

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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Eternal Life.

The roscate hues of early dawn,
The brightness of the day,
The crimson of the sunset sky,
How fast they fade away!
Oh! for the pearly gates of heaven!
Oh! for the golden floor!
Oh! for the sun of righteousness
That setteth nevermore!

The highest hopes we cherish here,
How fast they tire and faint!
How many a spot defiles the robe
That wraps an earthly saint!
Oh! for a heart that never sins!
Oh! for a soul washed white!
Oh! for a voice to praise our King,
Nor weary day or night!

Here faith is ours, and heavenly hope,
And grace to lead us higher:
But there are perfectness and peace
Beyond our best desire.
Oh! by Thy love and anguish, Lord!
Oh! by Thy life laid down!
Oh! that we fall not from Thy grace,
Nor cast away our crown!
—Cecil Frances Alexander.

A Good Word from Orthodoxy.

EVERY lover of Christ and his appearing, will find a rich treat in the following article. It is from the Northern Christian Advocate. Amid the general apostasy of religious teaching on this subject, it is an encouraging feature of the times, that persons are occasionally found, who, through popular journals, dare utter in the ears of the error-loving multitude such sentiments as these. What S. D. Adventist could have spoken more to the point? A stray expression about consciousness in the intermediate state, the church being the bride, &c., the reader can correct for himself in the light of Scripture. We hope such articles will not be without their influence in preparing hearts for the full reception of the truth.

LOVING CHRIST'S APPEARING A TEST OF PREPARATION FOR A CROWN OF LIFE.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day: and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 7, 8.

In the preceding verse the apostle says, "I am now ready to be offered, and the time of my departure is at hand." This time of being offered and of departure, said to be at hand, must be the time of death and not the time of receiving the crown of righteousness. The time when Paul and "all them also that love his appearing" shall receive the gift of the crown of life, will

be "that day," doubtless referring to the day of his (Christ's) appearing. Such are the teachings of Christ that "the righteous shall be recompensed at the resurrection of the just." Whatever may be the nature or degree of the bliss of holy departed spirits in the intermediate state, Christ most clearly directs our faith and hope to the time of his coming in the following language: "And behold I come quickly, and my reward is with me, to give to every man according as his works shall be." To this bright, focal point "the exceeding great and precious promises of God all point, and on these only can our faith and hope safely rest. It would be in vain to attempt to conceal the fact that the eye of the Christian world has, by some suspicious influence been diverted from this point, this faith and hope. Instead of loving Christ's appearing, and looking for it, this great and precious truth seems quite generally obscured by the mist of plausible and popular error, and thus lost sight of by most of the religious teachers of our day. Numerous theories and sophisms abound, the object of which seems to be to prove in substance that "my Lord delayeth his coming," as if that were a most important and desirable point to gain. According to the popular teaching and theology of our day, the coming and kingdom of Christ is not to be expected or looked for as a literal reality. That is, the real appearing of the real Jesus who was once on earth, was crucified, rose from Joseph's tomb, conversed with the disciples on their way to Emmaus, while their hearts burned within them, ascended from Olivet, and was thus taken up as a cloud received him out of their sight. The same actual return of this very same personal Jesus is not a joyful and most welcome thought even to the professing Christian world. The very idea is met with frowns and decided opposition. The present Gentile Church is not yet ready to see the Lord of life and glory, and who will attempt to make it appear that the professed Christians of our day do generally really love Christ's appearing?

The inventive powers and literary taste of our age have created several other theories of Christ's appearing, which very much relieve the objections and fears of those who are not quite ready for his real personal appearing. Hence, frequently the hobby funeral text is gravely used in good faith as usual, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." That is, death cometh!—Learned Commentators have amused themselves, and others with a coming of Christ to destroy Jerusalem in the shape of a Roman army under Titus. All having been fulfilled. This of course is very learned, and withal serves as a comforting fable for the self-deception of those who, not being prepared, would not like to see the blessed Saviour coming with power and great glory.

There is still another appearing of Christ, advocated by the popular religious teachers of our day, very generally received by the churches as an orthodox theory, and yet this appearing and kingdom of Christ, so called, is not his real appearing and kingdom. Hence it is called his *spiritual* coming and kingdom, where Christ is to reign in some secondary sense in his personal absence, or as we would say, reign by proxy, in his name, but under the auspices of the Holy Ghost, which of course, in all fairness and common sense, would not be the kingdom and reign of Christ, but in reality, of the Holy Spirit, whose person, office, and work is distinct from, and not the same as, that of

Christ the Son. In the light of the sacred oracles, the reign of the Holy Spirit is a reign of grace over the heart or man's inner nature, a reign of righteousness, peace, and joy in the Holy Ghost. This is the only reign of the Holy Ghost, which the Scriptures reveal. This reign of grace in us constitutes our bodies temples of the Holy Ghost; thus the true believer becomes both a subject and an heir of Christ's future, everlasting kingdom, which shall come "at his appearing," and in no comprehensible sense before. The future coming kingdom and glorious reign of Christ on the renewed and restored earth, will be as real and personal as was his first coming, incarnation, humiliation, suffering, and death.

The return of Christ to this world as its heir, conqueror, and king, is the world's hope, and especially the only hope of the church, which he has purchased with his blood. There is meaning in that expression spoken by the holy prophet, "The desire of nations shall come." The ancient worthies looked forward through the vista of coming ages to this hope, to this coming glory of the Messiah. The apostle speaks of them thus, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." All these "received not the promise" for the reason that "God having provided some better things for us," they were not to be made perfect in their attainments and bliss "without us," that is, all saints are to participate at the final consummation, the marriage supper of the Lamb, the coronation of the King and crowning of him with all his saints.

This is really the theme and burden of prophetic song through Moses and all the prophets. From these scriptures a few only can here be specified. Among them the language of Job is very remarkable for clearness, considering the age in which he lived. He certainly must have loved Christ's appearing, as appears in the following words: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin-worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job xix, 25-27. No comment can add to the clearness of the meaning here intended. How significant that precious gospel name, "my Redeemer;" and how unmistakable is that reference to the resurrection of "the blest and holy" when Job should see his Redeemer standing on the earth, when he, the Redeemer, should dwell with them and be their God. Rev. xxi, 3. The prophet refers to this same glory thus, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv, 23. What reign can this be, so glorious, if not that of David's Son on Israel's throne spoken of in so many of the precious promises of the holy Scriptures? And why may this not be the time when Job, with others, "shall see with his own eyes the King in his beauty and the land that was then afar off?"

The Psalmist very frequently exultingly dwells on the same holy theme, and calls on all the works of God to praise him in joyful expectation. One of his sweet

strains reads thus, "Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fullness thereof. Let the fields be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with truth." Ps. xcvi, 11-13.

As this glorious event draws nigh, and the sorrows and tribulation of earth are sadly multiplying, certainly the joy of every heir of future glory should be no less than that of ancient saints. In view of it the Lord comforted his tried, suffering people of old, by the following words which he commissioned the prophet to speak to them, and all who shall come out of great tribulation, "Say to them that are of a fearful heart, be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you." Isa. xxxv, 4. In another place the prophet describes what may be regarded as the marriage-supper of the Lord: "A feast of fat things," and further says, "and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it." This prophecy ushers us into the future dispensation of glory, where the veil shall be no more on the mind, but we shall see as we are seen, and where there shall be no cause for tears, and where "death shall be destroyed," it being "swallowed up in victory," as quoted by the apostle Paul. 1 Cor. xv, 54. This will most certainly be at the appearing and kingdom of our Lord and Saviour Jesus Christ, as clearly appears from the next verse of the prophet, thus, "And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv, 9. Such are some of the glowing, prophetic descriptions of the acclamations of welcome and joy with which the King of Israel will be hailed by those who love his appearing, when he shall again and finally return to our sin-ruined world as its Deliverer, Lord, and King. Not then, as when in meekness, a man of sorrow and acquainted with grief, he once rode into Jerusalem, but "with power and great glory." In the New Testament Scriptures, this same truth is kept constantly before the mind's eye, as a great central promise on which believers are to base their faith and hope. To this, Christ himself very often referred. In reply to the high priest he said, "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." To the church at Colosse, Paul wrote, "When Christ, who is your life, shall appear, then shall ye also appear with him in glory." The apostle James writes to his afflicted brethren, "Be patient, therefore, brethren, stablish your hearts: for the coming of the Lord draweth nigh." The loving disciple, John, writes, "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." Again he says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." The closing words of comfort in the Revelation of Jesus Christ to his servants are, "He that testifieth these things, saith, Surely I come quickly." The weary bride responds, Amen. Even so come, Lord Jesus.

