



# 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."

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### The War.

THE war with carnal weapons fought  
Is not the war for me;  
But that in which God's saints are taught  
To gain the victory,  
His word the sword, and faith my shield,  
With Jesus' help I ne'er will yield,  
Till from all sin I'm free.  
O that's the war for me, &c.

The strife in which revenge must live  
Is not the strife for me.  
My Captain bids me all forgive,  
If I'd forgiven be.  
With love my breast-plate, firm I'll stand,  
O'er every passion gain command:  
O this is liberty.  
Be this the strife for me, &c.

'Mid death, and blood, a flag's unfurled,  
'Tis not the flag for me;  
Its bearers, unprepared, are hurled  
Into eternity.  
But there's a banner proud doth wave,  
The name inscribed hath power to save;  
Tells of mount Calvary.  
O that's the flag for me, &c.

Yes, there's a strife, a deadly strife,  
Which every saint must share.  
And all who would victorious prove,  
Must the whole armor wear.  
Our foes are strong, but stronger He  
Who gained o'er death the victory,  
And bought our liberty.  
O that's the strife for me, &c.

Then who will wear this armor bright,  
And come, a volunteer?  
The fight is good—there's no retreat,  
And ne'er was better cheer.  
Lay every care and weight aside,  
Your every need will be supplied;  
There yet is room for thee.  
O come while mercy's free, &c.

J. A. DAYTON.

Chesaning, Mich.

### The Bible no Refuge for Slavery.

[THE subject of slavery naturally enough is being agitated more or less throughout the country. Believers in present truth are often met by opponents with the assertion that slavery is upheld by the Bible; and requests have been sent in that something be given on the subject through the Review. In compliance with these requests, and because we think it will meet the minds of the readers of the Review generally, we herewith commence a series of extracts from the work of Luther Lee on this subject entitled, Slavery Examined in the Light of the Bible.]

#### Sin inherent in Slavery.

It is important to define the question to be discussed before opening the argument. It does not follow that slavery is right because one man may rightfully be another man's servant.

Limited servitude or such as pertains to children in their minority, and persons under various limited contracts and obligations, is not meant in the following Treatise. It is admitted that one person may rightfully owe service to another person under various circumstances.

By slavery is meant, the system which reduces man to a chattel, and buys and sells him, and subjects him to the liabilities of other property, claiming the same right of property in the offspring by virtue of the right previously asserted to the parent. This is the system of American slavery, and against it and all other slavery involving the same principles, the following arguments are directed.

Slavery consisting in the right of property in man, with the usual incidents of that right must be morally wrong and sin in itself, for the following reasons.

#### ARGUMENT FIRST.

*It is inconsistent with man's relation to God, and the obligations growing out of that relation.*

Dr. Payne, in his "Elements of Moral Science," says:—

"Virtue as it regards man, is the conformity or harmony of his affections and actions with the various relations in which he has been placed—of which conformity the perfect intellect of God, guided in its exercise by his infinitely holy nature, is the only infallible judge."

If this be a correct definition of virtue, and we believe it is, it follows, that man cannot rightfully sustain two relations at the same time, with both of which his affections and actions cannot harmonize; which is the case with the relation that all men sustain to God, and the relation to *property in man* with its usual incidents. The relations we sustain to God are various. He is our Creator, our Preserver, our Benefactor—He is the framer of our bodies and the Father of our spirits and he is our Governor.

The quotation from Dr. Payne asserts that God is the judge of the conformity of man's affections and actions to his relations, and this judgment God has expressed in the first great commandment, which reads as follows:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This commandment clearly lays such a claim to the affections of the heart, and demands such an entire devotion of the soul (*Psukee Life*) as gives tone to, and controls the actions; it therefore contains the foundation of absolute obedience to God. This is seen in the expression, "with all thy strength." This requires a consecration of the physical powers in obedience to God, under the control of the affections of the heart.

There is but one question more to settle, which is, can these affections and actions exist in the same heart and life, at the same time with those affections and actions which are consonant with the relation of a piece of property to its owner, a personal chattel to a chattel holder? Slavery may say what it pleases; common sense says, No.

To be under obligation to obey God, there must exist the right and power of devoting our lives to God, for there can be no obligation where there is not both *right and power* to respond to that obligation. But the slave, who is the property of man, has not and cannot

have the power of devoting his life to God, because his life is not at his own disposal, according to the dictates of his own understanding of right; he cannot do what God requires, but must do what men require, and wicked men too, who fear not God and regard not his law. Should it be said that slave owners do not interfere with the slave's right to obey God, and liberty of conscience, every one must know that such an assumption would be false, for the extension of the right to slaves, to obey God, as free men professing the religion of the Bible deem it their duty to obey God, would overthrow the system of slavery.

Further, if it were admitted that slave owners grant their slaves the privilege of obeying God, it would not relieve the difficulty, for it would still follow that the system of property in man, takes away from the human chattel the right to obey God, and puts it into the hand of the owner, who has the power to close up before the chattelized traveler to eternity, the path of obedience and with authority direct his footsteps in the way of sin and death. Man cannot sustain the relation of property to man, without an infraction of the relation that he sustains to God, and of the rights and powers essential to the conformity of his affections and actions to this relation, hence, the right of property in man cannot exist.

The assumption of the relation of a chattel holder to a subject of God's moral government, is to step in between such subject and God, and disannul man's relation to his Maker, and absolve him from his allegiance to Jehovah's throne. Can this be right? Does the Bible sanction such a principle, beaming as it does with the mind of Him who declares himself to be a jealous God: flashing with the lightnings of his displeasure, and speaking in the thunder tones of his wrath against all who turn away from the claims of his law to acknowledge any other authority, to serve any other God or bow down to the likeness of any thing in heaven, earth or hell? It cannot be.

#### ARGUMENT SECOND.

*Slavery conflicts with various specific duties which the Bible requires of all men.*

Dr. Paley, in his moral philosophy, lays down the following rule:

"A state of happiness is not to be expected by those who reserve to themselves the habitual practice of any one sin, or the neglect of any one known duty."

If then it can be shown that a state of slavery does interfere with a single duty to God, or involves its subjects in the necessity of violating one single precept of the gospel it will follow that it is and must remain wrong under all circumstances and forever.

It is the duty of all intelligent beings to use all the means within their reach to acquire a knowledge of God and his will. To remain ignorant of God and of his will concerning us through neglect of the means within our reach, is of itself a sin of the darkest shade. But from what source is the knowledge of God to be derived? The answer is plain, the Scriptures. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

It is clear that if the Scriptures are an expression of the mind of God, and have been inspired by his Spirit, all must possess a common right of direct access to

this fountain of moral light. This none will deny but the Pope and his menials. With this accords the practice of all Protestants; whenever they establish missions in any part of the world among the heathen, they put the Bible into their hands so soon as they can speak its language, or so soon as it can be translated into their own language. The only exception is found in the act of withholding the scriptures from the slaves of our own country, who might be taught to read them with far greater facility.

But God has made it our duty to know him, and to know him through this medium.

Luke xvi, 29. "They have Moses and the prophets; let them hear them."

John v, 39. "Search the scriptures, for in them ye think ye have eternal life."

Acts xvii, 11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so."

W. M. Discipline—"It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation by searching the scriptures. All this we know his Spirit writes on truly awakened hearts. All which we are taught of God to observe."

The same principle is contained in the creed, written or unwritten, of every Protestant religious sect on earth; and every Protestant sect condemns the Romanists for withholding the scriptures from the people; and if it be wrong to withhold the scriptures, slavery cannot be right.

The right and duty of all men to possess themselves of the scriptures and to read and study the same being established, it only remains to show that slavery is of necessity and forever inimical to this right and duty; taking away the one, and nullifying the other. The right of property in man cannot exist co-ordinate with the right and obligation to 'search the scriptures.'

1. The right and obligation to search the scriptures necessarily includes the right of acquiring property, first in money or money's value with which to procure the scriptures to be read: and secondly, in the scriptures themselves. But property cannot acquire property; the very idea of the right of property in any thing, supposes an equal right of property in all productions and increase or income of such property; so that property cannot acquire property in its own right and for itself. If property increases or gathers other property around it, such increase does not belong to the property that produces or acquires it, but to the owner of the property. If this be denied, it will follow that the productions of the slaves do not belong to the slave owner but the slave himself, which will overthrow the whole system of slavery. This view shows that the slave, as property, cannot possess, in his own right, a Bible or the value of a Bible in any form, and therefore, the command of God to 'search the scriptures,' and the assumed right of property in man, are totally and irreconcilably opposed to each other, so that while God requires all men to search the scriptures, no man can rightfully be reduced to a chattel. With this agrees the law of slavery which says that a slave "can do nothing, possess nothing, nor acquire anything but what must belong to their master." If a Bible should be given to a slave, so as to alienate the right of the giver in favor of the slave, the right to the Bible would not lodge with the slave, but pass over him and vest itself with the master, and this is not only by law but in the very philosophy of the right of property.

