



AND SABBATH HERALD.

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

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IN THE KINGDOM OF GOD.

THERE the verdure fadeth never, and the odors never die;
There beneath unwitting blossoms, piercing thorns may never lie;
Music, softer and diviner, than from earthly lyres has rolled,
Through angelic utterance breaketh, and from quivering chords of gold.

Like a dove of snowy plumage, brooding on her leafy nest,
Peace in sacred beauty resteth, deep in every saintly breast;
Hope hath found her dazzling splendor, of her grandest day outshone,
While through every bosom thrilleth, joy that sense hath never known.

Tears that trembled on the lashes in affliction's keenest hours,
Were as dew of summer evenings on the thirsty lips of flowers;
Gleaming crowns adorn each forehead by the thorns of sorrow torn,
And he wears the whitest raiment who the heaviest cross hath borne.

Address to Advent Believers.

[The following excellent "Address" from the pen of Wm. Miller was presented to the conference of Advent believers, held at Low Hampton, N. Y., Dec. 28th and 29th, and was published in the "Advent Herald" of January 15th, 1845. "During the conference," says the Herald, "the following address prepared by Bro. Miller at the request of the brethren, was presented by a committee, and unanimously adopted by the conference."—Ed.]

To the dear Second Advent brethren, scattered abroad, despised, but not forsaken; poor, yet making many rich; discarded by the proud Pharisees of our day, yet not discouraged; cruelly treated for the doctrine you love, and yet holding firmly to your hope of salvation at the door.

We the undersigned, partakers of the same hope, children of the same faith, looking for the same deliverance, loving the same Lord, feeding on the same word, enjoying the same Spirit, suffering the same trials, subjected to like disappointments, and having the same care and fellowship for your welfare and furtherance in the truth—as ye have one for another and for us,—address you by this our epistle, in the way of consolation and advice: knowing that while we may comfort and console your hearts, we are establishing and strengthening our own. For if through many disappointments, temptations and trials, you stand fast in the faith once delivered to the saints, we rejoice in your steadfastness, are comforted together with you and are strengthened even in the inner and the outer man. We thank God always on your behalf, when we hear, as we already have heard, that your and

our late disappointment has produced in you, and we hope in us also, a deep humiliation and close inspection of our hearts; and although we are humbled, and in some measure pained in our hearts to see and hear the scoffs and jeers of a wicked and perverse generation, yet we are in no wise terrified or cast down by the adversaries of our faith. We pray you, then, brethren, to "let patience have its perfect work," knowing "that patience worketh experience, and experience hope, and hope maketh not ashamed." No, we are not ashamed, for we all know why we hope. You can and will, all of you, from the least of you to the greatest, old or young, when inquired of for the reason of your hope, open your Bibles, and with meekness and fear show the inquirer why you hope in the glorious appearing of the great God and our Saviour Jesus Christ. You need not in a single instance refer the inquirer to your minister to give the reason of your faith and hope. We bless God for you, my brethren, that you are all taught of the Lord. Your creed is the Scriptures; your spelling-book is the Bible; your grammar is the Word indited by the Spirit; your geography respects the promised inheritance of the holy land; your astronomy respects the bright starry crown of righteousness; your philosophy is the wisdom which cometh down from God; your bond of union is the love and fellowship of the saints; your teacher is the Holy Ghost; and your professor the Lord Jesus Christ; your recitation room is your closet; your recitations are heard in your prayers, and your songs fill up your vacations. We speak not of rewards, diplomas and degrees, for these are reserved in heaven for us, when these dusty walls of this tabernacle shall be dissolved, and we are called home into the new heavens and the new earth, to a full fruition of that hope of which we are not ashamed. Ashamed of this hope? No. Ashamed of looking for this hope? No. Ashamed of expecting Jesus? Why, what a question is that! When we look do we not expect? The ministers of our formal churches, some of them, say "they look, but do not expect." Yet, brethren, we have expected, time and again, and have been disappointed, but are not ashamed.

We would not yield a hair's breadth of our expectations for all the honors of Cæsar's household, with all the popular applause of a worldly church. We exhort you, then, by all the love and fellowship of the saints, to hold fast to this hope. It is warranted by every promise of the word of God. It is secured to you by the two immutable things, the counsel and oath of God, in which it is impossible for God to lie. It is ratified and sealed by the death, blood, resurrection and life of Jesus Christ. You have already had a foretaste of the bliss of this hope, in the seventh month, when every moment you looked for the heavens to open, and reveal unto your anxious gaze the King of glory. Yes, then your whole soul was ravished with a holy joy, when you expected every moment to hear the shout of the heavenly host descending from the Father's glory, to welcome you, a weary pilgrim, to your blessed abode of eternal rest. In that eventful period, where was the world with all its vain allurements and empty show? It was gone. If our Saviour then had come as we ex-

pected, no tears would have fallen for a receding world, nor sighs have heaved our breasts for a dissolving earth, with all its pomp, its pleasures, or its praises. All this was then no more to us than is a bubble in Niagara's cataract. God's goodness gave us then a slight repast, like Elijah's meat, that lasted forty days. And how can you, or we, give up a hope so full of joy, of holy love, and heavenly anticipation, as is this? The world may frown and scoff; the unbelieving church may laugh and sneer, and try to call us back. They may and will report their slanderous tales to complete our trials, vainly supposing they can wound our pride, and by this means take away our hope, and make us, like themselves, a whitened sepulchre. In all our trials, those who have obtained this blessed hope by the study of the Scriptures, have remained steadfast and immovable among the scoffs and jeers with which we have been assailed.

This, to us, is a source of great joy; and it shows conclusively where our faith is founded and our hope predicated. It is upon the sure word of prophecy, and no other evidence, that we rely. This is our main support, as even our opposers will, and do admit; or why do they in their attacks upon us, first try to show that prophecy is not to be understood, or if it is, that it is couched in such mystical and ambiguous language, that the ignorant and unlearned (as they are pleased to call us poor Bible students, in their mighty clemency), cannot comprehend its true import? Or why do they ridicule us, as a set of fanatical, unlearned heretics in trying to understand the sure word of prophecy, without first coming to our Bishops, or themselves to learn what the original text may mean? Why do they use these and similar arguments in order to overthrow us, if they are not sensible of the fact, that the prophecies of God's word are our main pillar? Why do they, without any discrimination, try to make our sure word of prophecy so dark, mysterious and incomprehensible, and in many instances acknowledge their own ignorance, and then call us heretics, because we search and believe what to us looks clear, consistent, and harmonious, with every part of God's holy word? But, say they, "time has proved you in an error: unerring time has favored us, and proved what you say we failed to do."

True, gentlemen, time has failed us in one or two instances, yet you cannot show why. And as you do not show any reason for the failure, permit us to give ours before we take your ground, and deny that prophecy can be understood. Every man of common intellect and information knows that we are dependent in some things on what we call human chronology, for the conclusion of our premises as it respects time. Again, they well know that our most learned and studious writers and historians disagree in the chronology of the events from which we date, some four or five years. It is true that we who have been most efficient in presenting this subject before the public, have chosen, and we think wisely too, the earliest possible time at which these momentous things might be expected to transpire, believing that it would be infinitely better for the souls of our fellow beings to come short of the time rather than to pass over. And indeed, we do not see any goods

reason now, why we should not have done in this matter as we have; for if we had looked only to the very last point of disputed time, and the accomplishment had come before that, or even at that time, how could there have been a tarrying time as the Bible predicts?

