



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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Parody on The Rose for Me.

THE broad, frequented road of sin
Is not the road for me;
Too many feet are traveling in
Its slippery, dangerous way.
But there's a narrow, happy road,
Which leads to glory and to God;
O, that's the road for me.

The vain, delusive joys of earth,
Are not the joys for me;
Too many sell their heavenly birth,
For transient joys like these.
But mine are joys above the skies,
O! there my heart and treasure lies,
Those are the joys for me.

This fleeting, vain, delusive world,
Is not the world for me;
Though many sell, for lust or gold,
A blest eternity;
I seek a city out of sight,
A mansion filled with heavenly light,
O! that's the world for me.

Showing our Colors.

THE name of Captain Hedley Vicars—the Christian hero of the Crimean war—is familiar to most of our readers. On the morning after his conversion he bought a large Bible, and placed it open on the table of his room; he was determined that an open Bible for the future should be his "colors." "It was to speak for me," he said, "before I was strong enough to speak for myself." His military comrades came in, and laughed at him—nicknamed him *the methodist*—hinted to him that he had better not turn "hypocrite;" but in spite of a perpetual guerrilla warfare of sneers and scoffs, he nobly stood by his colors. Having "clean hands, he waxed stronger and stronger." In time he became a spiritual power in his regiment, simply by a steadfast, bold, decided witnessing for Christ.

To his early disciples, Jesus Christ said: "Whosoever shall confess me before men, him will I confess also before my Father, which is in heaven." Solemn injunction solemnly heard; heard as with chains already on their wrists, and the loud crack of the scourge echoing through prison corridors. But Christ did not mean this command only for his original apostles. It was intended for all times, and for every man who wishes to be saved. It is intended especially for a timid compromising class who hang about the "border states," the debatable ground between Satan's rebel provinces and Christ's loyal realm. They are the people who want to be on Christ's side in eternity, but are not exactly willing to be on his side in this Christ-despising world. Before this vacillating, man-fearing class, Christ lays down sharp, clear lines. He says: "He that is not for me is against me. And no man is for me who does not confess me."

Confession is a broad, far-reaching word, as the Saviour employed it. It refers first to the heart; then to the lips; then to the life. Whosoever would be saved must embrace Christ in the heart; this was conversion. Next, he must acknowledge him with the tongue; this was confession, or what we style a "profession of faith." Chiefest of all, he was to honor Christ by his daily living; and this was vital Christianity.

Jesus did not refer to the first point when he gave the command to "Confess me before men." He presupposed the secret interior work of conversion; he presupposed the root; what he demanded was the leafing-out and fruit-bearing of the tree. He demanded a bold, resolute, outspoken, love-inspired acknowledgment of him as their Saviour and their King, from every man who expected to be acknowledged in turn "before the Father and the holy angels." This confession was to be open, spontaneous, and sincere. Has the reader of this paragraph never made such an acknowledgment of Christ? Then, my friend, you must not be astonished if Christ refuses to recognize you in the last decisive hour of judgment. It will then be too late to take the oath of loyalty. He who does not confess Christ in this world will be lost in the world to come.

1. In nearly every congregation there are a few halting, timid, irresolute persons who have a trembling faith in Christ, but who do not come out decidedly and confess him. They may be Christians, but the world is not allowed to know it. They carry dark lanterns. "Shining lights" they certainly are not. No one is the better for their secret, clandestine attempts to steal along quietly toward heaven without letting any one overhear their footsteps. Now this is a miserable—we are almost ready to say a contemptible mode of living—this concealment of the colors when danger threatens, this dodging of "the draft" when duty calls, this following along after the church, with a vague hope of being counted in among God's people when heaven's prizes are distributed to the faithful. We do not say that no one can be saved who does not openly join the church. But we do say that the person who expects Christ to acknowledge him in heaven, and yet refuses to acknowledge Christ "before men," is a self-convicted coward, and while disobeying his Master's orders has no right to expect his Master's blessing. After fifteen years of pastoral observation, we have come to the conclusion that every day spent by the genuine convert outside of the church of Christ is almost a day lost; he loses the sense of responsibility that he needs to feel; he loses the opportunities of doing good; he loses in self-respect, in the respect of others; he loses the approbation of him who has so impressively said, "Whosoever is ashamed of me before men, of him will I be ashamed when I shall come in my own glory." When God gives conversion, he demands confession. To be effective and useful, this must be prompt, open, hearty, and decided.

2. But confession does not end with the public acknowledgment of Christ before the church. It only begins there. This is one decisive step, to be followed by a thousand other steps in the same direction. We do know, however, of many a church-member whose single solitary act of royalty to Christ was his standing up to respond to a church-covenant before the pul-

pit; from that moment onward all that the church had of them was their idle name on the roll. Like too many of the boasted recruits in new regiments, they enlisted, drew their "bounty," and then "straightway are heard of no more." In the campaign for Christ and the truth, they never answer to the roll-call of duty; is it very certain that their names will be called when the victorious Immanuel announces the rewards to his faithful followers "on the sea of glass like unto pure gold?"

A true Christian will rejoice to confess Christ everywhere and before everybody. He will aim to make his daily life lustrous and legible; he will glorify his Master by everyday acts of loyalty and love. He will live Christ. And when duty bids him open his lips, he is ready to speak for Christ. At such a time silence would be treason. The Christian who will sit with sealed lips when his Master is assailed, when religion is attacked, when wickedness is broached and defended, when truth is denounced, is a denier of his Lord, as guilty as Simon Peter in Pilate's hall.

It is pitiful to observe what cowardly shifts some professed Christians resort to in order to avoid an acknowledgment of their loyalty. We are all guilty of too much time-serving—too much concealment of truth—of too much compromise with Christ's enemies. The boldest are not bold enough; and the cowards are as much despised by themselves as loathed by their Master in heaven. When will we learn that the only course for a Christian is to "stand up for Jesus?" Men expect it of us; they in turn despise us for our shamefacedness, and doubt the sincerity of our professions.

We began this brief article with an incident from military life. We close it with another. "Last night," said a Christian soldier to his chaplain, "in my barrack, before going to bed, I knelt down and prayed, when suddenly my comrades raised a loud laugh, and began to throw boots and clothes at me." "Well," replied the chaplain, "suppose you defer your prayers till after you retire, and then silently lift up your heart to God."

Meeting him soon after, the chaplain said, "You took my advice, I suppose; how did it answer?" "Sir," replied the soldier, "I did take your advice for two or three evenings, but I began to think it looked like denying my Saviour; so I once more knelt down and prayed as at first." "What followed?" "Why, sir, not one of them laughs now. The whole fifteen now kneel down too, and I pray with them!"

"I felt ashamed of myself for my cowardly advice," said the chaplain, when relating the incident; "that young soldier was bolder and wiser than myself." Yes; and he might have added that the sermon which the godly private preached to his fellow-soldiers by that simple act was a more impressive one than any discourse they were likely to hear from such a chaplain. Vicar's motto was the true one, *God's word shall be my colors.*—Cuyler.

"Brother against Brother."

THE divisions in distinguished Kentucky families, caused by the necessity for the citizens of that State to choose between loyalty and treason, are remarkable. Hon. John J. Crittenden, for example, has a neph-

ew, (Brig. Gen. Thos. L. Crittenden) loyal like himself, now commanding the important division on the Green river, which constitutes the right wing of our army in Kentucky, while a son (Geo. Crittenden) is a Major General in the rebel service, commanding an invading column in his native State.

So the eldest son of Kentucky's great advocate for the Union was recently arrested for treason, while his brother, Thos. H. Clay, is stated to have preferred the complaint on which the arrest was made, and while a nephew, young Henry Clay, is an Assistant Adjutant General in our army in Kentucky.

Prominent among the leaders and organizers of the Union party in Kentucky has been the well known Geo. D. Prentice. His son, Clarence Prentice, is an officer in the rebel army which has threatened that its first work in Louisville, after taking possession of the city, shall be to hang the father.

Ex-Governor Helm was recently arrested for treason. His cousin is one of the most reliable of the Union men now assisting the central column of our army by their knowledge of the country and the people.

The venerable Robt. J. Breckinridge but the other day published a masterly defense of the Government, and crushing denunciation of the traitor leaders of the rebellion. Among those traitors his scarcely less distinguished nephew, ex Vice President John C. Breckinridge, has a prominent place, is a Brigadier General, and is now at the head of a brigade, with the avowed object of subjugating his native State.