2. The right and obligation to search the scriptures includes the right to devote sufficient time to the pursuit of religious knowledge. But the right of property in a man includes the right to monopolize and dispose of his whole time, so that he cannot possess the right of devoting his time or any part of it to the study of the scriptures, from which it follows again that the right of slavery is at war with the duties which God has commanded. If the advocate of slavery will attempt to evade the force of this, by denying that the right of property in man includes the right to control the time of such property, he will ruin his own cause; for if the slaveholder has not a right to say how the slave shall improve his time, his right of property in him will not be worth contending about. If the right

of property in man includes the right of controlling his time, it conflicts with duties which God requires, and must be wrong; and if it does not give the master the right to control the time of the slave, the whole practical system of slavery is a violation of right.

In showing that slavery conflicts with certain specified duties, it is proper to notice the duty of publicly worshipping God. On this point we will quote but one text.

Heb. x, 25. "Not forsaking the assembling of yourselves together, as the manner of some is." This text clearly teaches the duty of meeting together in Christian assemblies for religious purposes, while slavery declares that the right of slaves so to assemble cannot be admitted with safety to the system.

To conclude this argument, we say that to grant the slaves the simple right of obeying the gospel, by attending to all its devotional and social duties as they are commanded and understood by Christians generally, would overthrow the entire system. To give them the scriptures to be read according to the dictates of their own consciences, and to allow them the privilege of selecting their own ministers from whose lips they choose to hear the words of life, which is the inalienable right of all Christians, would come so near to the abolition of slavery as to leave but little to be done to complete it. The right of property in man cannot exist without taking away the right of doing the duties and enjoying the privileges of the gospel, and therefore the right of property in man cannot exist as a right, but must be wrong, whenever assumed.

(To be continued.)

### The Exaggeration Department.

Some time ago, one of the editors of a daily newspaper asked another the secret of his success. "Well," said he, "first get the news, and then make a grand fuss about it." A fuss, a sensation, a stir about it, is the one thing needful to make the most of newspapers "go."

The other day I was riding up-town in a Fourth-avenue car. By the side of me sat a young man with two or three copies of the same paper in his hand. It was a popular weekly journal, the character of which was well known to me, and I also knew something of its "ways and means." As we rode on we fell into conversation, and a remark of his led me to perceive that he had some relation to the papers he had with him. At length I asked him if he was one of the editors. He said "not an editor but a regular contributor, he furnished an article every week, for which he was paid by the week a salary, and each communication was expected to be about a certain length." I then inquired what department he filled, and he opened the paper and showed me his production. It was entitled "The Rats of Brazil."

I read part of it, and being filled with wonder at the marvelous rat-stories, their numbers, size, ferocity, and power, far exceeding anything that I had heard of before from Brazil or any other quarter of the world, I finally ventured, in a very confidential and yet knowing manner, to insinuate the faintest shadow of a doubt as to the strictly accurate character of the exceedingly interesting, graphic, and startling account he had permitted me to read. Pleased he evidently was with my simplicity; "verdancy" he may call it, when he serves me up as I am now serving him; and turning upon me with a familiar smile, he said:

"True, well, that is a joke to be sure; true! what has that to do with it? My business is to write an article that will sell and sell the paper. I suppose my department might be called 'The Exaggeration Department.' I take a subject and work it up into a readable, entertaining exciting paper. Who cares whether the rats of Brazil are a foot longer or shorter, or more or less in numbers? There are plenty of rats everywhere, and when people read about them they want to read something they never read before. Everybody loves a 'big story,' and I love to tell it."

Here I interposed a question as to the line of his studies: "Do you confine yourself to Natural History?" "Not always, but just now I am mostly in that way.

I am getting up a splendid article on the 'Cockroaches in Japan.'"

"Are there any there?" I asked hastily.

"What has that to do with it?" he answered. I take it for granted there may be, and nobody will care enough about the matter to make any inquiries, so the thing will be read, wondered at, and forgotten; it is copied into other papers, goes the rounds, dies out, and by and by comes up again. Then some traveler, merchant, missionary, or what not, pitches into it, and sends to the religious papers (here I winced a little) a communication denying the truthfulness of a statement he has seen going the rounds of the papers about the cockroaches of Japan; he knows from personal observation, having resided there seventeen years last July, and having just returned, that the statements are altogether unworthy of credit, and must have been made by some person not himself familiar with the natural history of that hitherto secluded empire."

Here my neighbor paused to take breath, and I rewarded his eloquence by telling him that truth is the basis of all excellence in a newspaper as well as a man, and I thought it a great pity that a youth with so much imagination as he evidently possessed would not employ it in illustrating and adorning the true, rather than inventing the false. The word struck him harshly; the blow was not expected, and he went upon another track immediately.

"It is bread, sir; it's a question of meat and potatoes, sir. I must live, you know, sir."

"No," said I. "I do not see any necessity of your living at all. What good do you do? What is your life worth to the community? What loss would it be to this city or the world if a man should die who earns his bread by exaggeration: by telling the public what he knows to be without foundation in fact, and which misleads and misinforms everybody who reads?"

We had just reached this point in our conversation and Fourth street at the same time, where he said he must get out. He looked a little hurt by the bluntness of my remarks. He was of the same class with the "Dreadful-Accident Makers," who startle the public with their ingenious fabrications. Just now that set are writing letters from the seat of war, and the lies they tell are so many that the regular correspondent who values his reputation hardly stands a chance. It is a fact that many people love a terrible story, an incredible story, and its truth is the last and least element in it they care to question.—N. Y. Observer.

### Traitors in our Army.

We have already announced the fact that the 109th Regiment of Illinois Volunteers has in good part deserted to the Rebels. *The Cincinnati Commercial* says of it:

MUTINY.—The 109th Illinois Regiment mutinied, a few days ago, at Holly Springs. This regiment was raised at Anna, a place in that portion of Illinois known as Egypt, where the *Democracy* cast an almost unanimous vote. The Lieutenant-Colonel went over to the enemy; the other officers and men, except the Colonel, who is a loyal man, are under arrest. This regiment, before it left Illinois, drove a farmer out of his house at midnight because he had hired two negroes. There are said to be one or two other Southern Illinois regiments who are not to be depended upon.

*The Louisville Journal* has a letter from Columbus, Ky., of the 11th inst., which says:

"Among the officers taken [at the surprise and rout of the Rebels at Knob Creek] was one P. H. Strickland, second lieutenant in Company A, 1st Tennessee Partisan Rangers. Upon Lieut. Strickland, Capt. Moore found forty paroles of men belonging to the 109th Illinois. Major Strickland of the 52d Indiana being a relative of Lieut. Strickland, they at once entered into free and confidential conversation. Among other things, the Lieutenant informed the Major that every man in the 109th Illinois, from the Colonel down, belonged to the Knights of the Golden Circle, and that they (the Rebels) were afraid we would find it out, because they were so bold and imprudent about it. He also said that there were very many officers in our army belonging to that society, and that they rendered the Confederates more service than they did the

Federals. Continuing, he added that we had no idea of the strength of that society in the North, and that through it they were apprised of all important army matters."—*N. Y. Tribune.*

### "Lo, Here?"

WHEN Jesus was asked, "What shall be the sign of thy coming, and of the end of the world?" he said, "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many." We learn that only one appeared before the destruction of Jerusalem; but afterward, there were many. Next in order is mentioned wars and rumors of wars. Then nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows; consequently the end must be some distance in the future, after the foregoing events have transpired. Jerusalem was destroyed in the first war of any note, after the foregoing prophecy was uttered. We do not see how nation could rise against nation, and kingdom against kingdom, while the Roman empire was undivided, and occupied almost the entire known world. In order that kingdom should rise against kingdom, it was necessary that the Roman kingdom should be broken up into fragments, as symbolized by the ten horns of Daniel's fourth beast; which was not accomplished till the fifth century; hence, we cannot look for kingdom to rise against kingdom, till the separate kingdoms were established. Since the breaking up of the Roman empire, it has been most literally fulfilled.

Following the wars of kingdoms, is another long string of events, which brings us near the end. He then says, "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. It appears that there is to be a second edition of false christs, who will show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect."

At the present time the demons are making great efforts, through their mediums, to persuade people that the second coming of Christ is now taking place through Spiritualism.

