

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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Our Hope.

For our home we have been sighing,
Hoping for a rest above;
And God's people now are crying,
"Take us to that home of love."
Soon we'll see our Lord in glory,
On his way from Heaven to earth;
And to saints no idle story,
Will appear our heavenly birth.

CHORUS: To the kingdom we are near,
Never fear,
Yes, to it we're near,
Therefore do not fear,
To the kingdom we are near,
Never fear,
Blessed hope! 'tis near,
We'll not fear.

Unto those who then live purely,
He will give the fadeless crown,
For he'll come, and that most surely,
Then the saints will have renown.
If we're true saints, Christ will take us,
To those many mansions bright,
Where true joys will ne'er forsake us
While we bask in Heaven's own light.

CHORUS:

Brethren, rouse ye! arm for battle;
Ready stand for every fight,
Hear you not the noise and rattle
Of the banded foes of right?
Fierce the contest, with dark powers,
But the victory we shall gain;
And beneath high Heaven's bowers,
We shall rest from toil and pain.

CHORUS:

Blissful thought, our home is waiting
For us, far beyond all strife;
Soon we'll be participating,
In eternal joys and life!
Holy Father, do thou guide us
To that heavenly city fair,
Let no foes from thee divide us,
Till we rest in safety there.

CHORUS:

G. W. COLCORD.

The President and Congress.

Our dream of peace is over. The wish of Dr. Nehemiah Adams, a wish to which every good man has responded, "that we might have a Sabbath of rest from the slavery agitation," is denied us. None will feel this disappointment more keenly than the Puritan ministers of the land. Compelled by a clear sense of duty to resist the assaults which the so-called Democratic party has made for years upon the law of God and the rights of men, as well as to rebuke the pusillanimity of their political opponents in the stupid compromises they made with their foes—measures which already are beginning to stand out in history as the veriest tomfoolery of politics—our ministers,

notwithstanding, had no taste for this sort of work. When, therefore, our late President saw his way clear to issue his proclamation of emancipation, and the successful close of the war ratified the act, and put the iron seal of an irrevocable destiny upon it, there was a universal feeling of relief. A distasteful job was finished. Books on slavery, debates on slavery, sermons on slavery, congressional documents full of shallow platitudes, ecclesiastical reports illustrating, by innumerable dexterities, the art of how not to say it—in fact, the whole literature of a discussion about a truth which we had solemnly pronounced in our organic law to be self-evident—was gathered together, and either committed to the flames, or stored in great bundles under the slopes of ancient attics, to gather dust and feed mice. Newspapers ceased to be documents of importance. A few minutes after breakfast devoted to a glance at news headings, the reading of the first two or three sentences of the editorials, with a dip here and there into a congressional speech, was enough for the men of our toilsome profession. Three things were regarded as settled. The slaves had been emancipated by Lincoln, the slaveholding aristocracy had been practically exterminated by the war, and the freedmen were to be protected, at least in their rights of person and property, by Johnson. These three things being settled, the confidence was that the Government could not go dangerously astray, whatever policy it might adopt. In this conviction our clergy have neglected the study of political questions, always distasteful by the side of the sublime themes they are accustomed to handle—more, perhaps, than at any former period in our national history. The present crisis, therefore, finds many men, who are accustomed to form public sentiment at its very spring-heads, a little perplexed with the utter confusion of things, and not a little annoyed that these paltry questions in the very elements of ethics are again demanding discussion.

There is reason enough for perplexity. Here is Andrew Johnson the Fierce, who a few months ago was uttering threats of punishment against traitors, which many of us deemed both unjust and unwise, now denouncing patriots in terms equally vindictive. Here is the New York Times, at one end of Park Row, lovingly hobnobbing with the New York World at the other. Here is Henry Ward Beecher, beslavered with the praises of the New York News, and making an "exceedingly favorable impression," in the cars, upon Pollard, of the Richmond Examiner—that foul, insolent, bloody sheet, which during the war gloated over the sufferings of our sons and brothers on Belle Isle, and which, since the peace, has been suppressed by Grant and revived by Johnson. Here is Wm. H. Seward denouncing abolitionists, and exulting in the President's mob-inspiring threats against the believers in a "higher law," to whose supreme requirements they would make the Constitution and the laws of the land conform. On every side the old political landmarks are removed, and the old trusted leaders, from the President down, are trampling upon principles with which their personal name and fame are identified. Meanwhile, the vipers of society are creeping out from their dens, and hissing in the face of the sun; the subdued and suing rebels are stalking forth, whip in hand, "masters of the situation;" the whole race

of time-servers are growing wondrously "prudent," and are counseling "moderation" till they can see clearly "on which side their bread is buttered;" while, among otherwise good men, the large class commonly known as "conservatives," true to their instincts, are anxiously watching to learn how they can most readily purchase ease and peace for the moment, at any cost of future woe and strife.

In this confusion, society must gather itself, like a disordered army, upon its base of operation. The men who are accustomed to resort to first principles, and to teach the people the application of those principles in all the practical affairs of life, must again take up the not altogether agreeable business of counsel and warning. What then are the actual facts?

1. Slavery is not abolished.

The vagrant laws of the South, administered by the slaveholding aristocracy, are amply sufficient to bring the whole black population back to their former condition in a year's time.

2. The slaveholding aristocracy itself is not punished, nor even restricted in its power for mischief. The character of those men, as a class, is written in fire and blood all over the land. They have earned the execrations of the civilized world. For arrogance, for cruelty, for cold, hard, unyielding selfishness, for falsehood, treachery, and pride, for all crimes, public and private, which man can commit or Heaven abhor, the match of the little knot of men and women who have hitherto ruled the South and the country, cannot be found outside of the pit of endless woe. If their acts have not satisfied the people of this country that such is the real character of the old slaveholding caste of the South, then fiends from the pit might claim to be "high-toned gentlemen," without a challenge from any quarter. But the people are satisfied on this point. And but for the wide-spread conviction that the desolation of war had cut off a large portion of this class, and that its confiscations and losses would render the remainder incapable of mischief—in a word, that it had been practically exterminated, there would have been no sense of security anywhere. All the disposition which has appeared to remit extreme punishment, and to deal kindly and generously with the South, has been predicated upon the idea that this formerly dominant caste was destroyed. It is not necessary to show how this vile, dangerous class of men are creeping back into power. The shameful fact is before the world, and we must shape our course accordingly.

The freedmen are not protected in any one of their rights, nor are they permitted to protect themselves.

The history of the Freedman's Bureau bill has demonstrated the impossibility of securing for them anything more than a nominal protection, with the consent of the present President. We are to stand before high Heaven guilty of inviting the negroes to our banner, of using them to win a triumph which we could have gained without them only after long years of desolating war, and then abandoning them to their merciless foes. Is there a God of justice? and will he not visit us in vengeance for such treachery as this? Is the history of oppression and cruelty written in vain upon the world's annals? Is the lesson of this war so soon forgotten? Must the North be desolated as the South has been, before we can understand that

there is a God above us who will not see the weak trampled down by the strong, nor the trusting, generous, and noble betrayed by the selfish, calculating nation they have defended and saved? J. P. A.—N. Y. Independent.

Conformity to the World.

[Bro. White: The following, under the above caption, from the New York Observer, is so scriptural and to the point that I solicit for it a place in the Review.

S. B. WHITNEY.]

Has the character of "this present evil world" changed, or have the injunctions of the divine Word become obsolete? I am led to make these inquiries by looking around and seeing to what an extent the Church has become merged in all the different circles and phases of worldly society, and by the utter impossibility of distinguishing professing Christians from their associations and practice. There are some very plain passages in the word of God on this subject, and if they had not lost their binding force, they ought to have a great influence over the lives of all who call themselves Christians. The beloved disciple, writing by divine inspiration, says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Surely there is nothing doubtful in the meaning of these words. Another apostle writes: "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." It would seem from this that Christians are bound to choose between God and the world, and that they cannot be friendly to both, any more than a man can serve two masters at the same time, or take the part of two persons who are directly at variance. The great Apostle also has written: "Be not conformed to this world, but be ye transformed by the renewing of your mind."

Now what do all these plain teachings of the word of God mean? I do not think any two persons can read them and have essentially a different understanding of them. They certainly teach us that this world is a rival of God for the affections and the services of men, of those who are known as Christians as well as others, but that God will not tolerate any acquiescence in this rivalry, on the part of those he calls his own. Every one must choose for himself between the two. And his practice must be conformed to his choice. If he chooses God as his friend and portion, he must show it in his life. He must not court and flatter and dally with God's enemies and his own. He must not act so as to confound Christianity with worldliness. He must come out from the world, and not be governed by its spirit and maxims, and conformed to its ways.

There are many faint, half-way Christians, (true, decided Christians have no such difficulties), who are all the time debating in their own minds, and perhaps asking others, how far it is right for them to go in adopting this custom, or indulging in that practice or amusement, without violating the Christian rule. They do not wish to break either with God or Mammon. They wish to enjoy just as much as possible of this world, while they are in it, and yet to make sure of the friendship of God for another world.