Ex-Gov. Wickliffe has urged the expulsion from Congress of a colleague charged only with sympathy with the rebels. His own son, we are told, is in the rebel army.

And so the list might be extended, almost at pleasure. No sadder illustration could be found of the workings of civil war.—*Cincinnati Gazette.*

Did Jephthah Really Offer Up His Daughter?

We believe that Jephthah did not take away the life of his daughter. From the narrative we are led to regard the vow as implying that the object designated was to be offered to God in such a manner as circumstances would permit; had it been an animal not prohibited, then, in fulfillment of the vow, it would have been presented. As human sacrifices were in the highest degree offensive to God, Jephthah's daughter, who was the destined offering, was set apart for religious duties in her unmarried state, and as such she passed the remainder of her days unaffiliated; and as by this seclusion her hope of establishing a household and ranking among the mothers of Israel, and also of being among the progenitors of the promised Messiah, was destroyed, her companions were accustomed yearly to visit her, to express we may presume their sympathy with her seclusion, and their esteem of her filial obedience."

We must not allow this inquiry to terminate without some remarks on the obligation incurred by vows. Men are not at liberty to perform unlawful acts in consequence of having bound themselves by oaths or by vows. They are prohibited by the fact that they were under a prior obligation, which precludes the right of making unlawful vows, or taking such oath. The sin, therefore consists in making unlawful vows, and not in breaking them. Men may deem it their duty to fulfill an unrighteous vow, but they ought to know that God will accept no action that comes into His presence charged with the murder of other duties.—*Sol.*

The Age of Liars.

EXAGGERATION and a love for the marvelous, are characteristics of the present age. A writer in the N. Y. Observer truthfully remarks:

We have become a nation of liars! Most people love to read and to hear lies quite as well as others like to write and to utter them. Indeed the one is a pretty fair guage of the other. The market and the supply of lies are economically adjusted.

I have considerable sympathy for liar-makers and liar-mongers. They often do not like the business, but their bread and butter is in it. The public will

have lies, and the man who must get his bread and butter by writing, must have no scruples about lying. One of the most popular writers of a New York journal, said to me pathetically: "I detest this coloring of the truth, this eternal exaggeration of lying; but the people will have it, and I must furnish it, or starve." Another popular writer, on recovering from a dangerous illness, told his physician that he should not be able to pay him, until he had got his returns from furnishing the public another of his lucrative stories. Such writers are considered smart. They wake up our imaginations, rouse our sympathies, play charmingly upon our passions, and we pay them well for it.

The public hankering for something extraordinary, startling, highly colored and exaggerated, has crept into our churches, invaded the pews, and to some extent given laws to the pulpit. There is now a great demand for smart preachers. The question is not whether a preacher is pious, prayerful, faithful, sound in faith and a winner of souls; one who rightly divides the Word of truth, and gives to every man his portion in due season;—all this is behind the times and old foggy. Is he smart? That's the question. Does he stretch the Indian-rubber to its utmost tension, and hammer out the precious grain of gold so thin that it has but one side? Can he do a splendid business on a small capital? Does he sparkle well? O, then he is an angel standing in the sun! We must have him at any price. What's the use of going to the theatre when we can have what we want at church? But will he also, as occasion may require, let off good round whoppers, thumping stories, and rouse us all up? Then he is the man for us. He will fill the house, sell the pews, youthfulize the congregation, and make us a good speculation.

Far be it from me to say that all congregations are of this type. But the tendency is in this direction; and unless resisted, will work fearful sin and ruin.

The Diphtheria Scourge in Western Illinois.

THE diphtheria has been raging throughout the country to an alarming extent, and seems, to a great extent, to baffle the skill of physicians. It is confined almost exclusively to children, and when once under headway, death is almost certain to be the result. It will pass through whole towns, missing scarcely a family, and in some instances whole families of children have been swept away by it.

Our neighboring town of Moline, a place formerly remarkable for its healthiness, has been sadly affected by this disease for the past four or five months. In that time some 100 children have been swept off, and it is still raging to some extent. The parents in such a time become terrified, and call their children in and keep them housed up, hardly daring to let them breathe the fresh air, for fear the fell destroyer will take them away; but this practice has been proven to be the very worst one; for the little ones, being deprived of the necessary exercise and fresh air, are almost sure to be the next victims. We have noticed that those children who are allowed to rough it, in doors and out doors, just as they may desire, are the ones who escape.

It is certainly a terrible disease, but parents should not allow fear to get the better of their judgment, but should pursue a reasonable, thoughtful course, and save their "little pets" from its fearful ravages.—*Rock Island Argus.*

How to make Children false.

"My mother don't like you; you are a naughty woman," said little Nellie Brown to a caller—Mrs. Frazier.

"Nellie!" exclaimed Mrs. Brown, blushing to the reddest red, "go right out of this room in a minute."

"Didn't you say you didn't like her?" continued Nellie, now exceedingly perplexed to know what her mother's mortification and anger could mean.

"I say, Nellie, leave the room in a minute. You are a naughty girl to talk so; what has possessed you to tell such stories?" And with a thrust, she put her into the kitchen, and shut the door. So poor little Nellie went to sobbing and crying, just because she

had told the truth, in her simple way. The fact was she heard her mother express herself decidedly adverse to Mrs. Frazier. Her language was not mealy-mouthed nor indefinite, concerning this near neighbor, so that even a little child like Nellie could understand the meaning thereof. It was spoken only, as if the child were at perfect liberty to hear, and no charge given to the artless girl not to "tell tales out of school." Was it strange that Nellie should thus repeat what had dropped from her mother's lips? Especially when she never learned that the "truth is not to be told at all times." She had been taught to tell the truth, and to avoid falsehood. She did not dream that she was doing wrong in giving circulation to her good mother's expressed opinion. And now consider what conflicting thoughts and sentiments must pervade Nellie's bosom, as she is thrust into the kitchen for saying just what her mother had said before. "What have I done?" she must have asked. "Something naughty, certainly, or I should not have been treated so; but what?" And thus her troubled mind is in doubt and perplexity as to her offence. "Mother says I musn't tell a lie," she continues, "and I didn't. O, dear, what does it all mean?"

There is no fancy in the foregoing. Many a parent has been put into such a mortifying position by the glib tongue of a child. Children generally understand that it is right to speak the truth, although they may not comprehend that it is not to be spoken in all circumstances. Hence Nellie's intentions were good and so far praiseworthy. Instead of being summarily punished for the well-meant act there is a view to take of it that demands explanation. As it was, a shock was inflicted upon her moral sensibilities, and possibly a permanent injury was done to her moral character.

But we have cited the above for the purpose of referring to a social evil. The manners and customs of society do not tolerate to a person's face what is said to his back. It would be rude and uncivil in Mrs. Brown to tell Mrs. Frazier to her face that she was not a lovable woman. No! that would never do. She might say it at the fireside, and utter it to a neighbor, but it would be impolite to say so to Mrs. Frazier. We are not condemning this social law now, we rather think it is a good one. It wouldn't do to say to the face of people all that is said to their backs. We should have war all the time. Peace would be out of the question. But, then, it is worth while to inquire whether it is well to say anything to people's backs that this social law will not permit us to say to their faces? Here is the point, after all. Did not Nellie's mother perpetrate a greater wrong by criticising Mrs. Frazier than Nellie did by telling her of it? Then, which ought to have been thrust into the kitchen?

Custom may make it polite for one woman to tell another that she is glad to see her when she is not, to invite her to call again, when she hopes she never will, and sundry things, but there is no law of God to demand this course of action. Heaven has not a smile for such false-hearted ways. Veracity that is tried and true, is all that is current at the court of heaven. And this, too, for the sake of the children! For may not these social customs, that sanction one thing to a person's back and another to his face, educate children in duplicity and falsehood? Does not the course of Mrs. Brown tend to make her Nellie false-hearted? It is just here that the great evil of such manners and customs is seen. There is no telling how much influence is exerted in this way to make the young, dissemblers and hypocrites. Whatever there is of falsehood and treachery in the characters of men and women in social life, one great cause of it is to be found in customs that make it rude and impolite to say to a person's face what is freely spoken at their backs. It is a subject worthy of the thought and study of parents.—*Congregationalist.*

Trust in Christ.

