The War.

This war with carnal weapons fought
Is not the war for me;
But that in which God's saints are taught
To gain the victory.

Mid death, and blood, a flag's unfurled,
Your every need will be supplied;
But there's a banner proud doth wave,
With love my breast-plate, firm I'll stand,
O'er every passion gain command:
And all who would victorious prove,
The fight is good—there's no retreat,
Be this the strife for me, &c.

And ne'er was better cheer.

And come, a volunteer?

Who gained o'er death the victory,
Is not the war for me;
Is not the war for me, &c.

Is not the war for me, &c.

Are you a subject of slavery naturally enough is being

The Bible no Refuge for Slavery.

[The subject of slavery naturally enough is being
agitated not only in this country, but it is prevalent throughout the world.] Authors in present truth are often met with opponents
who believe it is, it follows, that man cannot rightfully sus-

tain two relations at the same time, with both of which
he reserve to himself the habitual practice of any
actions and sensations which are consonant with the relation of a chattel holder to
himself, and with all thy soul, and with all thy mind,
and powers essential to the conformity of his affections
with the mind of Him who declares himself to be a
Creator, our Preserver, our Benefactor—He is our Creator, our Preserver, our Benefactor—He is the framer of our
bodies and the Father of our spirits.

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
mandates such an entire devotion of the soul (Paul's Life) as gives tone to, and controls the actions;
it therefore contains the foundation of absolute obedi-
ence 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 these affections and actions which are consonant with the relation of a
property to man, claiming the same rights and powers essential to the conformity of his affections
with the mind of Him who declares himself to be a
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with the mind of Him who declares himself to be a
Creator, our Preserver, our Benefactor—He is the framer of our
bodies and the Father of our spirits.

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

With this agrees the law of slavery which says that a property.

...and irreconcilably opposed to each other, so... properly his whole time, so that he sonnet possess the scriptures. No man can rightfully be reduced to a chattel.

...they put the Bible into their hands so soon as they... 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 specific 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 that the reformatory 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 slave the simple right of obeying the gospel, by... to throw the whole system of slavery. This view shows... not, and he went up-...to the cities or the world if a man should die who earns...to the natural history of that district seceded empire.

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The Review and Herald

No. 10.
The Review and Herald.

Seed-time and Harvest.

Laws are seeds, and 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 use the expression to point out that we must 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 not 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 judge, and his book and the world of spirits will be the test of that. The judgment is now, 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 also he reap. If he sows wheat, he shall reap wheat; if he sows tares, he must reap them. They who spend their youth a youth must be somewhere in all their lives. Rice 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 worth the place that has been made so narrow, 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 now if there we would reap.—Sol.

Evil Men Waxing Wiser.

One of the signs of the last days was to be that evil men and seducers should wax wise and wondrous. Read the following account of the hurryings of Rebel guerrillas upon their victims, and ask yourself if some have not already reached about the lowest depth of infernal depravity.

brig.-gen. Penick publishes in the Missouri Democrat a story 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 shot in the head, and killed afterward. All of them were shot in the head, and several of them had their faces cut to pieces with boots and knives. Powder was exploded in one man's ear, and both ears were cut off close to the head. Guerrillas are threatening to do worse in the future to the country. They have also levied an assessment upon the 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 revolution, when every man's hand is turning against his neighbor. The spirit of union is nearly cut to pieces with boot-heels. Powder is exploded in one man's ear, and both ears were cut off close to the head. Guerrillas are threatening to do worse in the future to the country. They have also levied an assessment upon the men of the county, and are collecting it.

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 and moral exercise, by the increase of knowledge, and human inventions. Before the coming of our Saviour we look for no great or permanent change, no revolution. The empty houses may be swept and burned, 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 sign the world shall destroy at his coming. As the plague is spread abroad and into all doors, so will creeds and old institutions disappear; but in their stead there will be enthroned on the high places the starry forms of idolatry and schism, and fierce democratic ambition. Our Saviour has distantly forewarned us of this character 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 receive a missionary tract. The little tract was used in teaching him the causes of hell, and showed him the way to Jesus. He went back to his mountain home a converted 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 him to hear him speak. They were all saved that fall. He was not 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 judge will be there, and, as good is ever possible, they shall deceive the very elect.

Laziness.

Long, long ages are counted, standing on the enemy's ground, he will find them work to do. He will pay them wages too. Are they not of wisdom falsehood; those that are employed? Young or old who fondly play Their important time away.

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

Sloth is the worst wickedness. Sloth is the assured ruin, Wherein ten thousand evils shoot; Every vice and mounting evil, Both with idleness begins.

We by idleness expose Our own souls to dreadful woes; We whenever laboring, Tempt the Devil to tempt us. But suffice the season past That our time away we cast, Thoughtless and insensible, Dancing on the edge of hell. Let us unite Jesus with; For our misgirt moments mourn; Let us in the Spirit's power, Promise to stand still 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 Pilgrims from which I catch a glimpse of the broad, broad land, than I ever thought I could 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! Sloth, resting, sloth, still! There is a heaven to be gained, and I mean to strive more earnestly to be there.

