

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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Duty.

"No matter where," if duty calls thee, go!
Amid contagion, poverty, and death,
Bend o'er the sufferer in his hour of woe,
Nor fear the blast of pestilential breath.

Go o'er the wintry ocean! tremble not
When night, and storm, and darkness, round, above,
Hover like ravens—self-approving thought
In thy soul nestles, like the soft-winged dove.

Go to the desert! burning heats by day,
Nor foes by night, disturb thy sweet repose;
Up-springing flowers adorn thy lonely way;
To slake thy thirst, the sudden fountain flows.

Speak thou, as duty bids thee, truthful words;
If danger threatens, still be bravely true.
Trust thou in Him who rules the raging floods,
And thou shalt triumph o'er the billows too!

Speak thou for the oppressed! Be thou his friend.
"Mercy," the poet saith, like heaven's own rain,
"Is doubly blessed," which upward doth ascend
To gather might, then break on earth again.

Toil in thy Master's vineyard! Watch and pray!
Toil for thy race, for whom the Saviour bled:
Let his example cheer thee on thy way;
And if he bids thee, toil for daily bread.

Do, suffer, die, at duty's call divine,
Nor rest from battle till the victory's won;
Then, soldier of the Cross, a crown is thine—
Then, faithful servant, bear thy glad "Well done!"

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"Jesus speaks from 'a mountain'—hear him:—

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: *But I say unto you,* That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. *It hath been said,* Whosoever shall put away his wife, let him give her a writing of divorcement: *But I say unto you,* that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Again, ye have heard that *it hath been said* by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: *But I say unto you,* swear not at all; neither by Heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be

yea, yea; nay, nay; for whatsoever is more than these cometh of evil.

"Ye have heard that *it hath been said,* An eye for an eye, and a tooth for a tooth: *but I say unto you,* that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that *it hath been said,* Thou shalt love thy neighbor, and hate thine enemy. *But I say unto you,* love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect."—Matt. v, 27-48.

"Here is a

"NEW CODE OF LAWS,

praise God, worth having—superior to those of the old dead 'schoolmaster'! This also puts to silence all cavil about the 'ten commandments,' or the decalogue, being superseded by the commandments or laws of Christ: for in this case there are at least two of the commandments of the decalogue especially referred to, viz.: the sixth and seventh—'Thou shalt not kill,' and 'Thou shalt not commit adultery.'

REPLY.—We have been patiently waiting for Eld. P.'s new code of laws. We have been hearing incessantly about the "new law of faith" "the law of Christ," the "law of the New Testament," &c. Now if such a code of laws exists in the place of the ten commandments, it devolves on Eld. P. to produce this code, to show us the laws contained under it, and the extent of their requirements or prohibitions. We know sin only by the demands of the law; for, says an apostle, writing to the Gentiles and for the benefit of Gentiles, "By the the law is the knowledge of sin;" and another apostle exclaims as late at least as the year A. D. 90, "Sin is the transgression of the law." Rom. iii, 20; 1 John iii, 4. Now what is sin, according to Eld. P.'s new law? Let him show us that law, or at once and forever abandon the idea. If such a law exists, it can and should be produced. Hence, as Eld. P. has grown rapturous over his new law, we have been waiting for him to produce that law, show of how many commandments it consists, tell us when it was enacted, by whom it was enacted, and how it came to take the place of the former ten commandments.

We have at last come to something which he calls a "New code of laws, praise God worth having," and "superior to those of the old dead school-master," or the ten commandments. As much as to say that those commandments which David pronounced "perfect converting the soul," were not worth having! But what is this "new code of laws?" Simply, some comments which the Saviour utters upon the traditions of the scribes and Pharisees, as relating to the ten commandments. A moment's consideration of the subject will make this apparent to the impartial reader.

1. Christ sets up the moral law, the ten commandments, as the great standard. He had not come to relax, abrogate, or annul it, and not a jot or tittle of it

was to pass, as long-at least, as the heavens and earth should stand. Matt. v, 17, 18.

2. He declared that whosoever should break, and teach men to break, one of the least of these commandments, even a jot or tittle, he should be called the least, or be of no esteem, or have no part in, the kingdom of Heaven. But whosoever should do and teach them, the same should be called great in the kingdom of Heaven. And let it be noticed that this blessing pronounced upon the doing and teaching of the least of these commandments, is introduced with the word therefore, showing it to be a conclusion from the preceding statement that not a jot or tittle of the law should pass, till all things should be fulfilled.

3. He arraigns the standard of the scribes and Pharisees before the standard of the ten commandments, in these words: For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven. Verse 20. He had just said that those who broke one of these least commandments, should not enter into the kingdom of Heaven. His charge therefore against the scribes and Pharisees was virtually that they had broken these commandments. But what was the matter with the scribes and Pharisees? They pretended to keep the commandments most strictly; how had they broken them? Answer. Just as he accused them on another occasion, Matt. xv, 6. "Thus have ye made the commandment of God of none effect by your tradition." Hence he goes on in Matt. v, to arraign their traditions, or their standard of righteousness, before the true standard of the law of ten commandments, tearing off from it their corruptions, and setting it forth in its true import and intent. The Jews, according to credible authors, had fallen into the error of teaching that the commandments only had reference to the outward acts: and that if, in this respect, a person's deportment was correct, the requirements of the law were sufficiently met, what ever might be the feelings, purposes, desires or passions of the heart. The Saviour lays bare the hypocrisy of such teaching by showing that the law of God has to do with the motives as well as the outward acts, and that it can be violated in spirit even though the letter remains unbroken. So we find that every principle laid down by him respecting murder, from verses 21-26, is included in the sixth commandment. All that is said from verse 27 to verse 32, is included in the seventh commandment. Verses 33-37 forbid an irreverent species of swearing, prevalent among the Jews, and coming under the head of the third commandment. And the remainder of the chapter is devoted to an exposition of the great principle on which one division of the law hangs, namely to love our neighbors as ourselves. Is there anything in this to show that the "ten commandments, or decalogue" were superseded by these words of our Lord? We are surprised that any person with a sane head and honest heart should make such a claim. Jesus is simply setting forth the extent of the principles of the ten commandments, showing how far the standard of the scribes and Pharisees fell below the true standard of the law of God.

So much on the meaning of this portion of scripture. We must notice a fatal objection or two lying in the way of Eld. P.'s view.

1. If these sayings of Christ constitute, as he claims, a new code of laws, they were enacted some three years and a half before the old were abolished! No theory involving such a feature, is entitled to a moment's consideration.

2. What Eld. P. here calls his "new code of laws, praise God worth having," is very incomplete. There are, at most, but three of the ten commandments specifically referred to. Hence, according to his view, this "new code of laws," this "new law of faith," will permit us to have other gods before Jehovah, bow down and worship graven images, violate the Sabbath, dishonor our parents, steal, bear false witness, and covet. Is this a complete and perfect law? But perhaps Eld. P. will say, This is not all the code. Why then did he not call it only *part* of a code instead of a "new code, praise God worth having?" But if this is only a part of the new code, where is the rest of it? and when, where, and under what circumstances was it enacted? The opposers of the ten commandments are called upon to produce their "code." The view we advocate, that Christ in Matt. v, is simply commenting on the commandments, and, after affirming in the strongest terms, the perpetuity of the whole code, refers to those on which the Jews were especially guilty, makes all harmonious and plain.

We have already referred to the claim that all our duty is enjoined in the New Testament, as Fallacy No. 1, into which Eld. P. had fallen; and we promised to speak of it again. As we have now reached the only place where Eld. P. endeavors to collect his new code of laws, meagre as it is, this is the proper place to introduce it. We affirm, then, that the New Testament is not the law-book of mankind; that there is no new principle of morality introduced therein, and not only so, but that the second commandment cannot therein be found; that is, there is no law in the New Testament to forbid our making graven images and bowing down to worship them.

Do you say the words of Christ forbid it in Matt. iv, 10, "Thou shalt worship the Lord thy God, and him only shalt thou serve?" Then notice that these were the words of Christ to Satan; they are not a New-Testament law, but only a quotation from the Old, introduced by the expression, "It is written."

Do you say again that we are exhorted to flee from idolatry, 1 Cor. x. 14? What is idolatry? If the New Testament contains the law for its prohibition, the New Testament must also define it; but the only definition we have of it in the New Testament is, that *covetousness* is idolatry. Col. iii, 5. Nothing here certainly to forbid graven images. Do you say then, that we must go to the Old-Testament law for the definition, then we reply, we must go there also for the prohibition; for the law that is sufficiently in force to define a sin, is sufficiently in force also to prohibit it.

We repeat, then, There is no law in the New Testament to forbid the formation or worship of graven images; and you who are teaching that all law is abolished but the New Testament, are practically, we do not say intentionally, breaking down the barrier and opening the way, to one of the most heinous sins against the Lord Jehovah.

