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"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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THE FAVOR OF CHRIST.

O Jesus! Thy smile to my soul
Is like sun to the day,
That doth darkness dispel
With its gladdening ray!
Without it my soul is baptized
In the depths of despair;
But my sky is serene
When thy sweet smile is there!

O Jesus! Thy love to my heart
Is the moon to the night,
That doth shine through the gloom
With its pure, holy light!
Without it, in darkness and fear
I oft stumble and fall,
Till the light of thy love
Re-assures me of all!

O Jesus! Thy presence to me
Is a heaven below;
When I bask in thy beams,
Joy of angels I know!
But oh! when thy presence withdraws,
Deep and dark is my gloom!
A shroud covers my soul
Like a desolate tomb!

Then rise on thy glorious wings,
Sun of Righteousness, rise!
Be the life of my soul,
And the light of mine eyes!
Immanuel reign in my heart,
O Immanuel reign!
Till the vict'ry is won,
And the enemy slain!

THE PRODIGAL SON.—LUKE XV.

THE history of the two sons has been regarded, primarily, as a parable of two nations, Jews and Gentiles, there being, in this view, many points of resemblance; but for our better instruction we shall treat of the younger son according to the letter of the text, as an individual.

The story of the prodigal son is a type of human nature; and his call for the portion of goods that fell to him, and the haste he made to throw off the yoke of parental restraint and be gone, is characteristic of youthful folly, and of our poor, blind, fallen nature.

After the division of the property, he gathered all together, and, full of pride and promise, took his journey into a far country. He meant to be well out of the sight and call of his father, that is so disagreeable to an unruly son. This shows also our proneness to wander from God, our heavenly Father, far, far away. Many wander, few return.

There the prodigal son lived as he listed, having no parental, watchful eye to look after, molest, or make him afraid—unsuspecting that he himself was his own, worst enemy. As all by nature are blind to the right, so he, in his blindness, became the dupe of a mad and ruinous philosophy. Though enslaved to licentiousness, to him it was boasted liberty. Such has always

been the philosophy of libertines; and in these last days especially of abounding iniquity.

Having full confidence in themselves, they despise the counsel of others, especially of age and experience. "He that trusteth in his own heart is a fool." Facts go to prove that blind mortals, unfit to act wisely, are sure to err. Their very wishes often ruin them for time and for eternity.

The prodigal did not improve nor enjoy—he was incapable of this—but wasted his substance with riotous living. Many know how to waste the gifts of God, and abuse themselves; but few know how to enjoy, or improve them to his glory and their own best good. All are prodigals by nature. They waste and destroy, or corrupt, the earth in their march through it. The scath of their footsteps is everywhere seen. Even the miser ranks with prodigals; for, besides keeping his gold in a napkin, he is lavish of what is far better than gold or silver—the day and means of grace allotted and sacred to salvation. These are trampled under foot, the soul neglected and undone.

"And when he had spent all, there arose a mighty famine in that land." Sin is a land of famine—mighty famine—a dreary waste—no living green, nor flowers, nor fruits, nor rivers of delight. It sweeps all, it reduces its inhabitants to starvation, wretchedness, and ruin. And yet how large and populous a region it is! For its numbers and vices, it is alike famous. The monarch of this region is supposed to say after his expulsion, "Better reign in hell than serve in heaven." This solves the mystery of its popularity. The wicked, that are of no esteem in the kingdom of God, can there find promotion. So they flock together there, where pride and wickedness is the order of the day.

"And he began to be in want." We should think so. His eyes begin to open. The results of his folly and madness now begin to stare him full in the face. He spent all—saved nothing—nothing for his future wants—presuming, "to-morrow shall be as to-day, and much more abundant." He practiced no economy, no self-denial. It would require an unlimited estate long to survive such a course. He plunged headlong—leaped at stars, and fastened in the mud—the horrible pit and the miry clay.

Thus poor sinners throw themselves away, where none but God himself can find or save them. The results of such paroxysms proclaim in terms not to be misunderstood, the desperateness of the disease of sin and wickedness. No wonder the conversion of such sinners should produce joy in the family of God, both in heaven and earth.

"And he went and joined himself to a citizen of that country." A drowning man will catch at a straw—anything to save life. Being worthless, he sold himself for nought. But who is this citizen to whom he joined himself? Plainly the Devil, the prince of this world, the prince of darkness. He is the author of sin. The land of sin is his territory, his element, his home. Here stands his throne. Here are found his numerous, faithful subjects, prodigals and all. Here he sways his mighty scepter.

"He is monarch of all he surveys,
His right there is none to dispute."

He is lord of the rake and the brute, and of all be is proud.

"And he sent him into his fields to feed swine." Be-

ing sold, he must needs go and come at the bidding of his adopted master. Feeding swine shows the low and degrading employment of poor sinners. Their apostate master calls them to the performance of no dignified or ennobling service, for he has no such service to perform. All is in keeping with his character and kingdom—mean and disgraceful.

He sent the prodigal into his fields—using the plural number. This shows, as above, that the Devil is a great land-holder, as he told the Saviour, claiming all the kingdoms of the world. This shows he has ample room, and ample employ, for a world of prodigals, and they are kept snug to it, doing up all his work as fast as possible, knowing he hath but a short time.

"And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." This shows the hard fare of sinners, and the melancholy results of their folly and madness; also that Satan is a poor paymaster and provider; for good wages and good economy make a good living; but with him and his subjects there are neither. The prodigal, therefore, was reduced to a level with the swine. Like brutes they live, like brutes they die. They feed on trash—eat voraciously, but are never filled, never satisfied. A soul of vast desires, the trash of earth can never fill.

"And when he came to himself." This shows that he went off, as all sinners go, insane, and so lived till now. It is spiritual insanity, the worst kind of insanity, incurred to all by the advent of Satan, and the great apostasy, and incurable to all but God. As insanity induced the prodigal to ramble from his Father's house, so it induces all sinners to ramble from God and the fullness of his house, far away into a land of famine, where most of them stay, starve, and die. The few that do return, return by a sound conversion to God—repentance, faith, love, and obedience, through our Lord Jesus Christ—the only way they can return.

"And when he came to himself" he began to talk rational. "How many hired servants of my father's have bread enough and to spare." His eyes are still opening to a clear view of things. Experience is a dear school, and fools will learn in no other, and hardly in that. But the prodigal learned in it what he failed to learn at home—the value of a father's house and its numerous blessings.

How blessings brighten as they take their flight—all blessings, temporal or spiritual. Thus brightened his gold when gone; and the palace—home of his youth, when now confined to the sty of a noisy, filthy race of animals, and dying with hunger! In the hour of his pride his property went like the dew, or chaff in the wind. He saw too late his mistake. He learned the value of his estate by its loss. Thus it is with sinners generally; they learn the value of the heavenly inheritance, if at all, by its loss. Like the prodigal with his gold, they can see the golden sands of their probationary time fast falling, without emotion or regret; but when, like a certain queen, they come to die, it is then—"millions of money for an inch of time" to prepare to meet their God. But with their last, falling sands, they fall short of heaven, and never reach the celestial fields, nor walk the golden streets. They return not to the Father's house, but perish in the land of the enemy—die in their sins and sink to rise no more.

"I perish!" said the prodigal in his extremity. Sin

is no trifle. Its wages is death. After a headlong career of riotous living, in which he spent all, he was obliged to stop and consider. He had got to the end of his race. He is now sober-minded, and awake to his perilous condition. "I perish!" Here is the crisis—the turning point with the prodigal, or of the awakened sinner. It is life or death—death to remain where he was—but a single hope of life remained. This he saw, and was decided. "I will arise and go to my father." Well said! This was his last hope. He did so, and was saved. Let every prodigal do likewise.

Never, till the sinner sees himself perishing, will he take this decided, humiliating step; for no slight conviction of sin will ever produce this saving effect. Till he feels deeply he will never act wisely, and flee the wrath to come.

The prodigal is now ready to make his confession, free and full, which no one will ever do with a heart full of pride and arrogance. Humility and broken-heartedness are essential to confession. This is attended with the fear of God, which is the beginning of wisdom, and a departure from evil, which is understanding.

