

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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The Path that Leads to Heaven.

THINK'ST thou 'mid flowery fields it lies,
The path thine eager spirit tries;
Where faith and hope have striven?
Think'st thou the skies are always clear,
That love and joy are always near
The path that leads to Heaven;

And sweetly, in that narrow way,
Must dear ones greet thee day by day?
Ah, no! by tempests driven,
The storm-cloud hovers o'er thy path,
Which seems to thee the way of wrath,
The path that leads to Heaven.

And graves are there, and sighs and tears,
And sickness with its train of fears,
And hearts with anguish riven;
And martyrs' blood and dying groans,
And dark with woes the world disowns,
The path that leads to Heaven.

Yes, 'tis the way, the way to God,
The way by ancient worthies trod,
Where they have fought and striven,
The way Christ opened when he died;
And shall we fear the path he tried—
The path that leads to Heaven?

No, weary pilgrim, hasten on;
The day of toil is almost gone:
Yon western clouds are given,
With gold and purple on their breast,
As emblems of the morrow's rest—
That calm, sweet rest in Heaven.

M. A. W. C.—in *Am. Messenger*.

Elijah the Prophet.

"BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv, 5, 6.

Here is a promise, that before the coming of the great and dreadful day of the Lord, and when he is about to smite the earth with a curse, the Lord will send Elijah the prophet to do a certain work in the earth. We do not suppose that Elijah himself will come personally, but that it will be a person, or persons, in similar circumstances, doing a like work, by like means.

Some may think that John the Baptist fulfilled all this prophecy; but I do not think so, for the following reasons: 1. John himself said that he was not Elijah. "And they asked him, What then, art thou? Elias (Elijah)? And he said, I am not." John i, 21. 2. When asked who he was, he said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John i, 23. The angel said of him, "He shall go before the Lord in the spirit and power of Elijah." Luke i, 23. 3.

Elijah was to come and prepare the people for the great day of the Lord. But that day did not come in the time of John the Baptist; therefore he did not do that work. 4. He had but few of the prominent characteristics of Elijah; therefore he could not, and did not, fully accomplish the prophecy of Mal. iv, 5, 6. So we must look for a more complete fulfillment of this scripture just before the coming of the great day of the Lord.

In order that we may know when this prophecy is fulfilled, it will be necessary for us to understand the character and work of Elijah.

1. By reading 1 Kings xviii, we learn that he lived at a time when all the people had turned away from the true God, and were breaking the first commandment by worshipping Baal. They acknowledged the authority of the commandment, but taught that Baal was the God whom it required them to worship. Chap. xviii, 21.

2. While those who taught the popular religion were four hundred and fifty men, Elijah only had the courage to advocate an unpopular religion, and worship God according to the commandment. Verse 22.

3. He tried to turn the people back to keeping the law of God which they had forsaken. Verses 18, 36-39.

4. For this he was accused of being a "troubler of Israel," one who makes divisions, and confusion in the community. Verses 17, 18.

5. And because he persisted in so doing, the authorities finally took it up, and sought to slay him; but the Lord delivered him. Chap. xix, 1-5.

6. In 1 Kings xvii, we read that he prophesied that there should be no rain for three years. This happened according to his word. In chap. xviii, 22, he said, "I only remain a prophet of the Lord." Hence, together with his other characteristics, Elijah was also a prophet.

7. After he had suffered, and done the will of God, in reproving and condemning an apostate church, the Lord translated him to Heaven without tasting death. 2 Kings ii, 11. Thus ended his mission.

Now, do the Scriptures teach that a class of people, occupying a like position, and doing a similar work, will come in the last days to prepare the way for the second advent? We think that they do, and that we have a pledge of it in our text, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," &c.

That that day is now at hand, we need not stop to argue. We now find a state of things similar to what existed in Elijah's time.

1. The professed church of God have departed from the Bible (2 Tim. iii, 1-5), and "have heaped to themselves teachers having itching ears, and they have turned away their ears from the truth, and are turned unto fables." 2 Tim. iv, 1-4. They recognize (generally) the authority of the ten commandments, the fourth of which says that the seventh day is the Sabbath and must be kept holy. But they say that the first day the Sabbath, and must be kept holy. Thus they virtually make void the commandment of God by their tradition. So it was in the time of Elijah, only then it was the first commandment, and now it is the fourth.

2. Those who teach this popular fable are indeed "four hundred and fifty men," while there is only once in a while one here and there who dares to lift

up his voice against it, and keep all the commandments of God. Just so it was with Elijah.

3. These few who "tremble at the word of the Lord," and "have respect unto all his commandments," are trying to turn the people back to the law of God which they have forsaken. So did Elijah.

4. Because it breaks up old customs, and crosses the path of ease and pleasure, professors cry out that they are making disturbance in community, confusion in society, division in families, &c. This is the main argument against them. But so Ahab said to Elijah: "Art thou he that troubleth Israel?" Mark the answer. "I have not troubled Israel: but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." So it is to-day. A popular church proclaims these men of God to be "troublers of Israel," while the real "trouble" is in themselves, because they "have forsaken the commandments of the Lord" and will not return to them.

5. Already churchmen begin to threaten to enact laws and use force against these bigots (?) who work on the Christian (?) Sabbath. From Rev. xiii, 14-17, it is evident that they will ultimately carry these threats into execution. They did the same to Elijah.

6. Elijah was a prophet, and the promise says, "Behold, I will send you Elijah the prophet," &c. Hence, in fulfillment of this promise, there must come in the last days a class of people doing the work of Elijah, and having the gift of prophecy among them. But we have direct testimony on this point in Rev. xii, 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We also offer this text as evidence on all the points that we have made before.

Now notice, 1. Here is the woman representing the church. See verses 1-6. 2. The remnant are the last end; hence we have here a description of the last generation of the church, or those who are alive when the Lord comes. Now mark their peculiarities: 1. They are described as those "which keep the commandments of God," the fourth not excepted. 2. "And have the testimony of Jesus." In chap. xix, 10, the angel says to John, "The testimony of Jesus is the spirit of prophecy." Then, truly, the remnant church will be like Elijah in keeping all the commandments of God, and having the gift of prophecy. Compare 1 Kings xviii, 17, 18, 22, with Rev. xii, 17. Will our opponents please think on these points? But for this, the dragon makes war with them. Rev. xii, 17. So Jezebel sought Elijah's life for the same reason. 1 Kings xix, 1-5.

7. After warning a fallen church and a godless world of the wrath to come, the "remnant" will be translated without tasting death. 1 Thess. iv, 15-17. So was Elijah. This will complete their likeness to him.

In conclusion, we can but exclaim, What a striking and beautiful likeness there is between "Elijah the prophet," and the "remnant" who are now preparing for translation into God's everlasting kingdom!

D. M. CANRIGHT.

Battle Creek, Mich.

We live by dying to ourselves, and die by living to ourselves.

Who are Universalists?

With peculiar appropriateness it has been said, that "opinions have their affinities, as strong and irresistible almost, as the chemical elements; and we need only to look about us with an observant eye, to see constant illustrations of it." And no sentiment perhaps, has always found readier acquiescence from the heart of fallen man than that which the Arch-Deceiver, first in the ear of Eve

"Spoke through a reptile with a voice like man's,
As now he speaks through man to reptile turned,"
"Thou shalt not surely die."

While in my youth, many years ago, I was returning from a funeral in company with one who had long been a disciple of Jesus. Silently we walked for some time, when my friend remarked sadly, "I have been thinking how much Elder S. lacked of preaching a Universalist funeral sermon!" I have often pondered upon that thought, as in maturer years I have observed how quietly a place of punishment is ignored, even by those who "knowing the terrors of the Lord" should "persuade men;" how quietly and coolly it is assumed that everybody is going to Heaven; that each deceased friend is going to be greeted by those gone before to the spirit-land. How many, alas, ignoring altogether the resurrection, thus:

"Years have passed and that dear mother
Long has mouldered 'neath the sod,
And I trust her sainted spirit
Revels in the home of God."

But little better is the following, though it recognizes the resurrection where one, in speaking of our fallen brave ones buried at Atlanta, says without discrimination: "There they shall rest till the resurrection morn shall wake them to glory again."

Every one who is in the least observant, is well aware that this has come to be the common manner of speaking of the dead, even by those holding the doctrines of rewards and punishments as taught by the Bible. That it has "unawares crept in," we are willing to grant. It is pleasant to speak agreeable words, especially to sorrowing ones. And who has not learned in this world of ours, that whatever disturbs a man's self-complacency is received with disfavor, and so there is a strong temptation to reflect back the demands of those about us.

