

# ADVENT REVIEW,



## And Sabbath Herald.

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"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

### The Advent Review & Sabbath Herald

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#### Trust in God, and Do the Right.

COURAGE, brother! do not stumble,  
Though the path be dark as night;  
There's a star to guide the humble—  
Trust in God, and do the right.

Let the road be long and dreary,  
And its ending out of sight;  
Foot it bravely—strong or weary,  
Trust in God, and do the right.

Perish policy and cunning,  
Perish all that fears the light;  
Whether losing, whether winning,  
Trust in God, and do the right.

Trust no party, trust no faction,  
Trust no leaders in the fight;  
But in every word and action,  
Trust in God, and do the right.

Trust no forms of guilty passion,  
Fiends can look like angels bright;  
Trust no custom, school, or fashion,  
Trust in God, and do the right.

Some will hate thee, few will love thee,  
Some will flatter, some will slight;  
Turn from man, and look above thee,  
Trust in God, and do the right.

Simple rule and safest guiding,  
Inward peace and inward light;  
Star upon thy path abiding,  
Trust in God, and do the right.

#### Sanctification: or Living Holiness.

BY ELD. D. T. BOURDEAU.

(Continued.)

##### THE POSSIBILITY OF OVERCOMING.

SELF-examination, if properly attended to, enables us to see our characters in their true light, and brings to our view defects in us that we had not previously seen; and it is when we are impressed with a sense of our leanness and the magnitude of our sins, that the question naturally arises, Is it possible to overcome and attain to holiness? God be praised that this question can be answered in the affirmative; that such frail and imperfect creatures as ourselves can overcome the corruptions and imperfections of our fallen natures, and become holy in this present state. Our reasons for believing in the possibility of overcoming and attaining to holiness are briefly as follows:

1. God commands us to be holy. But God is too good, wise, and just a being, to command us to do any thing that we cannot by his grace perform. Therefore we can by the grace of God become holy.

2. Christ and Paul prayed for the sanctification of the church and encouraged men to seek after holiness; and so with other good persons spoken of in the

Scriptures. Now it would be inconsistent to believe that Christ and Paul and other good persons whose course was approved by God, should pray for that which cannot be done, and teach accordingly. Therefore the sanctification of men is possible.

3. Blessings are held out by the Lord as a reward for overcoming. But to say that men cannot overcome would represent the Lord as trifling with, deceiving, and imposing upon, mankind, by promising them a reward for doing that which they cannot do, and thus impeach the veracity and justice of God; or, it would make it appear that God did not really know what could be done for man, and made a mistake in promising certain blessings to the overcomer, thus limiting God, and derogating from his power, knowledge, and wisdom. But the Almighty is not such a God as this position would represent. Hence, we believe that we may overcome.

4. The whole tenor of the Scriptures, and plan of salvation shows that we can become holy. It was to this end that the plan of salvation was instituted, that the Scriptures were given by inspiration, that Christ died and rose again, and ascended on high to intercede for our fallen race, that the Holy Spirit is sent as a teacher, guide, and comforter, to impart light, comfort and strength, that the unfallen angels are ministering spirits sent forth to minister for those who shall be heirs of salvation, that God's people are tried and corrected, &c. And shall we limit God's plan and all the means which he employs in carrying it out? Shall we conclude that the Scriptures were given in vain? that Christ's death and intercessions, the ministration of the Spirit and good angels, &c., are all inadequate for the great object for which they were intended? In other words, did the great Jehovah, Jesus, and good angels, all make a blunder when the plan of salvation was laid? Did Jesus conclude to leave the realms of glory, die an ignominious death, and plead the merits of his blood without first ascertaining what his death and intercessions could accomplish? And did the angels err in deciding to help in carrying out a plan that cannot accomplish the object for which it was devised? Would it not be more reasonable to believe that the plan of salvation is perfect? that the helps that God has devised are adapted to carry it out and that men can be sanctified?

5. That it is possible to overcome fully and be wholly sanctified, is abundantly proved by those scriptures which exhort men to perfect holiness, to follow the example of Christ, to be followers of God, to be perfect as our Father who is in Heaven is perfect, and by the fact that a perfect standard of holiness is given us to work by. If we could not be perfect overcomers, would it be made incumbent upon us to follow the example of him who did no sin, and to work by a perfect standard of holiness?

6. But the last church will, as we have seen, need a special preparation to meet the Lord at his coming. They will need to be wholly sanctified, not only because of the additional truths which will be brought to light, and be made in a special manner obligatory upon them, but also because they will have to pass through the time of trouble without a mediator between God and them. This time of trouble is when Michael or Christ shall stand up, the great Prince that standeth up for the children of thy people. Dan.

xii, 1, and when the unmixed wrath of God, which is identical with the seven last plagues, Rev. xiv, 9-14; xv, 1; xvi, and which is to follow the proclamation of the third angel's message, will fall upon the shelterless heads of the enemies of God's truth and people. When this time of trouble comes, there can be no Mediator between God and man; for the unmingled wrath of God cannot be poured out till mercy closes; and when mercy closes, Christ's mediatorial work will cease, and from that time onward there can be no pardon and no change in the characters of men. Then will the following solemn and everlasting decree pass in the courts of Heaven, and the effects of it be realized both by the just and the unjust on earth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly." Rev. xxii, 11, 12. Then also will be fulfilled Isa. lix, 16: "And he saw that there was no man, and wondered that there was no intercessor."

From certain texts of Scripture we see that the time of trouble and the wrath of God will last one year. The first text which we will notice refers to Babylon and reads, "Therefore shall her plagues come in one day, death, mourning, and famine." Rev. xviii, 8. Famine could not come on Babylon in one literal day; therefore the day spoken of in this text is symbolic or prophetic. According to the year-day principle, which is established by the Scriptures of truth, Eze. iv, 5, 6; Num. xiv, 34, and which is the correct principle by which to interpret prophetic time, one day means one year. The way having been previously prepared, famine could be experienced in one year.

It may be objected to this interpretation that the word hour is also applied to Babylon's judgment in verses 10, 17, and 19, and that if we are to apply our plan of interpretation throughout the whole subject, there will be a palpable contradiction. To which we answer, that if it was the Lord that spoke in both instances, there might be some force to this objection. But the plausibility of this objection disappears when we take into consideration the idea that in our proof text a "voice from Heaven" speaks, and foretells that Babylon's plagues shall come in one day, while in verses 10, 17, and 19, it is the men of earth that speak while Babylon is receiving her plagues, using the word hour not in a prophetic light,—but as a matter of fact, to denote how suddenly her plagues have come upon her, her riches have come to nought,—and she is made desolate.

Isaiah while dwelling on the time when the indignation of the Lord will be upon all nations, and his fury upon all their armies; when he shall utterly destroy them, and their slain shall be cast out,—and their stink shall come out of their carcasses, and the mountains shall be melted with their blood, says, "for it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. xxiv, 8. Here the nouns day and year are put in by apposition, the noun year being explanatory of the noun day, and establishing our proposition beyond the possibility of successful contradiction. Isa. lxiii, 4 is also explicit: "For the day of vengeance is in my heart, and the year of my redeemed is come."

The Lord will come at the close of the time of trouble; for under the sixth plague he says, "Behold I come as a thief." It is also under this plague that the spirits of devils, working miracles, go to the kings of the earth and to the whole world to gather them to the battle of the great day, in which Christ will take a part at his coming. Rev. xvi, 14, 15; xix, 11-21; 2 Thess. ii, 8; Joel iii, 9-13. The Lord must come under the seventh plague; for it is under this plague that the islands and mountains are moved out of their places, and that men cry to the rocks and mountains to fall on them and hide them from the face of the Lamb. Compare Rev. xvi, 20; vi, 14-17.

Therefore the last church will be one year on the earth without an intercessor, while the plagues are falling. Read Ps. xci. If therefore the church should come to the time of trouble with the least stain upon their characters, they could not be saved; for there will then be no more pardon, and the destinies of all will be unalterably and everlastingly fixed. But the Scriptures teach that some will be alive on the earth and will be saved when Christ comes; 1 Thess. iv, 15-17; Heb. ix, 28; Isa. xxvi, 9; and we are shut up to the conclusion that these will have developed perfect characters previous to the time of trouble. But

7. We have Bible testimony showing that the last church will be holy. Says Isaiah, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living (or to life, margin) in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. iv, 3, 4.

