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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."

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Heaven Brighter than Earth.

THOSE skies no night that wear,
Nor cloud nor tempest know,
Those skies no blight that bear,
Those streams that stainless flow,
Are they not brighter far
Than all that lure us here?
Where storms may fright each ling'ring star
From midnight's lonely sphere!

Here hope, of sorrow drinks,
Here beauty yields to care,
And virtue from temptation shrinks,
And folly finds despair;
But 'mid that world above,
No baleful step may stray;
The white-winged seraph's glance of love
Would drive each ill away.

Friendship is there, the guest
Of chilling doubt no more,
And love, with thornless breast,
Whose pains and fears are o'er;
There is no farewell sigh
Throughout that heavenly clime,
No moaning voice, or severed tie,
Or change of hoary time.

Why plant the cypress near
The pillow of the just?
Why dew with murmuring tear
The calm and holy dust?
Bear there the rose's pride,
Bid the young myrtle bloom,
Fit emblems of the joys that bide
Beyond the insatiate tomb.

'Mid the celestial place
Our thoughts would soaring glow,
E'en while we run this pilgrim race
Of weariness and woe.
For who would shrink from death
With brief and icy hand;
Or heed the pang of shortening breath,
To win that glorious land.

Medical Testimony in Favor of the Remedial Use of Water.

From the days of Hippocrates to Priessnitz, the most eminent physicians of all countries, have spoken almost as extravagantly in praise of the medical employment of water as do the hydropaths—the hydro-maniacs, as they are sometimes called, of the present time. Yet directly in the face of this testimony its employment as a remedial agent had steadily declined, until recently revived by the wonders told of Graefenberg.

Hippocrates wrote much in favor of the good effects to be derived from water both in health and disease. He declared that the bath, in cases of pneumonia, soothes the pain in the side, chest, and back, concocts the sputa, promotes expectoration, improves the res-

piration, and allays lassitude. He advised pouring cold water on inflamed and swelled joints, in gout and rheumatism, and in spasms, luxations, and fractures.

Galen placed water in the highest rank of his materia medica. He regarded the bath, followed by exercise and friction, as one of the chief parts of a system of perfect cure. He has left the following record: "Cold water quickens the actions of the bowels, provided there be no constrictions from spasms, when warm water is to be used. Cold drink stops hemorrhages, and sometimes brings back heat. Cold drinks are good in continued and ardent fevers. They discharge the peccant and redundant humors by stool, or by vomiting, or by sweat." In biliousness, spasms, headache, fever of the stomach, hiccup, cholera morbus, obstinate ophthalmia, plethora, he recommended tepid and warm water-drinking, with the transition bathing—hot followed by tepid or cold.

Celsus, in treating affections of the head, directs a warm sweating bath, followed by the tepid and cold bath, with an additional quantity of cold water to the head. He recommends water in fullness of the stomach, headache, weak vision, deafness, tremors, sinking, pains in the joints, diarrhea, piles, and in hysterical and hypochondriacal affection; and praises the bath in low fevers, digestive disorders, and diseased kidneys. He also advises cold immersion in skin diseases and in hydrophobia.

Asclepiades, of Bithynia, though regarded as an empiric by the orthodox doctors of his day, advocated cold water internally and externally in hiccup, sour eructations, and nocturnal emissions.

Oribasius testified to the value of water-treatment in a manner similar to that of Galen.

Ætius directed baths in protracted fevers, convulsions, retention of urine, lassitude, and nervous pains, although he added to the water one-fifth part of heated oil.

Rhazes advocated bathing in nearly all diseases. His water-treatment of small-pox was far more successful than any drug practice has proven since.

Avicenna was also a strenuous advocate for the watery regimen in a multitude of diseases, especially asthma, colics, and dropsy. He recommended infants to be bathed daily in tepid water. It is a sad pity that Avicenna, the Arabian Galen, has not more imitators in this respect among modern physicians.

Hoffman pronounced water a universal remedy. His language is: "We assert that water is a remedy suited to all persons, at all times; that there is no better preservative from distempers; that it is assuredly serviceable both in acute and chronic diseases; and, lastly, that its use answers to all indications, both of preservation and cure."

Boerhaave has written: No remedy can more effectually secure health and prevent disease than pure water.

Haller, as a testimonial of its value, drank nothing but water; and the same is recorded of Demosthenes, Milton and Locke.

Floyer certifies: Water resists putrefaction and cools burning heat and thirst, and helps digestion. He recommended cold bathing in a variety of diseases.

Baynard supposed good water to possess healing and balsamic properties. He was a strong advocate for bathing as a remedy.

Gregory regarded water as a tonic to the digestive organs.

The celebrated Cheyne exclaimed: Without all peradventure, water was the primitive original beverage, and is the only simple fluid fitted for diluting, moistening, and cooling.

Macquart in an especial manner recommended men of science and letters to make water their favorite drink, assuring them that their ideas would be more precise, their judgment sounder, and their senses more delicate.

Londe, and Levy, French authors on hygiene, speak emphatically in favor of the utility of water in preserving health.

Sir John Ross, Miller, and other Northern navigators, have testified that exclusive water-drinkers endure the rigors and withstand the diseases of the frigid zone better than any other persons.

Dr. Jackson, and Mr. Marshall, of the British army, and Drs. Mosely, and James Johnson, of London, assure us that the dangers of living in tropical climates are the least for the pure water-drinkers, and that these are far less liable to the diseases of acclimation.

Haly Abbas, and Mesues, Arabian writers, prescribed bathing in most diseases, and their directions for conducting the processes were generally singularly judicious.

Alsaaravius, Arabian, recommends bathing to moisten the body, open the pores, dispel flatulence, remove repletion, procure sleep, relieve pain, fluxes of the bowels, and lassitude, restore lean bodies to plumpness, soften contracted limbs, etc.

Lanzani, Italian, commended large doses of cold water internally as the best remedy for fever, and wrote two elaborate books to explain the grounds of his practice.

Fra Bernardo, Sicilian, acquired, in the early part of the last century, the title of "cold-water doctor," and won a high reputation for curing affections of the chest, palpitations, convulsions, obstinate dyspepsia, diarrhea, dropsy, hemorrhages, gout, and rheumatism, by water-treatment. He used ice-water freely internally, and applied ice to hot and inflamed parts. All food was withheld during the first four days—a point in practice which our beef-tea, mutton-broth, chicken-soup slopping and stuffing doctors would do well, for their patients, to imitate.

Cirillo, Neapolitan, in 1729, treated a malignant fever, which prevailed at Naples, with what he called "the watery diet." He administered a pint or two of water, cooled by snow, every two hours for several days, permitting no kind of aliment whatever. When free perspiration took place the drink was omitted, and very light food allowed. He directed cold applications of snow to painful and inflamed parts, but did not prescribe general bathing.

Rovida, of Arragon, is said to have practiced the water-treatment extensively on the plan of Cirillo and Fra Bernardo.

Samoilowitz, Russian in 1771, experienced signal success in treating the plague at Moscow, by means of cold acidulated drinks, and frictions to the whole body, with pounded ice.

Rev John Hancock, an English clergyman, in 1722, published a tract in advocacy of water as the best remedy for fevers and the plague. He cured agues,

scarlet fever, small-pox, measles, jaundice, and coughs, by copious water-drinking.

John Smith, C. M., English, wrote a book about a century ago, which is full of testimonials to the curative powers of water in nearly all of the prevalent diseases of the day. Its title was, "The Curiosities of Common Water," and a large proportion of its pages is a compendium of the opinions of many celebrated physicians in favor of the employment of water as a general remedy. Among his authorities are *Manwaring, Keill, Prat, Duncan, Elliot, Allen, Harris, Van Heyden, and Pitt*, all eminent in the medical profession.

Geoffrey, French, more than a century ago, advocated the free use of water as a preventive of the plague.

Hecquel, French, about the same time, advocated the use of water as an almost universal specific.

Pomme, French, at a later period, wrote in favor of cold water-drinking and warm bathing for various remedial and hygienic purposes, and particularly for the treatment of hysterical and hypochondriacal disorders.

Rondeletius, French, published cases of gout cured by cold water as a beverage, as also did his countryman, *Martinus*.

Riverius, French, treated female complaints, particularly menses, successfully by the use of water alone.

De Hahn, German, directed free bathing and cold water-drinking during an epidemic fever at Breslau, in 1787, and his practice was far more successful than that of his competitors, who persisted in the employment of active drugs.

Theden, German, employed cold water and ice successfully in strangulated hernia, inflammations, malignant fevers, and small-pox.