Paul in his day, found occasion to ask his brethren to "pray for him that he might speak boldly, as he ought to speak." Jeremiah and Micaiah in their time, each received definite instructions to pander to the common demand for "smooth things." With threatenings they came to Jeremiah, saying, "Prophecy no more in the name of the Lord, else thou die at our hand." But to Micaiah, they came not with hold defiance; but with obsequious blandishments, the messengers from the king say: "Behold the words of the prophets declare good to the king with one assent, let thy words therefore be like one of theirs and speak thou good." 2 Chron. xxi. 12. So now-a-days, the people have a sufficiently significant manner of evincing their preferences for pleasant theories, and not always have our teachers the moral courage of the prophet, who replied, "As the Lord liveth, even what my God saith, that will I speak." Verse 13.

When Jesus, the Great Teacher was among men, so long as only "gracious words proceeded out of his mouth," multitudes flocked to hear him, and "his fame went through all the region round about, being glorified of all." Luke iv. 14. But when he began to intimate, that all were not gliding safely and surely to the haven of eternal rest, how quickly their praise is turned to malediction, and "filled with wrath, they rose up and thrust him out of the city." Verses 28, 29. Nor has human nature changed since then. Personal violence need not be feared; but demolish pleasant fancies, or let favorite theories be thwarted, and the lion-roar and tiger growl is heard.

Would our religious teachers regardless of the favor or frown of man, adopt for themselves the rule of one eminent servant of God, to throw into every sermon he preached enough of the plen of salvation, that if one heard it having never before heard the gospel, and should never again hear another sermon, he would from

that one, know how to come to God and be saved. Were this the custom, we need never fall back on our question, Who are Universalists? M. W. HOWARD.
Malone, N. Y.

Life's Struggles.

LOVELY Jesus, blessed One,
Chiefest of ten thousand joys,
Thou my wayward soul didst gain,
To a wise and noble choice.
When in childhood days I turned
From the world to follow thee,
In thy sacred word I learned
Thou didst ask my heart of me.

And my carnal nature sighed
That my passions might be free;
But the willing spirit cried,
I will yield my heart to thee.
Hard but short the struggle then,
The decision quickly made,
Great the victory I did gain,
By thy blessing, and thy aid.

Yet in after life I found,
Like a soldier of thy host
I must fight to keep the ground,
Or my victory would be lost.
When a child I gave to thee
All I had or hoped to have,
Yet my life has not been free,
Struggles come and trials grieve.

And I still keep yielding up,
Though it wring like tears of blood,
Some new idol, some new hope,
On the altar of my God.
Even now a blighting shade,
O'er my spirit creeps apace;
What I cherish most must fade,
Leaving but a vacant place.

This thou dost require of me,
Hardest struggle I have passed;
But I know that it must be,
I must yield it up at last.
For there's naught of earth shall part,
Though the tears of sadness flow,
Me from thee, thee from my heart;
This I purposed long ago.

I would not with fondness cling,
But I wait for strength from thee,
With a willing heart to bring,
What thou dost require of me.
Future trials not a few,
Will in heavy measure come;
But I hope to struggle through
To the joy and rest of home.

E. W. DARLING.

Interesting Extracts. No. 13.

BY ELD. M. E. CORNELL.

HARMONY OF LAW AND GOSPEL.

"Let us, for another thing, beware of despising the law of the ten commandments. Let us not suppose for a moment that it is set aside by the gospel, or that Christians have nothing to do with it. The coming of Christ did not alter the position of the ten commandments one hair's breadth. If anything, it exalted and raised their authority. Rom. iii. 31. The law of the ten commands is God's eternal measure of right and wrong. By it is the knowledge of sin. By it the Spirit shows men their need of Christ, and drives them to him. To it Christ refers his people as their rule and guide for holy living. In its right place it is just as important as 'the glorious gospel.' It cannot save us. We cannot be justified by it. But never, never let us despise it. It is a symptom of an ignorant and unhealthy state of religion when the law is lightly esteemed. The true Christian delights in the law of God. Rom. vii. 22.—Ryle's Expository Thoughts on Matt. p. 38.

THE SABBATH.

"The plain truth is, that our Lord did not abolish the law of the weekly Sabbath. He only freed it from incoherent interpretations, and purified it from man-made additions. He did not tear out of the decalogue the fourth commandment. He only stripped off the miserable traditions with which the Pharisees had incrustated the day, and by which they had made it not a blessing but a burden. He left the fourth command-

ment where he found it, a part of the eternal law of God, of which no jot or tittle was ever to pass away. May we never forget this."—Id. p. 122.

On Matt. xxix. 20, Ryle says: "We live in times when the obligation of the Sabbath upon Christians is frequently denied by good men. They tell us that it is no more binding on us than the ceremonial law. It is difficult to see how such a view can be reconciled with our Lord's words on this solemn occasion. He seems intentionally to mention the Sabbath when he is foretelling the final destruction of the temple and the Mosaic ceremonies, as if to mark the day with honor. He seems to hint that, although his people would be absolved from the yoke of sacrifices and ordinances, there would yet remain the keeping of the Sabbath for them."—Id. p. 319.

Dr. A. Barnes says: "There can be no permanent worship of God, and no permanent religion on earth, without a Sabbath; and hence it was, that while the observance of the feasts of tabernacles, and of the passover, and of the new moons, made a part of the ceremonial law, the law respecting the Sabbath was incorporated with the ten commandments as a moral and perpetual obligation."—Notes on Isaiah xvi. 23.

PRUNING HOOKS.

"Hooks or long knives for trimming vines. The word here, however, means anything employed in reaping or mowing, a sickle, or a scythe."—Barnes' Notes on Isa. ii.

NOTE. "Beat your plowshares into swords, and your pruning hooks into spears." Joel iii. 10. I learn that in many places they have worked up the old fashioned steel plowshares into implements of war, and at Springfield, Mass., they have worked up several carloads of scythes, and several scythe establishments are now changed into manufactories of swords and sabers for war. Thus we have a fulfillment of this scripture.

The Right Kind of Religion.

THE religion that the world is dying for, is not a treasure, valued and cherished, indeed, but cherished under a glass case in the best room, carefully dusted, and visible only on days of high festival. We want a religion that is an atmosphere, wrapping us about, above, and below; going down into the lungs in deep-drawn inspiration, to purify and energize; filtering into the blood, to tint and quicken; spreading out in the skin, to protect and adorn; piercing noisome cellars, to dispel the noxious, death-dealing vapors; mounting into the parlors, and bedrooms, and kitchens, to keep them sweet and healthful; permeating and interpenetrating all things: a savor of life unto life.

We want a religion that softens the steps, and tones the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and the harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—amuses the children as well as instructs them—wins as well as governs—cares for the servants, besides paying them promptly—projects the honeymoon into the harvest-moon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit; a religion that looks after the apprentice in the shop, and the clerk behind the counter, and the student in the office, with a fatherly care and a motherly love—setting the solitary in families, introducing them to pleasant and wholesome society, that their lonely feet may not be led into temptation, forgiving occasional lapses while striving to prevent them, and to supply, so far as may be, the place of the natural guardians by a vigilance that attracts without annoying.

We want a religion that shall interpose continually between the ruts, and gullies, and rocks of the highway of life, and the sensitive souls that are traveling over them.

We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding reasonableness of lying and stealing—a religion that banishes short measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chicory from coffee, otter from butter, flour from cream of tartar, beet-juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution-box. The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will sell raisins on stems, instead of stems without raisins. It will not offer more baskets of foreign wines than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat-fields of New York grow and all her mills grind. It will not make one half of a pair of shoes of good leather, and the other of poor leather, so that the first shall rebound to the maker's credit, and the second to his cash; nor, if the shoes have been promised on Thursday morning, will it let Thursday morning spin out till Saturday night. It will not put Jovin's stamp on Jehu's kid gloves, nor make Paris bonnets in the back-room of a Boston milliner's shop; nor let a piece of velvet, that professes to measure twelve yards, come to an untimely end in the tenth; or a spool of sewing silk, that vouches for twenty yards, be nipped in the bud at fourteen and a half; nor the cotton thread spool break, to the yard-stick, fifty of the two hundred yards of promise that was given to the eye; nor yard-wide cloth measure less than thirty-six inches from selvage to selvage; nor all wool delaines and all linen handkerchiefs be amalgamated with clandestine cotton; nor water-proof cloaks be soaked through in an hour; nor coats made of old woollen rags pressed together be sold to an unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys which it contracted to build of seven-dollar materials; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub ceilings that ought to be smoothly plastered; nor make window-blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. It does not send the little boy, who has come for the daily quart of milk, into the barnyard to see the calf, and seize the opportunity to skim off the cream; nor does it surround stale butter with fresh, and sell the whole for good; nor pass off the slack-baked bread upon the stable-boy; nor dust the pepper; nor "deacon" the apples. It does not put cotton-gathering threads into the shirt, to subvert on the slightest provocation; nor content itself with fastening seams at the beginning and the end, trusting to Providence for the security of the intermediate stages.—*Gail Hamilton.*

The Whole Creation Sigheth.