"And he arose and came to his father, and said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." The penitent, returning sinner, stripped of his pride and self-esteem, is no longer difficult. He feels no more worthy. If loaded with proud, flattering titles of men, he throws them off at once, as worthless, and seeks the honor that comes from God only. He aspires to no proud distinction, nor even to be great but as he is good. Any place now is good enough; yea, too good for him in the family of God. He aspires to the precious feet that once for him were by rude iron torn—his safe, best place.

Thus with the prodigal; he came at once upon gospel ground, where he covered himself as it were with dust and ashes of penitence—the last ground that sinners will take—for it is here, and here only, the heart breaks, stubbornness yields, and they submit to its claims. The prodigal therefore confessed, forsook, and found mercy. The meeting of the father and son was cordial, sweet, and melting, as in the case of every penitent, returning sinner to the Father of mercies.

The father met him with no reproaches for the past. His safe return was satisfactory. It silenced all his complaints. Thus our heavenly Father receives penitent, returning sinners. He freely forgives all, and remembers their sins and their iniquities no more. Blessed be his name!

"No more worthy," said the prodigal. So important a declaration claims additional consideration. However high he stood before in his own esteem, he now finds himself low enough. His race of pride is run. He now walks with God. "Before honor is humility." Till now, he knew nothing but the name of honor—all that sinners generally know. The most moral, self-approving, unconverted individual, when convicted, feels deeply, as do others, his sins; and when soundly converted to God, feels like the reformed prodigal—"no more worthy." All is gone. Christ is now his righteousness, sanctification, and redemption—his all in all forever.

"But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet." Very good. The christian panoply in part is here recognized. The filthy rags of his reproach and ignominy are stripped off, and he is clad in the best robe—typical of the robe of Christ's righteousness, the best of all robes, and the most honorable. The ring and shoes were ornaments, as well as tokens of the father's love and affection. The latter, needful to the pilgrim, as he journeys to his heavenly home—the former, a lasting memorial of his salvation. As the children of a king have their family ornaments, or tokens of distinction, so have the children of the King Eternal. They are known by a profusion of ornaments, among which is "the ornament of a meek and quiet spirit, which is in the sight of God of great price," though of little esteem by a world of prodigals.

"And bring hither the fatted calf, and kill it, and let us eat and be merry." The fatted calf is a type of

the gospel feast, rich and costly, to which poor sinners are invited, that they may eat and live forever. "Except ye eat the flesh of the Son of man," says Christ, "and drink his blood, ye have no life in you." Those who do this have eternal life, and he will raise them up at the last day.

"And they began to be merry." There is a beginning, but no end, to the joys of heaven. The guilty joys of earth commence in lunacy and end in wailing and in death.

"Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing." Not the frothy song of the drunkard, or libertine, nor the giddy dance of fops and flirts, but the sweet music, the dance, of sober, sensible, grateful souls.

"And he called one of the servants, and asked what these things meant." This was reasonable and proper—to inquire into the cause, or basis, of this joyful scene. All scenes of merriment will not bear inquiry; for it would be attended with sadness, or pity for the actors, being found senseless, or ill-founded. The wicked, as such, are incapable of real joy. There is no true joy in the loudest laugh of hell, so to speak. The criminal on his way to the place of execution, if capable of music, would be incapable of real joy; for the errand on which he goes is death to his joy as well as to himself. Hence no sinner, in the journey of life, is capable of true joy, because his errand is bad; and his joy, having no root in God, or goodness, dies like a rootless plant. Carpet, if you please, or scatter his path with flowers, it matters not. His errand is death! It bids defiance to joy, flowers, or flattery. All is absorbed in the scene that awaits him.

Not so of the returned prodigal. His case will bear inquiry, and reward the inquirer, if he is a friend of virtue or reform; for here is a sinner converted from the error of his way—a son, a brother, that was dead, and is alive again; and was lost, and is found. O, how glad and joyful must have been that father, like the father of Joseph in Egypt, thus to receive as from the grave a long-buried son. With sweet surprise he saw him at a distance, coming, and knew him. His heart was touched, his tears flowed like rain, he ran as with the feet of youth, met, fell on his neck, and, amid a shower of joyful tears, embraced and kissed that long-lost, new-born son.

"Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." Thus we have both the type and the antitype of the story. It is fraught, as we are about to see, with lessons deeply instructive to all.

If there is anything here below that can produce joy in heaven, or among the saints of earth, it is a change like this—the conversion of a sinner—the more the better—to see a prodigal return, to see an heir of glory born. It is the Lord's doing, and marvelous in our eyes. Blessed be his name!

"It was meet," said the over-joyed father, "that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." This was enough. It silenced the complaints of the elder brother. He bowed to the hand of a merciful God, that was seen in the return of his brother, and was won to submission by the moving eloquence of a father's love and gratitude for the salvation of a long-lost, beloved son and brother.

How many pious fathers or mothers, whose eye falls upon this article, can say of a dear son or daughter, whose wanderings and captivity in sin have been returned by a sound conversion to God and the Lamb, "This my son, my daughter, was dead, and is alive again; and was lost, and is found?" Language like this is worthy to be written in letters of gold, upon the canopy of heaven, as well as the book of life, that both angels and men might read, and adore the glorious God of the great salvation.

But few such sons or daughters now, we fear, thus gladden heaven or earth, angels or men; while many are doomed to anguish as they look upon their dear children lost, or dead in sin, and, as they greatly fear, never to be found, or live again. But as God's long-suffering is salvation to some, they will cry mightily to him while life or breath remain, for their salvation, that when called to their last account, they may if pos-

sible, be prepared to say, "Here, Lord, are we, and the children thou hast given us."

The story of the prodigal son is an important story. It is full of interest, full of instruction to all. It teaches the following lessons:

1. The blindness and depravity of our poor, fallen nature. It teaches by actions that speak louder than words, and is as mournful and mortifying as it is sad and ruinous. It should silence the infidel plaudits of human virtue, and place beyond controversy the fact of our native depravity.

2. It teaches the folly and madness of discontent when doing well, or in good and comfortable circumstances. Leaving such a position is like a refusal to let well enough alone. The object is gain—health, wealth, honor, or felicity—but in most cases proves hurtful or ruinous, as in the fall of Adam, the root of every fall. The calamities attending such a course are a just rebuke of divine Providence for thus underrating and abusing his mercies. Discontented and unthankful for what we have, and still for more we crave—more than we deserve, or can enjoy! This, again, is proof of our poor, blind, fallen nature.

3. It teaches the injury and expensiveness of sin. We pay dear for our vices, while virtue may be had at a cheap rate. It costs us more to make us miserable than would make us truly happy—happy as virtue can make us here. Were it costly, it should be sought at any price. As of truth, "buy and sell it not." As the merchantman sold all he had and bought the pearl of great price, so must we to gain the pearl of life eternal—the best bargain ever made by man.

4. It teaches the necessity of a reform. It is plain to see what would have become of the prodigal in case of no reform, or return to his father's house. Death was inevitable. This he saw, and felt deeply. "I perish," said he. Thus with all sinners. They must repent or perish. As the prodigal could not have been received home with all his vices, and his heart full of pride as he went off, neither can the proud, impenitent sinner be received to the Father's house on high without a reform. Heaven is a prepared place for a prepared people. No others enter there.

5. It holds out encouragement to penitent, returning sinners. As the father received his prodigal son kindly and affectionately, so the Father of all receives penitent, returning sinners, as with open arms and a parent's heart. His house is full of blessings. There is enough and to spare. The fountain is full—enough for all. None need perish for lack of bread, or any good thing. Would that every prodigal could feel his perishing condition, and return to God before it is too late.

6. Lastly, it shows a season of reform. As a reform is essential to salvation, God has granted to all a season sacred thereto. The prodigal had a season, though all but lost, and he improved it. A little longer delay and it would have been too late. A little longer delay and it will be too late for the reader, if yet in his sins. Let him lose no more time, but say at once with the prodigal, "I will arise and go to my Father"—my heavenly Father—rise by repentance, faith, and obedience, and secure a home in that blessed world where there is enough and to spare of all that is rich and precious, and none perish with hunger. Amen.

C. MONROE.

Waldo, Me.

HIGHWAYS AND HEDGES.

"Go out into the highways and hedges."