Verily the return of Christ our Redeemer to our world, to save and rule over it as King of kings and Lord of lords, is its only reliable hope. Self-conceited humanity has been trying its vast resources and appliances for nearly two thousand years, in the personal absence of our blessed Lord. And what is the real result of this two thousand years' experimenting on a large scale? Even with all the vast improvements of science and the arts, the intellectual and physical advance of our wonderful age, it would be well to stop to take breath and gravely ask, *Where are we, in a moral or religious point of view?* Alas for us, the world has not yet been regulated, for it still goes wrong in the last half of the nineteenth century. Look over

the last five years, or a little more, beginning with the Crimean war. England and France allies with Turkey against Russia. Then the horrible rebellion in India, which cost the lives of so many Britons, suppressed for the time being. Then comes the war in which Austria, France, and Sardinia were involved in a fierce death-grapple, by which human gore flowed in torrents. Then came the outbreak of the Druses against the Christians, fertilizing the soil of ancient Lebanon with the blood of its slain. Then the Italian war, led by Garibaldi, somewhat changing the political phase of the Italians. Then the war of France with China, then France with Mexico, then Russia and Circassia and others. Still the great rebellion in the Chinese Empire is far from being subdued, though France and England have, from selfish motives, intervened. What of our own late, so prosperous and happy land? From darkness we step by step hasten to deeper gloom, and nothing but Divine interposition can perpetuate our national existence. Scarcely less cheerless are the prospects of other nations. The train seems already laid, and a straggling spark may at any time set the nations all ablaze in self-destructive war. How long, at this rate, will it take the church to convert the world, in the absence of her Saviour and Lord, so it will be fit for his return, according to modern theory? While expatiating on these things to be done before Christ could come again, a preacher recently told his congregation, in substance, that they need have no fears of the coming of Christ for several hundred and probably thousands of years. This of course was very consoling, quite conclusive, and perfectly satisfactory to those who had slighted the means of grace and neglected the great salvation. The effect of such teaching is morally ruinous, especially to a fashionable, worldly-minded church, and hence we see them asleep all around us. *No oil in their vessels*, no grace in their hearts, and therefore they do not love Christ nor his appearing, though it is so evident that all is lost unless Christ comes to us speedily. Like that ship in the midst of the sea, Christ sees us toiling and rowing, for the winds are contrary, and the warring elements seem to be in fearful conspiracy to hasten our doom; the night is dark and the storm is high, and hopes forlorn. Thus, on the troubled waters, Christ is again coming with vengeance on his enemies who "*destroy the earth*," but with a recompense to save those that love him. To such as love and "look for him, he will appear the second time without sin unto salvation." Why then should such be afraid or troubled? He comes on the rolling, troubled waters for our relief and rescue. He kindly speaks to us, if we have ears to hear, and says again, "*It is I; be not afraid.*" What sympathy in Jesus for suffering men. "A bruised reed he will not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Not to love the appearing of such a Christ, is not to love him. Not to love him is most unreasonable and inexcusable. Nay more, it is a damnable heresy reduced to practice. "If any man love not our Lord Jesus Christ, let him be Anathema Maranatha," 1 Cor. xvi, 22, that is, accursed, for the Lord is coming.

The Soul Neglected.

IMPENITENT friend! you are in danger from an unexpected quarter. If you are finally condemned by the righteous Judge, it will not probably be on account of the sins that have swept multitudes into perdition. You are not likely to be condemned as a blasphemer, or as a slave-driver, or a highway-robber, or a drunkard, or a scoffing skeptic. Of none of these shameless outrages against sense and decency are you likely to be guilty. Nor is it necessary for you to be a scoffer, or a sensualist, or a sot, or a swindler, in order to be shut out of Heaven. The abodes of despair are not reached alone by the impious and the reckless devotees of vice. You need not break openly every law of God in order to reach perdition.

You will simply have to persist in your present course. Simply go on as you have begun—simply "*neglect the great salvation*"—and you will make your everlasting ruin sure. Many foolish, faithless parents have stood by the grave of a child which they dug with their own hands. How? Did they administer slow

poison, or strike an assassin-knife through the young heart? No; but they killed their child just as surely, by simple neglect of the first laws of health. Many a father, too, has wrung his hands in agony before the prison-cell which held a ruined son, or over the letter which told him of a son's disgrace, and on those very hands rested the guilt of that boy's ruin. Why? Had they led that son into Sabbath-breaking or theft, or profligacy? No; but they had let the youth alone, and left him to rush into them unrestrained. *Neglect* was the boy's ruin. There is no need that the man in a skiff amid Niagara's rapids should row toward the cataract; resting on his oars is quite enough to send him over the awful verge.

It is the neglected wheel that capsizes the vehicle and maims for life the passengers. It is the neglected leak that sinks the ship. It is the neglected field that yields briars instead of bread. It is the neglected spark kindling near the magazine whose tremendous explosion sends its hundreds of mangled wretches into eternity. The neglect of an officer to throw up a rocket on a certain night caused the fall of Antwerp, and postponed the deliverance of Holland for twenty or more years. The neglect of a sentinel to give an alarm hindered the fall of Sebastopol, and resulted in the loss of many thousand lives.

And, my friend, it will be the stupendous aggregation of all your fatal neglects—of all the neglected Sabbaths, joined to the neglected offers of grace, and added to the neglected duties, and multiplied by the neglected drawings of God's Spirit—that will sink you (if you die impenitent) into perdition. When you neglect a Sabbath, you bar up an open door into the pathway to Heaven. When you neglect an inward call of God's Spirit, you extinguish the flame on which as much may depend as on the last match or tinder in the possession of an Arctic traveler amid the icebergs. The Spirit gives last knocks at sinners' hearts; the neglect to open leaves "the house desolate." When you neglect the offers of Christ's atoning love, you cast away your only hope. You insult the long-suffering mercy of God. You put the crucified Saviour to an open shame. You voluntarily put yourself into the complete power of the Adversary. You waste your only life of probation, and fling away all the good that a godly life might accomplish for truth and humanity. You damn your own soul! All these are the simple, inevitable consequences of "neglecting so great a salvation!"

It matters not that, while neglecting your soul you are engaged in other and honorable pursuits—in merchandise, in literature, in agriculture, in science, or in statesmanship. Right in their proper place, all these high callings become wrong when they crowd out all thought of God and eternity. Even they are infinitely more dignified and ennobled by true religion. But they cannot save the soul.

If the victorious *Keersarge* were to spring a leak from striking on a sunken rock, what matters is that the captain should take to studying his charts, or the pilot to noting his compass, or the sailing-master to making up the log, or the marines to their accustomed drill? These are all proper occupations at the proper time. But they don't save the ship! How can they escape, if they neglect to stop that leak? Oh! unforgotten, unconverted reader, what shall it profit thee to enjoy all art, and all polite letters, and revel amid wealth uncounted, if at the last thou awake amid the agonies of the lost?

The only remedy for neglect is immediate devotion to your eternal welfare. The past is gone. The future may be but a handbreadth. The present is in thy hand. *Use it.* Let no sin, no Satan, no selfish interest hinder thee. If business press, say, "*Now it is my business to seek God.*" If pleasure beckon, set your heart on the loftier pleasure—of pleasing God. Let your soul-cry be, "Oh, neglected, forbearing Jesus! I neglect thee no longer! Give me that sacred hand, so long refused. I am ready to grasp it in faith, and trust thee to save me, and to guide me to the pathway of eternal life. Be merciful to me a sinner!"

"Nothing in my hand I bring,
Simply to thy cross I cling,
Naked, come to thee for dress;
Helpless, look to thee for grace;
Vile, I to this fountain fly;
Wash me, Saviour, or I die!"—Cuyler.

God Delivers.

"ONE Sunday," says the Rev. Mr. Fletcher, "I went up into my pulpit, intending to preach a sermon which I had prepared for that purpose; but my mind was so confused, that I could not recollect either my text or any part of my discourse. I was afraid I should be obliged to come down without saying anything; but having recollected myself a little, I thought I should say something on the third chapter of Daniel, containing an account of the three children cast into the fiery furnace. I found in doing it, such an extraordinary assistance from God, that I supposed there must be some cause for it. I then stated to the congregation that if any one found any particular benefit, they should acquaint me with it the following week. In consequence of this, the Wednesday after, a woman came, and gave me the following account:

"I have been for some time much concerned for my soul. I have attended the church at all opportunities, and have spent much time in prayer. At this my husband, who is a butcher, has been exceeding enraged, and threatened me severely, if I dared to go to John Fletcher's church; yea, if I dared to go any more to any religious meeting whatever. When I told him I could not in conscience refrain from going at least, to our parish church, he grew quite outrageous, and swore dreadfully, if I went any more, he would cut my throat as soon as I came home. This made me cry mightily to God, that he would support me in that trying hour. And though I did not feel any degree of comfort, yet having a sure confidence in God, I determined to go on in my duty, and leave the event to him.

"Last Sunday, after many struggles with the Devil and my own heart, I came down stairs ready for church. My husband asked whither I was going. I told him. Well then, said he, I shall not as I intended cut your throat; but I will heat the oven, and throw you into it the moment you come home. Notwithstanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three children whom Nebuchadnezzar cast into a burning fiery furnace, I found it all belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought if I had a thousand lives, I could lay them all down for God. I felt my soul so filled with his love, that I hastened home, fully determined to give myself to whatsoever God pleased: nothing doubting, but that he would either take me to Heaven if he suffered me to be burnt to death, or that he would in some way deliver me, even as he did his three servants that trusted in him. When I got almost to my own door, I saw the flames issuing out of the mouth of the oven; and I expected nothing else, but that I should be thrown into it immediately. I felt my heart rejoice, that if it were so, the will of the Lord would be done. I opened the door, and to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer for the forgiveness of his sins. He caught me in his arms, and earnestly begged my pardon, and he has continued diligently seeking God ever since."