A sigh! you all know it well, this sigh of sadness, this sigh of expectation. Not a breast that has not heaved it; no lips from which it has not often risen to Heaven. We are ill at ease. All of us, whether we be happy or unhappy, have a burden to bear, the burden of human woes. There is no escape from our deep consciousness, intensified perhaps by the breathless hurry of our age,—that of the short duration of all earthly things. The best are soonest over, but all pass in exceeding haste, and we ourselves seem as though a mighty and resistless wind were sweeping us away.

Formerly, tidings, whether good or bad, were slow of step; we hardly knew what was going on at the other side of the globe till a year after the event. If blood had been spilled, the earth had had time to drink it up; if tears had flowed, the sun had had time to dry them. The griefs that spoke to us from afar, left the heart comparatively unmoved. Things are changed now. The tree of the knowledge of good and evil has bent its branches more within our reach, and each moment our greedy hands are raised to gather its fruit. And the result is not only an anxious restlessness, but a fund of bitter melancholy.

Formerly, the general tone was one of gaiety. The note that an attentive observer would have heard pre-

vailing over all others, was a crystalline serene note, echoing from the cottage to the palace. The note that echoes over our earth at this present hour, in the village, town, or quiet country, is a wailing note, akin to tears,—an immense sigh.

As for me, from my heart there ever rises an unutterable groan. The world as it now is, does not satisfy me; still less do I satisfy myself. Creation suffers and laments with me. St. Paul expresses this mighty woe in one strong word,—*"travaileth in pain."*

What is it that creation hopes for? For its deliverance. For what does it sigh? For its restoration. What does it wait for? For Jesus, the King! He will come again! This cry echoes throughout the Scriptures. He will come again. He who publishes liberty to the captives, and crushes death beneath His foot—He will come again. With Him will come purity, love, the era of perfect blessedness foretold by the prophets.

The messengers of the Lord in all times speak to us of a sanctified world, singing praises to God; we only know a sinful world, hurling complaints and blasphemies against Him. Happiness overflows the earth of which they speak. Our earth is the seat of desolation. They tell us of "times of refreshing;" our times are times of exhaustion. Peace, love, exceeding great joy here on earth, both with God and our fellow creatures; these are promised; and, behold, wars, ravage, tears inundate our world; sorrow for the dead draws her dark veil round it; the angels as they pass it in their heavenward flight bear a murmur of plaintive cries, angry voices, and mad laughter, sadder still than tears. From age to age generations of believers have been laid in the grave, their faces turned to the east; and each, in dying, has left behind the sublime watchword, "Thy kingdom come!"

Yea, Lord, Thy kingdom come! Scoffers, indeed, may laugh. "Where is the promise of His coming?" they say. "Since the fathers fell asleep, all things have gone on as they were." We have nothing to answer, and nothing to ask, but simply, *Thy kingdom come!*

Thy kingdom come! It is at once a prayer and a pledge. He who told us thus to pray is He who will surely come. If hearts big with love, hands clasped,—if, with strong crying and tears, the whole earth were to raise this burning aspiration to the skies,—oh, I believe that the Lord would hear, I believe, indeed, that the Lord would come. "Even so, come, Lord Jesus!"—*Gasparin's Heavenly Horizons.*

"Am I my Brother's Keeper?"

"Go, ye who deal out the drunkard's dram for paltry gain, go where night is the blackest, and poor weary hearts, are slowly breaking under their weight of woe, tell them you have joyous news. Tell them that, for all this bitter desolation, your palm is filled with gold. Tell the smitten victims of the household, that out of their mouths, off their backs, and from their blighted fields, you have gathered a harvest of gold. Tell the pale, wasting wife and mother that you have a paltry percentage of all that was noble in the husband or kind in the father in yellow gold. Tell the drunkard, as he dreams perchance that he can yet beat back the red billows which toss and consume him, that for his poor body's and soul's death you have gold. Stand at the threshold of the poorhouse and taunt the squalid, the deformed, and the idiotic, with the news that, out of all their ruin, you gathered gold. Tell the murderer that you made him a murderer for gold. Stand by the new graves of the last twelve months in our land, and whisper to the fifty thousand sleepers—victims of your 'regulated' traffic—that you slew them for gold. Enter the vestibule of perdition, and with Bible in hand, read that *no drunkard can inherit the kingdom of God*, and as uncounted thousands charge you with their damnation, comfort them with the assurance that you did it for gold. Follow your slaughtered host to the judgment, and when He who called the first fratricide to account, shall call for your brother, answer that you slew him for gold.—*T. W. Brown, on a death by delirium tremens.*

THE CHRISTIAN MINISTRY.—The Christian ministry is the worst of all trades, but the best of all professions.

The Resurrection.

SOME years ago a vase, closely sealed, was found in a mummy pit in Egypt, by the English traveler, Wilkinson, who sent it to the British museum. The librarian having unfortunately broken it, discovered in it a few peas—old, wrinkled, and as hard as a stone. The peas were planted carefully under a glass, on the 4th of June, 1844, and at the end of thirty days, these seeds were seen to spring up into new life. They had been buried, probably, about three thousand years ago, perhaps in the time of Moses, and had slept all that time apparently dead, yet still living in the dust of the tomb.—*Gausson.*

WHAT this writer has told us about seeds, should remind us that God is just as able to raise our dead bodies from the grave, and give them new life. For why should it be thought a thing incredible that God should raise the dead? "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, according to the working whereby He is able even to subdue all things unto himself."—*Christian Witness.*

At one time, when Mr. John Wesley was traveling in Ireland, his carriage became fixed in the mire and the harness broke. While he and his companion were laboring to extricate it, a poor man passed in great distress. Mr. Wesley called to him and inquired the cause of his distress. He said that he had been unable through misfortune, to pay his rent of twenty shillings, and his family were just being turned out of doors. "Is that all you need?" said Mr. Wesley, handing him the amount—"here go and be happy." Then, turning to his companion, he said, pleasantly, "You see now why our carriage stopped here in the mud."

Do not Read Them.

Books which dispute the meaning of God's word, shun them as you would the coil of a deadly serpent. Not long since, a friend brought me a book, with a request that I would read it. Thinking he would be displeased at a refusal, I half assented. It was ably written, the logic was clear, and the argument very plausible. I read for a while, interested in the startling views and questions proposed; but when the authority of the word of God was disputed, even set at naught, and human doctrine substituted, it was enough. I saw my danger, and closed the book, never again to be opened. How many souls, precious in the sight of God, have been launched into that broad way whose end is eternal death by infidel writers, seeking for their own popularity the overthrow of the gospel.

A Warlike World.

THE *Opinion Nationale* of a recent date gives this dismal picture of the present belligerent condition of the world:

"If there be a dead calm in politics as well as business amongst us, it is not the same in all parts of the little planet we inhabit. Three-quarters of humanity, in fact, are living in the barbarous state of war.

"There is war in Poland.
"War in Algeria.
"War in Tunis.
"War in Mexico.
"War in the United States.
"War in Peru.
"War in New Zealand.
"War in China and Kachgar.
"War in Japan.
"War in Afghanistan.
"War in twenty countries in Africa.

"This is, unfortunately, enough to discourage the friends of universal peace; and who can say they will not meet with still greater disappointment next year? Italy, Hungary, Poland, Denmark, and the Slavonian population of Turkey, are not, it must be confessed, in the most pacific humor; and to those who study the general situation of our continent, it is quite evident that the general situation, instead of getting better goes on from day to day getting more and more complicated."

Jewels have value, but the price
Can ne'er be found of good advice.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD DAY, DECEMBER 6, 1894.

URIAH SMITH, EDITOR.

Hard Pressed for Dates.

The great period of 2300 days is beyond controversy the most important, if not the most prominent, prophetic period brought to view in the Scriptures. This period has been a source of infinite perplexity to those who have shut their eyes to the daylight of the 1844 movement, and are endeavoring to make their way through these speculative days of error in the light of the sparks of their own kindling. This period must by some means be adjusted. No Advent theory could so much as claim to be looked at, if so important an item as this was ignored, or even did not occupy a prominent place therein. Hence the scores of conjectures, and the incessant tinkering over this period since 1844. The subject is of course up again in connection with the new time movement of 1868. And what do you imagine, reader, is their starting-point this time, and the reasons they give for it? We will state it as recently advocated through the Voice of the West, by Wm. Sheldon, and argued at length by the editor of the World's Crisis, in a late issue of the latter sheet.