We need not stop to prove that Zion and Jerusalem in the prophecies of the Old Testament are sometimes symbolic, referring to the Church under this dispensation. This point can be readily seen by those who will take pains to acquaint themselves with the many prophecies that prove it. Read chaps. ii, and iii; Joel ii, 1, 15; Zeph. i, 12-18, etc. In the previous chapter we are evidently brought to the day of preparation, when the professed church is fast filling up the cup of her iniquity; and the Lord is about to enter into judgment with the ancients of his people and the princes thereof, because of their sins; and it is to be well with the righteous but ill with the wicked; and "Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent for them; that are escaped of Israel." Then follows our text: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy."

They will not be called holy by those who oppose them, unless it is by way of reproach, and the language of this prophecy is not reproachful. Neither will they call themselves holy; for those who are the farthest advanced in holiness are the last ones that will boast of it. Then it must be the Lord that pronounces them holy—the One that pronounces the branch of the Lord beautiful and glorious—the One that washes away the filth of the daughters of Zion, and purges the blood of Jerusalem by the spirit of judgment, and by the spirit of burning; and if the Lord pronounces them holy, they will be holy indeed.

Zeph. iii, 13; is also to the point. It furnishes us with the bold prediction that, "the remnant of Israel shall not do iniquity." Let none try to evade the force of this declaration by applying it to ancient Israel; for it never could be said of ancient Israel at any period subsequent to the time when this prophecy was given that they did no iniquity. Again, it is seen by the connection, that this prophecy is to be fulfilled at the close of the gospel age; see chaps. i, and ii, in which the middle wall of partition between the Jews and Gentiles is broken down, and he is not a Jew which is one outwardly, but he is a Jew which is one inwardly, and they are not all Israel, which are of Israel. Consequently this prophecy does not apply to those who are Jews outwardly or to the literal

descendants of Israel as such, but to those who are Jews inwardly and Israelites in the gospel sense—Israelites indeed, whether they can trace back their lineage to Israel or not; to those who have by faith been grafted into the tame olive tree, the Abrahamic stock, from which many of the literal Jews have been cut off through unbelief; to the remnant or last end of the Christian church. Eph. ii, 11-22; Rom. ii, 28, 29; ix, 6; xi, 17-21; Gal. iii, 7, 16, 29; Jno. i, 47.

The above prophecies and other prophecies of the same import, not only prove that it is possible to overcome; but that the remnant church will really and actually overcome, that they will heed the many scriptures which make it obligatory for the church living in the last end of time to develop holy characters, that they may be found of the Lord without spot and blameless at his coming.

Yes, we may fully overcome and be wholly sanctified. "Faithful is he that calleth you, who also will do it." 1 Thess. v, 24. He will sanctify you wholly, and preserve you blameless unto the coming of our Lord Jesus Christ. "Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Christ." Phil. i, 6. God is faithful to accomplish that which he has promised, and supply our needs in sanctification. Do we need truth, present truth? This he gives under the proclamation of the last message of mercy. Do we need the Spirit's aid? He is more willing to give the Spirit to them that ask, than earthly parents are to give good gifts to their children. Are the gifts of the Spirit needed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fullness of Christ?" Eph. iv, 11-16. God himself has set these gifts in the church, 1 Cor. xii, 28, and vouchsafes them to those that believe, through the general commission of his Son to which all professing Christians fall back for authority to preach the gospel, believe and be baptized, Mark xvi, 17-20, and through the writings of the apostles and prophets. See works on Spiritual Gifts and Miraculous Powers, ably and clearly defending the truth on this subject. Do we need trials and afflictions to purify us? We shall find enough of these, and such as are of the right kind to sanctify us, in endeavoring to live out the truth. And, "as many as I love," says Jesus, "I rebuke and chasten." Rev. iii, 19.

But when inspiration says that God will sanctify us, it is understood that there are conditions for us to fulfill. Though we can no more attain to holiness in our own strength and wisdom than we can stop the sun in his course, yet the Lord cannot sanctify us and do what he has promised, unless we do what we can to help ourselves, by taking hold of his help and moving out as far as our strength goes, as we would in temporal things. Hence sanctification is held out in a two-fold light in the Scriptures; first, as a work wrought in us by God; and second, as a duty for us to perform. Hence while we are apprized that it is God who worketh in us both to will and to do of his good pleasure, that without Christ we can do nothing, &c., we are also commanded to repent, believe, and be baptized, to keep God's commandments, to work out our own salvation with fear and trembling, &c.

It is with us in overcoming as with feeble children that are required by their parents to perform a certain task. They are encouraged to perform their work, and are promised help and a reward. They move out on the word and promise of their parents, doing what they can, and looking to their parents for help. Their parents cheerfully lend them their aid, smiling upon and approving their course, rewarding them, and still promising them their aid and a greater compensation.

The correctness of this position is further seen by considering that all the Christian graces are acquired and perfected by practice; and the saying that "practice makes perfect," will apply here as well as in temporal things. If we would have faith we must exercise faith; if we would have knowledge we must dig for it; if we would have temperance we must cultivate temperate habits; if we would have patience we must cultivate and exercise patience; if we would pos-

sess humility we must humble our own souls by practice; if we would possess the crowning grace of love, we must cherish love as a virtue, and cause it to take root and grow in our hearts by cultivation and practice; and so with the rest of the Christian graces. The Christian graces are not bestowed upon us without our co-operation, and without our knowing anything about it. They are wrought in us and by us, through the grace and strength of God. God does not work for us to uphold us in idleness; but he works for us by helping us to work for ourselves.

We should be co-workers with God. God promises us his aid; but we must ask, believe, and live for it. If we ask, the promise is that we shall receive. Again, "If we ask anything according to his will, he heareth us," 1 John iv, 14, and we know that it is the will of God that we should be sanctified. Here we can ask expecting to receive, if we do what we can to live according to our prayers. And "all things are possible to him that believeth." Mark ix, 23. By living faith we can overcome. Think of what faith has done in the past. Faith is always attended with success, while unbelief is attended with failure. Faith raises the mind upward, magnifies the promises of God, and brings light, courage, and strength to the soul. Unbelief drags the mind to the dust, contracts the promises of God, shuts God and Christ, and all the helps they afford, from our view, and brings darkness, weakness, and spiritual death to the soul.

The helps that God provides in this work may be compared to a mighty machinery, which when set in motion by a slight action, commands mighty power, and accomplishes a great work. If we will but throw ourselves on the means of grace, and work in harmony therewith, they will command Omnipotence, and will, with our feeble co-operation, accomplish a mighty work for us, even our sanctification.

We should not suffer our sins to weigh us down. Christ died for our sins, and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi, 28. Cast your burdens on him, and he will sustain you. He is willing to forgive your sins, bear your burdens, and heal your wounds. For this he died. Believe it. The Lord does not want you to be always shut up to your weakness, and to the wounds that sin has made. This would weaken you. Examine your wounds sufficiently to know their nature, and to know the sins that have caused them, to guard against them hereafter; then flee to the healing fountain, to the blood that cleanses from all sin, and heals our wounds. Precious fountain! precious blood! precious, loving Saviour! He invites you, and wishes to make you free. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii, 15. Keep near the bleeding side of Jesus. Draw sap and nourishment from the living vine, and you will flourish and glorify the Father by bearing much fruit, which will be the best evidence that you are overcoming.

If we would be successful in overcoming we must not work at random, but take right hold of those sins by which we are most likely to be overcome, considering them as our most dangerous enemies, and not give up the battle till we obtain the victory. Our inward foes are the worst foes that we have. If we overcome these, we can more easily keep our outward foes at bay; for they will have no sympathizers in the citadel of our hearts, to divide our strength, work against us, and overcome us.

As we commence the work of overcoming, we have unsanctified habits to contend with; but by a change of practice, these habits are changed into sanctified habits, which serve as helps in living holiness.

In overcoming we frequently meet with darkness produced by ill health, trials, the powers of darkness, &c., which may for the time being obscure the mind and eclipse the clearness, strength, harmony, and beauty of the truth, and the reality of the work from our view. At such times we should not give way to discouragement, and hastily conclude that there is no reality to the truth and to the work in which we are engaged. As well might we conclude that surrounding objects do not exist because we do not see them in a dark night, as to conclude that we have not got the

truth, and that there is nothing to sanctification, when the truth and sanctification are only shut from our view by such causes.

A knowledge of our physical and mental capacities and deficiencies is also requisite and highly useful in overcoming. Owing to various causes, among which the violation of the laws of our being, and the different practices and educations of men stand prominent, men have physical and mental defects, which could not have entered into the organization of man as he came out of the hands of his wise and bountiful Creator; and there is a difference in the capacities of different individuals. The reader only needs to fall back on his own observation to see that men generally are not as healthy and strong as they once were; that some individuals are stronger physically than others; that some have comparatively strong and well-balanced minds, while others have not as strong and well-balanced minds; that in the mind of one individual certain faculties are predominant, and inclined to have the ascendancy, while in the mind of another individual other faculties are predominant; that the mind of one person is deficient in some particulars, while the mind of another person is deficient in other particulars; that one cast of mind is better adapted to a certain vocation, while another cast of mind is better adapted to another vocation.

