

# ADVENT REVIEW,

## And Sabbath Herald.

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

### The Advent Review & Sabbath Herald

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#### Bethlehem.

THEY speak to me of princely Tyre,  
That old Phœnician gem,  
Great Sidon, daughter of the north;  
But I will speak of Bethlehem.

They speak of Rome and Babylon,—  
What can compare with them?  
So let them praise their pride and pomp;  
But I will speak of Bethlehem.

They praise the hundred-gated Thebes,  
Old Mizraim's diadem,  
The city of the sand-girt Nile,  
But I will speak of Bethlehem.

They speak of Athens, star of Greece,  
Her hill of Mars, her Academe;  
Haunts of old wisdom and fair art,  
But I will speak of Bethlehem.

Dear city, where Heaven met with earth,  
Whence sprang the rod from Jesse's stem,  
Where Jacob's star first shone:—of thee  
I'll speak, O happy Bethlehem!

[Bonar.]

#### The Test of a New Creature.

"Examine yourselves, whether ye be in the faith." 2 Cor. xiii, 5.

MANY good persons are often perplexed with the inquiry whether they are actually converted. Satan no doubt often raises this question and presents it to the minds of conscientious persons; nevertheless in so important a concern as salvation, we want explicit evidence. This, however, is furnished to our hands in the Bible. There we may read the unerring marks of a "new creature in Christ Jesus." In those blessed pages we may find the never-failing evidences of a change of heart by the power of the Spirit of God. To those who are interested in this matter, the following thoughts from that holy man, John de la Fletcher, may tend to edification and comfort. And while we all assent to that teaching of Christ, "Except ye be converted, and become as little children, ye cannot enter the kingdom of God," it is our exalted privilege to know that we are in "the way of life," and so secure of Heaven. But read the following paragraphs, and see if

"The Spirit answers to the blood,  
And says you are a child of God."

G. W. A.

1. Do I feel any pride; or am I partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them worse for it? Or, if they love and approve, do

I love them more on that account? Am I willing to be accounted useless, and of no consequence,—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart,

Make me little and unknown,  
Loved and prized by God alone?

2. Does God bear witness in my heart that it is purified? that in all things I please him?

3. Is the life I live, "by the faith of the Son of God;" so that Christ dwelleth in me? Is Christ the life of all my affections and designs, as my soul is the life of my body? Is my eye single and my soul full of light,—all eye within and without; always watchful?

4. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I "rejoice evermore, pray without ceasing, and in every thing give thanks?"

5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favors? Have I no shame of religion; and am I always ready to confess Christ, to suffer with his people, and to die for his sake?

6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross of every sort, being willing to give up my ease and convenience to oblige others; or do I expect them to conform to my hours and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

"A soul inured to pain,  
To hardship, grief, and loss,  
Bold to take up, firm to sustain,  
The consecrated cross?"

7. Are my bodily senses, and outward things, all sanctified to me? Do I not seek my own things to please myself? Do I seek grace more for God's honor than my own profit, preferring the glory of God to all in earth or Heaven, the giver to the gift?

8. Am I "poor in spirit? Do I "take pleasure in infirmities, necessities, distresses, reproaches;" so that out of weakness, want, and danger, I may cast myself on the Lord? Have I no false shame in approaching God? Do I seek to be saved, as a poor sinner, by grace alone?

9. Do I not "lean to my own understanding?" Am I ready to give up the point, when contradicted, unless conscience forbid? Am I easy to be persuaded? Do I esteem every one better than myself? Am I as willing to be a cypher as to be useful, and does my zeal burn bright notwithstanding this willingness to be nothing?

10. Have I no false wisdom, goodness, strength; as if the grace I feel were my own? Do I never take that glory to myself which belongs to Christ? Do I feel my want of Christ as much as ever, to be my all? and do I draw near to God, as poor and needy, only presenting before him his well-beloved Son? Can I say,

"Every moment, Lord, I need,  
The merit of thy death?  
I shall hang upon my God,  
Till I thy perfect glory see,  
Till the sprinkling of thy blood  
Shall speak me up to thee?"

Do I find joy in being thus nothing, empty, undeserving, giving all the glory to Christ? Or do I wish that grace made me something, instead of God being all?

11. Have I meekness? Does it bear rule over all my tempers, affections, and desires; so that my hopes, fears, joys, zeal, love, and hatred, are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat;—if condemned by the godly, am I one in whose mouth there is no reproach; replying only as conscience and not as impatient nature dictates! If in the wrong, do I confess it? If in the right, do I submit, being content to do well, and suffer for it? It is the sin of superiors to be overbearing, of inferiors to be stubborn; if, then I am a servant, do I yield not only to the gentle, but to the froward, committing my cause in silence to God; or, if a master, do I "show all long-suffering?" The Lord of all was "as he that serveth." If I am the greatest, do I make myself least, "and the servant of all;" if a teacher, am I lowly, meek and patient, not conceited, self-willed, nor dogmatic? Am I ready to give up the claims of respect due to age, station, parent, master, etc; or do I rigidly exact those demands?

12. Do I possess resignation; am I content with whatever is, or may be; seeing that God, the Author of all events, does, and will do, all for my good? Do I desire nothing but God, willing to part with all, if the Lord manifests his will for my so doing? Do I "know how to abound," and yet not gratify unnecessary wants; but being content with things needful, do I faithfully and freely dispose of all the rest for the help of others? Do I know how to suffer need? Is my confidence unshaken while I feel the distress of poverty, and have the prospect of future want, while, humanly speaking, straggling were better than life? And, in these circumstances, do I pity those who, having plenty, waste it in excess, instead of helping me?

13. Am I just; doing in all things as I would others should do unto me? Do I render homage to those above me, not presuming on their lenity and condescension? As a superior, do I exercise no undue authority, taking no advantage of the timidity, respect, or necessity of any man? Do I consider the great obligation superiority lays me under, of being lowly and kind, and of setting a good example?

14. Am I temperate, using the world, and not abusing it? Do I receive outward things in the order of God, making earth a scale to Heaven? Is the satisfaction I take in the creation consistent with my being dead to all below, and a means of leading me more to God? Is the turn of my mind and temper in due subjection, not leading me to any extreme, either of too much silence, or of too much talkativeness, of reserve or freedom?

15. Am I courteous, not severe? Suiting myself to all with sweetness? Striving to give no one pain, but to gain and win all for their good?

16. Am I vigilant; redeeming time, taking every opportunity of doing good; or do I spare myself, being careless about the souls and bodies to which I might do good? Can I do no more than I do? Do I perform the most servile offices, such as require labor and humiliation, with cheerfulness? Is my conversation al-

ways seasoned with salt, at every time administering some kind of favor to those I am with?

17. Do I "love God with all my heart?" Do I constantly present myself, my time, substance, talents, and all that I have, a living sacrifice? Is every thought brought into subjection to Christ? Do I like or dislike, only such things as are pleasing or displeasing to God?

18. Do I love God with all my strength, and are my spiritual faculties always vigorous? Do I give way to no sinful languor? Am I always on the watch? Do not business, worldly care, and conversation, damp my fervor and zeal for God?

19. Do I love my neighbor as myself; every man for Christ's sake, and honor all men, as the image of God? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the faults of another, but with a view to do good; and when I am obliged to do it, have I the testimony that I sin not? Have I that love which hopeth, believeth, and endureth all things?

20. How am I in my sleep? If Satan presents an evil imagination, does my will immediately resist, or give way to it?

21. Do I bear the infirmities of age or sickness, without seeking to repair the decays of nature by strong liquors; or do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy?

Jesus, Lord of all, grant thy purest gifts to every waiting disciple. Enlighten us with the knowledge of thy will, and show us "the mark of the prize of our high calling." Let us die to all thou art not; and seek thee with our whole heart, till we enjoy the fullness of the purchased possession.—*Fletcher.*

### Modern Orthodoxy vs. Bible and Facts.

A FEW Sundays ago I called to visit a brother at one of the hospitals in this city, and not finding him in, while waiting I stepped into a New England Congregational church, and heard one of those "Teachers having itching ears," who turn away their ears from the truth, and believe in fables. When I entered, the choir was singing the hymn composed of these words:

"The morning light is breaking,  
The darkness disappears;  
The sons of earth are waking  
To penitential tears;  
Each breeze that sweeps the ocean,  
Brings tidings from afar,  
Of nations in commotion,  
Prepared for Zion's war.

"Rich dews of grace come o'er us,  
In many a gentle shower,  
And brighter scenes before us,  
Are opening every hour.  
Each cry to Heaven going,  
Abundant answer brings,  
And heavenly gales are blowing  
With peace upon their wings.