Again, how will you prove from the New Testament that a man may not marry his sister or any one that is of near kin to him? Do you say that it is a species of adultery? How do you know the New Testament does not say so? Do you say that the common sense of mankind forbids it? Then you abandon your ground that the New Testament is a sufficient law, by making common sense come in to supply the lack. In the 18th of Leviticus we find full and explicit laws on this point. Do you say that these were given to the Jews alone? We reply that there is a moral principle involved therein, binding upon all other nations as well as the Jews, as we learn from the fact that this was among the abominations for which the Canaanites were destroyed out of the promised land, to make way for the children of Israel. Yet the New Testament has not a word to say about this sin. Let no more be said, therefore, about the laws of the New Testament "superseding" the morality of the Old, until it can be shown that no deficiency exists in what are called New Testament laws, either on the second commandment or the point now before us.

We would again remind the reader of the view which

we hold to be truth, namely that the moral law has been brought over into the New Testament as a whole, and is binding in this dispensation in all its particulars, and to their fullest extent, reaching even to the thoughts and intents of the heart; and we ask him to consider whether such a position is not preferable to the views which Eld. P. has set forth.

Preble.—"If any one is disposed to think that the Lord Jesus Christ's laws, as found in the New Testament, are more lenient than those of the Old, let them take for an example what is said in the above quotation, and especially what is said in regard to the sin of 'adultery'; and they will find that THE NEW TESTAMENT LAWS ARE MORE STRICT THAN THOSE OF THE OLD: for the Lord Jesus Christ makes a man guilty of 'adultery' who shall even look on a woman 'to lust after her.' But says the caviler, Christ let the woman go, who was taken in the very act of adultery, without condemning her. Without condemning her for what? I ask. He did not, to be sure, condemn her to 'be stoned,' as 'Moses in the law commanded,' for the sake of gratifying the woman's accusers—those old 'hypocrites'—who themselves were guilty of the double crime of, first, complicity with the woman; and second, of tempting Christ, that 'they might accuse him!' but he did condemn the woman as a sinner! and said, 'Go and sin no more!'"

REPLY.—The misapprehension under which Eld. P. labors in the remark that "the New Testament laws are more strict than those of the Old," is at once apparent, when we consider that what Christ says is only a comment on the moral laws of the Old Testament showing the extent of their principles, and the exceeding strictness of their requirements as already set forth. The trouble was here: The Pharisees had lowered the standard of the law, and by their traditions destroyed its spirit; and what Christ says, is not giving a new law, but simply stripping off the traditions of the Pharisees, and affirming the strictness of the Old. And we are sorry to see Eld. P. on this question arraying himself on the side of those hypocritical pharisees, instead of taking his stand with the "living Jesus." U. S.

(To be continued in No. 1 of next volume.)

Joy in the Lord.

THERE are persons who grow sad at the mere mention of a life of piety. They expect Christians to be moping and melancholy, and are not surprised if they find them austere and sullen. Religion is regarded as a disagreeable necessity—something that prepares people for happiness in Heaven by making them miserable upon earth. However this notion may have originated, it receives no countenance from God's word. To be joyful in the Lord is placed before us as a privilege of all Christians. Not only so, but it is enjoined as an imperative duty. We are required to be happy and joyous, just as we are required to be patient and submissive. And there is nothing strange in this when we remember that "joy in the Holy Ghost" is one of the essential elements of the mind that has been renewed by grace. Love and joy are no less fruits of the Spirit than meekness, goodness, and faith. We are to rejoice not only in times of prosperity, when we have all things and abound, but "in afflictions, in necessities, in distresses,"—to "rejoice evermore;"—and the obligation to do this rests on the same authority that requires us to "be sober and watch unto prayer." It can hardly be necessary to quote texts in support of this position. The Old and the New Testament, prophets and apostles, perfectly agree in representing the good and pious man as being happy. The ways of wisdom are ways of pleasantness, and the path of the just is as the "shining light that shineth more and more unto the perfect day." The redeemed of the Lord are to come to Zion with songs and everlasting joy upon their heads. Believers are not to wander in the wilderness, weary and faint, seeking rest, and finding none. The promise is: "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." There can be no doubt that it is the will of God that the children of Zion should be joyful in their King. And it becomes all Christians to nourish this holy affection in their souls till they are enabled habitually to "rejoice with joy unspeakable and full of glory." They are to do this *first for their own sakes*. Joy in the Lord is a

means of grace to the believer. We are not ignorant of the fact that a class of religious writers speak of the advantages of the "wilderness state." They insist that it is profitable for Christians to pass a considerable part of their time in heaviness through manifold temptations, if not in darkness and despondency through the deceitfulness of sin. It is good for the soul to be cast down and tossed about, as it is by such a discipline that we are brought to yearn for our heavenly rest. The loss of the consolations of grace, and painful uncertainties as to our spiritual state, are represented as tending to humility and holiness. These views, largely insisted upon as they are by the mystics, find no support from the Word of God. On the contrary, "we are saved by hope," and "the joy of the Lord is our strength." The full assurance of faith and fellowship with the Father, and with his Son Jesus Christ, are essential to the best development of the Christian character. An atmosphere of light and peace, of love and joy, is the very one in which the Christian graces thrive and come to rich and beautiful maturity.

Plants and flowers may be kept alive in a dark room or cellar, but fresh air and sunshine are indispensable to their perfection. And the "fullness of the blessing of the Gospel of Christ," is promised to those who walk in the light, and abide in him in whom is no darkness at all. The Christian may not rejoice in an exemption from the common afflictions of life. He is a man of like passions with others, and the grace that purifies his heart makes him peculiarly susceptible to suffering. But in the day of adversity, when earthly comforts fail, and he is most desolate and broken-hearted, he may find a sweet and solemn joy in communion with God. Paul on a certain occasion describes himself as being "sorrowful, yet always rejoicing," and the prophet, under the influence of a resolute and heroic faith, said, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord; I will joy in the God of my salvation."

But for the sake of others, not less than for their own, should believers cultivate a joyful trust in the Lord. A gloomy and desponding Christian misrepresents the gospel, and disparages the way of truth. Those who have received the glad tidings, and in whom it "effectually worketh," are described in the word of God as a saved and happy people. They are to worship the Lord in the *beauty of holiness*, to adorn the doctrine of God our Saviour, and shine as lights in the world. The promise to such is that they shall find rest in Christ, and that their hearts shall be kept in perfect peace amid all the commotions of life. They may be buffeted by Satan and suffer through the thorn in the flesh, but they are kept by the power of God, and consoled by the assurance that all things work together for their good. Their afflictions, in the estimation of a Christian faith, are "light,"—"but for a moment,"—and "not worthy to be compared with the glory that shall be revealed" in them. And the world has a right to expect of those who are sustained by such a hope, that they will bear up with cheerful fortitude against the ills of life. And when a Christian, instead of doing this, succumbs to misfortune, and sinks into despondency, he gives his enemies occasion to taunt him with the question, "Where now is thy God?" It may be well enough for Pharisees and hypocrites to be of a sad countenance, and to disfigure their faces—the believer is to wash his face, anoint his head, and eat his bread with joy. The comforts of the Lord delighting his soul, should render his whole life beautiful and attractive. Commendations of the way of truth by grim and ghastly Christians do harm rather than good. The appearance of a company of nuns or Shakers with their doleful countenances and hideous dresses would be enough, we think, to prejudice a nation of heathens against the gospel. No little harm has been done by publishing to the world the private journals of morbid and melancholy Christians. If the life of a good man has been marred by such an infirmity, let it be buried as quietly as possible along with his other faults. A Christian has no right to be forlorn and wretched, and cannot be without wronging himself and inflicting an injury on others. But this joy in the Lord is indispensable to the Christian as a

preparation for the personal efforts it is his duty to make for the salvation of souls. And these individual efforts are just what the church and world now most need. What we want is an increase of quiet, unprofessional efforts to save souls.

We need devout men and holy women, not a few, to engage in this work. And the constraining love of Christ is the one great qualification for those who would save souls. The love of God, shed abroad in the heart, enables them to say with holy boldness, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." The hiding of God's power is with the men who have this heavenly anointing. When from warm and glad hearts they declare what great things God has done for their souls, the Lord is with them, and none of their words fall to the ground. The anxious, restless souls who are inquiring, "Who will show us any good?" listen to this testimony and believe.

In all our congregations there are men who are to be influenced, not by arguments or learned prelections, but by the simple, heartfelt testimony of those who have been with Jesus, and tasted that the Lord is gracious. In view of the interests of the souls who are perishing, it becomes us to pray for the hastening of the time when all Christians shall have "an unction from the Holy One;" so that they cannot but speak of the consolation in Christ, and the comfort of love with which their hearts are filled. When that day comes, Zion will put on her beautiful garments, and hear the voice of the Master saying, "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."—*R. M. Hatfield.*

Busy Idleness.