Sturm, a Polish surgeon, testifies to the successful treatment of epidemic cholera, by means of as much warm water as the patients were able to drink, a glassful being administered every ten or fifteen minutes.

Those celebrated medical philosophers and physicians, *Harvey, Louret, Cocchi, Sanctorius, Marziano, and Barthez*, advocated and practiced cold applications to gouty swellings, and inflammations.

Ambrose Pare declared that the true vulnerary, or dressing for wounds, was water alone.

Michael Angelo Bonaldi, Italian, wrote an essay, in 1542, on water as a remedy for gun-shot wounds.

Gabriel Fallopius, of Venice, *Felix Palatius*, of Trebia, and *Joubert, Martal, and Lamorier*, of France, strongly advocated water-dressings in surgical cases, instead of the more mystified and often mischievous plasters, balsams, liniments, lotions, or poultices.

Larrey, the most celebrated operative surgeon France ever produced, used water-dressings generally.

Kern, of Austria, praised the uses of water in the treatment of wounds, and even laid claim to the discovery of its superior merit.

M. Jose, of Amiens, recommended cold water in the treatment of wounds, burns, phlegmons, erysipelas, and gangrene.

Macartney, of Dublin, advises the free and methodical employment of water-dressings in wounds. With him irrigation was a favorite mode of application.

Lancassani, in 1753, *Caldani*, in 1767, *Leanter*, in 1780, and *Percy* in 1785, published conclusive evidences of the superiority of water alone to all the medicated fluids and compounds known, for surgical diseases.

Dr. Wright, of England, in 1777, employed cold ablutions extensively and successfully in the treatment of fevers.

Dr. Currie, of Liverpool, commenced the treatment of fevers by cold affusions in 1787. For several years he treated typhus and scarlet fevers, small-pox, and other diseases, principally by bathing, and with a success universally admitted to have been far greater than that of the drug-treatment. His work on the subject was published in 1797.

Dr. Robert Jackson, of the British army, had equal success in the same practice, the facts of which he published in 1791, at which time he had been in the habit of treating fevers by cold affusions for nearly twenty years.

Grannini, of Milan, strongly recommends cold immersion in typhus and petechial fevers.

Dr. Thær, of Prussia, in 1825, treated measles by cold bathing, and with remarkable success, as compared with his drugging contemporaries.

Dr. N. Smith, of New Haven, Conn., was in the habit of dashing cold water on the bodies of patients in cases of typhoid fever, so as to drench both the body linen and bedding.

Dr. Forbes, present editor of the ablest medical journal of Europe, and one of the physicians to her Majesty, Queen Victoria, confesses that in a large proportion of the cases of gout and rheumatism, the Water-Cure seems to be extremely efficacious. He says further, "In that very large class of cases of complex disease, usually known under the name of chronic dyspepsia, in which other modes [Why wait to try 'other modes?'] of treatment have failed, or been only partially successful, the practice of Priessnitz is well deserving of trial. In many chronic nervous affections and general debility we should anticipate great benefit from this system. In chronic diarrhoea, dysentery, and hemorrhoids the sitz bath appears to be frequently an effectual remedy."

Dr. John Bell, author of the ablest historical work on bathing, extant, has treated scarlatina in the Pennsylvania Hospital for many years by cold bathing, with the most satisfactory success. Although he does not entirely reject all other remedies, he admits that there is no other remedy than water which unites, to any thing like the same extent, efficacy with safety, and immediately pleasurable results. He says: "How often I have seen the little sufferer, with burning heat and delirium and unable to obtain sleep or repose of any kind, tranquilized immediately by the cold affusion, and fall into a sweet and refreshing sleep immediately afterward."

Such is a part of the testimony volunteered by the regular profession in favor of the system we advocate. The reader will bear in mind that nearly all the authorities thus far quoted are eminent authors, professors and practitioners of the allopathic school. After examining such a flood of evidence in favor of nearly all that is claimed by the hydropathists, the question naturally arises, Why is it, if regular physicians, in all ages, and of all countries, have found water-treatment so superior in the great mass of human maladies, that the medical faculty of the present day, as a body, employ it so little, in fact almost wholly neglect it, nay, bitterly and vehemently oppose it? This is indeed a strange problem, but it can be solved.—*Trall's Hydropathic Encyclopedia*.

The Coming Danger.

DEATH seems to be riding his Pale Horse over desert, plain, sea and city—and we trace his march from Asia and Africa to Constantinople, thence through the countries of the Danube, and over the mountains to Spain—until his advance, when last heard from, was encamped in Manchester, England. Whether he has time to cross the Atlantic or not before the frosts come we cannot say, but Manchester is not many days distant, and Death seems to travel with the swiftness of the morning. We should not be surprised to see his grim majesty any day, debarking at Castle Garden and riding up Broadway. We do not expect the frosts for six or eight weeks, and he might have a busy time during that period, with time to prepare for the coming summer. When we know that cholera is a controllable disease, and that the merest prudence on the part of citizen or State would stay its progress, it seems almost madness for us to hesitate. Measures should at once be taken to put the country in a condition of sanitary defense. It might be done by the regular authorities, but they never do the right thing at the right time. Somebody should do it. Every man in his own sphere can do much toward preventing this pestilence. All plagues, cholera, and yellow fever especially, assail the intemperate and unwary first. If a man lives a life of dissipation and recklessness, drinks vile liquors, allows his system to become vitiated and debilitated by disease, he will pass away before the contagion like a breath. We invite disease when we wrong the laws of nature. We be-

come easy victims to pestilence when we allow the liver to become deranged, and the lungs to lose power, and the brain to become heated and oppressed by long hours of sloth and intemperance. Every man, therefore, should mount guard over himself and his home to resent the progress of the invader.

This, however, will not meet the great duty that lies before us. Everybody's case is nobody's case, and to drive back disease we must organize the proper effort. A correspondent suggests the Sanitary Commission as a proper organization. He thinks the city should be divided into small districts, and that benevolent and shrewd visitors should go into each district, advising and suggesting the proper hygienic measures. They should have it in their power to apply disinfectants of all kinds, and at all times, so as to destroy the unhealthy exhalations. Our tenement houses should receive special attention, and every effort made to secure pure ventilation, and induce proper dietary laws among the poor. In cases of extreme or helpless poverty, money might be distributed to aid in the purchase of clothing or bedding, or removing impurities in the furniture of the houses. While, of course, it would be impossible to remodel our sewerage, this correspondent thinks it might be greatly improved, so that the miasma that burdens the air with death should be prevented. Properly aided, the Sanitary Commission might do the whole work, and save thousands of lives.

Our correspondent's plan is perhaps as good as any. Voluntary organization may do something, but we hardly think it will reach the root of the danger. A number of good people may get together and pass resolutions against cholera and subscribe a hundred thousand dollars for sanitary purposes—and a number of needy people will spend it. When the money ends, the labor will end—and when the good people are called upon for more, they will probably invite you to call on somebody else. When the danger really comes—when 10,000 men and women are dead—we shall see noble evidences of courage and energy, self-sacrifice and self-denial—our people daring death himself in the effort to destroy his horrors. These sacrifices always come too late. We do not want devotion merely—romantic struggling with death in the hour of his highest triumphs. Let us take the housewife's maxim as she locks the cream away from the cats—"an ounce of prevention is worth a pound of cure." What we want is systematic, authoritative action. We want Commission of wise and active men, who can go to those nests of disease and death "with power to act." Let New York be purified from palace to hovel—give disease no resting place—cleanse, drench, purge and sweeten; give us fresh air, water—and plenty of it. Do not exact exhausting labor. Aid the poor man to buy a house in the suburbs without paying fancy prices for land and lumber. It is a mighty task, with an endless variety of social reforms, and worthy the genius and devotion of our people. Let it be done, and done quickly.—*N. Y. Tribune*.

The Cholera.

At this moment all Western Asia and Southern Europe are panic-stricken by the terror of sudden death. That strange curse, which, as the Red Death, the Black Plague, the Yellow Fever, has so often swept like a fire around the world, and in all its Protean forms is still one Pestilence, has again arisen as swift and as strong as of old. The Cholera has unexpectedly revealed itself in the East, and for the third time begins its terrible westward march.