Now sanctification requires that we use all our strength and powers to the best possible advantage in promoting the glory of God by advancing the interests of his cause. But we cannot do this without a knowledge of our natural capacities and defects. Without this knowledge we might mistake our calling and duty, and come short of accomplishing what we should to be useful in the world. We might get out of our place by adopting a calling the duties of which we have not the abilities to perform, or by adopting a vocation in which our capacities will not be all called into exercise. For a want of this knowledge many have brought reproach upon the cause, and discouragement to their own souls, and have failed to advance in the Christian course. We should know our physical and mental lacks, that we may move with reference to them, and guard against the errors and mistakes that they may lead us into.

If we would overcome we must be zealous in the work. "Be zealous, therefore, and repent," is the injunction of Jesus to the Laodiceans. When we see our sins by self-examination, we should first be zealous in repenting of the same. We should also be zealous in applying the helps that God affords. But our zeal should not be fanatical or presumptuous, but according to knowledge, according to the present truth, the time in which we live, the shortness of time, and the vastness of the work that is before us. We have a great work to do and a short time to do it in, and have mighty foes to oppose us at every step; therefore we need zeal, and all our energies and powers should be strung to action. Says Christ, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii, 24. Some have rendered the original word from which the word strive is translated, agonize; but perhaps no one word alone can convey the full sense of the original. It is used to represent the efforts put forth in fighting, and the exertions that were made anciently by combatants in the public games, John xviii, 26; 1 Cor. ix, 25, &c., and must signify to bring into requisition all the powers and energies both of body and mind. This we must do to enter in at the strait gate; i. e., to overcome.

Men of this world manifest zeal in temporal things, and shall we lack zeal in eternal things? Christ was zealous; Paul was zealous; and all those who have made proficiency in holiness, and have been useful in the world, have had zeal; and it will require zeal and strength to overcome in these last days of peril; and to get zeal and strength we must act and be in earnest. If we manifest as much zeal and earnestness in overcoming as the men of this world do in their worldly pursuits, we shall not fail to overcome and perfect holiness. As our day is, so shall our strength be. God will not leave nor forsake us, but will meet us in the work and bid and help us go forward. He will take us as it were by the hand, and we shall go from strength to strength, conquering and to conquer. And if in

anything we be otherwise minded, he will reveal even this unto us. And "if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii, 31, 32. He will help us to be more than conquerors in all things, and over sin and all our foes, through him that hath loved us; and in holy triumph and joy we shall be enabled to gratefully exclaim, Blessed be God, who giveth us the victory through our Lord Jesus Christ.

(To be continued.)

### Rules for Public Speakers.

THE chief faults of speaking are, the *speaking too loud*; this is disagreeable to the hearers, as well as inconvenient to the speaker: for they must impute it either to ignorance or affectation, which is never so inexcusable as in preaching. Every man's voice should, indeed, fill the place where he speaks; but if it exceeds its natural key, it will neither be sweet, nor soft, nor agreeable; were it only on this account, that he cannot give every word its proper and distinguishing sound. \* \* \*

The *speaking too fast* is a common fault, but not a little one, particularly when we speak of the things of God. It may be cured by habituating yourself to attend to the weight, the sense, and propriety of every word you speak. \* \* \*

Remember, never either to raise, or sink your voice without a particular reason, arising either from the length of the period, or the sense or spirit of what you speak. But the greatest and most common fault of all, is, speaking with a tone; some have a womanish, squeaking tone; some a singing, a canting tone; some a high, swelling, theatrical tone, laying too much emphasis on every sentence; some have an awful, solemn tone; others an odd, whimsical, whining tone, not to be expressed in words.

To avoid all kinds of unnatural tones, the only rule is this: Endeavor to speak in public just as you do in common conversation. \* \* \*

If you would be heard with pleasure, in order to make a deeper impression on your hearers, study to render your voice as soft and sweet as possible. \* \* \* Labor to avoid the odious custom of coughing and spitting while you are speaking.

The voice may be raised three ways: first, as to height or lowness; secondly, as to vehemence or softness; thirdly, as to swiftness or slowness. You must neither strain your voice by raising it always to the highest note it can reach, nor sink it always to the lowest note. As to vehemence, have a care how you force your voice to the last extremity: you cannot hold this long without danger of its cracking, and failing you on a sudden. It is a fault to draw out your words too slow, or make needless breaks or pauses; nay, to drawl is, of the two, worse than to hurry. The speech ought not to drop, but to flow along; but, then, it ought to flow like a gliding stream, not as a rapid current.

As to the motions of the body, it ought not to change its place or posture every moment; neither, on the other hand, to stand like a stock, in one fixed and immovable position: but to move in a natural and graceful manner, as various circumstances require. Never clap your hands, nor thump the pulpit, nor keep your hands in perpetual motion; this the ancients called "babbling of the hands."—John Wesley. A. M.

### How Much did You Take?

"HAVEN'T we had a fine sermon?" said a lady to another in our hearing, while passing out with the congregation at the close of a recent Sabbath service.

"Yes," replied the other, "I think we have—how much of it did you take?"

The sermon was really a good one, upon the duty and blessedness of self-sacrifice in behalf of others. The argument was well put, the diction was almost unexceptionable, and there were passages in the discourse of genuine eloquence. But the lady who so warmly praised it was fashionably dressed, accustomed to live quite at her ease, and so far as we could learn, not particularly given to sacrificing her substance or

her convenience for the benefit of anybody else. Yet she was captivated with the sermon—it was a "fine" one, she thought. She had been interested; she had been entertained; perhaps she would have said she had been edified; but while we remained within hearing, she had not framed a reply to the question, "How much did you take of it?" We do not know that she replied at all.—Secretary.

### Showing Him a Miracle.

EARNEST RENAN having said, in his "Life of Jesus," that the proper way of proving the reality of a miracle is to show one, a pamphleteer "shows" him one in a letter "Upon the Establishment of the Christian Religion," which we here translate.

SIR:—Permit me to-day to draw your attention again to the establishment of the Christian religion, a fact upon which we naturally differ in opinion. Like you, when I have striven to identify its cause with the mere forces of man, I have failed in my endeavor. The supernatural then has been the only conducting thread which has helped me to escape from the labyrinth where I see you continually seeking to rectify yourself without ever doing it, and condemned to escape therefrom only when you shall have proved that there is nothing miraculous in the establishment of Christianity. Pardon this little digression; I go straight to the work. There is a religion, called the Christian, whose founder was Jesus, named the Christ. This religion, which has lasted eighteen centuries, and which calls itself the natural development of that Judaism which ascends near to the cradle of the world, had the apostles for its first propagators. When these men wished to establish it, they had for adversaries:

The national pride of the Jews;  
The implacable hatred of the Sanhedrim;  
The brutal despotism of the Roman Emperors;  
The raileries and attacks of the philosophers;  
The libertinism and caste-spirit of the pagan priest;  
The savage and cruel ignorance of the masses;  
The fagots and bloody games of the circus.

They had an enemy in

Every miser;  
Every debauched man;  
Every drunkard;  
Every thief;  
Every murderer;  
Every proud man;  
Every slanderer;  
Every liar.

Not one of the vices, in fact, which abuse our poor humanity, which did not constitute itself their adversary.

To combat so many enemies and surmount so many obstacles they had only

Their ignorance;  
Their poverty;  
Their obscurity;  
Their weakness;  
Their fewness;  
The Cross.

If you had been their cotemporary at the moment when they began their work, and Peter had said to you: "Join with us, for we are going to the conquest of the world; before our word, pagan temples shall crumble, and their idols shall fall upon their faces; the philosophers shall be convicted of folly; from the throne of Cæsar we shall hurl the Roman eagle, and in its place we shall plant the Cross; we shall be the teachers of the world; the ignorant and the learned will declare themselves our disciples!" Hearing him speak thus, you would have said: "Be silent, imbecile." And as you are tolerant from nature and principle, you would have defended him before the Sanhedrim, and have counseled it to shut up the fisherman of Bethsaida and his companions in a madhouse. And yet, sir, what you would have thought a notable madness, is to-day a startling reality with which I leave you face to face.

MEN are fonder of using spectacles to behold other people's faults than looking-glasses to survey their own.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 27, 1865.

URIAH SMITH, EDITOR.