SCATTERED all over the country, on the hills, among the woods, in back-roads and cross-lanes, are many who almost never hear the words of life. With too poor health or clothes, without conveyances to go, and often without the habit or inclination to seek the house of God, they pass their lifetimes neglected. In the central parts of the same towns sit Christian women reading the stories of martyrs and missionaries, till their imaginations glow, and they think their hearts warm with a missionary zeal. They wish they could do great things for Christ—how they could labor and suffer if they only had a field! They sew in the sewing society and occasionally for the distant missionaries or the city poor, and think, perhaps, that their alms-deeds, like those of Dorcas, should rise up

in remembrance of them. They deplore their lack of "opportunities;" they wish they lived in a city, that they might be actively engaged in missionary schools. For want of some great work many grow indolent and selfish, cherishing all manner of aches and nervous fancies.

To such come the commands of our Saviour: "Gather up the fragments;" "Feed my sheep; feed my lambs." We have often thought that these last simple commands of our Saviour to Peter were intended to rebuke his ambitious boasts. A little while before he had been vaunting, "I am ready to go with thee both to prison and to death!" The common everyday duties were too little for Peter. He must do the miraculous; he would walk on the water; he would volunteer for martyrdom! In his mean denial and wicked blasphemy he had been taught how few sacrifices he could make—how little he could brave for Christ's sake. Now, instead of a mission to mighty deeds, his Saviour only said, "Feed my lambs; feed my sheep." His pride and ambition humbled, he must take the lowly place of the shepherd, watching and feeding the sheep and lambs of the fold.

O Christian men and women! so heroic in fancy! so self-sacrificing in impulse! are you feeding the sheep? are you taking the tender lambs in your arms? Are there not within a few miles of your dwelling, scattered and wandering over the hills, many stray sheep, many neglected lambs? Now, in the spring and early summer is the time for such to be clothed, and urged to come to church and Sabbath-school. They cannot come through the inclemencies of winter, and later in the summer may not think it worth their trouble to begin for so short a time. Some help in the way of garments may be necessary as a center for their efforts; then encourage them to help themselves to the rest, if this is possible.

Still, when all this is done, there will remain many who, through ill-health, or with young children, or from other causes, cannot come to church. They receive no religious teaching, except, perhaps, from a chance tract, or the rare visit of a minister, yet "it is not the will of your Father in heaven that one of these little ones should perish."

Here is missionary work for you, Christian sisters. Go to such as a Christian friend. Think what burdens they must bear! You find life sometimes pressing hard upon you, surrounded as you are with comforts and sustained by faith. Think what it must be to those who, crushed by poverty and affliction, are without pleasure in this life, or even hope in that which is to come!

Talk with them: pray with them. Let them see that you feel that life consists not in the abundance of the things that one possesses; that you too find this world unsatisfactory, and that you seek a "better country"—"a heavenly."

You will find backslidden and discouraged Christians, whom you may help to reclaim or encourage. What would have been your own Christian character if you had had no more helps than they?

You will find unhappy wives with worthless husbands, neglected and abused children, desolate widows, and still more desolate women who can look back on no tender memories of husband or child. They are people whose years pass in a dreary monotony, and whose only change is for the worse. Show them sympathy if you cannot bring them joy. Tell them of the precious sympathy, of the tenderness of his invitation, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

God grant us all the love of souls, and patient continuance in well-doing, that, like our Master, we may go about doing good—feeling that we are sent to seek and to save that which was lost.—From the country.

LITERARY MERIT OF THE SCRIPTURES.

We do not claim for the Scriptures simply the honor of having given the world its letters. This they might have done, and have left the field of literature barren, and with all the difficulties of cultivating it to be overcome by the tedious toil of successive generations. But they open upon you a "goodly land," every where fruitful and luxuriant, and ripened already to a full harvest. Mountain-meadow and pure streams diversi-

fy and adorn its surface; and at each step a mine is disclosed, yielding as it is explored new and exhaustless treasures. Who would not be a wayfarer amid such scenes?

If the Bible is of human origin, it must certainly be regarded as the most wonderful effort of created intelligence. That there should be so perfect a book in so early a state of the world; that no volume, either ancient or modern, and written in the most advanced and cultivated condition of human society, should compare with this ancient record, originating in a comparatively rude age, is to my own mind a fact not easily accounted for on the principles of infidelity. The world is filled with books that are the product of the mightiest sons of genius; but they are sterile and jejune, deformed and ungainly, in comparison with the riches of thought, the extent of researches, the accuracy, the grace and beauty, which distinguish the Bible.

Without the Scriptures the world would be profoundly ignorant of some of the most important and interesting points of historical inquiry. Within the narrow compass of the first few chapters of the book of Genesis we are furnished with a distinct and connected history of more than two thousand of the earliest years of time. The narrative of Moses completely covers that period of history which with other nations is called fabulous, and which is merged in the regions of fabrication and conjecture. There are no ages of uncertainty here—no regions of fable—no chasm. From the first dawn of the creation down to the capture of Babylon by Cyrus, the entire period is filled up with events, the effects of which are widely extended over the earth and are visible to the present hour.—Dr. Spring.

UNIVERSAL WAR.

THE *New York Observer*, speaking of foreign Intervention says:

"If Europe will mind its own business we will attend to ours. Their soundest policy is to keep their hands off. Our position was taken twelve months ago. The British government having expressed to Mr. Adams a willingness to undertake mediation, a letter was dispatched to the latter a year ago this month, which said:

"The President, expects you to say on this point to the British government, that we cannot solicit or accept mediation from any, even the most friendly quarter. The conditions of society here, the character of our government, the exigencies of the country, forbid that any dispute arising among us should ever be referred to foreign arbitration."

In the letter of instruction to Mr. Dayton, it was declared:

"Foreign intervention would oblige us to treat those who should yield it as allies of the insurrectionary party, and to carry on the war against them as enemies. The case would not be relieved, but on the contrary would only be aggravated, if several European states should combine in that intervention. The President and the people of the United States deem the Union, which would then be at stake, worth all the cost and all the sacrifice with the world in arms, if such a contest should prove inevitable."

It would be highly inconvenient for us just now to fight England, France and our rebellious people. But we are better prepared to resist them all, than we were to cope with the rebellion a year ago. And in view of the recent intelligence from Europe, our government would be justified in putting in train the preparations for another army of half a million men, and fifty Monitors. We have the means and the will to defend ourselves against a world in arms.

How signally is the prophecy of Joel, now fulfilling,—"Prepare war, wake up the mighty men! let the weak say, I am strong," &c. These are important "signs of the times." Though awful in themselves, yet we say with Wesley:

Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near.
His chariot will not long delay;
We hear the rumbling wheels and pray,
"Triumphant Lord appear!"

The eloquence of prayer is simply to make known our wants to the Lord.

THE KIND-LOOKING TEACHER.—"I want to join Mr. Baxter's class if you please, sir," said a boy who was seeking admission to a Sunday-school.

"Why Mr. Baxter's class, my son?" asked the superintendent.

"Because," replied the boy, "I think from the look of the teacher he is a kind man. I have often seen him in church with his class and he seems very good-natured."

The kind-looking teacher got the new scholar, heart and all. The kind expression which played so beautifully about his features had made the boy open his heart to his influence. Happy teacher! His work with that boy was half done before he gave him his first lesson. In gaining his heart he had won the citadel of his nature? Remember the path to the brain and to the will runneth through the affections.

Kindness! Love! A gentle manner flowing from a loving heart is a teacher's mightiest weapon, next to his faith in God. Kindness melts the frost from the roughest natures. Kindness unbars the doors of the child's soul. Kindness is both introduction and application to the teacher's lessons. Kindness exemplifies the truth. Kindness conquers souls. Therefore, O teacher, let love fill your heart, and let the law of kindness be written by the finger of God upon thy lips and in all thy features.—*Sunday School Journal*.

WHAT CONSTITUTES A GOOD EDITOR. Many people estimate the ability of a newspaper, and the industry and talents of its editor by the quantity of editorial matter which it contains. It is comparatively an easy task for a frothy writer to pour out daily, columns of words—words, upon any and all subjects. His ideas may flow in "one weak, everlasting flood," and his command of language may enable him to string them together like bunches of onions, and yet his paper may be a meagre and poor concern. But what is the labor and toil of such a man, who displays his "leaded matter," never so largely, to that imposed on the judicious, well-informed editor, who exercises his vocation with an hourly consciousness of responsibilities, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows on a suit, or a humane physician upon a patient, without regard to show or display. Indeed, the mere writing part of editing a paper, is but a small portion of the work. The care is the time employed in selecting far more important matter, and the fact of a good editor is better shown by his selections than anything else, and that we know is half the battle. But as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper—its tone—its temper—its uniform, consistent course—its principles—its aims—its manliness—its dignity—its propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they can find room to write at all.—*Sel*.