"See heathen nations bending  
Before the God of love,  
And thousand hearts ascending  
In gratitude and love;  
While sinners, now confessing,  
The gospel's call obey,  
And seek a Saviour's blessing,  
A nation in a day."

That hymn contains the idea he advanced in his sermon, viz., that all the world is on the eve of conversion to the God of Heaven; that whole nations were seeking Him and His blessing, and instancing the United States,—all coming before Him in grateful worship on that day! After the singing, he read the second chapter of Isaiah, then the choir sang another hymn which in sentiment was the echo of the first. Then followed a prayer, in which the speaker thanked God for such a glorious plan of salvation, and for the privilege of having a part in it. After the singing, he took his text from Isaiah xxi, 11, 12. Reversing the order there, he had the night in the past, and the morning just dawning. His argument was in substance as follows: 1. It is God's plan of salvation that all the world shall be converted. 2. It will be a willing conversion, God's Spirit will move so powerfully upon the hearts of men, that all will cheerfully bow the knee, confess their

sins, and be pardoned. 3. Though God had not yet succeeded in this plan, yet His six thousand years' work had not been in vain; and, 4. We are now just on the eve of the accomplishment of this great work, everything showing it. Universal education, improvements in science, arts, and agriculture, abolition of slavery, discoveries of gold, silver, and precious stones, (these were to adorn the holy city that was to be brought in at the close of this great work,) and a mazy speculation about rocks pouring forth oil, gas made from water, &c., which was so mazy that I ceased trying to follow him. He wrought himself up to such a happy high, that he closed by thanking God for this great and glorious plan of salvation, and, Pharisee-like, telling God that he, the speaker, was doing his whole duty in relation to the work in hand. Then the whole closed with another hymn in honor of that event. All seemed pleased with the idea, and one remarked to another in my hearing, that it was sure to be accomplished, if it took 10,000 years.

The preacher said the world was growing better, and they all believed it without a doubt, or question. Many passages of Scripture came to my mind: the parable of the wheat and tares, iniquity abounding, and the love of many waxing cold, making it harder to endure to the end; evil men and seducers waxing worse, show a different state of existing things. To test the truth of these things, I thought I would watch the criminal record during the ensuing week, and the result I found to be anything but flattering to the deductions by the preacher aforesaid. From the city papers during the week, we cull the following record of cases of crime.

In the first paper was seven cases of common-place, ordinary crimes, such as burglaries, arson, assaults with intent to kill, &c., all taking place in this city in one day, to say nothing of those undetected.

The next day an account of a midnight affray, in which a policeman kills two brothers—roughs. Then another account of crime, in which an M. D. assists death in drawing his mantle over a life of misfortune, shame, and crime. Then the case of a man knocked down and robbed of \$2,000, and four others of minor importance, (in the sight of men,) all in the city. An account of a horrible crime—a wholesale poisoning by a woman—six victims, in Pittsburgh. A heavy bank robbery in Ohio.

The next paper gave a daring burglary. Time has been when crime sought the cover of darkness. When scoundrels "loved darkness better than light, because their deeds were evil;" but now with bold impudence, it does not even seek the cover of darkness, but acts in the broad daylight. It is an account of a house on one of the principal streets, in a thickly settled portion of the city, in midday, chopped open with an axe and robbed of over \$4,000.

In the next paper every other item in the local column was a record of crime—no less than nine cases. And the balance were pregnant in murders, thefts, assaults, &c. But the preacher said the world had been growing better for six thousand years. Query. Why was the flood? Why were Sodom and the cities of the plain overwhelmed? Why were Babylon, Nineveh, Jerusalem, &c., destroyed? From whence come slavery? From whence come wars and strifes to-day? He said the world would soon be converted; that sin was growing less. Does he read the papers? "Oh, ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" But the preacher comforted the people. Yes, we are all to be converted. No use to trouble ourselves about it, God is going to bring us all in. "Peace and safety." "Peace and safety." "For when they shall say Peace and safety, then sudden destruction cometh upon them, and they shall not escape."

The preacher assured himself and his hearers, that crime is growing less. But the thinking, observing editor of the Chicago Tribune, from which I clip the following article, republished Sept. 3, 1865, from the same paper of July, 1857, thinks differently. He could find no more appropriate language to describe the present state of the country, than this republished article:

"This may properly be styled the era of murder. Seduction and crim. con. as agencies for the public bewilderment, and stagnation of the moral sense, are thrust entirely out of view by a superior horror. Mur-

ders by drowning, murders by poisoning, murders by strangling, murders with bludgeons, shooting irons and butcher's knives, murders in the day and murders in the dark; murders of foe, friends, wives and children, and appropriate suicides terminating the tragedies; bloody murders, horrid murders, and plain, slovenly, unvarnished murders, with no distinguishing or original features—have apparently become a public infirmity. It is impossible to deny or conceal it. We do not pretend to account for the deplorable fact, but *murder, in all its bloody variety of forms has become so frequent an occurrence in the Western States that we have been obliged to let them pass without notice in our columns, unless accompanied by circumstances of peculiar barbarity*; and while thus discriminating against the every day horror, we have chronicled sixteen murders as occurring in Illinois, Wisconsin, and Iowa, within as many days. One day we hear that a whole family is missing. The next, they are found floating in the Illinois river with their throats cut. Simultaneously with this, Judge Lynch calls his docket for horse thieves in Iowa, and a series of confederated, open, daylight strangulations are the hideous consequence. Not to be behind in anything of public interest, Wisconsin presents us with three or four tasteful butcheries in quick succession, and Minnesota asserts her claim to notice by shooting Indians and spearing their dead carcasses. Then we learn of a drowning here, and a stabbing there, and a desperate shooting affray yonder in Illinois, followed by a consolidated tragedy in Iowa, made up of a wife chopped and pounded to death, a house set on fire, and an unspeakable villain's brains blown out by his own hand. What may be the next horrible slaughter, or how near us it may occur, we have no data to predict, but, judging from the rapid succession of sacrifices which we have been called upon to chronicle within one short month, we may safely presume that the intelligence of some alarming arson, or spilling of human blood will be on our table by an early mail.

"And where is to be the end of all this mangling of human forms, and destruction of human life?"

Here is the end: "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. xiii, 9.

H. C. MILLER.

Chicago, Ill.

### Systematic Reading of the Bible.

THE Bible holds the first place among the means of implanting and promoting divine life in the soul; and the Christian who fails to keep in some way the great truths of the Bible steadily before his mind, will find the vigor of his graces departing. No other reading will serve as a substitute for reading the Bible. No other study or meditation will answer the purpose of the word of Christ, dwelling in us richly in all wisdom. If we look for religion to be revived, our expectation will be realized, only by the mind of the Church being brought in steadier contact with the lively oracles. When the Christian mind awakes from its comparative coldness to a higher state of vitality and devotedness, the word of God invariably does the work of an instrument of the quickening. And when conviction of sin, and those struggles of mind which are wont to precede conversion, are experienced by the impenitent, it is the contents of the Bible which have introduced them; and that religious experience which holds the Bible at a distance, or that does not stand immediately connected with some fact or principle of the divine word, is spurious.

The habitual reading of the Bible, joined with prayerful meditations, becomes then a duty of the first importance. Other ways of bringing the contents of the Bible to bear upon the mind, have each their suitability and proportionate value, but none of them can supersede the habitual reading of the word of God. And hence it becomes an important question how we shall engage our minds, so as to secure the advantages of this steady draught from the fountains of divine truth; and not be robbed of it by the rush of worldly cares, and the multiplied calls upon us for secular employment.

To this end, we need to seize the advantage of system and habit; and for the sake of a system which shall hold the mind of the engagement, it is well to take up the purpose of reading the Bible through, once a year. If this purpose be adopted and pursued, it will insure to us an amount of Bible-reading which we should not probably attain without it; and this circumstance alone might be the means of giving a

new impulse to our growth in grace. By holding the mind upon the word of God, as we should by that means, we soon create another power to help us on in our course; we mean the power of habit. After we become for a course of years accustomed to such an amount of application of the mind to the Bible, it will not only become easy and pleasant to find the time to devote to it, but it will have become in a measure necessary. We shall be uneasy and dissatisfied without it.

The great secret of thrift in sanctification lies very much in a regulation of the power of habit. We do with ease, and rarely forget to do, that which we have been accustomed to do, and in no particular is the force of habit better applied, than when applied to bind upon our minds the principles of the truth. It is very true, that one may read the Bible through in course and often repeat such courses, with little spiritual profit. But if the Christian takes up the resolution to carry out this system of Bible-reading, with a view to this spiritual thrift, and if with this end in view he follows it up from year to year, he can hardly fail to derive rich advantage from it.—*Christian Press*.