### A Lull in the World.

THE following paragraph from a St. Louis paper, is only remarkable, compared with others of a like nature, on account of the universal sweep of its statement. The writer goes beyond anything that any body else has yet attempted to make men believe. The war here having closed, he cannot see any anywhere else in the world. And not only does he see no war, but he can see no cause for any future war, either in this country or any other. "The wars of the world" he says, "are over for the present." Decidedly cool and complacent, but not quite so evidently true. Under the heading of "A Lull in the World," he speaks thus:

"It is a singular coincidence that simultaneous with the closing of our civil war, the whole world is at peace. War worthy of being dignified as such does not exist in all the wide world. In Central and South America, there are or have been lately certain petty squabbles; there is occasionally a skirmish in Mexico, and it may be that a few hundred New Zealanders are occasionally fighting as many English red coats, but this is about all. The Great Powers of Europe are not only at peace, but there is no cause of quarrel apparent among them. Austria and Italy may not love each other; and the Pope may be the bone of contention; but the signs of a difficulty are fewer, and the prospects for pacifying difficulties better now than ever. As regards the relations of America to Europe, they are likely to remain perfectly peaceful.

"When our war commenced, the great Chinese rebellion, which had been in progress half a score of years, still ran its bloody course. After the commencement of our war, there was the war of Russia against Poland; there was the war of Austria and Prussia, two first-class powers, against weak little Denmark; there was France against Mexico; the miserable war of Spain against San Domingo, and several affairs even less than the last named. Now there are but a few glimmering embers left of all these war fires. Indeed, it may be said that the wars of the world are over for the present, and that peace broods over the globe. Let that peace be preserved. Let us beat our implorations of war into plow-shares and pruning hooks, that the earth may be made to blossom as the rose and teem once more with plenty."

### Western Tour.

THE church at Hundred Mile Grove, Wis., have completed—except painting the inside—a neat house of worship, of respectable dimensions, and have seated it with comfortable settees. It presents a wide contrast with the cheapness of the house of worship of the numerous church at Battle Creek, with its plain, rickety, board seats. These scattered brethren, who are farmers, are flourishing, and are able to do what most of our eastern brethren cannot do. We were glad to see their enterprise in the direction of building a respectable house for the Lord. We think the Lord's house in that church cost more than the dwelling of any one of the members of the Lord's church in that place.

We do not like to see the Lord's house look meaner and cheaper than those of the wealthiest of the brethren. One might get the idea, on entering some places of worship, that the Lord must be exceedingly poor in the hearts of his people in that locality. The brethren have rather fine looking dwellings, but the place where the great God is worshiped is some old-fashioned kitchen, shop, cheap hall, or little cheap meeting-house. We would not recommend our people to build houses to gratify pride and show; but we give

it as our humble opinion that in a church of members and wealth, the Lord's house should cost more than that of any one member of the church.

Sabbath morning, June 17, the house of worship at Hundred Mile Grove was well filled. Bro. Loughborough spoke to the brethren with his usual freedom. We spoke in the afternoon, and Bro. Ingraham spoke in the evening on the nature and ministration of angels. At the close of his discourse we made some remarks on the same subject, and while speaking of the last triumphant gathering of the elect from the four winds by the angels of God, at the time of the last trump and the resurrection of the just, the Holy Spirit came upon us in such measure as to cut off our remarks, and we gave some faint expression of the joys of an overflowing cup, in shouts of praise to God and the Lamb.

Elders Ingraham and Loughborough spoke twice on Sunday with much freedom, and Mrs. W. did not fail to water others, while she drank largely in addressing the congregation, of the fountain of salvation. On the whole, this was a very excellent meeting. The brethren gave us \$20 s. n. funds, and with cheerful hearts and ready hands, helped us on our way—with teams for ourselves and baggage—to Madison, where, on Monday the 19th, we took the cars for Freeport, Ill. Here we found Bro. Newton with easy carriage to take us to his hospitable home at Crane's Grove.

With the tried friends in this place we spent three days, and held one excellent meeting. They spared no pains to make us happy, and revive our weary and worn natures with plain, healthful food. Refreshed in body, soul, and spirit, we parted with the friends at Crane's Grove this morning, the 22d, and came to this place (La Salle) on our way to the Princeville meeting. But as the cars do not connect, we are obliged to stay over till four in the morning in a western rum-selling hotel.

J. W.

### Ministerial Council.

ON sixth-day June 16th, 1865, a council of ministers was held at the house of worship, at Hundred Mile Grove, Wisconsin, to investigate matters held in doubt in the course of Bro. L. G. Bostwick, who had received from the Wisconsin and Illinois Conference a letter of recommendation to labor in new fields.

Elders White and Loughborough of the General Conference Committee, and Elders Ingraham and Sanborn of the Wisconsin and Illinois State Conference Committee, were present.

After a careful examination of Bro. Bostwick's matters and present condition—he being present to speak for himself—and time for prayerful consideration, the council came to the following conclusions, without a dissenting voice in any one particular.

1. That Bro. L. G. Bostwick has erred in involving himself in debt in taking property upon his hands for which he is still owing; that he should as soon as possible close up his financial matters, and free himself from existing debts.

2. That in view of his debts, and the fact that the brethren were making strong and persevering efforts to raise \$300, which had been paid as commutation money when he was drafted, Bro. L. G. Bostwick greatly erred in incurring the expense of his attending the recent General Conference at Battle Creek, Michigan.

3. That his conversation and general deportment does not comport with that gravity, purity of language, and holy dignity of manners, becoming the gospel ministry.

4. That a thorough reform in Bro. Bostwick is necessary before he can be a proper "example to the flock," or "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv, 12.

We would in the language of the apostle's exhortation to young men, exhort our youthful Bro. Bostwick, "to be sober minded, in all things showing thyself a pattern of good works, in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus ii, 6-8.

That when he again enters upon the work of teaching the testing truth of God, it be after he becomes imbued with a high sense of the holiness and responsibility of the ministerial office, by humiliation, study of the word of God upon this subject, and reflection and prayer. And that he, ardently striving for those high and holy qualifications for the Christian ministry set forth in the word of God, prove himself before his brethren, and before the world, that he is worthy of the sacred office.

5. That Elder Isaac Sanborn has erred in encouraging Bro. Bostwick out into the gospel field, and also his tour to the General Conference, when his preaching brethren of the same Conference stood in great doubt of his qualification for the work.

JAMES WHITE,  
J. N. LOUGHBOROUGH,  
WM. S. INGRAHAM,  
ISAAC SANBORN.

### The Duty of Prayer.

IN Rev. vii, 2, the angel ascending from the east cries with a loud voice, saying, Hurt not the earth till the servants of God are sealed. Is not this the voice of earnest, effectual prayer? In Luke xviii, we have the parable of the importunate widow. The unjust judge grants her request lest by her continual coming she trouble him. Now says the Saviour, Shall not God avenge his own elect, whom he does love and regard though he may seem to delay or bear long with them? The answer is, He will avenge them speedily that cry day and night unto him. The following verse connects this earnest, effectual praying with the coming of our Saviour.

Dear brethren, is it not time we pray more? Will the message of truth have a loud cry without more effectual, fervent prayer on the part of those who are looking for Christ's appearing? Would it not be well more frequently to have seasons of prayer when we meet our friends? I find some of our friends thrown into trial about some articles of dress. Get above this by crying earnestly to God for a meek and quiet spirit, which in the sight of God is of great price.

JNO. BYINGTON.

Grand Ledge, Mich.

### Look out for Traps.

SPIRITUALISTS claim to perform miracles, heal the sick, the lame, the blind; and in some cases they do succeed in restoring the diseased frame, by the power which animates the great body of Spiritualists.

No doubt is entertained by most of the Seventh-day Adventists that Spiritualism is a revival on a large scale, of the ancient witchcraft, and that modern Spiritualism is a work of the Devil.

The Arch-apostate is now endeavoring by every means to get a controlling influence over the affairs of men, so that he may be able to deceive them in regard to the second coming of Christ, and prevent them from listening candidly to the last warning call of God to man.

During the present month of May, 1865, a physician claiming to do cures by divine power, hired rooms at the Oliver House, Toledo, and crowds daily went and came. Some came from a great distance to be healed, and some remarkable cures were performed, and a good deal of imposition and humbuggery was practiced.

This physician practices on the principle of making the rich pay the bill, while the poor are operated upon gratis.

Some ask, How can the Devil assist men in performing good works! For an illustration, we will suppose a case: B. has ten thousand dollars in U. S. bonds. A wants to get that money; so he calls upon B., borrows one hundred dollars for a short time, pays it punctually, with liberal interest, afterward borrows again, does the same as before, professes much honesty and gratitude, &c., gets into the good graces of B., borrows finally nearly all B. has, and runs away. Now A. had this in view all the time from the first, and there was not a particle of real honesty in returning those small sums, with liberal interest, and many thanks; for his object had all along been to obtain all

of B.'s money. So with Satan. He is now dispensing benefits to the extent of his power, that he may finally ruin the soul.