CHRIST AND CHRIST ONLY.—He who will not believe in Christ must discover, if possible, some expedient to supply the need of his assistance. This neither you nor I can attempt; we require one who can raise and support us while we live, and lay his hands under our heads when we come to die. This He can do abundantly, according to what is written of Him; and we know none whom we can or ought to prefer. Never was love like His; nor has anything so good and great as the Bible testifies of Him ever come into the heart of man; it infinitely transcends his utmost desert. There is a holy form which rises for the poor pilgrim as a star in the night, and satisfies his inmost need, his most secret anticipations and wishes.

"No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern that would not cheerfully become a subject; no man can safely command that has not truly learned to obey; and no man can safely rejoice, but he that has the testimony of a good conscience.—*Thomas a Kempis*.

"Sow seeds of kindness in your children's hearts, and you will reap your reward.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 15, 1862.

JAMES WHITE, EDITOR.

DISCUSSION IN CHARLOTTE, MICH.

WHEN the advocates of a new and living faith go forth to arouse a formal church and careless world to present truth and present duty, experience thus far has shown it to be the rule, that the representatives of the popular theology will rise in the fancied strength of those errors and traditions which are gray with the dust of antiquity, and endeavor to repel the innovators by whom they are so rudely shaken. To this rule the late effort of Brn. Hull and Loughborough with the tent in Charlotte, Mich., has proved no exception. Truth, here as elsewhere, in its promulgation came into inevitable conflict with certain doctrines which are at once the offspring and relics of paganism and the dark ages. This, the public champions of these doctrines were of course unable to brook, and so with the rallying cry, that "the doctrines of the church are assailed, and strange things are brought to our ears," they came to the rescue of their cherished theories.

The Methodist minister of the place entered the lists and threw down the gauntlet in behalf of the doctrine of the immortality of the soul. Bro Hull accepted the challenge. The following question and preliminaries were agreed upon:

PROPOSITION. "Resolved, that the Bible distinctly teaches that man's conscious existence is endless." Eld. J. Jones affirmative, M. Hull negative. The disputants adopted the following rules by which to be governed during the discussion:

"Rule 1. Each party to the debate to deliver forty-two half-hour speeches; or the debate may be closed sooner by the mutual consent of the parties.

"Rule 2. The affirmative to have the opening speech. His forty-second speech to be given one-half before the negative's last speech, and his remaining fifteen minutes to close the discussion.

"Rule 3. The rules of Hedge's Logic, pp. 159-162, to be followed in this discussion.

"Rule 4. Each party to this debate to choose a moderator, and the two so chosen to choose a third, who shall act as president of the meetings.

"Rule 5. The debate to commence Tuesday morning, July 1, at 9 o'clock.

"Rule 6. There shall be no publication of this debate without the consent of the parties.

"(Signed) JOSEPH JONES,
MOSES HULL.

"Charlotte, June 24, 1862."

As there is to be, according to the sixth rule above given, no publication of the debate without the consent of the parties, I shall not even give a synopsis of the arguments used, of which I have extensive phonographic notes, but speak of this theological engagement merely as a spectator on the field of conflict.

It would naturally be supposed that a person in forty-two half-hour speeches would be able to give a most thorough and extensive exposition of the immortality question. The affirmative, contrary to the wishes and judgment of the other side, insisted that he could not get out his evidence in any less than that number of speeches. Another fact should be mentioned in this connection. He had made his boasts that the annihilationists, as he unjustly terms us, have just about such a course to pursue, so much ground to go over, and so much evidence to present, and then their "tape" would all be run out, and they could go no further. His intention was to exhaust the negative in about three days, and have the rest of the time to present positive evidence for his side of the question.

In view of all these claims, what will be the surprise of the reader to learn that in his forty-two speeches he occupied the full half-hour allotted to him scarcely a half-dozen times, some of his speeches being only fifteen minutes in length, one ten, and another nine! It was many times evident upon which side the scarcity of "tape" existed, and this was the more striking on account of the braggart claims put forth by that

side. If Eld. J. really supposed that but a limited amount of testimony could be produced in favor of the unconsciousness of the dead and destruction of the wicked, he had that misapprehension most effectually corrected.

Let another fact be noticed, namely the point-blank departure from all just principles of disputation, as set forth in Rule 2, giving to the affirmative the closing speech. This advantage was strenuously claimed by that side. And when Bro. Hull inquired if he could have the same privilege if he would so word the question as to take the affirmative himself, it was peremptorily denied. Such means in the eyes of the honest and unbiassed, can but be prejudicial to any cause in behalf of which they are employed. It has been asked why Bro. Hull would consent to enter the discussion upon such terms. The answer is, Because truth can afford not only to be fair, but even to surrender some of its positive rights, when error in trembling consciousness of its own innate weakness, is unwilling to enter into the engagement without them.

Preliminaries being thus arranged, the discussion commenced as per appointment, Tuesday morning, July 1, at 9 o'clock, and continued, Sabbath and Sunday excepted, with three sessions daily, till Wednesday noon, July 9th. It had not continued half this length of time, had not the moderators, fortunately or unfortunately, been the most lenient persons in the world. It will be borne in mind that according to the wording of the proposition under discussion, the disputants should have confined themselves exclusively to the Bible testimony on the question, and yet for the first two days the affirmative scarcely referred to the Bible at all, but frittered away the precious time of the audience in presenting the philosophical argument, man's immateriality, &c., the assumed universal belief of mankind upon this question, and the inborn desire of all men for immortality. As it was the duty of the negative to follow him, though he went everywhere but where the question called upon him to go, Bro. Hull promptly met all these arguments by showing that every philosophical argument that would go to show man immortal, would apply with equal force to beasts; and so, proving too much, prove nothing. He showed that the supposed universal belief of mankind in the immortality of the soul was not true in fact, it being positively contradicted by even the fragments of history that have come down to us from ancient times. And as for the desire of all men for immortality, the argument is defective in two particulars; for the desires which all men have are not for existence in itself considered, but for happiness, which the advocates of immortality do not believe they will all receive, any more than we; and second, it must be shown that all men have what they desire, before their desires for immortality will have a feather's weight in proving that they have it.

An effort was made on the part of the affirmative to throw odium upon the advocates of man's mortality, by claiming that they degrade man to a level with the brute. But when it was shown that every argument used in behalf of man proves just as much for the brute, "Oh, says Eld. J., "we do not degrade mankind to a level with the brute, but we bring the brute up to a level with mankind." A profound distinction truly, and one which cannot fail to be appreciated by all!

It will not be necessary here to even name the points which Eld. J. endeavored to make in favor of his position, or as objections to ours. The reader will find them all, and as many more, stated and answered in almost any of our published works upon this subject. I will name two items only.

1. The argument of Eld. Jones upon the case of Saul and the woman of Endor, was precisely the argument by which modern spiritualism is sustained. Bro. H. pressed him closely upon this, and showed by unmistakable points of identity that according to Eld. J.'s position upon that scripture, he was beyond dispute, in theory a spiritualist. But Eld. J. does not like to be proved a spiritualist, and how was he to show that he was not one? Here was the pinch. He could not do it by anything in his theory; for that is the very foundation of spiritualism; and yet it must somehow be done. There was no other way, at least he proba-

bly conceived of no other, but to heap vituperation and abuse upon the spiritualists personally, a treatment which, in his extremity, he was not slow to bestow upon them, and of which he was by no means sparing in amount. This blindfold sally had one most decided effect, and that was to alienate from him personally, if not theoretically, many of the most respectable and influential citizens of the place.