"I now know," adds Mr. Fletcher, "why my sermon was taken from me, namely, that God might thus magnify his mercy."

Slander.

It is not a very pleasant thing for a man honestly to serve God, and then to find his character taken from him; and yet, beloved, this has been the lot of all true men in every age. The world never does permit a man to rebuke her follies, without replying with a volley of mud. If she cannot stop the man's mouth, she blackens his character. If you will turn to the lives of any of the saints of God, you will discover that they were the victims of slanders of the grossest kind. To this very day it is asserted by Romanists, that Martin Luther was a drunkard. In his own day he was called the German beast, that for lust must needs marry Catherine. If you turn to the life of Whitefield—our great and mighty Whitefield—in more modern times,

what was his character? Why, he was accused of every crime that even Sodom knew; and perjury stood up and swore that all was true. As for Wesley—I have heard that on one occasion he said that he had been charged with every crime in the calendar, except drunkenness; and when a woman in the crowd stood up and accused him of that, he then said, "Blessed be God, I have now had all manner of evil spoken against me falsely, for Christ's name sake." You remember in the life of John Bunyan that episode concerning Agnes Beaumont. The good man suffered this young woman to ride behind him on his horse to a meeting at Gamlingay, and for this his character was implicated in two charges, before a magistrate, which might have involved him in the crime of poisoning, and laid the foundation for villainous reports of uncleanness; yet John Bunyan was the purest, and most heavenly-minded man who ever put his hand to paper; and he did put his hand to the paper, as no other man ever did who was not inspired. Now, this is not pleasant, but if you are a true Christian, and you are called to occupy a prominent post in the service of God, set your account for this; expect to lose your character; expect to have only the good opinion of your God and the faithful ones, who like you are willing to bear contempt. But what joy it is for these holy men, to know that at last God will plead the cause of their souls!—*Spurgeon.*

Talks About Health.

A WORD TO MY DYSPEPTIC FRIEND.

You have asked me to prescribe for you. You expect medicine. Perhaps you hope for whisky, just now the rage for chronic maladies. But I shall give you nothing to swallow. You swallow too much already.

Of all the maladies, dyspepsia is the most distressing. To get rid of its horrors, you would part with your right arm. I believe you. But will you part with a portion of your table luxuries? I fear not. But presuming you are in earnest, I will prescribe for you.

RULES.

1. Rise early, dress warm, and go out. If strong, walk; if weak, saunter. Drink cold water three times. Of all cold baths, this is the best for the dyspeptic. After a half hour or more, come in for breakfast.

2. For breakfast eat a piece of good steak half as large as your hand, a slice of coarse bread, and a baked apple. Eat very slowly. Talk pleasantly with your neighbors. Read the cheerful comments of loyal journals. Avoid copperheads as you do hot biscuits and strong coffee. Drink nothing.

3. Digest for an hour, and then to your work. I trust it is in the open air. Work hard till noon, and then rest body and mind till dinner. Sleep a little. Drink water.

4. For dinner (2 or 3 o'clock) eat a slice of beef, mutton, or fish, as large as your hand, a potato, two or three spoonfuls of other vegetables, and a slice of coarse bread. Avoid tomatoes. For dessert, an apple. Give more than half an hour to this meal. Use no drink.

5. After dinner play anaconda for an hour. Now for the social, for pleasant games—a good time.

6. No supper. A little toast and tea even, for supper, will make your recovery very slow.

7. In a warm room, bathe your skin with cold water, hastily, and go to bed in a well-ventilated room, before 9 o'clock.

Follow this prescription for three months, and your stomach will so far recover that you can indulge for some time in all sorts of irregular and gluttonous eating.

Or, if you have resolved, in the fear of Heaven, to "present your bodies living sacrifices, holy and acceptable unto God," and will continue to eat and work like a Christian, your distressing malady will soon be forgotten.—*DIO LEWIS, M. D.*

A sanctified Christian mourns most before God for those lusts which appear least before men.

Others cannot mourn in secret for public sins, but we should mourn in public for secret sins.

Crime in England.

THE London Morning Post thus speaks of Baron Martin's charge at the opening of the Liverpool assizes:

"Never before, says Baron Martin, in the course of his whole judicial experience, has he seen so heavy a calendar. With the single exception of treason, it enjoys the unenviable distinction of embracing every crime under heaven, which can render a man obnoxious to the laws of England. Four murders, fourteen cases of manslaughter, twenty-four of burglary, are among the products of this'ominous jail delivery. Rape, robbery, stabbing, and a host of minor offenses have all had their separate representatives. If we need any stimulus to increased exertion in the cause of morality it is amply supplied in the list of prisoners undergoing their trial at the present moment in one country town alone. Little flattering as the conclusion may be to our national vanity, we doubt not whether the Liverpool Calendar be not a very tolerable index of the state of crime all over the country.' Within a few weeks we have been called upon to chronicle a succession of homicides, alike repulsive in their barbarous details, and apparently destitute of any adequate incentives. The wretched child who fell a victim to the knife of the assassin in an obscure Wiltshire village could scarcely have excited the resentment of his murderer, and might even have been safe from his fears. Yet innocence and helplessness in this case are no security against a cruelty the most apparently purposeless and gratuitous we ever remember. Not to dwell on minor atrocities, we have one case in which a few angry words between two fellow servants at a lonely farm on a lonely hillside resulted in the deliberate butchery of a female. Another woman was sent to her last account in consequence of a lover's quarrel, originating in an ineffectual attempt upon the part of her admirer to tender some good advice. Its ill reception by the object of his affections piqued him, and the death of the girl was apparently the only thing which could give relief to his wounded feelings. A still darker tragedy yet awaits investigation at the hands of justice. A single night proved fatal in one of the suburbs of the metropolis itself to no less than four unoffending individuals. Of five inmates of the dwelling, one alone survives. Mother, brothers, and affianced bride, all perished, undoubtedly by the same knife. While such things can still occur at our very doors, it is vain to plume ourselves upon a civilization and refinement which yet abounds with passages worthy of the recent savage episodes of Lebanon or Damascus."

Improprieties in Public Worship.

THE following anecdote of Garrick and Dr. Stonehouse, from the Countess of Huntington's Life and Times, is well worthy the attention of clergymen, some of whom, we doubt not, occasionally lay themselves open to a rebuke similar to the one given by the British Roscius:

Dr. Stonehouse is said to have been one of the most correct and elegant preachers in the kingdom. When he entered into the holy orders he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instruction in elocution. Being once engaged to read prayers and preach at a church in the city, he prevailed upon Garrick to go with him. After the service, the British Roscius asked the Doctor what business he had to do when the duty was over? "None," said the other, "I thought you had," said Garrick, "on seeing you enter the reading desk in such a hurry. Nothing can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible."

He next asked the Doctor what books he had in the desk before him? "Only the Bible and Prayer Book." "Only the Bible and Prayer-Book," replied the player; why, you tossed them backward and forward, and turned the leaves as carelessly as if they were those of a day-book or ledger." The Doctor was wise enough to see the force of these observations, and ever after he avoided the faults they were designed to improve.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 25, 1864.

URIAH SMITH, EDITOR.

Cunningly-Devised Fables.

No words of mockery can be uttered by latter-day scoffers, nor words of opposition by error-loving professors, nor sentiments of scorn or indifference by a careless and ease-loving world, but the word of God has pointed them out, and fortified the humble disciple against them.

Scoffers refute themselves. How often are the Advent people told, in the bitterness of the opposition which they have to meet, that they are the false prophets that should arise in the last days, as recorded in Matt. xxiv, 24. How is this? Are we those false prophets? Yes! exclaims the enraged opponent. But, friend, those false prophets were to arise just before the coming of Christ, and constitute a sign of that event; and if we are the ones, then that sign is fulfilled, we are in the last days, and the coming of Christ is at the door! But hold! that is the very doctrine we are proclaiming, and hence we cannot be the false prophets spoken of. Thus the skeptic refutes himself and clears us.

Again, Peter informs us that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Now it is evident that before this can take place, the doctrine of the Lord's coming must be agitated. There must be a general move on that subject, and the attention of the people be called to it, or there would be no occasion for the scoffer to arise and propose his question, Where is the promise of his coming? If, then, we can find a time when the doctrine of the Lord's coming is urged upon the people, and scoffers coming up all over the land, with the very question in their mouths which Peter ascribes to them, what must we conclude? Why, beyond controversy, that we have reached the very time spoken of by Peter. And when did he say these things should happen? "In the last days." Very well. These things are now transpiring before our eyes. The picture Peter has presented before us, is being fulfilled to the letter. We have therefore only to say to the scoffer as he comes up, that there is abundant promise of the Lord's coming; that Peter has pointed him out, and described his work, as that that should take place in the last days; and that therefore he is himself furnishing unanswerable evidence in favor of the doctrine against which he scoffs.