How could there have been a time for the trial of our faith and patience, and the purifying and sanctifying of the whole house of the true Israel? If we had not anticipated the time a little, with what propriety could the wicked scoff, and those who professedly belong to the house of Israel say, "The days are prolonged and every vision faileth?" and what has God said we shall answer this rebellious house of Israel with? With another specified time? No. How then shall we ever silence their caviling and scoffing, if we can fix no future time? We answer, that is not our work to do. God has promised to do that work. Hark! and hear what the Lord saith. "I will make this proverb to cease, and they shall no more use it as a proverb in Israel." God will perform his engagements in his own time and manner. We have only to believe, and be patient. But we are taunted with "Oh you have prolonged your vision again and again; and you have failed every time; now wont you give it up, and come back to us? you are not honest if you will not." When they thus call us dishonest, have we nothing we can say? If we altogether hold our peace, they will be wise in their own conceits, and go and report that they have shut our mouths, so that we could not say a word for ourselves; and thus the cause would be injured. But never fear brethren; God has told you what to say; do as he bids you, and he will take care of the consequences. God says, "But say unto them, the days are at hand, and the effect of every vision." Eze. xii, 21-25. So we see, God has been in this thing. He well knew into what a straitened place we should be brought. He knew what the rebellious house of Israel would say, and he has given us the best weapon of defense.

The word of God has a sufficiency of all armor, that the man of God may be perfect, thoroughly furnished unto every good work. We therefore hope that none of us will try to change the chronology of the visions; for they must fail in all our eyes; and if any vision should be so construed as to fix on another definite time in the future, we cannot conceive how the scripture would be fulfilled, that "every vision faileth." Let us then be satisfied in patiently waiting for God's time. But let us be careful that we do not lay off our armor, cease our watching, go to sleep at our post, or be caught in a snare, when the Son of man shall come. It is better to be ready before the time, and wait awhile, than not to be ready when the time shall come, and be lost. We exhort you then with the Lord's advice, "be like men waiting for their Lord, that when he cometh they may open to him immediately."

Again, we exhort you, brethren, that every one may edify and be edified, that ye forsake not the assembling of yourselves together, as often as your situation and circumstances shall permit; that we may comfort and console each other in our trials, be established ourselves in the present truth, and our minds be stirred up to remember that our Judge is now standing at the door. How can we who have taken so great delight in the study of the blessed Bible, again return to the beggarly elements of vain philosophy, and tradition of the fathers? We cannot sit under preaching where the Bible is discarded from the pulpit, except as a text book, and the plainest passages of scripture are mysticised and explained away, our hope in the resurrection of the body taken from us, and the kingdom of heaven preached as in this state of division, persecution and death, and the promise of being caught up in the air ridiculed by the oft repeated slang of ascension robes. These things we cannot fellowship, we will not hear them repeated. We therefore advise you, dear brethren, to hold meetings for prayer, reading of the Scriptures, exhortation and singing, if you may not be able to obtain a lecturer or preacher. And may the

Spirit of God bless you with his presence, and preserve you blameless unto his coming.

Again we exhort you, brethren, to be faithful in business. Let every one labor with his hands, in the several callings in which God has placed us, that none of us may be a burden to any, and that we may all of us have wherewith to communicate and do good, for it is more blessed to give than to receive; and that we may none of us give any occasion to our enemies to reproach us with being busy bodies in other men's matters, or as not providing for our own house. In thus doing we may put to silence the reproaches of those who are seeking every occasion to destroy the doctrine that we rejoice to believe. We may, while we are engaged in our several occupations, be fervent in spirit serving the Lord. If we could not, it would be evidence that we were not engaged in a proper calling; or that our hearts were not right with God. Paul, the great apostle to the Gentiles, labored with his hands that he might not be chargeable to the saints; and what was duty then, will be duty as long as the gospel remains to be preached. And we thank God we have never preached any other doctrine, you yourselves being our judges.

We also beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not led about by every spirit; but try the spirits. For every spirit is not of God; and it is now evident that there are many spirits in the earth,—even the three unclean spirits which are working miracles, and deceiving not only the kings but the whole earth. It therefore becomes us to be very cautious by what spirit we are led. The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But say you, a man may be in an error, and think he has the truth. What then? We answer, the Spirit and word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then we must believe we have the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law, or book, then let us walk carefully, lest we be caught in the snare of the Devil, and fall from our own steadfastness; and so be deceived, and lose the crown for which we are running. Let us follow the teachings of the apostle Paul to Titus, ii, 12, "That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" or as Peter tells us in his second epistle, iii, 11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." In both cases the context teaches us to look for the coming of the day of God; or which is the same thing, "the glorious appearing of the great God, and our Saviour Jesus Christ." There are a few individuals among us who are teaching that Christ has come, and that we were not mistaken in the time, but only in the manner of his coming. Let us be careful, lest we cease from our watchfulness, and so that day come upon us unawares. Remember that the same Jesus will come in like manner as they saw him ascend; and every eye shall see him, and we shall see him as he is, and be like him, when that day shall come for which we look; and then "the heavens being on fire, shall be dissolved, and the elements melt with fervent heat." If the one can be spiritualized away, all the rest must of course be spiritualized in like manner; and it would make the whole description of the judgment but a jumble of nonsense. We hope but few will be carried away by such vain trifling with the Bible. If God does not mean what he says, to whom shall we go for instruction? Who has been his counselor, and who has sat in the council chamber of the Almighty? Man is but grass, and the flower thereof fadeth. He is but of yesterday, and his life but a breath. "Cursed is the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Hold on then, brethren, to the sure word of prophecy, for you will reap soon the fruits of your faith, if you faint not.

We would advise and recommend that none be

impatient; "Let patience have her perfect work." "For ye have need of patience, that after ye have done the will of God, ye may receive the promise; for yet (after ye have done the will of God), a little while, and he that shall come, will come, and will not tarry." Then have we done the will of God in proclaiming the year 1843? We could have done no better with the light we then had. The seventh month also was for the purpose of filling up those prophecies, which could not be accomplished while we had a future time in view. For instance, how could our faith and patience be fairly tested, while we had definite time to hold on to? A man might believe in the time of 1843 and the seventh month, and pin his faith on the arguments of men, and yet have no real faith in God. As long as we can lean on man for any support, we are always prone to do it. In all the history of the past, when God has wrought deliverance for his people, he has brought them where no human wisdom, strength, or foresight, could help; and where nothing but faith and patience could sustain. Then God has wrought deliverance, and "his own arm has brought down salvation" for us. And in this last trial, and the greatest deliverance of all, will he not deliver in his own way? It therefore becomes us to stand fast in faith. We know that when 1843 passed, many went back and walked no more with us. Their faith was tested. So likewise it was in the seventh month: the faith of many then failed. And so will it be, and so must it be. For [Mal. iii, 18], "In the day when the Lord of Hosts makes up his jewels, then shall ye return and discern between the righteous and the wicked," &c. Why? "For the day cometh that shall burn as an oven." It had not come when the test was made. No. Rev. xxii, 11: "He that is unjust let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." And what shall follow? "And behold I come quickly." Quickly, after what? Any one may see it is quickly after the test is made, which tries the real characters of men. O foolishness, says the Greek, the Infidel, and Pharisee. Yet it is truth; God tried Abraham, Moses, David, Daniel, and the three worthies with such a test, and they were not ashamed to own their faith to, or before a scoffing multitude, and persecuting kings. So we must be tested, and if the two trials we have passed are not sufficient, the next will be blood. Preserve us Lord from falling from our faith and from our blessed hope. And come Lord Jesus, Oh! come quickly.

When was the Sabbath Instituted?