### A True Christian Mother.

It may be feared that Christian mothers of our generation do not pray with their children as in former days. When we see sons and daughters in Christian households growing up with worldly hearts, and swerving from the faith of their parents, we always fear that a mother's heart has not been burdened by their sins, and a mother's prayers and faith have not led them to Christ. Dr. McCrie, the celebrated biographer of Knox, records with filial love and reverence the fidelity of his mother, in training him to a Christian life. One incident in his experience is of rare beauty.

In his sixteenth year he left home to attend the classes of Edinburgh University, and his devoted mother, apprehensive of the temptations to which he would be exposed in city life, walked with him a part of the way, to give him her last words of counsel. She parted from him in Coldingham Moor. Before bidding him farewell, she led him to a rock at a little distance from the road, and kneeling behind it, with her hands upon his head, implored, in a fervent prayer, that God would shield him from danger, and make him an intelligent and zealous Christian, useful to the church in his generation.

Such a mother's faith could not go unblest. Such prayers must secure God's blessing. In a year from that time the mother slept, but the son, over whom she had yearned and prayed, was not forgotten of God. He was converted, and became one of the eminent ministers of Scotland, and the biographer of some of her greatest worthies.

A curious incident is told of his closing life, connected with this prayer of his mother at the roadside. Nearly fifty years had passed. He had lived a life of toil and trial, and success. He was ripe in years, and service and experience. One night, in a dream his mother appeared to him, standing behind the rock on the moor, and beckoned him to follow. He promised to obey her, and the vision passed. Dr. McCrie was not a weak or superstitious man, but he regarded the dream as a warning that his work was nearly done. In a few weeks he was called away, and the mother and son at the Archangel's trump will be united forever in a better world.—*Christian Press*.

"GALILEAN, THOU HAST CONQUERED." Such was the dying exclamation of Julian, the Roman emperor. Though once a professed Christian, he apostatized from the faith, and employed all his energies for the overthrow of the religion of Jesus and the establishment of idolatry. He shut up Christian sanctuaries, re-opened and patronized heathen temples, and in face of the positive assertion of Christ, that the Jewish Temple at Jerusalem should remain in ruins, impiously attempted to rebuild it. But he contended against One far mightier than himself, and was forced to submit. Wounded in battle by a Persian lance, he took a handful of his blood, and casting it towards Heaven cried, "O Galilean, thou hast conquered!"

### Christmas Hymn.

OVER Bethlehem's pleasant plains  
Heavenly music rang;  
Songs of praise in chorus sweet  
Choirs celestial sang.  
Joyously was ushered in  
Earth's first Christmas morn,  
When the blessed Prince of Peace,  
Christ the Lord, was born.

"Glory be to God most high,"  
Sang the host above;  
"Peace on earth, good-will to men,  
From the God of love.  
Fear not: unto you this day  
Tidings good we bring,—  
Christ is born, the great High Priest,  
Heaven's anointed King!"

Sages filled with sacred joy  
Hastened from afar  
Unto where the Saviour lay,  
Guided by his star,  
Bringing precious, costly gifts,—  
Gold, and incense sweet,—  
And in lowly reverence bowed  
At Immanuel's feet.

Though we bring not offerings rare,—  
Incense, myrrh, and gold,—  
Saviour, we would not from thee  
Love and praise withhold.  
Songs of joy from grateful hearts  
Unto Heaven we lift;  
Glory be to God most high  
For his Christmas-gift.

### A Question Answered.

"DID any of the early Christian writers teach the total unconsciousness of man in death? If so, who? and in what language?" Answer. "The soul, O Grecians, is *not immortal in its nature, but mortal*. For it *dieth and is dissolved with the body*, if it be ignorant of the truth. But riseth again in the consummation of the world together *with the body*, suffering death in immortality itself by way of penalty and torment."—TATIAN, A. D. 172. *Oratio Contra Grecos*. Sec. 13, p. 59.

"He (Tatian) fancied that the soul was dissolved from the body, and rose again with it at the resurrection. For as he makes *all* souls to die with the body, so he makes them all to rise again with it also."—Dr. S. Clarke, *Letter to Dodwell*.

About A. D. 245, the Arabian Christians, where Paul had preached, were found to be entirely out of the line of false philosophy. "These asserted that the *human soul as long as the present state of the world existed*,—perished at death and died with the body, but was raised again at the time of the resurrection." And as a considerable COUNCIL was held on account of THIS, Origen being again requested, likewise here discussed the point in question.—*Eusebius' Eccl. Hist. B. 4, ch: 37*. Observe:

1. These were called *heretics*, men who, like Paul, who had preached salvation in Arabia, worshiped after the way that men called "heresy."

2. This doctrine prevailed so much that "a considerable council" was held about it.

3. Origen had met the question *before*, for here "being again requested" he discussed the point in dispute.

4. The champion brought to teach the Arabian brethren to reject Christ's truth and receive heathen philosophy, was an old, half-converted *heathen philosopher*, who believed in the PRE-EXISTENCE of souls, (I think also their transmigration)—in the *restoration* of all wicked men and devils; who brought more fooleries into the church than any other man who had lived, who interpreted one scripture so literally that he made himself a *eunuch* in his holy fanaticism, and who interpreted other scriptures so figuratively as to spiritualize, not only almost all the Old Testament but even the *Egyptian midwives!* Exod. i. He of course would be just the man to "spoil" the Arabians "through philosophy and vain deceit after the rudiments of the world and not after Christ," and of course on the spiritualizing principle could prove that life was death, and death life; sleep waking, and waking sleep; curse was blessing, and blessing curse; light darkness, and darkness light; good was evil, and evil good; sweet was bitter, and bitter sweet.—*Sel.*

### The Religion of the Body.

MAY not Health Reformers well take courage when articles like the following appear in our religious newspapers?—Ed.

It is truly a religious duty to glorify God in our bodies, as in our spirits. The original design of man contemplated neither sickness nor sin, and it is a part of the design of redemption to make the body a temple fit for the indwelling of the Holy Ghost. While then we do not advocate what has been called "muscular Christianity," we do believe that deformity, disease, pain and misery, declare not so much the will of God as the waywardness of man; his unwillingness to become an obedient servant of God with his body as well as with his soul. Many Christians seek to glorify God in their spirits, but are prevented from doing so, simply because they have neglected the other part of their duty; they have not restrained bodily appetites, or taken the right kind of exercise and food; they have violated what we call the laws of nature, which it would be better to call the sanitary laws of God. Or by some stupidity or disobedience, they have interfered with the beneficent intentions of the Creator of the human frame.

It is well when such sufferers from their own neglect, or transgression, bear their self-inflicted woes with patience and serenity, instead of murmuring; but these cases are rare. The diseased body, the shattered nerves, the debilitated frame, exert a sad effect upon the whole moral and intellectual system; and patience, fortitude, and sweetness are unusual companions of disease, so that the coarse saying of Dr. Johnson is proved true in the cases of those who seemed least likely to prove it, "Every man becomes a rascal so soon as he is sick."

In order to glorify God in our spirits we must endeavor to glorify Him in our bodies, by obeying the laws of health, by avoiding causes of disease, and abstaining from fleshly lusts and luxurious indulgences, as well as from undue privations and exposures.—*N. Y. Observer*.

### Evil Speaking.

THIS is a vice almost universal, even among those who profess godliness. It meets you everywhere. You cannot be in the company of even those considered good people long, without hearing something to the prejudice of some absent brother or sister. Some report or insinuation, or suspicion is breathed into your ear calculated to shake your confidence in some follower of Jesus. A reform in this matter is loudly demanded. The command is, *Speak not evil one of another, brethren*. If you have hitherto disregarded this command, ask for pardon and commence a reformation from this hour. The man who is on his way to Heaven is described as *He that taketh not up a report against his neighbor*. No matter under whose patronage he finds the report going about, he does not take it up, he lets it die, as all false and slanderous reports will when let alone.

A brother called at our house whom we had long known as an uncompromising follower of Jesus. We had heard that some differences had arisen between him and the pastor and some of the brethren of the church to which he belonged, and rumor said he had withdrawn from the church. We inquired "How the preacher was getting along." He replied "First-rate, the Lord is with him, and he is doing a good work." "How are brothers A. and B. doing?" "Never better." And so he had a good word, without insinuation, for every one of whom he spoke. I said that brother might go on professing holiness and I would stand by him. With such a person you feel safe. He will not betray you. There is no danger that he will, after sharing your hospitalities, and professing for you the strongest friendship, go away and report untrue and unkind things to your injury. *If any man offend not in word, the same is a perfect man and able also to bridle the whole body.*—*Earnest Christian*.