In the language of the Crisis it is stated thus: "As the 2300 days cover the entire length of the vision, till we arrive to the point where it may be said, 'the sanctuary' is 'cleansed,' it follows, of course, that the period dates from the first event in the vision. The vision begins with the work of 'the ram;' and his first and principal act is expressed in the following language: 'I saw the ram pushing westward, and northward, and southward,' &c."

Here, then, a point is found in the vision of Dan. viii, for the commencement of the 2300 days. Eld. Grant well argues that it was the subject of time which Daniel did not understand in his eighth chapter; that it was to explain this point that Gabriel was sent to him as recorded in chapter nine; that the seventy weeks are a part of the 2300 days, and that the two periods commence together. But here the matter ends; for Eld. G. holds that the sixty-two weeks, the seven weeks, &c., are no part of the seventy weeks, but different periods entirely. Hence Dan. ix contains no intimation of the commencement of the seventy weeks, and none, consequently, of the commencement of the 2300 days, for that is determined by the seventy weeks; and so it follows that Gabriel, after all, did not give to Daniel the information which he came to give, namely, concerning the 2300 days; and we are compelled, according to this theory, to fall back into the eighth chapter to find the starting-point for that period. This is a little bad, as it assumes that we are able to ascertain the point in question from premises on which Daniel could not, thus making us wiser than Daniel; and it is also rather hard on the angel Gabriel, by virtually representing that he utterly failed in the ninth chapter to give Daniel the information which he was sent to give him. And further, if all needed information is given in the eighth chapter, Gabriel, on his second visit, instead of introducing seventy weeks, and dropping them before giving either commencement or end, and then introducing three other periods that had nothing to do with the subject, should have told Daniel that he need not have been astonished at the vision, nor so void of understanding on the time; for he should know and understand that the days were to commence from the pushing of the ram west, north, and south. But the angel said no such thing, which is to us good presumptive evidence that the pushing of the ram has no connection with the commencement of the days.

But what does this new theory make out the pushing of the ram to be? Is it an act that took place at some specific point of time, so as to furnish a definite commencement for a great prophetic period? Yes, we are told, this pushing was against the children of the Lord, the Jews, scattered through the Persian empire, and took place when the decree went out at the instigation of Haman that all the Jews should perish in one day.

Esth. iii, 13. And the reason given for applying the pushing to this decree against the Jews, is because "it is not found that the Medo-Persian empire was ever 'pushing westward, northward, and southward' at any one time, so that no government could stand before it." But does the prophecy say that the pushing of the ram was all done at one time? We find no such idea there. Comic writers, to be sure, have indulged in the hyperbolic expression of a man's running seven ways at once; but we very much doubt whether the prophet saw the ram pushing three ways at once!

But let us read the prophecy, Dan. viii, 4: "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became GREAT." If this language does not describe the march of a nation up to the height of universal empire, there is none in the sacred record which does.

But suppose we try to apply this to the decree against the Jews, above referred to. At that time king Ahasuerus ruled over a hundred and twenty-seven provinces. Esth. i, 1. We conclude there had already been some "pushing," on the part of the Medo-Persian empire, else these hundred and twenty-seven provinces extending as far westward as Ethiopia, would not have been brought under its jurisdiction. At this time the Jews were a company of trembling captives scattered through all the provinces of the empire. A decree goes forth for their destruction. Was this the pushing of the ram? Daniel represents as the result of that pushing that none could stand before him, none could deliver out of his hand, he did according to his will, and became great. How was it in case of the Jews? Ans. Through the exertions of Mordecai and Esther, the Jews were given permission to defend themselves. And when the day for the execution of the decree arrived, they did defend themselves, and instead of the Persians' accomplishing their desire upon the Jews, the Jews overcame them with a great triumph!

To get over this point, we are told that the king did do according to his "will;" that his will was reversed; and hence the triumph of the Jews over their Persian enemies was the ram doing according to his will! What a subterfuge is this! The laws of the Medes and Persians could not be "reversed." We are assured that they changed not. All that could be done was to let that decree stand, and issue a counter one, permitting the Jews to defend themselves. But the "will" of the empire still stood in the decree for their extermination. And when the day arrived, their enemies "hoped" to have power over them. Esth. ix, 1. But God wrought for the Jews. The fear of them fell upon the people. The fear of Mordecai so fell upon the rulers of the provinces, the lieutenants and deputies, that they helped the Jews, and they obtained a complete victory over their Persian enemies, slaying three hundred men at Shushan, the palace, and seventy and five thousand throughout the empire. Chap. ix, 2, 3, 15, 16. And this, according to the new theory, was in fulfillment of the prophecy that no one could stand before the ram! that no one could deliver out of his hand! This was his doing according to his will! and becoming great!!! And this is the commencement of the 2300 days! and—perhaps Heaven knows what next! If anything can exceed the folly of such interpretation, we have yet to see it.

Papal Supremacy.

WHEN DID IT COMMENCE?

In 538 A. D. we say. In 533 says the new-time theory. This point, it seems to us, can be settled without spending much time, or wasting many words.

What are the prophecies respecting the period of papal supremacy, or, which is the same thing, the 1260 years? We find the first in Dan. vii, 25. Speaking of the papal horn, the prophet says: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

In the book of Revelation we find the same period several times brought to view. Twice it marks the

time during which the woman, or the church, should dwell in the wilderness, and once it is given to denote the continuance of the seven-headed and ten-horned beast of Rev. xiii.

Now what facts of history have we from which any one can argue the commencement of this period of 1260 years? Answer. In 533 A. D. Justinian issued a decree constituting the pope the head of all the churches. In 538 he was enabled to remove the obstacles that stood in the way of the carrying out of that decree, and place the man of sin upon the pontifical throne. From which of these events shall we date the period in question? Shall we date it from the time when Justinian formed the purpose of making the bishop of Rome the head of the churches? or from the time when he was able to carry that purpose into execution? Which do the various prophecies we have quoted, demand? The language of Daniel is that the saints times and laws should be given into his hand for a certain time. When were they given into his hand? We can determine this point by one question; namely, Had Justinian never been able to put into execution his decree concerning the pope, would the saints have been given into his hand? Assuredly they would not. All must admit this. Then had the events never been accomplished which were accomplished in 538, Justinian might have decreed till the day of his death, and the saints would only have laughed at his abortive legislation, and bid defiance to the paper fulminations of the man of sin. It was the events, then, of 538, that gave the saints times and laws into the hands of the pope. But they were to be given into his hands for 1260 years. From what point then, are we to date this period? From 538 of course. There is no other point in the annals of time.

Try it again. The woman, or the church, was to go into the wilderness, and be nourished there for 1260 years. What was to cause the church thus to go into the wilderness? The elevation of the man of sin. But had the decree of Justinian never been accomplished, would the church have been obliged to flee into the wilderness? By no means. But her wilderness state was to continue 1260 years, and must be beyond question, be dated from those events which drove her into that state; which were the events of 538.

And what event was to mark the termination of those days? This is clearly indicated in Rev. xiii, 10. Speaking of the blasphemous beast, the papacy, which was to "continue" forty-two months, John says, "He that leadeth into captivity shall go into captivity. He that killeth with the sword, must be killed with the sword." Was this accomplished in 1793, where the 1260 years would end if commenced in 533? We answer, No. But in 1798, which was 1260 years from 538, the pope was taken prisoner, he was literally led into captivity, and died in exile.

Should the present dispensation continue beyond the year 1868, and it thus become necessary for those who live on time, to fix another date, we venture to predict that the position here set forth, would, without much hesitation, be adopted, and essentially the same arguments be used to establish it; in other words that the time-ists would argue as strenuously for 538 as the commencement of the 1260 years, as they now do for 533.

But what is the object of dating from 533? Answer. That is the year from which if we commence the 1335 years, they will end in 1868; and, with the new-time theory, that is apparently enough. But suppose 533 marks the commencement of papal supremacy, what authority have we for dating the 1335 days from that point? What says the prophecy? Dan. xii, 11, 12: "And from the time that the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." We presume no one will deny that these two periods, thus introduced together, have the same starting point. And what is that starting point? The answer that is given us is, From the time that the daily shall be taken away. This daily has often been shown through the Review to be not a sacrifice but an abomination, referring to Paganism. And no Adventist will deny that the

abomination that maketh desolate, spoken of in connection with it, is the papacy. Now the margin reads, From the time that the daily shall be taken away, "to set up" the abomination that maketh desolate, &c. Hence from the time that paganism is taken away, in order to the setting up of the papacy, these periods are to date. And when was paganism taken away? In 508, thirty years before the papacy was set up. But granting that the papacy was set up in 533, there is not one particle of evidence for dating the 1335 days from that point. Indeed it is directly contrary to the prophecy so to do; for that declares that they are to date from another point. Thus this theory has not coherence enough to stand, though we grant one half of its assumed foundation.