SOME have contended that the Sabbath was not instituted until the law was given to Moses at mount Sinai. But there are serious difficulties in the way of this belief. In the second chapter of Genesis, after having given an account of the creation, the sacred historian says: "On the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Now, if any part of this narrative is to be construed literally, the whole of it must be; and if we may not venture to deny or explain away the account which Moses has given of the creation, then we may not deny or explain away this unequivocal statement respecting the original institution of the Sabbath in Paradise. The blessing and sanctifying of the seventh day is mentioned in connection with the first seventh day in the order of time, and it is so mentioned as most forcibly to impress the reader that the Sabbath was then instituted. God's resting on the day is given as the reason for its sanctification; and it cannot be supposed that this reason existed two thousand five hundred years before the institution. We conclude, therefore, that the Sabbath was enjoined immediately after the close of the work of creation.

This opinion is corroborated by some facts recorded in the Scriptures. There are frequent and early notices of reckoning by sevens. Noah observed a period of seven days in sending the raven and dove from the ark; the term *week* is used in the contract between Jacob and Laban; Joseph mourned seven days for his father; and Job and his friends observed the term of seven days.

Nor is it in the sacred volume or among the Jews alone that such facts are found. Nearly all the nations of antiquity were acquainted with the weekly divisions of time. The Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week of seven days. And we find that these nations not only divided time thus, but that they regarded as holy the very day which had been sanctified as a Sabbath, although they had forsaken the true worship of God. Homer, Hesiod, and Callimachus, say, "The seventh day is holy." Theophilus of Antioch says, respecting the seventh day, "The day which all mankind celebrate." Josephus asserts that, "no city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labor." And Philo says, that "the Sabbath was a festival not peculiar to any one people or country, but so common to all mankind, that it might be called a public and general feast of the nativity of the world." These authors, who lived in different ages and were of different nations, cannot be supposed to have written thus in order to please the Jews, who were generally despised and persecuted; and this universal reverence for the seventh day cannot be accounted for upon any other supposition than that the Sabbath was instituted at the close of creation, and handed down by tradition to all the descendants of Adam.

If additional proof of this early institution of the Sabbath is needed, it may be drawn from the manner in which it was revived in the wilderness. Before the children of Israel came to mount Sinai we find them voluntarily making provision for the Sabbath, by gathering on the sixth day a double portion of manna. "And all the rulers came and told Moses. And he said unto them, this is that which the Lord hath said: to-morrow is the rest of the holy Sabbath unto the Lord." "And it came to pass, that there went out some of the people on the seventh day to gather, and they found none. And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you, on the sixth day, the bread of two days." The rebuke *How long refuse ye to keep my commandments and my laws?* implies the previous appointment of the Sabbath; and the positive assertion, *the Lord hath given you the Sabbath*, ought to settle the question in any mind disposed to understand the sacred historian.—*Sab. Vindicator*.

What Day of the Week do the Scriptures Designate as the Sabbath?

To this question, it might be supposed that every person who has any acquaintance with the subject would readily reply—*The seventh*. We are aware, however, that efforts are made to render this a difficult point to determine. We shall, therefore, make a few remarks upon it.

It is plainly recorded that the Creator, after laboring the first six days, in which he completed the work of creation, rested the following day, which was the seventh in the order of creation. This particular day God therefore sanctified and blessed. "And God blessed the *seventh day*." When the law was given at mount Sinai, the observance of the seventh day was commanded; and the manner in which the fourth commandment is expressed, shows beyond a doubt, that one particular and definite day was known to Israel by this name. Consequently, they needed no instruction as to what day was intended. This is observable in Ex. xvi, 22, where the sixth and seventh days of the week are mentioned by their ordinal names, as a subject with which the people were familiar-

ly acquainted. In this place, also, the seventh day is declared to be the Sabbath. There can be no reasonable doubt but that the day which in the time of Moses was known as the seventh day, was the same in its weekly succession with that which is called the *seventh day* in Gen. ii, 3. If the seventh day mentioned in the fourth commandment was not the same day of the week mentioned in Gen. ii, 3, as some profess to think, it must be perfectly inexplicable, that no intimation is given in the history of those events that another seventh day was intended in the fourth commandment than the one mentioned in the institution of the Sabbath, especially since both are recorded in the same appellation in a direct series of events. But what removes all obscurity from the subject is, that God has positively declared that the day which he commanded to be observed in Ex. xx, is the same on which he rested at the close of the creation. "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." This language is definite; and while it assures us that the day here commanded to be observed is the same in its weekly returns with the day on which God rested, it assures us against any derangement of the week, or loss of time which might have been produced in the long lapse of time from the creation; by the general apostasy from the true worship of God. Had the true Sabbath been lost, it was certainly restored; and the day then known as the seventh day received the divine sanction. The same remark is applicable to the subject during the succeeding history of the Jewish nation. Had the weekly Sabbath fallen into total neglect, and the day of its regular recurrence been forgotten, our Lord Jesus Christ, by giving his divine example in favor of the day known by the Jewish nation as the proper seventh day of the decalogue, has settled the question conclusively, down to that time: so that the day known in the New Testament as the Sabbath, was the seventh day in regular succession from the creation of the world. A perfect uniformity among all the nations in the known world, as to the days of the week, both before and since the advent of Christ, is a further testimony, that no derangement of the days of the week has ever taken place. Indeed, it will not be pretended that the account of time has been lost since the introduction of Christianity. Since that period, the Jews as a people have maintained a perfect uniformity in the observance of the ancient Sabbath, though scattered through every nation of the globe; and the Christian church, in all its divisions, has been known to observe either the seventh or the first day of the week; and for a considerable length of time, both of these days. So that we are as certain that the day now known as the seventh day of the week, is the same with that enjoined in the fourth commandment, as we are of any fact, for the knowledge of which we are dependent on the testimony of mankind.

In this connection, we would remark, that the sabbatical law does not appoint a seventh day, but the seventh day. It is but a flimsy subterfuge to pretend that the fourth commandment enjoins only a seventh part of our time to be kept holy. The people of Israel never so understood the law of the Sabbath; and their uniform conduct ever since shows that they understood it to mean the last day of the week, and that only. It will be admitted, that had the Jews, in the days of Moses, profaned the rest of the seventh day, under the pretext that they had rested on one of the preceding six days, they would have paid dearly for their presumption. If, then, their sense of this precept was correct, no person in any age has a right to understand it in a different sense, for a law cannot have a contrary or a double meaning. While the terms of that precept remain the same, its meaning must continue the same. It is true that the law which enjoins the observance of the last day of every seven, does as a consequence en-

join the seventh part of our time; but it is still the seventh day in its proper order that it requires, and not merely a seventh part. And it should be remembered, that Christ hath said, "not one jot or tittle shall in any wise pass from the law;" and that the most awful penalty is denounced on him who dares to explain away its proper meaning. It is obvious, also, that if a seventh day, or any one day after six of labor, be all that is required by the law of the Sabbath, the seventh or last must still be that day, from the fact, that to change it without divine authority would be to change the length of the week, and violate God's established order. And as in the first instance it would be sin, time would never change the character of that act. A *wrong* never will become a *right* by our persisting in it. As it could not be changed without sin, so the sin must ever remain until repented of and retracted. It should be remembered, likewise, that by an admission that a seventh day, or a seventh part of our time only is required, all argument for a change is effectually silenced; for if any good reason existed for one day more than another, the mere seventh part must be abandoned.—*Sab. Vindicator*.

OLD TESTAMENT DONE AWAY.

