

# 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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#### "YET A LITTLE WHILE."

DEAR brethren, yet a little while,  
And he will surely come;  
Our great Deliverer will appear,  
And bring us safely home.  
The gloomy night of toil and pain  
Will soon be passed away,  
And the Sun of glory usher in  
The long expected day.

Only a little while, and then  
Our partings will be o'er;  
We'll meet on Zion's holy hill,  
And ne'er be parted more.  
Our tears will all be wiped away,  
Our hearts no sorrow know;  
We'll wander through elysian fields,  
Where life's sweet waters flow.

Only a little while! sweet hope!  
What joy doth it impart,  
When earthly friends forsake us here,  
And earthly joys depart.  
O, then, dear Saviour, how we long  
Thy lovely face to see,  
When we shall see thee as thou art,  
And shall be like to thee.

Dear brethren, yet a little while,  
And Jesus will appear;  
The altogether lovely One,  
We shall behold him near.  
He will not tarry long, we know,  
The promise still is sure,  
To those whose patience faileth not—  
Who faithfully endure.

Only a little while, and then  
The City we'll behold—  
Its gates of pearl, its shining streets  
Of pure, transparent gold.  
Its rainbow-tinted walls reflect  
A light, more dazzling, far,  
Than seven fold light of sun or moon,  
Yet mild as evening's star.

For yet a little while, and we  
The victor's crown shall wear;  
The victor's song, shall also sing,  
And fadeless glories share.  
O, let us seek to be prepared  
To join the blood-washed throng,  
When Jesus comes, for well we know  
He will not tarry long.

R. C. FARRAR.

Kingston, Wis.

#### HISTORY OF THE SABBATH.

THE SABBATH AND FIRST-DAY DURING THE FIRST  
FIVE CENTURIES.

(Continued.)

THE origin of the Sabbath and of the festival of Sunday is now distinctly understood. When God made the world, he gave to man the Sabbath that he might not forget the Creator of all things. When men apostatized from God, Satan turned them to the worship of the sun, and as a standing memorial of their veneration for that luminary, caused them to dedicate to his

honor the first day of the week. When the elements of apostasy had sufficiently matured in the Christian church, this ancient festival presented itself as a rival to the Sabbath of the Lord. The manner in which it obtained a foothold in the Christian church has been already shown; and several facts which have an important bearing upon the struggle between these rival institutions have also been given. The general history of both during the first five centuries of the Christian era will now engage our attention. Of the observance of the Sabbath in the early church, Morer speaks thus:

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves."—*Dialogues on the Lord's Day*, p. 189.

That the observance of the Sabbath was not confined to Jewish converts, the learned Giesler explicitly testifies:

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the passover [1 Cor. v. 6-8], with reference to the last scenes of Jesus' life, but without Jewish superstition. In addition to these, Sunday, as the day of Christ's resurrection, was devoted to religious services."—*Eccles. Hist.*, vol. i, chap. ii, sec. 30.

The statement of Mosheim may be thought to contradict that of Giesler. Thus he says:

"The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts, nor did the other Christians censure this custom as criminal and unlawful."—*Eccles. Hist.*, cent. i, part ii, chap. iv, sec. 4.

It will be observed that Mosheim does not deny that the Jewish converts observed the Sabbath. He denies that this was done by the Gentile Christians. The proof on which he rests this denial is thus stated by him:

"The churches of Bithynia, of which Pliny speaks in his letter to Trajan, had only one stated day for the celebration of public worship; and that was undoubtedly the first day of the week, or what we call the Lord's day."—*Id.*, margin.

The proposition to be proved is this: The Gentile Christians did not observe the Sabbath. The proof is found in the following fact: The churches in Bithynia assembled on a stated day for the celebration of divine worship. It is seen therefore that the conclusion is gratuitous, and wholly unauthorized by the testimony. Of the Sabbath and first day in the early ages of the church, Coleman speaks as follows:

"The last day of the week was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. xxvi, sec. 2.

This is a most explicit acknowledgment that the Bible Sabbath was long observed by the body of the Christian church. It is true that Coleman speaks also of the first day of the week, yet his subsequent language shows that it was a long while before this became a sacred day. Thus he says:

During the early ages of the church it was never

entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."—*Id.*, *ib.*

This fact is made clearer by the following language, in which the historian admits Sunday to be nothing but a human ordinance:

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Ancient Christ. Exem.*, chap. xxvi, sec. 2.

The historian does not seem to realize that in making this truthful statement he has directly acknowledged that the ancient Sabbath is still in full force as a divine institution, and that first-day observance is only authorized by the traditions of men. Coleman next relates the manner in which this Sunday festival which had been nourished in the bosom of the church, usurped the place of the Lord's Sabbath; a warning to all Christians of the tendency of human institutions, if cherished by the people of God, to destroy those which are divine. Let this important language be carefully pondered. He speaks thus:

"The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged, at first, to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Id.*, *ib.*

Thus is seen the result of cherishing this harmless Sunday festival in the church. It only asked toleration at first; but, gaining strength by degrees, it gradually undermined the Sabbath of the Lord, and finally denounced its observance as heretical.

Bishop Jeremy Taylor, a decided opponent of Sabbath obligation, while admitting the general observance of the Sabbath by the Christians during the first three hundred years, asserts that they did not regard it as obligatory in the highest sense of that word. Thus he says:

"The Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment: but they did it also without any opinion of prime obligation, and therefore they did not suppose it moral."—*Ductor Dubitantium*, part i, book 2, chap. ii, sec. 51.

That such an opinion relative to the obligation of the Sabbath had gained ground extensively among the leaders of the church, as early at least as the fourth century, and probably in the third, is sufficiently attested by the action of the council of Laodicea, A. D. 364, which anathematized those who should observe the Sabbath, as will be noticed in its place. That this loose view of the morality of the fourth commandment was resisted by many, is shown by the existence of various bodies of steadfast Sabbatharians in that age, whose memory has come down to us; and also by the fact that that council made such a vigorous effort to put down the Sabbath. Coleman has clearly portrayed the gradual depression of the Sabbath, as the first-day festival arose in strength, until Sabbath-keeping became

heretical, when by ecclesiastical authority, the Sabbath was suppressed and the festival of Sunday established as a new and different institution. The testimony of Jeremy Taylor, a distinguished bishop of the English church, which in important particulars confirms that of Coleman, is of much value. The first of these ancient Sabbatarian bodies was the Nazarenes. Of these Morer testifies that,

They "retained the Sabbath; and though they pretended to believe as Christians, yet they practiced as Jews, and so were in reality neither one nor the other."—*Dialogues on the Lord's Day*, p. 66.

And Dr. Francis White, lord bishop of Ely, mentions the Nazarenes as one of the ancient bodies of Sabbath-keepers who were condemned by the church leaders for that heresy; and he classes them with heretics as Morer has done. Yet the Nazarenes have a peculiar claim to our regard, as being in reality the apostolic church of Jerusalem, and its direct successors. Thus Gibbon testifies:

"The Jewish converts, or, as they were afterward called, the Nazarenes, who had laid the foundations of the church, soon found themselves overwhelmed by the increasing multitudes, that from all the various religions of polytheism enlisted under the banner of Christ. . . . The Nazarenes retired from the ruins of Jerusalem to the little town of Pella beyond the Jordan, where that ancient church languished above sixty years in solitude and obscurity." *Dec. and Fall*, chap. xv.

It is not strange that that church which fled out of Judea at the word of Christ should long retain the Sabbath, as it appears that they did as late as the fourth century. Morer mentions another class of Sabbath-keepers in the following language:

"About the same time were the Hypsistarii, who closed with these as to what concerned the Sabbath, yet would by no means accept of circumcision as too plain a testimony of ancient bondage. All these were heretics, and so adjudged to be by the Catholic church. Yet their hypocrisy and industry was such as gained them a considerable footing in the Christian world." *Dialogues on the Lord's Day*, p. 67.

The bishop of Ely names these also as a body of Sabbath-keepers whose heresy was condemned by the church. The learned Joseph Bingham, M. A., gives the following account of them:

"There was another sect which called themselves Hypsistarians, that is, worshippers of the most high God, whom they worshiped as the Jews only in one person. And they observed their sabbaths and used distinction of meats, clean and unclean, though they did not regard circumcision, as Gregory Nazianzen, whose father was once one of this sect, gives the account of them." *Antiq. of the Chris. Church*, book xvi, chap. vi, sec. 2.

It must ever be remembered that these people, whom the Catholic church adjudged to be heretics, are not speaking for themselves; their enemies who condemned them have transmitted to posterity all that is known of their history. It would be well if heretics, who meet with little mercy at the hand of ecclesiastical writers, could at least secure the impartial justice of a truthful record.

Another class are thus described by Cox in his elaborate work entitled, "Sabbath Laws and Sabbath Duties:—"

"In this way (that is, by presenting the testimony of the Bible on the subject) arose the ancient Sabbatarians, a body it is well known of very considerable importance in respect both to numbers and influence, during the greater part of the third, and the early part of the next, century." Page 280.