2. To show how studiously Eld. Jones avoided coming to the question at issue, I will state that only two passages were brought from the Bible to prove the unending existence of the wicked, and these were not produced till the very last session of the debate. But until he came to these texts he had not come to the point; for the question had reference to the endless conscious existence of man; and though it could be shown from the Bible that there is a part of man that is left in a conscious state after death, this fact would by no means prove its endless existence. The first of these texts was Matt. xxv, 46, and the second was 2 Thess. i, 9, which beats the very brains out of his interpretation of the first. But the inquiry will here arise, what has become of that class of texts which are usually so promptly forthcoming on this point? Where is the rich man and Lazarus, the never-dying worm, the quenchless fire, the torment day and night forever and ever, &c., &c.? Is Orthodoxy growing distrustful of its strong holds, and shivering with fear within its ancient ramparts?

Considering that these texts were all passed by, the reader may judge how the time was occupied during the long debate of six days and a half. For a man to insist that he could not produce his evidence in any less than forty-two half-hour speeches, and call upon the community to attend upon his efforts day after day at this busy season of the year, and then fail in almost every instance to fill up his time, to avoid the question, and occupy the hours in the most tedious repetition, winding up and drawing out his "tape" for the fifth or sixth time, was considered by many nothing more nor less than an imposition upon the community. With a due adherence to the proposition, four evenings would have furnished ample time for a full discussion of the subject. Why their patience was taxed for a longer period than this, the people fully understand.

But the discussion closed up at last. The six days and a half finally expired. The forty-two speeches on each side were at length all made. And what was the result? Whatever had been done in favor of orthodoxy, and against the truth, was invisible to the naked eye. Truth came off unscathed from the conflict. Bro. Hull had liberty, and clearly showed upon which side the truth lay. A good work is begun in Charlotte, which can but be aided by this effort against it. Ten have been baptized, and further reports of the progress of truth will doubtless come from there soon. U. S.

GENERAL CONFERENCES.

THE remarks of Bro. Waggoner in a recent number of the Review concerning general conferences, meets my hearty approval. I trust that the work of organization will be completed by establishing State conferences, where they do not now exist, and general conferences that shall represent the whole body of the brethren. In this way we can act with efficiency; but otherwise we shall be thrown into confusion every time that concert of action is especially necessary. The work of organization, wherever it has been entered into in a proper manner, has borne good fruit; and hence I desire to see it completed in such a manner as shall secure its full benefit, not only to each church, but to the whole body of the brethren and to the cause of truth, so dear to all. The work is the Lord's, and yet each of us may do something to advance it. The commandments of God and the testimony of Jesus will be the watchword and standard of the remnant through the time of trouble before us, and onward to the gates of the holy city. A people thus united in the bonds of truth and of Christian fellowship, should be prepared to act together as one body for the advancement of the cause of Christ.

J. N. ANDREWS.

If the spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So, if youth be trifled away, riper years will be miserable.

LINE UPON LINE.

THE necessity still seems to exist for "line upon line, precept upon precept," relative to the proper observance of the Sabbath of the Lord, by those who profess to love and keep it. Evidently there is a lack of real principle on this point, notwithstanding all that has been said in regard to it; and that, too, among those to whom we might justly look to set an example worthy of imitation by all. There is and has been a careless negligence by some, long professing a love for the commandments of God, relative to the observance of the holy Sabbath, that is deeply to be regretted. Such we do not expect to see free, nor exerting the influence that God would have them, till they "Remember the Sabbath-day to keep it holy."

And when, we have asked, will this be? When will every hour and minute of God's sacred Rest-day be devoted to him, and no unnecessary work be done, no unnecessary words be spoken? When will the work of sixth-day cease to lap over one half hour or more, upon the Sabbath? When will the "chores" be done, both within doors and without, and all be ready, as the Sabbath returns, to bow in humble prayer around the family altar, and to keep it holy to its close? When will there be no professed Sabbath-keeper returning home from worldly business, driving miles after the commencement of the Sabbath? When will the entire church so love this blessed day, that they will unitedly honor its Author, "not doing their own ways, nor finding their own pleasure, nor speaking their own words?" Who will answer, *When*, by the needful reform? Who will be among the overcomers, and gain the overcomer's reward?

A. S. HUTCHINS.

Fletcher, Vt., July 4, 1862.

OUR CHART AND COMPASS.

WE often hear our life compared to a voyage, and there is a striking analogy in this comparison. While there are many thoughts suggested to my mind by it, perhaps a few may be interesting to the readers of the Review.

It is very necessary that a seaman have a good chart, for surely no person would think of navigating a strange and dangerous coast, without a chart with every light, landmark, rock and shoal, accurately laid down, for we know that it is the most dangerous part of the voyage when we near the coast, surrounded as we are by fogs, rocks, quicksands, and dangers of every description, to which we are not exposed when out in the open sea with plenty of sea room.

Now we are provided with just such a chart. It is the Bible. Without this we should be exposed to dangers on every hand, while out upon the broad ocean of time; but if we study it prayerfully, and follow the directions it contains, we shall at last anchor safely in the haven of eternal rest.

It is not only necessary that the seaman have a good chart, he must have a good compass also; for without this his chart will avail him nothing. He may, to be sure, think he is sailing according to the directions given on the chart, but still be very widely off the mark. Therefore, I say a good compass is indispensably necessary, in order to follow the course laid down on the chart. Let us see if the great Captain of our salvation has not left with us so valuable an article. Among the many promises written for our comfort, read the following: "Howbeit when he the Spirit of truth is come, he shall lead you into all truth." John xvi, 13. The spirit of God is to the Christian what the compass is to the mariner. The good compass points to the pole; and when free from other influences, may be depended upon. To illustrate, let us suppose an inexperienced navigator should commence his voyage with the sea calm and smooth, and his compass pointing steadily to the pole. He will at once set it down as a first rate compass. Well thus far his judgment is good, but presently the winds begin to blow, the once smooth sea is all in commotion, he looks at his compass, which he sees is very unsteady and fluctuating, he says his compass is worthless, and is about to abandon it, when he is prevailed upon by some of the crew to wait until

the storm is over, when to his joy he finds his compass still true.

And even so it is with the Christian, when he is converted and filled with the Spirit of God, he feels that he has all that he can desire, and professes himself willing to trust it to point the way across the world of waters before him. But when the storms of adversity and persecution come, and he gets out into the broad sea of affliction, he begins to despair of reaching the destined port, and it is at this time that the great enemy of souls suggests to him that his compass is not true, and he is about to abandon it when he is influenced by some fellow pilgrim, more experienced than himself, to wait a little while and try the Spirit. This he does, when soon to his joy, he finds it still true and pointing to Jesus, his polar star, and he feels he has that which will guide him to his anticipated haven of rest.

And again, the seaman's compass may be rendered useless by placing a piece of steel alongside the needle, which will so paralyze it as to cause it not to fly so readily to the pole as it ought. So the Christian may think that he is sailing just in accordance with his directions, when at the same time he may have something alongside the good compass which will so paralyze its influence, that it will not do its office work upon his heart (the principal of which is to reprove us of sin, of righteousness and a judgment to come).

Now the loss of the compass is the greatest possible calamity that can befall the mariner. And knowing this, and also that the heart is deceitful above all things, and desperately wicked, let us search carefully lest we grieve the holy Spirit of God, whereby we are sealed unto the day of redemption, Eph. iv, 30, and thereby lose its blessed influence, and be left to our own ways and the buffetings of the adversary, which will at last drown us in destruction. There are many ways in which we are liable to do this, one of which is to go contrary to the directions laid down on our good chart. Our Saviour says, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal." Matt. vi, 19. Now the love of treasures and the proneness of man to seek after them, constitute one of the most prominent dangers, on this, the most dangerous part of our voyage.

Covetousness is the characteristic of the day in which we live. Many who think they are making a straight course for the better land, are trying to carry the world in one hand, and religion in the other. To lay up treasures upon earth, seems to be the chief object in view, even among professed Christians.

We find this very prominent danger laid down in 2 Tim. iii, 2, among a very notable cluster of rocks, to which those who live in the "last days" will be exposed. The love of riches suffered to remain in the heart, will as effectually paralyze the influence of the Holy Spirit, as will a piece of steel the seaman's compass. There are many who have been taken in this snare of the enemy, and who shall say, I am safe.

Let us remember that "they that will be rich, fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi, 9, 10.

We might speak of many other ways in which we are liable to grieve the Holy Spirit, but we have already lengthened our article beyond our intention. I would say, Let us take the Bible as the man of our counsel, that it may be a lamp to our feet and a light to our path, and pray for the guidance of the Holy Spirit, that we may be led into "all truth," and soon we shall reach that haven of rest that remains for the people of God.