THE will influences the opinions of a man much more than the opinions the will.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 19, 1865.

URIAH SMITH, EDITOR.

### The Discussion in Portland, Me.

In the articles written by Eld. T. M. Preble, and published some time since in the *World's Crisis*, appeared the following challenge to all Sabbath-keepers:

"I now propose to all Sabbatharians, as I have spoken once more upon the subject of the Sabbath, that if they think my present position is unscriptural, and can be shown to be such, I will just say without bigotry or vanity, that if they desire, and will present a man well qualified to defend their side of the question, I will, by the Lord's permission, meet him at any proper time and place, and we will have this matter tested."

To this it was replied in *Both Sides*, p. 217: "Sincerely believing his present position to be unscriptural, we have endeavored to present a few reasons for so regarding it. If Eld. P. is not satisfied, men will not be found wanting at any proper time and place, to further test this matter with him."

Apparently not satisfied, he reiterated his challenge, see *Advent Review* of May 9, and July 18, 1865, which was accepted by Eld. M. E. Cornell, and arrangements made which culminated in a discussion of the question, in Portland, Me., commencing Monday evening, Nov. 6. The question was drawn up in the following form: The Seventh-day Sabbath, observed by God's people prior to the crucifixion of Christ, is still binding upon mankind. Affirmative by M. E. Cornell, negative by T. M. Preble. The discussion was arranged to continue through eight consecutive sessions, of two hours each, each disputant to make three speeches of twenty minutes in length at each session. There were present at the discussion a goodly number of the friends of the Sabbath, including Brn. Andrews, Howard, Hanscom, Goodrich, Prescott, Gage, &c. On the other hand it was expected there would be present a still greater number of its enemies, who have set Eld. P. forward in his work of opposition, and some of whom we understood had been especially requested to be present. What was our surprise therefore to find that not an individual of them appeared at the discussion. Were they unwilling to be present and thereby endorse his position? Surely it could not be by accident that they all remained away. Their absence therefore becomes far more significant than it was unfortunate. The first-day Adventists of Portland are in sentiment not first-day sanctifiers, like Eld. P., but no-Sabbath. Thus he was left without any endorsers, worthy of mention, either present or absent—a fact greatly calculated to lessen the interest of the discussion. There was, however, more interest manifested by those without than we had expected to see, and the discussion opened with the Advent hall quite well filled, and with a good degree of interest.

It is too often the case that persons who engage in discussions strive for the mastery merely, and that the friends of each party, when the strife is closed, regardless of truths presented or results accomplished, go off and claim for their respective sides an unqualified victory. Of this we shall let our readers judge for themselves, while they read a condensed statement of the positions taken and arguments advanced by each disputant.

In his opening speech on the affirmative, Bro. C. led the audience back with him to look for awhile, as it was appropriate first to do, at the eternal foundations of the majestic institution of the Sabbath, which were broadly and securely laid at the creation of the world. The distinct creative acts, and the elements which enter necessarily into the Sabbath institution, were clearly set forth. He made the following points: 1. There must be a definite record of the enactment of any institution, to make it of force; and we must have such record. 2. There is a plain record of the institution and appointment of the ancient Sabbath. 3. We have all the steps clearly described, which God took to institute the Sabbath. (1.) God rested on the seventh

day. (2.) He blessed and hallowed the day on which he had rested. (3.) He sanctified his hallowed rest-day. 4. To sanctify a thing, as the Sabbath-day was sanctified, signifies to set apart to a holy or religious use by *divine appointment*, which is, the *giving of a commandment* for its observance. The Sabbath was thus sanctified in the beginning. 5. Twenty-five hundred years after this we have the fourth commandment. God set down in writing, with the other principles of his moral law, a clear and definite commandment for the observance of the day which he had set apart in the beginning. 6. Sabbath means rest. The Sabbath-day is the rest-day. Sabbath of the Lord is the rest-day of the Lord. Remember the Sabbath day, are the words of the fourth commandment. The reasons are, For in six days the Lord made the heavens and the earth, &c. An argument was here made showing conclusively the connection between the fourth commandment and the work and the record of creation. 7. To have another day take the place of the rest-day of the Lord, we must have the *same steps* taken in its behalf that were taken in the institution of the first. 8. It does not say that God blessed the *institution*, but the day. Everything done in reference to the Sabbath, had reference to the *day*. The institution cannot be separated from the day on which it was to be celebrated. 9. In order to have the Sabbath abolished or changed, we must abolish the reasons on which it is based. These reasons were good from creation to Christ; and the institution will be binding on mankind as long as the reasons exist. 10. I can show when, where, and how, the Sabbath was made. Now if it has been changed, we must have something more than inference for it. God saw that it was necessary to give us his example, and his blessing and sanctification for the day. To change it, we must have something just as definite. Law-makers give us just as definite a statement of the change of their laws, as they do of their original enactment. Consistency requires this. And unless we take the ground that God is not as wise as human law-makers, we must admit that he will do the same. There is no record of any such change, therefore the institution must remain. The burden of proof was shown both by the rules of logic and the circumstances of the case to rest with those who argue for a change or abolition of the day; and the proof was called for that any such change had ever been made.

Eld. Preble, on the negative, after expressing his regret that he ever became bewildered into the keeping of the Sabbath, and a wish that what he has written in its favor had never had an existence, stated his position to be that there were two extremes on this question: one was to have a Sabbath clothed with all the strictness of the original organic law, and the other was to take the ground of no holy day. He considered Sunday, as holy and sanctified time, the golden mean between the two. [When, at a later period in the discussion, he was reminded of his statement in *Both Sides*, that if there is any holy time in this dispensation, made so by command of God, it is the seventh day, he replied that when that was written, sickness in his family required much of his care and attention, and it could not be expected that he would get everything just right under such circumstances.] To sustain him in his present position he quoted from Morer, p. 65, and Coleman, *Ancient Christianity Exemplified*, p. 526.

To meet the Bible arguments of Bro. C. he took the position that there was a difference between the institution and the day on which it was to be celebrated. The Sabbath as an institution, he would agree, is binding through all time, and can never be changed; but he could show a change of the day. God commanded men to observe every seventh day after six of labor. Therefore the Sabbath is holy. Turns to Genesis ii, and argues, "God blessed the seventh day, and sanctified it; not blessed the seventh days and sanctified them, as he said it should have read if God meant that the seventh day of every week in regular succession from that point was sanctified time, and was to be kept as such. [He evidently forgot the wording of the fourth commandment which reads, Remember the Sabbath day to keep it holy, &c., which, as no one can deny, enjoined the observance of the

seventh day of every week in regular succession from that time on at least till the death of Christ. The commandment speaks of the Sabbath in the singular number, as well as the record in Genesis.] He argued that it was the institution which alone was blessed, and on the commandment remarked, We find in the commandment that "God blessed the Sabbath, not the seventh day particularly." Negative closed his first speech by proposing for the consideration of the affirmative the four following questions: 1. Which is the greater work, that of creation by the Lord Jehovah, or the work of redemption by his Son, Jesus Christ? 2. Did God the Father ever sanctify any seventh day reckoning in successive order from creation, for the especial benefit of mankind? If so, where is the evidence to be found? 3. If the fourth commandment of the decalogue is one of the chief commandments, why did Christ when questioned in regard to which was the chief, or first commandment, refer to a commandment outside of the decalogue? 4. Does not a subsequent law involving a change in the penalty of such law, repeal the former law?

### Patience, Brethren, and Courage.

"Here is the patience of the saints." Rev. xiv, 12. "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door." James v, 7-9.

Some days since, I accidentally found a small scrap of *The Advent Herald*, and *Signs of the Times Reporter*, dated, Boston, June 4, 1845. In it I find "Bro Miller" reported as commenting upon the latter text, as follows:

"What need have we of patience at the present time? This will not apply to those who hate the Lord's appearing. It cannot apply to those who believe it is a great way off; or is to be spiritually. It must therefore apply to those only who are anxious for the Lord to come. He had seen men almost ready to leap for joy when the evidence of Christ's coming had been presented. When such are disappointed, they have great need of patience. All the chronology he can find in the Scriptures seems to terminate about the year 1843. He believed that we had understood the time as nearly as God designed it should be understood. But that time having expired, many of our brethren have great need of patience to wait for it. The churches who have no faith on this subject have no need of patience. They will not even claim that this text will now apply to them; for they want to defer the Lord's coming until they have converted the world. He believed the apostle James had his eye in vision on the very time we now occupy, when having done the will of God, we have great need of patience."