Egypt, breeder of so many monsters, is the mother of this. Centuries of dirt and degradation have rooted the plague so firmly in Egypt, that its return every ten years is as certain as the daily rising of the sun. Nile, with his overflowing waters, cannot cleanse the land. Even the religion of Mohammed has become the protector of disease, and this year the Cholera first appeared among that immense throng of Pilgrims which annually journeys through Egypt to Mecca and Medina. These poor people live in dirt, for though the law of the Prophet requires frequent ablutions, they seem no cleaner for its observance than the Arabs in the desert, who, for want of water, perform the

sacred washings with sand. In three days the Cholera slew four to six thousand Pilgrims in Mecca and Medina. It pursued the survivors on their homeward flight, and the stagnant canals, the crowded roads, were strewn with the dead. It caught the Egyptian Arabs in their huts of mud and straw; decimated the dirty towns and villages, and finally entered Alexandria and reigned there in triumph. In Cairo, upward of four hundred people perished in one day. Thus it ravaged Egypt till about the middle of July, when the mortality, though still great, seems to have decreased. Of its course since, we are not fully informed, but it seems to be spreading along the Mediterranean coast; it has penetrated Sicily, established itself in Constantinople, and is already as far west as Ancona, Italy.

Western Europe is alarmed, and on the defensive. But it is hard for the police of an Empire to arrest this invisible murderer, which has all the poverty, crime, filthiness and recklessness of the world for its accomplices. Eugene Sue, in his greatest novel, refers forcibly to the apparent progress of the Cholera, at the rate of a man's daily march. But it will travel faster in 1865 than it did in 1831. The Cholera is not blown about on the winds. It passes from man to man; the ship sails with it over the sea; the steam cars speed with it over the land; it crawls along the sewerage, and creeps from street to street with the beggar. It is this mode of transmission that makes its progress so difficult to stop, yet because of this it is not useless to try the effect of all sanitary precautions. If this pestilence were a poison in the air, we might abandon all hope of controlling it, and idly await, like the Mohammedan fatalist, the mysterious punishment of God. But we know, whatever be its primal cause, that it originates in countries which are the sewers of the world; that everywhere filth and foulness are its allies, and cleanliness its greatest enemy. Our duty is therefore plain. If Europe cannot stop the pestilence, and precedents give little reason to suppose it, the Cholera may be reasonably expected in America in the Autumn or Spring. New-York, with its immense foreign commerce, is not easily defended, and in its present condition cannot be. We dare not trust entirely to the quarantine; the outworks of a fort are useless, if the enemy has allies in the citadel, and the Five Points, the Shambles, and the Markets are even now ripe for the embraces of the plague. We sound no unnecessary alarm. No one can doubt that preparation is demanded, and that even if the Cholera should never come, all the elements of disease are exhaling from our gutters. The street-sweepers should not always be kept on Broadway, and the Fifth-ave.—let them go where they are imperatively needed, into Baxter-st., and Pearl-st., and all the crooked alleys of the Five Points. Make the city clean, and leave the rest to Providence. It may be well for our officials to remember that those who, from carelessness or greed, invite the Cholera, may be obliged to receive in their homes the fatal guest, as the first victim of the guillotine was—its inventor.—*N. Y. Tribune.*

The Prevalence of Crime.

THE unusual prevalence of crime in the country at this time is a subject of much comment. It is also remarked that the crimes perpetrated are of an atrocious character, rape leading the list, and murder following close on. There must be a sudden check to this condition of affairs; and the causes which have led to it demand examination. The violent scenes and lawless accompaniments of war have, it is probable, blunted the sensibilities of base men, who more readily lend themselves to high crimes. Many of these crimes are committed by a certain class of returned soldiers, who were villains before they entered the army, and who, under cover of war, committed many atrocities. The causes of crime as its various phases appear in the public record of events, stand in about this relation, viz: drunkenness, lust, avarice, the two former sustaining close relations to nine-tenths of the crime that has been committed recently.

Now what are the remedies that present themselves for consideration? First, the criminal must be made to feel that detection and punishment are certain. From some cause, principally a lack of public sense

of the necessity of arrest, and a consequent failure to organize for that purpose, or to offer rewards suitably large, many of the great criminals of the day escape. The natural tendency of this remissness is to encourage other bad men to commit desperate crimes. In large cities, the venal character of officers of the law, elected through party machinery, in utter disregard of public order and safety, will account for many escapes of culprits. But even after arrest, punishment is by no means certain. The stupidity and corruption of juries, adroit counsel, the obstructions of technicalities, and the presence of a wrong public sentiment, all contribute to set bad men loose; or these failing, the application for executive clemency too often succeeds. It is not strange that public sentiment upon the subject is debauched, when a large number of influential men argue that armed treason against the Government should be met with full pardon, and when so many people look complacently upon the proceedings and verdict in the case of Miss Harris. What the public eminently needs now, for its own safety, is a number of wholesome examples of prompt arrest, trial, conviction, and speedy and relentless punishment of criminals. If the people do not see that the laws we have are enforced, there will ensue an era of Vigilance Committees and violent defense by individuals against crime. There is indeed, now, a class of crime prevalent at the East, where gangs of ruffians so large as to overawe an ordinary police force, commit all manner of wanton depredations, generally ending in serious crime, that we do not see can otherwise be reached than by promptly taking the lives of the ruffians, by that process most speedy and convenient. They are entitled to no more consideration than wild beasts.

But individuals have a duty to perform in this matter. There should be among all good men a general discouragement of drinking habits—the fruitful source of so much crime. There are many men whose example is far-reaching, who by simply abstaining upon principle from tippling, would have a most salutary influence. It is in vain to censure rowdies for intoxication, when men who ought to set an example for society, are habitual drinkers in public resorts. There never was so favorable a time as this, for effective temperance movements, based upon appeals to the moral sentiments and good citizenship of men. There is also, even among well-meaning men, who are themselves virtuous, a reckless habit of speaking; as though female virtue was accounted a slight thing, and of characterizing the various impurities of a depraved social state by terms that almost seem to excuse them. This very tone of conversation, falling upon the ear of a man of bad impulses, almost seems to justify him, or at most, give him a false idea of the opinion society will entertain of his crime, when it is committed. It is within the power of many individuals, who may never have given the subject thought, to contribute to public virtue by rectifying in themselves, and frowning upon in others, the habit of expression we allude to. There is also a responsibility resting upon men of wealth, that they do not set a standard of display and expenditure that seems to establish a criterion of respectability, and thus present serious temptations to those who naturally desire to maintain a defined position in society, but have not the legitimate income to enable them to conform to a false standard. These suggestions may seem of small moment, but the philosopher will always discern in the acts or tendencies of individuals, the destructive features which may characterize a city, a state, or a nation.—*Detroit Trib.*

Protestantism and Popery.

"On Friday evening," says the Daily Telegraph, "the Marquis of Westmeath, in the Lords, did the State the service of eliciting a remarkable declaration from the Bishop of London. The Marquis had witnessed a spectacle in the church of St. Matthias, at Stoke Newington, on Whit-Sunday last, which 'their lordships would hardly suppose possible of occurrence in the Church of England.' The sacred edifice was got up with the showy millinery and ornament of a Romanish 'function.' There were vases of flowers on the communion-table, with a crimson cloth, and a

large brass cross. The priests, who were numerous, and strangely garbed in vestments for which Protestant congregations have neither a name nor a taste, formed a procession with the choristers, and carried the cross round the church; and when it was deposited on the altar, a youth swung a censer, and filled the building with incense. Then the priests made obeisances and genuflexions, with their backs to the congregation; and when the preacher's time was come to ascend the pulpit, he divested himself of a flame-red garment, and put on a surplice, explaining in the course of the sermon the fact, which would certainly not have been obvious without that explanation, that the fiery robes represented the tongues of flame which descended upon the apostles at Pentecost. At these vagaries the Marquis rubbed his eyes, and asked himself if he could really be in a Protestant place of worship. Lord Westmeath also drew the attention of the peers to the perfectly familiar truth that the same kind of parody upon Romish rituals goes on in several London churches, and in not a few among the provincial towns and country districts. There was, without doubt, a great deal in the discontent of this noble Churchman with which his countrymen can sympathize; and, in conclusion, turning to the bench of bishops, he claimed from the spiritual lords, if not a remedy for so startling a state of affairs, at least an explanation. The question certainly demanded an answer; and in meeting it, with the utmost gravity and sincerest Church-statesmanship, the Bishop of London declared that fresh legislation alone could deal with the matter. Thus there is nothing for it but that the Legislature should take these dubious rubrics under consideration, and either define what they do mean, and shall mean, *de novo*, or, if necessary, alter and amend them. That is the only real remedy; and the Bishop of London pledges himself, and a good many of his right reverend brethren, to vote for a practical Act upon the subject with the greatest alacrity and accord."

Our Country's Greatness.