REV. W. JAY, one day attended the dying bed of a young female, who thus addressed him:

"I have little to relate as to my experience. I have been much tried and tempted, but this is my sheet anchor: He has said, 'He that cometh to Me I will in no wise cast out.' I know I came to Him, and I expect

that he will be as good as His word. Poor and unworthy as I am, He will not trifle with me; it would be beneath His greatness; I am at his feet. As you have often said:

"'Tis joy enough, my All in all,
At Thy dear feet to lie;
Thou wilt not let me lower fall
And none can higher fly."

The Wedding Garment.

At the royal marriage of Sultan Mahmond, a few years ago, every guest invited to the wedding had made expressly for him, at the expense of the Sultan a wedding garment. No one, however dignified his station, was permitted to enter into the presence-chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests invited might plead poverty, and thus appear naked in the guest chamber of the king, the cost was defrayed at the Sultan Mahmond's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the Sultan would have deemed his dignity insulted, and his magnificent gifts despised. The question then, "Friend, how camest thou in hither not having on a wedding garment?"—(Matt. xxii, 12.) explains the speechless condition of the man. The wedding robe was ready, not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern state—put on the garment, appear before the king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom, and presuming, notwithstanding, to thrust himself into the presence of royalty, was an avowal that he denied his authority to rule over him, and despised his power. Hence he was bound hand and foot and cast out.—*Exchange.*

Excellency of Christ.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men life he is, to sick men health,
To blind men sight, and to the needy wealth—
A pleasure without loss, a treasure without stealth.
—*Giles Fletcher.*

Genius and Labor.

ALEXANDER Hamilton once said to an intimate friend: "Men give me some credit for genius. All the genins I have lies just in this—when I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort I make is what people are pleased to call the fruits of genins. It is fruits of labor and thought."

Mr. Webster replied to a gentleman who pressed him to speak on a subject of great importance: "The subject interests me deeply but I have no time. There, sir," pointing to a large pile of letters on the table, "is a lot of unanswered letters, to which I must reply before the close of the session (then three days off.) I have no time to master the subject so as to do it justice."

"But Mr. Webster, a few words from you would do much to awaken public attention to it."

"If there be so much weight in my words as you represent, it is because I do not allow myself to speak on any subject till I have imbued my mind with it."

Demosthenes was urged to speak on a great and sudden emergency. "I am not prepared," said he, and obstinately refused.

The law of labor is equally binding on genins and mediocrity. The mind and body rarely visits this earth of ours so exactly fitted to each other, and so perfectly harmonizing together as to rise without effort, and command in the affairs of men. It is not in the power of every one to become great. No great approximation, even toward that which is easiest attain-

ed, can ever be accomplished without the exercise of much thought and vigor of action; and thus is demonstrated the supremacy of that law which gives excellence only when earned; assigns to labor its unfailing reward.

May not young men and all others take lessons from this?

Testimony for the Church.

I saw that young and old neglect their Bibles. They do not make that book their study, and the rule of life as they should, especially the young. Most of them are ready, and find plenty of time to read almost any other book. But the word that points to life, eternal life, is not perused and daily studied. That precious, important book, that is to judge them in the last day, is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God; that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they must have to strengthen their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision.

Parents had much better burn the idle tales of the day, and the novels as they come into their houses. It would be a mercy to their children. Encourage the reading of these story-books, and it is like enchantment. It bewilders and poisons the mind. I saw that unless parents awake to the eternal interest of their children, they will surely be lost through their neglect. And the possibility of these unfaithful parents being saved themselves is very small. Parents, I saw, should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. You should rebuke pride in your children, if you value their eternal interest. Faithfully rebuke this pride, and encourage it not in deed or word. I saw that this pride must be torn out of our families. O, the pride that was shown me of God's professed people. It has increased every year, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. Much, I saw, was expended for ribbons and laces for the bonnets, collars* and other needless articles to decorate the body, while Jesus the King of glory, who gave his life to redeem them wore a crown of thorns. This was the way their Master's sacred head was decorated. He was "a man of sorrows and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And yet the very ones that profess to be washed by the blood of Jesus, spilt for them, can dress up, and decorate their poor, mortal bodies, and dare to profess to be the followers of the holy, self-denying, humble Pattern. O, I wish that all could see this in the light that God sees it, and showed it to me. It seemed too much, too much for me to bear, to feel the anguish of soul that I felt as I beheld it. "God's people," said the angel, "are peculiar, such he is purifying unto himself." I saw that the outside appearance was an index to the heart. When hung with ribbons, collars and needless things, it plainly shows that all this is in the heart, and unless that such persons are cleansed from their corruption, they can never see God, for the pure in heart alone will see him.

I saw that the axe must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from his people,

*The question has often been asked me if I believed it wrong to wear plain linen collars. My answer has always been, No. Some have taken the extreme meaning of what I have written about collars, and have maintained that it was wrong to wear one of any description. I was shown expensively wrought collars, and expensive and unnecessary ribbons and laces, which some Sabbath-keepers have worn, and still wear, for the sake of show and fashion. I did not design to be understood, by naming collars, that nothing like a collar should be worn, or by naming ribbons, that no ribbons at all should be worn.

that shuts the Ark away from them. Israel has been asleep to the pride, and fashions, and conformity to the world, in their very midst. They advance every month in pride, covetousness, and selfishness, and love of the world. When the truth affects the heart, it will cause a death to the world, and the ribbons, laces and collars will be laid aside, and if dead, the laugh, the jeer, and scorn of unbelievers will not move them. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all besides of an earthly nature. God will have a separate and distinct people from the world. And if any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as his children. They are the children of the world and darkness. They hanker after the leeks and onions of Egypt, want to be as much like the world as possible; and those who profess to have put on Christ, by thus doing put him off, and show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him.

I saw that the Israel of God must arise, renew their strength in God by renewing, and keeping their covenant with Him. Covetousness, selfishness, and love of money, and love of the world, are all through the ranks of Sabbath-keepers. These evils are drying up the sacrifice of God's people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly. And unless it is rooted out, their destruction will be as sure as Achan's was. Many have taken the sacrifice from God's altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world. God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But, O, how quick, when the prospering hand of God is removed from them, it is all snatched away in a moment. There must be a sacrificing for God, a denying self for the truth's sake. O, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the withering plagues from God shall fall upon them.

ELLEN G. WHITE.

Simple Trust.

"WITHOUT faith it is impossible to please him," Heb. xi. 6.

When a child who had lost her mother was once asked, "What do you do without a mother to tell all your troubles to?" She answered, "I go to the Lord Jesus. He was my mother's friend and he's mine." And in reply to another question, whether she thought Jesus Christ would attend to her, "All I know" she at once replied, "he says he will, and that's enough for me."

What a beautiful answer was that; and what was enough for this child is enough for all.

Cure for Diphtheria.

A lady of Port Byron, Cayuga County, New York, cured six children, (five of them her own,) of diphtheria, by the following remedy: "When the symptoms are first discovered, take Spanish flies, pound and mix with Venice turpentine, spread it on a piece of soft cloth and bind it over the throat, which will raise a blister, and soon remove the disease from the throat."—*Farmers and Miners' Journal.*

THE world goes on. It is strange how soon, when a great man dies, his place is filled; and so completely that he seems no longer wanted.

IN the town of Pompey, Onondaga county, N. Y., there were two families containing eight interesting and apparently healthy children. Within two weeks seven of the eight were carried off by diphtheria.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 13, 1863.

JAMES WHITE, EDITOR.

Do we Discard the Bible by Endorsing the Visions?

"The Bible, and the Bible alone," "The Bible in its purity," "The Bible a sufficient and only reliable rule of life," &c., &c., is now the great cry of those who are giving vent to their opposition to the visions, and are working with their might to prejudice others against them. This course reminds us of the low tricks and maneuvers resorted to by political demagogues to gain their nefarious ends. It is similar to the game played by the democratic party in the last election, which led to results in many States so disastrous to the Republicans, and to the country. Their cry was, "Our country before party;" and thus under the garb of supreme devotion to the country, to the exclusion of all other considerations, many honest-hearted ones were deceived into co-operation with them, and they were enabled to place in positions of trust and power, men full of depravity and corruption. Such are unworthy weapons in the hands of Christians; yet some, we are sorry to say, who profess that name, do not hesitate to use them.