But again, Peter takes occasion to assure the disciples that they "have not followed cunningly-devised fables." In reference to what subject does he speak this? Answer. "The power and coming of our Lord Jesus Christ." What is the matter here? Why, we may be sure that this doctrine will be denounced as a fable; and not being able to account for the scripture harmony by which it is sustained, people will endeavor to soothe their consciences with the thought that it is very "cunningly devised" but still a fable. And how is it? If popular theology be correct, we are certainly following a fable. We are deluded. All our expectations of the coming of Christ, and all that we are doing in reference to that event, are wholly based on fable. But how do they account for the wonderful harmony which our theory presents? Oh, how often we hear the expression, your doctrine is very curious; it is well put together; what an ingenious theory you have; &c., &c., but still they declare it a fable, and go to their farms, their merchandise, or their pleasure. Has not Peter anticipated this very thing? May we not tell such persons that Peter has declared that they would denounce the doctrine of the Lord's coming as a fable, and then pass over the wonderful harmony of the doctrine, by regarding it as very cunningly devised? Verily so.

But, brethren, the assurance of Peter is ours: We have not followed cunningly-devised fables, in making known the power and coming of our Lord Jesus Christ. Peter saw upon the mount a miniature representation

of the future glorious coming of our Lord in the clouds of heaven. We shall soon behold the reality. And then our course will be vindicated, and our hopes fulfilled before an unbelieving and scoffing world.

Slavery

Is that great national sin whereby our country is distinguished from all other civilized lands. The existing wicked rebellion is that great national calamity by which the Most High makes our country an example and a warning to all the nations of the earth; and by which he admonishes mankind that punishment is inseparably connected with transgression. The crime of making merchandize of human beings, is one of the most atrocious in the catalogue of wicked deeds; involving in American slavery the commission of every foul and abominable act that absolute power in the hands of wicked men, over the helpless, and unfortunate might be expected to cause. Mr. Wesley, who witnessed the working of the institution in Georgia many years since, denominated it "the sum of all villainies." Those at the North, who justify and excuse this great iniquity, make themselves participants in the evil deeds of the oppressor, and cannot be less criminal than he, in the sight of Heaven. Whenever they speak on the subject, they begin by affirming that they are as "much opposed to slavery as any man," and then proceed to vindicate the institution by every argument that they are capable of framing. This shows that their opening statement should have been, "I am as much opposed to slavery as any man who is heartily in favor of it."

How do such men expect to escape the fate of the oppressor when God shall bring him into judgment? By one of the most ingenious devices imaginable. This sin is snugly stowed away in a certain package which is labeled "Politics." They deny the right of their fellow men to condemn any of the favorite sins which they have placed in this bundle; and they evidently expect that any parcel bearing this label, will pass the final custom-house, i. e., the judgment of the great day—without being examined. Should the All-seeing Judge, however, inquire into their connection with this great iniquity, they suppose the following answer will be entirely satisfactory to him: "I am not at all censurable for any thing said or done by me in behalf of slavery; for O Lord, thou knowest, it was a part of my politics!" Will this plea be offered by any reader of this article? J. N. A.

Good Testimony.

DR. A. CLARKE, while speaking of the punishment of Nadab and Abihu, for offering incense with *strange*, that is, common fire, bears the following important testimony, as to the necessity of worshiping God as he prescribes, rather than departing to human institutions. He says:

"God has here given us a full proof that he will not suffer human institutions to take the place of his own prescribed worship. It is true this is frequently done: for, by many, what is called *natural religion*, is put in the place of *divine revelation*, and God seems not to regard it; but though vengeance is not speedily executed on an evil work, and therefore the hearts of the children of men are set to do wickedness, yet God ceases not to be just, and those who have taken from or added to his words, or put their own inventions in their place, shall be reproved and found liars in the great day. His long-suffering leads to repentance; but if men will harden their hearts, and put their own ceremonies, rites, and creeds, in the place of divine ordinances and eternal truths, they must expect to give an awful account to Him who is shortly to judge the quick and the dead.

"Were the religion of Christ stripped of all that state policy, fleshly interest, and gross superstition have added to it, how plain and simple, and may we not add, how amiable and glorious, would it appear! Well may we say of human inventions in divine worship, what one said of *paintings* on old Cathedral windows, *Their principal tendency is to prevent the light from coming in.*"

Who will say the above language is too strong? Who is able to affirm that God is less particular in the

nineteenth century whether his written word be obeyed than he was as to his prescribed worship some fifteen hundred years before Christ? Is it safer now to take from his word or add thereunto, than to disobey him then? Let us again read and carefully consider Rev. xxii, 18, 19.

On this point, too, our minds may be helped by considering the case of Saul in connection with the instruction which he received to utterly destroy the Amalekites and all they possessed. 1 Sam. xv. It would almost seem that his mind was to do better even than the Lord required, by saving the best of the sheep and oxen to sacrifice to him. But this only called down the displeasure of the Lord upon him.

From circumstances of this kind we gather that it is not safe to go beyond or fall short of perfect obedience to God's revealed will.

Let us not, then, trample his holy law under our feet, now that light is shining, now that the last call of mercy is sounding, now that his people are preparing to meet the King in his beauty.

May his truth be our shield and buckler, and we each be found among that happy throng when it shall be said, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. xxiv, 2.

A. S. HUTCHINS.

Oct. 9, 1864.

Interesting Extracts. No. 12.

BY ELD. M. E. CORNELL.

CONSCIOUSNESS IN DEATH, VS. RESURRECTION.

Arohdeacon Blackburne says:—

"If the promises of God may be depended upon, and if he is able to perform them, men may, and certainly will, be raised from the dead at the appointed time, whether the soul has, or has not, enjoyed its consciousness from the period of death to that of the resurrection. But on the other hand, if it may be demonstrated by philosophical principles, that there is one part of man which never dies, and which may be delighted or afflicted, rewarded or punished, by the means of its own peculiar feelings or sensations, in a state of separation from the other part, it is hardly credible that God should restore the other part to life, to accomplish a purpose which may be brought about without it."—*Hist. of Controversy on Immortality, chap. xiv.*

UNCONSCIOUSNESS IN DEATH.

In chap. xxix, Blackburne says:—

"I shall be of opinion, that *not to think*, and *not to be conscious that we think*, is one and the same thing." Locke is quoted on the same page, as follows, "We know certainly by experience that we sometimes think, and hence draw an infallible consequence, that there is something in us which has a power to think. But whether that substance *perpetually* thinks or no, we can be no further assured than experience informs us. For to say that actual thinking is essential to the soul, and inseparable from it, is to beg what is in question, and not to prove it by reason, which is necessary to be done, if it is not a self-evident proposition. The idea of duration arises from a succession of ideas, and by that succession, duration is measured in our minds. When that succession of ideas ceases, perception of duration ceases with it, which every one clearly experiments in himself, whilst he sleeps soundly, whether an hour, or a day, or a month, or a year, of which duration of things whilst he sleeps or thinks not, he has no perception at all, but it is quite lost to him, and the moment wherein he leaves off to think, till the moment he begins to think again, seems to him to have no distance."—*Locke's Essays, b. ii, chap. xiv.*

In illustration of the above, Blackburne gives the following account from the *Gazetteer*, Sat., Sep. 28, 1771.

"Yesterday, fortnight, the wife of a tradesman in May's building, St. Martin's lane, going to bed as usual, in good health, fell asleep, in which she continued till Tuesday morning, although several methods were taken to awake her, but without effect, till she awoke of herself, got up and went about her household business, and it was with difficulty she could be persuaded it was any other day but Saturday."

EASTERN MARRIAGE CEREMONY.

The following is from "Ward's Views of the History of the Hindoos."

Matt. xxv, 10.—"And the door was shut."

"At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of scripture, "Behold, the bridegroom cometh; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company where he sat a short time, and then went into the house, the door of which was immediately shut and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment:—*and the door was shut.*"

Letter from Bro. Cornell.

BRO. SMITH: The last five weeks, has been a time of severe affliction with us. First I was taken down with fever which lasted about ten days. In answer to prayer the fever was instantly rebuked and I began to recover from that time. My wife, with feeble health, had been worn all out with caring for me, and while thus reduced, she was taken with the typhoid fever, which has now run twenty-seven days. She is now very low. Several days she lay, as all supposed, at the point of death. She has had no relish for any kind of nourishment since she was taken. By constant application of water on the head the fever was kept from settling on the brain. She was too weak in the beginning to endure a thorough course of water treatment, so we could not expect to break up the fever. We knew that to take the drugs of physicians would be in this case certain death. We therefore did what we could to supply conditions, and give nature a chance to throw off the disease. But our main dependence was the prayer of faith, and by the mercy of God, my dear wife is still spared. It was on the Sabbath, when we had given up all hopes of her recovery, there was suddenly a change for the better. I now learn by letter that this was the very day that our affliction was publicly made known to the church at Battle Creek, and their prayers requested in our behalf. Earnest prayer has prevailed. The Lord be praised.

To be thus afflicted, over a thousand miles from relatives and old personal friends, among comparative strangers, has been a keen trial to us, but no doubt it is for our good.

We are at the house of Bro. Stockbridge Howland. Friends here are very kind to us. We hope to appreciate the kindness and sympathy shown us at this Christian home. The words of sympathy we have received from several at Battle Creek have been a great comfort to us.