The close of the third century witnessed the Sabbath much weakened in its hold upon the church in general, and the festival of Sunday, although possessed of no divine authority, steadily gaining in strength and in sacredness. The following historical testimony from a member of the English church, Edward Brerewood, professor in Gresham college, London, gives a good general view of the matter, though the author's anti-Sabbatarian views are mixed with it. He says:

"The ancient Sabbath did remain and was observed, together with the celebration of the Lord's day, by the Christians of the east church above three hundred years after our Saviour's death; and besides that, no other day, for more hundred years than I spoke of before, was known in the church by the name of Sabbath but that: let the collection thereof and conclusion of all be this: the Sabbath of the seventh day, as touching the obligation of God's solemn worship to it, was ceremonial; that Sabbath was religiously observed in the east

church three hundred years after our Saviour's passion. That church, being a great part of Christendom, and having the apostle's doctrine and example to instruct them, would have restrained it if it had been deadly." *Learned Treatise of the Sabbath*, p. 77, ed. 1631.

Such was the case in the eastern churches at the end of the third century; but in such of the western churches as sympathized with the church of Rome, the Sabbath had been treated as a fast from the beginning of that century, to express their opposition toward those who observed it according to the commandment.

In the early part of the fourth century occurred an event which could not have been foreseen, but which threw an immense weight in favor of Sunday into the balances already trembling between the rival institutions, the Sabbath of the Lord and the festival of the sun. This was nothing less than an edict from the throne of the Roman empire in behalf of "the venerable day of the sun." It was issued by the emperor Constantine in A. D. 321, and is thus expressed:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven."

Of this law a high authority thus speaks:

"It was Constantine the Great who first made a law for the proper observance of Sunday. . . . By Constantine's law, promulgated in 321, it was decreed that for the future the Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work." *Ency. Brit.*, art., Sunday.

Another eminent authority thus states the purport of this law:

"Constantine the Great made a law for the whole empire (A. D. 321) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work on that day." *Ency. Am.*, art., Sabbath.

Thus the fact is placed beyond all dispute that this decree gave full permission to all kinds of agricultural labor. The following testimony of Mosheim is therefore worthy of strict attention:

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been." *Ecc. Hist.*, cent. iv, part. ii, chap. iv, sec. 5.

What will the advocates of first-day sacredness say to this? They quote Mosheim respecting Sunday observance in the first century—which testimony has been carefully examined in this work—and they seem to think that his language in support of first-day sacredness is nearly equal in authority to the language of the New Testament; in fact, as supplying an important omission in that book. Yet Mosheim states respecting Constantine's Sunday law, promulgated in the fourth century, which allowed all kinds of agricultural labor on that day, that it caused the day to be "observed with greater solemnity than it had formerly been." It follows therefore, on Mosheim's own showing, that Sunday during the first three centuries was not a day of abstinence from labor in the Christian church. On this point bishop Taylor thus testifies:

"The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none; and therefore when Constantine the emperor had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever." *Duct. Dubitant.*, part 1, book 2, chap. 2, sec. 59.

Morer tells us respecting the first three centuries, that is, respecting the period before Constantine:

"The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship. And being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than

during the divine service." *Dialogues on the Lord's day*, p. 233.

And Sir Wm. Domville says:

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321." *Exam. of the Six Texts*, p. 291.

That such an edict could not fail to strengthen the current already strongly set in favor of Sunday, and greatly to weaken the influence of the Sabbath, cannot be doubted. Of this fact an able writer bears witness:

"Very shortly after the period when Constantine issued his edict enjoining the general observance of Sunday throughout the Roman empire, the party that had contended for the observance of the seventh day dwindled into insignificance. The observance of Sunday as a public festival, during which all business, with the exception of rural employments, was intermitted, came to be more and more generally established ever after this time, throughout both the Greek and the Latin churches. There is no evidence, however, that either at this, or at a period much later, the observance was viewed as deriving any obligation from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, good Friday, and other festivals of the church; and as resting with them on the ground of ecclesiastical authority and tradition." *Cox's Sabbath Laws, &c.*, pp. 280, 281.

This extraordinary edict of Constantine caused Sunday to be observed with greater solemnity than it had formerly been. Yet we have the most indubitable proof that this law was a heathen enactment; that it was put forth in favor of Sunday as a heathen institution, and not as a Christian festival; and that Constantine himself not only did not possess the character of a Christian, but was at that time in truth a heathen. It is to be observed that Constantine did not designate the day which he commanded men to keep, as Lord's day, Christian Sabbath, or the day of Christ's resurrection; nor does he assign any reason for its observance which would indicate it as a Christian festival. On the contrary, he designates the ancient heathen festival of the sun in language that cannot be mistaken. On this important point Milman, the learned editor of Gibbon, thus testifies:

"The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week." *History of Christianity*, book 3, chap. 1.

And he adds:

"In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world." *Id.*, book 3, chap. 4.

J. N. A.

(To be Continued.)

## TOBACCO.

THE use of tobacco has become so prevalent in this country, that in some places a large majority of both sexes, above fifteen years of age, either snuff, smoke, or chew it. The same habits prevail to a great extent in almost every portion of the globe.

When we take into consideration the disagreeable and repulsive character of this production to the uninvited palate, it is truly surprising that it should ever have been thought of as an article for such use at all; and when to this consideration is added, the exceedingly important one, that it is highly injurious to the human system, the fact of its general use becomes still more astonishing. Many, however, are not aware of its pernicious effects; and this will, in some degree, account for this extensive use. I propose, therefore, to exhibit these effects in their true colors in this article, in the hope of inducing such to abandon those baneful habits.

It should be understood, then, that tobacco is an actual and a virulent poison. Three drops of the distilled oil of tobacco, dropped upon the tongue of a full sized cat, usually causes death in from three to ten minutes: and even when used medicinally, it is so un-



congenial to the system, and of so baneful a tendency, that physicians now seldom administer it, even in the most desperate cases. In many instances, where it has been applied internally, or even externally, it has caused death in a short period. A tobacco poultice applied to the pit of the stomach causes terrible vomitings in a very short time. Its application to the head produces similar effects. A girl about seven years of age, in good health, was seized with incessant vomiting, by merely having an ointment of butter and snuff applied to her head, which was affected with the *scabies*. Fontana ranks tobacco with the vegetable poisons; and he gives the following account of his experiments:

"I made," says he, "a small incision in a pigeon's leg, and applied to it the oil of tobacco; in two minutes it lost the use of its foot. I repeated this experiment on another pigeon, and the event was exactly the same. I made a small wound in the pectoral muscles of a pigeon, and applied the oil to it; in three minutes the animal could no longer support itself on its left foot. This experiment on another pigeon ended the same way. I introduced into the pectoral muscles of a pigeon a small bit of wood covered with this oil; the pigeon in a few seconds fell insensible. Two other pigeons, to whose muscles I applied this oil, vomited several times all that they had eaten. Two others with empty stomachs, treated as above, made all possible efforts to vomit. Vomiting was the most constant effect of this oil."

To the foregoing it may be added, that an application of tobacco in almost any form will produce a similar effect; and chemists tell us that tobacco leaves, distilled in a retort, without addition, yield an acrid, empyreumatic, poisonous oil. Kempfer also classes it with the strong vegetable poisons; a most appropriate classification indeed, seeing that a single drop of the chemical oil of tobacco, applied to the tongue of a cat, has produced violent convulsions, and caused death in one minute; and a thread dipped in the same oil, and drawn through a wound made by a needle in an animal, has killed it in seven minutes. Nay, what can be expected but that the strong caustic oil and acrid salt contained in it will produce incalculable evils. Some of those evils we will here bring to view.

Dr. Maynwaring, in his treatise on the scurvy, asserts that tobacco causes sorbutio complaints, and that the scurvy has abounded much more since the commencement of the use of tobacco than it ever did before. Old Mr. Salmon, a man most eminent in practical medicine in his day, says: "The ordinary and constant use of *snush* (meaning snuff) is of very evil consequences, and induces *apoplexies*, and I am confident that more have died of apoplexy in one year since the use of this *snush*, than have died of that disease in a hundred years before the use thereof; and most, if not all, of those I have observed to die of late of that disease, were such as were extreme and constant *snush-takers*."

As to smoking, every medical man knows that the saliva, which is so copiously drained off by the pipe, is the first and greatest agent which nature employs in digesting food. Chewing likewise drains off this liquid, so necessary to digestion. Darwin, in his *Zoonomia*, says: "The unwise custom of chewing and smoking tobacco for many hours in the day not only injures the salivary glands, producing dryness in the mouth when this drug is not used, but I suspect that it produces scirrhus of the pancreas. The use of tobacco in this immoderate degree injures the powers of digestion, by occasioning the patient to spit out that saliva which he ought to swallow, and hence produces flatulency which the vulgar unfortunately take it to prevent." "I saw what I conjectured to be a tumor of the pancreas, with indigestion, and which terminated in the death of the patient. He had been for many years a great consumer of tobacco, inasmuch that he chewed that noxious drug all the morning, and smoked it all the afternoon."