Ah! what a disappointment awaits those who are thus striving to make a compromise between two objects that are eternally opposite. I have no catalogue to propose of employments and places and amusements that are forbidden to the Christian; but over and underneath all the scenes of this world that draw the heart away from God, and tend to drown serious thought, or to unfit the soul for serious meditation and worship and self-denying Christian duty, or that fritter away precious time, I would simply write these words of the Holy Spirit:

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

APELLES.

Luther on the Law.

[Bro. White: The following is an extract from Luther's sermons, showing his views concerning the Law of God. If you think proper I should like to see it in the Review, as I think it would be of interest to the readers of the paper.—JOHN MATTHESON.]

"18th Sunday after Trinity. . . . 'Thou shalt love the Lord thy God with all thy heart.' As if he would say: Thus hast thou been, and must again be. In Paradise thou didst possess this treasure. Then thou couldst love the Lord thy God with all thy heart. And now thou must again be like as thou hast been. For otherwise thou canst not enter the kingdom of God. 'If thou wilt enter into life, keep the commandments.' Matt. xix, 17. And Luke x, 28. 'This do and thou shalt live.' The commandment must necessarily be kept. It is in vain to argue that any one can be saved, without loving God with all the heart, and his neighbor as himself. The commandments must be kept, as purely and as perfectly as the angels in Heaven keep them.

"Therefore it is not right, but intolerable, to preach as some anciently did, and some crazy spirits still do, that whether we keep the commandments, or love God and our neighbor, does not matter much, if we only believe, we shall be saved. Oh no, dear sir! Thou art mistaken. Thou must verily keep the commandments, and love God and thy neighbor. For it is plainly written, 'If thou wilt enter into life, keep the commandments.' And Gal. v, 21, 'They which do such things shall not inherit the kingdom of God.' This doctrine Christ wants to enforce among Christians. They must understand what they have been, what they must do, and what they again must be, that they may not remain in their present condition, for then they will be lost. Thus the Lord plainly declares, 'Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.' Matt. v, 17. 'Every idle word that men shall speak, they shall give account thereof in the judgment.' Matt. xii, 36. And Paul in Rom. viii, 4, and iii, 31; 'That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' 'Do we then make void the law through faith? God forbid: yea, we establish the law.' For this very reason we teach faith, that the law may be fulfilled.

"Now it is well to understand what we must be; but in order to get strength to do it, and that we preach not in vain, we must also realize how and by what means we can obtain this strength. . . .

"Thus it is given us through Christ, that although we do not fulfil the law, yet we receive full pardon for all of our sins. But this is not with the provision that we should never keep the law, or always continue in sin, nor that we should teach thus: If thou hast faith, thou art not obliged to love God and thy neighbor; but now we should begin first of all to keep the law, which is the perpetual, immutable, and never-ceasing will of God. With this it is necessary to preach the grace of God, that we may find counsel and help to do right.

"Therefore, whosoever can, let him teach, first of all the ten commandments, our obligations to God, for if these are not understood, there is no inquiry after Christ.

"How do I know that I lie drowned in the misery of sin? Only through the law, which must convince me of my poverty and disease, otherwise I would not inquire for help nor healing. . . Christ will also nourish us as a hen her chickens, that is, he will give unto us his Holy Spirit and strength, that we may commence to love God and keep his commandments."

SHORT SERMONS.—Dr. Emmonds' advice to young preachers was, not to preach over thirty minutes, saying, "There are no conversions after the first half hour." Wesley held the same opinion, and said, "If any, then, of the preachers exceed their time (about one hour in the whole service), I hope you will always put them in mind what is the Methodist rule. People imagine the longer a sermon is, the more good it will do. This is a great mistake."

Why Will Ye Die?

How often have I asked myself the question, why is it that there are so many intelligent, thinking people in the world, that are so careless about their eternal interest? The greater part believing too, that they have eternal life to gain or lose.

We learn from the inspired word, that God hath no pleasure in the death of the wicked, and also that, "he is not willing that any should perish, but that all should come to repentance."

While God is so merciful and kind, extending the hand of sweet mercy and pardon, I entreat you careless sinner, refuse it not. There are but two ways; one leads to eternal life, the other to eternal death. Which will you choose?

Consider well ere you choose the broad and smooth one. Though it may seem pleasant and easy to travel. Though your path may be strewn with flowers, and prosperity may be yours here, it only ends in sorrow and woe at last.

Choose rather the narrow way, that with danger is spread. Though it may be rugged and dark at times, the Saviour has trodden it before you, and is ready and willing to aid you on your journey.

You who have heard, and are still hearing the last note of warning, the last solemn cry of lingering mercy, and of preparation, before the trumpet shall sound, turn not a deaf ear! Trust not in days to come for preparing to meet your God; for it has been well said, "Procrastination is the thief of time."

You do not know that you have another moment that you can call your own. The present is only yours. Improve it I conjure you. O, turn from the alluring scenes of earth! We are living in a fearful age. The age of sin and crime. But the race will soon be run. The 6,000 years allotted to man after the great transgression are nearly gone. Soon will the storm burst over our heads. And amidst the last loud crash, will you and I dear reader be hid from the fierce wrath of the Almighty? We may be if we will.

That awful day will surely come, and very near it is, too, when we shall have to stand before the great Judge.

"Now while pardon's last hour is expiring in Heaven, And the last gracious call is on earth being given, O haste! sinner, haste! leave thy sinful behavior, The commandments embrace, and the faith of the Saviour.

"He's prepared thee a home—sinner, canst thou believe it? And invites thee to come—sinner, wilt thou receive it? O come, sinner, come, for the time is receding, And the Saviour will soon, and forever cease pleading."

R. F. PHIPPEY.

Ithaca, Mich.

Murmurings.

"GREATER the cross, the nearer Heaven,
Godless to whom no cross is given!
The noisy world in masquerade,
Forgets the grave, the worm, the shade;
Blest is yon dearer child of God,
On whom he lays the cross, the rod."

Our Saviour says, "Take my yoke upon you, . . . for my yoke is easy, and my burden is light." Matt. xi. Notwithstanding all this, I have seen those who profess to be his disciples, and to be bearing this yoke and burden, in the social meeting, and in private conversation, with long visage and woe-begone countenance, talk about their hard time, their heavy trials, and their grievous load. And with head bowed down they would moan over trials the most trivial, all the time. To mourn over our sins, is proper. Those who grieve for their iniquities aright are blessed. "They shall be comforted." But the other class, I have thought to myself, and have uttered my thoughts at times, cannot please God in so doing. I really think such a course is an open negation of the statement of the Saviour where he says, "My yoke is easy, and my burden is light." Would not the unbeliever be constrained by such a course to feel that if that is the easy yoke and light burden, they will carry their own old, heavy burden awhile longer? And thus would not

Christ be dishonored, and souls kept from seeking salvation? If we moan over, and complain of, our hard lot, it is good evidence of our not having Christ's yoke upon us; or if we may have it, that we have not heeded the injunction to "learn of him." "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Now learning of him is as important as taking the yoke upon us. Without it we do not obey, and hence do not please, him. Did he not have trials? Yea, he had trials and cruel mockings, who endured such contradiction of sinners. He was a man of sorrows, and acquainted with grief. He was despised and rejected of men. He hath, besides all this, borne our griefs, and carried our sorrows. Have we ever borne such a load as this? Think of it, O ye disconsolate. Partaking of our nature with all its sensibilities, in the highest degree, he bore all the trials pertaining to it, with the enormous addition thereto of our griefs and sorrows. He was oppressed, and he was afflicted; but did he murmur or repine at his lot, at this heavy burden? No; he opened not his mouth, though enduring such agony as to sweat great drops of blood. When this bitter cup was presented, did he refuse to drink of it? No, not even when quivering in every nerve, and almost crushed under the burden of our sins, with the pains of a cruel death beginning to take hold upon him. And when so pained and borne down that his aching heart cries out in agony, "Father, if it be possible, let this cup pass from me," did he lift a hand to press it away? No; he drank it to the very dregs. "Not my will, but thine, be done." Are we learning of him? Are we able to drink of that cup, and to be baptized with that baptism? The test will soon be made. O ye mourning ones, repining at your lot, cease your complaints. Learn of him. Ye shall indeed have trials.

"For here we all must suffer, walking lonely,
The path that Jesus once himself hath gone.
Watch thou in patience through this one hour only,
This one dark hour before the eternal dawn."

