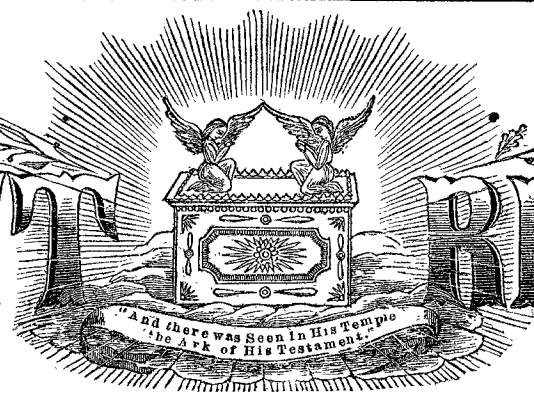


ADVENT REVIEW,



AND SABBATH HERALD.

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

VOL. XXI.

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

The City of God.

We've no continuing city here,
But one we seek to come.
Soon will its pearly gates appear,
The saints' bright happy home.

That City's far from mortal sight;
By prophets long foretold.
Its beautiful gates are pearly white,
Its streets are shining gold.

No sorrow there shall dim the eye,
No sickness rack the frame,
No more be heard the mourner's sigh,
In all God's wide domain.

There waves the fruitful tree of life;
There flows life's crystal stream;
Its peaceful waters free from strife,
Make glad the blissful scene.

It needeth not the orb of day,
Nor yet the queen of night
To chase the darkness far away;
For God's its glorious light.

No wickedness can enter there,
To mar that peaceful rest,
For none but holy ones can share,
Its joys forever blest.

There dwells the Lamb for sinners slain,
Who washed us by his blood,
That with him we may ever reign,
As kings and priests to God.

V. O. EDSON.

Hubbardsville, N. Y.

Strange Developments in a Family of Episcopallians.

[No cause but Spiritualism could survive the revolting developments described in the following, which we take from the Banner of Light. Should such manifestations occur in connection with the cause of truth, the end of it would never be heard. It would be thrown into the teeth of believers everywhere. It would be heralded by its opponents from one end of the land to the other, and justly, too, as sufficient reason for consigning the cause to everlasting reproach, while all wherever its sound might come, would shun it as they would a contagion. But these things are performed by spirits, and it is coolly and unblushingly published as a most powerful and convincing manifestation. So completely do some people seem to yield themselves up to be dupes of the Devil, that the more absurd, ridiculous, and blasphemous the manifestation, the more weight and importance are attached to it as an evidence of the truthfulness of their cause. Let the reader consider, as illustrated in the following cases, the infernal influences to which mediums are subjected, and to which all Spiritualists are exposed, and beware.—v. s.]

In the quiet little town of Glastenburg, about five miles from the city of Hartford, Ct., each member of a

family of eight persons, were simultaneously seized with what the people and the doctors thought to be raving insanity, for which they could divine no cause. The family consisted of Mr. Geo. L. Ford, wife, and two children, Mr. Talcott and wife, the father and mother of Mrs. Ford, and a man and woman servant—eight in all. Mr. and Mrs. Ford are in good standing in society, and in full communion with the Episcopal church in that place, and neither had any knowledge of, or sympathy with, Spiritualism. Mr. Talcott was a free-thinker, and only Mrs. Talcott had any knowledge of modern Spiritualism.

On Wednesday, the first day of last October, Mrs. Ford was suddenly seized with strange motions and actions, gestures, and contortions, was violently exercised, alternately manifesting great joy and great agony. Mr. Ford was greatly alarmed at such new and unaccountable manifestations of his wife. Soon, however, it was announced through the lips of Mrs. Ford, "This is the control of spirits; and this control shall be a stepping-stone to a new belief in the Old Church. Fear nothing. All is well. Be not alarmed at what shall happen."

Mrs. Ford continued to be severely exercised by, and give communications from, what purported to be a great many spirits, both happy and unhappy, until Sunday. The family was kept up with her day and night, excited, alarmed, and anxious for her safety.

On the Sunday following Mrs. Ford's first manifestations, just as the people were coming out of the church, which is immediately by the door-yard of Mr. Ford's house, Mrs. Ford rushed into the yard, as if driven by some determined power, and at the top of her voice screamed, "Water! water!" Mr. Ford was seized by the same power, and with his wife ran into the same yard, and screamed "water," too. Mrs. Ford's father and mother were moved by the same power, and did the same as Mrs. and Mr. Ford; then the two children, and the two servants—making eight persons in all, that were in Mr. Ford's yard, right in view and hearing of the congregation coming out of the church—all of them screaming as loud as they could, "Water! water! water! water!" This screaming continued for about fifteen minutes, accompanied with the most ridiculous gestures, contortions, grimaces, and expressions of joy and of suffering. It seemed as if all the noises ever heard, and motions ever made, were imitated by them. Nearly the whole of the congregation drew near and looked upon the strange phenomenon with wonder and amazement. It appeared evident that there was no volition exercised on the part of any member of this frenzied family. Each was moved to make these curious demonstrations before the public in such a time and place, by some power over which they held no control.

After about fifteen minutes, by the aid of some friends who came from the crowd of witnesses, Mrs. Ford was conveyed into the house, and was followed by the other members of her family. She then fell into a trance, and lay, to all appearance, dead, for about one hour; after which she was controlled by a spirit that made her utter the most terrible oaths and curses. It may be proper here to say that Mrs. Ford has ever had a great horror of profane language, so much so that she desired never to have a man in her husband's employ that used a profane word. In fact, Mrs. Ford, in her conduct and life, has been a faithful Christian and a

devoted wife. Here she is moved by some power that she cannot keep off, to do that which is most repulsive and revolting to her desires and practices. Mr. Ford, the same as his wife, was made to utter oaths and curses, which in his normal condition he had never done, and had a great disgust of hearing.

Both Mr. Ford and his wife stand before the world in their moral and Christian lives without a blemish; but here comes upon them a power, to show to themselves and to the world that their own will does not control their lives, but that there is a wisdom and a power above human will and human desire. No matter if this revelation be made by scenes that are ridiculous and revolting, whereby the mighty, unrecognized, unacknowledged truth shall be made more impressive. Mr. Ford, his wife, and all the family, affirm that in these strange manifestations they had no control over their actions. Mr. Ford says that during this scene of affliction, he observed that his nearest friends stood the furthest aloof, while the poor and more oppressed, came nearest to him and his family, and were first to give them friendly aid. A doctor was called, and pronounced the whole scene the manifestations of insanity.

Mrs. Ford continued to be under spirit influence. She would perform the most beautiful and difficult airs in music, of which airs she had no knowledge. Then she would use the most horrible oaths. She would utter in a clear and intelligible manner the most heavenly strains of thought; then her utterances would be jumbled, confused, and unintelligible. Spirits seemed to hold perfect control of her, and all grades seemed to have equal access to the use of her organism. In the course of a few hours all the family except Mrs. Ford, her father and mother, entirely recovered from this fit of "possession."

A consultation of doctors was held on the cases of Mrs. Ford, her father and mother, the decision of which was, that each was positively insane. Accordingly, the selectmen of the town caused them, on the ninth day of October, to be carried to the Insane Hospital. This was done against Mr. Ford's will, he being held, by order of the selectmen (it being claimed by them that he was still insane), while his wife was removed from the house.

Eight days after Mrs. Ford's father's removal to the Hospital, he died, and his death was calm, happy, beautiful. Mrs. Ford's mother was discharged from the Hospital on the tenth of November. Mrs. Ford is still in the Hospital, and is still under spirit control. Mr. Ford is most devotedly attached to his wife, but he has not been permitted to see her since she was carried to the Hospital, it being thought best by the Hospital physicians to keep her for the present excluded from all her friends.

God's Dealings with the Canaanites.

WITH such an awful manifestation of divine power and justice as was afforded by the overthrow of Pharaoh and his host, we might easily infer that the world, when made acquainted with the facts pertaining to his destruction, would yield at once to the superior claims of God, and cease forever to interpose themselves as obstacles to the performance of his purposes. Such an inference, however, is unwarranted by analogy and unsustained by fact.

Instead of this, those very people who were thus delivered from Egyptian tyranny, were some of them forgetful of the God of their salvation, and rebellious against the rock of their strength. The carcasses that filled the graves of lust, or that rotted in the wilderness during Israel's lengthy sojourn there, are but another indication of the downward proclivity of man, and of his deep-rooted unwillingness to yield appropriate obedience to the God of heaven and earth.