THE greatest cataract in the world is the Falls of Niagara, where the waters, accumulated from the great upper lakes, forming a river three-quarters of a mile in width, are suddenly contracted and plunged over the rocks in two columns, to the depth of one hundred and sixty feet.

The greatest cave in the world is the Mammoth Cave in Kentucky, where one can make a voyage on the waves of a subterranean river, and catch fish without eyes.

The greatest river in the world is the Mississippi, four thousand one hundred miles in length. Its name is derived from an Indian word meaning "the Father of Waters."

The largest valley in the world is the valley of the Mississippi. It contains five hundred thousand square miles, and is one of the most prolific regions on the globe.

The largest lake in the world is Lake Superior, four hundred and thirty miles long.

The greatest natural bridge in the world is that over Cedar Creek, in Virginia. It extends over a chasm of eighty feet in width, and two hundred and fifty feet deep, at the bottom of which a creek flows.

The greatest solid mass of iron in the world is the iron mountain of Missouri. It is three hundred and fifty feet high, and two miles in circuit.

The longest railroad in the world is the Central Railroad of Illinois, which is seven hundred and thirty-one miles long—and cost fifteen millions of dollars.

The greatest number of miles of railroad, in proportion to its surface, of any country in the world, is in Massachusetts, which has over one mile to every square mile of its area.

The greatest number of clocks manufactured in the world, is turned out by the small State of Connecticut.

The largest number of whaleships in the world are sent out by Nantucket and New Bedford.

The greatest grain port in the world is Chicago.

The largest aqueduct in the world is the Croton aqueduct in New York. It is forty and a half miles long, and cost twelve and a half millions of dollars.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 29, 1895.

URIAH SMITH, EDITOR.

Lift Up the Voice of Warning.

THE present is a most favorable time to herald far and near the proclamation of the soon coming of the Son of man. Facts are urging themselves upon the attention of the people, to which they cannot shut their eyes. Men will listen to the voice of transpiring events: for it is not often that facts are accused of having turned Millerites. People may close their ears to an exposition of the prophecies; but they cannot shut their eyes to the startling signs of the present time. And it is a noticeable fact, as in the paragraph below, that these things are, by some means, suggestive to the public mind of the doctrine of the second coming of Christ. Now while their attention is aroused to these developments, let us labor to show them that these things are but the counterpart of the prophecies and that everything is working together to herald the great day of the Lord which is just upon us. And while we do this, let us also labor more earnestly ourselves to be ready.

The following, clipped from a late paper, is but a specimen of the utterances that are drawn from the public journalists of the day, in view of the fearful prevalence and increase of crime.

"ERA OF CRIME."

"THE fruits of war are now dropping into the northern lap. Murders, robberies, arsons, rapes, fights, and such little hellish pleasantries are growing vastly popular all over the North. Crime is on the increase. People are hungry for blood. The land is filling up with thieves, murderers, robbers and prostitutes. Rank, thrifty, and bloody weeds are growing up about the doors of churches. Ministers of Christ have talked politics so long that true Christianity is in need of watchers and more careful nursing than ever before. Men have been from home so long that fireside and family-altar restraints are irksome. Papers are rich in local items written in blood. Men extra lock their doors. Honest women look closer about them on the street, and hasten home earlier in the evening. Blows and words come together, while weapons for attack and defense are fashionable. God only knows what is in store for us. We are told that the coming of Christ will do away with all crimes and unhappiness on this earth. This would be a good time for Christ to appear; for wickedness is in the ascendency."

Our Light and Our Responsibility.

THE Bible is full of references to the second advent of the Saviour, and the events of the great day of God. It represents that day as the great day of his wrath; as the time when destruction from the Almighty shall come upon the wicked, and when the land shall be made desolate, and the sinners thereof destroyed out of it. The language of the inspired writers expresses in the most vivid manner the awful and terrific scenes of that day in which God arises from his place to punish the inhabitants of the earth.

Shall mankind have no warning when this destruction is about to burst upon them? Shall there be no token of coming wrath to arrest the guilty in their downward career? Shall irretrievable ruin swallow up a sinful world, and God give them no intimation of its approach?

Such was not the case with the antediluvian world; nor has it ever been the manner of the just Judge of all the earth to visit mankind in judgment without giving them warning of the coming vengeance. The attentive reader of the prophets will find ample testi-

mony in proof of this statement. The judgments of God upon Jerusalem, Samaria, Tyre, Nineveh and Babylon, are striking illustrations of this fact. Shall we conclude that the last and most dreadful judgment of God shall come upon our earth without previous warning to its inhabitants?

The people of God at the commencement of the great day of wrath shall be translated into his everlasting kingdom. That is, they shall be clothed upon with immortality, and shall never taste of death. What shall prepare the saints of the last generation for such a distinguished honor? Shall they be found at their Lord's return in a state of confusion and anarchy? Will this be their condition when their returning Lord shall take them in a body unto himself?

As the people of God, one by one, have fallen victims to the power of death, an individual work of preparation has been all that was requisite; but when the time comes that all the saints of God who are alive shall in one body be taken into glory, surely something further than an individual work is necessary. By what means shall the saints of God be gathered in one people and prepared for translation? What mighty truths has God in reserve for the last generation, with which to accomplish this great work? In answer to these questions, we cite the fourteenth chapter of Revelation.

The design of the three great proclamations of this chapter is, first, to give warning of coming judgment, second, to set the people of God upon their watch-tower; third, to gather in one body the scattered saints; and, fourth, to restore the commandments of God to his people, and to prepare them for deliverance in the time of trouble, and for translation into his kingdom.

Such is the great work presented in Rev. xiv. It gives the world warning, and leaves them without excuse; it lights up the pathway of the saints; and yet with its trial of patience, it shakes off the heartless, and gives the men of the world, notwithstanding its warning, a chance to lull themselves into security, when the wrath of God hangs over their heads.

Shall not these great truths arrest attention? Shall it be with us as with the antediluvians, who, though warned of the coming destruction, nevertheless knew not until it came and took them all away? When the Son of man cometh, who of us shall be able to say, Lo, this is our God, we have waited for him, and he will save us?

J. N. A.

The Great Revival Here.

NOT a revival that will convert the world, but one that is destined to gather out a few—the little flock—and prepare them for translation at the coming of our Lord Jesus Christ. It is not like the expected revival that is to bring millions, yea, all the world, into allegiance to God, which is so fondly dreamed of by so many at the present day—a revival which has no promise in the word of God, and stands only in tradition and imagination. On the contrary, the revival of which I speak, was promised by the Spirit of inspiration, nearly eighteen hundred years ago, and this promise was left on record for our instruction and guidance, who live in the time of its fulfillment. It is found in Rev. xiv, 9-12, and, being promised by Him who cannot lie, and is able also to perform all his promises, it is sure to be fulfilled.

It is not the awakening of a drowsy church, which falls asleep again within a month, nor the addition of numbers to the confusion of sectarianism, by making converts, that, as a stream cannot rise higher than its fountain, prove no better than those who convert them. But it is the revival of genuine Christianity, a coming up to the standard of truth and holiness. It is not the product of mere impulse—an edifice reared upon the sand of blind feeling, but its foundation is laid upon the rock of truth, and consequently, the superstructure is righteousness and true holiness. "Sanctify them through thy truth; thy word is truth." It is the revival of long-neglected and down-trodden truth—"the commandments of God and the faith of Jesus"—without which no real, permanent good can be accomplished for this generation—this degenerate

race, with the Bible within their reach, exalted to Heaven in point of privilege, but sunken lower than the grave in moral corruption and degradation.

Even the Christians themselves of this generation, need conversion as truly as common sinners; and their want of consecration to God, and a willingness to receive and obey Bible truth, when pressed home upon the understanding, is the greatest obstacle in the way of the conversion of those that are without. And this church of Sardis, having long been dead while having a name to live, has passed over to sojourn in Laodicea, where she fancies herself rich and increased in goods, and in need of nothing, while she is poor, and miserable, and wretched, and blind, and naked.

The professed church is asleep; but in her sleep she dreams of doing good, and hopes even for the conversion of the whole world. Her standard of piety and holiness is low, and her standard of truth is lower still, if possible. She is following the traditions of antichrist, preferring the commandments of men, to the commandments of God, and the fables of the heathen world, to the plainly revealed teachings of the Scriptures of truth. She refuses to be converted to God herself, and yet talks of converting the world. There is no hope for her as a body; for corrupt combinations of men never reform themselves. The only remedy for the living members is, to forsake the dead and putrified body. "We would have healed Babylon, but she is not healed; forsake her." All one has to do by way of forsaking a corrupt church, is to receive and obey the truth, as we find it in the "commandments of God and the faith of Jesus." They will soon find themselves excluded; for there is no agreement between the temple of God and idols.