The following is from a late number of the Monthly Religious Magazine, published by the Boston Unitarians, and said to be probably the most popular of our religious magazines. It has an article headed, Modern Spiritualism, from which the following is quoted:

"But it is our solemn conviction that these things (spiritual manifestations) do announce that second coming of which the Scriptures teach. The condition of the earth and its people, the signs of the times, indicate this more than ever before; whilst the near presence of the spirit-world brings with it holy influences which must elevate and spiritualize all of earth's creatures who will receive them, and, as good is ever stronger than evil, will sooner or later drive off into outer darkness all who willfully reject and oppose them out of the ignorance of their hearts. If God's holy angels can and do so come, why may not the blessed Spirit of Jesus come too? Has he not come already? Is he not in the midst of us even now, and we know him not?"—*World's Crisis.*

### Seed-time and Harvest.

LIFE is a seed-time; the harvest is to be reaped hereafter. In this world we sow: in eternity we shall reap. This is according to the analogy of nature. We always sow before we reap; and some space of time intervenes between seed-time and harvest. We never expect to gather a crop as soon as we put the seed into the ground. The harvest follows seed-time after an interval; it does not precede nor accompany it. It is so in this case. Some think we reap as we go along—that harvest and seed-time are all together—that we are punished in this world for our sins; but it is not so. This is contrary to nature. This life is the seed-time; the harvest is not yet, but will be by and by; the judgment is to come. The judgment is not before death, but after it; just as the harvest is not before seed time, but after it. And it is well to remember that the harvest always follows seed-time, and

partakes of its nature; for whatever a man soweth, that shall he also reap. If he sows wheat, he shall reap wheat; if he sows tares, he must reap them. They who spend their youth and prime in idleness and vice cannot be respected and happy in old age. They who waste their seasons of improvement, instead of preparing for the duties of after life, and to fill with honor the sphere in which they may be called to move, cannot expect to be honored or useful. They who sow idleness must reap barrenness. The same analogy holds in spiritual things. The sluggard must beg in harvest, and have nothing. It is only by the use of diligence that the heart can be kept, and it is only in the same diligent use of means that growth in grace can be secured. In the same way, too, is a joyful harvest to be reaped hereafter. Here we must sow if there we would reap.—*Sol.*

### Evil Men Waxing Worse.

ONE of the signs of the last days was to be that evil men and seducers should wax worse and worse.

Read the following account of the barbarity of Rebel guerrillas upon their victims, and ask yourself if some have not already reached about the lowest depths of infernal depravity.

Brig.-Gen. Ben Loan publishes in *The Missouri Democrat* a letter from Col. Penick, commanding at Independence, which states that Private Johnson was brought in dead on the 11th of January, and that he is the fifth one murdered there in a week by Rebel guerrillas. They were all wounded, and killed afterward. All of them were shot in the head, and several of them had their faces cut to pieces with boot-heels. Powder was exploded in one man's ear, and both ears were cut off close to the head. Guerrillas are threatening Union women in the country. They have also levied an assessment upon the loyal men of the county and are collecting it.

### "A Ruined World."

To the student of prophecy, nothing seems plainer than that the present dispensation of the world must soon be closed. All things indicate approaching ruin. It is a period for breaking up old institutions, a time of disorganization, when every man's hand is turning against his neighbor. The spirit of union is nearly gone; it is only like clay and iron. There is no strength in it. It resembles some modern wagon tires that are only glued on. They may look well till put into action; then appears their weakness. So some of the proposed unions may have a very plausible appearance on paper, but in their execution, they all fall in pieces, and the whole effort is closed up in one word—*ruin.*

The following is from the *London Quarterly Journal of Prophecy* :—

"Trust not the prophets who cry peace, who talk of a millennium brought about by popular education, by intellectual development, by the increase of knowledge and human inventions. Before the coming of our Saviour we look for no great or permanent change, no re-generation of earth. The empty house may be swept and garnished, but it will be re-occupied by spirits worse than before. The powers of evil must attain a fearful development when Satan throws his last stake for a ruined world. It is no insignificant foe whom our Lord shall destroy at his coming. As the plague absorbs all lesser diseases, so will creeds and old institutions, disappear; but in their stead there will be enthroned on the high places the fearful forms of infidelity and atheism, and fierce democratic ambition. Our Saviour has distinctly forewarned us of this characteristic of the latter times."—*World's Crisis.*

### One Tract Saving Fifteen Hundred Souls.

A YOUNG mountaineer chief in Burmah, [when two hundred and fifty miles from his own home, was taught to read by a missionary's wife. The little tract she used in teaching him caused the scales of heathenism to fall from his eyes, and showed him the way to Jesus. He went back to his mountain-home a con-

verted man. A little tract saved him! When he reached home he told the story of Jesus, which he had learned from the tract, to his people. Crowds flocked to hear him speak. The Holy Ghost was with him, and in one year fifteen hundred souls were hopefully saved—saved as the result of one little tract.

Scatter tracts! Scatter tracts! Who can tell but your hand may give a tract that shall be the means of saving many a soul?

FOOD FOR THE MIND.—Knowledge is called food for the mind. As the body cannot grow without food, so the mind cannot grow without something to think about. But the mind shows the kind of things it thinks about more than the flesh and bones of birds show when they are fed with colored matter. The mind also forms a habit of entertaining the same kind of thoughts, so that it cannot readily change its themes of meditation. The frivolous cannot in a day become serious, nor the thoughtful, trifling. The worldling cannot easily leave caring for the things of the world and trust a heavenly Father's care, nor a humble person seek to be grand in the world's esteem. Jesus said, This is the bread which cometh down from heaven, that a man may eat thereof and not die.

"O write upon my memory Lord  
The texts and doctrines of thy word;  
That I may stray from thee no more,  
But love thee better than before.

"With thoughts of Christ and things divine  
Fill up this foolish heart of mine;  
That hoping pardon through his blood,  
I may lie down and wake with God."

### Loitering.

Idle people all are found  
Standing on the enemy's ground,  
He will find them work to do,  
He will pay them wages too.

Are they not of wisdom void,  
Those that saunter unemployed?  
Young or old who fondly play  
Their important time away.

What a bold and foolish lie,  
When we hear a trifer cry,  
"I no other business have!"  
Has he not a soul to save?

Has he from his Lord above  
No one talent to improve?  
Let him go and muse on this,  
Sloth is the worst wickedness.

Sloth is the accursed root,  
Whence ten thousand evils shoot;  
Every vice and every sin,  
Doth with idleness begin.

We by idleness expose  
Our own souls to dreadful woes;  
We whenever loitering thus,  
Tempt the Devil to tempt us.

But suffice the season past  
That our time away we cast,  
Thoughtless and insensible,  
Dancing on the brink of hell.

Let us unto Jesus turn,  
For our misspent moments mourn;  
Let us in the Spirit's power,  
Promise to stand still no more.

Sister A. J. D. Griffith writes from Amboy, Ohio: I still love the Review and Instructor, and am trying to realize the truths they bring. I feel thankful that there is light in the darkness of this world, and some mount Pisgahs from which to catch a glimpse of the promised land, though I do not gain that light so often as I could wish. I want to heed all the warnings given, both in the holy Bible and through the gifts of the church; but oh how weak! "sinning, repenting, sinning still away." There is a heaven to be gained, and I mean to strive more earnestly to be there.

We are apt to see the clouds that hang over us, forgetting the clear blue sky beyond them.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 3, 1863.

JAMES WHITE, EDITOR.

### Thoughts on the Revelation.

(Concluded.)  
CHAPTER XXII.

VERSE 1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

The angel continues to show John the wonderful things of the city of God. In the midst of the street of the city is the tree of life. Although the word street is here used in the singular number, with the definite article, the, before it, we do not understand that there is but one street in the city; for there are twelve gates, and there must of course be a street leading to each gate. But the street here spoken of, is the street by way of distinction; it is the main street, or, as the original word signifies, the broad way, the great avenue. The tree of life is in the midst of this street; but the tree of life is on either side of the river of life; hence the river of life is also in the midst of the street of the city. This river proceeds from the throne of God. The picture thus presented before the mind is this: The glorious throne of God at the head of this broad way or avenue, out of that throne the river of life flowing lengthwise through the center of the street, and the tree of life, growing on either side and forming a high and magnificent arch over that majestic stream, and spreading its life-bearing branches far away on either side. How broad this broad street is, we have no means of determining; but it will be at once perceived that a city three hundred and seventy-five miles on each side, would be able to devote quite an ample space to its great avenue.

But how can the tree of life be but one tree, and still be on either side of the river? 1. It is evident that there is but one tree of life. From Genesis to Revelation it is spoken of as but one—the tree of life. 2. To be at once on both sides of the river, it must have more than one trunk, in which case it must be united at the top or in its upper branches, in order to form but one tree. John, caught away in the Spirit, and presented with a minute view of this wonderful object, says that it was on either side of the river. Another eye-witness has borne similar testimony: "We all marched in, and felt that we had a perfect right in the city. Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water; and on either side of the river was the tree of life. At first I thought I saw two trees; but I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious, which looked like gold mixed with silver." *Experience and Views*, pp. 12, 13. And why should such a tree be looked upon as unnatural or incredible, since we have an illustration of it here upon earth. The banyan tree of India is of precisely the same nature in this respect. Of this tree the Encyc. Americana thus speaks: "The *ficus Indica* (Indian fig, or banyan tree) has been celebrated from antiquity from its letting its branches drop and take root in the earth, which, in their turn become trunks, and give out other branches, a single tree thus forming a little forest." Thus we believe the tree of life extends and supports itself. The tree of life bears twelve kinds of fruits, and yields its fruit every month, probably one kind each month. This fact throws light upon the declaration in Isa. lxxvi, 23, that all flesh shall come up from one new moon to another to worship before the Lord of hosts. The word new moon should be rendered month. The redeemed come up to the city from month to month to partake of the fruit of the tree of life. Its leaves are for the healing of the nations: literally, the service of the nations.