The Protestant principle, of "The Bible and the Bible alone," is of itself good and true; and we stand upon it as firmly as any one can; but when re-iterated in connection with outspoken denunciations of the visions, it has a specious appearance for evil. So used it contains a covert insinuation, most effectually calculated to warp the judgment of the unguarded, that to believe the visions is to leave the Bible, and to cling to the Bible, is to discard the visions. For the sake of those who may be liable to be misled by such a course, let us give it a moment's candid examination.

1. When we claim to stand on the Bible and the Bible alone, we bind ourselves to receive, unequivocally and fully, all that the Bible teaches. This being a self-evident proposition, we pass on to inquire what the Bible teaches concerning the outpouring of the Spirit, its operations, the gift of prophecy, visions, &c.

It is the prerogative of this dispensation over all others, to rejoice in the outpouring of the Spirit. It is called emphatically a dispensation in which we have the "ministration of the Spirit." The prophecy which gleamed like a star of hope before the ancient prophets, was this: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." This prophecy applies to this dispensation, and its fulfillment commenced, but only commenced, on the day of Pentecost. And what follows the outpouring of the Spirit? "Your sons and your daughters shall prophesy." The very next announcement after the fact that the Spirit was to be given, is that the gift of prophecy will be exercised. Now just so sure as one part of the prophecy is fulfilled, and God grants his Spirit to his people, just so sure the other part will be fulfilled, and prophesying, dreams, and visions, will be manifested in their midst; for they are connected together, one and inseparable.

Further, we find Christ giving to his disciples as the best legacy he could leave his church, the promise of the Spirit of truth, or Comforter, to be with them and lead them into all truth. He gave them this as the promise best calculated to comfort their sorrowful hearts in view of his separation from them. The next most desirable object to his personal presence, would be the presence and operation of his Spirit.

Again, we find emblazoned as it were in golden characters on the very face and front of much of the New-Testament record, the fact that God has placed, set, and established in his church, the gifts of his Spirit. It is declared to be the one Spirit of God, with a diversity of operations. And these results will follow the presence of the Spirit of God, as surely as effect follows cause. As the engine moves on the application of steam, or the water-wheel revolves under the impulse of the waterfall, so the gifts of the church, prominent among which are visions, will inevitably

follow the operation of the Spirit of God with power.

So that if we believe in the Spirit at all, we must believe in these, the appointed channels through which God has told us that it shall manifest itself.

2. What is the object of these gifts? Christ explicitly informs us that they are given to comfort his people, and lead them into truth; and the apostle responds, For the perfecting of the saints, to aid in the work of the ministry, to edify the body of Christ, to bring us into the unity of the faith. Most glorious and desirable objects; and criminally indifferent to his own spiritual interests must that person be, who is not reaching forward to them with all his heart, or who would oppose any of the means by which God would help us to attain them.

3. How long were these gifts to continue? (1.) The prophet declared that they should be given for the last days; but if they are withdrawn for any time before the very last day, this statement cannot be true; for they must cover all the intervening ground, from the time they are placed in the church till the last day comes—till the close of this dispensation. (2.) The necessity which led God to place them in the church at first, is a necessity which has existed all along till the present time, and will exist till the close of the present state of the Church's pupilage; and no one, we have charity to believe, will be disposed to accuse the divine wisdom of withdrawing the means given to supply a certain necessity, while that necessity exists. We accordingly find Paul declaring explicitly that these things shall continue till the perfect state is come. 1 Cor. xiii.

So far then all is established and plain. We have seen that there would be manifestations of the Spirit, including visions, in the church, and that they should continue till the end. But perhaps the objector may make one more stand behind such a position as this: "I admit that there were to be visions among God's people before the end, but I cannot endorse the ones already manifested." If the one who thus objects is with us, in all the conclusions we have reached thus far in this article, as he must be if he stands upon his acknowledged position of the Bible and the Bible alone, this point will not detain us long. We need not remind him that in all questions between opinions and institutions, "there is a presumption in favor of the old opinion and established usage; and he who attacks the question, assumes the burden of proof; and unless he can bring proof to the contrary, the old opinion and institution must stand." *Tappan*, p. 427. Apply this principle to the question in hand: From the very commencement of the third angel's message, there have been visions among us. They have been received by the body as genuine manifestations of the Spirit of God. They have comforted the desponding and corrected the erring. They have confirmed the doubting, and strengthened the weak. And the truest friends of the cause have cherished and loved them most. It must be a radical revolution, therefore, that would lead us to abandon these for the uncertainties of the future. But as such manifestations were to be in the church, the whole weight of evidence goes in favor of these, unless it can be shown that they are positively and radically defective. How then shall we satisfy ourselves on this point? The Bible gives us an infallible test for all these things. By "the law and the testimony," and "by their own fruits," we are to judge them. Whatever contradicts in no slightest particular the law and the testimony, and, in addition to this tends to "elevate, enoble, and purify, we may be sure comes from above, and not from beneath. But these manifestations do in the strictest manner accord with the teachings of the word of God, and lead us to study and prize it; while we might safely challenge the world to show a single instance where their influence has tended to depravity and corruption, or where it has not on the other hand tended to lead all who would receive them, to holiness and purity of heart. On the supposition, now, that these are not the work of the Spirit of God, as they must then be the work of the Devil, we inquire, Has the Devil thus fallen in love with truth and righteousness? Has he made a league with the word of God, to sustain and uphold it? Has he so far lost sight of the interests of his own kingdom as to lend his efforts to root out all false doctrines from our belief, and all seeds of unrighteousness from our

hearts, that we may have truth without error, and live a life without sin?

In view of all these considerations, what shall we conclude? Those who reject these manifestations, do so not only without evidence, but against all evidence. Those who profess to stand on the Bible and the Bible alone, are bound to receive what the Bible tells them will exist, and commands them to respect.

One illustration may help to set this matter in a still clearer light. Suppose we are about to start upon a voyage. The owner of the vessel gives us a book of directions, telling us that it contains instructions sufficient for our whole journey, and that if we will heed them, we shall reach in safety our port of destination. Setting sail we open our book to learn its contents. We find that its author lays down general principles to govern us in our voyage, and instructs us as far as practicable, touching the various contingencies that may arise, till the end; but he also tells us that the latter part of our journey will be especially perilous; that the features of the coast are ever changing by reason of quicksands and tempests; "but for this part of the journey," says he, "I have provided you a pilot, who will meet you, and give you such directions as the surrounding circumstances and dangers may require; and to him you must give heed." With these directions we reach the perilous time specified, and the pilot, according to promise, appears. But some of the crew, as he offers his services, rise up against him. "We have the original book of directions," say they, "and that is enough for us. We stand upon that, and that alone; we want nothing of you." Who now heed that original book of directions? those who reject the pilot, or those who receive him, as that book instructs them? Judge ye.

But some, through lack of perception, or lack of principle, or the ebullitions of an unconquerable prejudice, one, or all combined, may meet us at this point like this: Then you would have us take sister White as our pilot, would you? It is to forestall any efforts in this direction, that this sentence is penned. We say no such thing. What we do say is distinctly this: that the gifts of the Spirit are given for our pilot through these perilous times, and wherever and in whomsoever we find genuine manifestations of these, we are bound to respect them, nor can we do otherwise without in so far rejecting the word of God, which directs us to receive them. Who now stand upon the Bible, and the Bible alone?

Let no one then be frightened at this false alarm? A moment's consideration will show who receive the Bible, and who do not. Whoever receives it fully, will receive the pilot according to its directions. We do not, then, discard, but obey, the Bible by endorsing the visions; while we should just so far reject and disobey it, as we should refuse to receive the provisions it has made for our comfort, edification, and perfection. u. s.

The Secession Movement in Iowa.

We do not know that any considerations will justify the occupation of further space in the Review, in reference to the anti-vision movement which has been inaugurated in Iowa, inasmuch as enough has already been said to show the nature of that work, and to put the honest on their guard against having any sympathy or union with it. But there are some points which we can hardly forbear to notice.

1. The third resolution adopted by their conference, reads as follows:

"Resolved, That although we disapprove of the course pursued by the Battle Creek authorities, we still have confidence in many of our Brothers and Sisters who have been led off by them, and cherish christian feelings toward them a tender sympathy in their behalf."