God foresaw the present state of things. He foresaw that the mass of the nominal church would not recover from the great apostasy, headed by the church of Rome, and for this reason he prepared the three messages of Rev. xiv, 6-12, for the purpose of gathering out his people and preparing them for the coming of the Son of man.

In his great benevolence, God determined to enlighten men, that they might have the means of recovering from the Roman apostasy. For this purpose he prepared the Reformation for Luther's time, and with it determined to send the Bible in the language of the people. And while papists, aware of their innovations and corruptions of the Bible, only justified by assumed power and right to legislate for God, would have kept the Bible from the common people; Protestants, with a truly commendable zeal, have been busily engaged in giving the Bible to every nation in their own language, thus unwittingly circulating their own condemnation, in following the traditions of the church of Rome, instead of the explicit teachings of that Word which they esteemed so highly. But it is the controlling and directing providence of God, that has given the Bible to the world, so that the poorest may have it; and this has been done to prepare the way for the last revival—the closing up of the work of the reformation—a work intended to bring out and entirely separate a people from all the corruptions of Romanism, and fit them for translation, without death, at the coming again of our Lord Jesus Christ.

The prophetic message of Rev. xiv, 9-12, is perfectly fitted for this work. It contains a most solemn warning, accompanied by the most fearful threatening of impending wrath, against the worship of the beast, or, in other words, against following the traditions of the Roman church. On the other hand, the effect predicted as the result of this warning, is that the people of God who heed the warning, "keep the commandments of God and the faith of Jesus." This is a point in the reformation that had not been reached before; and, in fact, would not have been reached, had not God provided this special message for this very purpose.

No people can be said, in truth, to keep the commandments of God, unless they keep all the commandments which he spoke with his own mouth and gave in his own hand-writing. If we fail in one precept, we are guilty of sin, either ignorantly or knowingly. And as this is the last merciful warning, prior to the coming of the Son of man upon the great white cloud, verse 14, it must be evident to all, that the command-

ments of God are contrasted with the work of the papacy, that power that should, according to prophecy, "think to change times and laws," Dan. vii, 25, and that boasts that it has changed the time in God's Sabbath law, the fourth commandment, "a change for which," to use the language of the chosen champions of the papacy, "there is no Scriptural authority."

The solemn message from Heaven is here, and is doing its fearful work. The best evidence that this declaration is the truth, is that the message was foretold in prophecy, and that it is now being proclaimed in the order of the prophecy, and is doing a work precisely corresponding to that described, namely, bringing to light the dark work of the papacy, as foretold in the word of God, and developing a people that keep more commandments of God than other religionists, namely, all the ten commandments, as God gave them in person.

The great revival is here. It will seem little, however, to those who remain in unbelief, and are expecting the world will be converted through the influence of a church so fallen and degenerate and distracted by factions, and so unwilling to hear God's word themselves. But still it is a *great revival*; because it is the revival of primitive faith and practice, and because it will sanctify God's peculiar people, and prepare them to be translated to Heaven without seeing death.

R. F. COTTRELL.

Popular Errors and Their Fruits. No. 3.

HAVING noticed some of the evil effects of the doctrine of immortal soulism, and the errors growing out of it, we propose to refer briefly to another erroneous belief, equally popular and quite as unscriptural, if not fully as mischievous in its tendency, namely *Trinitarianism*. By this expression we mean the doctrine that the Father, Son and Spirit are united in *one and the same person*, making Christ the very and eternal God. We call it *belief*, although we question very much whether any one ever did really believe anything which the human mind cannot comprehend.

The principal evil caused by this belief, is the popular form of infidelity known as Unitarianism. Perhaps some may object to this, that the two doctrines are completely antagonistic, and therefore in no way related to each other. This is all true, but it should be borne in mind that the proneness of our race is to run to extremes. When the evils of a false position are apparent to the mind, there is a dangerous tendency to rush as far from it as possible into the other extreme, instead of taking position on safe medium ground. Thus it is in the present case. Some who cannot endorse the doctrine of the trinity, go to the other extreme, and utterly deny the divinity of Christ. Having gone so far, they are ready to doubt his miracles, and the inspiration of his utterances, and finally to look upon the Bible as little or no better than any other book. That trinitarianism is thus responsible for much of this unbelief must be apparent to those who are not themselves unwilling to reason from cause to effect.

Another result of this doctrine is a serious difficulty in the question of the atonement. If Christ and the Father constitute only one person, and Christ died for our race, the death of God is thereby involved, and consequently a denial of his immortality; and, worse than all this, the unavoidable conclusion, that for the period of time in which Christ lay in the tomb, the universe had no God to uphold and govern it.

To be sure, this is evaded, as a noted American D. D. confesses, "by a dodge," in which it is asserted that only the human part of Christ died. But this does not help the matter in the least, for if that were true, then we have only a *human offering or sacrifice*, and we might as well take sides with the Unitarian at once, in denying the divine atonement.

With such confusion as this to represent Christianity, it is no wonder that the heathen get a degraded idea of God, as evinced in the reply of the Chinaman to the Jew, who was reviling his nationality. Thinking to retort upon him as severely as possible he replied: "Ah! me know you; you kill the Melican man's God." How much better it would be to accept the doctrine of the distinct individuality and person-

ality of the Father and the Son, confessing them "one" in heart, mind and purpose, and thus avoid the jargon of confusion always attendant upon erroneous doctrine.

Another error, even more generally endorsed than any of the foregoing, is the doctrine of the *atonement on the cross*. This also furnishes another support for Unitarianism. The Scriptures plainly teach that Christ died for *all men*. Now if his death on the cross was the atonement, then the sins of all men are atoned for, and all will be saved. The conclusion is unavoidable, and we deny the doctrine of the atonement on the cross, not because it leads to this belief, but because it is scripturally untrue, and then as an incentive for proclaiming its falsity we have the fact that it is a strong pillar for a destructive error.

WM. C. GAGE.

Inconveniences in Obeying God.

It is ever well to count the cost of serving the Lord, before enlisting in his service. Otherwise when temptations and trials come, we may sink in discouragement.

But to suffer inconveniences to deter us from obeying God's holy word, is certainly extremely unwise. Yet many often enumerate real and supposed inconveniences in the way, and urge those as an excuse for their disobedience, to what they acknowledge to be the lawful claims of the Most High upon them. Especially is the above true, with reference to the observance of the Bible Sabbath.

We are aware that to make a change in this direction, to observe the Sabbath agreeably to the fourth commandment, is often attended with inconveniences in the family and in business affairs, and not unfrequently results in a breaking up of former associations, and connections with churches, &c. But are all these things combined, of sufficient magnitude to justify us in a course of disobedience in this life, or to acquit us in the judgment of the great day? Think, O, think of this, dear reader.

But did Jesus the dearly-beloved Son of God, suffer no inconveniences in the provision of the plan of salvation for fallen man? Was it convenient for him to leave the glory he had with the Father, and come down to this dark, fallen, sinful world and die, the just for the unjust? Was it convenient for him to be despised and rejected, to fast and hunger, to mourn and weep, and to be tempted of the Devil; to travel destitute of a place to lay his head, while the birds of the air had nests, and the foxes had holes? to sweat as it were great drops blood? to be betrayed, forsaken, and denied? to be scourged, spit upon, and smitten? to wear the cruel crown of thorns? to be condemned, nailed to the cross, and in the most dreadful agony, groan, thirst, bleed, and die, that you and I might live?

Blessed be God the Father, he who was once dead, "now reigns on high," and kindly and urgently invites us to suffer with him, that we may reign with him, beyond these scenes of confusion, sorrow, and death, in a world of unspeakable blessedness, crowned with glory, immortality, and life eternal.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii, 9, 10.

"The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii, 16, 17.

"For I reckon," says the suffering, fasting, hungering, whipped, stoned, ship-wrecked, and imprisoned apostle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Says Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that,

when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. iv, 12, 13.

A. S. HUTCHINS.

Roxbury, Vt. Aug. 14, 1865.

Meetings in Michigan.

BRO. WHITE: Our last report of meetings was from Monterey, July 28. Sabbath, July 29, held two profitable meetings with the church and people in Allegan.

Sabbath, Aug. 5th, Quarterly, and also Monthly Meetings for Allegan Co., were at the district school-house in Pine Creek. The house, with few exceptions, was well filled with Sabbath-keepers, whose testimonies were deeply interesting, evincing a strong desire to press onward in the third angel's message. Our meetings on first-day, were at the usual place of worship in Otsego, and closed with the celebration of the ordinances. Sister R. Leighton of Otsego, who, within a few weeks has been so unexpectedly restored from distressing pain and agonies of death, in answer to prayer, also attended all the meetings, giving her cheering testimony and praising the Lord for what he had done.