But is it any harm to go and be healed? Again we will illustrate. Suppose that Gen. Lee, commander of the forces of the Southern Confederacy, had during the rebellion made presents to Northern men irrespective of pledges on their part; would not every good soldier have spurned his money? Suppose that C. had got a thousand dollars of him, and D., and E., and F., had each of them become enriched by him, would they not all of them have been despised and suspected by every good patriot?

No: had I to walk upon crutches, I would hobble about a lifetime, if it was as long as Methuselah's, rather than receive a farthing's worth from the enemy of all good.

Recollect this, ye who gape and yawn to see every strolling sight, that God's Spirit does no miracles to satisfy curiosity, or to excite admiration, or for a fee; and curiosity-seekers, and sight-seekers, do often lose at least their time, and fritter away their means, and sometimes the soul goes with lost time and means, down to oblivion.

J. CLARKE.

### The World's Conversion a Fable. No. 1.

It is natural to the human heart to cherish that belief which is agreeable to its own selfish feelings and desires. That which promises temporal good is ardently desired by the carnal mind. Mankind have always loved to hear prophecies of good concerning themselves; and this demand for smooth things is the great secret of the thriving business, and unequalled success, of false prophets and teachers in all ages of the world.

The faith that a world of sinners, growing worse and worse with the Bible in their hands, and its increasing light flashing in their eyes (if they do not close them), are, in fact, growing better, and are on the very threshold of conversion to God, and that righteousness is about to run down our streets like rivers, as naturally as the waters of Niagara pour over the precipice, is a most soothing and comfortable faith to those who are disposed to be lulled to sleep in an easy position, where they may, in their pleasant dreams, imagine they witness the truth of the saying of the blind watchmen and false shepherds, "To-morrow shall be as this day, and much more abundant." Isa. lvi. Men in general desire the plan of salvation to be just wide enough to take them in without any special change; and next to the doctrine of universal salvation, as a somniferous potion with which to quiet the nerves of sinners, in the church and out, is the teaching that the narrow way to life is growing broader and broader, or that the multitude in the broad way are becoming so much better than ancient sinners were, that they are about to enter the narrow way as a matter of course.

No one should give currency to a doctrine of this nature—a doctrine so well calculated to flatter those whose affections are riveted to the present world—without the best of evidence that it is true. Yet it is taken without evidence, and handed about without any apparent sense of responsibility. The present condition of the most highly favored and enlightened portions of mankind, so far from giving signs of the conversion of the world, justify the predictions of Scripture, that "in the last days perilous times shall come," that "evil men and seducers shall wax worse and worse," that "because iniquity shall abound, the love of many shall grow cold," &c.; and consequently unless the conversion of the world is most clearly taught in the sacred word, it is not deserving of the least confidence.

That there is a future glory for the earth, is true. Nothing is more clearly revealed. But the question is, When? Is it before the second coming of Christ, or after? Is it before the resurrection of the saints to immortality, or after? Is it before the present earth and elements melt with fervent heat in the "day of judgment and perdition of ungodly men," or afterward? There will certainly be a time when "the earth shall be full of the knowledge of the Lord, as

the waters cover the sea," when the "people also shall be all righteous," and "shall inherit the land forever," and "the inhabitant shall not say, I am sick," in short, when the "tabernacle of God," having descended from Heaven, shall be with men, "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things" shall have "passed away." Will any of these things be realized during the present dispensation?

Ignorance of the clearly-revealed assurance that the people of God shall, in their glorified state, "inherit the earth and dwell therein forever," has led many to think that those promises of future glory on earth are to be fulfilled in the last days of the gospel dispensation. They have thought it must be so, because of the erroneous idea that after the advent of Christ and the judgment, the Lord would have no further use for the earth, but would burn it up; having transported the saints to some ethereal heaven, and consigned the wicked to an eternal hell, in some unknown part of the universe, created for the express purpose of eternal torture. Thus from ignorance of the plainly-revealed doctrine of the destiny of the earth as marked out in prophecy, making it the place of recompense both to the righteous and the wicked, the way has been opened for fables to multiply, some of which, from a false stand-point, have a show of Bible proof. Of this class is the doctrine under consideration; but when viewed from the true stand-point, it will be found to have not the slightest foundation in the word of God.

The first proof I adduce is the fact that, at the second coming of Christ, the world will be found in a condition similar to that of the antediluvian world at the time of the flood. If they were all righteous, having been converted by the labors of Noah, "a preacher of righteousness," such will be the case with those living in the close of the gospel dispensation; and of course none will flee to the rocks and mountains to hide from the presence of the Lamb. In such case it cannot be a "day of wrath," for the Lord Jesus cannot "be revealed from heaven in flaming fire, taking vengeance on those that know not God, and obey not the gospel of our Lord Jesus Christ;" because none of this evil character can be found upon earth, the whole world having been previously converted to God.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. xxiv, 37-39. "Even thus shall it be in the day when the Son of man is revealed." Luke xvii, 30.

This proof is too plain and positive to need an argument. Before the flood men had been going from bad to worse, till Jehovah could bear with them no longer; therefore he brought the flood, as an apostle says, "upon the world of the ungodly." These testimonies being true, the mass of mankind will be ungodly at the time of the second advent.

It may be said, in reply to this, that Satan, who will have been bound during the thousand years of the triumph of the church in the conversion of the world, will be loosed for a little season, and deceive and overthrow the mass of them that had been godly for a thousand years; and this accounts for the world's being found, at the advent, in the same ungodly state of those in the days of Noah.

Those who will read Rev. xx with care, will find that the first resurrection, in which all the "blessed and holy" come forth to "live and reign with Christ a thousand years," takes place at the time when Satan is bound; and the rest of the dead, the wicked, "live not again until the thousand years are finished." These, being raised from the dead at the time when Satan is loosed, are the subjects of his deceptive power, till fire comes down from God out of Heaven and devours them. But this "second death hath no power" upon those that had part in the first resurrection, those who lived and reigned with Christ during the thousand years. Not one falls away from that blessed and holy number. Those that are deceived by Satan after the

two resurrections, are those that were the subjects of his deceptive power in this life. Some have said that this vast multitude, "the number of whom is as the sand of the sea," are the children that will be born to the righteous during the thousand years. But it seems to me that it would detract greatly from the glory and blessedness of that triumphant period, for the people of God to know that, at its close, their children would be cut down before their eyes by fire from Heaven.

But we have seen that the first resurrection takes place when Satan is bound, at the beginning of the thousand years. This resurrection does not take place till the personal advent of Christ. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. This text, in connection with Rev. xx, proves that the resurrection, to "reign with Christ," or to "ever be with the Lord," takes place at the personal advent of Christ, when the Lord himself shall descend from Heaven. This is the time, and not a thousand years afterward, that the mass of men will be found ungodly, as in the days of Noah. And as the flood "took them all away," so these will all be slain in that great day of the wrath of God and of the Lamb, and after lying dead for a thousand years, during which the earth will be desolate of men, the saints, immortal and glorified, having been taken away to reign with Christ in Heaven a thousand years, they will come up in the second resurrection to meet their final doom in the lake of fire.

It is at the second advent that, probation having closed, the saints are rewarded with immortality. "Thou shalt be recompensed at the resurrection of the just." Luke xiv, 14. It is then that the people of God are changed from corruptible to incorruptible, and from mortal to immortal, according to Paul in 1 Cor. xv; and, having received the gift of God which is eternal life, they will be for ever safe, for ever with the Lord; first in Heaven for a thousand years, then, returning to earth, witness the final conflagration in which the wicked are cut off (the earth is "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 7. "When the wicked are cut off, thou shalt see it." Ps. xxxvii, 84.), and, lastly, enter upon the glorious inheritance of the renovated earth and "dwell therein" and "reign for ever and ever." Rev. xxi, 5.

But the mass of mankind will be found unconverted, at the coming of Christ, and will remain unconverted still; for he comes to reward every man according as his work shall be. Rev. xxii, 11-12. How fearfully deceptive then is the doctrine that the whole world will be converted before the coming of Christ!