But smoking and chewing not only carry off the necessary saliva from its proper place; they likewise saturate the tongue and mouth with tobacco juice, thereby vitiating the saliva that remains, which in this pernicious and poisonous condition finds its way into the stomach. Who, in view of these considerations, can

wonder that tobacco "fixes its deadly grasp upon the organs of vitality, gradually undermining the health, and sowing the seeds of disease, which are sure, sooner or later, to take root and spring up, carrying away its victim to a premature grave!" Who can wonder at the dizziness, the pain in the head, the faintness, the pain in the stomach, the weakness, the tremulousness, the huskiness of the voice, the disturbed sleep, the nightmare, the irascibility, the mental depression, the epilepsy, and even mental derangement, of the victim of tobacco! "It seems," says Henry H. Brown, "to act directly upon the nervous system, enfeebling, exhausting, or destroying the powers of life. It is also especially liable to diminish the sensibility of the membrane lining the nose, mouth, and stomach; enfeebling the nervous power of this latter organ, so that, instead of promoting digestion, as pretended by many, it has a direct tendency to promote dyspepsy, with all its direful train of symptoms." One of the most eminent surgeons in this country states, that of the cases of cancer of the under lip which had come within his observation, all but three were those of individuals who had, at some period of their lives, used tobacco in some one of its forms. With regard to snuff in particular, De Bomare says: "The least evil which you can expect it to produce is, to dry up the brain, emaciate the body, enfeeble the memory, and destroy, if not entirely, yet in a great measure, the delicate sense of smelling." "Common snuff, in habitual snuff-takers," says a sensible medical practitioner, "has been found to penetrate into the *sinuses* communicating with the nose, and into the *antrum*, where it has formed horrid abscesses; it is often carried down into the stomach; and, by the use of it, the skin is tinged of a pale brown color." The most delicate females have their complexions entirely ruined by it. Many cases have been observed where the appetite has been almost destroyed and consumption induced, by its excessive use. As to smoking, which some perhaps deem very harmless, J. Borghi, in a letter to Bartholine, states that the brain of an immoderate smoker, on dissection, was found dried and shriveled up, by his excessive use of the pipe.

Instead of preserving the teeth from decay as many suppose, the chewing or smoking of tobacco wears down or absorbs the grinding surface of the teeth much faster than would otherwise be the case. So active a poison as the smoke or juice of tobacco, continually in contact with the surface of the teeth, must tend to destroy their vitality, and, consequently, to hasten, instead of retarding, their decay.

In a German literary journal are mentioned several cases of vertigo, blindness, and paralysis, caused by the immoderate use of tobacco. Its use as an emetic is extremely dangerous, having occasioned intolerable cardiac anxieties, violent vomitings, and stupidity. Bomare informs us that it has been used as a remedy in lethargic swoonings; and the patient has been restored to sensibility only to be racked by a more terrible disorder. Convulsions, accompanied by vomitings, cold sweats, and a feeble and intermitting pulse, with other dreadful symptoms, have been the consequence of its use in the above cases.

"The use of tobacco," says Henry H. Brown, "also produces a dryness or huskiness of the mouth, thus creating a thirst, which in many cases is not satiated with anything short of alcoholic drinks. In this way tobacco often lays the foundation of drunkenness."

"To this dark catalogue of evils," continues he, "arising from the use of tobacco, may be added the turbid nostril, the besmeared lip, the spitting of saliva, imbued with this narcotic, upon the floor, furniture, and even upon the clothes of those around them; and last, though not least, the foul and offensive breath, which, to those whose olfactories have not been perverted by the use of narcotics, is almost insupportable."

The use of tobacco is a waste of money—nay, far worse than throwing it into the ocean, where it would at least do no harm. Some whole families make use of tobacco. Now suppose a family to consist of six individuals, and their weekly expense for this article to be 1s 6d; this in fifty-four years, at compound interest, would amount to £1000: and when to this are added the concomitants, such as strong drink, idleness, sick-

ness, &c., the amount would probably be increased four-fold. A clergyman recently made a calculation that a poor family among his parishioners expended nearly one-third of their earnings for snuff and tobacco.

The loss of time is likewise another serious evil connected with the use of tobacco. Some spend three, four, five, and even six hours in twenty-four, in smoking.

In view of all the foregoing evils connected with the use of tobacco it is not strange that a Turkish emperor, a Russian czar, or a Persian king, should forbid its use on pain of death—mitigated, it is true, in the case of snuff-taking, by merely having the nose cut off. It is not strange that the court of Clermont forbade the apothecaries to raise any tobacco, on pain of confiscation, and a fine of 1000 livres. Nor is it strange that pope Urban VIII made a bull, to excommunicate all who used tobacco in churches. Such penalties, however, would scarcely be necessary to deter some from its use, were they aware of the intolerable filthiness connected with the tobacco concern. Simon Pauli, physician to the king of Denmark, in a treatise on tobacco, says, that the merchants frequently lay it in bog-houses, to the end that, becoming impregnated with the volatile salt of the *excrements*, it may be rendered brisker, stronger, and more foetid. A dealer in this article acknowledges that he had sprinkled his rolls and leaf frequently with stale urine, to keep them moist and preserve the flavor. A person whose curiosity led him to see tobacco spinning, observed that the boys who opened out the dry plants had a vessel of urine by them, with which they moistened the leaves, to prepare them for the spinner. What a delicious morsel a quid of tobacco must be!

To the consumers of tobacco let me now say, *Desist!* First, For the sake of your health, which must be materially injured, if not destroyed, by it. Secondly, For the sake of your *property*, which, if you are a poor man, must be considerably impaired by it. But supposing you can afford this extra expense, consider how acceptable the *pence* (to go no farther) which you spend in this idle, unnecessary employment, would be to those who are often destitute of bread; and to whom one penny would sometimes be as an angel of God. Thirdly, For the sake of your *time*, a large portion of which is irreparably lost, particularly in smoking. Have you any time to dispose of—to murder? Is there no need of prayer—reading—study? Fourthly, For the sake of your *friends*, who cannot fail to be pained in your company. Fifthly, for the sake of your *voice*, which a continuance in snuff-taking will infallibly ruin, as the nasal passages are almost entirely obliterated by it. Sixthly, for the sake of your *memory*, that it may be vigorous and retentive; and for the sake of your *judgment*, that it may be clear and correct to the end. Lastly, for the sake of your *soul*—do you not think that God will visit you for your loss of time, waste of money, and needless self-indulgence? Have you not seen that the use of tobacco leads to drunkenness? Do you not know that habitual smokers have the drinking vessel often at hand, and frequently apply to it? nor is it any wonder, for the great quantity of necessary moisture which is drawn off from the mouth, &c., by these means, must be supplied in some other way. You tremble at the thought; and well you may, for you are in great danger: may God look upon and save you before it be too late.

It is with pain of heart that I am obliged to say, I have known several who, through their immoderate attachment to the pipe, have become mere sots. There are others who are walking unconcernedly in the same dangerous road—I tremble for them. Should this fall into their hands, may they receive it as a warning from God!

"But I take (says one) only a little now and then in complaisance to others." Then you will soon be as great a slave to it as others are. When it is offered to you in this way, think of the conduct of Omiah, a native of Otaheite, who was brought to London by captain Furneaux: when a certain lord presented him his golden snuff-box, and invited him to take some, the innocent savage, having gained little acquaintance with European refinement, bluntly replied: "I thank you, my lord, my nose is not hungry."

You say, "I am so long accustomed to it I cannot leave it off." Alas! alas! your case is truly deplorable! you are shorn of your strength, and power is now lacking to bring the expostulations of conscience to good effect. However, try—see what God will do for you.

Should all other arguments fail to produce a reformation in the conduct of tobacco consumers, there is one which is addressed to good breeding and benevolence, which, for the sake of politeness and humanity, should prevail. Consider how disagreeable your custom is to those who do not follow it. An atmosphere of tobacco effluvia surrounds you whithersoever you go: every article about you smells of it; your apartments, your clothes, and even your very breath. Nor is there a smell in nature more disagreeable than that of stale tobacco, arising in warm exhalations from the human body, rendered still more offensive by passing through the pores, and becoming strongly impregnated with that noxious matter which was before insensibly perspired.

Consider what pain your friends may be put to in standing near you, in order to consult you on some important business, or to be improved by your conversation.

King James finishes his piece on the subject of tobacco as follows: "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and, in the black, stinking fume thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless." I consider the use of tobacco excessively injurious to both body and mind.—*Beach's American Practice*, pp. 67-71.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 8, 1862.

JAMES WHITE, EDITOR.

### WESTERN TOUR.

March 20th we left Mauston, and reached White-water a little after noon. We were happy to find Bro. Bartholf waiting with his team to take us to his good home, where we found rest of body, and peace of mind. If the weary pilgrim finds rest so sweet, such peace and joy with dear friends here, what must be the saint's eternal rest, where all the weary pilgrims of every age and olime arrive safe at their Father's home?

The 21st, Bro. B. fitted us out with a good team, and, in company with Brn. Ingraham and Sanborn, we went to Little Prairie, and put up with Bro. C. W. Olds. Sabbath morning the large school-house was well filled. We spoke twice on the Sabbath, and twice on first-day with much freedom. Mrs. W. had recovered so as to give her testimony, and Sunday afternoon spoke with great power to the weeping audience. Here we were treated with respect by the entire assembly, which on first-day was very large. Some have recently embraced the Sabbath, and we should judge that the influence of the brethren was good on the community.

We had an excellent and cheering visit with Brn. Ingraham and Sanborn which we shall long remember. On them rests much of the responsibility of the cause in Wisconsin and Illinois. They have an excellent field of labor, and will be well backed up by true friends of the cause who are becoming quite numerous in those States.