What is the course of the Battle Creek authorities of which they disapprove? The course of the Review and its conductors has been the same from the beginning. From the very first they have pursued a straightforward and uniform course. Their object has been to devise and carry out the best means in the most effectual manner to spread the light of truth, and save souls; and from the very first they have advocated the doctrine of spiritual gifts in the Christian church, and

endorsed sister White's visions as one of those gifts. The only difference between the Review and its conductors as they first started out, and as they now stand, is that to-day they have firmer confidence in the gift of prophecy manifested among us, than ever before, and the mighty bulwarks of truth have been reared to statelier proportions, and polished to a brighter luster, under the diligent hands of those whose minds God has stirred up to this work.

This even and steady course had been pursued by the body of Seventh-day Adventists for over ten years, before ever one of their preachers went to Marion, Iowa, to set the light of truth before the people of that place, and try to persuade them to embrace it. Some did embrace it, and took their stand apparently with the body. But now they refuse to endorse the means which this body thinks best to carry out the great work in which it has all along been engaged, and to secure the object which it has all along kept steadily in view. And having now disconnected themselves from this body, and the communion of this people, they turn round, and coolly, not to say impudently, offer their sympathy and pity to those who have been led off by the Battle Creek authorities! Their position here cannot be mistaken. They make *themselves* to be the true people of God whom he is using and fitting up for himself in connection with this work; while those who have had the present truth in charge from the very beginning, and without whose instrumentality these persons would probably never have heard of the Sabbath and its kindred truths—these are the erratic and fractious ones, who are “leading off” the honest! Words are not necessary to set forth the ridiculous presumption manifested in this thing. It is as if the ugly excrescence that protrudes itself from the trunk of some fair oak, should turn around and offer its pity and commiseration to the tree, as if the tree, and not itself, was the unsightly distortion.

2. They disclaim the idea of being rebels. One fact will serve as the basis for an opinion on this point; namely, They once professed to identify themselves with the body of Sabbath-keepers, and they now refuse to go further with them. If they did not really associate themselves with the body at first, when they professed so to do, they were then hypocrites; if they did, they are now rebels. These are the only alternatives left them, and we presume no one will be disposed to dictate to them which they shall choose.

3. They say, “We are aware that we are taking a responsible and trying position, that we will incur the displeasure of our former brethren; become the subjects of devotion to the Formal churches, and the laughing stock of the world.”

We have given the above letter for letter, capitalizing, punctuation, spelling, and all, just as we find it in their circular now before us. But an irrepressible curiosity has seized us to know what is meant by being “subjects of devotion to the Formal churches.” *Devotion*. Reader, did you ever hear of that word before? We cannot find it. We know that Spiritualists are obliged to coin words to express their new and unheard-of feelings and relations; but we did not know that any other people were driven to that dire necessity. We shall watch with interest to see if they meet the terrible fate couched in that mysterious word, from which they seem to shrink with such instinctive horror!

4. They speak of “those who, disgusted and discouraged, stand waiting for the moving of the waters,” and add, “The waters will move when we move, and not before.” Allusion is probably here made to the pool of Bethesda, spoken of in John v., the waters of which at a certain season were troubled by an angel, and he that then first stepped in was made whole. But it strikes us that they have made quite an essential departure from the original. It seems they propose to move the waters themselves; but in the scripture case, the angel came down and moved the waters, and the people waited till the waters were so troubled before they moved at all. And we exceedingly question whether any good result would have followed, had some one through impatience, or any other passion, caught up a club and splashed it into that pool, and then dashed in himself in hopes to be benefited. The truth is, the waters must be moved by the angels of

God, not by human beings, swayed by disaffection, prejudice, and passion.

5. We quote again from the circular: “*We must move together, systematically in concert and harmony, if we expect to avoid being swallowed up.*” Whether or not the writers of this had in mind the fate of their distinguished prototypes, Korah, Dathan, and Abiram, when they penned this sentence, we cannot say. At any rate it is most appropriate language to be used by persons carrying on the movement in which they are engaged. The cases of those who rebelled of old in the wilderness are among the things written for our learning. They teach us that a like fate in some form or other will overtake all those who pursue a similar course. It is not strange, therefore, that frightful visions of being “swallowed up,” should be ever present to the imaginations of these individuals. We can inform them, moreover, that their “moving together” will not save them. Doubtless Korah, Dathan, and Abiram moved together, systematically and in concert; but the only result was that together they were swallowed up.

Being thus fully warned in the Bible against the dangers of their course, both by precept and example, they can only blame themselves, should even the fate of “devosion” overtake them. U. S.

A New Argument for Sunday-keeping.

It often happens, that, when we present clear and unmistakable arguments, enforcing the obligations of the fourth commandment, and showing that the claims which are generally urged for Sunday-keeping, have no foundation in the Scriptures, we are accosted by Sunday advocates, who are ever contending for new arguments which do not, in any possible manner, go toward establishing their darling institution.

But I will here present a new argument for Sunday-keeping, which has proved to be effectual in one case, at least, as may be seen in the following circumstance, which occurred a short distance from here:

About three years ago a Methodist class-leader in the town of —, commenced to keep the seventh-day Sabbath. His Methodist friends often called to see him, and with his companion and neighbors, were almost incessantly trying to lay obstacles in his way, to hinder him from keeping the Sabbath. Finally he was visited by a preacher who addressed him as follows: “Dear brother, I cannot let you go. If you keep Saturday I must keep it also. . . . But before we come to any conclusion in regard to this subject, let us go and pray on yonder hill.” They accordingly went on a hill, and before praying the preacher suggested to decide in regard to which day was the Sabbath by the amount of *feeling* they would have while praying!! To this the class-leader consented.

The preacher was naturally boisterous, while the class-leader was timid, and of few words. And we have reason to believe that there was quite a jargon, while one prayed in favor of Sunday, and the other in favor of the seventh-day Sabbath. The preacher, with his noisy praying, intimidated the class-leader, and prevailed on him to keep Sunday.

The reader can readily see that the sum total of this argument is based on feeling. But feeling is not a safe guide, for it varies with circumstances; and those who follow feeling, are in danger of being carried about with every wind of doctrine. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa. viii, 20.

A. C. BOURDEAU.

The Cause in Juncieu Co., Wis.

BRO. WHITE: I have been laboring at Lemonweir, seven miles from my place, for the last two weeks; and I am rejoiced that some twenty have embraced the Sabbath. Last Sabbath (the community say) we had the largest gathering they ever saw in their place. After services the whole congregation repaired to the river, where five willing souls were buried with Christ in baptism: the first case of immersion in this little village, which has been settled for ten years. Others are only waiting for circumstances to turn, and they will go forward.

I have more calls than I can possibly fill. I think the cause is prospering in this part. I expect to commence a series of meetings next week in a new place, where they are very anxious to hear. Pray for me, dear brethren, that I may yet be a help to the cause. I think here is quite a field for labor.

Will Bro. Ingraham please arrange his trip northward so as to visit us at our next quarterly meeting, if not before? Can you and sister White give us another call next spring? If any of the messengers can give us a call, we will give them a hearty welcome. So come, brethren, come over and help us. I want to be pure and holy, prepared for the society of angels. May the church soon be found spotless and pure, prepared for the coming of Jesus. Pray for us.

T. M. STEWARD.

Unequally Yoked.

In these times of apostasy, when iniquity abounds, the love of the mass waxeth cold, while evil men and seducers wax worse and worse, deceiving and being deceived, and the world is being filled with all manner of sin and unrighteousness, it is but reasonable to suppose that all classes of society, and all relations of life, should become affected with the contagion. Indeed, so deep-seated and wide-spread are the workings of sin throughout our world, that there is no person, whether old or young, rich or poor, free or bond, married or unmarried, but stands in danger of becoming involved in the general wreck and ruin that must inevitably follow close upon the times in which we are living.

But notwithstanding all are in danger, none being exempt from sore trials and temptations, there are some positions more dangerous than others, because more exposed to the wiles of the tempter. And although the church is the salt of the earth, and the light of the world, yet it is not the duty of the Christian to voluntarily place himself in a position or relation where he will necessarily labor to a great disadvantage, both in securing his own salvation and the salvation of others.

The marriage ordinance dates back to God as its author, and to Paradise as its origin. And from the testimony of the Scriptures, it is ever to be regarded as a very sacred thing—the foundation of society, the safeguard to virtue, and the center of all those endearing relations which make life interesting.