Mora, N. Y.

J. W. WRIGHT.

TO THE CHURCHES IN OHIO.

DEAR BRETHREN: We feel constrained to unburden our minds to you upon the subject of systematic benevolence, because it is evident that as a body the S. D. A. churches of Ohio, are slow in moving out on this important enterprise.

All who have been long with us must have noticed

that an incensus rests upon us, a cloud of darkness; and the cause does not prosper as in many places. Our new tent is now laid by the second season, as Bro. Cornell's strength failed, and we notice also, that when Bro. Waggoner labored with the Ohio tent his health was much impaired. We do not say that these misfortunes have come upon us for any fault of ours, but we suggest that it is probable that the continued hindering providences, which have impeded the progress of the third angel's message in Ohio have a cause, and this cause, or these causes, we believe to exist among us.

The great obstacle to the forward movement of the cause with us, is a want of entire consecration of all to God. All is not upon the altar. Of course the evidence of this state of things is found in the fact that the importance of the work is not appreciated. Our ministers are not sustained by the prayers and efforts of the church, as God requires they should be; and the cause languishes. The meager, stinted offering, God does not delight in, and he will not add his blessing, until all the tithes are brought into the storehouse.

It is a fact that our churches are but just adopting the plan of S. B. Some of them have yet to take the first steps. It is a fact that there was a prospect of the necessity of borrowing money the present season to prosecute the tent enterprise; when at the same time, considering how little has been done within the past two years, hundreds of dollars ought to be now on hand in the S. B. treasuries.

As an index of the low state of things, we ask the brethren candidly, if when the news came that Bro. Cornell found it necessary to lay up the Ohio tent, there was not a feeling in the minds of many, Well, it will not be necessary to pay in my pledges promptly as if it was now called for.

The lack of consecration we have spoken of, is the great cause of our decline. The heart is not fully set in the ways of righteousness. Self is not subdued. The carnal heart still lives. The old man of sin yet sets up his claim. The burden of sin is not felt by the conscience; the whole soul does not cry out for God. There is not that agony of soul for full salvation from sin which calls out the prayer of faith. There is not that realization of the dreadful scenes before us, which prompts to deeds of piety, liberality, and zeal.

The world has a power to charm, and the church of S. D. A. in Ohio are yielding to that charm. Brethren, facts stand out, plainly attesting this true. We have had discouragements, but these discouragements arose mainly out of this very slackness, this deadness, this lukewarmness, and the cause of our trouble is ours to remove. How? Let us seek some solitary place, and each one there plead with God for full consecration of ourselves and ours to God, and be sure that we avoid the course of Ananias and Sapphira, who kept back a part of the price. And when we begin to feel our hearts to soften and melt under the sweet influences of the Spirit, do not let these feelings subside, but continue often and earnestly to plead with God as long as a sin remains to be forgiven, as long as there is a spiritual enemy to watch against; as long as there is a soul to be saved; as long as we remain in this perilous world.

Coming from the closet where we have had sweet communion with God; where we have had sweet foretastes of future bliss; where we have had sublime views of the character of God; his justice, as well as his mercy; in view of the future retributions which await the ungodly, the plagues, the second death; in view of the coming of Him whom our souls desire; in view of the joys of heaven, and the glorious prospects before us; in view of the immense ransom paid for, and infinite labor bestowed upon, us; we shall begin to feel like going to work in earnest.

Then when the treasuries begin to overflow, and Christian hearts begin to burn with ardent, pure, and quenchless flame; when we are dead to the world and the world dead to us; when we live to God alone; then shall we begin to feel a burden for souls. Our example will be holy, our lives spotless. Then it will be a pleasure and a privilege to hand out a tenth, or more, if necessary, without an exhortation; but rather

er, he will be considered happiest who has the most capital in the savings bank of heaven, which never fails.

Brethren, our hearts are full on this subject. The word of God is very distinct on this point: "The liberal soul shall be made fat." "The liberal deviseth liberal things." Our offerings show our true dispositions, and we feel confident that God will not work in power in Ohio, until we, as a people, come up to our duty in this matter.

Doubtless, God would have us work lively in this business. Let us each ask ourselves, not "How little can I give and be accepted," but, "How much can I invest in this noble work, this glorious cause?"

I. N. VAN GORDER,
JOSEPH DUDLEY,
H. F. BAKER. } Conference
committee.

JESUS KNOWS.

"Now Jesus knew what they were desirous to ask him."—John xv, 16.

"Now Jesus knew" and when they fain would speak, Yet wavered, while their hearts with fear were fraught, And hung back, timid, sorrowful, and weak, Behold! the Saviour had read all their thought; And questionings awaiting not, he told Freely the mystery his saying did unfold.

And knows he not when sad and faint we come,
While dark afflictions in our path betide,
Feeling on earth no refuge and no home,
Yet fear to question wherefore we are tried?
Will he not raise the mysteries scattered o'er,
And teach us as he taught those anxious ones before?

Come fearlessly to him, nor deem his ear
Too heavy, or his will too weak to save;
Let us still trust the love that deigns to hear,
Let us recall these words—let us be brave.
Though our lips falter and our faith is dim,
"Now Jesus knows what we would ask of him."

OUR BEARING TOWARD OPPOSERS.

OFTEN in our intercourse with mankind, we meet those who having entrenched themselves, unwittingly, it may be, in conceit and self will, seem almost invincible to the best arranged arguments—sometimes even to absolute proof. How then are such to be met? May we remind you that if such be approached as fellow candidates for an immortality, inconceivably bright and glorious, to whom the concerns of the eternal world are of the greatest importance, their antagonism is not aroused; and if need be, let their superiority be conceded, politely and kindly, and thus disarm that rage, almost malignity, too often perceptible in the baffled. For do we not know that the entering in of the principles of the Prince of peace, will remove the spirit that called forth the scathing remark of Jesus to the self-righteous of his day, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," or the too true but stinging words of a modern writer, (Victor Hugo, a novelist) "You, who esteem yourselves moral, respectable, exemplary and pious, are dupes of self-righteousness, so that publicans and harlots are nearer than you to the kingdom of heaven."

Were it not so sorrowful, it would be amusing to observe how easily irritated are those who undertake to sustain that in which the Scriptures will not bear them out. He who hath manifestly the right, can well afford to be good natured, and when so often we perceive in this the gross departure from propriety in those who stand as the representatives of the theories of collected christendom, we can easily fancy there is but a veil of decorum, studiously thrown over a deeper hostility which they would fain conceal by respectful appearances. And we are led to the query, Is the time approaching when the present restraints will be overborne?—when more value shall be attached to the forms than the spirit of christianity?—estimating the purity of men by their speculative opinions, rather than by their practical conduct? when even intellectual freedom must be sacrificed for uniformity of faith? when, alas! a difference of religious sentiments may dissolve all the ties of human brotherhood? when sectarian jealousy may prove sufficiently strong to overcome the odiousness of persecution? If so, then wide-spread

will be the sorrow occasioned by the indefatigable zeal, with which the adherents of the "Orthodoxy" may exercise their power!

As yet we can scarcely believe this possible; but, should the future develop such measures, will they do aught more than (as is usual in similar cases,) to establish more firmly than before, those whose principles are founded upon Scripture? and therefore, many will be found, who, like Ezra, "shall be strengthened as the good hand of God is upon them," and therefore be excited to true daring instead of intimidated by the prospect of danger. But that the majority will so maintain their integrity, we dare not expect; for may we not expect that, in such cases, "some of them of understanding shall fall." See Dan. xi, 35. Then let each learn to be wary, watchful, and prayerful, never venturing upon Peter's assurance, lest like him we fall as fatally; but be this ever our language:

"Nor confidently say
We never will deny thee, Lord,
But grant, we never may."

There should be no yielding the truth, but on the contrary, we should be frank to express our convictions, and firm to maintain them with those who are so debased by such servile deference, even to the errors of antiquity, as constrains them to look with disfavor upon anything that looks like innovation, and therefore leads them to regard as visionaries, all who hint an hypothesis, involving principles not regarded altogether orthodox, according to their established ideas.