We look back upon our five week's tour in Wisconsin with pleasure. We formed many new and happy acquaintances, enjoyed a degree of health, so very necessary on such a campaign, at such a season of the year, and generally freedom of spirit. It was the first western tour we ever made where our traveling expences were fully met. When we reached home, and had figured up, we found a surplus of \$10, for the Association.

We arrived at home the 25th in usual health and good spirits. The 29th we enjoyed a good Sabbath with the church at Battle Creek. And although many cares have had a depressing influence, we have had special tokens of the divine favor. God is blessing his people in Battle Creek.

### THE ASSOCIATION.

We call attention to our remarks two weeks since relating to the Seventh-day Adventist Publishing Association. We stated that its debts were \$3,500, a large portion of which should be paid without delay. In order to raise this amount we proposed the payment of all pledged shares before the first of June, also donations from its numerous friends. We stated that a catalogue of shares, pledges, paid and unpaid, and donations would be issued by the first of June, (now deferred till July, till after the wool-harvest which promises well this year,) and sent to all share-holders and donors. It is expected that this debt will be met by that time, and that we can then issue a catalogue that will do honor to the cause we love.

The Battle Creek church again sets an example to the churches, and brethren scattered abroad by donating to the Association \$50 more from the systematic benevolence fund, receipted in this week's paper, in all, \$150. Should all our churches and brethren donate to the Association in proportion, the entire sum thus donated would be at least \$15,000. But the sum needed to meet the entire debts of the Association is only \$3,500. We are confident that it will be the pleasure of all the friends to promptly do a little at this time, and have the debt removed.

### HONESTY.

"He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi, 8.

The word of the Lord enjoins upon the Christian the most strict and thorough honesty; the most constant and undeviating integrity and equity. To speak of a dishonest Christian would be not only a criminal use of the name Christian, but it would be as great a contradiction, as to speak of a dishonest honest man, or of an insane sane person.

But, living as we do, when "judgment is turned away backward, and justice standeth afar off:" "yea, truth faileth; and he that departeth from evil, maketh himself a prey;" it is to be deeply feared that the principles of justice and real Christian honesty are not well understood and thoroughly cultivated by some that professedly depart from evil, and claim a high regard for the holy and perfect law of God.

Self interest and stupidity to the rights of others, mould the course of the selfish man. Closely wrapt up in self, he seems to forget while dealing with his fellow man, that his interests are to be consulted equally with his own. That our actions should be weighed in the scales of justice, and our accounts balanced as in the sight of God. "A just weight and balance are the Lord's." "A false balance is abomination to the Lord."

"Let no man seek his own advantage only, but each that of his neighbor also." (Macknight's translation.) 1 Cor. x, 24. "Look not every man on his own things, but every man also on the things of others." Phil. ii, 4. "Render therefore to all their dues."

It is much to be regretted that these principles have been violated, or over-reached by any professing to keep the commandments of God and the faith of Jesus. Alas, for a trafficking, jockeying, and speculating spirit among those who should be the light of the world! How many stumbling-blocks it has laid in the way of others! How much the precious cause has been wounded, and the holy Spirit grieved!

"For, what is a man profited if he shall gain the whole world, and lose his own soul?" And will one, for a small handful of this poor, perishing world, mar his christian reputation, and suffer his holy influence to sink? "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. xxii, 37-39.

Love for our neighbor, agreeably to this commandment, makes man honest with his fellow man; it regulates the buyer and the seller, the master and the servant, the debtor and the creditor. The debtor awakes to the just demands of his creditor, and if possible

renders to him his due, but if not he does not remain in stupid silence and indifference, but rather cries out in the language of the penitent debtor in the parable, "Have patience with me, and I will pay thee all." Matt. xviii, 29. Past wrongs and advantages taken are confessed, and restoration made. See Luke xix, 8.

Especially do men expect Sabbath-keepers to do justly. Said a Methodist to a Sabbath-keeper, "If you keep one more commandment than we do, you should be so much better." A close walk with God, a life of holiness and deep devotion is the best preaching.

"His preaching much, but more his practice wrought, A living sermon on the truths he taught."

"Provide things honest in the sight of all men." Rom. xii, 17. Providing for honest things, not only in the sight of the Lord, but also in the sight of all men. 2 Cor. viii, 21. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. iv, 8.

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." Isa. lvi, 1.

A. S. HUTCHINS.

March 11, 1862.

### NOTE FROM BRO. LOUGHBOROUGH.

DEAR BRO. WHITE: Since my last reports, I have had a two day's meeting at Hanover to organize the church there. After preaching to them twice on the Sabbath, and delivering pointed testimonies on the importance of testing ourselves by the teaching of the gifts of the Spirit of God, fourteen entered into church fellowship. Some stood back, not being prepared to endorse the gifts, and follow their teachings. On first-day evening we met at the house of Bro. William Carpenter Jr. to attend the ordinances instituted by Christ on the night of his betrayal. The Lord gave us a season of refreshing by manifesting his Spirit. On the twenty-fifth of March I returned to this place, and commenced lectures in the town of Jefferson, the evening of the twenty-sixth. I have given five lectures there. But as it is so muddy and dark it is thought best to lay over a week with the lectures. I shall meet with the church here next Sabbath to attend to baptism and the Lord's supper.

When I put the note in the paper stating that I would be in Lapeer, I expected to go in a few days. But when I saw Bro. Cornell was going there I made arrangements to come into the south part of the State, and this must pass as the apology for my disappointment. I am detained longer than I expected when last at Assyria, which will deprive me of meeting with the brethren there as soon as I anticipated.

J. N. LOUGHBOROUGH.

Hillsdale Mich. April 1 1862.

### NOTE FROM BRO. COTTRELL.

DEAR BRO. WHITE: I have been laboring a few days at Persia, Cattaraugus Co., N. Y. A good interest was manifest with a few, to whom I spoke seven times. There are some Seventh-day Baptists and others that are interested to inquire concerning present truths. I trust that some good has been done. I send three subscribers for the Review and two for the Instructor. May God bless all the dear friends, and lead them into the clear light of the third message.

R. F. COTTRELL.

Dayton Station, March 24.

### MEETINGS IN MICH.

DEAR BRO. WHITE: I closed my lectures in Oakland, Feb. 24, without further interruption. Went to Lapeer the 28th, and spent the Sabbath. Went to North Branch March 2d. March 3d, in company with Bro. Sanborn, I visited the trustees of the Freewill Baptist society to see if we could get the use of their log meeting-house for lectures. One gave his consent, so far as he was concerned as an individual. The second gave his, providing the third would. But said he, I



shall not come and hear you. The third would not give his consent upon any consideration. I asked him if he thought we should injure or defile the house. Said he, I should commit sin. I answered, Sin is the transgression of the law; what law will you transgress to let us have the house? Said he, I take the Bible for my guide. Well, said I, the Bible says, Do unto others as you would that others should do unto you. We talked some more, but all to no purpose.

The house was built with the understanding that it should be free for all denominations, and built on Bro. Sanborn's land. Brn. Sanborn, Barnes, Marsh, and Day, then Baptists, but now Sabbath-keepers, contributed liberally toward building the house. Bro. Sanborn feeling himself abused, took possession of the house, locked it up, and sent them word what he done. They have no title for the land, and had refused to have one. We occupied two evenings, when a mob came on, headed by the deacon of the church, who was the trustee above mentioned that took the Bible for his guide. They entered the house, took out the stove and pipe, the seats and windows and door, both upper and lower floors, and carried them off. We then held meetings in Bro. Sanborn's house until first-day, when the brethren came on with lumber, nails, stoves and pipe, and put in the floors, made a new door, set up the stove and nailed up the windows, and we had a meeting in the house in the evening. When our enemies saw that their plan had not carried as they had intended in breaking up our meetings, they threatened to tear off the roof, when a complaint was made to the authorities; and as the mob was apparently about to perpetrate the deed they were met by the officers and informed that if they wanted to save themselves a term in the penitentiary, they had better desist from any further depredations. After this we were left to peaceably occupy the house to the close of our lectures. Bro. Sanborn was then notified not to make any more repairs on the house for they had not relinquished their claim to it yet.

Our meetings were thinly attended on account of the prejudice, the people being principally Baptists. I gave nineteen discourses, much to the encouragement of the church. Three more decided to keep the Sabbath: a Methodist class leader and his wife, and one other.

I left North Branch Tuesday the 18th. Came to Lapeer with the expectation of organizing the church on the following first-day. Visited some and held one meeting preparatory to it, but was prevented by the arrival of a messenger just before the Sabbath, bearing the news of the death of Bro. Charles Hough, and requesting me to return to Rochester on first-day at eleven o'clock. Spoke twice on the Sabbath to the church in Lapeer. They feel very much disappointed at not receiving a visit from Bro. Loughborough.

After the Sabbath I rode home thirty miles, got home at midnight, after an absence of a little more than three weeks. I learn that some ten are keeping the Sabbath as the result of the lectures in Oakland. They think the work is not near all done there yet. The church and society of Oakland met to re-organize, and called a vote to shut us out, but the vote was negatived, so that we can occupy the house when it is not occupied by them.

Our brethren think the work is not half done. We would be glad if Bro. Cornell or Hull or Loughborough could come and spend a little time there.

Yours striving to overcome,

R. J. LAWRENCE.

Rochester, Mich.