The justness of these remarks is evident. Doubtless the assertion, Here is the patience of the saints, began to have force as long ago as 1845. But Bro. Miller did not live to see its connection with the third message. He was right in saying they had understood the time as nearly as God designed they should. Of course he designed we should understand definite periods definitely correct. It had been discovered that the period of 2300 days terminated in the fall of 1844.

But as trials deepen, patience is more and more needed. Some may lose their patience and faith by the trials we are called, as a people, to endure. Some, whose hearts are not sufficiently in the work, may be sifted out. Under our present trials, it is a favorable opportunity for rebellious spirits to manifest themselves. They may say, perhaps of the diseased servants of God, as the enemies of David said of him: "An evil disease cleaveth fast unto him; and now that he lieth he shall rise up no more." Psa. xl. If any have it in their hearts, now is the time. But it will be much better to wait with patience. For though the good man "fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Psa. xxxvii, 24.



In another corner of the scrap of paper I mention, I find the following: "Let us have no enemies in disguise among us, professing to be friends. Let all who have no fellowship with the principles we inculcate, manifest it. But let all who are willing to contend earnestly for the faith once delivered to the saints, not be afraid to tell the world what they believe the Scriptures teach, and fight manfully the good fight; for they will soon win the race. Yours in the blessed hope. WILLIAM MILLER.

Boston, May 27, 1845."

These remarks are as applicable now as then. Those who have no confidence in our work will do better to let it alone. But to those who have, take courage, friends, the Lord is on the side of his people, who, in the time of the patience of the saints, keep the commandments of God and the faith of Jesus. Our Father is at the helm. The latter rain will come in due season—the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Let each one be faithfully engaged in the work which God has given him to do. Every one at his post. The Lord will prosper his cause and take care of the result.

R. F. C.

### Experience and Observation.

I HAD tried to keep the Sabbath for a year or more, before I could get a Sabbath Publication of any kind, except the Bible. I had heard of the Seventh-day Baptists, but had no personal knowledge of them, or of any one who kept the Sabbath, although bred a strict Sunday-keeper; neither did I know where to obtain information, as to the address of any publisher of Sabbath documents.

At the age of nine or ten years I was convinced that my catechism was unscriptural in its answer to the Question, "What day of the week has God appointed to be the weekly Sabbath?" (See Westminster Assembly's Catechism) and it was while reciting this answer to my father, that I first was enlightened as to the error of Sunday-keeping (about the year 1827). I found that my inquiries and scruples gave pain to my parents, and I mostly ceased to urge upon them my feelings; my convictions however often returned, and in 1854 I commenced keeping the true Sabbath. In 1855 it was with much joy we perused for the first time, a copy of the Review. Soon after, I subscribed for the Sabbath Recorder, the organ of the Seventh-day Baptists, for one year.

The views of the S. D. A. people as set forth in the Review, were in many respects new to me, but their zeal for God's holy law, caused me to love and esteem them very highly. The Sab. Recorder seemed rather lukewarm in its support of the Sabbath, its articles on this were dry and common-place, and the column of notices recognized Sunday-keeping churches, and ministers as brethren, and as if on common footing with Sabbath-keepers. I reasoned thus: As an individual, I have renounced the first-day Sabbath, and in doing this my old acquaintances and friends are alienated in a great measure, most of them, and I am isolated, socially, religiously and politically. It has been to me a sacrifice of friends and many interests. Now why is it necessary for me to do this, if I remain on the same footing with those I have left? Certainly if Sabbath-keeping does no more than this for me, it is all a farce. We cannot both be right. God has not set apart two days as the Sabbath and cannot be equally in favor of both. One or the other is in fatal error, God cannot be pleased with such confusion as is produced by the clashing of Sabbaths, rivaling each other. If he is, I am throwing my life away, in thus presenting myself as a mark to be shot at by preachers and churches, by relatives and those who formerly were intimate friends. Shall I make myself ineligible to office, and a subject of common animadversion, by keeping the seventh-day, if those who keep the first-day are all right and going right? Can I give them the right hand of fellowship who not only trample upon the Sabbath, but hate and despise the humble Sabbath-keeper? Shall I commit suicide upon my own faith? No, I will not. I did not renew my subscription for the Recorder. The Review gained steadily in my esteem. Here was zeal without rancor.

Here was a high standard without self-righteousness; and I was led anew to search the Scriptures for my faith in natural immortality, and for my evidence in favor of crude age-to-come ideas, &c. I found that the Sunday error was but one of many errors fastened upon me by the popular teaching of the day.

Gradually, by a systematic study of the Bible, with the helps which were furnished, I laid by many errors, and joyfully embraced the present truth on all points, none more sincerely than the gifts which God has granted us. Soon after we began to read the Review, a paper was sent us, by whom I know not, called (I think) the Messenger of Truth, which abounded in accusations against the leaders of the S. D. Advent people. As yet I knew little of either leaders or people except by the papers they issued.

Here was the Review, chaste and elevated in its style, holy in its teachings, and I was satisfied with its purely religious character and influence. Here was the Messenger of Truth (?) so full of abuse of the Review people, it was painful to think of. I expected from the Review, a long series of refutations. None came, or few at least; and the subject was seldom alluded to—hardly noticing the most scurrilous attacks, but calmly saying, that if any wished a refutation, they could be supplied by writing to the Office; but the columns of the Review could not be soiled by such discussions.

I was inwardly convinced that the men who controlled the Review were incapable of knowingly doing wrong. I could see that the Lord was with them. And with the opposing party, I saw as plainly, a wrong and unclean spirit. It was clear as the ring of base metal, contrasted with the ring of pure gold. I never asked for a refutation of those base slanders. I never shall.

Yesterday, a paper of near kin to the Messenger of Truth, was placed in my box at the post-office. The Messenger party could not long sustain their vile sheet, and it went down in silence. I am not a prophet, nor a prophet's son, yet I prophesy a like fate for the Voice of the East. We all have a kind of forecast by which we instinctively see a little into the future.

I am sorry for the East, if this is the best they can do to oppose the truth. In point of egotism and bombastic garrulity, it leaves the old defunct Messenger party entirely in the shade; and its editor in his low thrusts at certain ones, who are laid low by faithful, unceasing labor in the vineyard of the Lord, remind one of Shimei, who imagining that David was going down (in his trial with ungrateful, loathsome Absalom), began to cast dirt and stones, and to berate the noble prince, who had by his real merits won his way to the throne. But it was Shimei that went down, not David.

J. C.

### An Anecdote.

RECENTLY while engaged in taking a few private lessons in book-keeping, one evening as the teacher (who by the way was a fine and noble young man of some twenty-two or three years, and a professor of penmanship as well as book-keeping) took his pipe for the purpose of smoking, the lesson for the evening was for the time laid aside and the conversation very pleasantly turned upon the use of tobacco, and its consequences; and partly in reply to what had been said, yet apparently of his own free will, the teacher said, "I believe if I had never used tobacco I would have been twice as good a penman as I now am." This was saying much, for he was a good penman, as many a specimen would show. Neither did he stop there, but continued, "The teacher that taught us (referring to a particular Commercial college where he had learned the art of penmanship) never used stimulants of any kind, neither whiskey, brandy, cider, beer, tobacco, nor even tea or coffee."

Such testimony coming from such a source and expressed in such a manner, impressed my mind more favorably with the simple truth than any that I had ever noticed. I could but exclaim within myself, What a beautiful compliment to temperance. The apostle was not far from the truth when he said, "But godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 Tim. iv, 8.

And to extend a remark or two, many, both those who do and those who do not receive Christianity have too limited a view of godliness. We are quite apt to talk and act as though the term godliness only signified those duties and devotional exercises that pertain to the worship and house of God, such as praying, singing, preaching, faith, baptism, and the Lord's supper; whereas the word signifies all that is really good, true, and honorable. It is true that the apostle particularizes various graces, as temperance, patience, brotherly-kindness, and charity; but are not these so many items of godliness? If not what are they? Is a man industrious; orderly, and cleanly in his habits? His is godliness. Is a man just, honorable, and even merciful, in his deal? He is a godly man to that extent.

But you may say the man has never professed religion. What of that? Suppose a man that never professed to be a mechanic should frame a stick of timber according to mechanical principles; would he not be a mechanic? He certainly would be a mechanic to the extent of the work done.