Organization.

An army must be organized; a meeting must be organized; a school must be organized; and system is regarded as indispensable in any business transaction of any magnitude and importance. It is said, "Order is Heaven's first law." Order is the delight of good angels. Satan by rebelling against the organization of Heaven fell, and has since been a special enemy of good order. "God is not the author of confusion." The Devil is. The saints on earth should be in sympathy with Heaven, and not with the author of confusion.

The great objection in the minds of some against Seventh-day Adventists, is, their organization. And for their benefit we now take up the subject. Now what have Seventh-day Adventists done in the line of organization? They have done only what seemed absolutely necessary. They have moved no further than the necessities of the case have driven them. They formed a Publishing Association, because they could not see any other way to successfully conduct the publishing department.

In 1860 we commenced the publication of the Review and Herald on our own responsibility, because there was then no other person or persons to take hold of this work. In the same way we commenced the publication of books and tracts. But as we were without means, we did business on borrowed capital. The friends of the cause liberally donated from time to time to purchase printing material, presses, &c., but in order to reprint and keep on hand a full assortment of our publications, we had to give our notes for money which the friends of the cause put into our hands, generally without interest.

In 1860 we were in debt at least \$4,000. It is true that we had in our hands in printing material, presses, stock, and in books and tracts, to the amount of \$10,000, of which we were the only legal owner, yet it was not ours. And in case of fire this would have been swept away, and we left \$4,000 at least worse than nothing.

In addition to this, we were charged with exercising the one-man power—being editor of the Review, and in reality proprietor of the publishing department—with making it a matter of speculation for personal advantages, &c.; and it was decidedly an unhappy position for any man to occupy unless he was ignorant of all justice, and unfeeling to all injuries.

We resolved to stand it no longer, and called on our people to form a Publishing Association, which could annually elect its trustees, and into whose hands we could make over the property intrusted to our care. This was finally accomplished, but not without a struggle against the prejudices of many. Now editors and trustees are elected annually by the members of the Association. And all who labor in connection with the publishing department receive moderate wages, below mechanics generally, and if profits should arise from the business, they would add to the property of the Association without being the least benefit to any particular person or persons.

With such a basis for our publishing department, the friends everywhere have been free to take stock and to donate. After we made over to the Association, property to the amount of every dollar that had been donated to the office from first to last, for presses, printing material, book fund, &c., and \$1,200 more for the use of this property, there was still in our hands, in books which we sold to the Association, an amount sufficient to pay our debts. Thank God for the freedom of being able to "owe no man anything."

The almost unparalleled prosperity of the publishing department of the Seventh-day Adventists, must be attributed mainly to the fact that it is not owned by one man, but by the body; and is not controlled by one man, but by the body. If money is wanted, let the friends of the cause be apprised of the fact, and it comes freely into the treasury. The Devil knows that it would be too glaring an imposition to raise the cry of speculation under present arrangements, and as his only resort, he would inspire prejudice in the minds of those who are willing to be prejudiced against that wholesome, and reasonable organization which has so effectually stopped his mouth.

It is a matter worthy of notice, that the very persons who had so much to say about the one-man power, and speculation, were the first to oppose the organization of the Publishing Association, by which both the means and the control of the publishing department, were put out of our hands. Which displeased them most, having these in our hands, or putting them out of our hands, we know not. They were tempted, pettish, and faultfinding of those things of which they knew but little, and we very much doubt whether any action on our part, whatever it might have been, would have pleased them.

But it is objected that the Seventh-day Adventist Publishing Association was instituted according to law, and that the property is held lawfully. To us, this is one of its highest recommendations. Do the Scriptures anywhere forbid the people of God the right of legal business transaction? If they do, then to hold real estate legally is a sin. Away, then, with your deeds of farms and building lots, and all this care and expense in securing good title. But in order that publishing for Seventh-day Adventists may be carried on, and they cannot dispense with this powerful means of spreading the truth, somebody must hold the deed of the ground where the publishing house stands. And we ask, wherein is it worse for several brethren to associate themselves together according to law, and hold it in their incorporated name, and transact business in that name, than for one of them to hold it, and transact business legally in his own name? The laws of Michigan provide for both. Is one wrong? then both are wrong, and law and order are a mistake. Such a position will do for the savage and the shattered fanatic; but sober reason and pure religion may inquire, What principle taught in the sacred Scriptures is violated by either?

When we commenced publishing, fifteen years since, we had no idea of the extent of the work, and that it would ever be necessary to employ a capital of \$25,000 in the publishing department of the cause of present truth. Then there were but a handful of Sabbath keepers, and we saw no need of that organization which has since become necessary. This, by some, is referred to as proof that we have backslidden. They say, You are doing business on a different scale from that on which you first started. True; then the entire business amounted to only \$377, for the first eight months. During the last eight months, the business of the association has not been less than \$18,000. A different scale, indeed. We affirm again, as we leave this point, that we have urged organization only where it was absolutely demanded by the necessities of the case, and then we have recommended the simplest form possible that would answer the purpose.

Fifteen years since, we had no meeting-houses. We had no use for them, as our small assemblies could be convened as well in private dwellings. We then saw no need of legally organizing religious societies to hold houses of worship, for we had none to hold. But as the message has gathered its thousands to the Sabbath, besides Tents, or "the Cotton Churches," as they are sometimes called, houses of worship, as a matter of stern necessity, have been built in most of the free states. These houses of worship must be held legally, if held at all. Deeds must be held, either in the names of persons, or of religious societies, organized according to law.

"But can you not trust some good brother to hold your place of worship for the church?" Answer. If it be wrong for a religious society to hold a place of worship—if that church is criminally leaning upon the arm of the law in such a case—it would be equally wrong, and leaning upon the arm of the law, for

one brother to hold it. And who would contribute toward building houses in such a case? The chances of their being retained for the benefit of the church would depend upon the honesty, or life, of the one brother who might be selected to hold the deed. Should he backslide, he could close the house of worship. Should he die, his heirs could do the same.

The Adventists of Cincinnati, Ohio, built a place of worship called the Tabernacle, on a brother's lot. Satan tempted this brother, he yielded, got possession of the key, locked out the congregation, and the place built and consecrated for the worship of God was turned into a vinegar establishment. But soon they built a Chapel on a brother's lot whom they could certainly trust. He played a similar trick, and the Advent people were driven to worship in a private dwelling, and the cause went down. Was God honored in this? Did holy angels rejoice? Or did this sacrifice to a blind conscientiousness, unenlightened by the word of God, cause Satan and his angels to shout with great delight over the victory gained. And in the final settlement of affairs will not the question be asked, "Who hath required this at your hand?"

"But it is doing like all the churches." When it can be shown that it is a sin for the various churches to build houses of worship, and hold them legally, then this may be considered a real objection. The law provides but one way for all religious societies to hold houses of worship, and we may avail ourselves of the benefits of that, or have none, as we please. But is it wrong to do anything which the churches do? These very friends of disorder build their dwelling houses like their Methodist and Baptist neighbors, and hold their deeds just as they do. Is it not the duty of Christians to labor to do right, without desiring to be different from others, only when the pure principles of a consistent Christianity require them to differ? Do others love the world more than Christ? They should differ, and love Christ most. Do others reverence the rival Sabbath of the Papacy? They should differ so far as to keep the commandments of God. These and many like differences are commendable. But to differ, for the sake of differing and being odd, appears to us no part of the Christian religion.

Seventh-day Adventists claim that their simple church organization and discipline are scriptural, and that these are entirely independent of their legally organized societies to hold church property. The civil law has no more to do with dictating their church organization, and their church discipline, than it has in directing their manner of worship. Then let no one confound these which are distinct. One is a necessary conformity to the requirements of the civil law, to properly hold church property. The other is simply carrying out scriptural order and discipline in the church.

We have been quite definite and lengthy on this subject, first, because some who observe the Sabbath, are laboring under mistaken views of what Seventh-day Adventists have done relative to organization; and, second, because it seems necessary to meet the influence of those who delight to misrepresent us. We want the facts to appear, and the honest undecieved.

We found it reported in Maine, that as a condition of church membership, all were required to send one-tenth of their property to Battle Creek. This slander was doubtless started in consequence of our successful plan of systematic benevolence. We hope all those who may hear this scandal will have the privilege of reading the plain statements of facts relative to our system of benevolence which we have given.