WHAT an idea! Is it done away that God created the world? Is the history of the prophets done away? James tells us to take the prophets as an example of patience, &c. How can we do this, if it is done away? Are the prophecies done away because fulfilled? Is it not as necessary for us to know what prophecies related to Christ, as it was for the apostles to know them? Is it less necessary for our faith in Christ to be informed on these points, than it was for the followers of Christ in the first century?

Done away! Did Paul think so when he exhorted Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? Why does Paul say that all scripture is profitable, if it is done away?

Are the five books of Moses done away, containing the only history of the world in that early period? Is it done away that there was a flood, a tower of Babel, confusion of tongues (the present time of confusion of tongues, and ideas, and religions, would to heaven it were done away!) a faithful Abraham, a life-saving Joseph, a meek Moses, an oppressing Pharaoh, a divided Red Sea, saving one, and drowning another, army, a forty years' journey in the wilderness?

Is it done away that there was a people of God tossed to and fro for many hundred years, whose history is made up of captivities and conquests, of mingled joy and sorrow? Are the dealings of God with them less interesting to us than to them? Their prophets and wise men, may we not study their history, emulate their virtues, and avoid their errors?

Done away! Is the prophecy of Daniel done away, reaching down to the resurrection of the dead? And is it not as necessary for us to have the first, as the last, link of the chain? And in the whole work of redemption, is it not as necessary to understand the first steps under the Mosaic economy, as the last under the present dispensation?

Can the person who has only read the New Testament, have as comprehensive a view of the work of redemption as he who has studied both Old and New Testaments? Can he who only sees the antitype, as well understand allusions to the type as he who has studied both type and antitype?

No: he who has studied thoroughly the Old Testament is as much better prepared to receive the truths of the New, as the land ditched and subsoiled is better prepared for the seed, than the half-ploughed field of the drone. And this is probably the reason why so few are deep-rooted and substantial christians. This is the reason so few understand the connection of God's word. They have rejected the foundation of all, because, as they blindly assert and believe, the Old is done away!

Think of a child's regarding the five fundamental rules of arithmetic done away because he had progressed to the square root. Done away! Why, his teacher would ask him, Are you not using these rules at every turn in your arithmetical studies?

But I desire to convince, not to chide. I have no right to step beyond this point. My heart has not charity enough yet to bear as I should with all the snaky forms of error we meet at every turn. It is so strange that errors are loved and hugged to the bosom as so many dear, invaluable gems of perfection! O, how dear are these old, antiquated notions; not old, either; for many of them have been gotten up within my own recollection. I was taught by my parents in childhood that the law was the test of sin. Now my father is much grieved that I should go back to the law, which has been done away, as he infers, by Christ. But adieu to human wisdom, and the traditions of the fathers. Let us confess with the prophet that both we and our fathers have sinned and done wickedly. O, for patience.

J. CLARKE.

The Review and Herald.

"Sanctify them through thy TRUTH; thy word is truth."

BATTLE CREEK, MICH. THIRD-DAY, NOV. 26, 1861.

JAMES WHITE, EDITOR.

THE REVIEW AND HERALD.

This number closes the eighteenth volume of the REVIEW AND HERALD. When we commenced the publication of this paper in 1850, we had no expectations that it would be needed so long. The outlines of the future are laid out before us in the prophetic word; but the filling up of the varied picture of christian experience under the providence of God is wisely hid from us. Hence every day has its new trials, and victories to gain, its new joys, and causes for rejoicing. Then let every trusting soul toil on, suffer on, hope on, rejoice on, until the picture is full, the battles are fought, the war over, the great victory won, and the noble and brave victors all gathered home, Amen.

The REVIEW AND HERALD has passed through a varied scene of prosperity and adversity. It has had its warm friends and bitter enemies, its adversity and prosperity, its clouds and sunshine, its loyal men and its traitors; but all the while God has looked upon it with a care to protect, and in the end, all the efforts of its foes to tear it down have built it up. We commence the next volume in the new Office building under the most favorable circumstances.

The trials of the past should learn us a lesson of profit for the future. Our greatest trials, and which have had the worst influence on the REVIEW AND HERALD, have arisen from putting too much confidence in those not fully proved. Here we design to be more guarded. If we recommend men of little experience and humility to fill important positions in the cause, we hurt both the cause and the men.

We design also to be more select in furnishing matter for the paper. Some may not see the necessity of this, and may be in danger of being displeased. We hope all will have confidence in us, however, that we intend to do that which will best advance the cause. Let this serve as a notice to save from disappointment. We refer particularly to local and personal matters, such as lengthy reports of the finances of one State, or a portion of it; or statements concerning the wants of individuals, or resolutions in their praise. If it be necessary to publish such matters, let them be prepared with the greatest caution for an extra leaf, or circular, and sent to those only whom the matter concerns. Then all can be served, all pleased, and the REVIEW be not encumbered with local matters.

We would say to our many readers in the language of the apostle, "Brethren, pray for us." We need your prayers. And may God give us wisdom to guide in the careful and faithful performance of our duty.

QUESTIONS AND ANSWERS.

QUESTION. Explain who the four angels are, spoken of in Rev. ix, 14, as being loosed out of the great river Euphrates.

W. J.

ANSWER. It will be noticed that the event here brought to view takes place under the sixth trumpet. A full exposition of all the trumpets of Rev. viii, and ix, is given in the little book entitled, the "Sounding of the Seven Trumpets." See list of Publications.

QUESTION. Can you tell who the four and twenty elders are, spoken of in Rev. iv, 10?

I. B. H.

ANSWER. These elders are brought to view in chap. v, in a manner which, I think, throws some light on the question as to who they are. This chapter gives a record of the events that introduced the opening of the seven seals; and the part which these elders acted in those scenes, settles some important facts concerning them. By the seven seals, the same as by the seven trumpets, is undoubtedly brought to view a series of events, transpiring in consecutive order, and covering the whole gospel dispensation. The first of these seals, according to general interpretation, was opened, and the events brought to view under it, transpired, near the commencement of this dispensation. With this fact vividly in mind, that the opening of the first of these seals is far in the past, let it be noticed that it is *before* the opening of any of the seals that these elders are seen acting a part in heaven. When the challenge was issued through heaven and earth [verse 2], Who is worthy to open the book and to loose the seals thereof? and while John was weeping much because no one was found worthy to open and read the book [verse 4], one of the elders said unto him, "Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Again, when the Lamb had taken the book from the hand of Him that sat on the throne, previous to his opening the seals thereof, the elders break forth into a new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Verses 8, 9. This testimony shows unmistakably that those elders were in heaven, personally acting their part previous to the opening of any of the seals. The expression, "Thou wast slain," locates the time of this song subsequent to the crucifixion of Christ; it was sung therefore at some point between that event and the opening of the first seal. The transaction which called forth this song of honor to the Lamb, was his taking the book preparatory to opening its seven seals. The events of these seals all transpire previous to the redemption of the church. The church therefore will never sing such a song as this. They will never ascribe honor to him because he is worthy to do (an expression which looks into the future) something which already had been done and finished more than eighteen centuries previous to that time. The conclusion is therefore unavoidable that these elders are not introduced here merely as representatives of other persons, representing the church, for instance, and singing the song which the redeemed will sing; but that they were literally and personally present in heaven, at the time when brought to view, that the song they sung, was called forth by their own personal feelings on that occasion, and that the facts they state were true of themselves individually and then. And what was one of the facts which they stated? It was this: "Thou hast redeemed us to God by thy blood." The twenty-four elders were therefore some who had been redeemed from the earth at that time.