#### REPORT FROM BRO. CORNELL.

FROM Rouse's Point I came by R. R. to St. Albans, where I took stage to East Fairfield, and from thence I went to Bro. John Saxby's, who is father-in-law to the Brn. Bourdeau. Here I was made comfortable, and the next day Bro. S. conveyed me up to Bro. A. C. Bourdeau's. Here I was bid a hearty welcome, and soon felt quite at home. In the afternoon Bro. D. T. Bourdeau returned from attending a funeral, and I was much rejoiced to see his face once more, and was much encouraged by the interview. These brethren have the spirit of the message, and the Lord has blessed their labors. Their companions also are devoted to the cause, and do all in their power to be "helpers"

to their husbands. Peace is in that dwelling, and I shall long remember the precious season I enjoyed with these dear saints.

At Berkshire there was some freedom in preaching the word. There was but one family to entertain us all. Bro. Austin remarked that his doors were open, that he could keep ten horses, and as many persons as were drawn by them to the place. This offer would accommodate nearly all that came. But as we omitted an evening service several returned to their homes. Here I met with Bro. Czechowski and family, and had quite a pleasant interview. I noticed that Bro. C. had improved some in speaking English. The brethren have kindly remembered and assisted the family. Bro. C. is quite elated with the prospect of supporting himself and family by the sales of his book, which will soon be ready. He has received considerable assistance in getting it out from some popular men, and there is some prospect of a rapid sale.

After the Berkshire meeting I returned to Bro. Bourdeau's, and for fear of a "break-up" we started early in the week for Wolcott. On this journey we came over the Green Mountains. The snow was over six feet deep on a level.

After being refreshed at the home of Bro. H. Bingham we came to Wolcott, in the valley of the mountains, and ascending an acclivity about two miles we came to Bro. H. Peck's, where we tarried two nights, and were comfortably rested and prepared for the meeting. At this meeting I met for the first time Eld. A. Stone, and renewed my acquaintance with Bro. A. S. Hutchins. I also saw many whose names were familiar by the Review. The meeting was a good one to me, and I think also to many others. It was a free place, because there was union and brotherly love. O how sweet is the communion of saints.

The wants of the cause in Vermont were taken up by the brethren. Brn. A. C. Bourdeau, A. Stone, and S. Pierce, were chosen a committee to call a State Conference, to perfect organization, and consider what shall be done about tent operations, &c. The meeting closed up with a most cheering social meeting in the afternoon of first day. The Lord was truly with his people.

When I saw the way so hedged up on account of the bad roads, I came on from place to place with some trembling, fearing the tour was not in the order of the Lord; but at this meeting I felt to thank the Lord and take courage.

By the kindness of brethren Morse and Bingham I came yesterday to this place where I expect to remain two days with Bro. E. Churchill and family. The weather has changed, and there is now a prospect of the snow leaving suddenly.

M. E. CORNELL.

Stowe, Vt., April 1, 1862.

#### PETER'S SYSTEM OF ADDITION.

I HAVE had many thoughts on this subject, and wondered if at conversion we were but one-seventh part prepared for heaven. The new convert in his transports of joy could hardly be convinced that such is the fact. Nevertheless it may be true. Unless the Lord ordain otherwise, and in the multitude of his mercies lay him away from the evil to come, until the resurrection, then save him alone by faith on the merits of Christ.

Doubtless the Bible teaches that at conversion the Christian race is only commenced instead of completed, and we are exhorted to so run that we may obtain. Let us then look at the conditions upon which we have the assurance of standing. The apostle says, 2 Pet. i, 5, Giving all diligence, add to your faith virtue, to virtue, knowledge, to knowledge, temperance, to temperance, patience, &c., and ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; and he furthermore assures us that if we do these things we shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Then, truly, will all our expectation and hopes be more than realized.

But what is the conclusion if we lack these things? Verse 9: But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Alarming indeed is this

species of blindness and forgetfulness. As soon would the converted soul think of forgetting that there is a God, as the miracle wrought by his Spirit in bringing him from nature's darkness into his marvelous light. But Satan is a wily foe, and insinuates himself by degrees. He may almost imperceptibly steal away our hope.

I apprehend Peter to have been a mathematician, and to know what he was talking about when he said, *add*. He was well aware that different denominations could not be added together. In my own mind I liken this addition to that of complex compound fractions. How much there is to be done before the adding process. Every fraction must be reduced to one common denominator, and this sometimes requires close application and all diligence. We must pursue it steadily without interruption, or we shall not succeed. Otherwise we spend our time to no purpose. But having succeeded in this and brought them to a perfect agreement, how easy is the task of adding together, and thus forming one common whole. Then if our result does not agree with the author, we do not at once say the book is wrong, and throw it away, and leave our teacher, but go clear back and do our work over and over again perhaps, thus proving it before we question the author. And by a careful examination of our work we almost invariably find the difficulty in our own miscalculation.

Thus it is with adding the Christian graces. There must be a perfect agreement between our own hearts and each one, or an addition cannot be effected. For instance, we come to patience (and this is a very important item, so much so that without it we should be as a ship without a helm, driven of the wind and tossed); and although we find an agreement between our heart and the preceding three, yet here is a difficulty a positive disagreement, which, unless reconciled, will disarrange the whole, and we be obliged to go back and do our first work again, which is contrary to the teachings of Christianity.

Paul says, Heb. vi, 1, "Leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance and dead works, and faith toward God." It is to be feared that many who have been converted, and started upon the Christian race, fail here, and spend the time of their probation in this same way. But we would do well to remember that God is not mocked. For that which we sow, the same shall we reap. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting. And while our work is to be tried, and we are required to prove our own selves, we are not left without a standard, one that is perfect.

We can bring forward a cloud of witnesses to testify to the ability and correctness of the author of our book. His calculations have always been met to the very least fraction of a day. But if we are scholars or learners, we certainly need a teacher to assist in working out the most complex examples of this book, both in theory and in practice. And if the book does not agree with our work, nor our teacher co-incide with our views, shall we throw it away, and shut ourselves out from our teacher? No; we ought to be consistent, and listen to the instructions of those who are teaching us in the things of God, lest ere we are aware we reject the counsel of God against ourselves a little too long, choose our own way, grieve Jesus and holy angels once too often. To-day he is the same compassionate Saviour as when on earth he said, "Will ye also go away?" Do we not see in this a yearning over those he had instructed, fed, healed, and compassionated in many ways, to try to bring them into the kingdom of heaven. And what had offended them? He had been bringing out plain truths, pointed testimony, which perhaps pricked them to the heart; and although they had been following him for some time, listening with interest to his teachings, while he fed them with the pure milk of the word, yet when he considered them old enough to bear meat, they revolted, saying, "These be hard sayings, who can hear them? And from that time forth many went back and walked no more with him." And because this was the result, shall we accuse Jesus of rashness in not ministering to them as they were able

to bear? Not so; for we find him gently leading them, and disciplining them according to their strength, often saying, "Ye cannot bear it now."

And as Christ lived our example, what may we expect in the remnant church? May we not expect that those whom he has commissioned to fit up and prepare a people for his second coming, must necessarily be armed with the same mind that was in him, and that their hearts yearn over those who reject the counsel of God, and they experience something of what Jesus expressed while weeping over Jerusalem when he said, "O Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathereth her brood under her wings, and ye would not!"

How great must be the responsibility of those whose duty it is to watch for souls as those who are to give account to God. And shall we expect more of them who are but human than we could of our divine Lord, and say our meat was not in season, not of the right kind, not what we expected, not given in the proper manner, and therefore not receive it with thankfulness, that it may nourish and strengthen us, and make us healthy Christians, able to endure hardness as good soldiers for Jesus. This seems a very necessary qualification for a good soldier, to be able to endure hardness. And we would do well to be drilling in this respect, for we may expect it in the camp of the saints, as well as that of worldly armies. The warfare we engage in is none the less tedious, neither our foe any the less formidable.

ELIZA J. WAGGONER.

#### RIGHT SPEECH.

DEAR BRETHREN AND SISTERS: In view of the solemn time in which we live, and the singleness of heart with which we must live before God and the world, it becometh us in connection with all our other duties, as children of God, to study to know how our speech should be ordered before him. To this end then let us pray that our heavenly Father would teach us in this respect.

Says David, Psalm, l, 23, Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God. It is the last clause of this verse that I design to notice chiefly. It is evident that when we bow humbly before the great Sovereign of the universe, and with strong faith and confidence lift our voice in fervent effectual prayer, we glorify God. And also when we stand in the congregation and witness to his unspeakable goodness and love, we are offering praise, and thus glorifying his name. And when the world is speaking evil of the truth, and we in meekness and fear try to defend it, think you not that we praise and glorify his name? The last feature in the verse quoted embraces a promise realized only upon the condition that our conversation is right. Unto such will the promise be fulfilled at the appearing of our Lord Jesus Christ.

Brethren and sisters, if our salvation is secured in part by having our words in perfect conformity to the will of God, let us earnestly pray and strive for this to be accomplished. The Lord has promised wisdom to direct us, and we know, by happy experience, that the Lord is not slack concerning his promises, but is ever ready to hear and answer our prayers when offered in faith. We read, Prov. xiii, 3, He that keepeth his mouth, keepeth his life; but he that openeth wide his lips shall have destruction. What are we to understand by this? Simply that if we keep our lips from speaking guile, having our conversation and words just right in the sight of God, we shall see the salvation of God; but if we do not bridle our tongue, but let the carnal mind prevail, we shall have the opposite, destruction.