But notwithstanding that such is manifestly the design of heaven, far different results are reached, so that many a house, instead of being the abode of peace where religion sits enthroned, and God is honored, is but a place of envy and strife, where Satan is glorified. It is undoubtedly for the purpose of honoring God and preventing such unholy and unhappy consequences, that the apostle Paul writes so plainly and so pointedly to his Corinthian brethren, 2 Cor. vi, 14-16, forbidding or warning them against being unequally yoked with unbelievers.

Unequally yoked! Either the apostle meant that when the believer married the unbeliever they must be equally yoked, or else he meant to be understood as teaching that there could be no equality in yoking the believer with the unbeliever. That the latter view is the correct one, is evident from the number of strong arguments used touching this very thing.

Unequally yoked! The object of yoking is that those yoked may draw together. To be equally yoked is to be yoked on an even, so that neither the one nor the other has the advantage in drawing. To be unequally yoked is to give to one all the advantage in drawing, so that the other works all the while at a disadvantage.

That the above figure is a very correct and forcible one, may be gathered from all the facts in the case. Whenever an agreement or partnership is formed between parties, especially those of opposite views and feelings, it is done either by the one party going the whole distance over to the other, or by a mutual compromise of those individualities that hinder a union. And when the believer marries the unbeliever, and the twain are made one flesh, according to the design and intent of the marriage ordinance, either the infidel must give up his infidelity and become a child of faith,

else the believer must renounce his faith and become an infidel, or else each one must sacrifice a certain amount of personalities.

If the unbeliever be required to renounce his belief and become a child of faith and God, where is the instance in a hundred, yea in a thousand, where he is willing or expects to do any such thing? And if the believer is asked to give up all, or even a part, of his faith, how unequal the demand! for, while the infidel has no certain convictions or fixed principles to lose, the believer has his clearest convictions of right, duty, and truth, yea, his highest aspirations of heart for purity and eternal life.

Or if it be understood that each one is to retain his and her own peculiar notions and sentiments, where would be the sympathy or concord? And not only as a matter of consequence would there be discord enough to corrode what little happiness there is, or might otherwise be enjoyed, but there is a great disadvantage in the pulling; for while the unbeliever has naught to do but follow the inclinations of his own carnal heart, not so much as professing to love mercy, deal justly, or walk humbly, or to exercise the charity of the Bible, the believer, by his most sacred faith, feels obligated to do all these things. While the unbeliever is left to do just as he feels or pleases, the believer is bound in the most solemn and impressive manner to do only that which is just and merciful. It does not require one to look the second time to see how unequal the drawing under such circumstances. Whoever heard of a partnership being formed where one party was made amenable, and was held and firmly bound to do just right, and the other party was left to act as he pleased, with impunity? And yet this is practically or in reality the case when the believer marries the infidel.

It may naturally be supposed that it can be no very difficult matter for a Christian to form a partnership, with an infidel, and be on good terms so far as being watched, found fault with, or called to an account for any little misconduct, is concerned; but such is not the case. The more dishonest the man with whom we deal, the more afraid is he of being cheated. The more unbelieving and selfish, the more envious and exacting, and the less forbearing and forgiving toward others. Not but what the unbeliever may be interested in getting a living, may be as industrious and saving as the believer; yes he may be over careful in many things; and this even in many instances may prove a snare to the believer; for while he loves the cause of God, and fain would see it prosper, the unbeliever is looking upon every moment and penny used in the service of God, as something thrown away, and may say as one aforetime, "Why this waste of precious ointment?" Why was it not sold for three hundred pence and given to the poor?"

Again, where is the sympathy or pulling together in these times of sore trial, when the faith of the stoniest Christian is tried to the utmost? Can the unbeliever encourage the believer to hope on and to struggle on, until the darkness is lifted and the light comes? Or how much comfort and consolation can the believer give to the unbeliever in those times, when the cares of this life and the sorrow of this world, which worketh death, threaten to drive the soul to distraction? The only comfort is the gospel, the only thing that will buoy the mind above cares and perplexities of this life, is the grace of God; but as this is only obtained by repentance toward God, and faith in the Lord Jesus, and as the unbeliever rejects these, the only thing that can be done is to let him struggle on in his own darkness, neither asking what he has not to give, nor offering what he will not receive.

Unequally yoked! How many a high-minded and noble-hearted woman has endured a life-long agony, and died of a broken heart, having been unequally yoked with some incarnation of self and carnality. To carry out the figure, she pulled and pulled and pulled until heart and life failed, and she could pull no longer. And although the instances may be fewer, yet many a man of the purest metal, the clearest kind of grit, has been driven from home, yea, to recklessness and desperation, by the continual clamor of a contentious and unreasonable woman. And if we should soften and smoothe down those rough places, and put the most

favorable construction on the matter that we can, all the advantages in drawing are against the one who wishes to live religion. And we may repeat the language of the apostle by asking, What part hath he that believeth with an infidel?

Happy is that man or woman who, wishing to serve God and live religion, shall find out and heed these truths in time to flee the danger.

ONE WHO KNOWS.

A Reclaimed Delinquent.

HE PREACHES TO OTHERS—HEAR HIM!

BRO. WHITE: I want to say a few words through the Review in regard to my being so slack in not paying up for my paper when it was due. It was on the account of my not living up to what it taught me. If I had been living in the light of God's counsel, my paper would have been paid for, and I would have been blest of God.

But to the fact as it was. When I took up my paper and read "Pay up or if you are poor, you can have it for half price but at all events pay up," I thought it meant me. And this was not the worst of it; for when my paper came and I found the slip marked x, 1, I was sure it meant me. Oh how ashamed I have been to have any of the brethren come to my house and take up the paper. I have taken the paper and torn off the name and mark so no one could see it; but that did no good: I was still in debt. The words, pay up, have sounded in my ears until I have been so ashamed of myself that I came to the conclusion I would make an effort to pay for my paper; and how many times have I thanked the Lord that I made the effort.

BRO. WHITE: I ask your forgiveness and I hope that you will forgive me for giving you so much trouble. I will try to be more careful in time to come, and keep my paper free from debt.

Myself and family are striving to keep all God's commandments and the faith of Jesus Christ, so that we may be prepared to stand the test that is soon coming to try us. O how I long to be an overcomer, I want a living experience day by day so that I may know that I am one of God's children. I want to be awake to this great and important truth so that I may know the power that Satan has in these last days. I believe it is high time that we gird on the whole armor of God so that we may be able to stand all of Satan's deceptions. We read in 2 Thess. ii, 9, 10, "Even him whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." I do desire to receive the love of the truth in my heart so that I may not be deceived but be saved in the kingdom of God.

The little church here in Chesaning is striving to arise and keep pace with the message and to come to the unity of the faith, so that we may all be prepared when the loud cry shall go forth, that we may be the means of doing some good. The labors of Bro. Loughborough and Byington were meat in due season. I trust it will be a lasting benefit to us as a church. May the Lord bless them and crown their labors with success.

Your unworthy brother.

JOHN S. MATHEWS.

Chesaning, Saginaw Co. Mich.

Happy New Year.

I wish you, dear brethren and sisters, a happy new year. I make not this wish because it is customary. I make it heartily, and in full view of what it takes to constitute true, abiding happiness—the glorious, fulfilling hope of the word; the fruition of which, from the numerous and ominous tokens which God in his infinite mercy hath spread out in the heavens above and on the earth beneath, we know is soon to be ushered in.

But a clear view merely of the nature of this hope, and of the signs by which its close proximity is indicated, cannot of themselves, make us happy. Our hap-

piness for 1863, in connection with this knowledge, will depend on our hearty union, in spirit and practice, with the truth, order, and work of God. As we swerve from these, our happiness will wane away. God grant that every pulsation of our hearts, and every step of our course, may beautifully comport with the solemn, testing, sealing truths committed to us, to be dispensed to a dying wayward world.

The year 1862, with its duties, privileges, &c., has passed away. What record it leaves for each of us, we are doubtless more or less accurately familiar with. What wrongs of 1862, or prior to that time, have not been rectified, what sins have not been confessed and forsaken, what wayward steps have not been retraced, what errors have not been abandoned, let us attend to now. Let us attend to these things in view of the solemn judgment work going on in the heavenly sanctuary, and the brevity of probation.