Thus far the conclusions arrived at seem to be necessary and scriptural. The twenty-four elders are persons who have at some time been redeemed from the earth. Perhaps this is a sufficient answer. But there are two other queries that may arise on this subject, which can be readily answered by at least plausible conjecture. 1. Where have we any intimation that any persons have ever been redeemed from the earth; and 2. If these are twenty-four persons who have been so redeemed how can they say that they were redeemed from every kindred, and tongue, and people, and nation?

In reference to the first of these queries it may be said that there is more than an intimation that a number of saints have already been redeemed. It is said that at the resurrection of Christ many of the saints that slept arose and came out of their graves. Matt. xxvii, 50-53. And when he ascended up on high we are told that he led captivity captive, or as the margin reads, a multitude of captives. To identify the twenty-four elders with a portion of this company is the most natural and probable disposition of the matter.

In reference to the second query, these persons may

have been selected from different ages since the creation of the world, those most eminent in piety and the service of God being taken from each age. In this way they could be said to be redeemed out of every kindred, people, and nation. It may be proper to add that this exposition of the twenty-four elders is an individual opinion, for which the writer holds no one responsible but himself.

QUESTION. Are there any remaining on the earth after the first resurrection? If not, who are the nations on the four quarters of the earth that Satan goes out to deceive? Rev. xx, 7-9.

ANSWER. It will be seen from the preceding portion of the chapter that the going out of Satan to deceive the nations, is placed after the 1000 years; consequently it is after the second resurrection. The resurrected wicked are therefore the ones whom he goes out to deceive.

QUESTION. Who was it that John was about to worship in Rev. xxii, 9, if it was not a departed spirit?

B. F. H.

ANSWER. For an exposition of this text see Hope of the Gospel, page 154, and Which? Mortal or Immortal? p. 75. Both published at this Office.

QUESTION. What time is spoken of in Heb. xii, 23? What is the mount Zion spoken of? and who are the spirits of just men made perfect?

ANSWER. For an exposition of this scripture, see Which? Mortal or Immortal? pp. 47 70. u. s.

REPORT FROM BRO. SNOOK.

I LEFT the meeting at Batavia in the care of Bro. Shortridge, and started home, Sept. 21. The interest and prospects were very good. But the season growing late, and being some distance from home with my family, it was duty to return. I spent the following Sabbath and Sunday with the brethren in Richmond. Preached four times, and baptized three. We had a good, warm-hearted meeting. God was there. His Son was there. The holy Spirit was there, and all together we had a soul-refreshing time. We feasted on the heavenly manna to the joy and rejoicing of our hearts. May God be with these dear brethren and sisters.

On Friday, the 8th inst., by request I went to Lisbon to hold meetings with the church over Sabbath and first-day. The meetings on the Sabbath were interesting. All seemed to enjoy the good Spirit which pervaded the meetings.

On first-day I preached on the subject of the new birth, after which we repaired to the water, where one sister was buried with her Lord in baptism, and we trust arose to walk in newness of life. We then met for organization. Now came a trying time, in view of which we almost feared and trembled. We began and proceeded according to the conference address. I had studied over the subject as therein presented, but could not appreciate its force till it was tried. We tried to make thorough work, and I believe we succeeded. The church was made *one*.

Our second step was to ordain and set apart the officers, which was a truly solemn season. After this, communion and feet washing were attended to in the good Spirit of Christ. The windows of heaven seemed to be opened, and the blessing of God's Spirit filled the house. We felt that it was none other than the dwelling place of the Most High.

I believe the work thus effected is what we need, and is the beginning of better days for us. God has promised that he will return to us if we will return to him. O, brethren, let us return to him with all the heart. I fear that many will be sifted out, but if they are it will be their fault and not ours. The standard must be exalted, and we must come up to it. We must be united in faith, feeling and action, or God will not be with us. May God give us strength to overcome and go through safely, is our prayer. Amen.

B. F. SNOOK.

GOOD TESTIMONY FROM A HIGH SOURCE ON THE SIGNS OF THE TIMES.

At the second session of the Iowa Synod of the United Presbyterian Church, which convened at Keo-

kuk, Aug. 21, 1861, a committee was appointed to consider the proclamation of the President of the United States calling the people to a day of fasting and prayer. The committee made the following

"REPORT."

"It is a call by our Chief Magistrate to humble ourselves under the mighty hand of God, and confess and deplore our sins and transgressions. The terrible judgments of God are upon us. The blood-red cloud of war hangs over us, and already is discharging its fiery bolts. From one end of the land to the other is heard the sullen mutterings of the coming storm. Everywhere all hearts are looking with intense anxiety to the stupendous hosts that are gathering to the battle, and to every indication that would throw one ray of light into the future, or enable us to understand the nature and extent of those 'things that are coming upon the earth.' The indignation of the Lord seems to be upon our nation, and his fury upon our armies. We anxiously inquire, How long, Lord? and anxiously look for an encouraging answer. But he hides the future from us. A dark cloud hovers over it, and all hearts are filled with perplexity.

ECCLIASTICAL AND NATIONAL SINS.

We have sinned grievously against our God—we have turned to and worshiped ourselves. Our sins are many. The Lord Jesus Christ, notwithstanding he is King of kings, and Governor among the nations, we have ignored and done despite to the Spirit of his grace. We have profaned his name, profaned his holy Sabbaths, profaned his sanctuaries by mutilating and desecrating the teachings of his solemn word, mingling the heavenly fires that burn upon their altars with the fitful and flashing glare of the pit, and in many instances making them, instead of temples of spiritual worshippers, 'dens of thieves;' in consequence of which infidelity in our land is increasing like a flood. Like the Jews of old, we have made gold our God, and for the possession of earthly riches, power, and splendor, we have waged unrighteous wars, conquered and annexed provinces, overreached the poor, untutored Indian, oppressed the African, and prosecuted recklessly, without reference to righteous and honorable rules, the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bodies and souls of men, until in common with all nations we have become implicated in the sorceries of mystic 'Babylon, the mother of harlots and abominations of the earth.'"

The above we clipped from the Washington Press, and submit to publication for general benefit.

B. F. SNOOK.

ORDER AND ORGANIZATION.

THE subject of organizing the brethren into churches, and establishing order and system in those churches, and taking a name, has been a matter of considerable interest to the brethren of late, and our little church has had its thoughts on the subject as well as others, if it has not said much about it. We were at first startled by the proposition of a legal organization, and until we plainly saw its necessity, we looked upon the subject with suspicion and dread. But after it was set before us, its object and necessity clearly set forth, we dropped our objections, and came to look upon the subject with favor, and as a necessary movement for the advancement of the truth. We have seen enough of no-law, no-order, and no-responsibility.

We know that the children of this world are wiser than the children of light; but that does not prove that the children of light should be as foolish as possible, or that they should never improve or grow in knowledge. In things of this world no man can expect to prosper who has no order or system about his business, and the better order he adopts, and the more systematic he is about his business, the more prosperity we expect to see him enjoy. The subject is capable of clear illustration. The fact is that system and order is just the opposite of confusion and Babylon. "God is not the author of confusion." S. MYERS.

REPORT OF MEETINGS AT KNOXVILLE, IOWA.

BRO. WHITE: We have just closed a meeting which was protracted over four days, held by Bro. Shortridge. He preached seven discourses to an attentive congregation. They were well chosen, and we trust have made a good impression, reviving the brethren very much. At the close of the meeting on first-day, four came forward and asked to walk with us in the observance of the commandments of God and the faith of Jesus, and immediately obeyed by observing the ordinance of baptism.