But, leaving Israel for the present, we follow the report of Pharaoh's overthrow, and mark its moral influence upon the inhabitants of adjacent countries. A judgment so terrible as that of Sodom and Pharaoh could not long remain unknown. The tidings of a deliverance like that vouchsafed to Israel could not be kept secret. The knowledge that this emancipated host were destined to inhabit Canaan, was by no means withheld from the parties interested. It was no secret that Canaan was promised to Israel, or that they were coming to possess it. Long before, Abraham had been informed that when the iniquity of the Amorites was full, his children should return from Egypt and dwell in Palestine. "When the Most High divided to the nations their inheritance—when he separated the sons of Adam—he set the bounds of the people according to the number of the children of Israel." This definite purpose had been announced for hundreds of years. This land, of all the earth, was reserved by Jehovah as his heritage, the abode of his chosen people. The deliverance of Israel from Egypt was a virtual notice to the nations of Canaan to leave the territory in which they had only been tenants at will, until the time of the promise should come. The miracles connected with Israel's exodus were sufficient to convince any who would reason, that resistance to Israel and Israel's God would be alike impious and futile. But they would not receive the lesson. Thus, when the spies, Caleb and Joshua, went up to examine the land, the King of Jericho immediately sent for them, no doubt on purpose to destroy them. The general impression produced upon any whose minds were open to learn the truth, may be inferred from the words of Rahab to the spies:—"I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you when ye came out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt; neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above and in earth beneath."

With such convictions as these, resting upon a basis of such stubborn and recent facts, there was but one reasonable course for the inhabitants of that land. They should submit, or emigrate from the territory to which others had a prior claim. But they would do neither. The only alternative was to resist the power of Almighty God himself. This they undertook, and in the strength of frail mortality, entered the lists, determined to oppose the will and thwart the purposes of Jehovah. But such endeavors were vain. The arrangements of God cannot be modified by the rebellion of a few wrongheaded men. His counsel shall stand. The car of his purpose must rush along its appointed track. Those who resist, resist at their peril; those who acquiesce have peace. The nations of Canaan resisted—they were overthrown. Their judgment was severe, but justly merited.

There is a certain class of men who, for the sake of covering up their own faults, and excusing their non-compliance with Divine law, or for some similar purpose, take infinite pains to make us believe that the Bible is a fiction, its author a cunning knave, and its God a fiendish monster of cruelty. One of their hackneyed objections to the Bible is this—"Can it be true that a merciful God would destroy the nations of Canaan, as is related in the Old Testament? We don't believe in such a God." Well, let us reason together. Who makes noxious reptiles and venomous insects? The God of nature, is it not? Very well, if venomous insects should drive the inhabitants of a country out

of her borders who would be to blame? No one, except the God of nature I suppose! Well, the kings of the Amorites were driven out, not with the sword or the bow of Israel, but by swarms of hornets which infested the land—sent, Moses says, by Jehovah—infidels would say by the laws of nature. Now, what is the difference? These are the recorded facts. If God sent the hornets, then it was certainly right for Israel to possess the land—and if nature sent them, the case is not altered one jot that I can discern. In either case their title is equally good, and the cavil is good—for nothing.

But it is asserted that there were others of the inhabitants of Canaan who afterwards were expelled from its borders by force. This is very true, and to be able to judge of the propriety of the act, we must note a few striking traits in their characters. Among these were the following.

In the first place, they were gross and abominable idolaters, who would not worship, obey or serve the Most High God, having perhaps views and conceptions of his character in accordance with those of their modern sympathizers. Second: they were firm believers in the essential elements of modern "spiritualism," and practiced *necromancy*, or pretended to divine and reveal secrets by means of intercourse with the departed; and were thus guilty of the abominable practice of leaving the living God to consult dead men. Third: there were many of them who were fully developed "spiritual mediums," or in ancient phraseology "consulters of familiar spirits," "diviners," and "wizards," who like the "medium" at Endor, professed to bring up dead men for the accommodation of backsliders and God-forsaken rebels like king Saul. Fourth: they were, as it became idolatrous heathens and "progressive" spiritual believers to be, freed from the restrictions which God had placed upon the lustful propensities of their nature, and were consequently at full liberty to develop their ideas of "free love" and "passional attraction." Fifth: their principles of "free love" not only allowed adultery and fornication, but also incest, and all nameless licentious practices of the most revolting character; and quite as free as ever I heard of being advocated in any modern spiritual newspaper, or by any speaker in a spiritual convention. Sixth: they not only begot children in shameless and promiscuous debauchery, but those same children were murderously burned in the fire by their ungodly parents.

These were some of the precious traits of character belonging to that reprobate and besotted race which God destroyed. A race scarcely possessed of one solitary recorded virtue, and not exempt from one single imaginable vice. A race debauched, polluted, licentious, and idolatrous. A race *progressive*, but *progressive* toward perdition. This was the race of whose presence God purged the world, when their iniquities were full. These the men whom the land vomited forth. And if Israel had imitated their examples, the reddest bolts from Sinai, or the most lurid fires of Sodom, would have been tame compared with the retributive vengeance which would have been visited upon them. But these men—who would have suffered capital punishment in any land where there is to-day the semblance of a decent law—these men, who had forfeited their lives a dozen times—these men who had done ten times more mischief than their necks were ever worth—these men who had seized on one of the fairest spots beneath the sun, and turned it into an ulcerous brothel of whoredom and a den of crime and blood—these ancient murderers of their own children—these heathenish "spiritualists" and "free lovers" of olden times—these are the men for whom the gentlemen infidels, spirit-rappers, and Bible haters of the present day, generally, plead. Ah! they pity the poor Canaanites. They blame Moses. They find fault with Joshua. They rail at God. They plead for these villains, cut-throats, and Sodomites. They palliate the stinking lecherousness of these unholy scoundrels! They, who have learned all they ever knew of God or goodness at their mothers' knee, or from the Bible, the hymn-book, or in the Sabbath-school, rail at Jehovah for wiping out such a plague-spot as this from the universe. Why is all this sympathy? Are they partial to such courses? Are they spiritualists and nec-

romancers? Are they "free lovers" too? Is it "a fellow feeling" that makes them so "wondrous kind?" If so, I excuse their indecent assaults upon God, and truth, and righteousness. But if not, I ask some reason why men speak evil of the things that they know not of.

To return, these were the men that entered into a controversy with Almighty God. Their efforts were idle. The waters of Jordan receded before their approaching foes; the ramparts of Jericho fell in utter ruin at their presence; the sun and the moon stood still that the work of retribution might go on; the hail from heaven battered their routed legions in the dust; the stars in their courses fought against the enemies of God: all elements combined to effect their overthrow; the ancient river Kishon swept the fleeing fugitives; and the sword of a righteous avenger exterminated the race. Thus closed the controversy which God had with the nations of Canaan. It closed as all others have closed, not by submission, arbitration, or accommodation; but by stern judgments which punished the rejection of unnumbered mercies and the vilest prostitution of the best of temporal blessings and favors, and which left on record the same awful lesson which the world had previously refused to learn, that it is a fearful thing to fall into the hands of the living God. It taught man that God's providence would move upon the appointed path of divine purpose and promise, and that those who opposed, opposed to their own destruction. It taught them that a warfare with Jehovah was a most unequal strife, and that man must submit to the divine will or perish in disobedience. This was the lesson written for their instruction—alas that, to the present hour, men should have failed to learn it, and refused to obey it.

Great Controversy by H. L. H.

Valuable Hints.

1. If a man faints place him flat on his back and let him alone.
2. If any poison is swallowed drink instantly half a glass of cool water, with a heaping tea-spoonful each of common salt and ground mustard stirred into it. This vomits as soon as it reaches the stomach: but for fear some of the poisons are still remain swallow the white of one or two raw eggs, or drink a cup of strong coffee, these two being antidotes for a greater number of poisons than any other dozen articles known, with the advantage of their being always at hand. If not, halfpint of sweet oil, or lamp oil, or "drippings," or melted butter, or lard, are good substitutes, especially if they vomit quickly.
3. The best thing to stop the bleeding of a moderate cut instantly is to cover it profusely with cobweb, or flower and salt half and half.
4. If the blood comes from a wound by jets or spirts, be quick, or the man will be dead in a few minutes, because an artery is severed; tie a handkerchief loosely around near the part, between the wound and the heart; put a stick between the handkerchief and the skin, twist it round until the blood ceases to flow, and keep it there until the doctor comes. If in a position where a handkerchief cannot be used, press the thumb on a spot near the wound between the wound and the heart; increase the pressure until the bleeding ceases, but do not lessen that pressure for an instant until the physician arrives, so as to glue up the wound by the coagulation or hardening of the cooling blood.
5. If your clothes take fire, slide the hands down the dress, keeping them as close to the body as possible, at the same time sinking to the floor by bending the knees; this has a smothering effect on the flames. If not extinguished, or a great headway is gotten, lie down on the floor, roll over and over, or better, envelope yourself in a carpet, rug, bedcloth or any garment you can get hold of, always preferring woolen.
6. If a man asks you to go his security, say "No," and run; otherwise you may be enslaved for life, or your wife and children may spend a weary existence in want, sickness and beggary.
7. If you find yourself in possession of a counterfeit note or coin, throw it into the fire on the instant; otherwise you may be tempted to pass it, and may pass it, to feel mean therefor as long as you live; then it

may pass into some man's hands as mean as yourself, with a new perpetration of iniquity, the loss to fall eventually on some poor struggling widow, whose "all" it may be perchance.