R. F. COTTELL.

### Religion Without Roots.

MUCH of what is called religion has no roots. It is set up and propped, or it may be inserted in the soil, but it is not planted. It is like the twigs which in our childhood we took, and with gleeful delight put in our mimic gardens, but which never grew.—A tree is never truly planted if it be dead. You can no more be said to plant a dead tree than a stone pillar. The pillar may be as deeply and as firmly fixed in the earth as the tree, but no one would speak of it as planted. It has no sympathy with the soil. It is held up by mechanical pressure and constraint. A tree is never planted except it is living and establishes vital affinity with the soil. When its roots begin to send forth its tender fibres, and they suck in their appropriate nutriment from the soil, and transmit it through trunk and branch and twig, then it is planted. It has taken hold of the earth, and therefore it lives. But when the earth only takes hold of it, and the tree does not return the friendly grasp, it is dead. And when it is dead, the soil which once fed its life, rots it, just as the atmosphere, which is our vital air while we are living, will hasten the putrefaction of our bodies as soon as our last breath is drawn.

### The End.

FULFILLING signs are thickening round,  
With anger all the nations shake;  
And soon the trumpet's thrilling sound  
The righteous dead to life shall wake.

Both earth and sky, from far and near  
Portentous signs and tokens show,  
That soon the Saviour will appear,  
To cheer his waiting flock below.

And as the days of Noah were,  
So shall the day of Jesus be;  
The fullness that the righteous share,  
Shall from the wicked sternly flee.

Bright clouds of glory now surround  
The ransomed little company,  
While songs and praises shall resound,  
They're from the beast and image free.

Yea, come dear Lord, Redeemer, Friend,  
Bring on the great illustrious day,  
When war and bloodshed all shall end  
And sin and death be washed away.

And then in robes of endless light  
We'll live in bliss without alloy;  
For nothing in God's holy sight,  
Shall change or mar our endless joy.

C. H. ROGERS.

Mauston, Wis.

### Explanation Wanted.

EDITOR REVIEW AND HERALD, *Dear Sir*: I take the liberty to drop you a few lines of inquiry, which if you will answer in the Review or otherwise, you will enlighten me very much. I find in "Testimony for the Church, No. 7," by Ellen G. White, the following language, which I am unable to harmonize with the facts in the case: On page 4, it reads thus: "Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now they are fixed. They find that they have been deceived; that the object of this war is not to abolish slavery, but to preserve it as it is." Again on page 5: "They see no good results from the war only to preserve the Union." Again on the same page, "If they succeed in quelling this rebellion, what have they gained? They can answer, discouragingly, Nothing. That which caused the rebellion is not removed. The system of slavery, which has ruined our nation, is left to live and stir up another rebellion."

Now, friend Smith, I am not seeking to get into any argument, but merely seeking for truth. Therefore I hope to get an explanation from you, in any way that may suit you best.

Yours seeking for the truth.

G. N. SAPPINGTON.

Lynxville, June 2, 1865.

### ANSWER.

We understand the statements above referred to in "Testimony No. 7," had reference to matters simply as they then existed. We do not understand that they had any reference to any turn that events might take subsequent to that time. And when we read, "The object of this war is not to abolish slavery," we take it to mean, not that that event never would come in as an object of the war, but only that it was not then, at the time the testimony was given, its object. And this, probably, no one will now deny. Indeed, Mr. Lincoln has expressly affirmed that abolition of slavery was brought in only as a military necessity; that if he could, he would have restored the Union as it was, slavery and all. And this being so, we believe, not only from the "Testimony," but from other evidence, that many who entered the service at that time were grievously disappointed to learn that they were to fight, not for the direct extinguishment of slavery, but to restore the Union as it was. But then they could not help themselves, as they were fast in the service. The turn events have since taken, must be very gratifying to such, those of them who have lived to see it. But this would not destroy the fact of their disappointment at the beginning.

And then had our rulers been able to carry out their designs as they then existed, and had they restored the Union as it was, slavery retained, what would have

been gained? We answer, Nothing, as every Republican, at least, will be ready now to acknowledge.

We are therefore unable to see any discrepancy between the statements in the "Testimony," and the course of events, as they have existed, and do at the present time exist.—Ed.

### Labors in Michigan.

BRO. WHITE: I spent Sabbath, May 27, with the church in Newton. This church now numbers more than at any previous time. Our meeting was well attended, and I think our brethren here will yet get nearer the Lord.

June 3, I was with the church in Caledonia. Here are some honest souls that I believe purpose to live it through, come what will. They have an interesting Sabbath School. The youth are attentive, and some of them converted. But it has seemed to be the lot and portion of this church to have trial and division among them. At our business meeting we tried to search for the wrong, and two were disfellowshipped, all being satisfied that it was not duty to bear longer with them. Others made hearty confessions, and we hope will be more watchful in the future. The individual was called upon to prove the accusations that he had circulated widely against Bro. Hardy. But not the least evidence was brought. We offered longer time to bring evidence, but it was not desired. Therefore the church considered the reports slanderous and untrue. Bro. H. confessed to neglect of duty, but I believe will try to rise.

As I had to return to Battle Creek, it made me about one hundred miles travel, mostly by private conveyance, to reach my next appointment in Oneida. By riding in the dust and hot sun, I felt well nigh overcome, but felt the Spirit resting upon me; and my meetings here on the Sabbath were refreshing. I had one meeting on first-day (quite a number of outsiders were in), and then went six miles to attend to baptism. To-day am getting some rested.

JOHN BYINGTON.

Grand Lodge, June 12, 1865.

### Mothers, Take Warning.

A Christian minister, calling at the house of one of his friends, found him and his wife in the deepest distress from the sudden death of their only child. He attempted to console the distracted parents; but the mother replied, "Ah, sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers in my heart. It was but last week, I was thinking, 'My child is now twelve years of age; his mind is rapidly expanding; I know he feels and thinks beyond the measure of his years, and a foolish backwardness has hitherto kept me from entering so closely into conversation with him as to discover the real state of his mind, and from making a vigorous effort to lead his heart to God.'"

"I then resolved to seize the first opportunity to discharge a duty so weighty on the conscience of a Christian parent; but day after day my foolish, deceitful heart said, 'I will do it to-morrow.' On the very day he was taken ill, I had resolved to talk with him that evening; and when he at first complained of his head, I was half pleased with the thought that it might incline him to listen more seriously to what I should say. But oh, sir, his pain and fever increased so rapidly that I was obliged to put him immediately to bed; and as he seemed inclined to doze, I was glad to leave him to rest. From that time he was never sufficiently sensible for conversation; and now he has gone into eternity, and has left me distracted with anxiety concerning the salvation of his precious soul.

"Dilatory wretch! had it not been for my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a Christian parent, and have been enjoying the delightful assurance of meeting my child before the throne of God and the Lamb. Oh, the cursed sin of procrastination. Oh, the ruinous delusion that lurks in the word to-morrow!"

Mothers, remember the duty which you owe to the

souls of your children. Often remember them before the throne of grace. Restrain not the religious training which is needful for them—which is needful to prepare them for Heaven. "Train up a child in the way he should go, and when he is old he will not depart from it." Mothers, take warning!

### Freedom of Speech.

Talk, merely for the sake of talk, is contemptible. It can do no possible good. While we admire frankness and plainness of speech, while the honest expression of honest sentiment, commands universal respect, the inveterate "blower" is an object of detestation. The "freedom of speech" which stands at the head of certain newspaper columns, cannot have reference to rattle-headed, shallow-brained vindictive persons who talk just to make a noise. But while some plead loud for freedom of speech, they reserve to themselves the right of prescribing to others the form, the subject and the style of speech.

What shall be said and how it shall be uttered, certain proscriptionsists claim the right to dictate. Give us a soul, filled with lofty noble sentiment, a mind of intelligent and practical cultivation; and then unfetter the lips, and let the tongue carry the precious burden of thought. Certain persons have souls of such excessive tenderness, that words must be carved and shapen in the most meaningless manner to suit. They are just like a good old lady, educated in the "straitest" way, who lived over among the New England hills. Her minister had grown too plain, too pointed, and the sensitive old lady could not endure it. In the course of time another one was employed. After listening to a sermon from the new minister, she was asked how she liked him: "Liked him," said the old lady, "he is the blesseddest man I ever did hear. He didn't say one word about politics, temperance, religion or anything else." It is no use to attempt to please these tender spirits and retain one particle of your manhood.

### Cleanliness.

Few persons seem to have a proper idea of the full import of this term. Being next to godliness, the term, cleanliness, implies perfect purity in all our mental and organic relations. Many persons who are exceedingly nice and fastidiously neat in their attentions to the external skin, and in matters of apparel, bedding, rooms, furniture, etc., are notwithstanding, extremely heedless in regard to internal conditions and external surroundings. They will continually take into their stomachs and lungs such aliments and miasms as poison the blood and befoul the secretions; while they will permit the elements of contagion to accumulate to any extent in their cellars, yards, cess-pools and out-buildings. I have known half a dozen members of a family to be prostrated with typhus fever, the chief cause being stagnant water and rotting vegetables in the cellar. Offal and garbage—dead and decomposing vegetable and animal matters of all kinds—in or around any dwelling, are a prolific source of disease. The hog-pen of many of our farmers causes more strange, putrid, and even fatal diseases than most persons suspect. I can hardly conceive of a fouler concentration of malignant and pestilent miasms than those which always emanate from a den of swine while undergoing the process of fattening. If folks will persists in keeping piggeries, they should be located so far from the dwelling-house that the abominable stench thereof will not be offensive to noses polite.