Many there are who condemn godliness as a thing beneath their dignity, a thing to be despised, not knowing how much they owe even of their present happiness to the power of godliness, in the world. Suppose, as an example to illustrate the subject, we take a man that is ungodly, from whose lips every principle and practice of godliness is wanting. The murderer, the adulterer, the incendiary, the robber, and the man who has no love or sympathy for his fellows, is an ungodly man. And if we were to hold up to view an utterly ungodly man, there is no person however skeptical or infidel, so low in the scale of intelligence and moral judgment, but he would readily say, Such a man is worthless. He is a blot in creation.

E. GOODRICH.

Edinboro, Pa.

### Report from Lapeer.

I LEFT Battle Creek, Wednesday, Dec. 6, to fill my appointment in this place. I had a quick, pleasant, and prosperous journey, arriving at Bro. Higley's Thursday evening.

We held our first meeting at the beginning of the Sabbath, but for some cause, we did not enjoy much freedom. Sabbath morning the state of feeling was far different. While trying to set forth the high moral duties and perfection of the Christian church in the last days, the rich blessing of God rested upon us and we had a free time. The gloomy clouds of darkness which seemed to hang heavily over us the evening before, broke away and the smiles of Heaven rested upon us. Our social meeting in the afternoon was free, and told us that the brethren and sisters had a mind to continue in the grace of God, and to surmount the trials and difficulties of this world, that they might in the end sit down with the redeemed in Heaven.

A good degree of union prevails in this church now, and there are tokens that peace and prosperity will be theirs to enjoy in the future. George Wright, whose influence has been such a source of trial to them, has finally left the truth by practically violating the Sabbath of the Lord. He has, by so doing, thrown himself beyond any connection with the body of Seventh-day Adventists. He is an object of our pity rather than of our censure.

Evening after the Sabbath, the church came together at the house of Bro. Higley, and we enjoyed a good measure of the Spirit of God while we remembered the sufferings and death of our Lord. On first-day we spoke three times with much freedom, on subjects calculated to elevate the standard of faith, hope, and charity among us as a people. By the expressions of the brethren and sisters, and the lighting up of their countenances, as the Christian's hope was portrayed before them, it could be seen that their lamps were trimmed afresh, and by the light thus given them, they had made new resolutions to gain the heavenly home.

On the whole, we think our visit to this place was timely, and much good has been accomplished, which we trust will be lasting. May God bless this church with the spirit of humility and love.

I. D. VAN HORN.

Lapeer, Mich., Dec. 11, 1865.

## Report from Bro. Ingraham.

BRO. WHITE: In my first report of meetings in Iowa, I closed with our meeting at Pilot Grove. My next appointment was at Palestine. Our meeting commenced on Wednesday evening, and continued until Sunday evening. This effort was not in vain. The church was much revived and the people generally interested. From this place I went to Lisbon. Commenced meeting Friday evening, and spent Sabbath and Sunday in this place. I was glad to see Bro. Steward on this occasion. Being on a visit to Lyons he came to our meeting and aided much in preaching the word. We found a sad state of things in this church. The Devil was reviving his work through some of his agents, and they were determined to destroy what they once tried to build up. We found some of the brethren standing firm for the cause of truth.

Nov. 24, commenced labors in Marion. Preached five times and had excellent liberty. The Lord was pleased to give me perfect victory over the elements that were at work against his precious cause.

Next we went to Fairview. This meeting was well attended. There were brethren present from Pilot Grove, Lisbon, and Marion. The meeting was one of victory and glorious triumph. The word spoken had good effect. Our social meetings were spirited and good. It did me good to see the saints swing around into line of battle and come down with their testimonies on the spirit of rebellion. Especially were we cheered to hear Bro. Carver declare that the ark of God had not departed from us, and that he had no confidence in a rebellious spirit. I hope the saints in Iowa will press together.

WM. S. INGRAHAM.

## Musings on Death.

SHE is dead, yes, dead. That form which only a few days ago was radiant with active life, is now cold and stiff; folded in the icy arms of Death. Those eyes which so lately shone with joy, or sparkled with enthusiasm, are dimmed, closed to open no more on scenes of this earth. Those lips which wore the scarlet hue of health, are now pale and cold. Those hands are cold and clammy. No more will they grasp ours in joyful greeting. No more will those arms entwine around us. The brow and cheeks are pale and cold.

And is this death? It seems strange that one we have loved so fondly should so soon become insensible to our feelings. Only the passing of a breath, and she is no more the loving, impulsive, active being, we loved; but instead a cold, insensible form, like the lifeless marble.

No wonder that we dread death and tremble at his approach when he so changes our loved ones. No wonder that our hearts are terror-stricken when we see the pallor which betokens the presence of the foul destroyer.

And is this the last of our dear ones? Is that dark and narrow bed to be their eternal home? No! oh, no! Soon the Life-giver will come and then "they that are in their graves shall hear his voice and come forth." Then we can again greet that dear one over whose grave we wept in such heart-felt bereavement. Then we will clasp glad hands, and join in singing praise to Him who has broken the power of death; and by his own precious blood redeemed us from the grave. Oh! what a joyful day that will be when those forms now inanimate shall be restored to us, the same loving sympathetic beings as before—the same, only that then they will be beyond the power of death. I can but exclaim,

"Roll swift around ye wheels of time,  
And bring the welcome day."

But hark! What is it I hear from yon church gallery? They are singing, "Death is the gate to endless joy." Ah, is that true? Then our loved ones have entered their eternal home. "Endless joy." That surely means that they have received eternal life in Heaven. Then there is no need of a resurrection. Nay more, how can there be one, for if our friends who have died, have entered endless joy, it cannot be that they will again return to earth to resume that body the

freedom from which has given them this joy. "Death the gate to endless joy." Then they have received their crowns and palms of victory.

But hold, casting my eyes upon the page of my open Bible, I see the words, "And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." This would seem to teach that crowns are not given at death. And now the words come to mind, "His breath goeth forth he returneth to his earth, in that *very day his thoughts perish*." And again, "But I would not have you to be ignorant, brethren concerning them which are asleep." Them which are *asleep*; then they have not entered "endless joy." This is Bible. They are asleep, waiting for the dawn of the resurrection; "Then we'll meet them, gladly meet them."

MARY J. COTTRELL.

Rochester, N. Y.

## A Poetical Reminiscence.

THE readers of the Review will please pardon me for offering the following private correspondence, or poetical reminiscence of Bro. Cottrell, and our response to the same. My only apology is the thought that it may be read with interest by some, at least.

On passing by our former residence in Somerset, N. Y., Bro. C. says he fell into the following reflections.

J. M. A.

What's this old place to me?  
So lone and drear;  
Things as they used to be  
Do not appear;  
The loved ones here of late  
Have left it desolate,  
Nothing can compensate,  
They are not here!

There at the Corners, too,  
It seems forlorn;  
Though still to others' view,  
As gay as morn.  
There's "Aldrich" on the store,  
Just as in days of yore,  
But ah! there's one thought more—  
Jotham is gone!

But yet, though feeling sad,  
I'll not despair;  
In hope I will be glad,  
'Mid toil and care;  
Our Saviour soon will come  
And saints be gathered home  
No more in sadness roam—  
I'll meet them there!

R. F. C.

## RESPONSE.

THOSE pensive thoughts, dear friend,  
Fond memories start;  
Your mind with ours doth blend,  
And heart with heart.  
Oft yet we wander o'er  
That "place," and through the "store,"  
And greet the friends of yore,  
And dread to part.

The scenes you call to mind,  
We love them yet;  
And brethren there, so kind,  
Shall ne'er forget.  
Home of our youth, most dear,  
And kindred, too, so near—  
What place so full of cheer,  
As Somerset!

But, yes, there is a place  
Just o'er the main,  
Our way to it we press—  
So move again.  
With hope our hearts expand,  
We long to see that land,  
And there,—the loved at hand,—  
Recount our gain.

J. M. A.

A SERIOUS BLOW TO ROMANISM.—The Italian Parliament has passed a law making marriage a civil rite, and leaving the parties to seek ecclesiastical benediction at the hands of a Catholic priest or a Protestant minister, as they choose, thus stripping the Romish priests of a powerful monopoly.

## Where Are we?

How solemn is the moment in which we are now living! How often and earnestly have we been exhorted by God's faithful servants to prepare for the awful scenes just before us, and escape the wrath to come, by complying with his revealed truths, and be ready to hail with joy the Son of man at his appearing.