TILL we enter God's service, all our industry is idleness. As we have the church in the "vineyard," we have the world in the "market-place" of the parable of the laborers; and how striking the picture! There, where some talking with their neighbors, tell the news, and some having nothing else to do engage in games, and some are laughing, and some are yawning, and some with their backs to the wall, or stretched out at full length on the ground, are sleeping, but none are working, is the world—this busy world, as it is called—where people, believe them, in their daily toil for bread, or keen pursuit of wealth, or pleasure, or fame, have not one hour to spare for the things that belong to salvation and their everlasting peace.

Ay, how would many deem us mad, and fancy that religion had turned our brain, were we to walk into the counting-room, the crowded shop, the silent study, the public assembly, to say nothing of the festive hall, the applauding theater, the gay, whirling ball-room, and address them thus: "Why stand ye here idle all the day?" Mad? "I am not mad, most noble Festus."

There is such a thing as laborious idleness. Busy? So was the shepherd on the Alps, mentioned by Dugald Stewart, who spent fifteen years of his life learning to balance a pole on his chin; and the philosopher sagely remarks, how much good, had they been directed to a noble object, this diligence and perseverance would have accomplished.

Busy? So have I seen the miller's wheel, which went round and round; but idly, grinding no corn.

Busy? So, in a way, was the Russian who facing the winter's cold, nor regarding the cost of massive slabs, brought at great labor from frozen lake and river, built him an icy palace, within whose glittering, translucent walls, wrapped in furs and shining in jewels, rank and beauty held their revelry, and the bowl and the laugh and the song went round. But with soft breath, and other music, and opening buds, spring returned; and then, before the eyes that had gazed with wonder on the crystal walls of that fairy palace as they gleamed by night with a thousand lights, or flashed with the radiance of gems in the bright sunshine, it dissolved, nor left "a wreck behind;" its pleasures, "vanity;" its expense, "vexation of spirit."

Busy? So, in a way, are the children who, when the tide is at the ebb, with merry laughter and rosy cheeks and nimble hands, built a castle of the moist sea

sand—the thoughtless urchins, types of lovers of pleasure and of the world, so intent on their work as not to see how the treacherous, silent tide has crept around them, not merely to sap and undermine, and with one rude blow of her billow demolish the work of their hands, but to cut off their retreat to the distant shore, and drown their frantic screams and cries for help in the roar of its remorseless waves. From a death-bed, where all he toiled and sinned and sorrowed for is slipping from his grasp, fading from his view, such will his life seem to the busiest worldling; he spends his strength for naught, and his labor for that which profiteth not.

With an eye that pities because it foresees our miserable doom, God calls us from such busy trifling, from a life of laborious idleness, to a service which is as pleasant as it is profitable, as graceful as it is dutiful, saying, Work out your salvation—work while it is called to-day, seeing that the night cometh when no man can work.—*Dr. Guthrie.*

Religion in Sickness.

In few events of life does religion exhibit itself in a more impressive manner than in sickness. The sick-bed as a means of grace is salutary, and it is frequently the case that the Christian is there blessed with unusual religious enjoyments. He there tastes the sweetness of the Saviour's promise, "I will not leave you comfortless." He is there brought to a state of submission to the will of the Chastener, and his feelings are molded by him. His pride is humbled, his errors are corrected, and his wrong desires subdued. His circumstances and condition naturally center his thoughts on heavenly things, and frequently prompt him to heavenly communion, and his mind becomes heavenly. Seasons of spiritual refreshing, such as he has not enjoyed before, and such as he has not previously been prepared to receive, come to him. Notwithstanding his physical suffering, it is sweet to linger by his side.

When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings.
Immortal fragrance fills the circuit wide,
And tells us whence his treasures are supplied."

"I feel," said Felicia Hemans during severe illness, "as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly."

"What?" said Joseph Alleine, when, after long suffering, he had hopelessly lost the use of his limbs, "is God my Father, Jesus Christ my Saviour, the Spirit my friend, and comforter, and sanctifier, and Heaven my inheritance, and shall I not be content without limbs and health? Through grace I am fully satisfied with my Father's good pleasure. . . . My interest in God is all my joy."

"Truly," wrote Samuel Pearce during protracted illness, "I have proved that God is faithful; and most cheerfully would I take double the affliction for one-half the joy and sweetness that have attended it."

"I am extremely weak," he wrote to Dr. Ryland, "and now that warm weather which I came into Devon to seek, I dread as much as the cold, because it excites the fever. I am happy, however, in the Lord. I have not a wish to live or die, but as he pleases."

"The sick-bed is a Bethel to me," he said to a friend; "it is none other than the house of God, and the gate of Heaven. I can scarcely express the pleasures that I have enjoyed in this affliction. It scarcely can be called an affliction, it is so counterbalanced with joy."

"As a man who, during the day, descends into a deep pit, sees the friendly stars of heaven, invisible to others," wrote Rev. Henry Mowes during a lingering indisposition, following a period of terrible physical distress, "so, when God allowed me to fall into the depths of suffering and woe, I saw, through the dense darkness around me, the bright star of the Father's eternal mercy in Christ our Saviour shining over me. And this star was my polar star, never setting, but ever growing brighter. . . . Oh! it is a high and holy joy to be with our Saviour even in Gethsemane, to bear with him a crown of thorns, and in such an hour, strengthened by him, to say, 'The disciple is not

above his Master.' . . . To follow him in bright days, and to sun ourselves in his love and glory, is sweet indeed; but in days of sorrow to see him near, to prove his faithfulness, is a precious addition to the happiness of communion with him; there the bond is drawn yet nearer, there the heart presses yet closer to him, there the soul lays herself down at his feet with fuller love and trust."

Dr. Watts expresses his feelings during a painful illness in the following beautiful and characteristic lines:

'Yet, gracious God, amidst these storms of nature,
Thine eyes behold a sweet and sacred calm
Reign through the realms of conscience. All within
Lies peaceful, all composed. 'Tis wondrous grace
Keeps off thy terrors from this humble bosom,
Though stained with sins and follies, yet serene
In penitential peace and cheerful hope,
Sprinkled and guarded with atoning blood.
Thy vital smiles, amidst this desolation,
Break out in happy moments with bright radiance,
Cleaving the gloom;—the fair celestial light
Softens and gilds the horrors of the storm,
And richest cordials to the heart conveys.

"Oh! glorious solace of immense distress,
A conscience and a God. A friend at home.
And better friend on high. This is my rock
Against infernal arrows. Rise, my soul,
Put on thy courage. Here's the living spring
Of joys divinely sweet and ever new,
A peaceful conscience and a smiling Heaven."

"Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Isa. xxvii, 3. In "perfect peace!" Every pulse may throb with pain, but serenity brood in the soul. The limbs, like those of Alleine, may become useless and burdensome—a living rack of torture—while the mind enjoys the freedom of an atmosphere of heavenly pleasure and peace. For every trial the Christian has a heritage of comfort, and in every event of life, he has a mission to perform. In weakness it is his to show the power of God.

Each has His Work.

ALL men can not work in the same way. "There are diversities of operations." Upon the face of a watch you may see an illustration of my meaning. On that small space you have three workers; there is the second-pointer performing rapid revolutions; there is the minute-pointer going at a greatly reduced speed, and there is the hour-pointer tardier still. Now, any one unacquainted with the mechanism of a watch would conclude that the busy little second-pointer was doing all the work; it is clicking away at sixty times the speed of the minute-pointer, and as for the hour-hand, that seems to be doing no work at all. You can see in a moment that the first is busy, and in a short time you will see the second stir; but you must wait still longer to assure yourself of the motion of the third. So it is in the church. There are active, fussy men, who appear to be doing the work of the whole community; and others slower still. But can we do without the minute and the hour-pointers? The noisy second-hand might go round its little circle for ever, without telling the world the true time. We should be thankful for all kinds of workers. The silent, steady hour-hand need not envy its noisy little colleague. Each man must fill the measure of his capacity. Your business is to do your allotted work, so as to meet the approbation of the Master.

Forbear.

THE great secret is to learn to bear with each other's failings; not to be blind to them—that is either an impossibility or a folly. We must see and feel them. If we do neither, they are not evils to us, and there is obviously no need of forbearance. But to throw the mantle of affection around them, concealing them from each other's eyes; to determine not to let them chill the affections; to resolve to cultivate good-tempered forbearance, because it is the only way of mitigating the present evil—always with a view to ultimate amendment.

Give, and it shall be given you, is a maxim little believed.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 17, 1864.