Our Saviour says, Matt. xii, 36, 37, "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Oh! do we fully realize these words? Do we as a people that profess to believe in the speedy appearance of the person who spoke these words, and also that our cases are soon to pass in review by our great High Priest and Mediator, take heed as we ought to this warning of our Saviour? O, let us lay aside all idle conversation, and inasmuch as it is by our words that we are either jus-

tified or condemned, walk worthy of the vocation wherewith we are called.

Says Paul to his Philippian brethren, Phil. i, 27, "Only let your conversation be as it becometh the gospel of Christ. . . . That ye stand fast in one spirit with one mind, striving together for the faith of the gospel. Also, Eph. v, 4, Paul in speaking to the saints of the sins that should not be once named among them says, "Neither filthiness nor foolish talking nor jesting which are not convenient, but rather giving of thanks.

Oh! how is the cause of Christ wounded, and the truth hindered, when the professed disciples of Jesus and especially those who have professed to receive the glorious light of present truth, are found indulging in this sinful and soul-destroying practice. O, let us, who are of the day, whenever we are tempted to resort to foolish talking or jesting, either with the converted or unconverted, flee to God for grace and strength to resist it, and let no corrupt communications proceed out of our mouths, but that which is good, to the use of edifying that it may minister grace unto the hearers. Eph. iv, 29.

I fear that we as a people come far short of this. O, let us raise the standard, and, in the name of our Master, strike a death-blow to this so common a temptation to mankind. Let us pray fervently that our speech may be always with grace, seasoned with salt, that we may know how we ought to answer every man. Col. iv, 6.

Brethren and sisters, I firmly believe that if we take heed to this admonition we shall know the will of God more perfectly concerning us. Let us pray day and night as did David of old, Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O, Lord, my strength and my redeemer.

But let us not forget, while we consider this failure, to remember also our many evil besetments. Let us strive for a complete victory over them all, and afflict our souls in the day of atonement, confess all our sins that they may all be blotted out when the time of refreshing shall come. May the Lord help his dear people to arouse from a state of stupidity and lukewarmness, and gird up the loins of their mind, put on the whole armor of God, and go forth with their lamps trimmed and burning. I humbly ask the prayers of God's dear saints that I may overcome all my sins, keep all the commands of God, adorn my profession with a holy life and godly conversation, that I may at last be found among the number in whose mouth will be found no guile, and sing the song of redemption on mount Zion.

WILLARD W. STEBBINS.

Wileyville, Steuben Co., N. Y.

Sister E. J. Timothy writes from Somerset, N. Y.: "Excuses will avail us nothing in the coming day. There is a great work to be done before the coming of Jesus, and it is time for God's people to arouse and prepare for the conflict. I desire to be ever found ready and willing to bear my testimony for the truth, and discharge every known duty in the fear of the Lord. I feel that I cannot sufficiently thank the Lord for leading me to see this glorious truth, and giving me a willing heart to obey. I am determined to seek him more earnestly in the future and with patience and perseverance run the race that is set before me. Although by a daily search of my heart I find many things to overcome, and many discouragements that meet me here, yet in the strength of the Lord I will obtain the victory. O for grace to overcome and strength to stand amidst all the evils in these last days. Time is short. O let us hasten to improve the precious moments before it is too late. May the Lord help us to watch ourselves more closely, and let not the straitness of the way turn us from the truth; but rather let us renew our courage and double our diligence in the Christian warfare. Dear brethren and sisters, shall we not toil on a little longer? I believe that Jesus is soon coming to take his weary children home. Then, if faithful, we shall exchange all these painful and trying hours for joys which shall never end. O let this blessed hope buoy up our spirits and cheer us on our way. Pray for me that I may endure unto the end."

#### WHERE SHALL I GO BUT UNTO THEE?

THAT blest retreat, the throne of prayer,  
I'll turn my weary footsteps there;  
Thy presence, Lord, I'll humbly seek,  
And place my offering at thy feet.  
A heart with tears of sorrow stained—  
Words that proceed from lips unfeigned,  
For when the heart has weary grown  
Of earthward joys, that lately shone—  
Of hollow friendship, coldly free,  
Where shall I go but unto thee?

Lord make me humble. Keep I pray  
My feet from stumbling in the way,  
From Fashion's high and haughty mien,  
From pleasure's dazzling, gilded sheen,  
From every gay enchantment given,  
To lure me from the way to heaven.  
When these temptations compass me,  
Where shall I go but unto thee?

O, may my footsteps never stray  
From the strait gate, and narrow way,  
Ne'er found in any way, but this  
Which leads to joy and happiness.  
And when that blessed rest draws nigh,  
And we these pilgrim robes put by,  
Grant me that rest, allot to me  
A mansion nearer still to thee.

MARY HOUSE.

Catlin, N. Y., March 17, 1862.

#### LETTERS.

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

##### From Bro. Price.

DEAR BRO. WHITE: I feel to praise God for his great goodness to me, in permitting me to live in this his preparation day, and that my ears were ever saluted with the sound of the third angel's message, and that God, in his providence, directed Brn. Hull and Cornell to Decatur city, Iowa, where I first heard the last notes of warning. Though I am some distance from that place now, and have not the privilege of meeting with those of like precious faith, on God's holy day, yet I realize that God is ever near to those that put their trust in him, and that to bless. I desire to put my trust in the Lord, and to live more devoted to him for time to come than I have hitherto done.

I and mine have been much cheered by a visit from Bro. E. Styles of North Liberty, Ind. He was with us over two Sabbaths, and his cheering exhortations and pointed testimonies were indeed meat in due season. He had much opposition and they talked of using the lock-and-key argument, but the school teacher that had the key got interested, and Bro. S. was permitted to continue until he gave some nine discourses.

Sectarians mustered all the artillery they could to put down the truth, and challenged Bro. Styles for a discussion, which he declined accepting. Then they desired he would state his subject for the next evening, and let them have part of the time, and reply to him, which was granted them. The subject was then stated by Bro. S. He said he should speak on the perpetuity of the law of God, and claim that the fourth precept was binding in the gospel dispensation, which they denied. His opponent then desired to have an assistant, as he said there were two of us. We granted that request.

The next evening there was a large congregation assembled to hear. One of the opponents was of the Dunker persuasion, and the other I have been informed was a Universalist. The Universalist saved his credit by sitting still; he said he saw that they were beat before Bro. S. was half through. The other could not sit still until Bro. S. had done speaking, but went about through the congregation talking, first to one and then another, aloud, to make interruption. And when it came his turn to speak he drew off his coat, and went to work to do away the law of God; and hard work it was indeed for him. The sweat rolled off from him as if he had been in the harvest field. He hurled out anathemas against the name Advent, and only made bare assertions. He told the congregation that the law of God was all done away, that Christ nailed it to the cross, and that they had nothing to do with the ten commandments, &c. Truth gained the victory; and God be praised for his precious truth that shines so bright in these last days.



At the close of the meeting that evening, the young men that made no profession of Christianity approached their teachers, and said to them that they never wanted them to chide them for misconduct at church any more, for you, said they, have put us to the blush this evening, and beat us clear out of sight!

The word says, "Blessed are they that do his commandments." The popular clergy say that we have nothing to do with them. Whom shall we believe? Let God be true, but every man a liar.

The next evening we had a very good meeting, and one long to be remembered by some. There was another Dunker preacher there, who took quite a different course from the one in the discussion. He is much interested, and says we have the truth. O, that God would direct him to see the truth in all its beauty, and live it out.

Let us indeed search the Scriptures, and see what God requires of us, in order to be obedient children to the truth and not fight against God.

Yours, striving to meet all the redeemed on mount Zion. WM. E. PRICE.

Cornucopia, Ind.

#### From Sister Nelson.

DEAR BRN. AND SISTERS: I desire to throw in my feeble testimony in favor of present truth. I thank God that amid all the confusion of faith and sentiment in these last days, the Lord is leading out his people to understand his word, there is such beauty and harmony brought to light in the third angel's message and its kindred truths. I love these precious truths, and want to be sanctified through them. I believe the truth is the channel through which we are to be sanctified. I had had confused ideas in regard to sanctification till Bro. White preached on that subject at Marquette; but now all is clear in my mind. I thank God that he sent Bro. and sister White there. I believe it will result in much good to his cause. The testimonies of Sister White sank deep into my heart, and I hope and pray that they may bring forth fruit to the glory of God. I never realized the strong power Satan is bringing to bear against those who are trying to keep God's commandments, as I do now. I believe he has tried his utmost to overthrow me on the visions. I did not realize it was his work at the time; but O, I do praise the name of the Lord that he has delivered me from his snare.

I am trying by the help of God to arise and put on the whole armor, and above all taking the shield of faith, whereby I may be able to quench all the fiery darts of the enemy. I feel deeply sensible of my own unworthiness, and that of myself I can do nothing. My only hope is in the strength and mercy of my Redeemer. I thank God that he is a whole Saviour, and is able and willing to succor those who are tempted, and has promised that we shall not be tempted above what we are able to bear, and with every temptation will find a way for our escape. I feel willing to make any sacrifice the Lord requires at my hand, that I may get into the place where he can work for me and through me to save my friends and neighbors from the coming storm that is gathering around us.