Verse 3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4. And they shall see his face; and his name shall be in their foreheads.

This language proves that the great God, the Father, is referred to, as well as the Son. The word, his, in the sentence, "And they shall see his face," refers to the Father, as we learn from chap. xiv, 1.

Verse 5. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. 6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. 7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Here again we have the declaration that there shall be no night in the city; for the Lord God will be the light of the place. Verse 7 proves that Christ is the speaker, a fact which it is of especial importance to bear in mind in connection with verse 14. To keep the sayings of the prophecy of this book is to obey the duties brought to view in connection with the prophecy, as, for instance, in chap. xiv, 9-12.

Verse 8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. 9. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

For remarks on verse 9, see Thoughts on chap. xiv, 10. In verse 10 John is told not to seal the sayings of the prophecy of this book. Popular theology says that the book is sealed. One of two things follows from this: either John disobeyed his instructions, or popular theology is fulfilling Isa. v, 20-23. Verse 11 proves that probation closes, and the cases of all are unalterably fixed before the coming of Christ; for in the very next verse Christ says, "Behold, I come quickly." What dangerous and insane presumption, then, to claim as Age-to-come believers do, that there will be probation even after that event! Christ's reward is with him, to give every man as his work shall be; which is another conclusive proof that there can be no probation after that event; for all the living wicked, those "who know not God," the heathen, and "who obey not the gospel of the Lord Jesus Christ," the sinners of Christian lands, 2 Thess. i, 8, will be visited with swift destruction from Him who then comes in flaming fire to take vengeance on his foes.

Verse 13. I am Alpha and Omega, the beginning and the end, the first and the last. 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Christ here applies to himself the appellation of Alpha and Omega. As applied to him, the expression must be taken in a more limited sense than when applied to the Father, as in chap. i, 8. Christ is the Alpha and Omega, the beginning and the end, of the great plan of salvation. Verse 14, as before noticed, is the language of Christ. The commandments of which he speaks are his Father's. Reference can be had to nothing else but the ten commandments as delivered on Mt. Sinai. He pronounces a blessing upon those who keep them. Thus in the closing chapter of the word of God, and near the very close of the last testimony which the faithful and true Witness there left for his people, he solemnly pronounces a blessing upon those who keep the commandments of God. Let those who believe in the abolition of the law, weigh well this fact.

Verse 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Dog is the Bible symbol of a shameless and impudent man. Who would wish to be left in the company of those whose lot is outside of the city of God; yet how many will stand condemned as idolaters, how many as those who make lies; and how many more as

those who love them and love to circulate them after they are made!

Verse 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Jesus testifies these things in the churches, showing that the whole book of Revelation is given to the seven churches; which is another incidental proof that the seven churches are representatives of the church through the entire gospel dispensation. Christ is the offspring of David, in that he appeared on earth in the line of David's descendants. He is the root of David, inasmuch as he was the great antitype of David, and the maker and upholder of all things.

Verse 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Thus are all invited to come. The Lord's love for mankind, would not be satisfied in merely preparing the blessings of eternal life, opening the way to them, and announcing that all might come who would; but he sends out an earnest invitation to come. He sets it forth as a favor done to himself, if persons will come and partake of the infinite blessings provided by his infinite love. His invitation, how gracious! how full! how free! None of those who are finally lost will ever have occasion to find fault with the provisions that have been made for their salvation. They can never find fault with the light that has been granted to show them the way of life. They can never find fault with the invitations and entreaties that Mercy has given them to turn and live. From the very beginning there has been a power exerted, as strong as could be and still leave man his own free agent,—a power to draw him heaven-ward and raise him from the abyss into which he had fallen. Come! has been the entreaty of the Spirit, from the lips of God himself, from the lips of his prophets, from the lips of his apostles, and from the lips of his Son, even while in his infinite compassion and humility he was paying the debt of our transgression.

The last message of mercy that is now going forth, is another and a final utterance of divine long-suffering and compassion. Come, is the invitation it gives. Come, for all things are ready. And the last sound that will fall from Mercy's lips on the ear of the sinner, ere the thunders of vengeance burst upon him, will be the heavenly invitation, Come. So great is the loving-kindness of a merciful God to rebellious man. Yet they will not come. Acting independently, and deliberately, they refuse to come. So when they shall see Abraham, Isaac, and Jacob, in the kingdom of God, and themselves thrust out, they will have no one to accuse, no one to blame but their own selves. They will be brought to feel this in all its bitterness; for the time will come when it will be as described by Pollok, when he says,

"And evermore the thunders murmuring spoke  
From out the darkness, uttering loud these words,  
Which every guilty conscience echoed back:  
'Ye knew your duty but ye did it not.'  
Dread words! that barred excuse, and threw the weight  
Of every man's perdition on himself  
Directly home ———  
'Ye knew your duty, but ye did it not.'"

The bride also says, Come. But the bride is the city, and how does that say, Come? If we could be strengthened to behold the living glories of that city and live, and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein, and bathe in that ocean of bliss and blessedness, and revel in its glory forever and ever, would it not then say to us, Come, with a persuasion which no power could resist? Who of us in view of this could turn away and say that we had no desire for an inheritance there?

But though we cannot now look upon that city, the unfailing word of God has promised it, and that is sufficient to inspire in us an implicit and living faith; and through the channel of that faith it says to us, Come. Come if you would inherit mansions where sickness, sorrow, pain, and death, can never enter; if you would have a right to the tree of life, and pluck its immortal fruit, and eat and live; if you would drink of the water of the river of life, that floweth from

the throne of God clear as crystal. Come, if you would obtain through those glittering gates of pearl an abundant entrance into the eternal city; if you would walk its streets of transparent gold; if you would behold its glowing foundation stones; if you would see the King in his beauty on his azure throne. Come if you would sing the jubilee song of millions, and share their joy. Come if you would join the anthems of the redeemed with their harps of gold, and know that your exile is forever over and this is your eternal home. Come, if you would receive a palm of victory, and know that you are forever free. Come, if you would exchange the furrows of your care-worn brow for a jeweled crown. Come, if you would see the salvation of the ransomed myriads, the glorified throng which no man can number. Come, if you would drink from the pure fountain of celestial bliss, if you would shine as the stars forever in the firmament of glory, if you would share in the unutterable rapture that fills the triumphant hosts as they behold before them unending ages of glory ever brightening, and joys ever new.

The bride *does* say, Come. Who of us shall resist the invitation? The word of truth is pledged to us that if we keep the commandments of God and the faith of Jesus, we *shall* have right to the tree of life, we *shall* enter in through the gates into the city. And we shall feel that we are at home in our Father's house, amid those gorgeous splendors, and that these very mansions were prepared for us; and we shall realize the full truth of those cheering words, "Blessed is he that is called to the marriage-supper of the Lamb." Rev. xix, 9.

"Let him that heareth say, Come." We have heard of the glory, of the beauty, of the blessings of that goodly land, and we say, Come. We have heard of the river with its verdant banks, of the tree with its healing leaves, of the ambrosial bowers that bloom in the Paradise of God, and we say, Come. Whosoever will, let him come and take of the water of life freely.

Verse 18. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

What is it to add to, or take from, the book of this prophecy? Let it be borne in mind that it is the book of this prophecy, or the Revelation, which is the subject of remark; hence the additions or detractions are to be from this book. Nothing can be called an addition to this book except something added with an effort to palm it off as a part of the genuine book of Revelation. To take from it would be to suppress some of its testimony. As the book of Revelation could not be called an addition to the book of Daniel, so if God should see fit to make further revelations to us by his Spirit, it would be no addition to the book of Revelation, unless it should claim to be a part of that book.

Verse 20. He which testifieth these things saith, Surely I come quickly; Amen. Even so come, Lord Jesus. 21. The grace of our Lord Jesus Christ be with you all. Amen.

The word of God is given to instruct us in reference to the plan of salvation. The second coming of Christ is to be the climax and completion of that great scheme; it is most appropriate, therefore, that the book should close with the solemn announcement, Behold, I come quickly. Be it ours to join with fervent hearts in the response of the apostle, Amen. Even so come, Lord Jesus.