The brethren again assembled for the transaction of local business, Bro. J. H. Sparks was chosen moderator, and R. S. Patterson secretary. Bro. Shortridge addressed the meeting at some length, in which he suggested the importance of a more thorough church organization, and called on us to prayerfully consider the matter. On motion this matter was referred to a committee composed of Brn. Shortridge, Patterson, and Wilber, who, after deliberation, reported as follows:

Inasmuch as we wish in all things to move in harmony with the more experienced and tried veterans in this cause, which we believe to be the Lord's cause, therefore,

Resolved, That we accept the report of the committee chosen at Battle Creek and published in Review and Herald No. 20, Vol. xviii, as our basis, and agree to carry it out as near as practicable, believing it to be the Bible plan of church organization.

Resolved, That we adopt the following as our church covenant. We the undersigned associate ourselves together as a church, taking the name of Seventh-day Adventists of Knoxville, Iowa, covenanting to keep the commandments of God and the faith of Jesus. Unanimously adopted.

The committee then asked to report the following, which was adopted:

Resolved, That we call upon the several churches in Iowa to consider the propriety of, and do recommend the formation of a State Conference, to be composed of ministers and delegates from churches.

Resolved, That the first session of the Iowa State Conference of Seventh-day Adventists be held at — on the — day of — 1862, and that Brn. E. W. Shortridge, B. F. Snook, and W. H. Brinkerhoof, be requested to confer with the different churches in this State, and if this proposition is accepted, to fill the above blanks, and make such suggestions as may seem necessary, and give timely notice through the Review.

Resolved, That said first conference be composed of two delegates from each church, and that it be the duty of this conference to adopt a uniform system of representation.

Resolved, That we recommend to the several churches in Iowa to co-operate with us in entering immediately, yet cautiously and prayerfully, into a thorough church organization, as suggested by Bro. White in Review, Vol. xviii, No. 23, and may God bless us in the undertaking.

J. H. SPARKS, Chairman.
R. S. PATTERSON, Secretary.

TESTIMONY TO THE CHURCH.

WHEN at Roosevelt, N. Y., Aug. 8, 1861, the condition of God's people was presented before me. Many failed in coming up to the standard set up by our Saviour. They are in an alarming condition, not careful to examine the foundation of their hope, but are indifferent to their state, and self-deceived. Some, I saw, had departed from God, and were united with the spirit of the world. As different fashions are introduced, one after another have fallen back from their steadfastness, and have lost their peculiarity. It is crossing to come out from the world and be separate. As soon as individuals cease warring against the spirit of the world they are Satan's easy prey. Our efforts are too feeble to resist an influence which leads us from God, and which brings us in union with the world.

Those who separate from God and lose their spirituality, do not fall back all at once into a state which the true Witness calls lukewarm. They conform to the world little by little. As its influence steals upon them, they fail to resist it and maintain the warfare. After the first step is taken to have friendship with the

world, darkness follows and they are prepared for the next. At every step they take in the downward course darkness gathers about them, until they are enshrouded. As they conform to the world they lose the transforming influence of the Spirit of God. They do not realize their distance from God. They think themselves in good case because they profess to believe the truth. They grow weaker and weaker, until the Spirit of God is withdrawn, and God bids his angels, *Let them alone!* Jesus spues them out of his mouth. He has borne their names to his Father; he has interceded for them, but he ceases his pleadings. Their names are dropped, and they are left with the world. They realize no change. Their profession is the same. There has not been so glaring a departure from the appearance of right. They had become so assimilated to the world that when heaven's light was withdrawn they did not miss it.

Truths have been committed to our trust more sacred than were ever imparted to mortals upon earth, yet we have not as a people been faithful to our trust. Unfaithful Sabbath-keepers are the worst enemies the truth can have. If those who profess the truth would live it out, then the Lord would magnify his name among them, and make them a powerful people.

The inhabitants of the earth are given to idolatry. They are filling the cup of their iniquity. Fashion is a tyrant, and nearly all are slaves to it. Travel in the cars, steamboats, or where you will, and you will see the human frame covered with extravagant decorations, and deformed with hoops. Modesty is rare; it seems to have departed from this enlightened age. Sodom and Gomorrah will rise up in the judgment and condemn this generation, for if they had been privileged with the light which now shines upon the inhabitants of the earth, they would have repented long ago.

God will have a separate and peculiar people. Their faith is peculiar. Their prospects are peculiar and glorious, and if they do not consider the heavenly inducement offered them of sufficient value to lead them to renounce the fashions of the world, when God rises up to punish the inhabitants of the earth for their iniquity, they must perish with them. Please read Isa. xxvi, 21; James iv, 4. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." 1 John ii, 15. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We are called upon in these perilous times to elevate the standard. It has been left to trail in the dust. The fashions of the world hold God's people in bondage.

Those who have really chosen God and heaven as their portion will be peculiar. The sanctifying influence of the truth has separated them from the world, and they will have moral courage to carry out their faith, and by their simple plainness of dress and holy living condemn the idolatry and extravagance of this age. Professed Sabbath-keepers who would advocate the wearing of hoops and useless ornaments, no matter how high their profession, the truth has not had its sanctifying influence upon the heart. They are not dead to the world. When the tree dies the leaves fall off. There is just as wide a difference between the follower of Jesus Christ and the worldling, as there is between a tree clothed with its green foliage and a dead and leafless tree. The truth accomplishes a work for the receivers. It causes them to 'die to the world, and live unto God. Such can receive no satisfaction in adorning their heads with flowers, while they have a true sense of the sufferings of their Redeemer on account of their sins. His sacred brow was encircled with cruel thorns, which bruised his holy temples. This thought should be enough to cause every true follower of Jesus to discard any useless ornaments to decorate their bodies.

Some Sabbath-keepers so earnestly desire to have friendship with the world, that they mangle their feelings and make wretched work of following Christ. They desire the approval of God and the friendship of the world too. Such, I saw, would certainly lose heaven. They do not enjoy this world, therefore they lose both. In these hours of probation all can choose life if they will. Their fruits will show their choice. For a life of humble obedience here, God will grant the rich reward hereafter. He will accept of nothing but

entire consecration. A dreadful deception is upon many minds, even of Sabbath-keepers. They have neglected to cherish and follow the light God has given them, and have been left completely deceived. Please read Matt. vii, 21-23. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Souls will come up to the day of God's visitation under a perfect deception. They had marked out a course for themselves. They did not let the Bible place the bounds for them. They did not heed the exhortation [2 Cor. vi, 17], "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you."

I was shown that God is not slack concerning his promises, if his people will obey his requirements. He is faithful who hath promised. The condition of our being received of God is, to separate ourselves from the world. The followers of Jesus and the world can not unite. Please read John xvii, 14. "I have given them thy word; and the world hath hated them, because they are not of the world." John xv, 18, 19. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

There is a disposition among some Sabbath-keepers to rejoice that they have truths that can be sustained by the word of God, and that the unbeliever can not gainsay, and they rest satisfied. They make no advancement in the divine life; their faith is not made perfect by works; they do not feel their lack of spirituality, but boast that they have the truth, and they sometimes advocate it in an unbecoming manner. They feel rich and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. What stronger delusion can deceive the human mind than that which makes us believe we are on the right foundation, and God accepts our works, when we are not conforming to his will, and when we mistake the form of godliness for the spirit and power thereof, supposing we need nothing when we need all things. Please read James i, 27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

What a work is before us! Self-denial and the cross were shown me as standing all along in the way of life. Can we persevere in such a warfare as this? Grace is against nature, and the whole strength of self is opposed to the victory. Can we take up the cross and bear it after Jesus, and consent to be like him who was tempted in all points like as we are, yet without sin? When the pleasures of the world come before us, we must renounce them instantly, and prefer before these the favor of God and the cross of Christ. And in this self-denying course we shall obtain victories, and in the end win eternal glory. The unbelieving world were shown me, unwilling to submit to the claims and order of God's government. They refuse obedience to his will; they are at variance with their Maker, and their words and works are opposed to the principles and laws of his government. Therefore we can not enjoy, and be in harmony with, the friendship of the world, and not become estranged from God.