It was also reported that we have become so rich that our yearly taxes amounted to \$1,000. This is the way the Devil likes to have things go. To meet these slanders so industriously circulated by our enemies, we will briefly state the following:

1. No person is compelled to pay one cent into the benevolent treasury.
2. All, with the exception of the aged, infirm, and widows who are poor, are simply invited to enter upon the system which calls for only about one per cent annually of what they are worth. For instance, if one is worth \$100, it calls for \$1.00 each year. If he is worth \$1,000, it calls for \$10.00 annually. If he is worth \$10,000, it calls for only \$100 annually of his wealth.

Each person is left to assess his own property, and act freely in the fear of God.

4. We pay into the s. n. treasury of the Battle Creek church, about \$40 annually, and beyond this we have no more to do with the funds of Seventh-day Adventists than Abraham Lincoln has to do with them.

5. Our entire annual taxes amount to less than \$25.

6. The treasurer of the Michigan State Conference resides at Battle Creek; hence funds for this conference are sent to Battle Creek. Church treasurers in other States, send funds to their State treasurers wherever they may be located, to be used in their several States for the support of the cause. They are no more required to send their funds to Battle Creek, than to Jerusalem or to Mecca.

And, finally, the good order, activity, and prosperity of Seventh-day Adventists are attracting the attention of the world. Some admire, others are stirred with hatred, and there is a general feeling with certain classes that the work must be stopped. One starts a falsehood, and a thousand love to repeat it. And it will be seen that the scripture phrase, "Whosoever loveth and maketh a lie," applies to a large class. Some manufacture, others peddle the scandal, and the Devil is highly gratified. But God lives and reigns, and by his help the principles and practices of Seventh-day Adventists will be fully set before the people, that they may be able to judge righteously between them, and those who misrepresent and slander them.

J. W.

Day of the Lord. No. 4.

THE EARTH WILL BE EMPTIED OF ITS INHABITANTS AT THE SECOND ADVENT.

The saints will go to the Father's house in Heaven. That they will be "caught up to meet the Lord in the air" will not be disputed by believers in the word; but some think they will go no farther in that direction than the atmosphere of our earth—that they have no promise of going to Heaven. Let us hear the word on this point.

Our Saviour said to his disciples, "Great is your reward in Heaven." Matt. v, 12. But some one will say, "They have a reward in Heaven, but it will be brought to them, when the holy city descends to earth: they will not go to it."

Let us inquire. Enoch and Elijah have never died; they are living somewhere at present. Where are they? In Heaven, is the reply; the time came that "the Lord would take up Elijah into Heaven by a whirlwind," and it was done: "Elijah went up by a whirlwind into Heaven." 2 Kings ii, 1, 11. "Enoch was translated that he should not see death;" he could not be found on earth; "for God took him." Heb. xi, 5; Gen. v, 24. It is reasonable to infer from these examples, that all the saints, when made immortal, will enjoy the same privilege.

But we have something better than inferences. We have positive testimony on this point. When the Lord Jesus was about to leave his disciples and "go to the Father," he said to them, as he had before said to the Jews, "Whither I go, ye cannot come." Jno. xiii, 33. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward." Verse 36. Here is a positive promise to Peter that he should, at some future time, follow him to the place where he was then going; and verse 1 informs us that the time "was come that he should depart out of this world unto the Father." He said himself, "I go to the Father." Chap. xiv, 12, 28; xvi, 10, 17, 28. The word *whither* means "to what place." Then the question of Peter, and the Lord's answer, are equivalent to this: Lord, to what place goest thou? To what place, or, to the place where I go, thou canst not follow me now; but thou shalt follow me (there) afterward.

Peter has the promise of following Jesus to the Father's house; but is his case to be an exception to a general rule? Is he, in this, to be favored above the rest of the disciples? Not at all. Our Lord continues: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and re-

ceive you unto myself; that where I am, there ye may be also." Chap. xiv, 1-3.

This is addressed, not to Peter alone, but to all the disciples. The Father's house is capacious. It has many mansions. There is room there for all the saints of all ages. Jesus has gone to prepare the place for their reception. He is coming to earth again. What for? to remain here with his disciples? for them to receive him to themselves? No. Said he, "I will come again, and receive you unto myself." Or, as Campbell renders it, I will return and "take you with me," that where I am, ye may be also.

Thus it is proved by positive testimony, not only that the saints will be caught up from earth at the second advent, but, that they will be taken to those mansions in Heaven which Jesus said were in his Father's house, the place to which he went when he left the earth.

More testimony might be brought to prove this proposition, such as that of the saints' standing on the sea of glass, which is before the throne of God in Heaven: Rev. xv, 2; iv, 1, 2, 6; and that of the "voice of much people in Heaven," Rev. xix, 1, rejoicing at the overthrow of Babylon recorded in the preceding chapter; &c., but the testimony adduced is amply sufficient for those who are satisfied with positive declarations of the word, and therefore I will not pursue the subject further. The saints of God leave the earth and go to Heaven, at the second advent and first resurrection; and at this point of time commences their reign with Christ a thousand years.

R. F. COTTRELL.

Report from Bro. Loughborough.

WHEN my last report was made, Bro. Cornell and myself were holding a tent meeting at Brunswick, Me., with large congregations, and good interest. The sickness of Bro. Cornell and his companion, greatly crippled our force, so that our effort there was not as thorough as it otherwise would have been. A few, however, have come out on the truth, and others are investigating. But we cannot expect the masses to embrace an unpopular truth in a popular village, especially if many of those whose attention is arrested by the truth, study to know how to please their popular friends, instead of learning the lesson of entire submission to God, let the consequences be as they may.

Since the close of the tent season, I have accompanied Bro. and sister White in their appointments in Maine, Vermont, and Rhode Island. I can say for myself, that I have been greatly benefited in this trip, not only by their instructions in spiritual things, but also by the excellent information they imparted on health, diet, &c. I am satisfied their visit, though made under somewhat discouraging circumstances, has told for the advancement of the cause of truth.

And here I would say, that the instruction I have received on health, I am trying to practice. For the short time I have been striving to live strictly in accordance with the laws of life, I have been greatly benefited. It is, however, about one year since I commenced a reform in relation to meat-eating. As I had been in the habit of using meat three times a day when I could get it, for the first two months in reform I ate meat only once a day. Then for a couple of months I only ate meat twice a week. Then for a month once a week. Then for three months once a month. And for the last four months no meat has passed my lips. And for the last two months I have eaten but two meals a day. Never was sleep sweeter, or health better, or my mind more cheerful, since I first started in the service of God at the age of 17 years, than for the last two months. With the short experience I have had, I would not, for any consideration, go back to the meat, spice, pepper, sweet cake, pickles, mustard, headache, stomach-ache and gloom, and give up the good wholesome fruit, grain, and vegetable diet, with pure cold water as a drink, no headaches, cheerfulness, happiness, vigor and health.

But I do not urge these things upon others, or judge them about their meat. But I do esteem it a privilege to tell them what a temporal blessing I have found in this direction.

Since Bro. White's return to Michigan, I spent Sab-

bath, Nov. 12th, at Portland, where I preached twice. The little church there are much encouraged of late, from the tokens of good they see in their midst. May all the honest souls there that wish to serve God in sincerity, be gathered into one body.

Wednesday evening, Nov. 16, I spoke to a few at Bro. Howland's, in Topsham. I was glad to learn that some have come out decided on the truth since the Brunswick tent-meeting.

Last Sabbath and first-day I spent here. Spoke once on the Sabbath to a little company of Sabbath keepers. I spoke twice yesterday at Bryant's pond, and after the second meeting we repaired to a beautiful pond near the meeting house, where a son of Bro. Davis, who has of late come out to serve the Lord, was buried with Christ in baptism. A few months since, this young man was brought very near the grave by the power of disease. During his sickness, his mind was greatly distressed concerning his condition. His desire was not to get well, but to find acceptance with the Lord. I learned his condition by a letter from his parents, and tried to write words of encouragement to him. I was made glad to see him at the depot on my arrival in this place, recovered from his sickness and happy in the Lord. Since his recovery he has not forgotten his vows, but desires to walk carefully before the Lord.

I expect to have a meeting here Wednesday evening to complete the organization of the church, and then go on to North Jay. J. N. LOUGHBOROUGH.

Woodstock, Me., Nov. 21st, 1864.

Popery.

HUNDREDS of years since, when intellectual and moral science was a wilderness an assembly of divines, as they are called, affecting to cast off popery undertook to stereotype the theology of the church and to think for all future generations.

Every uninspired attempt to frame for the church an authoritative standard of opinion which shall be regarded as an unquestionable exposition of the word of God, is not only impious in itself, but it is also a tacit assumption of the fundamental dogma of the papacy.