We now think the crisis is passed. The fever is gradually abating, and her recovery does not appear so doubtful, though it will necessarily be very slow.

Constant care and watching, has kept me quite feeble. I am still thirty pounds less than my usual weight. It will be some weeks before I shall be able to go out again into the hard labor of new fields. But I cannot be idle. Since our afflictions began, I have preached twelve times, and it is thought best that I should follow up the interest raised here by the tent meeting. Many are anxious to hear more.

We want an interest in the prayers of the saints. The Lord is good. "Why art thou cast down, O, my soul. Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

We have been greatly cheered by a short visit with

Bro. and Sr. White. They have gone on to their appointments, and we are praying for grace, that we may not murmur at our lot in being deprived of all their good meetings.

Our address is *Topsham, Maine.*

M. E. CORNELL.

By last reports Sr. Cornell was considered out of danger.—Ed.

Quarterly Meeting in Iowa.

BRO. WHITE: The Quarterly Meeting for the Lisbon district convened at Lisbon, Sept. 30. There was a goodly number from Marion and Fairview. The Lord blessed us, and we had a good and happy time. On first-day morning we repaired to the water's edge, where two were baptized. Two were added to the Lisbon church. The brethren seemed much strengthened, and expressed their firm determination to press on "till Jesus comes."

My health is much better now than it has been for a long time, and I am trying again to hold up the glorious truths of God's holy word before the people. I see and feel the great necessity of living a godly life here, and shall ever try to help elevate these truths which we love so much. I am thankful that we have the "Testimony" in the church, and while reading volumes three and four, I was led to exclaim, Oh, how good the Lord is to us! I intend to profit by these things.

W. H. BRINKERHOFF.

Lisbon, Iowa, Oct. 16, 1864.

The N. Y. Conference.

DEAR BRETHREN AND SISTERS: Our Conference has just closed, and, by request, I will try to give an account of the religious exercises. Meetings of worship commenced with the Sabbath. Bro. Fuller gave a discourse from the text, "Preach the word." His remarks were addressed, first, to those "who labor in word and doctrine," and then to us who are not called to stand upon the walls of Zion to sound the alarm, but to "preach the word" by our lives and conversation. His words were timely and heart-searching, and the Spirit of the Lord sent them home to our hearts with great power. Dear brethren and sisters, do we realize that by every word and act we unconsciously but surely preach the truth, or deny its sanctifying, saving power? May God help us to fully understand the responsible position we occupy.

Sabbath morning we had a social meeting, and many glad testimonies were given in behalf of God and his precious truth. While listening to the prayers and exhortations of our dear brethren and sisters, we felt to praise God that the time was so near at hand, when

"Hope shall change to glad fruition,
Faith to sight, and prayer to praise!"

After the conference meeting had closed, Bro. White gave a discourse upon the subject of sanctification. His remarks were founded upon 2 Pet. i, 1, 2. He dwelt particularly upon the necessity of being temperate in all things, in order to be sanctified, and fit for our Master's use. In the afternoon Bro. Andrews occupied a few moments in speaking upon the same subject, and sister White followed him with a very interesting and instructive testimony. She showed the importance of having a healthy body, if we would have a healthy, happy mind. May God bless and sustain our dear Bro. and sister White, in their endeavors to point out to us those things wherein we come short of the glory of God. And may God help us to begin a thorough reformation immediately. Let us not look at these things afar off, and resolve that at some future time we will reform; but let us, in the strength of God, commence now, remembering that we must work fast in order to overcome all our sins, and be prepared to meet the Lord when he shall come. The injunction, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares," applies particularly to us, and may God help us to heed it.

Sunday morning Bro. White gave a discourse from those ever-cheering and precious words, "Blessed are they that do his commandments, that they may have

right to the tree of life, and may enter in through the gates into the city." Oh, how our hearts were cheered, as he portrayed to us the glories of the city of God. By faith we saw the pearly gates, the golden streets, the jewel-decked walls, and garnished foundations. We heard the joyful shout of victory from the ransomed throng, as the "everlasting doors" were lifted up, and they entered in glad triumph into the city prepared for them from the foundation of the world. For a moment we half imagined that "our tears were ended, and our sorrows all gone," and we were forever saved in the "glory-gilt" mansions of our Father's house. But "recollection at hand" soon hastened us back to this dark world, and we realized keenly that we were still pilgrims in a stranger land, and that many long weeks and months would elapse, ere the bright escort of angels would be sent to conduct us home.

Oh, what heavenly rapture fills the soul as we contemplate the glorious reward so soon to be given to the faithful. And as I think of the "star-gemmed crowns" that will deck their brows, I am led to ask, Who, oh, who, would not yield cheerful obedience to the requirements of God? Who would not delight in his holy law, and keep all his commandments, that at last, when the heavens shall depart as a scroll, and the elements melt with a fervent heat, they may be found with the happy throng that shall have an abundant entrance into the kingdom of God.

In the afternoon, Bro. Andrews gave a deep and powerful discourse from Heb. xi, 13. He showed the relation the Sabbath sustains to creation, that it is a memorial of the great work of God in forming the world by his word. And those who disregard this holy day, though they profess to believe "that the things which are seen, were not made of things which do appear," virtually deny their faith, by refusing to keep the day which God has given as a memorial of that great event.

After the discourse, sister White again gave her testimony, and oh, how exceedingly precious the Christian's hope looked to us as we listened to her words of heavenly comfort and cheer. She had great freedom in speaking, and the falling tear, the fervent "amen," and "glory to God," told plainly that the Spirit of the Lord accompanied her words with power. I bless God that I was permitted to hear that exhortation. The memory of it will be sweet and precious to me as long as life shall last. It was just what we needed, and it contained food for every hungry, fainting soul.

We enjoyed the Conference more than words can express. But when the hour of parting with our dear brethren and sisters arrived, our hearts were filled with sadness; yet our sorrow was mitigated with the thought that

"Beyond the parting and the meeting,
We shall be soon;
Beyond the farewell and the greeting,
We shall be soon."

Praise God for this blessed hope! As we gathered at the depot too early for the cars, we joined in singing that grand, and soul-thrilling hymn,

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

And as we sung the chorus,

"We'll join the pilgrim band,
And then to glory go.
We're traveling to a better land,
My home is not below,"

we felt like shouting praises to God that we had ever been permitted to join the despised band that are seeking a home "beyond the withering blast of time." And, glory to God, that beautiful home will soon be ours. We are almost there.

Our meetings are over; but the memory of them will ever linger with us, and we shall love to look back upon them as one of the green spots of our toilsome journey.

We love the cause of God, and rejoice to see it advancing in this State, as well as in other portions of the wide harvest-field. And we feel a deep anxiety that its progress should not be hindered for a lack of means to carry on the great work. May God help us

to realize that time is short, and that thousands are starving for the truth, and will perish unless the bread of life is carried to their fainting souls. Oh, let us awake, and get our hearts fully engaged in our Master's service, and as we feel the Spirit of our divine Lord pervading our hearts, the arms of love will encircle poor sinners, and we shall feel that no self-denial, no sacrifice, is too great to make, in order to carry the precious truth to them. Let us give liberally, according as God hath prospered us; remembering that "he which soweth sparingly, shall reap sparingly; and he which soweth bountifully shall reap bountifully." Let us give "not grudgingly, or of necessity," but willingly "for God loveth the cheerful giver." Let us get our hearts where they should be, and then we will feel that it is a sacred pleasure to give back to the Lord that which he has entrusted to our keeping.

May God bless and sustain those upon whom the burden of the work is laid. And let us, dear brethren and sisters, uphold them by our means, our prayers, and by living blameless before the world. And at last, when the angels shall be sent to gather the redeemed, God grant that we may be among the happy number that shall be caught up to meet the Lord in the air, and so be forever with the Saviour we adore.

Yours in love.

MARY F. MAXSON.

Adams' Center, N. Y.

The Sabbath Among the Children.

I HAVE often marked, and sometimes with pain, the different ways in which parents teach their children to observe the Sabbath. While visiting some of the brethren, last spring, I chanced to read an article in the *Youth's Instructor* about a little girl who was always so sorry when the Sabbath was past, and the reason was given by the writer why such was the case. This story was in such strong contrast with what I have seen enacted, that the impression then made upon my mind of the importance of rightly teaching young children to love and keep the holy Sabbath will never be removed. This little girl's mother, if I remember the story right, was very careful not to have the little one feel that the Sabbath was an unpleasant thing: but by having some interesting stories to read to her on that day; by furnishing some new toy, or other things to keep her mind occupied, to make it a delight, and something which she would look forward to with joyful anticipation, and regret when passed. I thought the plan a good one for the time being, and as the child grew older how easy to teach it the history of that day, and to impress upon its mind the true nature, and importance of observing, that day. But how have I seen it? As the Sabbath drew on work was stopped, prayers were said, and after they were over, the children were much against their wishes, sent to bed earlier than usual, with no loving "good night," no folding of the little hands while the mother taught them to pray to God; but in their place, heavy hearts and tears. In the morning the little ones were "up with the lark," and, as on other days, were eager to commence their noisy playing, not being of an age to understand why one day was different from another. But their childish glee, instead of being properly directed, was smothered by the mother's harsh "Hush! now, 'tis the Sabbath to-day." No telling the child why it was so, nor giving it one other reason why it should keep quiet. But the little ones were too merry-hearted to remain quiet long, and soon their noisy mirth would break out again only to be quelled in the same harsh manner, with the added threat of a whipping in case any more noise was heard from them; which threat was not executed, on the offence being repeated, as it was many times done that day; the result of which will surely be disrespect of all parental authority. Toward night the youngest, tired of being shut up so close in the house and curbed in its efforts to amuse himself began to ask; "Isn't the Sabbath over? Isn't the sun down? Oh, I wish the Sabbath was gone." And does any one wonder at the little one's anxiety to have that past and gone which was only pain to him? Older persons would have been as anxious as he, under similar circumstances. And when the day was passed, what a heavy load seemed to be lifted from their

hearts. They shouted, laughed, and tore around like caged animals broken loose.