Amos ix, 9, 10, was presented before me. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

God's people will be tested and proved. The plain and pointed testimony must act a prominent part in this work. In these days of darkness and peril who is able to stand and speak the whole truth? Multitudes of teachers prophesy smooth things. They see no special cause of alarm in the present condition of the professed people of God. The people are asleep,

and the teachers are asleep. They cry, Peace, peace, and the multitude that hear believe their report and are at ease. This makes the necessity greater for faithful teachers to bear the pointed, faithful testimony. The present is a time of scouring and purifying, a time of warfare and trial. The house of Israel is being sifted, even as corn is sifted in a sieve. The chaff must be removed, and it will require close work to separate the chaff from the kernels of grain. God's discerning eye will detect the smallest particle of chaff, and yet he will not cause to fall upon the ground the least kernel of grain.

ELLEN G. WHITE.

OLD TESTAMENT GOSPEL.

ISRAEL, in ancient days,
Not only had a view
Of Sinai in a blaze,
But learned the gospel too;
The types and figures were a glass,
In which they saw a Saviour's face.

The paschal sacrifice,
And blood be-sprinkled door,
Seen with enlightened eyes,
And one applied with power,
Would teach the need of other blood
To reconcile us unto God.

The lamb, the dove, set forth,
His perfect innocence,
Whose blood, of matchless worth,
Should be the soul's defense;
For he who can for sin atone,
Must have no failings of his own.

Dipp'd in his fellow's blood,
The living bird went free.
The types well understood,
Expressed the sinner's plea;
Described a guilty soul enlarged,
And by a Saviour's death discharged.

Jesus, I love to trace,
Throughout the sacred page,
The footsteps of thy grace,
The same in every age.
O, grant that I may faithful be
To clearer light vouchsafed to me.

[*Mine Explored*, pp. 349, 350.]

ENGLAND'S NATIONAL DEBT.—The foundation of the immense debt of England was laid in the reign of Charles II, two hundred years ago. In 1763, it had risen to £139,000,000. At the close of the French Revolution in 1802, it was £571,000,000. In the twelve years of the wars of Napoleon it increased to £865,000,000, which was its maximum. From this point it rapidly decreased for thirty years, having been reduced in 1845 to £768,789,241. At the close of the Russian war in 1856, it had increased to £800,000,000; and in consequence of the Indian mutiny, the Chinese war, and the distrust of France, can hardly have diminished since. The interest on the present debt, at the rate of 3½ per cent., is \$134,400,000 per year, or \$368,000 a day, \$15,333 an hour, \$255 a minute, or \$4.24 a second.—*Chris. Almanac*.

EFFECT OF SMOKING ON THE INTELLECT.—In the September number of the London Pharmaceutical Journal for 1860, it is stated that on dividing the pupils of the Polytechnic school in Paris into smokers and non-smokers, it is shown that the smokers have proved themselves, in the various competitive examinations, far inferior to the others. Not only in the examinations on entering the school are the smokers in a lower rank, but in the various ordeals they have to pass through in a year, the average rank of the smokers had constantly fallen, and not inconsiderably, when the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind.—*Chris. Almanac*.

Our lady readers will find, by turning to the third chapter of the book of Isaiah, and reading the 18th verse, that not only were hoops worn in those days by the daughters of Zion, but they were also an abomination in the sight of the Lord. To save them the trouble, however, of hunting it up, here is the verse: "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon."—*Ad. Herald*.

TEN WAYS TO COMMIT SUICIDE.—Wearing thin shoes and stockings and insufficient clothing in rainy weather. Leading a lazy, excited, theatre-going, dancing life. Sleeping on feathers in a close room. Eating hot stimulating food too fast and at improper times. Beginning with tea and coffee in childhood, and ending in tobacco and liquors. Marrying in haste, and living in continual ferment afterward. Following unhealthy occupations to make money. Taking bitters and confectionery. Giving way to passion, or keeping in a perpetual worry. Going to bed at midnight, getting up at noon, and eating when you please.—*Chris. Almanac*.

THE *Journal of Commerce* publishes a private letter from Kentucky, from which we extract the following impressive statements:

"Discord, strife, and enmity pervade all ranks of society. They have entered the counting-room, the social circle, the family circle, the school-house, and the church; and where friendship and concord once existed, they have arrayed husband against wife, father against son, brother against brother, friend against friend. So universally is this the case throughout this State at present that the circle where disaffection does not exist forms an exception to the general rule. What will be the result of all this? Where or when it will end, God only knows. Truly, truly, we have fallen upon evil times."

HOW TO PROLONG LIFE.—The difference between rising in the morning at 6 o'clock and at 8, for forty years, amounts to 29,200 hours; or ten years, reckoning eight working hours to a day. Thus by gaining two hours a day from unnecessary sleep, or from idle and misspent time, ten years of active life may be added to a life of forty years.—*Chris. Almanac*.

HOLD ON—HOLD IN—HOLD OUT.

HOLD on, my heart, in thy believing;
The steadfast only win the crown.
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he whom Jesus holds through all,
Shall stand, though heaven and earth should fall.

HOLD in thy murmurs, heaven arraigning!
The patient see God's loving face.
Who bear their burdens uncomplaining,
'Tis they that win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

HOLD out. There comes an end to sorrow,
Hope from the dust shall conquering rise;
The storm foretells a summer morn;
The cross points on to Paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold in, hold out.

[*Chris. Almanac*.]

LETTERS.

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

From Sister Wilcox.

DEAR BRO. WHITE: As I read the testimonies of the dear saints scattered abroad, I have a desire to add mine to the number. I feel that we are living in the last days; that soon he who shall come will come, and will not tarry. I praise the name of the Lord that I ever was permitted to see the light of God's truth. One short year ago the truth found me a professor of religion, following the world in all its forms and fashions. It is a wonder to me that God did not cast me off. Truly he is long-suffering and kind to usward, that we might repent of all our sins, and confess and forsake them while mercy lingers in the sanctuary.

The truth struck the axe at the root of the tree of my pride, and praised be the Lord, the leaves have all fallen off. O, I want to be found keeping the commandments of God, and shout victory over the beast, his image, his mark, and number of his name. It will be a glorious time for the saints when Jesus appears on the white cloud with his retinue of angels, to take his waiting people home. I want to be one of that number. Pray for me that I may strive daily to overcome, and at last stand with you on mount Zion.

Yours striving to overcome.

BETSEY WILCOX.

Eden, Vt.

From Bro. Shurtz.

DEAR BRO. WHITE: When I read the cheering letters from the saints in the *Review*, I thank my heavenly Father that I was ever led to see the light of the gospel; and may I not exclaim with the psalmist, "Blessed be the Lord God of Israel, who only doeth wondrous things." I see from day to day the necessity of being more fully consecrated to God; of a greater revival of the grace of God in our hearts, and more of his bright and shining light on our pathway, that we may move understandingly.

