notices.

DIED, at his residence near Clyde, Ill., Bro. Ivory Colcord, Sen., Jan. 25, 1865, aged 65 years. His sufferings were great, but he bore them with Christian fortitude. He fell asleep in blessed hope of arising in the first resurrection. By special request, the funeral sermon was preached by the writer, on Sunday, Apr. 16. He leaves a portion of his family in the enjoyment of religion, and we hope the rest may soon obey the Lord that they may live.

B. F. SNOOK.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 23, 1865.

BUSINESS matters, receipts, &c. are deferred to next week.

Note from Bro. Andrews.

To those who have contributed toward procuring for my family a home, and especially to Bro. White and others who have especially interested themselves in this matter, I would express my deep and heartfelt gratitude. I trust that I shall never forget the interest which has been manifested in behalf of one so unworthy; and that my whole being shall be devoted to the cause of God as a living sacrifice.

J. N. ANDREWS.

May 15, 1865:

Peace and Safety.

THE Jews in Jerusalem in the days of Christ's first Advent supposed that their city stood safe, and that as God had given it to them, no earthly power could take it from them, not thinking that their sins had separated them from God and they could no longer be his peculiar people. On the other hand, the Christians had heard the doom our Saviour had pronounced upon that city: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another." The anxious disciples inquire, "When shall these things be?" The Saviour answers, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that be in Judæa flee into the mountains."

As the Jews had rejected Christ as their teacher, they would not of course, receive his testimony concerning the destruction of their city. By rejecting him, they hid all light concerning the overthrow of that city from their eyes. But the disciples of Christ who believe his word, are commanded to flee, and had full information given them as to when it would be safe and proper for them to flee.

We view them as the time of destruction is approaching, and rumor of invasion by the Romans reaches them. They doubtless tell the Jews that their city is doomed; and entreat them to believe in Christ, heed his words, and with them flee from the destruction that awaits that city. But the Jew as confidently asserts that their city cannot be taken from them.

But what are these Christians to do? It will not answer to flee too soon, for the Jews may compel them to remain and help defend the city. Or the Romans might take them for a fleeing band of Jews. The all-seeing eye of the Lord has viewed their perplexed condition, and he gave them the exact time for flight:

"When ye see Jerusalem compassed about with armies, then flee." But human reason would say, that is a poor time to flee, when an army with its trenching tools and all preparations for taking a city, have surrounded that city on every side. Unbelief would say to them, You have waited too long. Now you cannot get out. But this is the minuteness of Christ's instruction, and in following it their faith is brought to the keenest test. The Jews would probably say to them, I thought your Master had given you instruction when to leave, so that you would not be ruined with this city. Now what will you do?

The Christians have waited to see the sign Christ gave of their deliverance, but that very sign seems to preclude all hope of their escape. Suddenly and unexpectedly to the Jews, the army of the Romans marches away from the city. Now, say the Christian, we must be going. The sign is fulfilled and the way is open for us to escape. But no, the Jews would say, there is no cause to flee now; for the armies have left. It's all peace and safety now, and this proves our saying true, that the city could not be overthrown.

"The Christians heeded the admonition of the Saviour, and all escaped the terrors of the siege by a

timely flight to a small village called Pella," while the Jews, not knowing "the time of their visitation," infatuated with their peace-and-safety cry, remained and were involved in horrid ruin.

Similar is this to what we view before us, here in the last days. The way that opened there for God's people to escape, the Jews would interpret as peace and safety to them. The present hushing up of the war in our land to give a chance for the preparation of a people to meet the last struggle of the nations, the world construe as a token of universal and lasting peace. Yea, they even think it the commencement of the millennium of which they have so long heard. But ah! how suddenly and unexpectedly will the destruction come upon those who "would none of God's counsels" which he is giving through the message of warning to his people.

J. N. LOUGHBOROUGH.

Vermont State Conference.

THE Vermont State Conference will hold its fourth annual session at West Enosburgh, Vt., Friday June 16th, 1865. Meetings of worship will continue over Sabbath and first-day.

All the churches belonging to this Conference, and those wishing to unite with it, are requested to represent themselves faithfully by delegates or letters. Delegates are to be chosen according to the following ratio: Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members. Delegates will bring letters showing their appointment signed by the church clerk or Elder.

Churches will also be careful to send a written report of their standing, their losses and additions, of membership during the year; also the amount of s. v. fund.

A general invitation is extended to the brethren and sisters within the limits of the Conference, and to the brethren in New England. Brethren, let us come to this feast, not only to enjoy a release from worldly business and cares, but realizing the momentous period we have reached in the history of the third message, the importance of keeping pace with the work in its rapid and onward course, and with a determination and zeal agreeing with the thrilling and important truths that we profess to love, the shortness of time, and the magnitude of the work that is before us, that we may be in a condition to co-operate with the people of God in the great duties connected with the closing events of probation.

A special invitation is hereby extended to Bro. and sister White and Bro. Loughborough to attend these meetings.

S. PIERCE,
A. STONE,
D. T. BOURDEAU, } Executive
Committee.

NOTE.—The General Conference Committee decide that Eld. J. N. Andrews attend the Vermont State Conference.

Appointments.

PROVIDENCE permitting, I will meet with the brethren in Chicago, Sabbath and first-day, May 27 and 28. Also with the church at Johnstown Center, Sabbath and first-day, June 3 and 4.

ISAAC SANBORN.

MIDDLE GROVE June 3d and 4th, Perry's Mills June 17th and 18th, West Bangor, monthly meeting, 24th and 25th, Norfolk, evening of the 27th, Buck's Bridge July 1st and 2d.

If Bro. Edson and Goodwin visit St. Lawrence Co. will they arrange to be at Bangor and Buck's Bridge.

C. O. TAYLOR.

PROVIDENCE permitting, I will meet with the brethren and sisters of the Sand Prairie church, June 10 and 11, 1865. It is hoped there will be a general attendance from other churches, and that Bro. Sanborn will be present at this meeting.

L. G. BOSTWICK.

PROVIDENCE permitting, I will be at Marion, Mich., Sabbath, May 27, at 11 A. M., and first-day at 11 A. M., and 5 P. M.

J. B. FRISBIE.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On Pamphlets and Tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address, ELDER JAMES WHITE, Battle Creek, Michigan.

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