8. Never laugh at the mishaps of any fellow-mortal.

9. The very instant you find yourself in a passion shut your mouth. This is one of the best precepts outside of inspiration.

10. The man who always exacts the last cent is always a mean man; there is no "evacuant" in all the "Materia Medica" efficient enough to "purge" him of his debasement; he is beyond druggery.

11. Never affect to be "plain" or "blunt;" these are the synonyms of brutality and boorishness, such persons are constantly inflicting wounds which neither time nor medicine can ever heal.

12. Never be witty at another's expense. True generosity never dwelt in such a heart; it only wants the opportunity to become a cheat or a rogue.

13. If the body is tired, rest; if the brain is tired, sleep.—*Hall's Journal of Health.*

The Imitation of Christ.

It is reported in the Bohemian story, that St. Wenceslaus, their king, one winter night going to his devotions, in a remote church, barefooted in the snow and sharpness of unequal and pointed ice, his servant, Podavius, who waited upon his master's piety, and endeavored to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet in the same footsteps, which his feet should mark for him. The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does the blessed Jesus; for, since our way is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our industry, he commands us to mark his footsteps, to tread where his feet have stood, and not only invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way easier, and fit for our feet. For he knows our infirmities, and himself hath felt their experience in all things but in the neighborhood of sin; and therefore he hath proportioned a way and a path to our strengths and capacities, and like Jacob, has marched softly and in evenness with the children and the cattle, to entertain us by the comforts of his company, and the influences of a perpetual guide.

He that gives alms to the poor, takes Jesus by the hand; he that patiently endures injuries and affronts, helps him bear his cross; he that comforts his brother in affliction, gives an amiable kiss of peace to Jesus; we lead Jesus into the recesses of our heart by holy meditation, and we enter into his heart when we express him in our actions: for the apostle says, "He that is in Christ walks as he also walked." But thus the actions of our life relate to him by way of worship and religion; but the use is admirable and effectual, when our actions refer to him as to our copy, and we transcribe the original to the life.

Parents and Children.

I HAVE been shown that while parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and should seek to meet their wants. Some parents attend carefully to the temporal wants of their children; if sick, they kindly and faithfully nurse them, and then think their duty done. They mistake here. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as grievous in character, as older people. Parents do not always feel alike. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were

the cause of the trouble. Sometimes everything seems to go wrong. It is fretfulness all around, and all have a very miserable, unhappy time of it. The parents lay the wrong upon their poor children, and think them very disobedient and unruly, and the worst children in the world, when the cause of the disturbance is in themselves. In this manner some parents raise many a storm, by their lack of self-control. Instead of kindly asking the children to do this, or that, they are ordered in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not merited. This course, pursued toward children, destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, which often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The fault-finding is repeated, their bad conduct arrayed before them in glowing colors, until a discouragement comes over the children, and they are not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as corrupt as any of the worst.

Upon whom rests this great sin? If home had been made attractive, had the parents manifested love and affection for their children, and with kindness found employment for them, in love instructed them how to obey their wishes, they would have touched an answering cord in their hearts, and their willing feet, and hands, and hearts, would have all readily obeyed them. Parents, by controlling themselves, and speaking kindly, and praising their children when they try to do right, encourage their right efforts, make them very happy, and throw a charm into the family circle which will chase away every dark shadow, and bring cheerful sunlight in.

Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and cannot, they think, be patient and calm, and speak pleasantly. They deceive themselves in this thing, and please Satan. He exults that the grace of God is not allowed by them as sufficient to overcome natural infirmities. They can, and should, at all times, control themselves. God requires it of them. They should realize that when they give way to fretfulness and impatience they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased, and everything goes wrong.

Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourself, and resolve in your heart not to offend with your lips. Nothing but pleasant, cheerful words should escape from your lips. Say to yourself, "I will not mar the happiness of my children by a fretful word." By thus controlling yourself, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness in your heart that you are faithfully discharging your duty, will strengthen you. Angels of God will smile upon your efforts, and help you. When you feel impatient, you too often think it is all in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all be acceptable and right. Children know, and mark, and feel these irregularities, and they are not always alike. Sometimes they are better prepared to meet changeable moods, and at other times they are nervous, and fretful, and cannot bear censure. Their spirit rises up in rebellion against it. Parents want all due allowance made for their state of mind, yet do not always see the necessity of making the same allowance for their poor children. They excuse in themselves that, which if they see in their children, who have not their years of experience and discipline, they would highly censure. Some parents are of a nervous temperament, and when fatigued with labor or oppressed with care, do not labor to preserve a calm state of mind, but manifest to those who should be dearest to them on earth, fretfulness and lack of forbearance, which displeases God,

and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle.

The mother can and should do much toward controlling her nerves and mind when it is depressed; and even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more of their noise than she would once have thought it possible. If infirmities, or depression of spirits affect the mother, she should not make the children feel her infirmities, and cloud their young, sensitive minds, and cause them to feel that the house is a tomb, and the mother's room the most dismal place in the world. The mind and nerves can gain tone, and strength, by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves.

Do not let your children see you with a clouded brow. If they yield to temptation, and afterwards see and repent of their error, forgive them just as freely as you hope to be forgiven of your Father in heaven. Kindly instruct them, and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confident. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet. But if you treat your children only with sternness, if you forget your own childhood, and forget that they are but children, and try to make them perfect, and make them men and women in their acts at once, you will close the door of access which you might otherwise have to your children, and you drive them to open a door for injurious influences, to affect their young minds, and before you awake to their danger, their minds have been poisoned by others.

Satan and his host are making most powerful efforts to sway the minds of the children, and they must be treated with candor, Christian tenderness and love. This will give you a strong influence over them, and they will feel that they can repose unlimited confidence in you. Throw around your children charms for home, and your society. If you do this, they will not desire so much the society of other young associates. Satan works through young associates to influence and corrupt the minds of each other. It is the most effectual way he can work. Young associates have a powerful influence over one another. Their conversation is not always choice and elevated. Evil communications will be breathed into the ear, which, if not decidedly resisted, find a lodgment in the heart, take root, and spring up to bear fruit, and corrupt their good manners. Because of the evils now in the world, and the restriction necessary to be placed upon the children, parents should have double care to bind them to their hearts, and let them see they wish to make them happy.

Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings. You should bring your mind down to understand the wants of your children. With firmness, all mixed with love, require your children to obey you. Your word should be implicitly obeyed.

Angels of God are watching the children with the deepest interest, to see what characters they develop. If Christ dealt with us as we often deal with each other and with our children, we should stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and himself hath felt their experience in all things but in sin, therefore he hath proportioned a way and a path to our strength and capacity, and like Jacob, hath marched softly and in evenness with the children as they were able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock.

He has not bid us to move forward and leave them. He has not traveled so hastily as to leave us with our children behind. O no, but he has evened the path to life, even for children. And parents are required in his name to lead them along the narrow way. God has proportioned a way and a path according to the strength and capacity of children.

ELLEN G. WHITE.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 20, 1893.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XXI.

VERSE 1. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

By the first heaven and first earth, John unquestionably means the ones which now are. Some have supposed that when the Bible speaks of the third heaven, in which are paradise and the tree of life, 1 Cor. xii, 2; Rev. ii, 7, it refers to the heaven which is yet future, and does not prove that there is a paradise and tree of life literally in existence at the present time. They base their view on the fact that Peter speaks of three heavens and earths: those before the flood, the ones which now are, and the ones which are to come. But all theories based upon this one fact are overturned by this first verse of Rev. xxi; for John here reckons but two heavens and earths: the ones which now are he calls the first, so that the future new heavens would be the second, and not the third, as Peter reckons. Hence it is certain that Peter did not design to lay down a numerical order, that we should speak of the one as the first, the other as the second, and the last as the third. The object of his reasoning was simply to show that as a literal heaven and earth succeeded to the destruction of the earth by the flood, so a literal heaven and earth would emerge from the renovation of the present system by fire. There is no proof therefore that the Bible, when it speaks of the third heaven, refers simply to the third state of the present heavens and earth, for then all the Bible writers would have been uniform in their reckoning on this point. Thus the arguments of those who would endeavor to disprove of the idea of a literal paradise and tree of life at the present time, fall to the ground. We believe the Bible recognizes three heavens all existing in the present constitution of things; namely, the first heaven which the fowls of the air inhabit, the second, the region of the sun, moon, and stars, and the third, high above them all, where paradise and the tree of life are found, where God has his residence and his throne, to which Paul was caught up in heavenly vision, to which Christ ascended when he left the earth, where he now shares the throne of his Father as priest-king, and where the glorious city stands awaiting the saints when they enter into life. Blessed be God that from that bright land intelligence has been brought to this far off world of ours; and thanks to his holy name that a way has been opened from the dark places of earth, which leads like a strait and shining path of light up to those blessed abodes.