WASTE OF TIME.—"Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining our days are few, and acting as though there would be no end of them."—Seneca.

IMMUTABILITY OF GOD.—"God is as it were the fixed point on which revolve all the creatures in the universe, without partaking himself of their revolutions."—Saurin.

## Prayer.

Lord, what a change within us one short hour,  
Spent in thy presence will avail to make!  
What heavy burdens from our bosoms take!  
What parched grounds refresh, as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stand forth in sunny outline, brave and clear;  
We kneel, how weak! we rise, how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others—that we are not always strong—  
That we are ever overborne with care—  
That we should ever weak or heartless be,  
Anxious or troubled—when with us is prayer,  
And joy, and strength, and courage, are with Thee?  
[French.]

## The Broken Bridge.

SEVERAL years since a vernal flood on one of our noble rivers swept away part of a bridge which had spanned the waters. In a gloomy night, an incautious traveler passed over the spans remaining from one shore to the middle of the river, and suddenly fell to the sweeping current below, with a cry of distress, heard, but unanswered till too late.

Skeptic, whether you deny the existence of a creating, redeeming God, or the necessity of being born again, you will be left in the darkness of a coming night, with only an *earthward* span over the dismal waters. "Escape for thy life!"—P. C. H.

## 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 Sister Philo.

DEAR BRETHREN AND SISTERS: I am still striving to gain an inheritance in the better land, yet many times my trials are such that I am fearful that I may not be able to withstand all the devices of the powers of darkness in the last days. But when I remember what my Saviour has done for me, how he gave up all the glories of his heavenly home, the homage of all the angelic host, and descended to this sinful world, and here by those who should have bowed with reverence at his feet, was reviled, hated, mocked, crowned with thorns, and finally suffered a shameful death upon the cross, to save poor, sinful man; then I feel to bow my head in shame and repentance, that I have dared to murmur at the trials and crosses that have beset my pathway. Just and right are all our trials; for though now I should love him and strive ever to obey his will, yet it can never make recompense for the years that I have lived in sin and rebellion to his laws. Therefore if I am ever saved I shall truly be a sinner saved by grace, purchased by the blood of the blessed Redeemer. I do feel as though the perils were thickening around us, and temptations in such deceiving forms that unless we have on the whole armor of God, we shall be caught in the snares prepared by the emissaries of Satan.

I know that it is all important that I arouse from all lethargy, and have my heart filled with the love of God. Oh, that I may be enabled to look away from all the cares and turmoils of earth, to him who alone can sustain my feeble frame and drooping spirits, and finally enable me to come off conqueror, yea, more than conqueror, through him that hath loved us, and finally reach that haven of rest that Jesus has gone to prepare for his followers. What a blessed thought! Oh, what a glorious hope! If we are only meek and humble followers of Jesus, we shall soon inherit eternal life; soon be gathered into the fold of God, where none can molest, nor evils ever come. And if my way prove dark and dreary, and sorrows press heavily, and temptations should wage fiercely around me, I will put my trust in my heavenly Father, who is able to lead me through. Pray for me, that I may ever be found doing my duty, and when Jesus shall come, be among that number that can sing the song of victory.

R. M. PHILO.

Felts, Mich.

## From Sister Searle.

BRO. WHITE: It is my pleasure to aid for the object specified in the Review of June 6. I therefore improve an early opportunity and herewith inclose \$10 as a thank-offering to the Lord, for the truth I first heard from Bro. Bourdeau and others at Peterboro.

It was then and there that I found the fourth pre-

cept of the law written upon my heart. And from that time the Sabbath has been my delight and joy, and I trust it will be, onward, to the time when "from one new moon to another, and from one Sabbath to another, all flesh shall come up to worship before the Lord."

One point of truth after another has been presented to my mind, as I have been able to hear it, and now I feel that I am rooted and grounded in the faith, and with the blessing of the Lord will press onward toward the mark for the prize.

ELLEN W. SEARLE.

Temple, N. H.

## From Bro. Steen.

BRO. WHITE: I have long desired to relate something of my experience in the cause of truth. Myself and wife have been members of the United Presbyterian church for many years; but we have had placed in our hands some of your publications, and the Review and Herald, by a kind friend who came a long journey to see us. We have carefully perused them, and compared them with the Bible, and having strong desires to know the truth, the Lord has been pleased to make known to us the truths of his holy word. At first the doctrine seemed very strange to us both, compared with what we had been taught in the orthodox church. Our attention was first called to the Sabbath question, and from the Scriptures learning that there was no divine authority for observing the first day of the week instead of the seventh, but that it was a direct contradiction of the fourth commandment, we felt it our duty to obey God rather than man, and so commenced to keep God's Sabbath. It is about one year since we took this stand. We know of no one who is keeping the Sabbath near us. Our seats are vacant in the church. We have no Sabbath-keeper to converse with. We have never heard a lecture on present truth, but greatly desire to. We are cast out by some of our old friends on account of our new doctrine, as they call it. We have been reading the Review for nearly one year, and are firm believers in the truths that it advocates.

We feel lonely; but we know that we have the promise of one who never deceives his people, that he will never leave nor forsake those who put their trust in him. We delight in reading the testimonies of the dear brethren and sisters. We think that there might be great good done here, as there is some excitement on the subject of present truth. We feel thankful that we have been favored with this light. We are willing to suffer for the truth's sake, and we desire the prayers of this people, that we may have grace given us to stand through the perils of these last days.

JAMES STEEN.

Leavitt, Ohio.

## From Bro. Macomber.

BRO. WHITE: It being a matter of great consolation to me to have the evidence that I am on the Lord's side, and to know there are others in this wicked world that share this consolation with me, as I hear from them week after week, I feel encouraged to struggle on against the powers of darkness, having confidence in God's word, that Israel will prevail, and that the time is not far in the distance when the saints of God will pass through the pearly gates into the city of God, there to eat of the fruits of life's fair tree, and die no more.

"Oh, blissful state! shall I be there,  
In all those joys to have a share?"

I shall if I comply with all of God's requirements. I thought how sad would be my condition after struggling against the adversary of my soul, to find at the end of the journey that I had neglected even one duty.

I feel thankful to our heavenly Father for the blessings bestowed upon us as a church, for the glorious light upon his holy law, for testimony whereby our faults are made manifest, and the church is brought into a unit, as it is written, John xvii, 22. "And the glory which thou gavest me I have given them, that they may be one even as we are one."

I can see the spirit of preparation for the future, developing itself among us, which I think is very necessary, and am much comforted while the work is progressing to see the almighty arm of Jehovah made manifest in our behalf.

The folly of those who oppose the truth is being brought to the light, so that all discerning minds may see it at a glance. The Lord bless Israel, and build them up on their most holy faith. Amen.

Your brother in hope.

E. MACOMBER.

New Shoreham, R. I.

I SEE where Christians in general are wrong. We do not make a companion of God. We should trust him more as a friend, not as a distant friend, but always near, close to us, so that we are never alone, but continually in his company.

## Extracts from Letters.

BRO. J. Philbrick writes from Wilton, N. H.: How good the Lord is, that in his merciful providence, he has revealed solemn and important truths for this the last generation, in the third angel's message. How great is my indebtedness to him for his great mercy shown me through his light and truth.

I desire above everything else, to realize that except we are living out those truths, and they are being interwoven all through our being we are not having that work accomplished for us that was designed to fit us up to honor him here, that he might keep us "from the hour of temptation" and gather us to Mt. Zion. I realize in some degree that the Lord requires of me, as he did of righteous Abel, to offer his sacrifice in full faith. In contemplating this wonderful work of redeeming grace, I am often led to exclaim, Oh, matchless grace! Oh, the unbounded fullness of a Saviour's love! And as my heart is captivated with the thought, I am sometimes led to praise him here, and hope to help swell the song of redeeming love above. Oh all ye tried messengers of the Lord, and tempted, and afflicted saints, fresh courage take, the land is nearing! "Hark! the choral strains are ringing, wafted on the balmy air." Bless God's holy name. "No chilling winds or poisonous breath, can reach that healthful shore." No tempting enemy, no sickness, no pain no sorrow, no death there. Eden's bowers bloom forever. I want to be there.