Bro. Kenfield took me from Kalamazoo to Brady, Aug. 8. Here we held one evening meeting with a small company.

August 9 and 10, visited the members of the church in Parkville, St. Jo. Co., and held two evening meetings with them. The last one by far the most interesting. The church is laboring under discouragements, because of some of their prominent members changing their locations. Seldom a male member with them in their evening prayer meetings. We hope that some good brother, well engaged in the cause, will be induced to locate in the village and help them.

August 11-13, held four meetings with the church in Colon. Brethren and sisters from Burlington, Burr Oak and Parkville came, and with them Bro. J. H. Waggoner, who took part with us in the meetings, also sister Byington from Union City. Our meetings on the Sabbath were interesting and free, with some confessions, and closed with the ordinances of the Lord's house. The day was regarded as a day of fasting and prayer by a good portion of the brethren present.

For Sunday morning, the appointment was, first, for prayer and conference, second, preaching at the usual hour. The first meeting commenced at half past nine, and continued to rise in interest accompanied with the good Spirit of the Lord, and continued over four hours. It was truly a refreshing from the presence of the Lord. Praise his holy name.

Near the close of the meeting, sister D., who lived thirteen miles away from the meeting, where there were no Sabbath-keepers arose and confessed that she came to this meeting feeling that it was no use to try to serve the Lord any longer, (see Mal. iii, 13-15), and finally decided to ask her dismissal from the church. But now how changed her feelings, as she felt and witnessed the Spirit of the Lord operating in the meeting. Oh she would not leave this people now for any consideration whatever.

In the evening we held a meeting in Bro. Langdon's neighborhood in Mendon, twelve miles from Colon. Bro. Waggoner accompanied me, and we presented to a listening and interesting congregation, the perpetuity of God's holy law.

Monday evening, Aug. 14, held another meeting with the scattered few in Brady. Am now going to spend the Sabbath with the church in Watson, Allegan Co., which closes our last appointment in the western district.

JOSEPH BATES.

Monterey, Aug. 18th, 1865.

"A title of honor will no more abate the torments of conscience than it doth mitigate Beelzebub's torments to be styled prince of the devils. You may as well seek to cure a wound in your body by applying a plaster to your garment, as seek to ease a wounded spirit by all the treasures, pleasures, and enjoyments of this world."—Ezekiel Hopkins.

Doings of the Minn. State Conference.

THE Fifth Annual Session of the Minnesota Conference, was convened at Deerfield, July 30, according to appointment. Opened by prayer.

Moved, by Eld. Sanborn that we invite all brethren present in good standing with any of our organized churches, to take part in the proceedings of this session. Carried.

The doings of the last session were read by the Secretary, and accepted by the Conference. Treasurer's Report presented and accepted by vote.

Ministers' reports were called for. Brn. Morse, Bostwick, and Allen responded, giving written reports which were accepted.

The Chair now appointed Brn. Sanborn, Bostwick, and Grant as a committee on the nomination of officers for the year ensuing. The Chair also selected as auditing committee, the following brethren: H. Grant, Wm. Merry, Elias Sanford, H. Patch, I. C. Woodbury, E. W. Darling.

Adjourned to 4 P. M.

Adjourned session opened by prayer by Bro. Bostwick. The committee on nomination of officers not being ready to report, the subject of credentials for ministers was taken up. Bro. Bostwick's credentials were renewed. Bro. Allen was referred to the Gen. Conf. Committee.

F. W. Morse licensed to labor in new fields. Written reports from the four churches comprising our Conference were presented, showing the following condition in relation to membership, funds &c.:

	Members.	S. B. Funds.
Enterprise,	11	\$60 00
Pleasant Grove,	31	175 29
Orinoco,	44	152 64
Deerfield,	60	149 86
Total,	146	\$537 79

An evening session was held for settlement with ministers, and the closing transactions of the session.

The committee on nomination of officers presented the names of the following brethren:

Conference Committee, Jno. Bostwick, Wm. Merry, H. F. Lashier. Secretary, E. W. Darling. Treasurer, W. I. Gibson.

The nominations were unanimously ratified.

It was moved and carried that we recommend to brethren the necessity of taking letters of commendation on moving to the vicinity of other churches.

Moved, That the doings of this Conference be published in the Review. Carried.

Adjourned *sine die*.

W. M. ALLEN, *Chairman*.
F. W. MORSE, *Secretary*.

"Boy Lost."

Not long since we saw an advertisement with the above heading, in a daily paper. A description of the missing youngster was given, and a reward offered for his restoration to his parents. We subsequently learned that the boy had been on a spree with some other precocious bloods, and after exhausting the money he purloined from his mother's purse, returned of himself, like the prodigal to his father's home. His parents were rejoiced at his safe return, and flattered themselves that he was found. We differed from them. From what we know of the matter, we think the boy is still lost. In fact, he was lost before his parents missed him. He is now more than a dozen years old, and yet has been allowed by his fond and wealthy parents to roam the streets by day or night, to run to fires, smoke cigars till they no longer make him sick, loaf around grocery stores, and come in and out when he pleased. That boy has been "long lost," and so have thousands of others in our large cities, albeit they attend their meals regularly, and do their sleeping at home. Their *bodies* may be found any day until they go off on a spree, but where are the *boys*? Where is the innocence, and ductile spirit of boyhood and youth? Lost! All the advertising in the world will not bring these back. Only correct parental control will drag them from the dark and slimy labyrinths in which they are now wander-

ing, and place them on the sunny road of virtue which leads through pleasant lands. Boys are to be the men of the land, and we need to have them good men, but we shall have no lack of rowdies and thieves, so long as boys of twelve summers are allowed to be roaming the streets after dark.

Sweet Rest in Heaven.

I AM weary, very weary
Of even friendship's smile,
For oft concealed beneath it
I've found the tempter's guile.
I long to see the morning
I long to rest at home,
I long to hear the welcome,
"My weary tried ones come."
For though hopes here are riven,
There is sweet rest in Heaven.

But shall I hear that welcome,
Will it to me be given?
Shall I that home inherit,
That glorious home in Heaven?
My heart, hear'st thou the question?
The answer lies with thee,
If thou wouldst gain bright Heaven
Watch, fight, and ever pray.
Deep trials here are given,
But there's sweet rest in Heaven.

Thou'rt weak! ah yes I know it,
But Jesus Christ is strong,
His grace will be sufficient—
The conflict is not long;
Soon, soon it will be over,
And if I faithful prove,
I'll never more be weary,
But rest with Christ above.
The promise sure is given,
There is sweet rest in Heaven.

MARY J. COTTRELL.

Ridgeway, N. Y. July 5, 1865

The Palace of Herod.

THE palace of Herod stands on a table of land, on the very summit of the hill, overlooking every part of the surrounding country; and such were the exceeding softness and beauty of the scene, even under the wilderness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams and covered with a rich carpet of grass, sprinkled like an open book before me, a boundary of fruitful mountains, the vine and the olive rising in terraces to their very summits; there, day after day, the haughty Herod had sat in his royal palace; and, looking out upon all these beauties, his heart had become hardened with prosperity; here, among those still towering columns, the proud monarch had made a supper for "his lords, and high captains, and chief estates of Galilee;" here the daughter of Herodias, Herod's brother's wife, "danced before him, and the proud king promised, with an oath, to give her whatsoever she asked, even to the half of his kingdom." And while the feast was going on, the "head of John the Baptist was brought in a charger and given to the damsel." And Herod has gone, and Herodias, Herod's brother's wife has gone, and "the lords, and the high captains, and the chief estates of Galilee" are gone: but the ruins of the palaces in which they feasted are still here; the mountains and valleys which beheld their revels, are here; and, oh! what a comment upon the vanity of worldly greatness! A Fellah was turning his plough on one of the columns. I was sitting on a broken capital under a fig tree by its side, and I asked him what were the ruins that we saw; and while his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of the palace of a king, he believed of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage in the prison of his beheaded victim, the Arab who was driving his plough among the columns of his palace, knew not the name of the haughty Herod. Even at this distance of time, I look back with a feeling of uncommon interest upon my ramble among those ruins, talking with the Arab ploughman of the king who built it, leaning against a column which, perhaps, had often supported the haughty Herod, and

looking out from this scene of desolation and ruin upon the most beautiful country in the Holy Land.