JAMES WHITE, EDITOR.

THIS WEEK'S REVIEW.—"Both Sides" this week is brief, but deeply interesting. If a new law by Jesus Christ, to take the place of his Father's law, can be sustained from any portion of the New Testament, it can be from Matt. v, from which Eld. Preble has quoted. But the reader will see that he has utterly failed to show a new code of laws. We admire the style of Bro. Smith's reply, and the clear manner in which he gives the true import of our Lord's words in Matt. v. Let it be read, and re-read, and studied with care.

Christ is our advocate, 1 John ii, 1, and the Father is our lawgiver, James iv, 12. Christ was to be a prophet, or teacher, like Moses. Deut. xviii, 15-18; Acts iii, 22. Moses was not a lawgiver. He only received words from the mouth of God, and spoke them to the people. Lev. xxiv, 11-14; Num. xv, 32-36; xxvii, 5-7. So Christ taught that which the Father gave him to speak to the people.

Hear him! "My doctrine is not mine, but his that sent me." John vii, 16. Then why talk of his giving a new code of laws to take the place of the Father's? Hear him again. "I do nothing of myself, but as my Father hath taught me, I speak these things." Chap. viii, 28. And again hear him! "The word which ye hear is not mine, but the Father's which sent me." Chap. xiv, 24.

In consequence of the Conference, Both Sides, will not appear in next week's paper. Bro. Smith will, however, commence again with the new volume, and continue the matter to its close.

The report from Northern Wisconsin, by Bro. M. Dennis, well illustrates the state of things as they have existed in many places in the wide field. Very much precious labor of the few worn messengers has been lost in consequence of the scattering influence of disorderly and self-willed persons who have embraced the Sabbath. These unteachable persons remain untaught in the first principles of a consistent faith and daily walk, and are ready the first opportunity to rebel against the teachings of those who would instruct them. The result is ruin on themselves, and the hearts of God's honest, teachable ones, are wounded as they see the result upon the precious cause. Such persons generally give up the Sabbath in one or two years. But there are exceptions. There are a few persons, who remain in a state of perfect rebellion against the discipline of the body, year after year, and still profess to keep the Sabbath. Some of these profess to be teachers of the Sabbath, yet they cannot point to one consistent Sabbath-keeper as the fruit of their labor. One might suppose, from their general conduct, that they regard confusion in things in general, and hatred toward the real laborers in the cause in particular, to be the highest order of piety. But, thank God, order is being established among us as a people, and a system of labor, by which every blow struck may tell for the advancement of the cause.

Good news this week from the Eastern Mission will cheer the hearts of thousands. But the work has but just begun in the East. It will require labor, patient and vigorous, to accomplish the work. Books must be sent to Maine, and those young disciples should read up, and get their friends to reading. Bro. Loughborough will probably arrange for several repositories in New England.

We give a rich slice this week from the Philosophy of Health, on tobacco, by L. B. Coles, M. D. The writer states facts in a masterly style. The subject will be continued in several papers. Let all who are troubled with the filthy weed, read with care, and profit.

A HEAVENLY mind is the nearest and truest way to a life of comfort. The countries far north are cold and frozen, because they are distant from the sun. What makes such cold, uncomfortable Christians, but their living so far from Heaven?—*Baxter.*

Eastern Mission.

BRO. WHITE: The ball of truth is getting well started here in the East. The cause is rising. I have had very encouraging meetings here. Some that had given up the Sabbath in discouragement have taken hold of it again. Eight names are attached to the church covenant here. Systematic benevolence is organized amounting to \$54,60 per year. All good to N. E. Mission fund.

I gave two lectures in public here yesterday. Had a hall full last evening. I spoke with freedom on the two covenants. Some good Adventists say it struck them a hard blow on the Sabbath question. They don't know how to get around it. They are reading. The message is steadily rising in the East. Every effort seems to tell. The angels of God are not only hovering over the East, but their influence is being felt by the Lord's people.

J. N. LOUGHBOROUGH.

Clinton, Mass., May 2, 1864.

BRO. M. E. CORNELL, writes from Cornville, Me., May 2d, 1864:—

BRO. WHITE: "It is a pleasure to keep you posted about our mission here, for I know you can but be deeply interested in the progress of truth here in your native State. I have now given twelve discourses here. Thirteen have subscribed for the Review. Eld. Stratton and wife, also Eld. Goodrich and wife are fully with us. How astonished the people were to hear their confession of the truth. It was intelligent, feeling and powerful.

"This was one of the most interesting meetings I ever enjoyed. One after another fell into the ranks, appropriate verses were sung, and the good Spirit of God filled the house. We thought how much you would have enjoyed it."

After the above was put in type we received the following

REPORT FROM BRO. CORNELL.

My meetings in this place (Cornville, Me.), closed yesterday. Several now rejoice in all the commandments of God. We have formed a most happy acquaintance with our dear brother, Eld. Charles Stratton, and his companion. They have embraced the Sabbath of the fourth commandment with gladness.

Bro. S. has been an acceptable minister in this place several years, and has earnestly defended the truth as far as he understood it. He has many warm friends, and I doubt not the Lord is preparing him for still greater usefulness. Regular meetings are now established, and souls are coming around the standard of truth.

When we first came to the Eastern Mission we felt lonely. We had but few friends, and hardly knew how to commence, or where. We have tried to labor on with patience, until now we have many good friends, and homes, where we have labored in new places. We would continue in this field of labor, if the Lord's time has come, to work where they have made void his law.

Since January 1st I have given 109 lectures and obtained 97 subscribers for the Review. Three Second Advent preachers have embraced the truth, as we believe and preach, and others are investigating. There are many items of interest not proper to mention at this time. But I will say the way appears to be opening for greater results than we have known. Every day we see, or hear of progress. Our hearts are full of praises to God for his good and glorious work of saving men by the power of his truth. Praise the Lord! Brethren, pray for us.

M. E. CORNELL.

"Try the Spirits."

THAT spirit that told you that you might disobey the word of the Most High is not of God. You had no right to mock God by asking him whether it was your duty to obey that which is clearly enjoined in his word; and it is no wonder that the Spirit was grieved and holy angels turned away, and suffered Satan to "bless" you, in answer to your impious prayer, and tell you to go in peace, and continue in the transgression of the word of God.

Do you say that your course, though not in harmony with the letter of God's requirements, is still acceptable to him? that he owns and blesses you, giving you his Spirit as a witness, which he would not do if you were wrong, and therefore you must be right? Let me tell you that you have reversed the order of things laid down by an apostle. Says John, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 Jno. iii, 22. But you reverse this and say that you know you are right in breaking his commandments, because he hears your prayer and gives you his Spirit. It is in connection with the above that the apostle says, "Beloved, believe not every spirit, but try the spirits whether they are of God." You will find no surer way to detect a lying spirit than to test them by the word of the Lord. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 20.

R. F. COTTRELL.

Two Resurrections.

THE following may help the Bible Class at La Porte, Iowa. It is from Litch's Prophetic Expositions, Vol. 1, pp. 46, 47.

Jesus Christ has said, (John v, 28, 29,) "The hour is coming when all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." There are in this text, two distinct resurrections recognized: "of life;" "of damnation." They that have done good will enjoy the former; they that have done evil, endure the latter. It is objected, the whole is said to take place in the same literal "hour." "The hour cometh." To this, it is replied, that the term "hour" merely signifies, the time will come when all will hear his voice, and live or come forth from the grave; but each in his own time. The word is manifestly used thus, in John v, 25, where it is said "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Even while Christ was on earth, the time was coming, yea, had come, that the dead, Lazarus, the widow's son, &c., should, and did hear his voice, and those that heard, lived. Were all these instances in one literal hour, or at one time? Clearly not. But, says the objector, it does not mean the dead in a literal but spiritual sense. Very well, we will look at its meaning then. The hour is coming and now is when the dead in trespasses and sins shall hear the voice of the Son of God, and they that hear shall live. Was this true, I ask, only that very hour in which he spoke; or is it true of all subsequent time to the end of the world? The latter is true, most clearly. Then the hour signifies, in verse 25, the whole gospel dispensation; why, then, may it not, by the same rule, signify, in the 28th verse, a thousand years? It must be understood, in the 25th verse, in some other than its literal acceptation; then why not in the 28th verse? It is not necessary to go beyond the 5th chapter of John to settle the controversy, on the import of the term hour, as used in reference to the time of the resurrection.

The Quarterly Meeting

At Lovetts Grove on the 16th and 17th of April, was well attended by brethren and sisters living in the vicinity, and a good degree of freedom was felt by all. The state of the roads being excessively bad, few came in from a distance. Still the Brn. Kittle from Cass and Arcadia, and Bro. Emmons from Leipsic, and Bro. Ramsay, from Michigan were present.