Seriously I asked myself what the result of such training would be. And in fancy I saw those children in years to come, should time continue, leaving the home they disliked, and going out into the world to do battle in its busy walks, without those truths of Scripture firmly impressed upon their minds which would make them honest, virtuous, and righteous men; but on the contrary, with an intense hatred for that which they have been falsely led to believe was Christianity as taught in the Holy Bible.

Then, parents, how important that you should heed the injunction of the wise man, to train up your children, not in a way for them to go; but in the way they should go, that they may be a blessing to you in your after years, instead of a thorn to torment you. Then, ere it is too late give the child such a regard for holy things as that he shall always obey the voice of God and walk in all His ways.

Then let parents examine themselves in regard to the example they are giving to their children, that they may not be sorry God gave them into their charge.

How can we claim to love God if we love not our own? And how can we say we love our own while we neglect their best interest? Then "if ye love me, keep my commandments." Feed my lambs, says the great Shepherd. And to feed the lambs with proper food, we must be ourselves fed by that bread which cometh from above.

H. C. MILLER.

God's Humble Poor.

God's humble poor! who are they?
Where dwells this favored band?
In pomp, and princely splendor?
The honored of the land?

Are they amid the mirthful?
Where Pleasure holds her sway?
Where Pride, and Fashion, dazzle,
With wild, bewildering ray?

Or do they hold high stations,
And daily seek to share
The ends of vain ambitions,
A victor's crown to wear?

No: these are not the number
Found in this holy band;
Scarce known on earth, they're seeking
A happier, goodlier land.

We find them 'mid the mournful,
If sorrow's paths we seek:—
And laden with affliction;
Yet passionless and meek.

In poverty abiding;
'Mid want, and pressing care,
Their earthly days are gliding
While Jesus hears their prayer.

The crown they seek is heavenly,
The riches that endure,
The promise of our Saviour;
To all His humble poor.—*Guardian.*

Third Annual Report of the N. Y. and Northern Pa. Conference of the Seventh-Day Adventists.

At Adams' Center, N. Y., on Friday, Sept. 30th, 1864, the N. Y. and Pa. S. D. A. Conference, convened pursuant to notice of Conference committee.

At 10 o'clock A. M. the President, A. Lanphear, called the meeting to order. Prayer by Bro. J. N. Andrews. Credentials were called for, and duly presented. All the churches of the Conference, with only one exception, were duly represented by delegates. Bro. White being present, was invited to take part in the business of the Conference.

The Secretary's report of the last annual meeting was called for, read, and adopted. On motion the following committee was appointed by the chair, to nominate officers for the ensuing year; viz., Wm. Green, J. N. Andrews, N. Fuller, C. O. Taylor, and J. M. Aldrich. Meeting adjourned till 2 o'clock P. M.

Afternoon session. Committee on nomination reported as follows: A. Lanphear, President; J. M. Aldrich, Secretary; W. S. Salisbury, Treasurer; A. Lanphear, C. O. Taylor, and J. N. Andrews, Executive

Committee. Report accepted. The candidates, then on separate motions were duly elected as the officers of the Conference.

In pursuance of a resolution of the Gen. Conf. recommending "the State Conferences to choose a committee of six to act with the Executive Committee in the settlement of accounts with ministers for the preceding year," the following committee was appointed for said purpose; viz., Wm. Green, H. Hilliard, Ira Abbey, W. S. Salisbury, J. G. Whipple, and H. S. Woolsey.

The following churches having been organized since the last annual meeting, and being favorably reported, were now voted into the Conference; viz., Wheeler, N. Y., Farmington, Pa., McKean Co., Pa. Reports from the several churches were called for, and read by the Secretary. From this report it was ascertained that the Conference numbers about five hundred members, and that the entire s. b. fund is about \$2000.

The Treasurer J. B. Lamson, reported \$892.79 as the whole amount received during the Conference year; paid out meantime \$642.21 leaving a balance in his hands of \$240.58. At this stage of the meeting Bro. White made some timely and appropriate remarks on Systematic Benevolence. The churches having failed—as shown by the Treasurer's report—to meet the necessary demands of the Conference, a committee of three was appointed to ascertain how much money was needed, and to devise a plan by which the same might be raised. J. M. Aldrich, Ira Abbey and H. Hilliard constituted this committee. In due time this committee reported that ninety per cent. of the entire s. b. fund was necessary to defray the current expenses of the year just closed: and presented accordingly an assessment on the s. b. fund of the several churches, showing the amount that each church had paid, and also the amount still due on each, to make up the ninety per cent. The report of the committee was adopted. It was then voted to excuse those churches that are not able to pay this percentage; and to invite other churches and individuals that are able so to do, to contribute to meet the deficiency. The ninety per cent was promptly paid in cash and pledges by the delegates from the several churches.

Ministers' reports being called for, Eld. J. N. Andrews, Eld. N. Fuller, Eld. C. O. Taylor, Eld. R. F. Cottrell, and Eld. S. B. Whitney, gave in their respective reports of labor performed during the Conference year, also their receipts and expenditures during the same time; all of which were duly accepted by vote of the Conference.

Voted, That the Executive Committee be authorized to appoint the delegates to the General Conference.

Voted, That the Secretary be authorized to procure the publication of two hundred pamphlets containing the minutes of this Conference, and also the minutes of the two preceding Conferences.

Voted, That Bro. Andrews, Fuller, Cottrell, Taylor, and Whitney, be considered as approved evangelical ministers of this Conference.

Voted, That Bro. A. Lanphear be recognized by this Conference as a preacher, to labor in the cause as Providence may open the way.

Voted, That it is the request of this Conference that the funds in charge of the General Conference Committee, which were raised for the purpose of securing a home for Bro. Andrews and family, may be appropriated toward the same as soon as convenient in some favorable locality in this State.

Voted, That Bro. White be requested to write an article for the Review, on the subject of Systematic Benevolence.

The following are the resolutions presented and adopted by the Conference.

Resolved, That this Conference highly appreciate the labors of Bro. R. F. Cottrell in writing for the Review, and we hereby pledge ourselves to sustain him in this work, the same as though he were engaged in preaching.

Resolved, That we highly appreciate the testimony of Bro. and Sr. White at this Conference; and that we are grateful to God for the gift of prophecy which he has placed in the church.

Resolved, That all the churches of this Conference should arrange their Systematic Benevolence at the

commencement of each Conference year, according to the plans set forth on the first page of our Systematic Benevolence blank books.

Resolved, That our preachers, visiting the churches, should see that all the members of the same, properly engage in the plan of Systematic Benevolence.

Resolved, That it is the opinion of this Conference that the entire sums of Systematic Benevolence should be put into the State Conference treasury.

Resolved, That we regard slavery as the great sin of our nation, and the prime cause of the existing rebellion; and that we regard Southern slave-holders, and Northern sympathizers with slavery, as alike guilty in this matter.

Resolved, That in the present crisis of our national affairs, this Conference, though holding non-combatant views, deem it their duty to say that we are a thoroughly loyal, as well as anti-slavery people; and that our sympathies are with the national government in its struggle against this wicked rebellion.

Resolved, That in view of the fact that the national administration is doing a great work toward the suppression of slavery, we consider it a criminal act to cast our votes for those whose business, we have reason to believe, would be to restore to slavery the many thousands already delivered therefrom.

Voted, That the last three resolutions be published in the Review.

Conference adjourned *sine die*. Prayer by brother White.

A. LANPHEAR, *Pres't.*
J. M. ALDRICH, *Sec'y.*

Minutes of the Ills. & Wis. Conference.

THE Illinois and Wisconsin State Conference of S. D. Adventists convened at Clyde, Ill., on the 7th of Oct., 1864.

Eld. I. Sanborn in the chair. Prayer by Bro. R. F. Andrews.

The reports from the several churches show the aggregate membership to be six hundred and twenty-two, an increase of two hundred and thirty-two over last year. The Systematic fund amounts to \$2012.42, an increase of \$492.20. Seventy-five per cent. of this amount is to be used as a Conference fund, amounting to \$1509.80. Six churches were added to the Conference at this meeting.

Officers for the present year. President, Eld. I. Sanborn; Vice President, Eld. Wm. S. Ingraham; Secretary, T. M. Steward; Treasurer, Ivory Colcord, Jr.; Executive Committee, I. Sanborn, Wm. S. Ingraham, and R. F. Andrews.