BRO. L. D. Santee writes from Mackinaw, Ill.: My father's family are all the Sabbath-keepers in this place. The prevailing religion, is Campbellite, or as they call themselves Christians. They hold that the law of God is abolished, and some of them discard the writings of the Old Testament altogether. They have been holding a series of meetings and thirty-six have been added to their church. One thing seemed strange: they did not have a prayer meeting during the time. There would be preaching, then an invitation given for any to come forward that wanted to join. Some would come forward, and they would ask one question; namely, "Do you believe that Jesus Christ is the Son of God?" The answer would be, "I do." That was sufficient. The next day they would baptize them. They are expecting that the reign of righteousness is almost here; that slavery and war is done away. We can but pity the deluded followers of blind guides, as we see the storm of wrath about to descend and sweep away their refuge of lies.

I attended Bro. Sanborn's meetings at Gridley, about forty miles from here, which are the only meetings of commandment keepers in the State, that I have attended. It was a season long to be remembered; for there I had the blessed privilege of following my Master in the ordinance of baptism; and I shall strive to keep all the commandments, that I may have his approbation and hear him say at last, "Well done good and faithful servant."

Sister L. H. Eastman writes from Corinth, Vt.: I feel very thankful for the goodness of God to me, and I feel determined to go with the people of God to Mt. Zion. Blessed be God that there is a people coming up whose God is the Lord, and I give you my heart and hand to go with you. I have been trying to keep the Sabbath of the Lord almost two years, and I feel that I am blessed in so doing. Although I am one of the lonely ones, yet I feel that God is for me, and if he slay me I will trust in him. It will be but a little while we shall have to face the storm. Praise the Lord.

So long as you see one star in the sky the sun is not risen; so long as one leak admits the water, the ship is not safe; so long as one sin remains in a man's heart and is practiced in his life, Jesus is neither his Saviour nor his King.

## Obituary Notices.

DIED, in North Paris, Me., June 12, 1865, Bro. Calvin Washburn, aged 68 years, 1 month, 22 days.

He was one of the pioneers in the faith, being among the first to embrace the message, and it has ever since been his constant endeavor to faithfully live up to the light of its precious truths. He died in triumphant faith in the resurrection, which he requested should be made the theme at his funeral by some one of like precious faith. Discourse by the writer, from 2 Sam. xiv, 14. WM. C. GAGE.

DIED in Oronoco, May 20th, 1865, of scarlet fever, Julius Elmer, son of Cornelius, and Aleinda Campbell, aged 6 years, 1 month and 7 days.

Funeral services by the writer.

W. M. ALLEN.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY JUNE 27, 1865.

WE are requested by Bro. E. D. Place, of Chicago, to say that brethren visiting Chicago on business, or passing through the place, will find him at No. 40, Griswold-st. He also has a general assortment of our publications on hand.

### Note from Bro. Cornell.

BRO. WHITE: I find an increasing interest to hear on present truth in Maine. Prejudice is wearing away as the people become acquainted with us and our views. By request I gave one lecture in the Town-house at Rome, which was well received. I also gave four lectures at Augusta, and obtained five subscribers for the Review. I have an earnest request, to give a course of lectures in both places. Several preachers and brethren, that have been looking at our views for a few months past, invite us to hold a general meeting for investigation. We are now making arrangements to comply with this request. I can safely say the cause never looked so promising in Maine before. False reports and slurs will not much longer prevent the candid from giving our views a fair investigation. May the Lord speed the right.

M. E. CORNELL.

### Note from Bro. Loughborough.

AFTER consultation with preaching brethren it is decided that I should accompany Bro. White to Princeville, Ill. and the Iowa Conference.

Bro. Ingraham will fill my appointment at Mackford, Wis. The appointment at Waukon, Iowa, is taken up. Bro. Sanborn will fill my appointments in Minnesota.

J. N. LOUGHBOROUGH.

### Note from Bro. Burdick.

BRO. WHITE: The Church here have just closed their Quarterly Meeting, and we have truly had a refreshing season. The Lord met with us and that to help. At the close one went forward in baptism. The church here are trying to rise with the message and to get on holier ground. Pray for us that we may come off conquerors and have a right to the tree of Life.

T. P. BURDICK.

Princeville, Ill.

### Meetings in Mich.

BRO. WHITE: I met with the church in Ithaca the 3d and 4th inst. Held four meetings with them, and attended to the ordinances. The church here are united and growing in the truth. They are about commencing their meeting-house.

Monday evening spoke in North Star, near Bro. Mellinger's. Tuesday went to the town of Fulton and attended the funeral of sister Howe's child. In the evening spoke again in North Star.

The 10th and 11th spent in Scville, west of Alma. Spoke three times, and organized a church of fourteen members, and Systematic Benevolence amounting to \$48.65. This is a little company of interesting believers in the truth.

The following Sabbath and first-day I spent in Alma. Spoke twice on first-day to the church, and once to a crowded house on the change and restoration of the Sabbath. Then we went to the beautiful Pine River where I baptized twenty-six willing candidates. It was a solemn and interesting scene. We then returned to the house and partook of the Lord's supper.

Brethren Van Horn and Canright have won the hearts of the candid thinking people of Gratiot. But some rage.

R. J. LAWRENCE.

Ithaca, Mich.

SOME recent investigations among the poor of New York show, among other things, that in one house, which is 18 feet by 180 feet large, five stories high,

there live 90 families, 240 adults and 280 children, making a grand total of 520 in one house.

## Appointments.

THE next Quarterly Meeting for Western New York, will be held at Lancaster, Erie county, N. Y., July the 8th, and 9th. Bro. Fuller is expected to attend.

GEORGE W. EGGLESTON, Clerk.

THE next Quarterly Meeting of the church at Avon, Rock Co., Wisconsin, will be held at the church in the village of Avon, on the first Sabbath, and first-day in July. We make an earnest request that Bro. Steward meet with us at this meeting. We also extend an invitation to the brethren of other churches to meet with us.

ORVIL JONES, Clerk.

The Church at Little Prairie, Wis., will hold their next Quarterly Meeting July 8 and 9. Meeting to commence with the Sabbath. We should like to see a good gathering at this meeting, and any of the messengers.

C. W. OLDS.

THE McConnell's Grove church of Seventh day Adventists, will hold their next Quarterly Meeting at the Mount Pleasant Schoolhouse, near J. F. Ballenger's on the second Sabbath and first-day in July.

Will the Conference Committee please inform us whether we can have a messenger.

THOMAS BROWN.

McConnell's Grove, Stephenson Co., Ill., June 18, 1865.

## Business Department.

### RECEIPTS.

For Review and Herald.

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

D E Gibson 27-1, G Walling 27-20, R S Chalker 27-1, Mrs T Cummings 28-1, M J Kittle 26-1, J G Jones 27-1, E O Nelson 27-1, E R Tillotson 27-12, W P Stetson 26-22, J M Hall 28-1, H Jenkins 26-1, H Scherer 26-1, E Cole 27-1, M Crawford 27-1, D J Burroughs 27-1, D Clement 28-1, A Munson 27-1, J H Grandy 27-15, M J Taylor 28-1, J M Baker 27-14. Each \$1.

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Eunice Bush, G W Holmes, O F Goodwin, D W Mosher, S K Rogers, J Webber, M A Tredick, D Burroughs, each 50c 27-1.

H W Decker \$1.50 27-1, B Carter \$4.50 28-1, O Jones \$2.50 28-1, N Hackworth \$5 28-1, W Chapman 25 30-1, P S Thurston \$1.20 27-9, Mary Palmiter \$3 \$8-1.

Subscriptions at the Rate of \$3.00 per year.  
T Lindsay \$3 28-7.

### Review to Poor.

E J Bane \$1.

### Donations to Publishing Association.

Julia E Crocker \$1.

### Cash Received on Account.

W S Ingraham \$10, H W Decker \$17.29, James White \$250.90, P S Thurston for I Sanborn \$3.70, C O Taylor 50c.

### Books Sent By Mail.

E O Meacham \$2.28, R A Whysong 10c, H W Decker \$1, C A Bates \$1, H Jenks 10c, P S Thurston 10c, A Nichols 12c, L S Wetherwax \$1.50.

### General Conference Missionary Fund.

M H Chalker \$2, R T Barnard \$3.

### For Bro. Bourdeau.

J F Byington \$5, Benn Auten \$10, Nathan Auten \$5, F H Chapman \$5, E H Root \$10.

### To Pay Expenses on Draft Publications.

Benn Auten \$1, Geo W Eggleston \$1, H W Decker \$1, C A Bates \$1.

## 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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