How many there are who have learned of him, and have set us an example of patience under trial. One has given us his experience, which we will give as a sample of the great whole. He says of himself, and let those who think they have such great trials listen, that "in labors he is more abundant; in stripes above measure; in prisons more frequent; in deaths oft," &c. 2 Cor. xi, 23-28. Yet in view of the example of Him of whom he learned, and the glory that awaited, he could say, "Our light afflictions," and though in tears, could glory in them, and bless God that he was accounted worthy to suffer them for Christ's sake. More, he was ready to be bound not only, but also to die for the name of the Lord Jesus. He had exchanged his heavy burden for the Saviour's easy yoke and light burden. Bearing it he found it easy and light. Not easy to the flesh, that was not ministered unto and petted, but wasted and worn. So he says, "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. iv, 16. The flesh had troubles, but within was peace. Hence the truth of those paradoxes he utters: "As dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing," &c. 2 Cor. vi, 9. And he tells of others who had trial of cruel mockings, and scourgings, yea, moreover of bonds, &c., Heb. xi, 36-38, until we are led to exclaim,

"Oh, that it were as it were wont to be,
When thy old friends of fire, all full of thee,
Fought against frowns with smiles, gave glorious chase
To persecution, and against the face
Of death, and fiercest dangers durst, with brave
And sober face, march on to meet a grave!"

Oh, then let us be followers of Him who walked this earth despised and rejected of men, a man of sorrows and acquainted with grief, not seeking for another way than the way of the cross, though it may seem a better; for in so doing we shall but increase our trials.

"In meek obedience to the heavenly Teacher,
Thy weary soul can only find its peace,
Seeking no aid from any human creature,
Looking to God alone for his release."

"And he will come in his own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee."

H. C. MILLER.

Chicago, Ill.

Disgraceful Scene in a Church.

THE following scene which occurred in a church in Cincinnati, March 6, as reported in the Chicago Tribune, shows that in some places, at least, Babylon is surely fallen.

CINCINNATI, March 6.—For some time past, rumors of dissensions in the First Presbyterian Church, on Fourth street, between Walnut and Main, have been afloat, and the difficulty out of which they grew, has assumed a political hue. Yesterday afternoon about a hundred ladies and gentlemen, members of the congregation, assembled to elect Elders. Two tickets were presented, one a Copperhead and the other the regular nominations. Wm. Corry, a noted State-rights politician, of Southern Ohio, engineered the Copperhead ticket, and with about a cart load of ecclesiastical literature. Mr. Corry most emphatically protested against Dr. Anderson's taking the chair, and what was more, he could not take it. He knew his rights, and was going to have them. Mr. Corry reiterated his right to be heard, for quite a tumult had already arisen at his vehement protest against Dr. Anderson. That gentleman quietly gave way for the time, and Mr. Corry called Dr. Parker to the chair.

Several ladies hissed very distinctly, and feminine voices articulated, "Copperhead." Dr. Parker came forward, and approached the contested piece of furniture, and Mr. Corry's pale face lit up with a smile, which faded out as soon as born, almost, for several gentlemen rose to their feet and rushed to the stand, and a perfect fermentation ensued.

The ladies screamed, and the gentlemen used very strong language. The din was immense, but high above it was the voice of Mr. Corry, crying for his rights and reiterating that he was baptized in that church. Here a lady's voice exclaimed, "Little good it did you, you infernal Copperhead!" Mr. Corry paid no heed, but talked on. Some one ran out for a policeman, and just as the gentlemen had all managed to crowd together around the chair, there was some scuffling but no blows. At this moment a policeman appeared in the sacred edifice, and the excitement became less demonstrative.

Next arose a difficulty about the rights of voters—who should vote, etc. The chair was surrounded in a moment; the confusion, which had been allayed by the calmness of Dr. Anderson, arose again with tenfold fierceness. Mr. Corry was seen to extend the whole length of his body and arms, and with clutching finger-tips reached again for one of the grey-haired fathers of the church, Mr. Joseph K. Smith. The policeman, who all this time had been a quiet witness of the scene, reached for Mr. Corry, but that gentleman made it appear to the satisfaction of his friends, that he was the party aggrieved and not the aggressor. Finally, after a great deal of confusion, the vote was taken, and the Copperhead ticket defeated. A schism is the result. The Copperhead faction will withdraw and set up for themselves.

A Moonless Month.

THE month of February 1866, was marked in the astronomical calendar as the month which has no full moon! March will have two, but February had none. Of course this peculiar conjuncture of periods that makes the full moon show her face but a few hours before the month comes in, and again a few hours after the month goes out, is a rare thing in nature—but how rare, do you suppose? It has not occurred before in your lifetime, nor ours—not since the time of Washington; not since the discovery of America by Columbus; no, nor since the Christian era, nor since the fall of Adam, nor since the creation of the world, unless that be placed back myriads of years, and it will not occur again, according to the computation of astronomers, for two millions and a half of years. N. Y. Evangelist.

A Sermon to a Preacher.

NEVER shall I forget the remarks of a learned legal friend, who was at one time somewhat skeptical in his views. Said he to me, "Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all the energy and pathos I could summon. I would warn and exhort and entreat my fellow-men to turn unto Christ, and receive salvation at his hands. I am astonished at the manner in which the majority of your ministers tell your message. Why, you do not act as if you believe your own word. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put a fire in my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.

Important Questions for a Christian.

How is it with your use of time? Are you diligent to improve its moments as well as its hours? Are you wasting none of it in purposeless trifling? Is your work earnest, and your very relaxation vigorous? Do the two parts of your day hang well together, its duties and its recreations, both alike being worthy of a Christian? How is it with your use of influence? Do you bear always in mind that as no man ought to "live to himself," so, in one sense, no man can do so? He must affect, he must influence, for good or else for evil, those amongst whom, or in whose sight he lives and moves, speaks and acts. Is "your speech," as St. Paul says, "seasoned with salt;" not by the perpetual introduction of sacred topics, still less assumption of an unnatural tone or a studied manner, as though you warn others off, and exhibit yourself as their monitor or their reprover; but by that indescribable, yet most real evidence of a true faith and lofty aim, the avoidance of all that may do hurt to piety or to charity, and the maintenance of "a conscience void of offense both toward God and man?"—Dr. Vaughn.

A LUCID DIRECTION.—The late Dr. Henry Ware, when once asked by a parent to draw up a set of rules for the government of children, replied by an anecdote.

"Dr. Hitchcock," he said, "was settled in Sandwich; and when he made his first exchange with the Plymouth minister, he must need pass through the Plymouth Woods, a nine miles' wilderness, where travelers almost always got lost, and frequently came out at the point they started from. Dr. H., on entering this much-dreaded labyrinth, met an old woman, and asked her to give him some directions for getting through the woods so as to fetch up at Plymouth rather than Sandwich.

"Certainly," she said, 'I will tell you all about it, with the greatest pleasure. You will just keep right on till you get some ways into the woods, and you will come to a place where several roads branch off. Then you must stop and consider, and take the one that seems to you most likely to bring you out right.'

"He did so, and came out right." Dr. Ware added, "I have followed the worthy and sensible old lady's advice in bringing up my children. I do not think anybody can do better; at any rate I cannot." Good common sense, doubtless, is often better than all set rules; but the things is to have it.

A BEAUTIFUL THOUGHT.—A little Swedish girl, while walking out with her father on a starry night, absorbed in contemplation of the skies, being asked of what she was thinking, replied, "I was thinking if the wrong side of Heaven is so glorious, what must the right side be?"

The thing God is against is sin; that sin is in great part doing wrong to others, or not doing them the good we could.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 27, 1866.

URIAH SMITH, EDITOR.

2 Cor. iii, 7—.

In this scripture are contrasted two ministrations—the ministration of "death" or "condemnation," and the ministration of the "spirit" or of "righteousness." The former was glorious, the latter exceeds in glory; the former "is done away," the latter "remaineth."

Ministration means "The act of performing service"—a thing that cannot be written on stone or on parchment. You can write an account of service performed, but you cannot write the act of performing it. Hence the ministration—the thing that is done away—was not written on the tables of stone. What then was engraven in the stones? The law of God, the ten commandments. This law, by a figure of speech, the apostle calls condemnation and death; because it condemns the sinner to death. It can bring only condemnation and death—it cannot give righteousness to its transgressor.

When Moses performed the act of service which inaugurated the whole system of the service of the Jewish priesthood, by bringing down from the Mount the tables of the law which, placed in the ark in the most holy place of the sanctuary, constituted the very center of that system, the glory of that ministration or service was seen in the fact that Moses' face was too bright for mortal eyes without a veil to cover it. This "glory was to be done away" by the surpassing spiritual glory which is seen "in the face of Jesus Christ." The ministration of condemnation and death was to be, and has been, superseded by the ministration of righteousness and spirit or life. The ministration of the law could only acknowledge the justness of our condemnation and death, having only a shadow of the good things to come—the hope of righteousness through faith. But the ministration of the gospel offers pardon, righteousness and life. As Moses stood at the head of that ministration as its representative, and the Aaronic priesthood obtained part in that ministry, so Jesus the Christ stands at the head of this, and the apostles obtained a part in it. Says Paul, "Therefore seeing we have this ministry, as we have received mercy, we faint not." Chapter iv, 1.