A Happy Married Life.

WHEN Robert Newton, the Wesleyan pulpit orator, married, he and his bride began the married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. Mark the result! When an old man, Mr. Newton remarked: "In the course of a short time my wife and I shall celebrate the jubilee of our marriage; and I know not that during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

That was certainly a happy married life. What made it so? No doubt strong mutual affection, congeniality of tastes, habits, and pursuits had much to do with it; but did not religion have more? Did not that hour of daily prayer make the bond of peace so strong, that none of the manifold trials of a long public life could even strain it? Had religion been stricken from their lives, would not pride, vanity, or passion have grown into a power of discord in their hearts? Did such absolute peace ever reign undisturbed over the married life of any irreligious pair for half a century since the fall? Does it reign over the reader's married life? Is not the religious element needed in his married life to render it even tolerable? Consider the claims of religion, my reader, from this stand-point, and you will conclude that religion is needful not only for your present and eternal happiness, but also for your domestic enjoyment.

Extracts from the Works of Fletcher.

THE operative belief of the truth, and the operative belief of a lie, are the two roots that produce all our good and all our bad actions. Our internal and (when we do not play the hypocrite,) our external works are always exactly like our faith: our actions being as much produced by our faith, as our pulses are by the beating of our heart.

No plant can grow without its root, and no moral action can spring into existence without its principle. When we do not dissemble, our principle of action is our prevalent persuasion—our predominant belief: a cordial, practical belief of the truth and rejection of a lie, being always the principle of a good action; and a cordial, practical belief of a lie and rejection of the truth, being always the principle of a bad action.

That good works can have no origin but the belief of the truth, will appear indubitable, if we trace them back to their source. To fear, love, and obey God, are undoubtedly good works; but can I do them, without believing the truth—i. e. without believing that God is; that he is to be feared, loved, and obeyed; and that it is my duty or privilege so to do? Again, that bad works can have no other origin but the belief of a lie, will also appear evident, if we follow them to their spring. To neglect and disobey God are certainly bad works; but can we do them without believing a lie? Without being more or less persuaded, that, although it may not be our duty, yet upon the whole, in our present circumstances, it will be for our advantage or credit, to neglect God, and to swim with the stream?

To convert or pervert a man, you need only change his principle of action; his predominant practical belief of a damnable lie, or of a saving truth. For if the spring is new, so undoubtedly will be the streams. If you have a new tree, you will infallibly have new fruit. If the rudder is truly turned, the ship will certainly take a new course.

Truth is the heavenly seed that produces living faith; and living faith is the heavenly root that produces good works. Truth and faith, therefore, are at the bottom of every good work. To suppose them absent from a good work, is to suppose that a good work can be void of sincerity and truth, and, of course, void of goodness. And is not this supposing a glaring absurdity? On the other hand, a lie is the hellish seed that produces unbelief; and unbelief is the hellish root that produces bad works. A lie and unbelief are,

then, at the bottom of every bad work. To suppose them absent from a bad work, is to suppose that a bad work can be wrought in faith and in truth, which is as impossible as to do a good work in malice and wickedness.

If every internal good work, (suppose a sincere operative desire to love my enemy for God's sake,) necessarily springs from a good principle, that is, from true faith, it follows, that so long as I consistently continue in the same disposition, my principle of action is good; and I am (so far) a good man, according to the standard of one or another of the gospel dispensations. On the other hand, if any one inward bad work, (suppose a malicious desire to hurt my neighbor,) springs from a bad principle, it follows also, that so long as I continue in that bad disposition, whatever degree of sanctity I may pretend to, my principle of action is bad; I am a wicked man of the pharisaic or of the antinomian order.—To conclude:

As our pulses all over the body exactly answer to the beating of our heart, so our inward works, that is, our thoughts, desires, schemes, and tempers, exactly answer to our faith, or principle of action. As by suppressing the beating of the heart, you may stop all the pulses; so, by suppressing the act of faith, you may put a stop to all good works. On the other hand, as by cutting the main arteries, you may put an end to the motion of the heart; so, by suppressing the good motions caused by faith, you may put an end to the life of faith, and destroy the new creature in Christ Jesus.

A Prayer for Help.

AND wilt thou, O my Father, hear?
A suppliant unto thee I cry;
I pour my sorrows in thine ear,
O help me, Father, from on high.

Thy powerful arm can me uphold,
Though Satan's hosts around me roar.
O keep me safe within the fold,
Till storms are passed, and tempests o'er.

The time of trouble's drawing near,
The dragon in great wrath comes down,
Be thou, O Lord, my dread and fear,
Till I at last receive the crown.

Oh for that home beyond the sky,
I'll cheerful bear my sorrows here,
There Christ my Saviour reigns on high,
And his bright coming draweth near.

A few more days of hate and scorn,
A few more days of pain and woe;
And then a bright immortal morn
Awaits poor pilgrims here below.

L. E. MILLNE.

Shabbona, Ill.

The True Man.

READER, let us weigh ourselves in this balance, and see if we are entitled to this label:

He is above a mean thing. He can not stoop to mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He never takes selfish advantage of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendos. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at his window or lie open before him in unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted himself out of sight—near the thinnest partition—anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights, than win them through dishonor. He will eat honest bread. He insults no man. He tramples on no sensitive feelings. If he have rebuke for another, he is straightforward, open, manly. In short, whatever he judges honorable, he practices toward every man.—*Repository.*

The Book-Keeper's Dream.

THE day had wearily worn to its close,
The night had come down with its needed repose,
As a Book-keeper wended his way from the store,
Glad that his toilsome hours were o'er.

The night was cheerless, and dismal, and damp,
And the flickering of the dim street lamp
Went out in the wild rough gusts that beat
With furious speed through the gloomy street.

Tired and cold, with pain-throbbing head
He sank to repose on his lonely bed;
Still through his brain, as the Book-keeper slept,
Visions of *Debtor* and *Creditor* crept.

The great *Balance-sheet* he had finished that day,
And *Profit and Loss* in the usual way
Showed how much money the merchant had made
Or lost in the preceding twelvemonth's trade.

And he dreamed that night that an angel came
With the *Ledger* of Life; and against his name
Were charges till there was no room to spare,
And nothing whatever was credited there!

There were life and its blessings, as intellect, health;
There were charges of time, opportunities, wealth;
Of talents for good, of friendship the best,
Of nourishment, joys, affection and rest:

And hundreds of others, and each one as great,
All with interest accrued from the time of their date.
'Till despairing of ever being able to pay,
The Book-keeper shrank from the angel away.

But the angel declared the account must be paid,
And protested it could not be longer delayed.
The Book-keeper sighed, and began to deplore
How meagre the treasure he'd laid up in store.

He'd cheerfully render all he had acquired,
And his note on demand for the balance required.
Then quickly the angel took paper and wrote
The following as an acceptable note:

"On demand, without grace from the close of to-day,
For value received, I promise to pay
To him who has kept me, and everywhere
Has guarded my soul with infinite care;

"Whose blessings outnumber the drops of the ocean,
While living, the sum of my heart's best devotion,
In witness whereof, to be seen of all men,
I affix the great seal of the soul's AMEN."

The Book-keeper added his name to the note,
While the angel across the great ledger page wrote
In letters as crimson as human gore,
"SETTLED IN FULL"—and was seen no more.

Stupendous Robberies.

A most astounding series of frauds and defalcations has been developed in New York within the past three weeks.

First came the bank defalcation of Henry B. Jenkins, paying teller of the Phoenix Bank, who was assisted in his frauds by James H. Earl, book-keeper of the same institution. These men robbed the bank of \$300,000 before the loss was suspected. The money was mostly spent in paying black-mail to persons who threatened to expose his connection with a prostitute into whose toils Jenkins had fallen, and with whom he lived; and large amounts were lost in stock gambling. Earl committed suicide soon after his arrest. Jenkins is in jail awaiting trial.

Next came the defalcation of the junior partner of the well-known banking house of Morris Ketchum & Co. This was considered one of the wealthiest and most reliable private banking houses in New York. For some months the business of the concern has been in charge of Edwin B. Ketchum, son of the senior partner. This young man has been engaged in stock and gold gambling to the amount of millions of dollars, and, to cover losses, has abstracted and used bonds and other papers deposited with the bank; and has, also, committed forgeries to a fabulous amount by means of what are known as "gold checks," or certificates. The swindler has disappeared, and, as yet, not a trace of the direction in which he left can be obtained. He is supposed to have taken \$60,000 in "greenbacks" with him. *Four millions of dollars* will not cover the losses to banks and private individuals by the swindling operations of this young man. Mr.