Nor yet, should we compromise our integrity, for the good opinion of any, for we can but pity those who show themselves so vacillating in their faith, as ever to be ready to take sides with the strongest. Nor need one's principles be compromised by such concession, any more than were Paul's, who himself assures us that he "became all things to all men that he might win some," and hence has been termed "the courteous apostle." Yet who for a moment supposes he had anything, but unswerving fidelity to "the faith once delivered to the saints," and integrity of conduct, as is proved by his withstanding Peter to the face, because he was to be blamed "for his dissimulation." Indeed, no greater influence need be desired, than that awarded to a sincere conviction of the integrity of a person by those whom they seek to influence; for nothing valuable can be attained by seeking to affect others by external means, if the silent, but more potent influence of personal merit be wanting.

Malone, N. Y.

M. W. H.

"WHAT IS MEANT BY COMING TO JESUS?"

"MUCH is said of coming to Jesus, but how can I come? He is in heaven, and how can I go there to speak to him? I am told he is also everywhere, but I cannot see him, and how then can I go to him? If he were but on earth, as he once was, there is no trouble I would not take. I would sell all I possess to pay for my journey; I would travel hundreds of miles. No difficulties should daunt me. I would set off at once. I would go to him, and push my way through the crowd, as the sick used to do, in order to be healed. I would fall down before him, and lay hold of his garment, or embrace his feet; and I would say, Lord Jesus, save me. I come not to be healed of blindness, or leprosy, but of sin. My heart is diseased with iniquity. I am in danger of God's wrath, Lord save me, I perish. But, alas, Jesus is no longer among us, and I cannot understand what is meant by coming to him." Dear reader, do all this in thy heart, and then you will come to Jesus. What do you think would be the advantage of going to him, and falling before him, and holding his garment, and speaking to him as the sick and the lame used to do? Would it not be to let him know your wants? These he knows already. Without all this trouble, you can make him understand that you wish him to save you. Think of him, let your heart feel respecting him, and let your cries ascend to him, just as if you saw him. Be as earnest as if there was a crowd round him, which you wished to push through. Call to him as that blind man did, who, though he saw him not, cried out, "Jesus, thou son of David, have mercy on me!" You are better off than they who lived when he dwelt on earth. They had often to journey far. They sometimes could not get near him for the press of people.

But you may have him as much to yourself as if there were no other sinner that needed him. He is always near and within call; and though you cannot see him, he sees you, knows all you feel, and hears all you say. Coming to Jesus is the desire of the heart after him. It is to feel our sin and misery; to believe that he is able and willing to pardon, comfort, and save us; to ask him to help us, and to trust in him as our Friend. To have just the same feeling and desires as if he were visibly present, and we came and implored him to bless us is to come to him, though we do not see his face nor hear his voice. Repenting sinner, your very desire for pardon, your prayer, "Jesus, save me"—this is coming to him.—Sel.

COME TO JESUS IN THE BOLDNESS OF PRAYER.

It is wonderful that creatures so sinful as we are should be allowed to pray at all. When we consider what we are, and what God is, we may well tremble when we come to him, and fear lest he should reject us. But he has encouraged us to come, even with "boldness, to the throne of grace. This does not mean that we are to come without deep reverence and humility, but that we are to pray with a full persuasion that God will answer us. There are many examples of answers to prayer. Hezekiah prayed, and the army of Sennacherib was smitten with death. Elijah prayed, and fire came down to consume his sacrifice. The apostles prayed and the Holy Ghost descended on them with miraculous gifts. The church prayed, and Peter was delivered from prison by an angel. We are not to expect that all we ask for respecting this life will be given us, for we often desire what would do us harm. We may be sure, however, that God will give us what is best. But when we pray for blessings for our souls—for pardon, and holiness, and salvation—we may be quite certain of being answered; for we are told, that if we ask any thing according to God's will, he heareth us; and we are also told, that God is "willing that all men should be saved." Jesus said, "Ask, and it shall be given;" and, "Whatsoever ye shall ask in my name, that will I do." He prays for us. Our best prayers are far too unworthy for God to notice, but he listens because Jesus pleads. If you wrote a petition to a king, but none at the palace knew you, and you were dressed in rags, and, after doing your best, the writing was covered with blots, would you not fear that you would never be admitted, or if you were, that the petition would not be read? But suppose the king's son were to come, and say, "I will present your petition myself, and ask my father to grant it." Jesus does this. He presents our feeble prayers, and says, "For my sake, bless this poor sinner, and grant his request." And we are told that "him the Father heareth always." "He ever liveth to make intercession." Trembling, mourning sinner, rejoice. You have a Friend at court. However unworthy your petitions are, Jesus prays for you, and his prayers always prevail. What more can you need to encourage you! Come then with "boldness to the throne of grace, that you may obtain mercy, and find grace to help in time of need."

See 1 Kings, xviii, 21-39; 2 Kings, xix; Matt. vii, 7-11; John, xiv, 13, 14, 17; Acts, i, 13, 14; ii, 1-4; xii, 5-17; Heb. iv, 14-16; vii, 25; 1 John, v, 14.—Sel.

STRETCH IT A LITTLE.—A little girl and her little brother were on their way to the grocer's the other morning. The roofs of the houses and the grass on the common were white with frost, and the wind was very sharp. They were both poorly dressed, but the little girl had a sort of a coat over her which she seemed to have outgrown.

As they walked briskly along she drew her little companion close up to her, saying, "Come under my coat, Johnny."

"It is not big enough for both," he replied.

"I guess I can stretch it a little," she said, and they were soon as close together and as warm as two birds in the same nest.

How many shivering bodies, and heavy hearts, and weeping eyes there are in the world, just because people do not stretch their comforts a little beyond themselves.

LETTERS.

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

From Bro. Davis.

BRO. WHITE:—I learn from Bro. Loughborough, that the tent will be pitched at Ionia next, and Bro. King was here yesterday, and we had some talk about some things connected with the actions and appearance of some Sabbath keepers. I find there is much prejudice existing in this town with regard to the appearance of some Sabbath-keepers. Now it is thought best by myself, and some others, for you, if you think best, to write a note in the Review that will have the effect to have all that visit Ionia to hear preaching, come looking and acting so as to honor the cause. Every thing should be done to counteract the existing opinion of many with regard to Sabbath-keepers. We should feel mortified enough to have brethren and sisters come looking slack and slovenly. We hope your note may have proper effect on such, for we shall be watched on every side, while the tent is here, and if they can find anything to talk about that should not be, they will make a big handle of it, and perhaps thereby keep honest souls from embracing the "truth." Also insert the following at the same time.

Note to brethren and sisters in and about Ionia. All that intend to visit this place, to attend meetings, while the tent is here, will confer kindness upon us by coming as well prepared with their own accommodations as possible, as there are but myself and one other Sabbath keeper that can accommodate friends, and my house room is limited. I write this that there be no confusion.

E. M. DAVIS.

Ionia, July 1st, 1862.

N. B. Horses can be accommodated with hay and stable room, at about one shilling to one and six pence per 24 hours.

E. M. D.

NOTE.—We are so well pleased with the above, that all we wish to say is—Amen.—Ed.

From Bro. Marks.

BRO. WHITE:—I rejoice that the work of God has advanced as far as it has, and am glad that organization is doing a good work in most of the places where it has been introduced. Some may fail to move just right, and get themselves prematurely organized before the church is fit or prepared for such a move; but I wish here to acknowledge that I firmly believe organization is the very work through which the Lord designs to forward the third angel's message. I am sorry that there has been a spirit among some to distrust the work. I have partaken some of this spirit myself, and would ask the Lord and you to forgive me for this. I think in the future I will stand in a place where my sympathies can be with the work of God, let others try to influence as they may. My sympathies and prayers are with the old tried friends of the cause, that have been pioneers in the third angel's message. May the Lord stand by them, and still lead on in the work to its close, is my prayer. Your unworthy brother, in hope of life when our Lord shall come.

A. A. MARKS.

Burlington, Mich., June 26, 1862.

From Bro. Lawrence.