Now those who can perceive no difference between the ministration—the act of performing service—and that which was written and engraven in the stones, never can understand the meaning of the apostle's language. But the great anxiety which some feel that the fourth commandment of the law should be done away, impels them to advocate the abolition of all that was engraven in the stones—the whole moral law of God. And if the chapter proves that one of those commandments is abolished, it proves them all abolished; for no one of the commandments is mentioned in the chapter. Still they hold, as I recently heard one of them say, that nine of them are moral precepts and are still binding. How is it then that these nine commandments are done away, and at the same time are not done away? And if the nine survived their abolition, who knows that the Sabbath commandment did not survive also! It may be said, The nine have been re-enacted. If they have been re-enacted, there has been a period of time, long or short, in which they were not binding. But no sane man believes that there ever was a moment when men were not bound to these moral duties. The idea that the moral government of God ever ceased for a moment to exist, is preposterous. Then the nine never were abolished—they passed over to us unharmed. Then it is possible that the fourth did the same—that the whole decalogue remains the law of God.

The view that God abolished the whole decalogue to get rid of the Sabbath commandment is extremely inconsistent. If the great Jehovah, by some mistake or oversight, placed a ceremonial, Jewish precept in the midst of his moral law, he certainly could have

singled out that precept and informed us that it was annulled. It would be a very unwise State Legislature that would abolish the entire code of State laws to get rid of one law, and then re-enact all but the one. It would be a ridiculously foolish surgeon that would cut off all your fingers and thumbs to get rid of one finger that was in danger of mortification, though he were able to join on the nine again very skillfully. If such things would be foolish and egregiously absurd in men, how blasphemous to impute them to the great God, whose work and whose law are perfect. It is the vilest slander imaginable! Nothing but the most invincible determination to sustain a theory, and the most alarming scarcity of proofs and arguments, would induce an honest man thus to defame the character of the Almighty. They do not realize the shameful nakedness of their position, or they would not hold it. Would to God they would open their eyes before it is too late! May the Lord save honest souls from such a delusion as this. Faithful is he that calleth them who also will do it.

R. F. COTTELL.

Acts viii, 37.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

This verse, containing the confession of the Eunuch who was baptized by Philip, has long been the sole basis of personal obedience to baptism among the Disciples. I say sole basis, because I have often heard Disciple ministers ask this question to those who "came forward" in the congregation, and proceed to baptize them on the "good confession" found in the above text. But of late they have been taken aback somewhat, on their standing practice, by learning that the passage is spurious. Not that this fact was not known till lately, but their attention has not long been called to it. A few evidences on this point may be interesting.

Dr. Clarke says: "This whole verse is omitted by ABCG, several others of the first authority, Espin's edit. of the Arabic, the Syriac, the Coptic, Sahidic, Ethiopic, and some of the Slavonic; almost all the critics declare against it. Griesbach has left it out of the text, and Professor White in his *Kritikos* says 'Hic versus certissime delendus,' this verse, most assuredly, should be blotted out. It is found in E, several others of minor importance, and in the Vulgate and Arabic. In those MSS. where it is extant it exists in a variety of forms, though the sense is the same."—*Comment.*

Dr. Barnes says: "It is not easy to conceive why it has been omitted in almost all the Greek MSS. unless it is spurious."—*Notes.*

Dr. Bloomfield says: "There has been no little debate as to the authenticity of this verse, which is not found in many of the best MSS. and most of the ancient Versions, including the Pesch. Syriac, and is omitted in several citations of the Fathers, as also in the Edit. Princ. It is, therefore, cancelled or rejected by Grot., Mill, Wets., Pearce, Matth., Newc., Griesb., Tittm., Knapp, Kuin., Gratz, and Vat. It was indeed defended by Whitby and Wolf—strenuously, but not, I think, successfully."—*Gr. Test. with Notes.*

In *Sawyer's* Translation it is omitted.

In *Whiting's* Translation it is placed in brackets.

It is put in brackets by *Murdock*, in his Trans. from the Syriac, with the following note: "This 37th verse is not in any of the earlier editions, and is excluded from the text of the London editions of 1816 and 1826."

It is omitted from the text of *Campbell's* N. Test., and placed in the Appendix with other "Spurious Readings."

H. T. Anderson, author of a Translation in high repute among the Disciples, says: "The 37th verse of Acts viii is not in the best Greek Texts." He omits it.

Another highly esteemed Disciple author says: "By the almost universal consent of recent critics, the whole of this verse is excluded from the original text, and should be from all versions. For the reasons on which this decision is based, we refer the reader to Bloomfield's Com. on the passage, 'Tragelle's History

of the Printed Text,' and other critical works."—*J. W. McGarvey, Rev. Vers. and Com. on Acts.*

Greenfield marks it in the Greek as "a reading entirely rejected as spurious."

Olshausen says: "At a later period, however, offense was taken at the precipitation with which the baptism appears to have been administered, and therefore an ample clause was added, embracing a kind of confession of faith of the treasurer. But the different shapes in which this clause appears are of themselves sufficient to raise doubts of its genuineness, which are carried to certainty by the agreement of the best codices, A. C. G. and others, in omitting it."—*Com. on N. Testament.*

Testimonies like the above might be given to much greater length; but these are sufficient, I think, to show that this verse is no part of God's word to us.

J. H. WAGGONER.

Battle Creek, Mich.

The First and Second Advents of Christ.

About the time of Christ's first advent, both the Jews, and also many of the heathen nations, were looking for the appearing of some great personage. On this point *Nevins*, in his *Biblical Antiquities*, p. 252, says, "Not only was the expectation of the Messiah universal among the Jews, but there was, likewise, a general agreement about the period when he might be looked for. Ancient prophecy had pointed to the time, as well as the place, of his appearance. Gen. xlix, 10; Dan. ix, 24-27. It came to pass, accordingly, that in that very age in which our Saviour appeared on earth, the people were expecting the promised Deliverer as just at hand. The opinion prevailed, that the time was then come for all to look for the speedy accomplishment of the sure word of prophecy on this subject. Thus Simeon and Anna, and many more in Jerusalem, we are told, were waiting. The Samaritans united with the Jews in this hope, and seem, on the whole, to have juster notions than they had of the character of the Messiah. Jno. iv, 25, 29, 42. Nor was the expectation confined to the land of Palestine. The Jews, being scattered at that time into many foreign countries, caused it to take root in other regions; so that there came to be a general idea through the East, that a great prince was about to rise out of Judea in its low estate, who should obtain supreme dominion in the world. This fact is mentioned by two of the most respectable heathen historians of those times. It was foretold also by the Spirit, that the Messiah should have a forerunner, to come immediately before him, and prepare, as it were, the way for his manifestation."

Doubtless God sent forth his Spirit to prepare the minds of men for this great event. These expectations were not disappointed. Christ came the promised Saviour of the world.

With regard to his first advent, several points are worthy of notice. 1. It had been foretold by many prophecies. 2. Prophetic periods were given pointing to about the time when it should occur. 3. At about the time those prophecies were fulfilled, it was a universal belief, that some great man was about to appear in the world. 4. It was prophesied that a messenger should come before him to proclaim his coming. 5. That messenger came at the right time and did his work. 6. Before that time, no such messenger ever came proclaiming the advent of the Messiah; nor did the people, previous to this time, have any expectation that his coming was near at hand. 7. But when the prophetic periods were accomplished, when the messenger had come and delivered his message, when the minds of the people were prepared for it, then Christ Jesus our Lord came and fulfilled his mission.

Now if we notice carefully, I think that we shall see that similar events will occur at his second advent with a like result. 1. It has been foretold by many prophecies. Heb. ix, 28; Matt. xxiv, 30, 31. 2. Prophetic periods have been given, pointing to about the time when it will occur. Dan. ii; vii; viii; Matt. xxiv; Rev. xii; xiv, 16, &c. 3. The prophets declare that just before his coming, a message will go to all the world, to proclaim the approach of that

event, as John proclaimed the first. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1. The same message is foretold in Rev. xiv, 6, 7, where an angel with a loud voice proclaims to all nations, "Fear God, and give glory to him; for the hour of his judgment is come." 4. The prophetic periods pointing to the second advent have now within a short time been fulfilled. Again we find the same universal belief, or feeling, pervading all minds, that some great event is about to transpire. Thousands are anxiously looking for the advent of their Lord, as was good old Simeon of old. Nor is this expectation confined to Adventists alone. Statesmen, politicians, worldlings, infidels, learned and unlearned, rich and poor, all agree that some great event is just about to occur. This is the universal sentiment of all minds. True they do not all agree as to what that event will be; some think it is one thing, and some another; but all instinctively feel that some mighty revolution is just impending. By turning our eyes to the prophetic word, we may all know what it is: viz., the coming of Christ and the end of the world. 5. The predicted messages of warning to the world which was to usher in the end of the world, and the second advent of Christ has been sounding for over twenty-five years. For this length of time, scores and hundreds of voices have been unanimously proclaiming in tones of thunder, to all nations, that the end of all things is at hand. Papers, books, and tracts, by the million, have been scattered in all parts of the world proving that Christ is about to appear. These are facts which the most determined unbelievers cannot deny. 6. It is a fact worthy of attention, that no such proclamation ever before went to the world. Never till this present generation did a person or persons arise saying that the last generation had come; but now we find thousands everywhere agreeing and saying that the last generation has come. 7. Will all these prophecies, warnings, and expectations, fail? We answer, No. Just as surely as they did not fail in the first advent, so surely they will not fail in the second. Yes, Jesus is coming, his advent is nigh, he will not disappoint his people. Now is no time to be discouraged. Let us watch and pray, and hold on to our faith a little longer, and we shall obtain the victory.