Yours in hope of eternal life.

M. M. NELSON.

Green Lake, Wis.

#### Extracts from Letters.

Sister E. A. Nutting writes from Clermont, Iowa; "I feel it a privilege to stand as a witness for Jesus. I used to belong to the Methodist church, and believed their doctrine; but for some years past have been living in a cold, backward state. Through the kindness of a friend I have had the Review to read, for which I feel truly thankful. As far as I understand it, I believe the doctrines it advocates. I often think I could not do without it, as we have no preaching here of the kind. I never heard an advent sermon, and would be glad to have some of the preachers come here. There are a few of us here that would be glad to hear the word of life.

"It is five years next summer since I commenced keeping the seventh day. I heard that the Lord's Sabbath had not been changed, and by investigating I was led to believe the seventh day to be the right day.

My husband has also lately commenced keeping the Sabbath. About six weeks since I made up my mind to lay aside my idols, and try to prepare to meet my Saviour, and I have been blessed by the assisting grace of my heavenly Father. It seemed like a great undertaking, but by asking divine aid, it was no great task to overcome. Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith."

Sister L. A. Marsh writes from Midland, Mich. Co., Mich.: "I have not grown weary in trying to keep the Sabbath. No: it is a delight, a holy rest-day unto the Lord. We have no preaching here but the Review, which makes its weekly appearance, laden with treasures new and old. I love to hear from the scattered ones. Although I never saw any of them, they seem near and dear to me. I am willing with them to give in my testimony on the Lord's side. How often I have wished that I could hear an Adventist preach, as I have never had the privilege. My husband and self are all alone here except one family about five miles from us."

Sister A. Johnson writes from Southampton, Ill.: "I have a desire to go with the remnant to mount Zion. I desire to make my calling and election sure, that when Jesus comes I can joyfully meet him with all his ransomed hosts. The Review is all the preacher we have, and we hail with delight its weekly visits. We would be glad to have some of the messengers of present truth come this way to set things in order, as we feel the necessity of organization."

Sister C. Bowen writes from Liverpool, N. Y.: "The same arm that divided the Red Sea will likewise make a way for us to escape from all our enemies. We are very thankful that we have the Bible, the best of books, and can read in the Review the good and sweet words of our preachers and brethren. We want to be ready and waiting for the coming of the dear Son of God. O, the glories of that better world, so far surpassing the glittering tinsels of this earth in its present condition! I want to be entirely consecrated, sanctified through the precious truth, and prepared for that inheritance."

READ THIS TWICE.—A writer in the Biblical Recorder says: "One of the first evidences of a decline in religion, is an indifference to the religious newspaper. I have set in churches where scores of members have been excluded. If the excluded were reading men, and took a religious paper, I have noticed that the first backward step was a discontinuance of the paper. This is the result of thirty years' observation."

Christian, are you wronged? God is the avenger; commit your case to him and you will have cheap law, a quiet conscience, and a favorable verdict.

#### OBITUARY.

DIED in Burlington, Mich., March 21, of measles, Marian Elhona Benedict, step-daughter of Bro. M. H. Leonard, aged 7 years.

Little Elhona was much beloved by all who knew her, for her kind and pleasant ways. The church all felt afflicted in the affliction of our brother and his family.

Also in Colon, Mich., March 23, Sarah Catharine, daughter of Bro. Wm. Hafer, aged 1 year.

J. H. WAGGONER.

It becomes my painful duty to record the death of sister Charlotte S. Hurlbut, who died at Portland, Ct., aged 48 years.

Sister H. embraced the Advent faith in 1846, consequently came out from the M. E. church, and for many years walked in the spirit of the messages. According to her own testimony she had for some time lived in a backslidden state. During her last sickness, which was consumption, she was confessing and mourning over her backslidings most of the time. She would say, "O, could I weep tears of blood for departing from my Lord! Don't live as I have lived, to so bitterly regret it. Tell them not to live as I have lived." Although mourning much of the time for her past un-

faithfulness, she was much comforted and strengthened. Her evidence of acceptance was bright and clear. The name of Jesus was most precious. A short time before she died, after speech had once failed, she broke out in the language of the poet:

"O, what has Jesus bought for me,  
Before my ravished eyes;  
Rivers of life divine I see,  
And trees of Paradise,"

and afterward said,

"My God is reconciled," &c.

She left a husband and seven children, who deeply feel their loss. She no doubt sleeps in Jesus.

H. S. POST.

It becomes my painful duty to record the deaths of two lovely children of Bro. and sister Brisse, of East Salisbury, N. Y. Arthur Delivan died March 16, aged 11 years, 10 months, and 20 days. Cornelia L. followed her brother 44 hours afterward, aged 1 year, 4 months, and 11 days.

These children died with diphtheria in its most fatal form. All was done for them that could be done, but they fell victims to the power of death. These children were strongly attached to each other in life, and they were not separated in death. Della, as we always called him, was a good boy, and a faithful reader of the Youth's Instructor. He welcomed its visits with joy. He delighted in the law of the Lord, and his desire was to keep all the commandments that he too might have a part in the first resurrection. His parents asked him a short time before he died if he had any fears of death. He replied with a smile, "O, no; I'm not afraid to die; for Jesus loves me." By this we had the evidence that if he was called to sleep in the grave, he would come forth in the morning of the resurrection clothed with beauty and immortality.

ELVIRA SEELEY.

Died, in Rochester, Mich., March 21, 1862, Bro. Charles Hough, aged 19 years and 9 months.

He embraced present truth four years ago last spring. He went to work at brick-making, which brought on the complaint that terminated his life. Bro. Charles was a great sufferer for the last five months. He bore his sickness with a great deal of patience, believing that the Lord suffered the affliction to come upon him for his good. Toward the close of his life, he lost all relish for the world, and wished only to wait the Lord's time, and go and be at rest. He seemed to lose all anxiety to live. He called his friends around his bed, and exhorted them to be ready to meet him at the coming of Christ. His parents and sisters deeply feel their loss, and request the prayers of the church for sustaining grace in this time of affliction. The funeral services were attended on first-day in the Baptist house in Rochester by the writer, in the presence of a large congregation. Text, Job xiv, 14.

R. J. LAWRENCE.

Died, at his residence, near Wawkon, Iowa, Feb. 11, 1862, Bro. Russell Lockwood, in the 65th year of his age.

His death was occasioned by disease of the vital organs, terminating in quick consumption. He suffered much pain, but endured all with Christian fortitude. Though not filled with triumphant joy, he had abiding peace of mind, and steadfast reliance upon the merits of the Saviour. Thus peacefully and calmly he sank to rest.

Bro. Lockwood was one of the first in Vermont to embrace the Advent faith, and also one of the first Advent believers in that State to observe the Sabbath of the Lord. Our brother never lost his interest in these great truths, and to him the doctrine of Christ's speedy advent was always dear. He hoped to live that he might witness that great event, but it pleased God that he should sleep for a little season. Thus will he be hid in the grave during the period when the wrath of God shall desolate the earth. We mourn the loss of our brother, but we sorrow not as those who have no hope.

"He sleeps in Jesus! blessed sleep,  
From which none ever wake to weep."

J. N. ANDREWS.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 8, 1862.

Will the numerous friends who owe small sums for books, which they have received from the Review Office, some of them for six years, pay up. We shall trust no more to strangers until they do. Therefore we shall pay no attention to orders from strangers which are not accompanied with the cash, or a recommendation from some well-known and well-tried friend.

## FIRST SEMI-ANNUAL REPORT

Of the Treasurer of the Seventh-day Adventist Publishing Association, from Oct. 4, 1861, to Apr. 4, 1862.

The cash receipts of the Association for the past six months have been as follows:

For Review & Herald	\$1503.14.
“ Youth's Instructor	155.97
“ Books (cash sales)	660.50
“ Books (sold on account)	404.60
“ Shares in Association	2271.55
“ Donations to do.	687.69
“ Custom work	416.87
On deposit	2328.74
“ Missionary account	1.35
“ Premium on drafts	1.31
There was cash on hand Oct. 4, 1861	804.53
<b>Total</b>	<b>\$9236.25</b>

The Expenditures of the Association for the same term have been,

For labor in the Office	\$1438.61
“ Material and sundries	1675.52
Payments on Borrowed money	4489.38
“ “ Building	1600.76
“ “ Missionary account	1.25
We have cash on hand to balance	130.73
<b>Total</b>	<b>\$9236.25</b>

U. SMITH, Treasurer.

## NOTE TO BRO. CORNELL.

At a business meeting of the Seventh-day Adventist church at Roosevelt, N. Y., held sixth-day, March 28, it was unanimously

*Voted*, That we request Bro. M. E. Cornell to meet with us and hold a Conference on his return from his Eastern tour, and that he give notice of the time for said Conference through the Review, and also request a general attendance of brethren from different parts of the State.

In behalf of the church. F. WHEELER.  
West Monroe, N. Y., March 30, 1862.

## HOME FOR BRO. SNOOK.

We whose names are hereunto subscribed do agree to pay the amount set to each of our names for procuring a home in Marion, Linn Co., Iowa, for Bro. B. F. Snook.