### A Great Crisis

Is evidently before us. We shall need to be wholly converted to God in order to be prepared for it. There is great danger of self-deception. We may have adopted, early in life, some idea or notion into our religious or even political creed, that we consider as established beyond question; and, in such case, there is danger of trusting to our own perverted judgment to the rejection of the clearly revealed will of God. The reason why revelation is rejected by so many, is because men assume to judge of its requirements and teachings by their own depraved natures and perverted judgments. God gives us evidences sufficient to prove the truth of

his revealed word. Then he requires us to receive it as a whole, not objecting to some parts which are not in perfect harmony with our prejudices, or which are not clear to our mind. When sufficient evidence has been given to establish the truth as a whole, the particulars, though they may not coincide with our creed, are to be received by authority. This submission to the authority of the Author of revelation, even in things in which our judgment fails to perceive the reasonableness, is the result of being converted to God. It is because man is not capable of directing himself, that revelation condescends to offer him guidance. A guide that consults, and always approves our judgment, is of no use to us. The pocket compass is of no use to the man lost in the wilderness, who always condemns it and rejects its guidance, when it disagrees with his opinion of the way it ought to point.

The great danger to which we are exposed is that we shall willfully follow our own way, to the rejection of the revealed will of God. The Lord offers us help. Shall we accept of it, or shall we say that we can help ourselves? Some are willing to receive the teaching of God through the gifts of the Spirit, so long as it is in perfect harmony with their views and feelings, and consequently is useless to them as a guide, but when it corrects their errors and reproves their sins, and proposes to lead them into the right way, they reject it. God cannot help them, unless they will accept of his help.

God has seen fit, in his great mercy, to reprove the wrongs of ministers in the present truth. I desire and design to be benefited by it. I want a more perfect consecration to the will of God. I want to feel the solemn responsibility that rests upon me to preach the word, and to let my life correspond with the solemn truths which I utter. To be instant in season, out of season, to reprove, to rebuke with all long-suffering and doctrine. I want to feel the woe that is upon me, if I neglect duty, and be willing to suffer with Christ before I reign with him.

My brethren in the ministry, shall we, after having preached the gospel to others, become cast away? May God forbid! Let us heed the testimony and come up to the work. Let us be as willing to sacrifice, as our brethren who contribute of their means to advance the cause. We know but little of suffering yet. Compare them with the sufferings of the apostle to the Gentiles, and we shall be ashamed to mention them. Let us awake to duty and get ready for the refreshing.

I humbly ask the prayers of the people of God, of those with whom God communes by his Spirit. Pray that God will give me spiritual discernment and overcoming grace.

R. F. COTTRILL.

### Report from Bro. Loughborough.

At the time of my last report I was on my way to North Liberty, Ind., to attend the quarterly meeting in that place. This meeting held from Friday evening, Jan. 9, to Sunday evening. A few came in from Laporte and other places. We held seven meetings in all. Gave five public discourses which were listened to with good interest. The meetings of the church we trust will be of lasting benefit to them. Our hearts were encouraged at the last meeting, especially as we were met to attend the ordinances, to see a daughter of one of our brethren make a start to serve God. Several persons furnished themselves with our publications at this meeting, desiring to understand more of this matter. May they take a stand for truth.

Sabbath and first-day, Jan. 17 and 18, in company with Bro. Byington, spent in quarterly meeting at Charlotte. Our meetings were of interest. Many more than we anticipated turned out to hear. Some who would not attend the tent meeting, listened with interest to the truth there. We were glad to find the church all holding on their way, and others almost persuaded to take up the cross.

On returning from this meeting to Battle Creek, we met Bro. White, and it was thought best, for several reasons, to exchange appointments; and so Bro. Byington and myself came on to Caledonia to attend the quarterly meeting there, appointed for Jan. 24 and 25. This meeting continued for five days, in which we had twelve meetings, and gave nine public discourses.

Our minds were especially drawn out upon the signs of the times and the necessity of God's people all striving to prepare for the scenes coming. The church is arising there. Backsliders were reclaimed, and souls converted. Yesterday ten were baptized. A Sabbath-school was organized, and parents begin to feel the necessity of taking hold for their children. Last evening two of Bro. Hardy's children took hold at the family altar, to make a start to serve the Lord.

We have come here to-day to attend quarterly meeting which will commence to-morrow evening.

J. N. LOUGHBOROUGH.

Wright, Mich.

### Meetings in Wakeman, Ohio.

AFTER my failure to get to Orwell, I returned west as far as Wakeman. The brethren judged that there was a favorable opening there, as a good impression was left with many when Bro. Cornell was there with the tent. Had it been possible for him to have remained long enough to go through the course, doubtless a good work would have been accomplished. I had taken a cold during the heavy storm preceding, which disabled me for some days. The Congregational house was obtained, and I commenced lecturing Sabbath evening (16th inst.) I held two meetings, and had an appointment for Sunday evening following; but on Sunday the sexton informed me that he was ordered to close the house. He said no fault was found with my preaching, but the ladies papered the house, and objected to our using it, as the paper might be loosened! For so weighty a reason, the synagogue was closed.

An upper room in the *Exchange* was fitted up, and there I continued till Monday evening last. It rained much of the time I was there, and the roads were exceedingly bad; consequently the meetings were not largely attended. But all considered the attendance good under the circumstances, and the interest was good. Those who had kept the Sabbath were much strengthened and encouraged, and several additions made to their number. Others acknowledge the truth who will, I fear, never obey it.

Though the circumstances were so unfavorable, I greatly enjoyed and prized the privilege of giving the word of warning to those who came so constantly through mud and rain to hear. May the truth grow brighter and more precious to their hearts.

I have another place selected to give a course of lectures; a good opening. But I must defer it till the weather shall change and the roads be different. Meantime I shall employ myself visiting such churches as I can get conveyance to.

I came to this place to visit and form acquaintance with Bro. Bartlett; but was sadly disappointed on learning that he was in the army. I found his companion keeping the Sabbath alone. She is firm in the truth as far as she has had opportunity to learn it, never having heard a lecture. Induced to enlist, partly for fear of a draft, he has had occasion to regret the rash step, and encourages sister B. to hold on to the truth, and keep the Sabbath of the Lord, which he is not permitted to do. I ask the brethren and sisters especially in this State, to remember these dear souls in their prayers, earnestly desiring that God in the richness of his mercy, will work out for them a deliverance.

J. H. WAGGONER.

Oberlin, Ohio, Jan. 22, 1863.

### Meetings in Iowa.

BRO. WHITE: Since my last report I have had some good meetings, and I rejoice to say that the prospect is brightening. The truth has a deep hold on many at West Union. Our last meeting was a truly affecting scene. After a lengthy meeting, we talked a long while, even till about midnight, when we bade them an affectionate farewell. The next day we journeyed forty miles to Independence. We felt that the Lord was with us, and prospered us in the way. Here we agreed that it was safest for Bro. Snook to go directly home with our team, for it was thawing up fast. I then took the cars for Waterloo. I had eight meetings with the friends there, and six were baptized. The scene at the

baptism was solemn, and the effect was good upon the people. I could hear of but one that stood opposed to the visions. The church was organized after baptism, and they appear to be united and happy.

Sunday morning I was conveyed to my appointment at Laporte City, sixteen miles, where I had three meetings that day and one the next morning. This visit was timely. The most spiritual had been discouraged by a spirit of debate and formality that had nearly destroyed the life and interest of the meetings. The talking and chit-chat before and after meetings had been deleterious. The assembly was not solemn; instead of deep feeling and meditation, a light spirit prevailed. Our testimony was received, and the weeping, melting spirit came into the meeting. I trust they also will see better times. I arrived here last evening weary and worn. Have had twelve meetings in six days and traveled sixty miles in the time. I commence meetings here this evening, having sent a special request to all who deny the visions to come and hear our defense. I learn that most of the seceded party are coming out. O that the Lord may give wisdom and power to defend the precious testimony he has in mercy given to the remnant.

M. E. CORNELL.

Marion, Iowa, Jan. 28, 1863.

### The Garden of Agony.

THE breezes are cold, as from Cedron they blow,  
And over Gethsemane quivering they go;  
But Jesus regards not the chill of the air;  
He came to Gethsemane's garden for prayer.

The heavens are covered with wild-looking clouds,  
And darkness unwonted the soft starlight shrouds;  
But Jesus beholds not the terrors they wear;  
He came to Gethsemane's garden for prayer.

The hours of the night-shade pass sadly away,  
And long is the time to the dawning of day:  
But though all be sadness, he lingers still there;  
He came to Gethsemane's garden for prayer.

Thus Jesus prepared for that ocean of woe,  
That soon in its wrath o'er his soul was to flow:  
The dark scenes of pain he was strengthened to bear;  
He was heard, when those hours he devoted to prayer.

My soul, when the tempest of sorrow is high,  
O'erwhelmed with thy anguish, to God lift thy cry;  
O yield not thy thoughts to the woes of despair;  
For God ever hears and will answer thy prayer.