All expressed themselves much strengthened and encouraged. This was the last meeting of this kind for the conference year; and we rejoice to say that the first series of quarterly meetings in this State, although sustained by the lay members, has been signally blessed of God. Commenced in much weakness, and with fear and trembling, yet we realize that we have had the smile and approbation of God, in this (to us) new and untried path at every step. To him be all the glory.

OHIO CONF. COM.

Bible vs. Infidelity.

It is evident from the predictions of the word of God and their fulfillment at the present time, that the great question upon which religionists are to take sides, and by which it will be discerned who they are that serve God and who not, is, whether the Bible shall stand or fall. Religious controversies are about to reach this culminating point; and even now the question is fairly before the minds of the people, as it never has been before. As Bible arguments are found to fail to support a favorite theory, the willful, carnal mind is ready to turn against the Bible itself to end the controversy; and so-called Spiritualism, with its deceptive wonders, has prepared the scheme and marked out the programme, and is inviting all who have a quarrel with the Bible to enter its lists.

Those who are unwilling to believe and obey the Bible as it reads, will soon take sides against it. Those who are breaking the commandments of God and are teaching men so, will soon resort to the knockdown argument of present revelations from the "spirit world." And it is quite a natural course that leads, step by step, to such a result. It is not common that men go over to utter apostasy at one grand leap; but it is accomplished a step at a time. To illustrate: A man finds himself keeping the wrong day for the Sabbath. His attention being called to it, he searches the Bible for the evidence of its change by divine authority, and finding none, he takes the position that the Sabbath commandment has passed away, and consequently that there is no Sabbath for this dispensation. But he cannot prove this unless he can abolish the whole code of ten commandments; and accordingly he takes this step. Now having rejected the only moral code given in the Bible, there is but one step more, and that a short one, and that is, wholly to reject the Bible. A short step, I say, for he that rejects its only perfect moral code, a code which is the very foundation of its authority and that of its divine Author, does virtually reject the whole. This is the point to which the question of the Sabbath and the law is tending. Those who oppose the Sabbath of the Bible are leading on and preparing their own minds and those of the people for this awfully deplorable result, with no less certainty than the magnetic needle will, when freed from disturbance, settle itself in the direction of the poles.

But there is another question of religious controversy—the question of the natural immortality of the soul—that is as surely leading to the same result, namely, the rejection of the Bible and the going over to Spiritualism. Indeed the grand object in the mission of Spiritualism is to settle this point, and prove, by its universal inspirations and present revelations, a doctrine which has no support in the word of God. Men are beginning to find that their appeals to the Bible to prove the natural immortality of man are in vain, as it is not there announced, but the contrary is as clearly taught as words can speak. The mystical interpretation, by which alone the popular theory is at present upheld, is doomed to fail and die, in the light of the Bible, which is shining more and more clearly upon the mind of the student and lover of the sacred word; and nothing will be more natural than for minds inordinately in love with a theory, and hating and despising a truth which they deem degrading to themselves, to reject that Book which sets before "mortal man" the hope of life and immortality through Christ alone; to be sought and obtained only by patient continuance in well-doing, and consigns those who fail to avail themselves of the gift of God, which is "eternal life through Jesus Christ our Lord," to "utterly perish in their own corruption."

And how naturally appropriate it is that the great controversy of our fallen world—a controversy which was inaugurated by a declaration of man's immortality, namely, "Ye shall not surely die," uttered in bold contradiction of the word of our Creator—should reach its culminating point, and close upon the grand issue of man's natural immortality. The stubborn perseverance of the author of all rebellion is manifest in the fact that his last *coup de main* on earth—modern Spiritualism—is instituted for the express purpose of maintaining the first lie he uttered to our race, against

the plain and pointed declarations of the word of God. But God's word will stand and the rebellion will be crushed.

Now those who are propping up the falling fabric of man's natural immortality, whether they know it or not, are giving their influence on the side of Satan, and are preparing the public mind for the last great deception of our Enemy—the "last ditch" wherein he has entrenched himself, in order to sell his own life and that of his numerous host as dearly as possible. Would to God that honest men could realize the tendency of the course they are pursuing, while they are contending for such an interpretation of the sacred word as is calculated to subvert and utterly overthrow it, in the minds of men, and thus forward the cause of Satan and retard the cause of truth. How little do they realize that they are joining hands with the Enemy to overthrow the truth and "drown men in destruction and perdition." But the word of the Most High will triumph; and those who have not willfully blinded themselves for selfish and wordly considerations, will escape the snare and array themselves on the side of the Bible.

Dear reader, you are called upon to make a decision for or against. Will you have the Bible? Then you must have it entire, with no jot or tittle abated from its holy commandments. And you must interpret it too in its most obvious sense; for in this sense it is a complete shield against the favorite doctrine of the Devil. And when you find from the Bible that you are a mortal, dying creature, humbly acknowledge it, and be willing to accept of immortality at the hand of Him who died that we might live? Who will be on the Lord's side? Who will cling to the revelation which he has given us, as those who "think they have" in it and in it alone, "eternal life." Be entreated to take your stand unhesitatingly and unflinchingly on the side of the Bible.

R. F. COTTRELL.

Northern Wisconsin.

BRO. WHITE: About five years ago, when Bro. Waggoner was in Wisconsin, he came to Fish Lake, and gave some five lectures. A little company was raised to keep the "commandments of God and the faith of Jesus." They ran well for a season, but soon scattering influences were brought to bear—opposition to organization, Spiritual gifts and order in the church. But in their stead was taught, future age and other darkness, said to be of more importance than the third angel's message. The result of all this is that out of a company of some twenty-five, some ten only remain, who keep the Sabbath. The rest have backslidden, a few have removed to other places, and several of our teachers have gone to keeping first-day.

But the Lord in his great mercy has not cast off those who have trusted in him. A meeting was called, the plan of systematic benevolence was adopted, amounting to some twenty-three dollars yearly. The duty of organization was considered and approved. A deacon was chosen. Cannot some messenger come here and finish the work of organization.

The Lord has greatly blessed us. The counsel of the true Witness to the Laodiceans is doing its work. The church now feel to confess and forsake their sins, and open the door and welcome the dear, blessed Saviour in. I do feel that he is very precious to me. I do indeed sup with him, and he with me. O, what a glorious privilege! What condescending love! who would not give all, and forsake every evil habit, and sin, for the love of such a Saviour? Salvation is full and free. All may partake of a Saviour's love.

Your brother in Christ, M. DENNIS.
Hancock, Wis., April 21, 1864.

NEVER affect to be other than what you are. Learn to say, "I do not know," and I "cannot afford it," with most sonorous distinctness and emphasis. Men will then believe you, when you say, "I do know," and "I can afford it." Never be ashamed to pass for what you truly are, and who you are, and you are on solid ground. A man is already of consequence in the world, when it is known that we can implicitly rely on him—that when he says he knows a thing, it is so.

Tobacco-using.

ITS PHYSICAL DEFORMITIES.

UNDER this general head, using the terms with a little license, it is proposed to speak of the use of tobacco for unnatural purposes; its perverted uses; uses contrary to Nature's arrangements; uses for which the God of nature never intended it; uses which derange Nature's processes, and deform the beautiful work of the Creator in the functions of organic life.

TOBACCO AS A LUXURY.

The question is often proposed, "For what was tobacco made?" and it is asked evidently for the purpose of proving that it is, because it is a natural production, it is proper to use it for chewing, smoking and snuffing. But is everything that is made, or, in other words, everything that is a natural product, everything that grows on the soil, to be used as a luxury? If so, Opium grows, and therefore should be chewed, or otherwise habitually used. Deadly-Nightshade and Henbane are productions of nature; and should these, therefore, become habitual luxuries?

Tobacco, doubtless, with other kindred poisons, was intended for medicinal purposes. It is one of the most powerful agents which grows on the earth. It is one of the very strongest of poisons. It possesses about three times the power of opium in the same form. A single drop of the concentrated oil, put upon the tongue of the stoutest dog, will destroy life. It is said, by one writer, that if a man were to dip both of his hands into that oil, with a skillful surgeon by his side, his hands could not be amputated in season to save his life.

Dr. Mussey, of Cincinnati, Ohio, in an essay on tobacco, has given several experiments made by himself with the distilled oil. The experiments were chiefly on cats. Two of those experiments must suffice. "A small drop of the oil was rubbed upon the tongue of a large cat. Immediately the animal uttered piteous cries, and began to froth at the mouth." After narrating various symptoms which occurred within the space of seven minutes, he adds: "At this time a large drop was rubbed upon the tongue. In an instant the eyes were closed, the cries were stopped, and the breathing was suffocative and convulsed. In one minute, the ears were in rapid convulsive motion; and, presently after, tremours and violent convulsions extended over the body and limbs. In three and a half minutes, the animal fell upon its side, senseless and breathless, and the heart had ceased to beat." Half an hour after death the body was opened, and startling changes were found to have taken place.