Ketchum, sen., has made an assignment of all his property, to cover, as far as possible, the losses occasioned by his son's dishonesty. His property is valued at from two to two and a half millions of dollars. The shock of this "financial explosion" seemed for a while to stun the community. Men knew not whom to trust. Every class of stocks in market declined, while men's hearts failed as they wondered what would come next.

Next came the case of another stock and gold gambler—a defaulter to the amount of \$100,000 to \$150,000.

Then it was discovered that another bank-teller had stolen \$100,000 from his employers. This amount was paid by his friends and bondsmen, and the matter hushed up.

Finally, a freight conductor of the Erie R. R. has been detected in the perpetration of a series of robberies. The amount is not known, but it is ascertained that he took \$3,000 in one day.

Such events as the above, tell us in thunder tones the times in which we live. Spite of the boasted increase in light and knowledge, and consequent improvement in the moral tone of the world, we have every evidence that the world is becoming more and more corrupted.

God never forgets any labor of love; and whatever it may be of which the first and best portions have been presented to him, he will increase and multiply seven-fold.

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 Green.

DEAR BRETHREN AND SISTERS: I desire once more to throw in my testimony on the Lord's side, and to express my gratitude for the many blessings I enjoy. I feel to rejoice that my lot has been cast in these last days, and that I have heard the third angel's message, and have the privilege of being numbered with God's remnant people. I desire to walk worthy of the name of Christ, and to be kept from bringing any reproach upon it. I feel the need of constant watchfulness and prayerfulness, for the enemy is ever nigh, trying to make me fall; but I rejoice that I have an interest in that blood that was shed on Calvary, that I can plead the promises of my Father, and find help and strength in the hour of temptation. Sometimes when the enemy comes in like a flood and nearly overwhelms me, I cast my mind forward to the time when God's people shall stand pure and spotless before his throne, and I long so much to be one of that happy company, that I am nerved to struggle earnestly for the victory, and I can truly say I am never disappointed when I rely upon God for overcoming grace.

Again, when I look at my present sinful condition; and compare it with what I must be in order to inherit eternal life, it seems almost too much to believe that I shall ever gain it. But, thank the Lord, the change is not to be made at once in our own strength, but day after day, little by little, we are to make preparations for the last glorious change, and I trust the Lord to bring even me off conqueror. When I see the signs of the advent thickening around us, I almost wonder how any can disbelieve, or be indifferent to them; and I long to tell everybody of the awful things soon coming on the earth, and urge them to seek a preparation for the great and terrible day of the Lord. It is my intention to try so to live that my light may shine, that I may rid myself of the blood of all my neighbors and friends, that I may at last rejoice with all the scattered and tried ones throughout a happy eternity.

JULIA E. GREEN.

Hebron, Wis.

From Bro. Jordon.

BRO. WHITE: The Quarterly Meeting of the church at Hundred Mile Grove, Wis., held Aug. 5 and 6, we feel was a profitable season. Bro. John Matteson was present according to appointment. He preached to us four times, held two social meetings, celebrated the ordinances, and had one business meeting. He also preached once to some Norwegians, living near by. We felt that the Lord was with us. Bro. Matteson had good freedom in preaching. We believe that his heart and hand are in the work. N. M. JORDON.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY AUGUST 29, 1865.

We give in this issue two articles from the N. Y. Tribune, headed "The Coming Danger," and "The Cholera," both treating upon, essentially, the same subject, the appearance of the plague in the East, and its rapid marches toward the West. These articles, while they intimate what may soon be expected in this country, contain some good suggestions in relation to a proper course of life, in view of the coming calamity. At such a time, if we mistake not, the effects of the "health reform" will be very manifest. Those who insist upon rigid cleanliness, both of their persons and of their premises, and who by a healthy diet, and regular and temperate habits of life, fortify themselves against disease, will realize the value of these hygienic principles, when the epidemic and the plague are on their deadly march through the land, devouring their hundreds and thousands upon every hand.

As brethren will be anxious to learn the condition of Bro. White, in reference to the sickness, mentioned in last week's Review, we would say that though he has not gained so fast as we hoped, yet there has been a perceptible gain, and a steady, though slow, increase of strength. Yesterday (the 27th inst.) he was dressed for the first time since the attack of sickness, and with assistance walked a few steps. We ask the brethren and sisters to still make his case a special subject of their prayers.

C. LITER. For an exposition of Rev. xiii, see the pamphlet entitled, "The Three Messages of Rev. xiv, particularly the Third Angel's Message, and the Two-horned Beast." For sale at this Office. Price, post-paid, 17cts.

The New England Tent.

FAILING to procure a location for our tent at Skowhegan, we pitched it at Norridgewock, the county seat of Somerset county. Meetings at this place began on Friday, Aug. 11th. Congregations each evening have ranged from 250 to 400. This day, Sunday, some 800 have been present, and the deepest interest has been manifested. The people are much stirred up on the subject of the Sabbath. We think the prospect of doing good is very encouraging.

J. N. ANDREWS.
M. E. CORNELL.

Norridgewock, Me., Aug. 20.

Note from Bro. Taylor.

BRO. WHITE: We have just closed one of the best Monthly Meetings that we have ever had at this place. I have often thought that at other times they were good, and so they were; but this was very good. Four were baptized, and the sweet melting Spirit attended. Three united with the church. We then followed with the ordinances, during which we all felt that salvation was free. The old and young were blessed, and made to weep and shout together. The Lord is good, and greatly to be praised.

The Monthly Meeting at Roosevelt, the 5th and 6th, was good from the beginning till it closed.

Union, love, temperance, patience, &c., are on the increase in that church. The interest in, and out of the church is on the rise; but yet a great work remains to be done. May watchfulness, prayerfulness, and deep devotion settle down on all of us, and make us meet for our Master's use, and kingdom.

C. O. TAYLOR.

Adams' Center, N. Y., Aug. 13, 1865.

"GOD OF MY MOTHER."—An infidel talent, under the power of the truth, bowed his knees at a religious meeting, and cried in agony, "God of my mother, have mercy on me!" "God of my mother!" How much is revealed in that single expression; how conclusively it proves this man had a mother whose faithfulness left an impress on his soul too deep to be obliterated by time; how eloquently it pleads with other mothers to be diligent in the inculcation of moral and religious truths!

Appointments.

PROVIDENCE permitting, I will preach at Sand Prairie, Richland Co., Wisconsin, September 9, and 10.

Will some one meet me at Blue River Station the 7th.

Also at Brodsville School-house, in Grant Co., the 16th, and 17th. Meetings in both places will commence on Friday evening, 7 P. M.

Will some one meet me at Bridgeport Station the 14th.

ISAAC SANBORN.

Monthly meeting at Olcott, N. Y., second Sabbath in September.

Business Department.

RECEIPTS.

For Review and Herald.

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

J Banks 27-9, A Fenstemaker 27-13, E W Darling 27-1, L J Shaw 29-1, D Farnum 27-1, P Miller 26-1, V A Rowe 26-19, C M Coburn 27-1, each \$1.

T Colston 28-13, H Anderson 26-7, C Seward 28-4, P H Moffett 28-14, J Cornell 27-1, S Simonson 28-13, F Blinn 27-1, A Belden 29-1, B Graham 28-1, J Belden 28-13, S M Abbott 28-13, O B Sevy 28-1, C Spencer 28-1, J D Nelson 28-13, J Lovell 29-1, L Darling 28-12, each \$2.

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Subscriptions at the Rate of \$3.00 per year.

C G Langdon \$3, 28-1. W E Cheesbro \$3, 28-10. E Odell \$3, 28-16.

Donations to Publishing Association.

W E Cheesbro 85c.

Cash Received on Account.

W H Slown \$3.50. Stephen Pierce \$5. W W Lockwood \$17.27.

Books Sent By Mail.

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Books sent by Express.

D W Milk, Chelsea, Mich., \$5. A B Underwood, Baconsburg Station, on the Atlantic and Great Western R. R., \$5.

Books Sent as Freight.

R F Cottrell, Lockport, N. Y., \$42.68. I D Van Horn, Watrousville, Tuscola Co., Mich., \$123.94.

To Pay Expenses on Draft Publications.

W E Cheesbro \$1. S T Belden \$1.

General Conference Missionary Fund.

E Thompson \$2. Church at West Windsor \$16.

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Mary J Reed \$1, A H Adams \$3, Church in Orleans \$56, Church at West Windsor \$55, Church at Chesaning \$8.50, Church at Orange \$10, Church at Tyrone \$55.73.

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