When contemplating the order and design of God's hand, manifested in the heavenly orbs, we are often almost lost in wonder and admiration, and tire of the things of earth. Are his people any less the objects of his care? How rich his promises to them! How kind his regards to his peculiar people, in granting so much light on our pathway in these last days. Knowing our duty, are we rendering obedience to his will, by observing his last message to us?

Sr. White having compiled and written "How to Live," shall we not take the pains to purchase these works, and carefully read them? Let us be awake and attend to these timely admonitions, fearing lest our thoughts and interests be weighed in the balances, and we be found wanting. We know not how soon an investigation on our own individual cases may be made. We profess, as a people, to be deeply interested in those things coming on the earth. We are looking anxiously to the time of the loud cry. How soon, and we shall be speaking of it as in the past; our destinies all decided. How solemn! Let us carefully and prayerfully read God's revealed word to us, knowing if we abide by it, it will guide us to the haven of eternal rest. May our souls be filled with love to God and one another, and so we obey his holy commands.

ANNA W. GOULD.

Mason Village, N. H.

## "Let Them Alone."

"THEY be blind leaders of the blind; and if the blind lead the blind both shall fall into the ditch." We are in a dark world, in which the power of the Devil is being made very manifest; so much so, that, if ever in the history of our race it was our duty to watch and pray it is doubly so now; for evil men and seducers are waxing worse and worse, and there are more of them. But if we are the children of light, and walk in the light of God's truth, we may have all the confidence that Paul expresses when he says, "We are not of them that draw back unto perdition, but of them that believe unto the saving of their souls."

The ditch of difficulty and perdition will be avoided by such as "hold fast their confidence and rejoicing unto the end," for they will not follow the lead of such men as turn aside.

That the Bible teaches the perpetuity of the gift of prophecy to the end of probation, is a clear and very wholesome doctrine, and that it is now being especially manifested in connection with the third angel's message, in the restoring of the commandments, I have no doubt; and moreover, that since the apostle's days there has not been a work, or manifestation of this gift, more prominent, clear, uniform, continuous, *consonant with the Scriptures*, clear of just grounds of objection, *comprehensive*, and to the point, and last but not least, free from fanaticism, than that being manifested in our midst, through sister White.

If any man or woman can furnish me with a work of this kind, for, and in these last days, accompanying the people of God, savoring more of God and Heaven, and more free from all objections in relation to the above, they will confer on me a great favor. God's work has always been opposed by the Devil, and the Devil always finds men blind enough to make tools of to accomplish his work. For example, see Gen. iii. The plausible manner in which the "Serpent" beguiles our mother Eve, seems to be in keeping with the course of certain men in our midst, who say, The gifts of the spirit and of prophecy are all right. Hath not God said this should exist to the close of time? But they deny the practical working, or the "operation." It was so with the Jews at the first advent. The Messiah in prophecy, was all right; but the veritable Saviour was rejected and crucified.

Our safety is to let them alone. They will all soon fall into the ditch.

JESSE DORCAS.

Tipton, Iowa, 1865.

### The Time of Trial.

THE Lord has said by the prophet, "I will search Jerusalem with candles." No doubt this is the time when God is searching the hearts, and trying the reins of his people. He has also said, "The heart is deceitful above all things," and asks, "Who can know it?"

Those who are not willing to be tried and tested, not willing to be rebuked and chastened, and feel a spirit of self-justification, do not know their own hearts, and will be likely to be deceived. On the other hand, those who profit by trials, and when reproved, humble themselves with deep self-abasement, the candle of the Lord will shine upon them, and instead of being deceived through the deceitfulness of sin, they will be made like their Saviour, and will be his at his coming.

If the work of the third angel's message had no trials, no sacrifices, no conflicts attending it, we might then conclude it is not the purifying work that will prepare a people for translation. While the leaders in this work have many burdens to bear, others should not wish to shun trials, but be willing to share with them.

It may seem strange to us that the children of Israel so often murmured against Moses and Aaron; but there is danger in these last days, and in this last work, of our having the same murmuring spirit that brought the judgments of God upon the people. Oh, what need we have to watch and pray that we be not deceived through the deceitfulness of our own hearts.

C. BYINGTON.

Union City, Mich.

### A Presbyterian's View of Seventh-day Adventists.

[BRO. WHITE: In the Reformed Presbyterian and Covenanter of Oct. 1865 is the following, which you may deem worthy of room in the Review, and also of comment.]

JOHN McMILLAN.]

Prescott, Wis.

"Fairgrove, Tuscola Co., Mich., July 22, 1865.

MESSRS. EDITORS:—I came here two weeks ago by the order of our Presbytery, on a domestic mission. I found the community all in a ferment with the leaven of the Millerites or Second Adventists.

Four miles from this is the village of Watrousville. They have set up a large and commodious tent. It is sixty feet in diameter, and will seat a large number of persons. Here are three preachers. They hold meetings every night and are found in the tent through the day studying, or conversing with all that come to them. Their views are extremely wild. They maintain that Christ, although superior to all other creatures, is still a created being. They deny the immortality of the soul, claiming that it dies and is raised again with the body. Indeed they are materialists of the grossest kind; for they think that the image of God in which man is created is the figure of the body. They keep the seventh day for the Sabbath, and maintain that there is no salvation without it.

They acknowledge that they have been mistaken in setting the day for the end of the world, but they expect it soon—in this generation at least.

When Christ comes the righteous will be raised. After a thousand years the wicked will be raised to be punished. This will be by fire which will annihilate them.

At the request of one of our people, they gave me permission to occupy their tent a week evening to prove the immortality of the soul, on condition that we would come the next evening to hear the answer. I spoke an hour and a half, and my opponent spoke two. He claimed that the word 'soul' meant only life. That the spirits of just men made perfect, in Heb. xii, meant Enoch, Elijah, and Moses, and that Isa. lvii, 1, meant rest in the grave; and the promise to the thief on the cross referred to the resurrection.

Strange as their views are they make progress. It is about four years since they assumed the form of a denomination. Yet now they claim forty-seven churches and twenty thousand members in the United States.

They have Missions in all the Northern States, also in England, Ireland, and Italy. Their success is owing partly to the novelty of their various doctrines, which commend themselves to all the lovers of change; partly to their zeal in carrying on their missions regardless of cost, and partly to the carelessness of the Orthodox, who, when the enemy is coming in like a flood, take little pains to lift up a standard against him.

My principal object in writing is to admonish our ministers to preach frequently on the Spirituality of God, the Divinity of Christ, and the undying nature of the soul; also on the change of the Sabbath. They are plentier in Michigan than in any other State. They have a Publishing House in Battle Creek in this State, where they issue various publications which their preachers have ever on hand for sale. They have republished one work of J. W. Morton's on the Sabbath. He is now in connection with the Seventh-day Baptists.

They are non-combatants. All of their members who went to the war were promptly suspended. However, they had no sympathy with the South."

B. M.

[NOTE. As the above article pertains to Brn. Van Horn and Canright's field of labor, we leave comment for them. Ed.]

DR. DICK, in adverting to the doctrine of endless misery, thus candidly expresses his convictions: "When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that HAS NO END."

### Letters.

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

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

### From Bro. Upson.

BRO. WHITE: My interest is still with those who are keeping the commandments of God and have the faith of Jesus. It has now been thirteen years since I first embraced the Advent cause and the third angel's message. I am glad I have had experience as long as I have. I have enjoyed many good seasons, and been blessed temporally and spiritually; for in keeping God's commandments there is great reward. Godliness is profitable in all things, having a promise of this life, and that which is to come.

When I first believed in our soon coming Lord and Saviour, I expected the second coming would take place before this time; but when we consider the magnitude of the great and eventful day, and that God is of long-suffering toward his creatures, not willing that any should perish, but that all should come to repentance, we see that he is not slack concerning his promises. Let us in patience possess our souls, and not be weary in well-doing; for in due season we shall reap if we faint not. I want to be sanctified, soul and body, that I may be prepared for eternal life in the kingdom of God.

The Review is a welcome messenger. It is all the preaching I have now. Its pages are consoling and edifying. I feel to sympathize with those who have been foremost in the cause, in their afflictions, and hope and trust God will restore health again, that they may be a blessing to the cause.

Genoa, N. Y.

DAVID UPSON.