Narrating another experiment, the doctor says: "Three drops of the oil of tobacco were rubbed upon the tongue of a full-sized, but young cat. In an instant the pupils were dilated and the breathing convulsed; the animal leaped about as if distracted, and presently took two or three rapid turns in a small circle, then dropped upon the floor in frightful convulsions, and was dead in two minutes and forty-five seconds from the moment that the oil was put upon the tongue."

Dr. Brodie applied a single drop of the empyreumatic oil to the tongue of a cat; upon which, bodily prostration and convulsions ensued. Another drop was applied, and the animal died in two minutes. Dr. Franklin applied the oily material which floats on the surface of water, when a current of tobacco-smoke is passed into it, to the tongue of a cat and found it to destroy life in a few minutes.

These experiments upon cats are strong testimony of its power; for there are few animals that possess so great tenacity for life. It is a very difficult matter to kill them, even by the severest concussions of the brain. They have great power and resistance of nerve. Such is the tenacity of the vital principle to the brain and nerves, that they have often been supposed to be dead by blows applied to the head and afterward found alive and apparently well. Probably blows upon the head sufficient to kill a full-grown cat, would be found sufficient, when applied in the same way, to kill two ordinary men.

Tobacco destroys life by its direct attack on the vital forces: in other words, the nervous circulation, or electrical currents of the body. It strikes a deadly blow upon the very foundation of animal vitality. Its

first attack is on the nervous system, the citadel of life; and then, through the medium of the nerves, it sends, by degrees, its destroying power into all the fluids and solids of the whole body. Look at its exhibitions in those who for the first time use it. See what awful prostration of the nerves follows. See how the powers of Nature rouse themselves to repel the attack. Not only extreme prostration of the nerves of the stomach ensues, but we find that organ rousing all its crippled energies to oppose the attack, by vomiting up the deadly foe. There are very few tobacco-users who did not find it a difficult matter to break themselves into the habit of taking it.

Its use as a luxury is a direct violation of all the instincts of animal life. It is revolting to all the natural and undepraved senses. The taste of the clean mouth is disgusted with its touch; the sight of the unaccustomed eye turns away with abhorrence from its loathsome spectacle; the uncorrupted nasal susceptibilities are offended with its insulting approaches. It is only when these senses are corrupted and depraved by its gradual seductions, that they are able to tolerate its presence. It is only when, by a violation of their instincts, they have become diseased in their functions, have lost their healthy susceptibilities, and taken on a morbid functional character.

It is offensive also to the unensnared mind. No man who is free from its enslaving potency can witness its physical aspects, or contemplate its personal or popular bearings, without pain. Take those who now use it, cleanse them from all its corrupting influences and associations, and send them to some place where the inhabitants, like the great mass of the American people, especially in the South and West, are presenting all the disgraceful features of this most offensive of all vices, and every single man would turn away with disgust from such society. He would not be able to bear, without pain, the various disgusting and loathsome aspects in which the habit presents itself. He would regard it as outraging all decency, and insulting every attribute of human nature.

It is one of the most unnatural and poisonous things that can be taken into the mouth. Its principle chemical ingredient is Nicotine. It belongs to the same order of poisonous plants with Henbane, Thorn-apple and Deadly-Nightshade. The learned and celebrated naturalist Linnæus classifies it with Foxglove, Lobelia, Henbane, and other powerful poisons, under the name ATROPA, one of the FATES. An appetite for it is entirely unnatural—artificial—created by habit. God never made in man the appetite for tobacco. A very few instances have occurred where a love for it is found to exist from birth. Those cases are doubtless to be accounted for by tracing their origin back to some mental freak of the mother prior to their birth, or by its inveterate use by the father; and not to be reckoned as coming from any direct law of Deity in the formation of man. God never purposed for man an appetite for this poisonous weed, nor made it to be used as a luxury. He made man for more elevated enjoyments; for more dignified practices; for more reasonable devotions.

(To be continued.)

Speak for Christ.

SPEAK for your Lord and Master. You tell me you are nervous. Never mind your nervousness. Try once. If you break down half a dozen times, try again; you shall find your talents increase. It is wonderful how these break-downs do more good than our keeping on. Just deliver your soul of what is in it. Get your heart red hot, and then, like some volcano that is heaving in its inner bowels, let the hot lava of your speech run streaming down. You need not care for the graces of oratory, nor for the refinements of eloquence, but speak what you do know; show them your Saviour's wounds; bid His sorrow speak to them; and it shall be marvelous how your stammering tongue shall be all the better an instrument because it does stammer, for that God "hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

Home.

LET one who no longer resides under the parental roof, hear in a distant land the simple word "home," and it at once awakens a thousand tender recollections; it tells of a loved circle far away; it pictures the father and mother, the brothers and sisters, each in their respective places; it tells of the time when the absent one with them gathered around the table, to partake of the bounties of Heaven; it lingers around the few words spoken in grateful acknowledgment to the Giver of all good, while asking a continuance of his favors; it calls to mind the quiet hour of prayer, the reading of God's word, the petitions of loved ones, the hymn of praise, and the rich blessing of God which often came as a refreshing shower to cheer and comfort the home circle.

And if there is music in the sweet word "home," when it has reference to our earthly habitation, how doubly dear does it become when we turn from this world, where there is a sorrow connected with all our sweetest joys, and look up to the home of the righteous prepared in Heaven. There sin will never throw distraction or discord into our abode; there our loved ones will not droop, fade and pine away, while we behold the suffering which we cannot alleviate. No, sin with its evil can never enter our "Home in Heaven." Oh, in contrast with that blest home, our home here, be it ever so pleasant, is dark and lonely. And though friends, true and dear, gather around the fireside, our hearts will often wander from our present joys, to our eternal home, when our joys, too, will be everlasting. And we are nearing that home. The signs of the times warn us, that our Saviour soon will come; then shall the redeemed be gathered home. Let me be among that happy throng, and in peace behold "him whom my soul loveth." Let me share his smiles in my home here, and feast upon his love in Heaven forever.

SARAH J. THAYER.

Buckland, Mass.

Take Care of Your Thoughts.

SIN begins in the heart. If you keep your thoughts pure, your life will be blameless. The indulgence of sinful thoughts and desires, produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profit you might derive from this sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber.

If Eve had not stood parleying with the Devil, and admiring the beautiful fruit, the earth might have yet been a paradise. No one becomes a thief, a fornicator, or a murderer, at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasures with gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold, and drive it from your heart. As a rule, the more familiar you become with sin, the less hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing which is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts toward pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh so is he. Take care of your thoughts—the actions will take care of themselves.

TRUST GOD.—I could write down twenty cases, says a pious man, when I wished God had done otherwise than he did; but which I now see, had I had my own will, would have led to extensive mischief.

One is Nigh.

OH, thou weary, tempest tossed,
Sport of adverse wind and wave,
Struggling for a leeward coast,
One is nigh thee that can save.

'Tis thy Saviour passing by,
O'er the rude and troubled sea;
Should he hear thy feeble cry,
He would turn and rescue thee.

Hast thou toiled with might and main,
Long to bring the ship to land?
Have thy efforts proved but vain?
Christ will lend a helping hand.

He can make the storm a calm,
Bid the billows rage no more,
Shield thy trembling soul from harm,
Bring thee quickly to the shore.

E. W. DARLING.

"Planted Together."

"MAMMA," asked a little girl, "when a mother and a little child die about the same time, are they *planted together* in one grave?"

The question may cause a smile, yet the child, all unconsciously, used the very words of St. Paul (see Rom. vi. 5), and this proves how very natural and beautiful the figure is, as are all the similitudes of the Bible.

This little one was evidently thinking of the time when that which is "sown in corruption," shall be raised again, and her feeling seemed to be, that it would be pleasant for a mother and her little child to rest and rise together.

"Planted together!"—yes, we should all wish it: as a good old man, of whom we read in the Bible, once said, "Let me die in mine own city, and be buried by the grave of my father and my mother!" And how many a mother is thus laid to rest, throughout this green earth—perhaps with a little form upon her arm, and other little ones "planted" around her, ready, as we trust, to rise when the trumpet shall sound, saying, Here am I, "and the children whom God hath given me!"

But this cannot always be. It often happens that but one or two of a dear family rest under the green sod, near home, while others perhaps lie far away, it may be deep beneath the wave, or upon the deserted battle ground. But what of this? St. Paul uses the expression we have quoted, *not* with reference to friends resting side by side, but to our being "planted together" with Christ. "So many of us," he says, "as were baptized into Christ, buried with Him in baptism, shall be also in the likeness of His resurrection."