Verse 2. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

In connection with the view which John has of the holy city coming down from God out of heaven, a voice is heard, saying, The tabernacle of God is with men, and he will dwell with them. The conclusion naturally follows, that the tabernacle here mentioned is the city. This same city is called in John xiv, the Father's house in which there are many mansions. If an objection should arise in any mind that this is too permanent a place to be called a tabernacle, we reply that the word tabernacle sometimes has the signification of a permanent dwelling place. And it seems that the great God takes up his abode on this earth. We do not suppose that God is confined to this, or any other one of the worlds of his creation; but he here has a throne, and earth enjoys so much of his presence that it may be said that he dwells among men. And why should this be thought a strange thing? God's only

begotten Son is here as ruler of his special kingdom; the holy city which is called the Father's house, and which, it is natural to suppose will be the most beautiful and glorious place in the universe, will be here; the heavenly hosts take an interest in this world probably above what they feel in any other; yea, reasoning from one of the Saviour's parables, there will be more joy in heaven over one world redeemed, than over ninety and nine which needed no redemption.

And God shall wipe away all tears from their eyes. He does this not literally; for there will be no tears in that kingdom for him to literally wipe away! but he does it by removing all the causes of tears; for

"There is no sorrow,
Nor any sighing,
Nor any tears there,
Nor any crying."

Verse 5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6. And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that sits upon the throne is the same that is mentioned in verses 11, 12, of the preceding chapter. He says, I make all things new, not, I make all new things. The earth is not destroyed, annihilated, and a new one created, but all things are made over new. Let us rejoice that these words are true and faithful. And when this is accomplished, "it is done." The dark shadow of sin has forever passed away from the universe. The wicked, root and branch, are wiped out of the land of the living, and the universal anthem of praise and thanksgiving, Rev. v, 13, from a redeemed world and a clean universe, goes up to God.

Verse 7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

The overcomers are Abraham's seed, and heirs according to the promise. Gal. iii, 29. The promise embraced the world, Rom. iv, 13; and the saints go forth upon the new earth, not as servants or slaves, but as proprietors of the soil.

But the fearful, unbelieving, &c., have their part in the lake that burneth with fire and brimstone. The word "fearful" has been a trouble to some conscientious ones, who have had certain kinds of fears all along their pilgrimage. It may be well, therefore, to inquire what kind of fears are here meant. It is not fears of our own weakness, or of the power of the tempter; it is not fears of sinning, or of falling out by the way, or of coming short at last. But it is a fear connected with unbelief, a fear of the ridicule and opposition of the world, a fear to trust in God, and walk out upon his promises. This is the fear which we are commanded not to have, Isa. li, 7; this is the fear which brings into condemnation, and will finally land those who cherish and yield to it, in the lake of fire, which is the second death.

Verse 9. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; 12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. 13. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. 14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

This testimony is positive that the New Jerusalem is the bride, the Lamb's wife. The angel told John distinctly that he would show him the bride, the Lamb's wife; and we may be sure that he did not practice upon him a piece of deception, but fulfilled his promise to the very letter; but all that he did show him, was the New Jerusalem. It would be unnecessary to offer a word of proof that this city is not the church, were it not that popular theology has so mystified the Scrip-

tures as to give it this application. This city, then, cannot be the church, because it would be absurd to talk of the church's lying four square, and having a north side, a south side, an east side, and a west side. It would be absurd to talk of its having a wall great and high, and in that wall twelve gates, three looking toward each of the four points of the compass. Indeed, the whole description which we have of the city in this chapter would be more or less an absurdity, as applied to the church.

Again, Paul in Galatians speaks of the same city, and says that it is the mother of us all, referring to the church. The church, then, is not the city itself, but the children of the city. And verse 24 of the chapter under comment speaks of the nations of the saved who walk in the light of this city. These nations which are the saved, and on earth constitute the church, are distinct from the city, in the light of which they walk. Hence we believe the city is a literal city, built of all the precious materials here described.

But how can this be the bride, the Lamb's wife? Answer. Inspiration has seen fit to speak of it under this figure, and with us that should be sufficient. The figure is first introduced in Isa. liv. The new-covenant city is there brought to view. It is represented as being desolate, while the old covenant was in force, and the Lord's care was confined to the Jews and old Jerusalem, but it is said to her that the children of the desolate shall be many more than the children of the married wife. It is said further to her, "Thy Maker is thy husband," and the closing promise of the Lord to this city, contains a very similar description to the one which we have here in Revelation; namely, "I will lay thy stones with fair colors, and thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord." It is this very promise to which Paul refers, and upon which he comments in Galatians, when he says, "But Jerusalem which is above is free, which is the mother of us all." Here, then, Paul makes an inspired application of Isaiah's prophecy, which cannot be mistaken.

In addition to this we have the positive testimony of this twenty-first chapter of Revelation before us, on this point. With this view there is harmony throughout. We have Christ as the Father of his people, Isa. ix, 6, the Jerusalem above is called our mother, and we are the children; and under the figure of the marriage, we have Christ as the Bridegroom, the city as the bride, and we, the church, are the guests. There is no confusion of parties here. But the popular view which makes the city the church, and the church the bride, exhibits the inexcusable confusion of making the church to be at the same time, both mother and children, and both bride and guests.

The names of the twelve apostles in the foundations of the city show it to be a Christian and not a Jewish city; while the names of the twelve tribes on the gates show that all the saved from this dispensation as well as from the former, are reckoned as belonging to some one of the twelve tribes; for all must enter the city through some one of these twelve gates. It is this fact which explains those instances in which Christians are called Israel, and are addressed as the twelve tribes, as in Rom. ix, 6-8; James i, 1; Rev. vii, 4, &c.

(To be continued.)

Report from Bro. Loughborough.

At the time of my last report, Bro. Byington and myself were at Oakland, Mich. Wednesday, Dec. 10, we had meeting through the day and evening, organizing a church in Avon, comprised of twenty-two members, from Avon, Oakland, and Washington. Had an interesting time.

Dec. 11, we had a meeting with the brethren and sisters of Shelby and Macomb, and organized a church of thirteen members, to be known as the Shelby church.

From Sabbath, Dec. 13 to Monday the 15th, we attended the quarterly meeting at Rochester. Brethren assembled at this meeting from the two churches above mentioned, and quite a number were also present from

Lapeer. Our meetings were confined to day-time, as most places of entertainment were from three to six miles from the place of meeting. Four discourses were given, and all the time we could get on Sabbath and first-day between the afternoon discourse and night, was spent in social meeting, and in special labor for the youth and children, and for Sabbath-keepers who were on the back ground. About thirty came forward, requesting the prayers of God's people, and among them a number of youth and children of Sabbath-keepers. It was an interesting and profitable time.

On Monday, Dec. 15, a business meeting was held to consider the subject of building a meeting-house. It was decided to build a house 32 by 46, and have it enclosed so as to be occupied for the next quarterly meeting. The brethren had a mind to the work, and in a few minutes pledged over \$650, above \$50 of which was paid down. A building committee was appointed, and it was decided to meet the next day at Avon, the place of its location, and lay the foundation, which, I have since learned, was accomplished, although it snowed most of the day. Our meeting closed on Monday with a sweet season of communion.

Tuesday, Dec. 16, we drove through a snow storm to Hartland, some thirty miles, and put up with Bro. Lockwood.

Wednesday, 17th, we went on to Tyrone, and had public meeting in the evening. The school-house was nearly filled, and those who came listened with attention to a discourse on the present crisis and present duty. Thursday morning Bro. Byington baptized one brother. In the afternoon and evening we had a meeting to consider organization. Organized a church of eight members. We learned that quite a number assembled at the school-house that evening, desirous to hear more preaching. We were sorry that our time was so limited, but it was necessary to leave the next morning, and hurry on to Locke, a distance of thirty miles. Had a social meeting at Locke that evening. Our minds were drawn out for the young, two of whom made a start that evening. The next day we devoted the afternoon to the interests of the young, and after talking to them for a time, we made a call for those who wished to start for the kingdom, to come forward. Upwards of twenty came forward, and after a good praying season for them, about every one spoke, stating their desires to be Christians. On Sunday we gave two public discourses, which were listened to with profound attention. We have since learned that some there decided to obey the truth. After meeting, two were baptized. Others would have been baptized, but circumstances forbade it. In the evening we had a good meeting to organize the church. Succeeded in organizing a church of thirteen members. After this, though past midnight, we had a communion season with these brethren and sisters, who seemed much encouraged to press on. While I write, my mind is drawn out for Locke. I hope we shall see these brethren again soon, and labor still further for them.