When I read the communications from the brethren on organization, I can say, 'The will of the Lord be done; for I believe the Lord is leading out a people and preparing them for his soon coming; therefore work, brethren, work in the fear of God, and when Christ the chief Shepherd shall appear, you will receive a crown of glory.'

O, brethren, is not our salvation nearer now than when we first believed? Are we not on the eve of Christ's appearing? Is not the supper preparing? Then let us prepare with clean hands and pure hearts, that we may finally seat ourselves around the table with all the faithful of God's children. May the Lord bring us all to see the light of his word, and receive us all into his everlasting kingdom, where we can shout praises around this eternal throne, is the prayer of

Your unworthy brother.

J. I. SHURTZ.

Millersburgh, Iowa.

From Sister Baldwin.

DEAR BRO. WHITE: I wish to say a few words through the *Review* to those that are striving to press their way through to the kingdom. I feel that we have but a short time to work in our Master's vineyard. It is my desire to become dead to the vanities of this world, and alive to the cause of Christ. Let us exhort one another daily while it is called to-day, lest any of us be hardened through the deceitfulness of sin, and fail of obtaining that crown of life which the Lord hath promised to them that love him. I want to feel more of a longing and thirsting after righteousness, that I may partake more fully of the Spirit of Christ. "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." We may not be without temptations, but the Lord has promised that in every temptation he will make a way of escape; and I mean by the assisting grace of God to overcome. Dear brethren and sisters, let us remain steadfast that we may be the Lord's at his coming.

Your sister.

H. A. BALDWIN.

Newstead, N. Y.

From Bro. Barnes.

DEAR BRO. WHITE: I am often strengthened and encouraged in reading the letters in the *Review* from brethren and sisters. I am glad we have a way that we can speak to one another, although we are a great distance apart. I am glad that there is a people who are striving to overcome and be prepared for the dear Saviour when he will come the second time without sin unto salvation. O, glorious hope! How I long to be prepared to meet the good and the blessed in a better world than this.

Your brother.

JOHN BARNES.

Cherry Creek, N. Y.

Extracts from Letters.

Sister L. J. Shaw writes from Wyoming Co., N. Y.: "I meet with opposition and discouragement; still, the Lord being my helper, I am determined to live according to Bible teachings, and amid all I feel and see the love and wisdom of God in all his dealings with me, who has out of the abundant riches of his grace given me a heart to love, serve, and obey him. I long to be more holy in life and heart, and feel the need of more diligence, more grace, more of that faith that works by love and purifies the heart. My soul is pained on account of those that profess to be the humble followers of the meek and lowly Jesus, but are violating his holy law, and are so conformed to the world that they can hardly be distinguished from them. How long will they rest in carnal security, wandering from God, pursuing a shadow instead of a substance? The

soon coming of the Lord should arouse every mind and heart. What a priceless gem is the Christian's hope! Were it not mine to possess I should often despair; but knowing the promises of the Lord are sure, that he will not leave or forsake his people, with blessed anticipation I look forward to the rest that remains for the people of God. We know it is through great tribulation we shall enter the kingdom. Our Saviour was shamefully treated, despised and insulted, and he says, 'If the world hate you, you know that it hated me before it hated you, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' The Lord is able and he will deliver all his people out of their troubles, and sanctify them all to their good, and his glory. He is our strength and hope, and our salvation, if we trust in him. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. I desire that I may be kept in the narrow way, that I may not dishonor that dear Saviour whom I profess to love; that I may bear with Christian meekness and humility the world's dread frown. This world is not a friend to grace, to help us on to God. Still what promises there are to those that overcome! Though the Christian must travel through this unfriendly world amid persecutions, trials, and afflictions, still that promise remaineth for the people of the Lord, that the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. This is what I am diligently seeking, striving to live soberly, righteously, and godly in this present evil world, looking for and hasting unto the appearing of our Lord and Saviour."

Sister L. J. Richmond writes from Vernon, Vt.: "There are a few here who are trying to act upon the plan of systematic benevolence. Although we suffer some inconvenience on account of not having church order, still we are resolved on having as much order and system as possible under the present existing circumstances, fondly hoping the time is not far distant when churches of Seventh-day Adventists will be organized here in the East, and we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Bro. J. Ayers writes from Brooklyn, N. Y.: "I am glad for the grace given to you whereby you are rendered the instruments in the Lord's hands of correcting the errors, improving the faults, and counseling to order and strict discipline, the remnant church in these last days. I hope, by the help of my kind heavenly Father, to be in full practical sympathy with the straight testimony, as I trust I am already in sentiment. I think I am in a position to judge somewhat accurately of the perilousness of the times in which we live, and perhaps it is not improper to express my fears that the Seventh-day Adventists as a people, although possessing great light, are not fully awake to the nature of those perils directly in our midst. I do rejoice for the notes of warning and alarm that begin to be sounded, and the call to order. O, may the Lord help us to be that people that know the joyful sound, and thus partake the promised blessing. Dear brother, may the Lord bless you and yours abundantly, strengthening and encouraging you in all your toils and sufferings for the truth's sake."

Bro. J. I. Bostwick writes from Hanover: "We are lonely, and we need the prayers of our brethren, that the Spirit of the Lord may dwell with us, and help us to walk in the light of his truth. We are now among those who have had no light on present truth, and we think that if some of our preaching brethren would come here and lecture, much good might be accomplished. The circumstances attending our removal to this place are such that we are led to believe that the hand of the Lord has led us, and we feel confident that he will overrule all for our good, and for the good of those around us."

OBITUARY.

My dear father, Samuel Zin, fell asleep in the Lord,

Oct. 25, 1861, no more to mingle with friends until the great Life-giver shall summon him from the grave.

My father was born in 1790, and was 71 years old when he died. He had been a member of the M. E. church fifty-one years; but he heard Bro. Brinkerhoff give a course of lectures, and got some of our books and read, believed, and heartily embraced the Lord's Sabbath about six months since, and kept it until his death. He also believed that man was mortal, and that he should sleep until Jesus comes, which he fully believed would be but a short time.

He was so much attached to the message that he called for the "Three Angels' Messages" a great many times during his last sickness, and seemed happy when looking at that little silent preacher that had led him to see the beauty, grandeur, and importance of the message which leads men and women to observe God's perfect, holy, and unchangeable law. He lived and died near Centerville, Apanoose Co., Iowa, and now sleeps with his fathers. We have hope that when he awakes it will be to put on immortality and live forever in the earth made new. May the Lord help me to so live that I may have a good influence over my friends and relatives, that we may all meet in the better land, where there will be no more parting, is my prayer.

SAMUEL ZIN.

Rousseau, Iowa.

SUBSCRIBERS in New England, Canada, N. Y., Pa., and Ohio, stand thus: Additions, 68, stoppages, 77, loss, 9. In Mich., Ind., and Western States: Additions, 195, stoppages, 139, gain, 56. Nett gain, 47.

APPOINTMENTS.

Bro. and sister White design to hold meetings with the brethren in Michigan as follows:

Caledonia,	Dec. 7, 8.
Wright,	" 14, 15.
Orleans,	" 21, 22.
St. Charles,	" 28, 29.

THE Lord willing, I will hold meetings with the churches in Northern Wisconsin as follows:

Mackford,	Dec. 7, 8.
Rubicon,	" 14, 15.
Koskonong,	" 21, 22.

Meetings to commence in each place on Friday evening. We hope the brethren will make the necessary arrangements, and give wide circulation to the above appointments, that all our scattered brethren may have the benefit of these meetings. Come, brethren and sisters, with your hearts filled with love to God, and we shall have a good time. ISAAC SANBORN.

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

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