It matters little, then, whether our poor bodies are "planted together" in the dust; so that "we be dead with Christ, we shall also live with Him." All those "that sleep in Jesus will God bring with Him." "He shall send His angels, and they shall gather together His elect"—and together they "shall ever be with the Lord."—*Children's Guest.*

Catholicism in England.

CARDINAL WISEMAN has been giving to the public an elaborate statement of the progress of Romanism in Great Britain. He says there are three epochs in its history: 1. That of the Catholic Emancipation in 1829; 2. That of the extension, of the Roman Catholic Episcopate in England in 1840; 3. That of the complete establishment, in 1850, of the present English Roman Catholic Hierarchy, as consisting of twelve bishops and one archbishop. From 1831 to 1841 the increase of the population of Great Britain was fourteen per cent.; in the same time the number of priests increased twenty-five per cent. During the ten following years the population increased thirteen per cent.; the number of priests, forty-five per cent. From 1851 to 1861 the population increased twelve per cent.; the number of priests increased sixty-seven per cent. The establishment of convents and houses of religious men has been equal in proportion.

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 Southworth.

DEAR BRETHREN AND SISTERS. As I dearly love to read the testimonies in the Review, of those striving to be overcomers, I thought my humble testimony might be read with interest by some of the readers of the Review.

Some three months ago I commenced keeping the seventh-day Sabbath, and felt that I was doing what God had commanded me to do. About four weeks after, a Methodist minister held a series of meetings in our neighborhood, and my companion was converted under his preaching. And I thought I must keep Sunday with him, and help him along in his Christian warfare. What a thought! as if God could not take care of him and help him through all difficulties! But I have since learned that it was a trick of the enemy. I kept four Sundays, but was most of the time enshrouded in darkness; and now I have concluded that I will forsake all, if need be, and I will follow my Saviour. I meet with very little opposition from my husband. He says he never has enjoyed himself as well as since I was a Sabbatarian. Is it not encouraging to have our friends think we are growing better? Oh, I do thank God that through the instrumentality of brethren Taylor and Lawrence, and the aid of a loved sister in the Lord, I have been enabled to look around and see where I was standing. I feel like one awakened out of a deep slumber. Language is inadequate to express the feelings of my heart. By the grace of God, and the prayer of the saints, I will try to keep all the commandments of God and the faith of Jesus. And may I always be striving to overcome my besetting sins, and at last stand with the remnant people upon Mount Zion.

MARTHA SOUTHWORTH.

Fort Covington, N. Y., April 27, 1864.

From Sister Eddy.

BRO. WHITE: It would be food to my hungry soul, to have the privilege of meeting with God's people to worship on the Sabbath. There are but four Sabbath-keepers in this place. But we do not feel discouraged. The Lord has promised where two or three are met in his name, there to be with them. But how many times do my unwary feet wander from the narrow way, and how many heart wanderings I have to mourn over. Were it not that Jesus' righteousness and not my own, is to avail in my behalf, I should have no hope of entering in through Heaven's pearly gates. But in him I trust, for the Lord Jehovah is my strength, and my song.

I am very thankful that I have the Review to read, for often when my heart is weary, and almost discouraged, has some cheering word from its pages come just in the right time to help me. I believe it is one of God's most effectual messengers. I am thankful that I have seen the truth, while many are left in darkness. I have not the least desire to turn back, and thus cast a reproach upon the cause of truth. But I have an earnest desire to arise from my cold formality and lukewarmness, and seek a closer walk with God.

We are truly living in perilous times, when Satan is working with great power to deceive mankind, and to entice the unwary traveler into his snares. We can do nothing of ourselves alone, therefore it is necessary that we first submit to God, and then we shall be able to overcome, and come off conquerors in the end.

I feel more determined than ever to try to be an overcomer, and meet God's chosen ones on mount Zion. I do not want to bury my talent. I want to work for the Lord. We are commanded to let our light shine, and I believe if we are Christians we shall. The religion of Jesus Christ will be our theme.

I think it but a little while before our sorrows here

shall have an end, a little while before we shall behold the glories of Heaven, and have no more sadness.

Dear brethren and sisters, let us arise to action and to duty, that we may come up to our high privilege in the Lord. What will a mere profession amount to? It will not save us, and when it is tried by fire, it will be nothing but dross. Let us get the heart into the work, for where our treasure is, there will our hearts be also. And when we have purified our hearts in obeying the truth, then we shall have the gold that is tried in the fire, and then our affections will flow out in supreme love to God, and to our neighbor as ourselves. Then we shall long for the appearing of Jesus, and hail him with joy when he comes.

DELIA A. EDDY.

Wethersfield.

From Sister Stockwell.

BRO. WHITE: AS I am not permitted often to meet with the brethren and sisters, I desire to say a few words to them through the Review. I have nothing of special interest to say in regard to trials or victories, but I wish to say that my whole heart is with them, and in this glorious cause. I desire to share their trials and heartily sympathize with them in all they are called to endure. Their losses, trials, or gain, are also mine, as we should be of one mind and perfectly united.

We have no church here, and as our numbers are small, we have no meetings except when some minister sees it duty to come this way.

I meet with trials daily, but none so strong to baffle with as my own sinful heart. I am willing to confess it, for I do feel at times as though it were an impossibility for me to ever overcome my sinful ways, words, and thoughts, sufficiently to insure an inheritance in the glorious kingdom; but I am striving for it, and have not the least desire to give up or go back to the world. I do not doubt God's precious promises, nor his power to fulfill them. No, I doubt myself. I am the faulty one.

I sincerely desire the prayers of all, that I may overcome. I fully realize my unworthiness and need of spiritual help. But I have for the past two years had my trust in One who is mighty to save, and it is there still. I am willing to submit to his holy will, and abide by whatever seemeth good in his sight. I know that he will direct all things aright to those that love him, therefore I leave all things in his hands, trusting that he will through the blood of Christ, forgive all my sins, and save me at last with all the dear saints on mount Zion.

I earnestly long for the day to come

"That speaks our trials ended,
When Christ shall come to take us home,
Oh! hail happy day."

Yours earnestly striving to overcome.

M. W. STOCKWELL.

Yates, N. Y.

From Bro. Wilson.

BRO. WHITE: I still feel to praise the Lord for the hope of soon seeing Jesus come in glory to redeem his people, and give them their crowns of righteousness. I therefore take courage and press onward, knowing the promise is to them that overcome. Glory to the Lord! pilgrims, we shall soon walk the streets of the New Jerusalem. Though we may have some trials here to pass through, yet the Lord will bring us through safe if we keep his commandments and the faith of his Son.

I am glad I ever heard the third angel's message. I want all the honest in heart to hear it. Brethren, let us let our light shine, that others shall see our good works, and glorify our Father which is in Heaven. Let us improve upon the talent given us, that we may have it said unto us, "Well done good and faithful servant, enter thou into the joy of thy Lord."

Yours in hope of eternal life.

JAMES WILSON.

Memphis, Mich.

CHRISTIAN CONTENTION.—God grant that we may contend with other churches, as the vine with the olive, which of us shall bear the best fruit; but not as the brier with the thistle, which of us shall be most unprofitable.—Lord Bacon.

David's Bible and Ours.

In the days of King David, the Bible was a scanty book; yet he loved it well, and found daily wonders in it. Genesis, with its sublime narration of how God made the world, with its glimpses of patriarchal piety, and dark disclosures of gigantic sins; Exodus, with its glorious marching through that great wilderness, its thrilling memories of Jehovah's outstretched arm, and the volume of the written law; Leviticus, through whose flickering vistas David's eye discerned the shadows of better things to come; Numbers, with its natural history of the heart of man; Deuteronomy, with its vindication of the ways of God; Joshua and Judges, with their chapters of Providence, their stirring incidents, and peaceful episodes; the memoir of Job, so fraught with spiritual experience; and the domestic annals of Ruth, which told to her grandson such a tale of divine foreknowledge, and love, and care, all converging on himself, or rather on David's Son and David's Lord; these were David's Bible, and he desired it beyond all his riches.

But you have a Bible—a Bible with psalms and prophets in it—a Bible with gospels and epistles. How do you love that law? How often have you clasped it to your bosom as the man of your counsel? How often have you dwelt on its promises, until they evolved a sweetness which made you marvel? How many times have you praised the Lord for the clearness of its light, the sanctity of its truth, and the sureness of its immortality?—Dr. J. Hamilton.

Work.

THE late Rev. W. Blunt once requested a lady whom he thought qualified, to undertake some charge in the district visiting, or some kindred engagement. She answered him rather declining his proposal:

"My stay here will probably be too short for me to be of any use. I do not know that I shall be here three months."