D. M. CANRIGHT.

Public Opinion.

THAT Seventh-day Adventists are correct in their application of prophecy, especially in regard to the fallen condition of the nominal Christian world as a fulfillment of the second angel's message, and the anticipated union of Church and State as a fulfillment of Rev. xiii, 14, is most strikingly demonstrated by the present state of public opinion. The careful observer can scarcely fail to see that the former position must be correct, while the latter has every argument in its support.

Perhaps no better expression of public opinion, on religious subjects can be found, than the action of churches, synods, and other ecclesiastical bodies. The reports of such meetings, so far as made public, have possessed to me a good degree of interest, and have furnished strong confirmation of our position on these points. Two items from among the many, we present to the readers of the Review.

The pastor of a popular church near Boston was recently compelled to resign for taking strong ground against gambling, or "raffling" at church fairs. The church persisted in thus conducting their levees, &c., against his earnest protest, and a council was called, who sustained the minister, but considered it "unadvisable for the pastoral relation to be continued." While the religious press had comparatively little to say in regard to the matter, the secular papers expressed their disapprobation of this act and the cause thereof in no measured terms. It has often been asserted by the defenders of present truth that the popular clergy would run the risk of losing their salaries if they openly denounced the sins of their people, and this incident proves the assertion to a demonstration.

Shortly after the above occurrence, another popular

church dismissed its pastor for uttering "unscriptural views in relation to the Sabbath," which, if we are correctly informed, consisted in opposition to the "Puritanical rigor of Sunday-keeping." Notwithstanding the church was of the most "liberal" order, this darling dogma of Papacy must not be assailed; for while so few are strict Sunday keepers, its advocates are found in all classes and grades of society, while not a few are openly advocating rigorous Sunday laws.

Thus do we see that public opinion is being moulded to suit the corrupted descendants of the "mother of harlots." May we shun the "broad road," and be with the "little flock" who will "inherit the kingdom."

WM. C. GAGE.

Manchester, N. H.

Influence of Diet.

It may seem like meddling to say to a man, that his dietetic principles and habits affect his character here and his destiny hereafter: to tell him that his habits are gluttonous: that he is a sybarite, and luxurious: to say to him, Sir, your wantonness proceeds from wrong habits as to eating and drinking: to say to him, Sir, your prayers are baffled by your appetite, and your resolutions in favor of reform are all vetoed by your late suppers: your highly seasoned food stimulates you to impurity: your tea and coffee have a like effect; and as a consequence, your moral susceptibilities are seared, your intellect is stupefied, your brain is disturbed and weakened, your judgment is perverted, and your hand is tremulous.

In a late number of the Review, Bro. E. Goodwin speaks of the importance of heeding the late testimony respecting our diet; he speaks as though this had much to do with gaining the victory. To all of this we say, Amen.

For about two years self and family have tried the two meal per day system, during which time we have not used meats of any kind; neither have we used tea or coffee, nor any highly seasoned food, and but a very small quantity of fish; we have used grains, fruits, and vegetables. The results of the system are, evenness of temper, clearness of mind, steadiness of nerve, increased mental power, and a better subjection of the physical to the moral power. I feel as if I were entering upon a new life, with new strength of hope and faith. Indeed, without the experience, I could hardly have believed it possible that the quality of our food, and the intervals between our meals, had so great an influence for good or evil.

I first saw the practical working of the two meal per day system, upon a community, nearly two years ago; and having read Dr. Jackson's argument in its favor, I determined to test it upon my farm; and I find that I can do more work, with less fatigue, and do it better, upon this system, than with three meals per day as formerly.

It is now nearly two years since we began to practice upon this system, in all kinds of weather, at all work, in the long days of harvest and haying, and the short days of winter: whether at the plough or the hoe, the axe or the spade. I find I am not as hungry for my meals as formerly, when eating three meals a day and lunches besides; neither do I crave more at a meal, if as much; neither do I feel half as much inconvenience from faintness when hungry, as formerly.

At first I was so much pleased with the good effects of this system, that I feared it was enthusiasm in part, and that a re-action would follow; but sober reality, from two years' experience, has satisfied us that it is still better for us than our most enthusiastic dreams had pictured to our minds. Others in this vicinity have the same views of the matter, and will, I hope, bear testimony to the same.

The theory of intervals of nourishment and rest for the digestive organs, is ably treated upon in Dr. Jackson's health tracts; and more briefly and distinctly still in a work published at the Review office, entitled "How to Live." You cannot afford to do without it; send for it immediately, and don't be offended with me for saying, that tea and coffee, and hog's lard and tobacco, should never be the diet of a Christian.

JOS. CLARKE.

Report from Bro. Taylor.

JAN. 6, spoke to the church at Adams' Center, from the words of Amos iv, 12. "Prepare to meet thy God O Israel. The 7th, attended to business with the church. The 13th, was at Mannsville. This was the time for the Monthly Meeting for this county, but we put it over one week, to have the labor of Bro. Whitney, and permit all the church to be present. The 20th, we met at the same place. The good Spirit came to our help, and good testimonies were given. On first-day, the storm was so great that we were not able to get to the meeting-house. Yet the Lord did not forget us, but worked for us in our scattered condition, at the homes of the different brethren, where we were stopping for the night; and I am inclined to think that as much good was done as though we had been at the public place of worship; for the sinner, the wanderer, and the saint, were strengthened in the way of the Lord.

From the 26th to the 30th, I was in the town of Granby, Os. Co., where Bro. Whitney a month before had given lectures, in a new field. I found two families keeping the Sabbath, and the Review taken by four or five. I endeavored to strengthen those who had taken their stand on the side of truth, and to enlighten others. The congregation gave good attention. We hope that they will yet obey the truth.

Jan. 31, in company with Mrs. T., Bro. and sister Goodwin, and Bro. Cross from Enosburg, Vt., we went on to Roosevelt to attend the Monthly Meeting for that county. We often found our hearts saying, and at times would say to each other, that we should have a good meeting. A few met on the evening of the Sabbath and offered prayer to God. We were encouraged. Sabbath morning it was snowing and blowing quite hard, and when we commenced our public meeting, we numbered, including myself, twelve, and we could not see how our hopes could be realized as far as number was concerned. But the brethren began to come and kept coming, till we numbered some forty, and as they came in all snow and cold, my heart was drawn out in love for them, for the love and zeal they had for the truth. The storm continued two days, and when they would return home they could not. We continued the meeting four days. The good Spirit commenced to work for us at the first, and continued till it closed. The hand of God was seen in this meeting in permitting the storm, which prevented the brethren from getting away. Many of our public gatherings would be profitable, but for the scattering influence that comes in, by the brethren leaving at the close of the Sabbath or first-day. They make their arrangements to stay just so long, whether the Lord or his cause wants them to stay longer or not; and with the most of our churches, it takes about two days to get waked up, so that they can begin to work, and as they begin to be interested and take hold, and the interest begins to rise, the meeting must close. But at this time they had to stay, and I attributed this good meeting to that fact. God has been waiting to work for this people, for all this church. It would be greatly to the honor of his cause, if we would put ourselves where he could give us more of his salvation. The result of our keeping under the truth and spirit on account of the storm, was, the church was greatly strengthened, and some four or five gave their hearts to God, and their hands to his people to go with them to the kingdom. I am confident that the time has come when we must be more ready to give up to the great work to which we are called, and get ourselves ready for the coming of the Lord, give this truth a larger place in our hearts, get away from this lukewarmness, get more life and power, feel that we are more dead, and that our life is hid with Christ in God. We want, and must have, more of the gold, white raiment, and eye salve. We need an advance step in devotion, and spirituality.

The 10th and 11th of Feb., I was with the church at Adams' Center, which was the Monthly Meeting for Jeff. Co. The Lord worked for us. The church took an advance step for holiness, and had not the Spirit been crushed, the work would have been more lasting and deep. Some for a time, not seeing the way the Lord was going to humble and deepen the

work in this people's hearts, rose up in their own minds against, and did not run with the Spirit, and before that could be counteracted, fully, and the Spirit brought to our aid, our two days were up and the meeting closed, and those that needed help the most, had gone home, as is generally the case. Yet I can say with Bro. G. it was the most profitable meeting we ever had. I think the effect will be seen after many days.