### Why not be Prompt?

MANY times during the month just past, have I been led to wish that our brethren might learn to be prompt. In religion, as well as worldly matters, success depends in no small degree upon the single item of promptness. A lack of this essential item in any matter, whether of a religious or worldly character, betrays a lack of interest therein. Brethren, must it be true of us that we are faulty in this respect? Let us for one moment consider the nature of our faith—the shortness of time, and the great work to be done therein for ourselves and the world! Ought we not to be *deeply interested*? Ought we not to be *zealously engaged*? Ought we not to be *prompt*?

I submit the foregoing considerations to some of our brethren in New York,—particularly those that were, and still are, so negligent about forwarding their S. B. reports, as required by the action of our State conference. Said reports should have been *all* sent to the Secretary prior to the first of January. Ample time was given for the same to have been done. But the first of January came, and but few reports came with it. I immediately wrote nearly twenty letters to different brethren, calling for said reports. I am glad to say that I have finally received satisfactory returns to most of them, but am still waiting as patiently as possible for a few others yet to report. Will those few be good enough to delay no longer? The conference committee cannot well discharge their duty in the matter till all the reports are received; and doubtless the brethren all through the State are getting anxious to hear through the Review what is being done financially for the cause. Brethren, be patient a little longer till those few *tardy* S. B. reports and individual pledges

are sent in. The committee will then immediately take the matter in hand and report. Meantime, I am happy to say, for your encouragement, and to the credit of the S. B. enterprise, that the reports already received reveal the welcome fact that our fund will be ample to give the cause a liberal support in this State. And although I have indulged in a few words of complaint, hoping that some may be profited thereby, and so do better in the future; yet I have to congratulate the brethren for the efforts they have put forth, for the liberal pledges given, and for the manifest symptoms of striving to come into the order and harmony of God.

The cause is evidently onward in this State. Let us all take courage, and double our diligence, and withhold to be *prompt*. Don't let the S. B. pledges get behind. Keep paid up square. Let all be done in season, and having resolved to transact business with the Lord on the plan of being *prompt*, let us not fail to forward in *time* to our Treasurer, J. B. Lamson, Rochester, N. Y., the several amounts of percentage that may be assessed against us by the conference committee, as per requirements of the State conference.

J. M. ALDRICH, *Con. Secretary.*

Somerset, N. Y.

### The Holy War.

"FINALLY, my brethren, be strong in the Lord and in the power of his might." Eph. vi, 10.

This was a timely admonition in the days of the apostle, and it is equally as much so in our own days. Paul was conscious that the Christian could not stand in his own strength; and hence urged the necessity of his seeking to obtain the strength which God giveth to his weak and trembling saints, to enable them to stand for his truth. He next presents us with such directions as we need to aid us to prepare for service in the divine warfare. "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." Verse 11. From this we conclude that those who do not heed the testimony of the Lord's servants, in not taking unto themselves the whole armor of God, will fall by the darts of the enemy.

Here is, evidently, a comparison of the Christian's life to the life of the soldier, and a reference also to his equipments for warfare. Gibbon thus describes the armor of the Roman soldier, to which allusion is made:

"Their arms were uniform, and admirably adapted to their service: an open helmet with a lofty crest; a breast-plate, or coat of mail; greaves on their legs, and an ample buckler on their left arm. The buckler was of an oblong and concave figure, four feet in length, and two and a half in breadth, formed of a light wood, covered with a bull's hide, and strongly guarded with plates of brass. Besides a lighter spear, the legionary soldier grasped in his right hand the formidable *pilum*, a ponderous javelin, whose utmost length was about six feet, and which was terminated by a massy triangular point of steel, of eighteen inches."—*Dec. and Fall*, p. 14.

This armor was, first, defensive; that is, for the protection of the person. Second, it was offensive, involving those death-dealing weapons with which their enemies were slain on every hand in the deadly contest.

The Christian soldier's armor is somewhat different in its nature. "Stand, therefore, having your loins girt about with truth." The object of the girdle is to strengthen the parts which may be the weakest; hence, the girdle is a symbol of strength. Truth is the Christian's girdle, and if he trusts to such a girdle, he will receive strength.

"And having on the breast-plate of righteousness." This will protect the breast, with the vital organs, from exposure to danger. If the enemy fires his darts of slander and calumny against us with our breasts thus shielded, we shall receive no harm.

"And your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Verses 14, 17. Here is a complete armor, offensive and defensive.

No man can stand without this armor. Living faith, an unwavering hope, and a holy life, will be a perfect shield to us, in which the enemy cannot harm us in the least. Then with the Christian sword, the word of God, we can slay our enemies. We can live by this blessed word; and while living according to its directions, we can speak forth its precepts, and they will be mighty, and cut their way to the hearts of all the honest.

While engaged in the divine service we must be faithful, and do our whole duty. Says the apostle, "Praying always, with all prayer, and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Verse 18. There is no time for the man of God to spend in a prayerless condition. He should be on his watch, and be praying continually. His heart should swell with holy affection for his God and for his brethren, the companions of his toils and struggles for eternal life. Then he will feel like praising God continually, and praying to him for a continuance of his blessings from day to day.

Thus should we live if we would stand in the evil day. We must face the enemy, and stand our ground. Do not run. There is no protection for the back. And why not? Because all the true soldiers of the cross face the enemy, and only need to have the parts exposed protected. But the traitors and cowards who flee when the enemy appears, for want of a protection of the back, may, and generally do, receive an occasional shot, though Satan considers them his own, in safe keeping, and continues to direct his batteries at the faithful.

Dear brethren, let us take to ourselves the whole armor of God, and be faithful and valiant soldiers, so that we can say in truth,

"I am a soldier of the cross,  
A follower of the Lamb,  
And shall I fear to own his cause,  
Or blush to speak his name?"

We should not fear. Jesus, the coming King of kings and Lord of lords, is our Captain. He is sure to gain the victory. Every enemy of his shall be slain. And every one of his faithful soldiers will surely receive the palm of victory, and the crown of everlasting life.

"Then do not be discouraged,  
For Jesus is your friend."

O let us be strong in the Lord and in the power of his might, that we may stand till he comes; and then share in all the bright realities of his everlasting kingdom. B. F. SNOOK.

### LETTERS.

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

From Bro. Wales.

BRO. WHITE: The shaking time has had such an effect upon us in Canada, especially in Melbourne and Ely, that it has left God's true people much scattered and lonely. We often consider, and strive to appreciate, the weekly visits of the Review. Yes, how welcome is its return as the mail comes in, in which (as we often say to each other) we expect the paper. We feel it profitable, and very cheering, to read the many spirited and faithful testimonies which we receive weekly in the Review. In consequence of our being so situated and scattered as not to be privileged to have meetings every Sabbath, it makes the reading of the Review seem more precious. And in consequence of the comfort and encouragement which I have received from the many exhortations I read weekly from the dear brethren scattered abroad, some whom I have seen, and some whom I have not seen, I feel it a privilege, though most unworthy of them all, to cast in my feeble testimony on the side of present truth. I believe with all my heart, that the Seventh-day Adventists as a body are God's true remnant people; and by his grace I mean to be one of that number. Though sometimes in view of the straightness of the way, and the perils that are thickening around us, I tremble and feel to cry out, O Lord, spare thy people! But I know he is faithful in whom I have believed.

Yes, dear brethren, I believe and know that God is

in this great work of the third angel's message, and as soon as his people earnestly take heed to the testimony to the Laodiceans and are zealous and repent, this truth will go with mighty power. But, dear brethren, I fear we as a body have not taken heed, with such humility and mourning because of our iniquities, as we must as a body, before God will so pour out of his Spirit upon us as shall cause the truth to triumph and sinners to be brought to a knowledge of it, the work be closed up, and we go home to the city of our God. O, let us awake. Let us gird on the armor, let us who profess to be Sabbath-keepers examine ourselves and see whether we are in the faith or not. I for one, when I look at the teachings of God's word, fear lest I shall come short of doing the will of God; for it is only they that do the will of God that shall abide forever. But there is such a city, such a kingdom, such a new earth, and such a glory promised to the children of God, which I see by the eye of faith just before me, that it stimulates me to action in this glorious cause. Brethren, my determination is to be faithful.

Your unworthy brother striving for eternal life.

F. T. WALES.

Melbourne, C. E.

#### From Sister Shepard.

BRO. WHITE: I feel like testifying in favor of the goodness of God. His grace has sustained me under the most trying circumstances. Satan has tried hard to drive me to despair, but I will not distrust my heavenly Father who hath said, "I will never leave thee nor forsake thee." I firmly believe that a living faith in God's word and the testimonies of Jesus will guide us safely through the perils of these last days. O, it will be but little longer that we shall have to walk by faith, and I know that trials are necessary to purify us, and "all things work together for good to them that love God." I rejoice in the prospect of a soon coming Saviour, and am anxious to get ready to meet him.