Monday evening, Dec. 22, gave a public discourse at Woodhull; also, on Tuesday and Wednesday evenings. Good attention was given to the word spoken. In the day-time of Wednesday, we had a meeting with the brethren and sisters. Tried to labor for the young and those interested in the truth, who had not yet identified themselves with the Lord's people. Several came forward for prayers, and expressed their determination to press on with the people of God. Thursday morning eight were baptized, some of them those who were just making a start. Afternoon and evening we organized the church with fourteen members, and had a communion season. Most of these brethren and sisters had never heard a sermon on present truth previous to these meetings, and some of them had never seen a Seventh-day Advent preacher before. Their light on present truth they had got by reading.

Friday, Dec. 26, we rode all day in the rain, from Woodhull to the brethren at Grand Ledge. Cheered ourselves often with the thought that we were having a much better time than soldiers that were going forced marches on foot, up to their knees in mud, and then instead of having the blessed hope to cheer them on their journey, and warm-hearted brethren, as we had, to care for us at our journey's end, they meet a galling

fire of cold lead poured into their hearts, or a handful of wet straw under some tree as a resting place for their weary limbs. The roads were so muddy and the distance so much further than we anticipated, that we did not succeed in getting through till past seven o'clock, although we took turns in walking to relieve our faithful horse as much as possible. Although we could not have a meeting that evening, as we desired, we were glad to find a hearty welcome, and a good chance to dry ourselves, under the hospitable roof of Bro. and Sr. Lamoreaux. Sabbath morning we drove on six miles, accompanied by the above brother and sister, and Bro. Fishell, to Oneida, where we had three meetings, and organized a church of thirteen members, including some from Delta, or what we have commonly called Grand Ledge.

Monday, Dec. 29, we arrived safely at home. Were glad to find friends and brethren well.

Tuesday evening attended the regular prayer-meeting, and Wednesday and Thursday evenings attended the protracted meeting in Battle Creek, which was resumed Wednesday evening. Our hearts were rejoiced to see that the good work which we had seen going on in other places, was going on here also. Thursday evening as Bro. White requested those who had lately started and desired to start for the kingdom, to come forward, we counted over a score who obeyed the call. Praise the Lord! He is yet on the side of his people, and will help them. We all felt like praising the Lord for what he is doing in Battle Creek.

Friday, Jan. 2, we went to Parkville to attend the quarterly meeting there. Meeting commenced at the commencement of the Sabbath, and continued until Monday evening, 11 o'clock p. m. There were five public discourses given by Bro. Byington and myself; and several social meetings were held, in which we labored for backslidden Sabbath-keepers, unconsecrated companions of brethren, and for the young. Our hearts were cheered to see a move among children and parents. Some who had formally kept the Sabbath were moved out to make a start with God's people. Some who had never kept the Sabbath were moved out, and others who had once kept the Sabbath, but had become discouraged by difficulties in the church, as they saw difficulties removed, God's people coming into order, and making efforts to arise, are again looking earnestly toward the truth and the people of God. May the Lord help them to carry out their convictions, is my prayer.

Monday afternoon Bro. Byington started for home to hold meeting at Vicksburg, on the way, and left me to close the meeting at Park, and go on to Indiana.

Our meeting Monday evening to attend communion and organize a Sabbath-school was a refreshing season, and may the Lord grant that the resolutions there made by his people to be more in earnest and press together, be carried out.

Tuesday, came to Colon with the brethren from that place, and in the evening had a meeting with them in Colon. After speaking to them for an hour and a half on the present dangers of God's people, and what the Lord is willing to do, the brethren enjoyed a season of social meeting, and a communion season. All desired to arise, and the sentiment of every heart seemed to be—

"Nearer, my God, to thee."

Yesterday, came with Bro. Strickland to Burr Oak, where I remain till evening, and then go on to Liberty, Ind. There is no chance for meeting here, but I trust the visit will be a help to the family. All the children say they want to go with their parents to the kingdom. May they have strength to pray with their parents, and, being obedient, press on with them to Mt. Zion.

Dear brethren and sisters, my heart is encouraged. Every effort put forth in the fear of God, seems to be blest of the Lord. How much there is to be done! I feel hurried on to work for God's people. There is much to be accomplished. O Lord, arouse thy servants! Arouse me fully to a sense of my duty! Arouse us all to act the humble part God designs for us in this work! If I know my own heart, I desire to be submissive to the will of God, and would ever say, "Speak, Lord, thy servant heareth." May God grant it.

Brethren, pray for us.

J. N. LOUGHBOROUGH.

To the Brethren in Ohio.

BRO. WHITE: Will you please to give in the Review the following in explanation to Bro. Baker's letter:

When I received the letter from the committee, I immediately wrote to Bro. Van Gorder, saying that I was not aware that a conference was wanted in Ohio, unless Bro. and Sr. White could attend it. Neither did I know that the objects of a conference could be attained if they did not attend. But if the brethren desired a conference in the absence of Bro. White, to make the appointment in the Review, and I would be sure to meet it. When I came to Ohio, I hastened to communicate with Bro. Van Gorder, to ascertain if the appointment had been sent. He informed me that he had relinquished the idea of a conference for the present. The officers of the Lovett's Grove church accompanied me to Portage. They co-incided with Bro. Van Gorder's decision. He also informed me that Bro. Hoffer, who had been around amongst the brethren considerable of late, told him that there was not a general desire for a conference at this time. Under these circumstances I felt that I should be much out of place in appointing such a meeting. This has been a very open winter, warm, with much rain; and the brethren did not think it possible to get a fair representation of the churches together. I have acted under the advice of brethren in the State, who requested me to try to visit some of the scattered believers and see if openings presented for lectures. I have made every effort to get to Orwell, but on application at the stage office, was informed that passengers could not be conveyed in the present state of the roads. As most of the scattered ones live some distance from the rail-roads, I shall have to depart from my intended course for the present, and confine myself to those places which are near the roads.

The weather for some time past has been more like that of a wet April, than of December or January; yet we cannot expect that it will remain so a great while. I think that if Bro. White could meet with the churches in Ohio some time in February, it would be very gratifying to all and doubtless far better for the cause than to wait till spring.

J. H. WAGGONER.

Cleveland, Ohio, Jan. 7, 1863.

Having read the above, I fully agree with Bro. Waggoner in his statements of the past, and also respecting the holding of a conference. I would further say to those who have spoken to me respecting the place to hold a conference, that for several reasons which can be given if necessary, I think Gilboa the proper place.

I. N. VAN GORDER.

Meetings in Canada.

BRO. WHITE: Our meetings at Bronte, C. W., have just closed. Many were convicted of the truth, and quite a number confessed it with the mouth; but whether they will obey and thus be benefited, or neglect it and be judged out of their own mouth, remains for them to decide. We held meetings as long as we had any place for them, first in the African Methodist chapel, and then in the school-house. Gave eighteen public discourses, besides three to small congregations. The attendance and attention were generally good. But there was a strong feeling of opposition with some, and a disposition to prejudice the people by misrepresentation of our views; such as, that we did not believe there was any necessity for repentance and conversion; and some probably were kept from the meetings by these false reports. But we gave those who did attend to understand that we called upon all to repent of their fashionable, as well as their unpopular, sins, and that we believed in a conversion deeper and more abiding than the superficial work to which the term is applied in these days—a conversion that affects the character, turning the person from sin to obedience.

A Methodist minister of the name of Abbs, heard me on the Sabbath question, and gave out word to preach on the subject. I heard him, and then reviewed the subject. It is hardly worth the time or space to give his positions and the review. It was decidedly a feeble thing. Many of his hearers felt it, and said he made out nothing; others, more ignorant and prejudiced,

seemed well satisfied. I have witnessed a great many efforts in favor of Sunday, and this was the weakest of them all. The school-house was crowded to hear my reply.

R. F. COTTRELL.

Family Hymn.

KEEP US Lord, a little band,
Traveling through a foreign land;
Lead us lest we go astray,
Cheer us on our dreary way.

We are all of feeble mold,
Much we need thy sheltering fold
From a wilderness of sin,
Foes without and foes within.

When dismayed to thee we fly;
Though there be no danger nigh,
Yet vouchsafe to bow thine ear,
Grant assurance from our fear.

When we heedless march along,
O'er the path where dangers throng,
Still in love our way prepare,
Guard from ambush, pit, or snare.