The 14th, in company with Bro. and sister Brown, (with his team) sister Lawton and Mrs. T., I left home to fill my appointment at Brookfield, the 17th and 18th, distance, 100 miles. We stopped the first night at Bro. Tuttle's. While here, the wind changed, and it snowed and blowed the next day, so that it was imprudent for man or beast to be out. The Lord blessed our meeting with this family, we had sweet seasons around the family altar, and talking, and singing. By being delayed one day, we were obliged to disappoint the church at B., and the next best we could do, was to surprise the church at Roosevelt, which we did by driving 40 miles on the 16th. On our way, we called on Bro. Robinson, and there he was stirred up to follow us to R., 25 miles. We found them still under the influence of the last Monthly Meeting. They had continued the meetings every evening, with two or three exceptions. A good work is going on. Old wrongs of various kinds, that have had a scattering influence, are being taken out by the roots not by long church trials, keeping us up all or half of the night, but by the Spirit and word coming to our aid, and showing each one his fault, and then leading such to confess, and resolve to forsake. Parents confessing to the children, children to parents, and brother to brother. The interest out side of the church is rising some.

I copy a few lines written to Mrs. T., since we left.

"How often I look back to that meeting with feelings of pleasure, and feel to thank God for the good work which was then wrought for us as a church, and also as individuals. The sweet peace, and the even frame of mind I have enjoyed since then I had been a stranger to for months before."

In hope of life.

C. O. TAYLOR.

Deposed for the Truth's Sake.

BRO. WHITE: Since last I wrote to you, the congregation of which I am a member, and over which I have presided as an elder for several years, have been induced by the remaining elders, J. C. Irvin, and E. Hussey, to remove me from the eldership of the church, and that too, without any charge being preferred against me whatever. I protested against their action, on the grounds of illegality, and demanded of them to prefer charges against me if they had any. The elders frankly acknowledged that they had no charges to prefer against my moral character. They induced a portion of the church to vote me out of office. It was a disorderly and unlawful proceeding.

By this, the readers of the Review may learn what a church, calling itself the Church of Christ, and professing to take the Bible, and the Bible alone, for its rule of faith and practice, will do with its members when they endorse the Bible as a whole, and endeavor to teach what the Bible teaches, and do what it bids.

This has all grown out of the fact that I will teach that Law, that David says, is perfect, converting the soul, in connection with the observance of God's holy Sabbath.

Eld. J. C. Irvin has commenced to give a series of lectures on the law of the Sabbath, endeavoring to show that they are all Jewish, and were nailed to the cross. He proposes to give one on the first day of the week. I expect to review him and show up the fallacy of his arguments to the best of my ability. I would plead for a minister to come and help us. We are very anxious to hear some good messenger. The people are anxious to hear these great truths, and I am free to confess that I am not competent to the task.

We are poor in the goods of this world, but we will

do all that we can. Truth is mighty, and will prevail to the glory of God, and the good of some even here.

Yours in hope of immortality and eternal life.

WM. COTTRELL.

Bowersville, Ohio.

To the Tolling.

TOLLING pilgrim, lone and weary,
Does the way seem dark and drear?
Lift thine eyes and gaze above thee,
Soon our Jesus will appear.
He will come in clouds of glory,
And will take thee to thy rest,
He has seen thy toil and sorrow,
All by which thou wast oppress.

Faint not then, but cease thy weeping,
List! thy Saviour calls to thee,
And his voice is full of pathos,
Deep in richness, "Come to me
Ye that labor and are weary,
Come, and I will give you rest."
This is cheering; and thou knowest
He sends trials but to test.

M. J. COTTRELL.

The Death Bed.

Who has not been called to witness the solemn scene of a death bed?

Solemn, truly solemn, are such scenes. Standing around the bed of a dying friend, one whose senses are not beclouded, who is fully conscious of death's approach, how we feel as though we would run to the rescue; would grasp our friend from the enemy, would say to him, Go free. But no. We have no power to grapple with death for another; no, not even for ourselves. How many millions have fallen, and are still falling, victims to death's poisonous shafts; and seemingly there is no rescue. But there is a remedy. Thanks to God, it is "through Jesus Christ our Lord." Yes, Jesus will deliver us. He has the keys of death and of hell. He conquered death and the grave, and through him we can conquer also.

There will be a little company who will not fall in this struggle. They can bid defiance to death. Death will have no terror to them. They can shout "victory over death and the grave. O death where is thy sting? O grave where is thy victory?"

Yes, reader, in a little time, you and I can join in this grand shout, as we rise to meet the Lord in the air. There we shall meet those of our friends who have "passed death's chilling billow," and with them join all the host of Heaven in praising God and the Lamb forever.

HENRY F. PHELPS.

Pine Island, Minn.

Our Father.

WHAT a privilege we poor mortals have of going before the Creator of Heaven and earth, and saying, Our Father. To address the great God by that endearing title. Just think of it, of going to him who holds the existence of worlds in his hand; who reigns over an immensity, too great for our comprehension; Him to whom nothing is impossible; to have the privilege of calling such a being, Our Father, and of going to him and asking for whatsoever we may need, with the assurance that he will grant our requests, if we ask in faith nothing doubting. With such a Father, we truly ought to be the happiest of the happy.

Dear reader, do you feel that you cannot address the King of kings, and Lord of lords, the great Creator, by so familiar a title? that he is too far above you for you to approach him as a child would a parent? If so, is it not for the reason that you regard him as a God of justice only, instead of a God of love? We are told that he is love, and if we consider his care for us, we see, that as a kind, loving parent, he orders all things for our good. And Jesus taught us to pray, "Our Father." Oh, it is sweet, to feel, when trials come, that the great God is our Father; that we may go to him and tell all our sorrows; that his ear is open to our petitions, and that it is pleasing to him, for us thus to come.

In whatever may be before us, trials and temptations, darkness and dangers, he will grant us grace, wisdom, and strength, and if we truly trust him, reach up and cling to his almighty arm, he will lead us safely through. Then let us strive to so live, that we may ever feel that we have a right to the precious privilege of calling the great God, Our Father.

M. J. COTTRELL.

Rejoice.

We should rejoice that we are travelers to Mount Zion. But, says one, How can I rejoice when everything turns against me? Well, afflicted one, you have reason to rejoice that God has permitted you to live, and has given you to understand for what purpose he created you and placed you upon the earth. You should rejoice that God has given you his word so that you may know how to escape his wrath by preparing your hearts for another state of existence, where the inhabitants will be forever happy.

Rejoice then, ye way-worn travelers; rejoice that time is short; that eternity is near; that the race is almost run. Do not faint by the way. Do not give up in despair, but struggle on, suffer on, a little longer. Experience tells us that continual striving to do right in all things will tend much to sweeten the bitter draught that we are called to drink.

Rejoice that we can be made pure and holy by passing through the furnace of affliction. It is written that those who will be arrayed in white robes and stand before the throne of God, are those who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Rejoice that there is one who knows all you have to bear, and is touched with the feelings of your infirmities, and is able and willing to help you in every trying hour. Yes, rejoice in Christ Jesus. Rejoice that you can suffer with him who was a man of sorrows and acquainted with grief. "Rejoice in the Lord alway, and again I say rejoice." "The battle's almost o'er, the race is nearly run," then let us take courage and press on that we may be accounted worthy to bear the cross, and at last wear the crown.

"O young soldier, are you weary
Of the roughness of the way?
Does your strength begin to fail you,
And your vigor to decay?
Jesus, Jesus will go with you,
He will lead you to his throne,
He who shed his blood to save you,
He who bore your sins alone."

DELIA A. EDDY.

WHERE IS YOUR BOY?—We saw him last evening, in the company of very bad boys, and they each had a cigar; and now and then, some of them used very profane language. As we looked at your son we wondered if you knew where he was, and with whom he associates. Dear friend, do not be so closely confined to your shop, office, or ledger, as to neglect that boy. He will bring sorrow into your household if you do not bring proper parental restraint to bear upon him—and that very soon. Sabbath and public school teachers can help you, but you must do most.—*British Workman.*

PAINFUL INCONSISTENCIES.—Some men talk like angels, and pray with fervor, and meditate within deep recesses, and speak to God with loving affection and words of union, and adhere to him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections; they are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince; they are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts and submit to none. All their spiritual fancy is an illusion. They are still under the power of their passions, and their sin rules them imperiously, and carries them away infallibly.—*Jeremy Taylor.*

BROODING on self is always corrupting; but to brood on self and wrongs is to ripen for madness and murder, and all crime.

Letters.

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

62—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.

Communication from Bro. Hutchins.

BRO. WHITE: Permit me to say to all who sincerely love God and who are striving to do his commandments, that my heart still beats in deep sympathy with them. I love them. I love the glorious truths upon which the remnant are being united, and by which they will be prepared to stand in the battle of the great day.

Never did my heart rejoice more than when first I saw the Bible harmony of the three messages. Language could not express the exceeding joy of my heart when I found moral courage and decision of mind to say, by assisting grace, I'll go with the commandment-keepers.