It is a great thing to be so pure that we shall not speak an idle word, and sometimes I am afraid I shall come short at last. But my hopes are all centered in Jesus, the lovely Jesus, who gave his life for us. It is but a little that I can give up for him, or suffer for him, in comparison with what he has done for me. I want to know the fellowship of his sufferings, and be conformed to his will in all things. I feel that I must press on and eagerly strive for the immortal inheritance. Time is bearing us swiftly onward, and sometimes I can lift up my head and rejoice as I see we are nearing the port.

Yours in hope of an endless life.

CATHARINE M. SHEPARD.

Trenton, Wis.

#### From Sister Stevenson.

DEAR BRETHREN AND SISTERS: It has been but a little over a year since I was shown that I was trampling the commandments of God under my feet, and weekly breaking his holy Sabbath. With my husband I had been a Methodist, but we saw so much that was wrong hidden under the cloak of Methodism, that we left the church, and became conformed to the world and its fashions to a greater extent than ever.

Our present national calamities breaking over us, my husband enlisted, and I came to Michigan, where for the first time I heard present truth advocated, by Bro. Hull, at Flowerfield, a year ago last November.

I feel to-day to give God all the praise, and will try to prove more faithful in the future; for great and marvelous have been his dealings toward me. Truly I have been led in a way that I knew not.

I had many idols to lay aside, and at first thought it would be an easy task; but afterward I had to learn by experience that these things must first be torn from the heart, and then taken from the person. I laid aside my ornaments and fashionable articles of dress, but not having the love of them eradicated from my heart, I soon returned to them again. I read the testimony given to the church, and after that could have but little rest until I laid them aside, and tried, the grace of God assisting me, to overcome.

Having one day been left alone, with an opportunity for reflection, I was led to see the need of coming out

and separating myself from the world. I went to my closet and asked strength to tear these idols from my heart; that I might lay them aside, and get nearer to God, and in a position where God would be pleased to own and bless me.

Since I took this step, I have felt more free, and enjoyed the blessing of God in a good degree, and in a way that I never had, or could have had, as long as I kept them on. I think that the reform has been effectual. I no longer feel a desire to wear them, or have them around me, but feel thankful to God that he has given us light upon this point. Though it may cause my friends to treat me ill, and turn from me, yet by God's grace I shall still try to overcome and get on the whole armor, that I may be counted worthy to share in the covering which God is preparing to shelter his people in the time of trouble which is just upon us. I fully realize that in my own strength I shall not be able to stand, but only in the strength of God shall I be able to persevere and gain the kingdom.

I have been greatly strengthened by the preaching of Brn. Loughborough and Byington at our quarterly conference at Parkville. May the Lord help them, and give them aid and strength from on high, that they may continue in the work of uniting and arousing the churches and the youth and children, and abundantly bless them with a reward of their labors in seeing the churches arise and press together and try to get nearer to God, and more awake to their duty toward their children.

May the Lord help us as a people to arise and press forward, that we may not lose the crown, but go on with renewed strength and ardor to possess the goodly land, enter in through the gates into the city, and have right to the tree of life, and enjoy the smiles of our heavenly Father to all eternity.

This is all I have to hope for here or hereafter, and may the Lord help me to prove faithful unto the end, that, though alone and homeless here in this dark, unfriendly world, I may have a home in heaven that is incorruptible, undefiled, and that fadeth not away.

In hope of eternal life.

E. B. STEVENSON.

Parkville, Mich.

#### From Sister Hopkins.

BRO. WHITE: I have ever, from a child, been a reader of the Bible, and I never could see nor understand why we kept Sunday for the Sabbath, when the fourth commandment says, "Remember the Sabbath-day to keep it holy; the seventh day is the Sabbath of the Lord thy God," &c. Yet I still continued to keep Sunday, but not according to the fourth commandment. I thought, like many others, there was no harm in doing a little common work, visiting, &c. I had never heard a sermon on the subject until Brn. Andrews, Cottrell, and Sperry held a tent meeting on Pompey Hill, two years ago last August, when they explained the Sabbath question to my satisfaction. I conferred not with flesh and blood, but immediately commenced to keep the Sabbath of the Lord my God. I can now lay aside all unnecessary work, and endeavor to keep the Sabbath-day holy. It is my delight. Nothing would induce me to give it up, although none of my family yet keep the Sabbath with me; yet I hope and pray that they may all be brought to a saving knowledge of the truth as it is in Christ Jesus our Lord. Pray for me and mine.

From your unworthy sister.

A. HOPKINS.

Pompey, N. Y.

#### From Bro. Dunham.

DEAR BRETHREN AND SISTERS: The Lord in his goodness and mercy has spared us to behold the dawning of the new year; and now as we commence the new year with new desires and with heavenly aspirations, let us not once turn and look back, but ever follow after that which will be pleasing to Him who has spared and kept us. To me the way is bright and cheering, and I do truly want the Spirit of Christ that I may be his at his coming. I want to forget those things which are behind, and reach forth unto those things which are before, and have every battle a certain victory.

The truth of God certainly has power to keep us if we live it out. O, while we have such clear light beaming from the word of God, let us claim his promises and live so as to realize them in the glorious future, when our vile bodies shall be fashioned like unto his glorious body, and we shall bask in the light of God's countenance in the heavenly city. We can none of us have any objection to Christ's coming if we are truly strangers and pilgrims here; for this seems to me to be the grand center around which our thoughts should cluster. It is the one thing we should desire above all others. The cloud of witnesses is daily increasing. The gigantic strides of Spiritualism, and the stir of late among the devotees of orthodoxy, show that we are surely soon to pass through the time of trouble. But we know that through faith we can bear all things, the Lord also being our helper.

G. G. DUNHAM.

Eaton Rapids, Mich.

#### From Bro. Hulet.

BRO. WHITE: There are a few of us here in Leslie who are trying to keep the commandments of God and the faith of Jesus. We have meetings on the Sabbath for prayer and conference, but we have not been favored with any preaching, yet we think that if some one of the messengers could come this way much good might be done, and a church might be organized. It has been rather difficult for some of us to do without tea and tobacco; but we are overcoming them.

I had been in the habit of smoking tobacco for at least twenty-two years, until last June. Then my duty was made known to me plainly, and on the 5th day of June I smoked the last pipe of tobacco, and it was not so difficult to leave off as I expected it would be. On the 13th of last July, at Charlotte, I went down into the water to follow the example of my Lord and Master. Since that time I have been trying to keep the commandments of God and the faith of Jesus; and I hope, by the grace of God, to overcome all evil and obtain an inheritance in the kingdom of our Lord Jesus Christ.

Yours in hope of eternal life.

ASA HULET.

Leslie, Mich.

#### Extracts from Letters.

Sister S. W. Austin writes from Kinsman, O.: Under a deep sense of gratitude I seat myself to acknowledge the receipt of a few Nos. of the Review and Herald, through the benevolence of a friend. Language is not adequate to express the gratitude I feel, once more to have the privilege of searching the evidences of our Christian hope. It carries me back to 1843, when I listened to father Miller, as he presented proofs from the Scriptures that our redemption was nigh, which caused my heart to thrill with joy in anticipation of soon meeting the redeemed where sorrow and sighing would be no more.

I left Vt. in Oct. of that year, and located in Erie Co., Pa., where the millennial doctrine has been treated with contempt, and the little son, then four years old, that used to talk of Christ's coming to take him to heaven, now a man of a family, is drawn off by the call of his country to meet those of his own nation in mortal conflict. Oh, how can I express the deep sorrow that fills my heart at such a calamity! Nothing but the grace of God can console me under such deep affliction. I hope to be enabled to endure hardness as a good soldier, that I may wear the crown.

#### OBITUARY.

DIED in Alba, Pa., Jan. 7, 1863, of typhoid fever, our only daughter, Emma R. Baker, aged three years, six months and twenty-four days. Though we mourn her loss, and miss her little voice even around the family altar, as we unite in singing praises to our heavenly Father, yet we sorrow not as those without hope, for we believe Jesus will soon break the fetters of the tomb, when she will come forth clothed in glorious immortality.

Sermon on the occasion by Bro. J. A. Laughhead, from Jer, xxxi, 15.

"Sleep, dear child, till Jesus calls thee  
From thy lowly resting-place."

J. L. & SEMANTHA BAKER.

# THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 3, 1868.

## Note from Bro. Sanborn.

BRO. WHITE: I have given thirteen lectures here. At the first one there were about thirty present. Since that time the congregation and interest have increased continually to the present. There is now a prospect here for much good. I shall probably remain here three weeks longer.

Pray that the Lord may make the truth powerful in the conversion of many souls in this place.

ISAAC SANBORN.

Johnstown Center, Wis.