The assembly of divines did more than to assume the necessity of a pope to give law to the opinions of men; they assumed to create an immortal one or rather to embalm their own creed and preserve it as the pope of all generations without change or alteration. To reform the church of Rome is hopeless; but it would be better for them to have a living than a dead pope. A living dog is better than a dead lion; so a living pope is better than a dead and stereotyped confession of faith and unalterable dogmas.

JESSE HIESTAND.

Note from Bro. Canright.

BRO. WHITE: Our meetings in this place closed yesterday. We have been here nearly six weeks and have given forty-eight lectures. The interest steadily increased till the last days of our meetings, when the house was crowded as full as it could be. Fifteen have commenced to "keep the Sabbath day according to the commandment." We have obtained twelve subscribers for the Review, and sold over \$40, worth of books. We feel that the Lord has been in this work. To him be all praise. In the adjoining district, the people offered to furnish us wood, lights, board, &c., if we would give them a course of lectures. But circumstances would not permit us to do so. May these brethren and sisters live on the truth and honor God.

D. M. CANRIGHT.

Jackson, Ind.

Liberty to be Damned.

FREDERICK the II. of Prussia, received a petition from one of his districts praying that a certain clergyman be suspended from preaching, because he held that the punishment of the wicked would come to an end. The King took his pen and wrote the following:

I have considered the above petition, and do hereby give my royal permission to all my loyal subjects to

be damned to all eternity if they choose it. But I do positively forbid their quarreling with their neighbors who are not willing to keep their company so long.

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. Frisbie.

BRO. WHITE: I was called on to give two discourses on the death of two soldiers, about three weeks ago, in the town of Leslie. I also attended a funeral in the village of Leslie on the death of Bro. Hulet's oldest daughter, about thirteen years old, whose mother died last summer, and whose father was drafted and has gone to the war. The only mourner of the family left there, was a little sister about eleven years old. It was an affecting scene.

I have been lecturing at Seovel's Corners. It was just before the Presidential election, so the excitement ran mostly in that direction. It was also dark and rainy most of the time, which made the interest rather small.

At the Crary school-house, since election, the interest has been better, but quite an amount of prejudice to meet. On the whole, the meetings were profitable, and some prejudice removed. We stayed as long as we could. Before we left, we called for an expression to hear further, a goodly number voted to hear more. But the calls are in different directions to hear, so that we have been hardly able to decide which way to go first. We conclude to go to Salem, Washtenaw Co., next.

J. B. FRISBIE.

Chelsea, Mich.

From Bro. Martin.

BRO. WHITE: I would say that I continue to read the Review and Herald, and I am interested from week to week. I like to read the reports of God's faithful servants who are proclaiming the last message of mercy to this wicked generation. May God bless them all abundantly is my prayer. I also like to read the heart-cheering epistles from the dear brethren and sisters. May the Lord enable them still to write good matter for the paper, that the remnant church may be edified.

I realize, in some degree, that we are doing up our last work. May we have it well and faithfully done. We must have the Review, if paper is high. The most of us can do something toward purchasing paper. God loves the cheerful giver; and what we do must be done quickly. A home in glory will be worth more than ten thousand worlds like this.

We have had many good meetings the past summer at West Wilton and Peterborough. May we all be prepared to participate in that great meeting at the marriage supper of the Lamb.

Yours in hope.
Bennington, N. H.

LEWIS MARTIN.

From Sister Avery.

BRO. WHITE: I would say to the scattered ones that I am still trying to walk in the narrow way and mean by the grace of God to continue therein until I reach the end of the Christian's race. Although sometimes the way looks dark, and earth in its present condition seems like a dreary place, I can look joyfully to the glorious future, when the curse shall be removed forever, and earth no longer groan under the wrongs and oppressions of tyrants and usurpers. I for one, love to contemplate the Saviour near. The glories of the heavenly kingdom I hope to share at his appearing. And when the saints "possess the kingdom," and the new earth in all its loveliness, is their eternal home, I hope for a place with the redeemed, then. How can a single follower of the Lord be weak and faltering with such great inducements to urge him on, when Zion, the glorious city of our God is just in sight? when in a little while, the pearly gates will open and the "righteous nation, that keepeth the truth shall enter in?" As I contemplate that heavenly place, I can but exclaim with David, "Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King;" and, "God is known in her palaces, for a refuge."

Dear brethren and sisters, may we all be ready for a happy entrance through those gates. I mean to try more than ever for the perfect victory over sin, and be more diligent and persevering in the way, for as I see the signs of Jesus' coming so fast fulfilling, I feel the necessity of stepping fast knowing that the time is short. May God help me to improve it to his glory. I am truly thankful for the privilege of the weekly perusal of such an excellent paper as the Review. Oh, how much I prize it. I too can say with

others, that next to the Bible, in my estimation, stands the Review. I do love its teachings, and every truth it advocates. I humbly trust that I may receive lasting benefit from that worthy article, "The Soul Neglected" found in No. 22, last volume. May God bless the Review and its conductors, that the true light may continue to shine, till every honest soul shall be gathered into the fold.

In hope of life only through Christ.

M. S. AVERY.

Locke, Mich., 1864.

From Sister Jeffery.

BRO. WHITE: It is the love I feel for present truth and an interest for its advancement that I venture to address a few lines to the Review. We rejoice that the light has been so abundantly bestowed on us. We feel that we want others to share the same precious truths with us. We are sinful by nature. Our minds are dark until illuminated by his quickening and enlivening grace.

A little company of us here are striving to keep the commandments, and endeavoring to walk in the light. The crosses we bear, and the persecutions we receive, we hope will serve to further us on in the cause of him who when on earth had not where to lay his head. Here we have no abiding place, but are seeking one to come, whose builder and maker is God.

We are often led to exclaim, in the language of the poet,

"Oh what are all our sufferings here,
If thou but count us meet
With that enraptured host to appear
And worship at thy feet."

Some of the brethren and sisters from St. Charles visited us last Sabbath, and we were made to rejoice while we listened to words of consolation and good cheer from them. Pray for them and us that we remain steadfast unto the coming of our Lord. We are about making an effort to build a convenient place of worship and hope by continuance in well doing that we may accomplish our object. I have been led to rejoice in view of the precious light received from reading Spiritual Gifts and hope the time is not distant when we shall hear and see some of the brethren in the ministry in these parts and especially yourself and sister White.

MRS. F. JEFFERY.

Ithaca, Gratiot Co. Mich.

Extracts from Letters.

BRO. W. H. RILEY writes from Harrison, Ills.: I wish to add my testimony in favor of the third angel's message. I have been a member of the Seventh-day Adventist church at Rockton, Ills., for about one year. During this time I have been striving to keep all God's commandments with the faith of Jesus. I think I can say that I have found him of whom Moses and the prophets did write, and have been led to rejoice with joy unspeakable and full of glory. Hence I can say, like Naomi of old, Thy God shall be my God, and thy people shall be my people. I prize the weekly visits of the Review with its instructions, and the encouraging testimonies of the brethren and sisters.

Sister E. Carmichael writes from Middlesex, Pa.: One of my dear sons (Albert) was killed, and another (John) was wounded in the battle of the Shenandoah Valley on the 9th of last September. On the 1st of Nov. I started from Mt. Pleasant, Iowa, to go to the hospital at Winchester, Va., to visit the surviving one, and try to soothe his sorrows, and if possible to relieve his sufferings. But when I got to Martinsburgh, Va., within twenty miles of my loved one, I learned that he had died on the 30th of Oct. All tender mothers can know something of my feelings and anguish of heart; but the Lord has wonderfully supported me. On his strong arm have I leaned through all the dangers and troubles he has called me to pass through. I feel that he knows best what is for us and ours, and that these light afflictions are but for a moment, and that they will work out for us a far more exceeding and eternal weight of glory.

I still desire the prayers of my brethren and sisters that I may be strong in the Lord, and be prepared to stand with them all on mount Zion.

Aggregate Labor of Mankind.

ALONG with the compassion that is excited by listening to a tale of want, there is apt to arise, at that time, a feeling of astonishment that such a thing should be in a land like this. Perhaps, however, the true wonder is that want is not universal. One half of the race die before they have contributed an iota to the world's sustenance or their own. One half of those who survive the period of childhood are women, who do not, as a general thing, contribute directly to the production of wealth. Of the men, many are sick, many are

old, many are lazy, many are idle, many are wasteful, many are parasites. Those who do work, and live to the age of three-score years and ten, spend one third of their lives in bed; one twentieth at the table, one sixth in recreation. Much of their time is wasted in mistakes. Much of what they succeed in producing is swept away by fire and flood. During half of the year nature sleeps. One harvest in five produces a failure. Only a fraction of the earth's surface is capable of cultivation. A large part of the general labor is absorbed in the production of luxuries, in repairing the damages of war, in preparing for future conflicts, in the transportation of produce, and in journeys. Probably not more than one-tenth of the whole amount of human force is expended in earning the world's daily bread. The standing marvel, therefore, of society is, not that any should suffer want, but that there should be any who do not.