1863, with its duties, privileges, perils, trials, &c., is now rolling in upon us. O let us draw nigh to God, and he will draw nigh to us. O let us be unflinchingly faithful at home in our families, faithful in our attendance at the closet, faithful in the church of God, and exemplary before the world: so will this year pass with us peacefully away, and find us better prepared for the glorious transition just before us. Glory to God! the hope is all glorious, the way is clear, and our future rest will be triumphantly sweet, when we meet on mount Zion, immortal, to part no more.

1863 finds our nation still engaged in gory strife; but nevertheless, we can be happy in the Lord and go on our way rejoicing. Holy seers of old, who under the divine influence, looked down through the vista of coming years to the present, have forewarned us of this state of things. The angry state of the nations lies along our pathway to the kingdom; and we may rejoice as we pass on into this state of things; may rejoice because of the close proximity which it sustains to Jesus' coming, as shown in the chains of prophecy where it is alluded to. The haven is just ahead. Beware of shoals, breakers, and quicksands.

And finally I would say, Stay on board the ship. The Devil may rage, and the billows roll, but she will reach the port. Cultivate a love for the manifestation of God's power through the gifts of the Spirit, which he is restoring in his remnant people.

In hope of immortality.

J. W. RAYMOND.

Wheeler, N. Y., Jan. 1st, 1863.

Confession.

BRO. WHITE: Dec. 22, 1860, I wrote to Bro. Russell in relation to the Manston fanaticism. In the letter I intended that Bro. and sister Steward and others should understand that I was in partial sympathy with the fanaticism, and that the testimony of Bro. White, Ingraham, and Sanborn was not in our full confidence.

In the above I grossly misrepresented my own feelings and faith, and the faith of those mentioned in the letter. My object in writing as I did was to get from some one in the deception a full account of the visions.

To make the object of writing sure I used great deception in forming my letter, for which I have been rejected by the church and the brethren immediately concerned.

I have tried many times to fix it up and to blind my brethren to clear myself from the guilt and sin until the church has left me far behind, out of the body of Christ. Now I humbly ask the forgiveness of the church and the brethren and sisters whom I have wronged in this and other respects. I want to go with the remnant church to mount Zion. I want to be connected to the body of Christ. I want to enjoy all the ordinances of the Lord's house, and walk in the unity of the faith with the church till Jesus comes. Oh brethren forgive me, and I will try and not dissemble before the church and before the Lord any more. May the Lord forgive me for Christ's sake.

In hope of eternal life,

C. W. STANLEY.

Hundred Mile Grove, Wis., Dec. 22, 1862.

GRATITUDE is the memory of the heart.

LETTERS.

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

From Sister Edson.

DEAR BRETHREN AND SISTERS: I feel that it would be a privilege to speak of the goodness of the Lord. Many are the blessings that he has strewn along my pathway. It encourages my heart to hear of the prosperity of the cause. I feel that the Review is truly a welcome messenger, as it comes laden with the precious truths from the word of God.

I was glad to hear by the last Review that some of the youth had professed faith in Christ by baptism. I too am striving to overcome and be a child of God. Satan at times would try to lead our steps astray; but if we look to Jesus and trust in him for aid, he will not turn us away. I fear, at times, lest a promise being left me, I should come short of entering into that rest that remains for the people of God. I would share with the people of God in their sufferings and trials, and at last be permitted to stand with them on Mt. Zion.

I love the truths of the third angel's message. How good the Lord has been to let so much light shine upon our pathway, 'mid the perils of these last days! Spiritual Gifts and the different numbers of Testimony for the Church have been a source of comfort and encouragement to me, and I fondly hope that the time is not far distant when Seventh-day Adventists, east and west, will be united on this subject. It seems good to hear that the work of organization is going on among God's people. I want a place with them here, and with them at last in the kingdom.

Your sister striving to overcome.

MARIA EDSON.

Ashfield, Mass.

From Bro. Satterlee.

BRO. WHITE: Feeling an interest in the Review, and the precious truths it advocates, I wish to add my testimony in behalf of this cause. It cheers my heart to read the communications from the dear saints scattered abroad.

The last Review came without a letter from any of God's dear saints, and it struck me very forcibly that I perhaps have a duty to discharge in this respect. I feel to thank God for the light of present truth, and wish to faithfully perform every known duty.

Dear brethren and sisters, let us double our diligence to make our peace, calling, and election sure. Let us strengthen each other's faith by conversing, writing, praying with and for each other.

I can say to my brethren and sisters that I am determined, by the assisting grace of God, to go through to the kingdom.

We were organized into a church last May, by Elders Ingraham and Sanborn, with thirty-three members; but we have since had a shaking, and three have turned back on account of the straitness of the way, and a lack of love for the strait testimony. The church seems to appreciate more highly the gift of prophecy which is and has been in the church. They see and feel more the necessity of pressing together, and all uniting their efforts, prayers, means, and sympathies, to prepare us to stand in the time of trouble which is just before us. The prayer of the church seems to be for more holiness of heart. O God, stir up thy people to more engagedness in this glorious cause, is my prayer.

Yours in love of the truth.

CHARLES G. SATTERLEE.

Princeville, Ills.

From Bro. Baker.

BRO. WHITE: I am not preaching this winter as I intended, but hard at work at my trade. The way may open some time so that I may have a chance to go out into the field to labor for souls.

My heart is with those who are at the head of the work. I had a chance to see a report of the anti-organization conference of Marion. I have no fellowship for them. It is a drain opened for those that oppose the strait testimony to go by themselves. Five hundred, well united, are better than five thousand

gift-hating and idol-loving people. Alas! how many will fall in the wilderness with unbelief! When so much precious fruit has been brought back, like so many clusters of grapes from the goodly land, it seems as though all might believe; but blind unbelief always has a handle.

Satan does not like to have the gifts brought back into the church. He knows that error and discord will cease when the gifts stand where they should in the church. God's people will come together, a perfect house, a habitation of God through the Spirit. "Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. v, 20, 21. It seems as though some really despised prophesying, because it does not come in their own way, or just to suit them. I am glad a testimony is ripening in the church that will bring God's people into the unity of the faith. Paul says, "Follow after charity, and desire spiritual gifts." 1 Cor. xiv, 1. It seems to be just as necessary to desire spiritual gifts as it is to desire charity. Both go together.

I am glad God is so favoring his people as to correct their faults, and fit them to stand before the Son of man.

J. L. BAKER.

Alba, Pa.

From Sister Chapman.

BRO. WHITE: It affords me so much comfort to read the communications in the Review from the scattered saints, that I cannot refrain from casting in my mite. It is now more than two years since I embraced present truth, and I can say heartily, I have never regretted it, although I have met with some bitter persecution. But praise the Lord, that only strengthens me. I have only reason to regret that I have not made greater attainments in holiness, and been instrumental in the conversion of some of my friends and neighbors to the truth. I have endeavored in my feeble way to get them interested sufficiently to read my papers and books, but they make many vain excuses. The truth is, they are more afraid of being peculiar than anything else.

I have been considerably awakened of late. Have felt the need of having on the whole armor. I find Satan is not absent from this place, and he has been secretly at work, thinking to undermine my faith; but the Lord opened my eyes to the necessity of my making the Scriptures my chief study, that I might have wherewith to resist his fiery darts.

We have a rank Spiritualist in our neighborhood, who has been investigating some of our works, and who is convinced (judging from appearances) that the S. D. A. doctrine, with the gifts included, is the greatest barrier to Spiritualism he has yet found, and he is doing his utmost to find something to refute it. He does not succeed to his liking, therefore he undertook to circulate false reports about brethren he had never seen, but in both instances I had facts to nip the attempt in the bud, unless he is devoid of all honesty.

It seems to me that the time is not far distant when the truth will be presented to the people here, and I can but think there are some in this large place, who will see and embrace it. In the meantime I will strive to walk carefully, but faithfully, that I may not bring a reproach upon the cause.

I have long since laid aside tea, coffee, and all useless ornaments, and am trying to adorn myself with a meek and quiet spirit. I know that the Lord blesses me in proportion as I trust and obey him, and I do desire to so live that sin may have no dominion over me.

I am very lonely at times, but so long as Jesus is my friend I will not complain. Time is very short, and I feel that we have all great trials before us, but, with sister Dayton, I want to be one of the tried ones. And although alone, I praise the Lord that he ever permitted unworthy me to hear and receive these glorious truths. May he preserve me, and not only me, but all the dear children of the remnant, until he comes.