### From Sister Priest.

DEAR BRETHREN AND SISTERS: While some of our dear brethren in the ministry, worn down with care and labor have turned aside to rest, and regain their health, shall we not try to double our diligence, and by so doing help to forward this great work. Many will doubtless inquire, What can I do? While weighing this question, the settled response of my heart is, I can overcome, and thus be prepared for usefulness. Are there not many who will with me enter into the work with zeal and courage? We have had one exhortation after another. Shall they fail to arouse us? I would try to encourage that poor weak one, who is resolving and re-resolving, and still is overcome, to make a greater effort to get the victory. Dear brother or sister, it is our privilege to come off conquerors. You may say, I am almost discouraged. Why so? Has

the word of God failed? That says "Resist the Devil and he will flee from you; draw nigh to God and He will draw nigh to you." Or is it because we neglect to spend our first waking moments in earnest prayer for a watchful, prayerful frame of mind? Do we continue to desire it all through the day? If so, the promise, "Ask and receive," is for us. "As thy day is, thy strength shall be." "My grace is sufficient," saith He who now pleads for us before the Father. He bids us be of good courage, for he has overcome. "If Satan comes in upon us like a flood, the Lord will lift up a standard against him." Remember, "He is a strong tower into which the righteous can run and he safe." It will cost a struggle to get the victory; but through Christ strengthening us, we can do all things. Do we believe it? Do we fully realize the solemn time in which we live? That the work is closing up, that He who now intercedes for us will soon cease his pleading, and that we have something to do? Our influence is for or against the truth. Oh, shall these precious moments pass, and we still keep on sinning and repenting, and others stumbling over us, while we are all passing on to the judgment? Or shall we beg of the Lord to help us set a watch before the door of our lips, and keep our hearts with all diligence, and try to adorn our profession with a well-ordered life and godly conversation, and thus be lights to the world, have the favor of Heaven, and at last share in the overcomers reward? That we may do this, is the earnest desire and prayer of your unworthy sister,

M. L. PRIEST.

South Lancaster, Mass., Nov. 17, 1865.

### From Sister Doud.

BRO. WHITE: I have been waiting for some time to see a word from Vassar in the Review, but as no such word has as yet appeared, I thought I would write, that the brethren and sisters of the faith might know that there is a company of Sabbath-keepers in Vassar.

We number about thirty, and trust we are growing in grace and in the knowledge of the truth. This church is the fruit of the labors of Brn. Van Horn and Canright. We refer to the Mich. Tent with glad hearts, and thank God for the light of the truth he sent us through his messengers; and that he gave us willing hearts to receive the truth and be saved. Our way grows brighter each day, and our Bibles more precious. We search the Scriptures, and of a truth find therein the words of life, and that they do, testify of Jesus. We shall hail with delight the return of these brethren, as it has been some eight weeks since we have heard the word preached. We hold our meetings of prayer and praise every Sabbath morning, and Bible-class in the afternoon. They are precious seasons to us all. We are happy to hear from our brethren and sisters through the land, and the words of good cheer that come to us through the Review. We feel grateful to our Father for all the blessings he so lavishly bestows upon us.

Pray for us that we may fight the good fight of faith, obtain the victory, and be saved with the remnant who have kept the commandments of God and the faith of Jesus. In hope.

SARAH A. DOUD.

Vassar, Mich.

When worthy men fall out, only one of them may be faulty at first; but if such strifes continue long, commonly both become guilty. But thus God's diamonds often cut one another, and good men cause afflictions to good men.

### Obituary Notices.

DIED, in Deerfield, Steele Co., Minn., Sept. 23, 1865, of typhoid fever, Roxey E. Bates, daughter of Willis and Elizabeth Bailey, in the 25th year of her age. Her friends mourn not as those without hope.

W. M. ALLEN.

DIED, in Deerfield, Steele Co., Minn., Nov. 25, 1865, of congestion of the lungs, Malvina A., eldest daughter of Josiah H. and Esther P. Warren, aged 19 years, 8 months and 9 days.

W. M. ALLEN.

DIED, in Spaulding, Sag. Co., Mich., of consumption, Nov. 14, 1865, Caroline E. Davis, aged 49 years and 8 months. She died rejoicing in the hope of the soon coming of her Saviour.

GEO. L. DAVIS.

DIED, of dysentery at Bowne, Kent Co., Mich., Sep. 30, 1865, Agnes L., daughter of James and Alvir Aldrich, aged 2 years, 4 months and 4 days.

JOHN L. EDGAR.

DIED, of dysentery and lung fever at Bowne, Kent Co., Mich., Francis, son of Isaac and Elvira Green, aged 2 years and 1 month. Sister Green mourns but is comforted with the blessed hope that she will soon meet him in the kingdom of God. May the father have the same hope.

JOHN L. EDGAR.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 19, 1865.

A PRIVATE note from Bro. Cornell, dated at Norridgewock, Me., after he and Bro. Andrews had returned to that place to dedicate the new meeting-house, states that they found things there in a much better state than they expected; that the meeting-house is the best finished and best arranged of any that he has seen among our people; and after stating other items of encouragement, concludes as follows: "The battle goes well. Praise the Lord."

IN the last issue of the Voice of the West, we find the announcement that Eld. J. V. Himes and H. K. Flagg departed for the South on their mission to the freedmen, Dec. 1. They evidently do not wish to remain long, as they request the prayers of their brethren that they may be "succeeded" in their mission.

From the following paragraphs which we clip from the Gospel Herald, we should judge that singular efforts were sometimes made in the "Christian" denomination in the way of proselytism. Under the heading of "Talking to Mourners," it says:—

"Here is where common sense is frequently outraged. Pounding men between the shoulders, pulling and shaking them, &c., is an unpardonable folly. If religion is to be mauled or squeezed into men, better at once thrust them under a forge-hammer, or put them through a rolling-mill.

"Telling mourners that they have religion if they only knew it, and believed it, is telling a hard story. If that be true, perhaps, they always had it, and did not know it,—perhaps thousands have it, and don't know it,—perhaps the highwayman has it, and does not know it. Nay; when a man's sins are pardoned, he will know it, and others will know it. When a burden of sin is taken away; when disease of the soul is healed, the effect is a sensible and happy one.

"We should talk to a mourner at the altar just as we would talk to him any where else. With solemnity, earnestness, directness, forbearance, tenderness, kindness, simplicity, we should point him to Christ, to Calvary, giving him such instruction, encouragement and comfort as his case may seem to require."

### Note from Bro. Lawrence.

BRO. WHITE: My last report was from home, Sept. 14, since which I have been at home until the 28th of November, when I started for Gratiot. On the morning of the 15th, on getting off the cars at St. John's, I met Bro. Canright aiming for the same point, since which time we have been together as you will see by his report. Next Sabbath and first-day we shall be at Seville. Then we shall separate, he to go to St. Charles and Tuscola, and I to return here and spend another week, and then to Ithaca to labor a short time there.

R. J. LAWRENCE.

Alma, Mich., Dec. 14, 1865.

### Request.

BRO. WHITE: We have often requested that some of the brethren would come this way and preach; but there never has been any one nearer than Saline, and that was some time ago. We think that good might be done here. We still hope and pray that some servant of God may be directed this way, for we are very lonely. There are two of us trying to keep the commandments. Will some one please come?

Your unworthy sister, striving to overcome.

PRUDENCE GAY.

Milan, Monroe Co., Mich.

NOTICE.—I would say, for the benefit of any Sabbath-keeper that may pass through Cleveland, that you will be received with a glad heart at our residence, 105 Erie street, Cleveland, Ohio.

L. C. TOLHURST.

FATHER Bushnell, of Vermont, used to say that the best criticism he ever received on his preaching, was from a little boy who sat at his feet, looking up into his face, as he was preaching in a crowded house. As he was going on very earnestly, the little fellow spoke out, "You said that afore."

Much of a Christian's spiritual strength lies in secret prayer. Nothing disarms Satan and weakens sin like this. Secret prayer is like Jacob's ladder, where you have God descending into the soul, and the soul sweetly ascending to God. Secret duties are very soul-enriching.

THE recently published views of Henry Ward Beecher on future punishment, in which there is a leaning to Universalism, are causing much discussion.

## Appointments.

No providence preventing, I will meet with the church in Wright, Mich., Jan. 6, 7.

Will some one meet me at the Rapids on the afternoon of Thursday the 4th.

With the church in Caledonia, Jan. 18, 14.

Will some one meet me at the Rapids on Thursday the 11th. The church in Bowne will meet with us.

With the church in Vergennes, evenings of 16, 17.

" " " Fair Plains, 20, 21.

" " " Bushnell, (if necessary), 23, 24.

" " " Orleans, 27, 28.

" " " Orange, 30, 31.

" " " Tyrone, Feb. 3, 4.

R. J. LAWRENCE.

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D T Fero \$2.00, church at Cass, Ohio, \$6.67.

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