Purity of Character.

OVER the beauty of the plum and the apricot there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush overspreads its blushing cheek. Now, if you strike your hand over that, it is gone. The flower that hangs in the morning, dew-pearled with dew, arrayed as no queenly woman ever was arrayed with jewels, once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be again what it was when the dew fell silently on it from Heaven. On a frosty morning you may see panes of glass covered with landscape—mountains, lakes, trees, blended in a beautiful fantastic picture. Now lay your hand upon the glass, and by a scratch of your finger, or by the warmth of your palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored; a fringe more delicate than frost-work, and which when torn and broken, will never be re-embroidered. He who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house with the blessings of a mother's tears still wet upon his brow, if he once lose the early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effect cannot be eradicated; it can only be forgiven.

Obituary Notices.

DIED, Oct. 5, 1864, at Ft. Gains on Dauphin Island, of sunstroke and malaria, Lieut. James M. Edmunds, son of Loring and Maria M. Edmunds, aged 27 years, 9 months and 2 days. Aug. 26, he bade his affectionate parents, loving brothers and sisters farewell, to engage in his country's service.

Brother, thou art gone to rest.

While troublous scenes of life.

Are deep'ning fast and fasten still;

Thou'rt hid from this world's strife;

Brother, thou'rt hid from this world's strife.

ELLEN S. EDMUNDS.

Ann Arbor, Mich., Nov. 27 1864.

DIED in Sturgis, Mich., Oct. 6th, 1864, Ellsworth Myron, only son of Edward P., and Louise P. Smith, aged three years, eight months and nine days. His death was caused by a kick from a horse. His sufferings were great, but they are past. His father was absent at the time, and only returned in season to attend the funeral. I hope to meet him in the morning of the resurrection.

Sleep on, dear son, in quiet rest,

Till all earth's mournful scenes are o'er,

Then wake to life among the blest,

To dwell with Christ forever more.

I'll meet thee then, yes; meet again,

Thy smiling face immortal fair.

Thy wounds and woes and cruel pain,

As here, will ne'er be suffered there.

Rest thou in peace, not long to stay,

Within the grave's dark chill abode;

Our King soon comes to bear away

To realms above each child of God.

Come, Saviour, King, down from on high,

Thy saints to change and end their strife,

Bare us from earth above the sky,

Where we shall share eternal life.

LOUISE P. SMITH.

DIED in Reedsburg, Sauk Co., Wis., Nov. 26, 1864, after an illness of eight days, of putrid sore throat, our youngest daughter, Ada Aulena, aged one year, five months, and fourteen days.

J. & E. F. HUNTER.

God doeth all things well.

The Review and Herald.

BATTLE CREEK, MICH., THURSDAY, DECEMBER 6, 1884.

Our articles on Organization and Systematic Benevolence are put into a neat Tract of 16 pages. Price, \$4.00 per 100. J. W.

WANTED.—The Voice of the West, all the numbers from July 30, 1864, to the present time. Any one who will obtain them, and send them to this Office, will confer a favor. J. W.

A Great Change Wrought.

BRO. B. F. BRADBURY writes from Green-Lake, Wis.:

Inclosed are three dollars to renew my subscription for the Review. I have been a subscriber for the paper for two years, but embraced the truth only about four weeks ago. I thought that two dollars a year for such a small paper was a great price; but since I have embraced the truth, I have changed my mind in regard to the paper. I feel as if I could not be deprived of it at any price. It cheers my heart to read from week to week the encouraging letters from the brethren and sisters in different parts of the country of like faith.

The paper is a light to my path. I consider that three dollars is cheap enough; and if the time comes that it will require more to get it, I for one, feel willing to pay whatever it may cost.

I have been rather bitter in regard to the Visions and Testimonies to the church; but since I have embraced the truth, I can see the sanctifying effect that they have in bringing God's people into the unity of the faith. I thank God for the straight testimony. It will have a tendency to sift the church from all filthiness of the flesh and spirit, and purify unto God a peculiar people, zealous of good works.

We take the liberty to make the following extract from a letter written by Bro. Rust to a brother in this office. He speaks in reference to the Democratic party, and takes a stand which we commend as an example to all who have in the least degree, feelings of affiliation with that party.

"The great excitement attendant upon election in this city (Chicago) is over. No riots, no mobs, or disturbances. And the returns are fast coming in to show an overwhelming majority for Mr. Lincoln. The Lord has been gradually working a great change in my mind for the better I trust; and I feel to praise his great name that the scales have fallen from my eyes. For some time past, and particularly since I came to Chicago, I have seen and heard things from the leaders of that party which I had clung to with such fidelity in former years, that I was compelled to denounce and condemn them as co-workers with Satan. I have forever made an end of justifying or apologizing for that party whose very life is in the perpetuation of that accursed institution of slavery. I now fully believe it. It has been, as you know, a source of great trial to me, but I thank God that I am now free. There are those who have been instrumental in my conversion on this point, but I feel to give God all the praise."

Bro. Rust would be happy to have brethren living in, or passing through, Chicago, call on him at his boarding place, 230 Madison street.

A Short Dialogue.

FOUNDED ON FACT.

A. Good-morning Bro. B. Have you read that little work on the Sabbath?

B. I have. But still it really seems to me that the seventh day was the Jewish Sabbath, and that the first day is the Christian Sabbath.

A. Does the Bible furnish us any proof to this effect?

B. I know of none; perhaps it is nothing but tradition that makes it seem so to me.

A. But you know the Sabbath dates back to the creation for its origin, and that it was given to man as a grand and standing memorial of the Creator's works.

B. Certainly.

A. And do we not now, as much as ever, need this memorial?

B. Certainly. Well, I acknowledge that I am halting on this point. One thing troubles me. Once I

did not love God. I used to work on Sunday. Ill luck attended me. I was reduced to poverty. I resolved to lead a different life. Since then I have kept Sunday, and been prospered in all that I have put my hand to; and now I stand in doubt about breaking it.

A. But you have seen very wicked men who prospered in worldly affairs. David speaks of those who bring "wicked devices" to pass, as prospering in their way.

B. Very true.

A. But your reform did not consist alone in Sunday-keeping?

B. Oh, no, from that time I have endeavored to live the life of a Christian.

A. If, then, the Lord has really blessed you with temporal and spiritual blessings for striving to render obedience to him, should not this fact lead you to love him still, and to continue to walk in the light as it shines upon your pathway, rather than to reject it and fall back upon your past experience? God requires his people to move forward as the light shines. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

B. Well, I will give this subject further consideration. I had not looked at it just in that light before.

A. S. HUTCHINS.

Appointments.

I DESIGN to hold meetings as follows:

Topsham, Maine, Wednesday evening, Dec. 21.

Portland, Thursday evening, Dec. 22.

Haverhill, Mass., Sabbath, Dec. 24.

Manchester, N. H., Tuesday evening, Dec. 27.

Boston, Mass., Sabbath, Dec. 31.

Dartmouth, Mass., Sabbath, Jan. 7, 1865.

South Kingston, R. I., Bro. Tucker's neighborhood, Wednesday evening, Jan. 11.

Block Island, R. I., Sabbath, Jan. 14.

J. N. LOUGHBOROUGH.

P. S. I expect Bro. Rodman to be with me at Kingston and Block Island.

J. N. L.

THE second Quarterly Meeting of the Sand Prairie Church will be held at Richwood, Richland Co. Dec. 17 & 18, to begin with the Sabbath. Will Bro. L. G. Bostwick attend. By request of the church.

C. K. ACKLEY.

PROVIDENCE permitting, I will commence a course of lectures in the town of Salem, Washtenaw Co., in the school-house near David Botsford's, Friday evening, Dec. 2nd.

J. B. FRISBIE.

QUARTERLY Meeting at Bro. J. Lamsou's, Hamlin Monroe Co., N. Y., on the second Sabbath and first day in January, 1865.

R. F. COTTRELL.

Business Department.

RECEIPTS.

For Review and Herald.

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

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General Conference Missionary Fund.

Sydney C Perry \$3.00, Mary Perry \$2.00, Stephen C Perry \$1.00, A friend of the cause \$2.00.

Donations to Purchase a Stock of Paper.

D S E \$10.00, J F Carman \$10.00, James Hull \$1.00, Harvey Luce \$1.90, O T Smith \$2.00.

Cash Received on Account.

J N Loughborough \$23.87, R F Cottrell \$10.00.

Soldiers' Tract Fund.

M A Cray \$1.00.

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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