May that peace which is from thee,
Keep from war, and tumult free,
And in unity and love
Each to each a blessing prove.

Should it be our lot to part,
Still may we be one in heart,
Hoping, striving to attain,
Where we ne'er shall part again.

In the final trying hour,
When the tempter comes with power,
Gird we all our armor on,
Gain a victory and a crown.

Keep us Lord, a little band,
Traveling to the promised land.
When our troubles here are past
May we all reach home at last.

E. W. DARLING.

Beaver, Minn.

You are the Light of the World.

I BELIEVE there are some Christians whose lamps are burning brightly in the world, and the world may have light if they will. If we have lifted up the standard of truth, some poor souls out on the ocean of time will be looking toward our lighthouse, and shall it be with us as it was with one lighthouse-keeper of whom I once read, who took the responsibility of acting as lighthouse-keeper on a lonely coast where his predecessor had mysteriously disappeared? After he had been at his place some time, he was one day strolling with his gun in his hand in pursuit of game. He spied at a distance from him an individual coming toward him, evidently intent on making acquaintance with him, and who did not at first appear to be a very desirable associate. But an acquaintance was formed, which grew more intimate as time passed along. Soon the keeper was invited to an evening party by this fellow at his father's house, quite a distance off. The invitation was accepted. He arranged his lights in their proper order, and left them to warn the poor mariner of the rocky coast, and to direct him in his onward course. When he arrived at the place where he was to pass the evening, his friend and some others whom he expected to see were not there. He made some inquiry for them, but got no satisfactory answer. He then thought of his lights, and the poor sailors, and passed out, fearing foul designs. He hastened back through the dark, over the lonely desert, as it were. When he arrived at the lighthouse he found that the lights had been changed so as to misguide the mariner. He set them right, and hastened to the beach; but alas! he was too late; for already a vessel had been dashed upon the coast, and he beheld the work of those men who lived by spoil, even though it cost the lives of others, men who could see their fellows find a watery grave while they plundered their substance.

Is there any Sabbath-keeper who has stood out as a beacon light to the world, and yet turned aside, and returned only in time to see the design of the arch-deceiver of the world, and behold some poor souls in the

enemy's hands! May the Lord help us to awake to these things, and give heed to the word, lest at any time we should let them slip.

F. C. CASTLE.

"Search the Scriptures."

NOT a search for amusement, nor to find fault; not to bolster up previously conceived notions, or to find encouragement that the will of God is as we would have it; but that we may find Christ as the giver of eternal life; and that by the Spirit he may be set forth visibly as the great Fact, as the top-stone of the Scriptural structure; as the body and spirit, the cause and object, of Divine Revelation. He that searching the Scriptures fails to become acquainted with Christ as his Friend and Saviour, has spent his labor "for that which satisfieth not."

The man that, with the rich veins of precious metal of a gold mine before his eyes, and waiting to his hand, should be content to fill his coffers with bits of flint, or should spend his time in criticising the mode in which his neighbors worked out the rich deposit, would be less foolish than he who, with the Scriptures in his hand, full of a Saviour for himself, is content to skim over the surface, that he may find questions to propound, that other men, more ignorant, may be puzzled to answer.

God, who caused all holy Scripture to be written for our learning, has reserved to himself its true interpretation and application. To understand, we must be able, spiritually, to discern divine truth. Shall we say there are no worlds of light beyond our ken, because our eyes fail to discern the heavenly bodies? Shall we say the religion of the Bible is not complete and consistent from its commencement in creation to its perfection in a glorified, ascended Jesus—that Christ is not hidden in all its revelations, because our unsanctified spirits cannot or will not comprehend the fact? Let but the seeker after divine wisdom submit his own mind to the teachings of the Spirit of the God of the Bible, and he will not permit him to wrong his own soul through a want of power to understand the truth. Be willing to cast aside the rushlight of obstinate reason, and receive the proffered light of the Spirit, and then we shall see clearly, and be satisfied.

A few years since, Catherwood, the painter, exhibited his Panorama of Jerusalem. The place of exhibition was in a building expressly arranged for the purpose. The writer of this, on a certain day when there was little else to amuse his leisure, sauntered carelessly into the place of exhibition, with a companion who desired to kill time. Not knowing much of the merits of the painting, the first impression on entering was that the panorama was a failure and an imposition, and they did not hesitate to let their opinion be known. The dead buck-color of the canvas had no life in it, to their eyes, and they mutually despised the work of the talented artist. Do not many Scripture readers the same? But as they walked about the platform that represented the roof of a house in Jerusalem, from which the spectator could look upon the roofs of other houses, and also down to the streets below, their eyes became accustomed to the light the artist had regulated. Presently one said to the other, "Look at that figure at the lower edge of the canvas—it is cut out of wood and stuck on, to make us believe it is painted." "Certainly," said his companion, "and it is well executed—but no; it is painted. How lifelike it is!"

The former speaker was presently convinced that he had been led to believe that a painted figure was sculpture, much to his own surprise.

As he turned to another view he saw, and it actually startled him, a large, fine-looking Turk just stepping out upon the roof of an adjoining house, and over his arm were thrown a piece of velvet, another of satin, and a rich variegated silk. As he looked, the beholder thought he could see the shades of color in the evening sunlight. The Turkish merchant seemed about to speak to him.

"Look!" said he to his friend, "how lifelike! strange that we saw it not before."

Another view showed them a judge seated, the executioner standing before him, and the criminal lying,

bound, on his face, with the soles of his feet turned up, and they could almost hear the whistle of the cords through the air as the culprit underwent the punishment of the bastinado. They could see every nerve strained in the poor wretch's legs and arms, and felt their own blood creep as they saw the ridges swell on the bottoms of his feet. It was only a painting, but how life-like!

Again they turned, and far away they saw the beautiful mosque which the Mussulmans had builded upon some sacred site. And coming from beyond it was a single officer coming toward them, as if to ask why they intruded. It seemed as if they could look around the beautiful pillars that supported the porch. And there, too, was the beautiful gate through which, their tradition said the Jewish Messiah should enter the city when he came to sit upon the throne of David, walled up to prevent his entrance. They did not see, or were willfully ignorant of the fact, that he whom they thus aimed to keep out of his own, had long before meekly, but triumphantly, entered the city, perhaps through that very gate, and had been joyfully hailed as "He that cometh in the name of the Lord."

Thus hours were passed within those walls, and one beauty after another came out upon the canvas as they looked and pondered. What at first was but a canvas painted buck-color and unattractive, became full of life and interest; and they retired at last well pleased and instructed by their afternoon's examination at Catherwood's Panorama.

So it is in the study of the Scripture. If we come to its study in the pride of worldly wisdom, and with only the light of our reason, we shall not perceive nor appreciate the salvation therein revealed. There will be nothing attractive in its pages more than in another book. The simple but positive teachings of Christ will be but foolishness and impracticable theories, not affecting the heart, and too utopian to form the rule of daily life. Alas! to how many the Bible is as a "light shining in darkness, which the darkness comprehendeth not." If we take up the Bible as the veritable Word of God, with a dutiful willingness to be taught, the Great Author will not fail to show us one beauty after another, to our great delight, and we shall find it to be full of him who said, Search the Scriptures, they are they which testify of me."—*Sel.*

Walk with Christ.

THE Christian's life is in Christ, on Christ, by Christ, to Christ, for Christ, and with Christ.— "Walk with Christ, and God will walk with you."—"It is not talking of God, but walking with God, that marks the Christian."—"True piety should not be a thing of fits and starts, but an even walk with God."—"Learn not to have one life for God, and another for the world, but let your every footstep be a walk with God."—"He who walks with God is one who observes God in all, looks to God through all, goes to God with all, trusts God for all, and loves God above all."—"Those only are right and safe and happy, who make God's glory their end, God's word their rule, God's Spirit the guide of their affections, and God's providence the guide of their affairs."—"Those who walk safely and honorably in the Christian course, are they who walk closely with God in secret."—"Those who walk most closely with God, know him best, and those who know him best, love him most."—"We must keep in God's way, that we may be prepared to do God's work."—*Olive's Thought-Book.*

Sister L. H. Rior writes from Seville, O.: I have seen but two persons in eight years that keep the Sabbath. I often wish that I lived where I could have the instruction and counsel of the people of God. I love the Sabbath, and try to keep every moment of it to the Lord. I try to mind what the prophet Isaiah says about keeping the Sabbath. I want to be an overcomer, that I may be owned by the pure and holy Jesus when he comes, and with his help I am determined to be. I am endeavoring to seek meekness and righteousness that I may be hid in the day of the Lord's anger.

If you can from your heart forgive another for Christ's sake, you have no reason to doubt that God has forgiven you.

LETTERS.