His answer was brief, calm and solemn:

"I do not know that I shall be here one."

He alluded to his time and life in this present world.

She saw his meaning and answered no more, and heartily embraced the work offered her to do. In God's sight, time has in reality to be thrown away; and the habit of speedy and ready application of our faculties is one of the most important which can possibly be formed.

Want of Punctuality.

It is astonishing how many people there are who neglect punctuality. Thousands have failed in life from this cause alone. It is not only a serious vice in itself, but it is the fruitful parent of numerous other vices, so that he who becomes the victim of it, gets involved in toils from which it is almost impossible to escape. It makes the merchant wasteful of time; it saps the business and reputation of the lawyer, and it injures the prospects of the mechanic. In a word, there is not a profession, nor a station in life, which is not liable to the canker of this most destructive habit. Many and many a time has the failure of one man to meet his obligations brought on the ruin of a score of others. Thousands remain poor all their lives, who, if they were more faithful in their word, would secure a large run of custom, and so make their fortunes. Be punctual, if you would succeed.

Oh, the horrid drudgery that is in the ways of sin, Satan and the world. The worst day in Christ's service is better than the best day, if I may so speak, in sin or Satan's service. Satan will pay the sinner at last with the loss of God, Christ, Heaven, and his soul forever.

Obituary Notices.

DIED in Stowe, Vt. April 5, Mr. Lewis Harlow, aged 92 years, being the oldest person for several years before his death living in that town.

L. BEAN.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 17, 1864.

SOME of our friends urge us to be sure and send them a copy of every good publication we offer for sale, as soon as possible.

We are ready to adopt a system to accommodate our friends in this thing, as follows:

All those who will advance money for the purpose shall have their names and post-office address entered in a book, kept for this purpose alone, and to them we will send every worthy publication as soon as ready, as long as they have money in advance at the office for this purpose.

We have two things to say to our careless friends worth remembering.

1. When you send letters to this Office, which weigh more than half an ounce, you should put on two three cent postage stamps.

2. When you write to this Office on business requiring an answer, don't forget to inclose in your letter a postage stamp to take the reply back to you.

In its notice of the 'Revue Spirite' published in Paris, the Herald of Progress of Apr. 16, has the following paragraphs, which reveal something of the progress which Spiritualism is making abroad.

In the Book Notices we see that the Spiritual Society of Turin has commenced the publication of a monthly Magazine, under the title 'Annals of Spiritualism in Italy.'

A new work is promised shortly, from the pen of M. Allan Kardec, which will replace the work which was commenced under the title, 'The Voice of the Invisible World.'

In the 'REVUE SPIRITUALISTE,' published by Z. P. Pierart, we find 'A Banquet to be offered to Mr. Home, in Paris,' 'The Spirits agitating the whole city of Poitiers.' &c.

Notice.

TO THE CHURCHES AND BROTHERS OF THE N. Y. CONFERENCE: It becomes my duty to remind you that we have a Treasurer, whose first official duty is to receive your s. b. pledges to the state conference.

And now in view of the fact that our treasury is empty, it would be greatly for the interest of the cause to have our Treasurer enter at once upon his official duties.

I would also say that there are a few churches that have not yet reported the amount of their pledges. Let this notice remind such of their immediate duty.

J. M. ALDRICH, Conf. Sec.

THERE is no receiving without asking; no finding without seeking; no opening without knocking. The three-fold promises annexed to the three-fold precept, should encourage all Christians to be instant, fervent and constant in prayer.—Matthew vii, 7.

Pride and Humility.

As spiritual pride disposes persons to assume much to themselves, so it also disposes them to treat others with neglect. On the contrary, true Christian humility disposes persons to honor all men, agreeably to that rule, 1 Pet. ii, 17.—Edwards.

God will forever keep house with the humble soul; when once they meet, they never part. There is no such way to be rich as to be poor and low in our own eyes. This is the way to enjoy his company, in whom all treasures are.

Appointments.

PROVIDENCE permitting there will be a quarterly meeting of the Seventh-day Adventists at Johnstown Center, Rock Co. Wis., commencing Friday, 7 o'clock June 3d and continuing over Sabbath and first-day. A general invitation is hereby extended to other churches to meet with us. Will Bro. Ingraham and Steward meet with us?

ISAAC SANBORN.

THE next Quarterly Meeting of the Seventh-day Adventist of Clyde, Ills., will be held at our new meeting-house May 28 and 29. And we invite our brethren at Elkhorn Grove and Cranes Grove to meet with us. We expect Bro. B. F. Snook to meet with us at this quarterly meeting.

By order of the Church, R. F. ANDREWS.

Business Department.

Business Notes.

C. Penoyer. We have sent John Hawkes' Review regularly in the package to Lockport, N. Y.

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.

B. Dewitt for S. Hutchinson 1,00,xxv,18. Vesta A. Rowe 1,00,xxv,18. Hannah C. Hilton 1,00,xxv,18. H. Brooks 1,00,xxv,18. C. Sheldon 2,00,xxiii,1. L. C. Patten 1,00,xxvi,1. J. A. Blackmer for Eleanor Cogswell 1,00,xxv,18. for Alice C Roberts 0,50,xxiv,18. Eliza J. Patten for T. Valentine 0,50,xxiv,23. Wm. Patten 0,50,xxiv,8. Mary Fairbanks 1,15,xxv,1. J. E. Pollard 1,00,xxv,18. W. H. Slown 1,00,xxv,18. G. W. Perry for O. S. Wright 1,00,xxv,18. L. Wiswell for C. Wilkins 0,50,xxiv,18. O. D. Washburn 2,00,xxvi,1. O. D. Washburn for Mrs. M. Hurd 1,00,xxv,18. J. D. Pierson 1,00,xxv,1. Mary Ann Perkins 5,00,xxiii,1. W. H. Wild 2 copies 2,00,xxv,1. E. Cummings 2,00,xxiv,21. J. Ralston for A. C. Grover 1,00,xxv,18. A. D. Love for W. D. L. Love and H. Lockwood each 0,50,xxiv,18. E. L. Bliss 1,00,xxv,12. John Smith 2 copies 9,00,xxiv,1. Elder S. A. Patts 1,00,xxv,18. H. C. Blanchard for N. J. Davis 1,00,xxv,18. Mrs. C. Dalby 2,00,xxv,1. Mary A. Graham 2,50,xxvi,1. Geo. A. Poling 1,00,xxv,1. Elder M. V. Wilson 1,00,xxv,18. Elder W. Hathaway 1,00,xxv,18. Mrs. Geo. Irish 2,00,xxv,19. Lucinda S. McClure 2,00,xxv,1. R. T. Tyler \$2,00 on acct. O. B. Sevey 2,00,xxvi,1. F. Harpster 2,00,xxv,15. C. Penoyer 1,00,xxiv,1.

Books Sent By Mail.

1. N. Van Gorder 15c. N. Farrar 50c. Lucinda S. McClure 20c. O. F. Sevy 30c. Mrs. S. D. Salisbury 15c. W. S. Higley jr. \$1. W. H. Wild \$1. B. J. Carpenter 45c. E. Wick 15c. J. Smith 50c. E. M. Kimball \$1,30. M. A. Graham 15c. L. L. Fallet 15c. E. C. Stiles 30c. N. N. Lunt \$1,25. H. W. Decker 30c. L. D. Chaffee 15c. L. Wiswell 15c. L. Bean 15c. J. D. Pierson 25c. J. A. Blackmer 50c. J. Rew \$1,03. H. Nicola \$1. Mrs. R. Smith 60c.

Cash Received on Account.

H. C. Blanchard \$10. Wm. S. Higley jr. \$4. Henry Nicola \$5. I. N. Van Gorder 85c.

General Conference Missionary Fund.

E. M. & Mary A. Kimball (deaf & dumb) \$10.

Michigan Conference Fund.

Church at West Windsor, \$10.

PUBLICATIONS

Table listing various publications with columns for Price, Weight, and Description. Includes titles like 'The Law requires the pre-payment of postage on Bound Books', 'History of the Sabbath', 'The Bible from Heaven', 'Three Angels of Rev. xiv', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'Key to the Prophetic Chart', 'The Seven Trumpets', 'The Sanctuary and 2300 Days', 'The Fate of the Transgressor', 'Matthew xxiv', 'Mark of the Beast', 'Sabbatic Institution', 'Assistant', 'Truth Found', 'An Appeal', 'Review of Filio', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'THREE CENT TRACTS', 'Bound Books', 'History of the Sabbath', 'Spiritual Gifts Vol. I', 'Spiritual Gifts Vol. II', 'Scripture Doctrine of Future Punishment', 'Home Here and Home in Heaven', 'Sabbath Readings', 'CHARTS', 'The Chart'.