For this decision, made some fifteen years since, I can testify that I am not sorry to-day. My mind often reverts with the liveliest satisfaction to some of the soul-cheering meetings with the dear brethren and sisters then. These are bright spots in my pilgrimage. I never shall forget the kind words of sympathy, and love of the dear friends at this time. Some of these dear ones are now asleep, others are toiling on in bright hope of the heavenly prize. Among these kind friends I remember with much gratitude my beloved Bro. E. P. Butler and his family now in the West. May the blessing of the Lord rest upon them and bring them to the home of the blest.

But pleasant and delightful as were these seasons, sweet and long to be remembered as they may have been, the mind need not linger here alone for joy and rejoicing. No, we want a living, daily experience, which will enable us to say, my heart is fixed; trusting in God.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv, 18.

Says John, in speaking of God, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i, 7.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." O, who would not confess his sins? Who would not forsake them? Who would not be cleansed from all unrighteousness, and have his sins forever borne away. Who would not be God's free man, free forever and ever? Who would not choose to obey God, to enjoy his love in his heart now, and finally live and reign in a world of uninterrupted joy and endless felicity?

As we desire these inexpressible blessings, let us "walk in the light," and let us confess our sins, as God gives us light upon the great principles of truth and duty, and go on to perfection.

"Christian, the shadows will soon flee away,
O, do not fear, do not fear;
Then thou wilt enter an eternal day,
Be of good cheer, of good cheer."

A. S. HUTCHINS.

Barton Landing, Vt., March 11, 1866.

From Sister Tolhurst.

DEAR BRETHREN AND SISTERS: Having read "Our Late Experience," by sister White, my mind has been humbled before God in a manner I never experienced in past time. The last eight years that I have been trying to keep the commandments of God and the faith of Jesus, light upon the truths of the third angel's message has filled my mind, without any doubts to trouble or perplex. As I reflect upon the goodness of God in granting me the light so clear, beautiful, and full of comfort, and remember how unworthy and unfaithful my life has been, I am led to humble myself before God and cry, Unclean! unclean! Lord, be merciful to me a sinner!

I can say that in times of trouble and affliction, when I have desired anything of the Lord, I have not manifested earnestness enough. My prayers have not been often enough repeated, nor marked with importunity that would bring down the blessing desired. Now before God, and the brethren and sisters, I feel to acknowledge my short-comings in this respect, realizing that God is willing to bestow anything upon his children that will be for their good, in his own good time. If the blessing tarries, we are to wait for it, not ceasing to implore the same of our heavenly Father at all times, knowing that if our importunity cease, it may hinder the blessing.

This Experience has been to me meat in due season. May I profit thereby, and from this time forward consecrate myself anew to God. The great desire of my

life is that my family may join me in keeping the commandments of God and the faith of Jesus. Dear brethren and sisters, pray for me that I may live for it, be earnest and frequent at the feet of Jesus, and there drink richly of the Spirit of God, which he is willing and waiting to bestow upon all his people when they are in a position to receive it.

Having been one of the lonely ones most of the time while keeping the Sabbath, I have waited the weekly visits of the Review with impatience. They do me good. I drink their spirit, and feel refreshed, comforted, and encouraged to go on, ever sympathizing with, and loving Bro. and sister White, because they are the servants of the Most High God, feeling willing to receive the precious counsel given to us through the Gifts. My unfaithfulness will not hinder. God will carry on this glorious work. Let us arise and gird unto ourselves the whole armor, for the great and trying time before us. Jesus will help us, and ere long enable us to shout victory over the beast and his image, then the crown of life to wear, and reign kings and priests unto our God.

Your unworthy sister.

L. C. TOLHURST.

Cleveland, Ohio.

From Sister Wakeling.

DEAR BRETHREN AND SISTERS: The Sabbath of the Lord is to me a delight, and in the keeping of the commandments of God there is great reward. I feel to praise the Lord for all his watchful love and tender mercy shown toward me, and I greatly enjoy the reading of the testimonies in favor of truth which appear in the Review from time to time. I dearly love the present truth; and I am trying in the strength I receive from the Lord to live it out, that those around me may know that there is a sanctifying power in this work. Sometimes I fear lest at any time I should falter in the way and at last come short of the prize. But Jesus has promised to be with me, and has said that his Spirit should comfort and guide; and as I reflect upon these promises, I take new courage and still press on. I would praise him also, that he has bowed a listening ear and answered the prayers of his children, and that those who stand at the head of the work are being restored. Let us continue to pray, that they may improve rapidly, that the work may go on with renewed zeal, and the mouth of the scoffer be silenced. I desire your prayers, that I may be faithful unto the end, and receive the crown of glory which the redeemed shall wear.

Your sister in the truth.

SARAH J. WAKELING.

Merrillsville, Mich.

Extracts from Letters.

Bro. Wm. Johnston writes from New Bloomfield, Pa.: The instruction I receive from the Advent Review, is truly precious to me. I sincerely pray that it will enable me to spread abroad more true light the few remaining days, than I have been able to do heretofore. I long to hear some of these Heavenly messengers, who proclaim the soon coming of the Son of man in power and great glory, to gather his dear children from the four winds of the earth, to reign with him in the kingdom of his glory. Yea, I not only long to hear some of his messengers, but I long to see the Prince of Life himself, come with his holy angels to change his living followers, and raise to life and immortality, the precious dust of his dear sleeping saints. My prayer is, Amen, Come Lord Jesus, come quickly.

Sister E. Garraw writes from Mishawaka, Ind.: I should not know how to give up the paper; but it is not all the time since I have had it that I have cared so much about it. And if the notice to pay had come when my first year was up, I should not have done anything about it. But lately I have been reading considerable. We have books that we got at the tent meeting at South Bend, and never have read them until now; and I find that I am not competent to deny what they say about the fourth commandment. I am a member of the Christian church, and of course meet with opposition.

Sister E. A. Dike writes from Wellsville, N. Y.: How truly solemn is the time in which we are living. When I read in the different periodicals of the day, and in our own loved sheet, of the increase of sin, debauchery, and crime, I can but shudder, and I am led to exclaim, How necessary that the people of God have on the whole armor of righteousness, and have our loins girt about with truth, that we may be able to stand in the trying time which we may be sure is just before us. Almost every day we see signs fulfilling which portend the near coming of our blessed Redeemer, and my heart responds, Amen. Can we say from the heart that we love the appearing of the dear Saviour? Let us cut loose from this dark, cold world, and get in a watching, waiting condition, with our

treasure in Heaven, our faces set Zionward, nor cast one lingering look behind; for what is this earth compared with the everlasting inheritance promised to the children of God? Oh, I long to be there, I long to enter the gates of Heaven, and partake of the rich, golden fruit that hangs on life's fair tree, and drink of the pure river that flows from beneath the throne, in the paradise of God; I long to get my feet planted upon the new earth, and dwell with Jesus and the angels there. Praise the Lord for his promises and for the influence of his Holy Spirit, which is ready ever to lead us in wisdom's way if we will but yield to its gentle influence.

Let us be in earnest, Christians, and make a whole sacrifice, and cast all at the feet of Jesus, and be determined, by the assisting grace of God, to have a seat at his right hand. Let us arise and be more engaged in this good work, and strive to put away every little sin, and loose every idol from our hearts, and worship only God; for in a very little way from this we shall see the heavens open and Jesus revealed coming in the clouds with all the holy angels, to redeem his faithful people. While I ponder upon this blessed hope, I feel to bless God that the time is so short.

Obituary Notices.

BRO. ORROR is dead—murdered in the most brutal manner! "The church mourns!" One of our most efficient laborers in our social meetings in Western New York is gone from us. We shall hear his voice no more till the last trump shall sound and those who sleep in Jesus shall arise incorruptible. How can we do without his cheering presence at our meetings? The church will listen to his animating exhortations no more. The unconverted will hear his stirring appeals no more; nor have the benefit of his earnest prayers in their behalf.

But though dead, he yet speaketh. His ardent labors of love will be gratefully remembered by the church, and his thrilling appeals to the unconverted will still seem to sound in their ears.

Brethren and sisters, what shall we do? As we feel the loss of his presence and his labors, let us, one and all, consecrate ourselves anew, and labor more abundantly in the cause of God. Let all, the aged, the middle-aged and the youth, be incited to labor with energy and zeal in the good cause, till our probation close—till the night cometh wherein no man can work.

R. F. COTTRELL.

DIED, in Marengo, Iowa, Feb. 24, 1866, after a long and painful illness of one year, Wm. P. Ballard. He bore his illness with patience, and seemed resigned to the will of God.