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

From Bro. Saunders.

BRO. WHITE: Thinking that the brethren who labored with us in the tent-meeting in this place last summer would like to hear the results of their labors, and knowing no easier way of access to them than through your paper, I take this opportunity to say that the labors of those brethren are highly esteemed by a goodly number in this place. We hold prayer and conference meeting on the Sabbath, and on fourth-day evening. The number attending the meetings is greater than we anticipated. There is a good state of feeling among us, and an apparent willingness to live out the teachings we have heard. Already we begin to hear desires expressed for a more full and thorough organization. We feel that there is a growth in grace and a further knowledge of the truth for us, and desire that the Lord would send his messengers this way once more to instruct us more thoroughly in the present truth.

It would gladden our hearts to meet with any of our brethren of like faith. Although we feel weak, we believe that the Lord is doing a good work among us by the convincing power of truth, for we have had to-day another instance of public acknowledgment and expressed determination to obey the fourth command.

Give us your prayers that we may be getting ready for the troubles that are coming upon the earth, also for the coming of the Lord.

JOEL SAUNDERS.

Adam's Center, N. Y.

From Sister Millne.

BRO. WHITE: As the Review makes its cheering visits to me from week to week my heart is made to rejoice in reading the testimonies of the dear brethren and sisters. I desire to tell what the Lord has done for me. Although I have been passing through the fiery furnace of affliction and sorrow, yet the form of the fourth has been with me to sustain and comfort, and I felt that I could count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. I have been sick nigh unto death, and as dear friends stood weeping around my bed, I said, Don't weep but rather rejoice; for I am going where the wicked cease from troubling and the weary are at rest. O how sweet the grave looked "where the dear flesh of Jesus lay and left a long perfume." Death had no terrors to me for the everlasting arms of my heavenly Father were around me and he hath said "I will never leave nor forsake those who put their trust in me." O this blessed union with him whom my soul loveth. Who can tell the height and depth, the length and breadth, of this glorious gospel of Christ. Though I had the tongue of an angel I could not tell "the matchless depths of a Saviour's love."

"O for such love let rocks and hills,
Their lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak."

The Lord has raised me up from that bed of sickness for which I thank and praise his holy name; for he doeth all things well. Though the Christian's pathway is often rough and thorny, yet I feel that it is a glorious pathway, and though I am often weary and footsore, yet I rejoice that I ever found the narrow path which leads to joys on high. My pathway grows brighter and brighter and I bless God that "light is sown for the righteous and gladness for the upright in heart." We need not walk in darkness for we are the children of the light.

I have not seen one of our faith since August but I can say that the Sabbath is my delight, and I hail with rapturous joy its glorious return. But many times rivers of water run down mine eyes because those who profess to love God keep not his commandments. My prayer from day to day is that the Lord will send the light of present truth to my dear friends.

I would say to the dear saints "Lift up your heads for your redemption draweth nigh." Glorious thought! Jesus is soon coming. Let us get on the whole armor of the Lord and above all take the shield of faith that we may be able to quench all the fiery darts of the

wicked. O how important in these perilous times that we walk by faith. "This is the victory that overcometh the world." O for a revival of that faith that was once delivered to the saints. Brother, sister, let us arise and come up to the help of the Lord. Let us bring in all our tithes and offerings to the Lord and he will pour us out a blessing that there will not be room to receive it. O how willing the Lord is to bless those who trust in him. How blessed our life when it is hid with Christ in God. Such joy, peace, and comfort the world can neither give nor take away. Though earthly comforts fade away, and when even the common gifts of life are denied us, how sweet to know that "earth hath no sorrow that heaven cannot heal." I bless God that we may have the witness from day to day that our names are written in the Lamb's book of life, that a crown of glory awaits the faithful. O let us ever have respect unto the recompense of reward which lies just before us, and endure hardness as good soldiers, joyfully taking up our cross and following our blessed Saviour through evil as well as good report. "Signs portend that Jesus' coming is near at hand."

"A few more rolling years at most,
Will land us on fair Canaan's coast,
Then we shall sing the song of grace,
And see our Saviour's lovely face."

Your sister in Christ.

L. E. MILLNE.

Shabbona, Ill.

From Bro. Chase.

BRO. WHITE: I hasten to inform you that the Lord is reviving his work among us. I think we are having some of the drops that betoken the latter rain. It appears to me that some are having the offer of salvation for the last time. Our meetings have increased of late, in numbers and in solemnity. We have been constrained to speak the truth in love, and plainness, and power, very similar to that we had when proclaiming, "Behold the Bridegroom cometh, go ye out to meet him!"

Two out of four that have been bound down by the enemy in unbelief and despair have come out quite free and clear. Praise the Lord, O my soul, and all that is within me, bless his holy name.

A number of our brethren and sisters have got well waked up, and begin to take hold together. Several new cases are deciding to take hold of the truth. We have a strong desire that some of the more efficient reapers may be sent this way soon. In the mean time we will try to do what we can among ourselves, for the Lord helps wonderfully. Blessed be his holy name! I wish to exhort my brethren and sisters, wherever there may be any. Let us examine ourselves, that we may know for ourselves, whether we are in the faith. Have we fully overcome the world and the love thereof? Does our conduct tell all around that we have? Do the watching angels bear their testimony before the court of high heaven, that we are ready whenever the Lord calls for us to work for him, to do all that we can? Are our time, and talents, and property, or friends, or health, or even life, ready if called for? Are we ready to endure and sacrifice what others have been called to? Can we deny our appetite, and take whatever may be given, with joy, even to the spoiling of our goods? Are we ready to give all to buy the gold tried in the fire, the white raiment, and the eyesalve? Do the riches that are advertized for sale by the faithful and true Witness appear dearer, more precious, and of far more worth than all I have named or that can be named?

O may the Lord help us to examine ourselves with great care, and then prove our own selves thoroughly, that we may know for ourselves that we have the faith once delivered to the saints.

DAVID CHASE.

North Fairhaven, Mass.

Extracts from Letters.

Bro. W. Morse writes from Deerfield, Minn: Many horrible accounts of the massacre of whole families by the Indians, in this vicinity might be given and some in the most brutal and horrible manner that wicked men or devils could invent among savages. I would

add that the extent of the massacre is not yet known. Only about four weeks since several dead bodies were found only 15 miles from New Ulm. One man was shot in his own house (Elijah Whiton) whose wife was a sister of sister Landon, from Connecticut formerly. It seems that the house had not been found or visited since the day of his death which was about the 25th of August, according to the testimony of a man who saw him shot but escaped.

It is true we have some six thousand armed men now upon our frontiers but the Indian forces are immense, especially the Sioux tribe with whom we are at war, to say nothing of the Chippewas or Winnebagoes, the smallest of which number near two thousand. And since hanging thirty-nine of the leading ones, they feel quite revenged and throw out hard threats. Were it not that we feel that we are in the path of duty and that our trust is in God, we could not long remain here. We especially ask to be remembered in this far-off land.

Sister Hemenway writes from Mechanicsville, Vt.: I write hoping that what I say may fall under the eye of some messenger, who may feel it his duty to come this way to proclaim the words of life. There are many in this vicinity who call themselves Second Adventists, but who have never received the light of the third angel's message, or heard it proclaimed. It seems to me that the way might soon be prepared to raise up a church here which would honor the Lord. I love the cause of systematic benevolence, and trust the time is not far distant when I can systematically cast my mite into the treasury of the Lord. I still love the Review. The encouraging testimonies from those who style themselves lonely ones, cheer my heart. I have for some time felt that I needed a closer walk with God,—that nearness to my God that makes the hours glide sweetly away while leaning on his word. I do not feel so anxious to be delivered from afflictions, as to be sanctified through them. I know that I need the discipline of the Almighty, and O, for an understanding heart to discern his dealings with me,—a heart that will meekly submit to all his divine teachings, and that will ever say, Not my will, but thine, O God, be done.

I want to be delivered from every idol, every besetting sin, and be clothed with the whole armor of Christ's righteousness, stand complete in all his will, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. And let us patiently endure as seeing Him who is invisible, till we lay down the cross, and take up the crown.

Sister A. M. Preston writes from Fitz Henry, Ills.: I know not how to express myself. My soul is full of glory, and my eyes are filled with tears, to think of God's goodness to a poor, worthless creature like me. O, how glad I am that Jesus planted my feet on the rock. The Review and Instructor are all the preaching I have had for over eight years. How it feeds my soul to read that the Lord is uniting the hearts of his children together.

Dear brethren and sisters, I am with you in all the present truth. Although alone here, I am bound for the kingdom. I rejoice to think of that happy meeting when we shall partake of the tree of life. How happy should I be to meet with the saints on earth. Those that have this privilege should prize it. But the Lord makes it up to me. He has said that his grace should be sufficient for us.