Yours in hope.

M. J. CHAPMAN.

Terre Haute, Ind.

From Sister Bean.

BRO. WHITE: I would like to say to the dear brethren and sisters through the Review, that I am striving to overcome, and I believe that by the help of the Lord

I shall overcome and go through to the mount Zion; and having this blessed hope, it buoys me up under all my trials, of whatever sort they may be. I have had a good share of trials, but hitherto the Lord has been my helper, and having obtained help of him, I am still the monument of his saving mercy.

I love the Review, and am comforted and blessed from week to week in reading it. I feel warmly attached to all that write for it. I also take a deep interest in Spiritual Gifts, and Testimonies to the Church; they always do me good. I often wonder how any Sabbath-keeper can reject the gifts which the Lord has seen fit to place in the church, for the benefit and comfort of the remnant church in these last days of peril. For one, I feel to say, Let the Lord send by whom he will, and work as he pleases. I praise the Lord that I ever have been led into the truth of the last message to this world. I thank the Lord that I have a place with his dear people. I often feel to say,

"Blest be the tie that binds
Our hearts in Christian love."

Yours, looking for redemption.

M. BEAN.

South Troy, Vt.

BRO. M. S. KELLOGG writes from Lake Station, Ind.: Thinking perhaps that the brethren might be interested to hear how we are getting along here, I take this opportunity to write. We are striving to overcome and get ready for the solemn events before us. We meet every Sabbath-day, and one evening in the week, for worship; and many times we have the witness that the Lord is pleased. Those that received the truth under the labors of Bro. Bates last summer, seem to be getting firmly established in the truth, and growing strong in the Lord. There appears to be a spirit of sacrifice with the brethren here. Hoops, tobacco, and snuff, are laid aside. Systematic benevolence is cheerfully adopted, and faith in the gifts is being fully established. One sister is blind, and has been for seven years; yet she does not hesitate to walk one-half mile to meeting. We would like very much to have Bro. Cornell stop and preach to us while on his way home from the West. We are two and one-half miles east of Lake Station, on the Mich. Central R. R.

MANY of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear.

OBITUARY.

DIED, in Pleasantville, Marion Co., Iowa, Dec. 15, 1862, of puerperal fever, sister Rhoda E. McClelland, aged about thirty years. For many years she had been an exemplary member of the M. E. church, until the year 1859, when under the preaching of Eld. M. Hull, in Pleasantville, she was convinced that she was in error, and had been keeping the first day of the week for a Sabbath, in place of the Sabbath of the Lord, which the Bible says is the seventh day. She was also convinced that she must seek for immortality if she ever possessed it. On many other points she renounced the doctrine of the popular teachers of the present day, and embraced Bible truth, and has ever since been a firm believer therein. Many who may chance to see this obituary, know how she delighted in keeping all the commandments of God; and especially did she rejoice to know that she was no longer keeping a Sabbath instituted by man, but was now keeping the true Sabbath of the Lord, which she observed until her death. Perhaps they will also remember the happy seasons they have enjoyed with her in social meetings, and the many pleasant exhortations she has given them; and her musical voice in singing the hymns, "Three Messages," and "The Jewels of the Lord," which were favorites with her. She leaves a husband and three children to mourn the loss of a kind companion and an affectionate mother, while the church will lose a bright and active member; but their loss is her eternal gain. She will sleep in Jesus until the resurrection morn, when the saints shall awake to immortality and eternal life.

J. D. HILLIS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 13, 1893.

THE reason why we have not filled orders for Testimonies, Nos. 1-8, is because they were not bound. In a few weeks we can fill orders for Nos. 1-9, post-paid, for 90 cents.

On account of the protracted meeting in this place, our Bible Class has been omitted for two weeks; consequently there is no report on Revelation for this number. It will be resumed next week.

Let Your Light Shine.

DEAR BRETHREN AND SISTERS; Has the Lord given us any light in regard to the use of tea, or has he not? If he has, do we do well to put it under a bushel? Are we ashamed of the position that we as a people and organized churches have taken in regard to the use of this herb? If not let us live out our faith, when with tea-drinkers, as well as when with those who drink cold water. But I do not see how this can be done by those who allow themselves to sip a cup or a part of a cup of tea, every time they have tea-drinking company: or that take a "part of a cup" or "have it just colored" or a "little weak tea" when they go where others use it.

Let your light shine. We want straight-forward, thorough-going, whole-hearted Christians, Christians at home and abroad. "Pay thy vows unto the Most High." "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."

A. S. HUTCHINS.

The Review.

THE Review has been a blessing to thousands, who hail its weekly visits with joy. By it many are enlightened, many are comforted and strengthened, many instructed and encouraged, or corrected, or reproved; and often the same individual experiences all these benefits from one copy of this weekly journal of the S. D. Adventists.

It is not filled with accounts of bloody victories, or of sickening defeats; but often we find in it accounts of victories over the world, the flesh, and the Devil; such victories as angels reckon to be far greater than ever mortals won on battle-fields where the warrior is bathed in human gore, where are heard sounds of confusion, where human life is cheap, and virtue is trodden beneath the iron heel of war.

Many an honest, devout soul received his first lessons on present truth from this paper; and many a lonely one hails its weekly visits as his only preacher. It makes up for many a want, and gives to the lone pilgrim a means by which he may, if disposed, almost keep even pace with those who enjoy church privileges.

When I first saw the Review, it filled me with joy to find such a paper, and such a people, who honored God's holy law. I thought the ideas it promulgated respecting many other things were rather extravagant; but on attention to its instructions I found its knowledge of God, and his word and Spirit, so far excelled my fond conceits, that I hid my face in the dust, still praising God that I had found teachers who cared for my soul. Many a pang I caused them before I laid down all my pride of opinion; but their patience and love won my heart, while their arguments enlightened my understanding.

This paper is good, because it is the exponent of the third message, and the organ of the chosen people of God, who in these last days are washing their garments in the blood of the Lamb, who are shaking off the dust of earth, and arousing themselves from the stupor of the Papal ages, and are girding on the armor for the final conflict.

What S. D. Adventist can afford to be without this paper? By reference to Review, Vol. xxi, No. 1, it will be seen that Bro. Fuller has found somewhere in Pennsylvania some S. D. Adventists who do not take the Review. Can it be so? I do not see how they can get along without the paper. I should think they would suffer much, spiritually. Such losses are not easily made up.

I had supposed that all the brethren got the Review in some way. If there are any who do not read the Review, I hope they will soon get it; for it is truly meat in due season.

If you wish to keep with the body, if you wish to be posted on all points, so as to avoid the snares of the enemy, if you wish to walk understandingly with the people of God, then take the Review, and read it carefully.

One thing I have noticed: those who love to read the Review, love to read the Bible; I have seen no exception.

JOS. CLARKE.

APPOINTMENTS.

Quarterly Meetings.

For the next quarter the order of meetings may be irregular, as shorter journeys may be practicable during the season when good traveling is uncertain.

Monterey,	January 17 and 18.
Caledonia,	" 24 and 25.
Wright,	January 31, and February 1.
Lowell,	February 7 and 8.

JAMES WHITE.

BUSINESS DEPARTMENT.

Business Notes.

S. N. Haskell: The Instructor has been mailed regularly to M. E. Stone, Worcester, Mass.

J. P. Rathbun: We have none of the books you order.

RECEIPTS.

For Review and Herald.

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

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H. M. Grant 1,00,xx,1.	S. O. Winslow 0,31,xxii,1.

For Shares in Publishing Association.

Mary A. Hiestand \$5.

Donations to Publishing Association.

J. A. Hardy \$1,40.

Cash Received on Account.

Joseph Clarke \$1,75. I. Sanborn \$7. A. Lanphear \$1,75.

Michigan Tent Fund.

G. Warner \$1.

Minnesota Tent Fund.

E. W. Darling \$1.

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M. H. Irish, Toronto, C. W., \$1. T. M. Steward, Mauston, Wis., \$8,53. A. Lanphear, Friendship Depot, N. Y., \$5,50.

Books Sent as Freight.

Joseph Clarke, Portage, Wood Co., Ohio \$58,87.

PUBLICATIONS.

The law requires the pre payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address: ELLIS JAMES WHITE, Battle Creek, Michigan.

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