BRO. WHITE:—I am anxious to exhort all believers in "present truth" to love correction and to be willing to submit to the same, even before we fully appreciate the manner in which it comes, as in so doing we esteem others better than ourselves, and crucify our own inclinations to follow our own preferences. I now believe that what would be right for an apostle or evangelist to do in harmony with such offices, would be wrong for deacons and those called to take no oversight of the flock to perform. Not discovering the above distinction to be marked in the Bible as a part of God's order, I once held all on a common level and was led to wonder why all could not be permitted to do what others did and be justified in the same. But this difficulty is removed. I feel that I can harmonize with the body on all points with much more safety, than to follow my own feelings when they do not harmonize with the discernment God gives the remnant church. I hope all independent minds will consider well what the Lord's order is relative to the unity and

gifts of the church before objecting to that kind of restriction now hoped for among all the church of Seventh-day Adventists. For one I feel tested on the above sentiments and mean to submit without often saying "Who made thee a ruler and judge" to those called to lead in the work of unity now being accomplished by the third angel's message.

H. W. LAWRENCE.

West Bangor, N. Y.

From Bro. Bartlett.

BRO. WHITE: It is with joy that I receive that welcome messenger, the Review. I esteem it the best paper in the world. It is food to my soul while reading it. O that I could hear the truth proclaimed every Sabbath. I never heard but three discourses on the subject in my life, and those were by Bro. Cornell, at Wakeman, Ohio. I never shall forget the discourses he preached. When he spoke of the condition of those that would be found with the mark of the beast in their forehead, it brought tears to my eyes; and then when he spoke of those that would be found with the seal of the living God written in their foreheads, I wept for joy. I only wished that the whole of Oberlin could have heard the truth. I hope they will have a chance to hear before long, for I know they are in need of such preaching. My wife, who was a strict first-day keeper, after an investigation of the subject believes that the seventh day is the Sabbath of the Lord, and is now keeping it with me. Praise the Lord! We ask the prayers of the Advent brethren and sisters that we may be found watching for the coming of our blessed Saviour.

Yours in the faith of Christ's near approach.

JAMES C. BARTLETT.

Oberlin, Ohio.

From Bro. Goodenough.

BRO. WHITE: I have given two courses of lectures in Sauk Co. since last February, and a few have been led to give up their errors and embrace the truth. May the Lord help them to live it out. June 8, I held a discussion with a Disciple minister on the Sabbath question, before an audience of four or five hundred people. He labored hard to confound the two laws, and make them the old covenant, and then abolish all together. But when I showed that there were two laws, he tried to show that the Sabbath was a ceremonial command, and depended upon the old covenant for an existence, and as that is gone, the Sabbath, which was a part of it, was gone too. I then showed that the Jews were required to keep the Sabbath before the old covenant was made, that it was made for man (not for the Jews only), and did not depend upon the old covenant for an existence, therefore could not be affected by it. Truth gained another victory, and the discussion closed.

The next Sabbath I met with the brethren at Bro. Blood's, and after preaching on the conditions of salvation, two were baptized. Others, who were not ready then, will probably go forward as soon as an opportunity is given them. The sixth of the month I shall commence a course of lectures in the town of Otsego, Columbia Co. Pray for us here, that we may all stand at last on Zion's hill.

Yours striving to overcome.

J. R. GOODENOUGH.

Dane, Wis., July 1, 1862.

Extracts from Letters.

Bro. W. Coon writes from Wakeman, Ohio: "A brother has lately commenced keeping the Sabbath here, who has been a prominent member of the M. E. church for years; and it has caused quite a stir among them. There are others here who say they intend to keep the Sabbath but it is hard to commence. If Bro. Cornell could have stayed here another week, I think there would have been quite a number that would have been Sabbath-keepers. The young man in Oberlin that Bro. Cornell spoke about in his report, is firm in the truth, and I hear that there are several others there that have become convinced of the truth by this brother, and there is a prospect of good in Oberlin. I think that a family of four grown persons here in Wakeman, will commence soon to keep the Sabbath. They say they are convinced that it is right. The man of this

family is one of the oldest members of the Methodist church in Wakeman. I think there are prospects of lasting good here, which very much rejoices my heart."

Bro. L. Pinkerton writes from Leroy, Iowa: "I have never heard but five advent sermons, and I went twenty miles to hear those. I have not heard one for nearly two years. I have long been hoping that it might be in the providence of God to have some one of the messengers come to this place, and still hope that he will do so in his own good time. Till then I will struggle on as best I can, trusting in God for his sustaining grace, and looking to the Review to do my preaching. It cheers me when sad and lonely, and revives my courage, and my face is still toward the celestial city. It is my determination to press onward, and let no obstacles turn me back. I feel that the times are perilous, and I need to exercise great watchfulness lest I fall into temptation and come short of the glory of God, and lose my place among the finally faithful. I thank God that the church is prospering and becoming more united. I have been closely watching the reports of the messengers through the Review, and I have felt to rejoice over the result of their labors. I rejoice also in a growing confidence in the perpetuity of spiritual gifts. I have ever believed since I first thought I knew what religion was (which is about twenty years), that the only reason why they had ceased was because of unbelief."

Sister H. C. Watkins writes from Amboy N. Y.: "I would say to the dear brethren and sisters scattered abroad that my trust is in the Lord, and I believe all things will work together for good to them that love and obey him. It rejoices me to hear that things are being set in order in the church. I hope none others are so slow to give heed to the Spirit's sure witness as unworthy me; but I mean to renew my diligence and strive with you to be an overcomer by the word of my testimony and the blood of the Lamb."

A MURMURER is an ungodly man; no man on earth is more unlike to God than the murmurer; and, therefore, no wonder, if, when Christ comes to execute judgment, he deals severely and terribly with him. Let him make what profession he will of godliness; yet if murmuring keeps the throne in his heart, Christ will deal with him at last as with ungodly sinners.—Brooks.

AMOS LAWRENCE always spoke of his mother in the strongest terms of veneration and love, and in many of his letters to his children and grandchildren are found messages of affectionate regard for his mother, such as could have emanated only from a heart overflowing with filial gratitude.

OBITUARY.

FELL asleep in her Redeemer, June 12, 1862, near Eddyville, Iowa, Annie Ellen, daughter of John and Iada Kirfman, aged seven years, five months, and five days. She was attacked with erysipelas, followed by inflammatory rheumatism. Her disease was painful in the extreme. She was attended by a kind and skillful physician, who did all in his power to relieve her. It was distressing to witness her paroxysms of suffering, and well calculated to touch all the sympathies of the soul, to listen to her moans and earnest prayers. A few moments before she died, she told her mother she was dying, and seemed to pass away into a sweet slumber. At the grave the writer made a few remarks touching the resurrection, and prayed that this sad bereavement might be sanctified to the everlasting welfare of Bro. and Sr. Kirfman. And we pray that it may serve as a warning to her unconverted brothers and sisters. May they see that unless they keep the commandments of God and have the faith of Jesus, and secure a part in the first resurrection, they can never behold their dear little Annie any more.

We are happy to know that Bro. and Sr. Kirfman are trying to overcome, and that they sorrow not as those who have no hope, but are strong in the faith that they will soon meet their dear one, where all tears will be wiped away from their eyes, and they will sorrow no more.

JOHN A. LUKE.

BATTLE CREEK, MICH., THIRD-DAY, JULY 15, 1862.

CHANGE OF ROUTE.

NOTE FROM BRO. CORNELL.

M. E. CORNELL.

CYRUS Z. JUNE, *Clerk.*

APPOINTMENTS.

JOSEPH G. WOOD.

Business Notes.

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.

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For Shares in Publishing Association.

John Spencer Van Deusen \$10. Chas. D. Cray \$10.
D. F. Moore \$5.

Donations to Publishing Association.

F. Greenman \$11. John Newton \$1. John La-
roch \$8.

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R. J. Lawrence \$4.00. C. Spear \$1.00. J. H. Waggoner \$2.65. W. S. Higley \$10.00. J. W. Stewart, \$10.00. J. B. Frisbie \$2.73. Jos. Bates \$2.50. I. D. Van Horn \$3.00. J. L. Baker \$6.00.

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S. H. King, Ionia Mich., \$109.66. J. B. Lamson, Rochester, N. Y., \$57.00. J. M. Aldrich \$4.00. R. F. Cottrell \$1.00, J. N. Andrews \$1.00, and M. E. Cornell \$1.00, all to Rochester, N. Y., in care of J. B. Lamson.

By Express.

A. C. Bordeaux, one Electrotpe Tent Plate \$1,50.

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