OBITUARY.

DIED at Lawn Ridge, Peoria Co., Ills., Oct. 23, 1862, of typhoid fever, Bro. Rayal H. Brown, in the 50th year of his age.

He leaves a companion and four children, and a large circle of friends, to mourn his loss, but they sorrow not as those which have no hope.

C. G. SATTERLEE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 20, 1863.

First Quarterly-Meeting in N. Y.

BRO. WHITE: Our first quarterly-meeting for Western N. Y., held at Parma, Jan. 10, was a meeting of profit, as we trust. We never had a better meeting. The church generally feel the need of entire consecration. There is a good work commenced with the young who have been in a lukewarm state, if not entirely cold. We feel that what is done in the cause of the Lord must be done quickly. The time of trouble, which we have been expecting for years, is just upon us. We believe that when the church comes up to its duty, the Lord will pour out his Spirit and qualify his people for the last great and solemn work.

Another one of sister Gaskill's children, her oldest son, resident near Grand Rapids, Mich., came out decidedly on the truth, at this meeting. We hope all the family will be numbered with the remnant of God's people, so that when the father, who has for years been asleep in Jesus, comes forth in the first resurrection, he will see all his family forever safe in the kingdom of God.

The cause is onward! Blessed will they be who are in all the truth, and are sanctified through it. God is with his people in his own appointed way. He reaches down from heaven to guide us through these perils. Let all realize and duly appreciate what he is doing for us. Here is our only safety. O that all may yet be prepared for the refreshing so soon to come! It is an important crisis for those who profess to believe the truth. The stumbling blocks must be removed. If any cling to their idols, and will have their way, they will be left behind. The word to Israel is, "Go forward."

R. F. COTTRELL.

Monthly Meeting at Kirkville, N. Y.

BRO. WHITE: I am requested to give an account of our monthly meeting at Kirkville. Considering the going, there were more present than was anticipated. There were a few from the following places: Oswego, Roosevelt, Liverpool, Pompey, Verona, and Brookfield. Bro. Andrews was with us, and preached the solemn truths of the present time. I hope we that were present will not let them slip, but retain them in our hearts, and bring forth fruit unto eternal life. On the whole, it was a good meeting; but the most joyful part of it was in praying for the sick, our sister Kenney, who had been considered very dangerous. While prayer was being offered, she shouted aloud and praised the Lord for what he had done for her. The next morning she arose and took breakfast with the family. "O that men would praise the Lord for his goodness, and his wonderful works unto the children of men." We think the Lord is manifestly working for his people in central New York, for which we would give him praise. Our next monthly meeting is appointed at Roosevelt, Feb. 7th. It is expected that the sisters at the places of our monthly meetings will not make any extra preparation for entertaining those that come, as it is expected that those that attend will come provided to take care of themselves in the main.

ELIAS GOODWIN.

Oswego, N. Y.

Note from Bro. Evans.

BRO. WHITE: The Lord is moving the people in this vicinity to hear the truth, and the prospect seems to be quite encouraging for the spread of truth in Vermont, generally. I have been laboring this winter in company with Bro. Pierce in Washington, and Chelsea, Vermont. Several have embraced the truth among whom are an uncle and aunt of Bro. Wm. S. Ingraham. They are very desirous to learn his place of residence for they wish to write to him.

Your brother in hope.

D. T. EVANS.

If you doubt of the propriety of an action, take time for prayer, consideration, and searching of God's word, before you attempt to perform it.

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.

Caledonia, Jan. 24 and 25.
Wright, January 31, and February 1.
Lowell, February 7 and 8.
JAMES WHITE.

PROVIDENCE permitting we will hold quarterly meetings as follows: Burlington, Mich. Sabbath and first-day Jan. 24th and 25th. Hillsdale, Jan. 31, and Feb. 1st.

We will also meet with the brethren and sisters at Marshall, Tuesday evening, Feb. 3.

J. N. LOUGHBOROUGH.

JOHN BYINGTON.

BUSINESS DEPARTMENT.

Business Notes.

The P. O. Address of Eld. W. S. Ingraham is Monroe, Green Co., Wis.

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 receipted 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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S. W. Austin 0,16,xxii,1. E. H. Root 0,60,xxiv,5. M. B. Ferree 0,31,xxiii,9. S. McIntosh 1,00,xxii,7. G. G. Green 2,00,xxi,1. Asa Green 0,75,xx,7. Hannah Briggs 50. L. C. Young 2,00,xx,1. D. Goodenough 2,00,xx,1. M. M. Hall 1,00,xxii,7. C. P. Buckland 2,00,xxiii,7. I. N. Kramer 1,24,xxi,8. J. M. Ferguson 1,50,xx,17. W. Caviness 2,00,xxv,1. I. J. Andrews 1,50,xx,14. Mrs. C. Cottrell 1,50,xxiii,1. T. K. Henry 2,00,xxiii,5. F. Wheeler for S. Conant and C. S. Spaulding each 50c. to xxi,1. F. Wheeler 1,00,xxii,1. W. Barker 4,00,xxiv,13. P. A. Henry 1,00,xxi,18. J. A. Strong 1,00,xxii,1. D. Sidler 1,00,xxii,21. A. Hafer 1,00,xxii,7. A. H. Adams 2,00,xxiii,1. P. Hinebaugh 1,00,xxii,18. H. White 2,00,xxi,10. Geo. Busk 0,48,xix,20. D. Crowl 2,00,xix,20. D. Cole 1,00,xxi,1. Mrs. J. H. Aldrich 1,00,xxii,14. J. M. Ballou 3,00,xxii,1. Z. Brooks 0,76,xxii,20. J. Averill 1,50,xxii,4. Mrs. E. D. Scott 1,50,xxiii,1. T. Barnard 2,00,xx,11.

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Zerah Brooks \$10,00.

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A. Lanphear \$1. E. L. Barr for J. L. Baker 79c.
C. L. Palmer \$3,60. T. K. Henry for Jas. White \$3,
for M. Hull 75c. Mrs. E. B. Stevenson 60c.

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T. Hillman 40c. Elder Bartlett 38c. M. E. Cornell 12c. R. Moran 12c. I. Sanborn 25c. N. M. Jordan 25c. D. Andre 12c. T. Smith 25c. A. W. Smith \$1. W. E. Cheesbro 25c. Mrs. Sarah Highland \$1. J. A. Strong 12c. O. Hoffer \$1. T. T. Brown 25c. G. Busk 12c. G. W. Strickland 12c. E. M. Davis 12c. M. J. Chapman 12c. W. K. Loughborough 24c. E. Brackett 10c. W. Smith 10c. H. F. Phelps 12c. S. W. Austin 40c. J. Mack 40c. C. H. T. St. Clair 12c. E. B. Saunders 12c. H. H. Wilcox 45c. J. M. Aldrich 12c. L. A. Bramhall 22c. H. W. Decker 24c. G. W. Sheldon 72c. D. Robinson 24c. A. D. Love 12c. C. W. Olds 84c. J. Bartholf 12c. W. Cheesbro 6c. M. B. Ferree 69c. J. B. Taber 12c. S. McIntosh 12c. M. R. Place 24c. J. P. Hunt 12c. C. Olney 12c. N. J. Crowl 12c. J. Harvey 86c. E. Horney 12c. P. Scarborough 74c. W. Sturgis 30c. F. Dentler 5c. L. Schellhaus 25c. C. Green 24c. H. Hopkins 12c. S. Vincent 12c. E. Witter 24c. J. G. Sanders 12c. H. West \$1. E. D. Scott 25c. E. S. Griggs 44c. J. R. Goodenough 24c. D. W. Randall 76c. W. J. Wilson 75c. F. Carlin 32c. S. A. Bragg 50c. R. Baker \$1. W. Romine 12c. W. G. Buckland 50c. W. Martin 12c. R. F. Cottrell 50c. I. D. Van Horn 12c. J. Clarke \$2. W. F. Crous 12c. Mrs. L. Maxson 12c. F. Kundert \$1. J. B. Sweet 37c. J. G. Lamson 25c. A. J. Stover 12c. J. M. Ferguson \$1. A. Graham 90c. Wm. Caviness 75c. A. Starr 7c. Betsey Landon 18c. C. L. Palmer 40c. Mrs. C. Cottrell 52c. F. Wheeler 12c. H. L. Richmond 12c. Ira Abbey \$1. J. N. Andrews \$1. C. Buck 24c. J. M. Ballou 12c. A. Noyes 12c. L. R. Chapel \$1,44. J. C. Preston 12c. B. Graham \$1. W. Farrar \$1. D. Daniels 52c. Mrs. J. H. Aldrich 12c. E. Merrill 12c. L. Kellogg 12c. E. Lobdell \$1.

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