## Brethren, Beware!

I HAVE received information from several sources that a Mr. R. N. Chaffee is doing much injury to the cause of truth in Ashtabula Co., Ohio, in and about Orwell, by his inconsistent course, and by professing to be a preacher of the third angel's message. I am informed that a friend of the cause once prepared a notice of his course for publication as a warning against his evil influence, but refrained from sending it to the Office on Mr. Chaffee's promising to reform, and especially to desist from his efforts to preach the present truth. Since that time, however, he has continued his course, to the great reproach of the truth, and the grief of its friends. I am therefore induced to publish this as the only means left to suppress the evil, and check its influence among those who are ignorant of our real faith and practice.

J. H. WAGGONER.

Wakeman, O., Jan., 36, 1863.

## APPOINTMENTS.

PROVIDENCE permitting, I will hold meetings as follows:

Orange, Mich., Tuesday and Wednesday, Feb. 10, 11.  
A Quarterly meeting at Orleans, Feb. 14 and 15.  
Green Bush, Sabbath and first-day, 21 and 22.  
Owasso, the evening of the 24th, and day and evening of the 25th.

A Quarterly meeting at St. Charles the 28th, and March 1.

Locke, March 7 and 8, and part of the week following.

Woodhull, the 14th and 15th.

A Quarterly meeting at Lapeer, the 21st and 22d.

A Quarterly meeting at Avon (with the Oakland and Shelby churches) the 28th and 29th.

J. N. LOUGHBOROUGH.

## To the Brethren in New Hampshire.

HAVING received your repeated invitations to labor in New Hampshire, we would say that, the Lord willing, we shall hold a conference at Washington, N. H., Sabbath and first-day, February 7th and 8th, after which we intend to hold meetings in new fields, according to your request. If the roads permit, we shall endeavor to reach Washington one week before the conference, that we may have time to select a field of labor.

D. T. BOURDEAU,  
A. S. HUTCHINS,  
A. C. BOURDEAU.

## Notice

THE next meeting of Seventh-day Adventists in Northern New York will be held in West Bangor, Franklin Co. It is hoped that those desiring baptism will come prepared. The above meeting is to commence the third Sabbath in February, and continue two days, or more if the cause demands it.

H. W. LAWRENCE.

There will be a two-days' meeting of the Seventh-day Adventists at Sandyville, Iowa, commencing Feb. 21. The brethren and sisters of the surrounding churches are cordially invited to attend. Brn. Brinkerhoof and Luke are especially invited to be present.

By order of the church.

B. SUTTON.

THE next quarterly meeting in Western N. Y. will be held at Bro. Lamson's, Hamlin, Monroe Co., the second Sabbath and first-day in April.

Next monthly meeting for Niagara, and Orleans Cos. at Bro. Aldrich's, Somerset, first Sabbath in Feb.

Next for Monroe Co. at Bro. J. T. Orton's Union-st. near Monroe-st., Rochester, the second Sabbath in Feb.

Those coming to these meetings, especially the one at Rochester, will please come prepared to take care of themselves, as far as practicable.

R. F. COTTRELL.

THE Wisconsin conference committee appoint Quarterly meetings as follows:

Marquette, Green Lake Co. " 31, Feb. 1.  
Hundred Mile Grove, Columbia Co. " 7, 8.  
Mauston, Juneau Co. " 14, 15.

From the date of the above appointments the Quarterly meetings will be held in regular succession every thirteen weeks.

ISAAC SANBORN,  
Wm. S. INGRAHAM, } Conference  
J. G. WOOD, } Committee.

## BUSINESS DEPARTMENT.

### Business Notes.

H. S. Gurney: There were 17 numbers of Review and Herald due to O. Randolph of Waterloo, Mich.

Polly Keyes: We have received \$2 from you by letter. What shall we do with it?

M. Bean: Where is Loyal Cross' Review sent?

S. N. Haskell: E. Slager does not have the Review. C. W. Sargent is still receiving it. It is paid to the commencement of present vol. The books have been sent.

F. T. Wales: There is a balance of 45c. your due.

### 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.

H. Loop 1,00,xxiii,1. J. Barrows 1,00,xxiii,1. E. Wick 1,50,xxiii,1. G. A. Terry 1,00,xxii,1. B. S. Merriam 1,00,xix,1. A. S. Pierce 1,00,xxii,1. W. W. Averill 3,00,xxi,1. H. Holcomb 1,00,xxii,1. L. W. Marlin 1,00,xxiii,9. O. A. Kenyon 1,00,xxiii,9. L. A. Marsh 2,00,xxi,5. J. Ayers 1,00,xxi,1. E. A. Hillis 2,50,xxii,1. N. J. Berry 1,00,xxii,5. E. Mann 1,00,xx,5. Geo. Graham 1,00,xxii,1. J. Osborn 1,00,xxii,6. C. Flemming 1,00,xxii,1. M. Hill 1,00,xxii,1. A. Campbell 2,00,xxiii,8. L. Pinkerton 3,00,xxii,1. C. E. Gazin 2,00,xxii,16. S. M. Holland 2,00,xxi,1. W. Bryant 1,00,xxii,1. S. W. Chase 1,00,xxiii,8. L. Seaward 2,50,xxi,1. A. Thayer 2,00,xxiii,1. J. Morton 2,00,xxii,14. P. Schell 1,00,xx,13. H. Grant 0,50,xxi,14. C. H. T. St. Clair for U. R. Harvey 1,50,xviii,14, for M. Scott 0,60,xviii,15. C. H. T. St. Clair 1,25,xxiii,14. A. Huntley 0,50,xxii,1. T. Rich 1,00,xx,15. R. B. Hallet 1,25,xxi,9. H. Olds 1,50,xx,1. O. A. Phillips 1,00,xxi,6. W. Gilmore 0,50,xxi,9. J. King 2,00,xxiii,13. W. Romine 1,00,xxii,9. M. D. Morton 1,00,xxi,16. W. M. Loree 2,00,xxi,1. J. W. Marsh 2,50,xxi,7. O. Wilcox 1,00,xxii,8. J. Eggleston 2,00,xxi,1. W. Hyde 2,00,xxv,1. A. A. Fairfield 0,50,xxi,14. M. J. Leonard 2,00,xxiii,9. E. S. Bennett 1,00,xxi,1. Mrs. H. Brown 2,00,xxiv,1.

#### For Shares in Publishing Association.

Henry Main \$10.

#### Donations to Publishing Association.

Wm. Hyde \$2.

#### Cash Received on Account.

R. F. Cottrell \$10. J. H. Waggoner 90c. M. E. Cornell \$44,25. Isaac Sanborn \$3,23.

#### Books Sent by Mail.

H. A. Fuller \$2. E. Odell 25c. J. T. Ashley 15c. A. B. Williams 13c. E. Wick 25c. Mrs. G. A. Terry 31c. Mrs. Jane Martin, Ireland, \$9,26. C. R. Austin 12c. B. M. Hibbard 31c. L. H. Priest 12c. J. G. Whipple 15c. Catharine Tosh 25c. W. S. Foote 12c. S. N. Haskell for J. S. Woodward 50c. A. H. Hildard 20c. L. A. Marsh \$2,50. A. S. Gillet 12c. R. B. Delap 12c. Mrs. M. Macroft 40c. H. H. Wilcox 12c. S. M. Holland \$2. T. Bryant \$1,24. W. Cheesbro 18c. I. Sanborn 94c. T. Paton 25c. A. Thayer 12c. J. Deming 13c. L. E. Millne 12c. S. N. Haskell \$1. L. S. Hackett 15c. S. S. Chandler 12c. Lovina Chandler 12c. C. M. Brown \$2. P. Shell 40c. R. Miles 15c. S. Lawton 77c. J. Newton 50c. J. Philo \$3,25. Mrs. S. Fairfield 50c. A. A. Fairfield \$1. S. Williamson 10c. M. I. Bennett 6c. Mrs. Capt. Asa Taber 13c. M. J. Cottrell 12c.

#### For Books Sent to Ireland.

R. C. Hunnewell and daughter, s. b., \$5.

## 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 ELDER JAMES WHITE, Battle Creek, Michigan.

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Law of God. The testimony of both Testaments, showing its origin and perpetuity.	10	3
Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti,	10	3
Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern,	10	3
Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath,	10	3
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The Seven Trumpets. The Sounding of the seven Trumpets of Revelation viii and ix.	10	2
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Matthew xxiv. A Brief Exposition of the Chapter. Assistant. The Bible Student's Assistant, or a Compend of Scripture references,	5	1
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TWO CENT TRACTS. Dobney on the Law—Infidelity and Spiritualism—Mark of the Beast—War and the Sealing—The Institution of the Sabbath.		

### English Bibles.

We have on hand a good assortment of English Bibles, which we sell at the prices given below. The size is indicated by the amount of postage.

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" Ref. after verse,	Morocco	\$2,75.	" 21 "
Minion,	"	\$3,00.	" 26 "

### Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage.

The Hymn Book, containing 404 pages and 122 pieces of music.	80	cts.
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