Voted, That this Conference recommend to all our brethren and sisters within its limits to donate liberally to the S. D. Adventist Publishing Association to purchase paper that the Review and publications may be furnished at old prices.

Voted, That the minutes of this Conference be written out in full by the Secretary and sent to each church respectively for their benefit.

Voted, That a brief synopsis of this report be made out and sent to the Review Office for publication.

Voted, That Elds. Sanborn, Ingraham, Steward and Andrews, receive credentials for the ensuing year.

Voted, That Brn. John Matteson, H. C. Blanchard, Wm. Russell, and L. G. Bostwick, be licensed to preach.

ISAAC SANBORN, *Pres't.*

T. M. STEWARD, *Sec'y.*

"Be of one Mind, Live in Peace."

THE remnant of Jacob, are not only to keep the commandments of God, but the faith of Jesus also. In that faith there is no discord, or confusion. The watchmen are to see eye to eye, and the saints are to follow their leaders, to whom God has committed the last message of mercy. The great head of the church has promised "a good understanding to all who keep his commandments," and the way of holiness, and the path to the celestial city is marked out so plain, that no one of sane mind, can have any possible excuse for traveling in a forbidden way.

It is to be feared that some professing to be "Seventh-day Adventists," by their irregular course are not exerting a good influence over the minds of their

neighbors; we are watched; the doctrines of the church are known, and any departure from them is marked down in the minds of its enemies. Let us be careful lest while we profess to love the present truth, we hinder others from embracing it.

To particularize: I should infer from reading the Review, that some who profess to love the present truth, have not thrown away their tobacco. If after reading the word of God, the testimony for the church, and the articles in the Review upon "Tobacco using," any among us are still addicted to the filthy habit of using tobacco, I am afraid that such are beyond the hope of amendment, and would say to such, I beg of you stand out of the way sinners, and do not hinder the work of God, the cause we love.

By referring to page 45 of "Experience and Views," I find the following: "God is displeased with those who go to listen to error, when they are not obliged to; for unless he sends us to these meetings, where error is forced home to the people by the power of the will, he will not keep us." After the evidence we have had, with regard to the truth of this assertion, it stands us in hand to look well to our ways.

Sisters, do you follow the fashions of the world? especially the immodest ones of the day? I mean with regard to dress. I suppose you do not appear in the house of God in immodest costume; but when you are in company with the worldly-minded, if you dress like them, I would advise you to read Isa. iii, 15-25, and page 24 of "Testimony for the church, No. 7."

Pendleton, Ohio.

W. S. FOOTE.

Wilt Thou be Saved?

THEN linger not in all the plain;
Flee for thy life, the mountain gain;
Look not behind, make no delay;
Oh speed thee, speed thee on thy way;
Haste, traveler, haste.

Poor, lost, benighted soul, art thou
Willing to find salvation now?
There yet is hope, hear mercy's call—
Truth, life, light, way, in Christ is all.
Haste, traveler, haste.

—Bonar.

Outward acts are the most scandalous among men but inward lusts are the most dangerous before God.

The streams of defilement which appear in your life do but show what a fountain of wickedness there is in your heart.

Letters.

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

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

From Bro. Whitney.

BRO. WHITE: It is some time since the brethren and sisters have heard anything from me through the Review; but it is not because I have no interest in it, or the truths it advocates. Far from this. And now I wish to say to them, that, notwithstanding my long silence, although I have to regret many past errors and wrongs, and mourn over my great unfaithfulness; yet I have been striving to do the will of my Heavenly Father, and am still encouraged to press on, because of the "exceeding great and precious promises both for time and eternity, which are 'yea and amen'" to those that believe. Indeed, the "Lord is not slack concerning his promises," as we fully prove, when, by heartfelt obedience and faithfulness we fulfil the conditions upon which they are given.

While, according to the best of my ability, I have presented the truth to others, exhorting them to obedience to the requirements of God, my own soul has often been watered, and my faith grown exceedingly as the evidences of our position have arrayed themselves before me in their clearness, and with increasing light and force.

Certainly these evidences should be a cause of gratitude to us all, and every fresh token of the nearness of our redemption should cause hope and joy to spring up afresh in our hearts.

But especially do I feel grateful for the light now shining upon the path of the "remnant," contained in Spiritual Gifts volumes three and four, which we so much need, as a people, at this time, particularly the

portion referring to health. It seems to me, that none but those who are blinded by the evil workings of an unsubdued heart and will, can fail to see and appreciate the work that is now being done for us, as the dealings of a kind and merciful Heavenly Father.

And when it is thus seen and appreciated, how easy it will be for us to co-operate, and how much more acceptable will be our service, when rendered with a healthy stomach, a clear head and a pure heart.

With what avidity should we take hold of the work of self-purification, when it is shown to be so indispensable to our temporal and eternal welfare. How poor and mean appears the sacrifice we are required to make in this direction, which calls us to give up nothing but that which is decidedly a detriment to us, both physically and morally, when compared with the prize placed before us as the object of our aspirations and labor.

Already do we as a family begin to experience the good result of self-denial, and our purpose is to "so run that we may obtain."

May the good Lord strengthen and speed on you and yours in the good work, and help his people to walk in the light, and thus cleanse themselves from all filthiness of the flesh and spirit and perfect holiness in his fear.

Yours in hope of final and complete victory.

S. B. WHITNEY.

Grass River, N. Y., Oct. 13, 1864.

From Bro. Strickland.

BRO. WHITE: I am glad that I ever heard the sound of the third angel's message, and that my lot has been cast with this people, that are waiting and looking for the coming of our Redeemer. Here are they that keep the commandments of God and the faith of Jesus; and the word of God says that they shall have right to the tree of life, and enter in through the gates into the city. I am trying and hope to make a prosperous journey to that blessed city. I praise the Lord for this blessed hope.

G. W. STRICKLAND.

Burr Oak, Mich.

From Bro. Strong.

BRO. WHITE: I have closed my meetings in Bushnell for the present. There are four obeying the truth as the result of the meetings, and much interest is manifested still, in this place, and others, to hear further.

But fever and ague has obliged me to close up meetings for the present. I hope soon to be able to return and labor further in that place.

P. STRONG.

From Bro. Matteson.

BRO. WHITE: I attended for the first time the Wisconsin and Illinois State Conference at Clyde, commencing the 6th inst.

The meeting-house was crowded with attentive hearers, while some able discourses were delivered by our messengers, and many cheering testimonies were given by the brethren and sisters. I feel very thankful to God that I here found some warm-hearted brethren, who were willing to obey the solemn warnings and kind invitations of the third angel's message. May the Lord further guide and teach them that they may be prepared at his glorious coming. And may our ministering brethren seek more and more of the pure and gentle influence of God's Holy Spirit to be manifested in their praying and preaching. May the Lord grant it for Jesus' sake.

JOHN MATTESON.

Oakland, Wis., Oct. 10, 1864.

Sister Ann M. Laroche writes from Ely, C. E.: I am still striving to overcome and be prepared for the kingdom. I do not feel discouraged in the least. Although I cannot have the privilege of meeting with those of like precious faith, I can truly praise the Lord for what he has done for me, in giving me a disposition to try to obey him and keep his commandments. I love to hear from the brethren and sisters scattered abroad. It strengthens and encourages me in my lonely situation.

Obituary Notices.

DIED, of diphtheria, in Monsonville, N. H., June 30, 1864, Freddy Wellman, aged four years, four months, and three days. Also, July 14th, Oscar Edson, aged one year, two months and nine days, only sons of Bro. A. and sister L. Green. Little Freddy seemed to bear under this dreadful disease, a remarkable degree of patience, and a few hours before he closed his eyes in death, he calmly, bid his father, mother, and sister, good-by. While they mourn for their dear children their hearts are comforted with the thought that they are taken from the evil to come.

J. PHILBRICK.

DIED, Sept. 26th, 1864, at Palo, Mich., the youngest child of brother and sister Lane. Remarks by the writer from John xi, 35.

P. STRONG.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 25, 1864.

READ the stirring piece in another column, headed "The Soul Neglected," which we copy from the N. Y. Independent; and after you have read it, and treasured up for yourself its sterling truths, do more. Hand it to your impenitent friend. It may awake him before too late, to the interest of his soul's salvation.

WE give this week, the full report of the doings of the N. Y. Conference, though there was no vote to that effect; for the brethren everywhere will be interested to know what the friends in N. Y. are doing. The three last resolutions, which were given last week, are too good to be hurt by repetition.

THE word to the dyspeptic from Dio Lewis, in this number, we regard as good advice for the commencement of reform in this direction. Some of his articles of diet, will perhaps be considered by many "contraband." But if those who have been accustomed to the popular mode of living, and especially those who have been made dyspeptic thereby, will confine themselves to the kinds and qualities of animal food which he allows, and to two meals a day, a good commencement will have been made. They are then prepared to carry the reform as much further as they may become convinced that their physical good demands.

MINUTES of the Vermont Conference have been printed and sent to D. T. Bourdeau. Also Minutes of the Minnesota Conference, printed and sent to Washington Morse, Deerfield, Minn. We shall this week print and send to the persons designated by the Secretary, the Minutes of the N. Y. Conferences.