J. I. SHURTZ.

DIED, in Pleasantville, Iowa, Dec. 22, 1865, of consumption, our grandfather, Jacob Haynes, in the 70th year of his age. He was a firm believer in the third angel's message, and had for several years been united with those who strive to keep all the commandments of God and the faith of Jesus. He died in full hope of the resurrection. We laid him in the grave to sleep until the Saviour comes. We miss him, miss him everywhere, but we hope to meet him again when time is o'er, and

"Oh! the joy of that meeting no tongue may tell,
For we'll part no more forever,
There the songs of triumph shall ever swell,
And the sons of light shall forever dwell,
In Heaven, far over the river."

Mrs. N. P. EWING.

DIED, in Coryville, Kewaunee Co., Wis., Feb. 21st, 1866, my brother, Eliab McAllaster, aged 33 years, 6 months, and 6 days. Bro. McAllaster embraced the Sabbath five years ago last summer. Since that time, he has been a firm believer in the Advent doctrine. We deeply feel his loss. He came to his death while chopping, a falling limb striking him on the head, causing his death in about half an hour. He leaves a wife and child, and a large circle of friends, to mourn his loss.

"Dear as thou wert, and justly dear,
We will not weep for thee;
One thought shall check the starting tear;
From sorrow thou art free."

AUGUSTUS MCALLASTER.

DIED, in Oronoco, Minn., Feb. 26, 1866, of consumption, our beloved brother Eld. John Bostwick, aged 29 years, 8 months, and 5 days. His faith was unshaken in the third angel's message and the final triumph of the truth. He died in full hope of a better resurrection. That name, so sweet to a Christian, often fell from his lips in his last moments.

Funeral discourse by Eld. S. Pierce, from the words, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv, 13.

HENRY F. PHELPS.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 27, 1866.

WE call attention to the article in another column from a writer in the Independent, headed "The President and Congress." The fearful condition of affairs in the South, and in the nation, is set forth in a striking light, but probably none too strong. Slavery, says the writer, is not yet abolished. If it is not yet abolished, as matters are at present tending, there is not much prospect that it will soon be. In Testimony No. 7, p. 19, we read, "It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor." Here was a view into the depth of the hellish spirit that reigns supreme in the slave holder's heart, which the most enlightened abolitionist, would have then been scarcely willing to acknowledge, but the truth of which people are now beginning to see. While the Testimony does not say that slavery never will be abolished, it signifies that there are more difficulties in the way of accomplishing that event, than were then anticipated, or than have yet been overcome. We would that the bondman (it seems we cannot yet say freedman) might be released from the hand of the oppressor, even if the whole Egyptian host of slaveholders had to be led forth into the midst of some Red Sea, and disposed of as summarily as was Pharaoh and his minions of old. But these are events which we can leave with Heaven. God has the nation in his hand. And they who are true to his service through these eventful and perilous times, need not fear.

Note from Bro. White.

DEAR BRETHREN: I wish to briefly state in reference to myself as follows:

1. My faith in the present truth is unshaken, and the great desire with me is to receive strength to take some humble part in the work.
2. In some respects I consider my condition somewhat improved, yet I do not gain flesh, and am very thin and weak from want of sleep, and from the painful results of dyspepsia.
3. I cannot read or write but very little, but ride and walk out when the weather is pleasant, which has not been very often during the winter. I walk about my room, and keep up all day, except an hour each day. I have looked forward to warm weather for a favorable change in my condition.
4. My faith in the promises of the word of the Lord, and in the prayer of faith, is the same, and I most earnestly hope that the faithful, believing readers of this note will still continue to pray for my recovery to health.
5. I have no want of means, but at present must have rest from care and anxiety.

JAMES WHITE.

Battle Creek, March 24, 1866.

A Proposition.

BRO. WHITE: The time is near for Bro. Cottrell to move again, and I would like to see him have a little home of his own. The Lord is blessing his labors and the church are enjoying rich and encouraging pieces in the Review from his pen almost weekly. The church in Western N. Y. are in favor of helping him, and will raise about \$200 here. The place we think of buying costs \$1,200—\$500 to be paid down, the remainder to be paid in three annual payments with the interest. If the church will make the first payment, Bro. Cottrell thinks, if he and his family have their health, they can meet the annual payments. This would leave \$300, to be raised by brethren outside of Western N. Y. The property is good and cheap. We would extend an invitation through the Review, to those that appreciate the labors and writings of Bro. Cottrell, to help. We want it as soon as it can be collected. Bro. Booth will advance what we lack the 1st of April for a month or two.

J. M. LINDSAY.
O. T. BOOTH.

To Correspondents.

J. J. Shipley. We have none of Miller's Lectures for sale—think the book is out of print.

G. M. Dimmick. If a stranger comes to you, professing to be a S. D. A. preacher, call for his credentials. If he has not any, your safest course is to pay no respect whatever to his claims.

ARTICLES ACCEPTED. Our Position.—There will be Two Resurrections.—Report from Bro. Taylor.—Gather Us Home.—Boys Using Tobacco.—Luther.—Sleep.—Report from Bro. Lawrence.—Trifles.—The Victor's Song.—A Brief Sermon.—Childlike Simplicity.—Signs of Christ's Coming.—Unitarianism.—Nature and Destiny of Man, Discussion between R. F. Cottrell and N. V. Hull.—The Name Jesus; a Sermon by J. Matteson.

Appointments.

The next Quarterly Meeting of the Waukon, West Union, and Elgin churches will be held at West Union, commencing Sabbath evening, April 14, 1866. Brethren and sisters are cordially invited. Cannot Bro. Matteson, or some other of our preaching brethren attend? GEO. I. BUTLER.

The next Quarterly Meeting of the Mackford church will be held April 21, 1866. Bro. Sanborn is requested to attend this meeting if possible. If he will come, he will please inform us where we may meet him with a team. THOS. HAMILTON, Clerk.

PROVIDENCE permitting I will fill the following appointments.
West Monroe, March 31, and April 1.
Meeting at Bro. Wheeler's, Sabbath evening.
Roosevelt, Monthly Meeting April 7, 8.
Adams' Center, " " " 14, 15.
C. O. TAYLOR.

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

Wm C Millard 28-1, Eld F Wheeler 28-1, J M Barker for C Barker 28-16, Z C Warren 28-16, P A Gumm 28-9, Alex Carpenter for Augustus Case 29-16, Anson Worster for Israel Irvine 29-16, Mary Haskil 27-21, E Lobdell for J McConley 29-17, & H D Shedd 29-17, J F Upham 29-1, R H Vorton 28-16, I N Pike 28-1, S N Wright 29-16, Mary Palmer for Mrs E Port 28-16, B Swain 28-1, N M Adams 28-17, each \$1.00.
M A McGilroy 29-19, R Babcock 28-19, C A Hawes 29-9, John E Dixon 28-1, Alex Carpenter for E Goodrich 29-16, C Fleming 28-1, E Garrow 28-11, F Fraunfelder 30-1, S A Bartlette 29-14, E Kincaid 27-1, W S Hall 28-1, S D Salisbury 29-12, E D Cook 28-1, W G Buckland 29-17, E Stevenson 29-1, E M Crandall 29-9, W Raddue 30-1, L P Reynolds 29-10, T Hamilton 29-14, W I Gibson 29-1, Edwin Church 29-1, J Glover 28-16, Alonzo Irish 29-1, L W Marlin 29-9, Mrs L Williams 28-20, Peter Erb 28-1, each \$2.00.
E Brinegar 28-1, Alex Carpenter for E Galloway 28-16, and L M Smith 28-16, Lizzie Wright 27-19, C E Miller 28-16, H Kellogg 28-3, each 50c.
S N Haskell \$3.00 28-13, James Potter \$1.50 29-16, C G Cramer \$3.00 29-1, Z Swearinger \$1.75 26-20, A L Pierson 75c 28-16, A E Knowles 75c 28-16, H P Howe 75c 28-16, Rachel Clark \$1.50 in full, S S Jones \$1.25 28-6, H P Gould \$5.00 31-1.

Subscriptions at the Rate of \$3.00 per year
S M Booth \$6.00 30-20, Alex Carpenter \$3.00 31-1
S H Winslow \$3.00 29-16.

Review Fund.

Anson Worster 62c, H C Miller \$2.00, L T Henry \$1.00, B Swain \$1.00.

Books Sent By Mail.

M Foreacre 26c, Mary Armitage 25c, Anna Dixon \$1.12, Mrs Amy Wakeling \$1.10, Eld Wm Johnston 25c, Anson Worster \$1.37, J F Fraunfelder \$2.60, Mrs E M Prentice 25c, E M Crandall 25c, D W Johnson 92c, S N Wright 20c, F A Rathbun 92c, E Church \$1.00, Peter Erb \$2.75.

Books sent by Express.

Hiram Abbott, Wakeman, Ohio, \$2.00.

Cash Received on Account.

A S Hutchins \$2.40,

Donations to Publishing Association.

S M Booth, s. b. \$20, Alex Carpenter, s. b. \$13.

Michigan Conference Fund,

Ch. at North Plains \$10.00, Ch. at Milford \$1.00, Brethren in Genoa \$25.00, Ch. at Owasso \$15.00, Bro. Waters \$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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