James White, payable when called for,	\$25.00
H. Bingham, “ “ “ “	25.00
E. S. Griggs, “ “ “ “	10.00
G. W. Edwards, paid,	2.00

## CHURCH AT MARION, IOWA.

A. A. Thompson, to be paid June 1, 1862,	\$5.00
Hannah Waltzer, “ “ “ “	5.00
Wells Stoddard, “ “ “ “	10.00
Elizabeth Russell, “ “ “ “	25.00
J. B. Hollaway, “ “ “ “	5.00
T. L. Hollaway, “ “ “ “	5.00
S. M. Hollaway, “ “ “ “	3.00
L. E. Hollaway, “ “ “ “	2.00
H. C. Chatten, “ “ “ “	5.00
Lucretia Chatten, “ “ “ “	3.00
S. A. Harman, “ “ “ “	1.00
Eunice Stoddard, “ “ “ “	10.00
Ruth Hollaway, “ “ “ “	2.00
Thomas Hare, to be paid Jan. 1, 1863,	25.00
Adam Lutz, “ “ “ “	5.00
M. B. Smith, “ “ “ “	5.00
V. M. Gray, “ “ “ “	5.00
John Hollaway, “ “ “ “	5.00
David Hollaway, “ “ “ “	5.00
Nancy Caldwell, “ “ “ “	5.00
C. W. Manson, “ “ “ “	10.00
C. R. Ross, “ “ “ “	15.00
N. B. Batterson, “ “ “ “	5.00
Jacob Pressler, “ “ “ “	5.00

## CHURCH AT LISBON, IOWA.

John T. Mitchell, to be paid June 1, 1862,	\$25.00
Daniel Andre, “ “ “ “	25.00
Jesse Garrett, “ “ “ “	10.00
Robert Garrett, “ “ “ “	5.00
I. M. Davis, “ “ “ “	2.00
Mary Garrett, to be paid Jan. 1, 1863,	10.00
R. D. Tyson, “ “ “ “	10.00

## CHURCH AT FAIRVIEW, IOWA.

D. Weaver, to be paid before Jan. 1, 1863,	\$25.00
Wm. V. Field, “ “ “ “	10.00
R. P. Stewart, “ “ “ “	10.00
E. M. Kimball, “ “ “ “	5.00
N. B. Morton, “ “ “ “	5.00
O. P. Lamb, “ “ “ “	5.00
Benj. Foos, “ “ “ “	10.00
Mary Palmer, “ “ “ “	2.00
Amanda Darling, “ “ “ “	2.00
Victor Weed, “ “ “ “	5.00
J. T. Collis, “ “ “ “	2.00
Mary L. Field, “ “ “ “	1.00
Ellen Chamberlain, “ “ “ “	3.00
A. W. Snyder, “ “ “ “	5.00
Marcus Walling, “ “ “ “	5.00

## CHURCH AT MILLERSBURG, IOWA.

J. I. Shurtz, to be paid Jan. 1, 1863,	\$15.00
Wm. P. Ballard, “ “ “ “	10.00
John Ballard, “ “ “ “	15.00
John Coy, “ “ “ “	3.00
Josiah Gunther, “ “ “ “	10.00
John Heath, “ “ “ “	7.00

Total, \$475.00

## Business Department.

## Business Notes.

T. Draper: Your Review is paid to xxi, 1.  
F. W. Morse: The books are ready.  
A. G. Carter: Your Instructor is paid to xii, 1. We will receipt in the April number.  
F. Wheeler: We sent the books according to your directions.

E. W. Ballenger: The amount due on Instructors sent to E. Otto and S. Steckle is 37 cts., and the amount due on Review sent to S. Steckle up to the close of this volume is 70 cts.

## 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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

A. C. Morton 0,25,xvii,7. E. C. Brissce 0,50,xx,22.  
A. G. Long 1,75,xx,14. R. D. Tyson 2,00,xx,7. R. H. Brown 2,00,xx,1. J. Spangler 2,00,xxi,1. J. H. Parks 1,00,xx,1. R. Griggs 2,00,xx,1. S. Jones 2,00,xxi,14.  
M. Wood 1,00,xxi,1. Mary A. Stowell 1,00,xx,1. W. E. Price 2,00,xx,1. G. D. Foster 1,00,xix,1. A. Spencer 2,00,xix,19. W. Camp for L. Fellows 0,50,xx,19. L. Steere 1,00,xxi,1. L. Gerould 4,00,xxii,14. P. Lightner 2,00,xix,1. N. Jenks 1,00,xxi,1. J. Haskins 1,00,xxi,1. Mrs. M. A. Eaton 1,25,xxi,22. L. Newcomb 0,35,xx,10. W. Chapman 2,00,xix,1. M. Kittle 1,00,xx,14. C. Woodruff 1,20,xx,1. M. G. Bartlett 1,00,xxi,1. E. H. Shaw 1,30,xix,18.  
J. B. Tinker 2,00,xx,13. Mrs. H. Farr 2,00,xxi,1. Geo. Wright 1,75,xx,20. H. M. Smith 1,00,xx,7. D. B. Purviance 3,00,xvii,1. D. S. Sutton 2,00,xix,14. J. Gulick for H. Southard 0,80,xxi,8. Mrs. D. Chamberlain 1,00,xxi,1. G. Wait 1,00,xxi,1. D. B. Staples 2,00,xvii,11. D. B. Dunham 2,00,xxi,1.

## For Shares in Publishing Association.

R. Griggs \$10. Elizabeth B. Griggs \$10. James Sawyer \$10. James Harvey \$10.

## Donations to Publishing Association.

A. Spencer \$1.04. R. Sawyer s. b. \$12.10. Ch. in Battle Creek, Mich. s. b. \$50.

## Cash Received on Account.

H. W. Dodge 15c. L. M. Jones 87c.

## Books Sent By Mail.

M. W. Porter 25c. E. C. Brissce 25c. Mary Bowers 80c. M. M. Nelson 30c. C. M. Brown 30c. S. Vincent 10c. E. L. Barr 15c. M. W. Rathbun 15c. W. E. Price 50c. Eld. J. Bates \$1.40. E. Keefer 60c. A. Spencer \$1.96. R. N. Chaffee \$1.50. B. S. Shaw 10c. W. Camp 55c. J. W. Wolfe 50c. T. Draper 65c. L. Steere 15c. L. Gerould 80c. C. W. Poulney 15c. W. E. Newcomb 65c. M. A. Eaton 50c. A. G. Carter 50c. F. Wheeler 15c. C. Woodruff 5c. L. A. Wilson 10c. J. B. Sweet \$1.20. E. H. Shaw 30c. J. B. Tinker \$1. A. Woodruff 10c. M. W. Richardson \$1. L. Royce 10c. J. Gulick 5c. H. Southard 15c. M. A. Strond 25c.

## PUBLICATIONS.

**The New Hymn Book**, containing 464 pages and 122 pieces of music. . . . . 80 cts.

**History of the Sabbath**, in one volume, bound—  
Part I, Bible History—Part II, Secular History, . . . . 60 “

**Sabbath Tracts**, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, . . . . 15 “

**The Three Angels** of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, . . 15 “

**Hope of the Gospel**, or Immortality the gift of God, . . 15 “

**Which? Mortal or Immortal?** or an inquiry into the present constitution and future condition of man, . 15 “

**Modern Spiritualism**; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism. . . . . 15 “

**The Kingdom of God**; a Refutation of the doctrine called, Age to Come, . . . . . 15 “

**Pauline Theology**, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul. . . . 15 “

**Prophecy of Daniel**: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days. . . 10 “

**The Saints' Inheritance**. The Immortal Kingdom located on the New Earth. . . . . 10 “

**Signs of the Times**, showing that the Second Coming of Christ is at the door, . . . . . 10 “

**Law of God**. The testimony of both Testaments, showing its origin and perpetuity. . . . . 10 “

**Vindication** of the true Sabbath, by J. W. Morton, late Missionary to Hayti, . . . . . 10 “

**Review of Springer** on the Sabbath, Law of God, and first day of the week, . . . . . 10 “

**Facts for the Times**. Extracts from the writings of eminent authors, Ancient and Modern, . . . . 10 “

**Miscellany**. Seven Tracts in one book on the Second Advent and the Sabbath, . . . . . 10 “

**The Seven Trumpets**. The Sounding of the seven Trumpets of Revelation viii and ix. . . . . 10 “

**Christian Baptism**. Its Nature, Subjects, and Design, Assistant. The Bible Student's Assistant, or a Compend of Scripture references, . . . . . 5 “

**The Fate of the Transgressor**, or a short argument on the First and Second Deaths. . . . . 5 “

**Nature and Obligation** of the Sabbath of the Fourth Commandment—Apostasy and perils of the last days, . 5 “

**Truth Found**. A short argument for the Sabbath, with an Appendix, “The Sabbath not a Type.” . . 5 “

**An Appeal** for the restoration of the Bible Sabbath in an address to the Baptists, . . . . . 5 “

**Review of Crozier** on the Institution, Design, and Abolition of the Seventh-day Sabbath, . . . . . 5 “

**Review of Filio**. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, . 5 “

**Brown's Experience** in relation to entire consecration and the Second Advent. . . . . 5 “

**Report of General Conference** held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c. . 5 “

**Sabbath Poem**. A Word for the Sabbath, or False Theories Exposed, . . . . . 5 “

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