Sixth Semi-Annual Report of the Treasurer of the S. D. A. Publishing Association.

| | |
|---|----------------------|
| U. SMITH in account with the S. D. A. P. Association. | |
| | Dr. |
| To Cash on hand at date of last report, | \$ 1893,85. |
| " " received from April 12, 1864, to Oct. 11, 1864, | |
| On Review, | 3420,43. |
| " Instructor, | 256,04. |
| " Books (cash sales), | 360,85. |
| " " (sold on account), | 1102,12. |
| " Deposit, | 5596,56. |
| " Michigan Conference Fund, | 1503,25. |
| " Gen. Conf. Missionary Fund, | 895,98. |
| " Shares in Association, | 115,00. |
| " Donations for Stock, | 184,32. |
| " Custom Work, | 201,50. |
| " Soldier's Tract Fund, | 113,85. |
| Total, | \$ 15,143,20. |
| | Cr. |
| By Cash paid from April 12, 1864, to Oct. 11, 1864, as follows: | |
| For Labor in Office, | \$ 2013,97. |
| " Material & Sundries, | 1730,43. |
| On Deposits, | 7022,45. |
| " Michigan Conference Fund, | 1681,24. |
| " Gen. Conf. Missionary Fund, | 683,13. |
| " Soldiers' Tract Fund, | 1,75. |
| Cash on hand to balance, | 2010,23. |
| Total, | \$ 15,143,20. |
| | U. SMITH, Treasurer. |

Good Health.

THIS invaluable blessing is the result not of accident, but of conformity to the laws of our being. Those who transgress these immutable principles must sooner or later become sick. To leave off every injurious article of food, and to lead lives of temperance under the influence of good instruction and of conscience toward God, are among the things most essential to good health.

Our bodies are the temple of the Holy Spirit. That we may truly glorify him in our bodies, as in our spirits, how requisite that we possess in full vigor all the powers of our physical being.

Thank God that this subject is now being especially set before our people. Health and strength are among the things most valuable to us, and of great consequence to those who shall witness the grand events of the time of trouble.

J. N. ANDREWS.

Notice.

I WISH to say to the brethren and sisters in Northern Vermont and Canada East, who have spoken to me about Spiritual Gifts, Vols. iii & iv, that I have just received a supply of them from Bro. White, also Appeal to Youth, Review of Preble, &c., and am ready to supply any who may call for them.

A. C. BOURDEAU.

Business Department.

Business Notes.

E M Prentiss, The letter you refer to has not been received.

RECEIPTS.

For Review and Herald.

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

M Putnam 25-7, Isaac Moore 26-22, Capt. Moore 26-22, A M Wilbur 26-1, E M L Corey 26-1, M C Trembley 26-1, G W Chillson 26-2, G A Warner 25-19, N W Spencer 26-22, O Beadle 26-22, Eld. M R Pheleplace 26-1, Len Eoff 26-22, B S Ward 26-22, A J Kent 26-22, P D Lawrence on acct, W S Foote 25-1, L A Bramhall for Mrs. W Thewlis 26-19 H Lombard 26-9. \$1. each.

H D Corey 27-1, Sarah Straw 27-1, E Engles 26-21, J C Revell 26-13, A Lewis 26-14, R Bartley 26-2, L Semos 28-11, Geo. Wright, 26-1, B F Brockway 26-10, L J Richmond 27-9, J B Ingalls 26-1, Retta L Parkin 27-1, P E Ferrin 28-1, C S Clarke 26-21, Mary Rodgers 27-1, B G St John 26-10, J L Edgar 26-14, M J Whitman 27-19, G W Newman 27-1, S Harryman 26-1, J Flannery 27-1, L Newcomb 26-10, R F Phippeny 27-1, W Langdon 26-19, C H Crowther 26-19, J Hart 27-1. \$2 each.

Susan T Royal 25-22, J Rowbacher 25-21, E Brown 25-22. each 50c

Mary Palmer \$3,00 27-7, G W Strickland \$3,00 27-21, M A Dayton \$2,17 27-13, P D Hough \$1,50 25-14, J Harvey \$1,34 29-10, L P Reynolds 34c, 25-10, J Davis \$4,00 30-1, J Sharer \$3,00 26-1, E Starbuck \$2,80 27-15, G Inwood \$3,00 28-1, W Castle \$5,45 27-14 H Marsh 20c 24-22.

Subscriptions at the Rate of \$3,00 per year.

J B Sweet \$3,00 26-1, L M Gates \$1,00 27-1, D C Elmer \$3,00 27-1, W J Wilson \$3,00 27-1, Eliza Genny 26-1.

Donations to Purchase a Stock of Paper.

Church at Liberty, Iowa, \$27. G W Strickland \$1,75. H D Corey \$1,92. H Gordon \$5. H W Decker \$3. L Green \$3. M Farmer \$2. L F Chase \$1. Lydia Mc Nitt \$1. Louisa Babcock \$1. Edward Witter \$3. Two friends \$10. L M Gates \$2. D Weaver \$5. H Crosby \$5. Brethren in Eddington, Me. \$2,37. W H Ball \$5. A W Maynard \$20. J Fargo \$10. A Hurlburt \$2. S Kanedy \$3. Jeremiah Stryker \$2. Harriet Hicks \$1. Philip E Ruitter \$25. D T Bourdeau \$5. A D Love \$12,50. Emily Langdon \$1.

For Shares in the Publishing Association.

D Weaver \$10. N L Weaver \$10.

General Conference Missionary Fund.

L M Gates \$3. D Weaver \$20. Harriet E Stowell \$1. C K Farnsworth \$25. F T Wales \$5. W H Ball \$5. J Fargo \$10. A Hurlburt \$3. S Kanedy \$1. Philip E Ruitter \$25. D T Bourdeau \$5. John L Baker \$3. A D Love \$12,50.

Cash Received on Account.

I Sanborn \$286. H W Decker for I Sanborn \$5. H W Decker \$5,25. James Harvey \$2,83. J Matteson for R Andrews \$3. S H King \$4. P Strong for S H King 76c. P Strong 74c.

Books Sent By Mail.

R Griggs 83c. R C Horten 25c. H D Corey 83c. James Harvey 83c.

Books sent by Express.

W S Higley Jr. \$9.

Soldiers' Tract Fund.

Charlotte Howard \$1,00. E A Preston \$1,00. Mrs. F Winchell 50c.

PUBLICATIONS.

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

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| The Bible from Heaven, | 30 | 5 |
| Both Sides. Review of Preble on Sabbath and Law, | 20 | 4 |
| Three Angels of Rev. xiv, and the Two-horned Beast, | 15 | 4 |
| Sabbath Tracts, numbers one, two, three, and four, | 15 | 4 |
| Hope of the Gospel, or Immortality the gift of God, | 15 | 4 |
| Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man, | 15 | 4 |
| Modern Spiritualism; its Nature and Tendency, | 15 | 4 |
| The Kingdom of God; a Refutation of the doctrine called, Age to Come, | 15 | 4 |
| Miraculous Powers, | 15 | 4 |
| Pauline Theology, on Future Punishment, | 15 | 4 |
| Appeal to Mothers, | 15 | 2 |
| Review of Seymour. His Fifty Questions Answered, | 10 | 3 |
| Prophecy of Daniel—the Sanctuary and 2300 Days, | 10 | 3 |
| The Saints' Inheritance in the New Earth, | 10 | 3 |
| Signs of the Times. The Coming of Christ at the door, | 10 | 3 |
| Law of God. The testimony of both Testaments, | 10 | 3 |
| Vindication of the true Sabbath, by J. W. Morton, | 10 | 3 |
| Review of Springer on the Sabbath and Law of God, | 10 | 3 |
| Facts for the Times. Extracts from eminent authors, | 10 | 3 |
| Christian Baptism. Its Nature, Subjects, and Design, | 10 | 3 |
| Key to the Prophetic Chart, | 10 | 2 |
| The Sanctuary and 2300 Days of Dan. viii, 14, | 10 | 2 |
| The Fate of the Transgressor, | 5 | 2 |
| Matthew xxiv. A Brief Exposition of the Chapter, | 5 | 2 |
| Mark of the Beast, and Seal of the Living God, | 5 | 1 |
| Sabbatic Institution and the Two Laws, | 5 | 1 |
| Assistant. The Bible Student's Assistant, or a Compend of Scripture references, | 5 | 1 |
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| An Appeal for the restoration of the Bible Sabbath in an address to the Baptists, | 5 | 1 |
| Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, | 5 | 1 |
| Milton on the State of the Dead, | 5 | 1 |
| Brown's Experience. Consecration--Second Advent, | 5 | 1 |
| Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c. | 5 | 1 |
| Sabbath Poem. False Theories Exposed, | 5 | 1 |
| Illustrated Review. A Double Number of the REVIEW AND HERALD Illustrated, | 5 | 1 |
| The Sabbath, in German, | 10 | 2 |
| " " " Holland, | 5 | 1 |
| " " " French, | 5 | 1 |
| On Daniel ii & vii, | 5 | 1 |
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