We are up to the clouds that hang over us, for getting the clear blue sky beyond them.
Verses 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. 

1. In the midst of the street of it, and on either side of the river, was 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 its street by word and name. The main street of the city, which is the river of life, whereof the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, stands. And the leaves of the tree were for the healing of the nations.

Verse 2. 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. But he said 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. 

So now I see that the book is sealed. One of two things follows from this: either John disobeyed his instructions, or the popular theology is fulfilling Isa. v, 20-23. Verse 11 proves that God is the Judge. And behold, I come quickly; and my reward is with him, to be borne 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 prophetic visions, as, for instance, in chaps. xiv, 9-12.

Verse 3. 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.

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 prophetic visions, as, for instance, in chap. xiv, 9-12.

Verse 14. 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 says 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 glorious! how full! how free! None of those who have ever been brought into contact with the prophecies of this book can ever fail 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 invitation to come: for they have been 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 his fall; a power, which has been the eternity 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 inhuman and humiliating he was paying the debts 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 Spirit's invitation. 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 love of a merciful God to rebellious man, that he will not cease to invite and entreat him, until he has satisfied his own heart and conscience that he has done all that he could and ought to do, to save himself. But the answer to the call is the same as it has been from the beginning; all is not well with them. 

Verse 15. I am Alpha and Omega, the beginning and the end, saith the Lord God which is, and which was, and which is to come, the Almighty. 

I am Alpha and Omega, the beginning and the end, saith the Lord God which is, and which was, and which is to come, the Almighty. The Spirit and the bride say, Come. But the bride is the church, the body of Christ, who is the root of David's descendants. He is the root of David, 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 seven churches; which is another inculcational proof that the seven churches are representatives of the church in every age, as he hath given birth to the church in the offspring of David, in that he appeared on earth in the line of David's descendants. He is the root of David, and the root of God, and the root of the seed of David, and the seed of the star of David, and the seed of the royal stem of David. And he saith unto me, Write the things which I tell thee, for they are true sayings, and the things which I tell thee are for the people and the churches. And the angel saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 

The word, his, in the original word signifies, the broad way, the great avenue, the street by word and name. The main street of the city, which is the river of life, whereof the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, stands. And the leaves of the tree were for the healing of the nations.

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. 

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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. 

The bride also says, Come. But the bride is the church, the body of Christ, who is the root of David's descendants. He is the root of David, 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 seven churches; which is another inculcational proof that the seven churches are representatives of the church in every age, as he hath given birth to the church in the offspring of David, in that he appeared on earth in the line of David's descendants. He is the root of David, and the root of God, and the root of the seed of David, and the seed of the star of David, and the seed of the royal stem of David. And he saith unto me, Write the things which I tell thee, for they are true sayings, and the things which I tell thee are for the people and the churches. And the angel saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 

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Verse 18. 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: 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 which follows, 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 walk by the light of 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.

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A Great Crisis

It is evidently before us. We shall need to be wholly beyond question; and, in such a crisis, there is danger of self-deception. We may have adopted, close with the solemn announcement, Behold, I come quickly; Amen. Even so come, Lord Jesus. 21. The grace of our Lord Jesus Christ be with you all. Amen.

Verse 18. He which testifieth these things saith, I come quickly. Amen. Even so come, Lord Jesus. 21. The grace of our Lord Jesus Christ be with you all. Amen.
baptism was solemn, and the effect was good upon the people. I could hear of but one that stood opposed to it. The effect was not of deep feeling and meditation, but of 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. I had been a traveler, and my meeting was the last one in the time. I commence meetings here this evening, having sent a special request to all who deny the vision to come and hear our defense. I learn that most of the seceded parties are coming out. If the Lord may give wisdom and power to defend the precious testimony he has in mercy given to the remnant.

M. E. Cornell.

The Garden of Gethsemane.

The breezes are cold, as from Cedron they blow, And darkness unclouded the starlight shrubs; 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 in the time to the dawning of day; But those whom God has not left there still, He came to Gethsemane's garden for prayer.

This Jesus prepared for that ocean of woe, That soon in its wrath his soul was to flow: The restorer of the fallen and atoned for our sins was strengthened to bear;

He was heard, when those hours he devoted to prayer.

My soul, when the tempest of sorrow is high, Overwhelmed with thy anguish, to God I fly thy; 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 no respect, except perhaps in our S. B. reports, as required by the action of our State conferences, is promptness so very essential to the business of the church. I would have wished to see more earnest endeavor on the part of those who can afford promptness in their reports, especially in regard to the S. B. reports, as required by the action of our State conferences. Said reports should have been all sent to the Secretary prior to the first of January. And I am glad to say that I have received satisfactory answers to many of them, but that the majority of them were not in any degree prompt. The committee will then immediately take the matter in hand and report. Meanwhile, I am happy to say, for your encouragement, and to the information of all, that the reports of the S. B. committee that the report ready 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 profitably heeded, I am still confident that the Lord will hear and answer the prayers of his people, and that he will in this season of grace and plenty, give us such a spiritual strength and the hope of a prosperous condition which may be to our benefit. The cause is evidently onward in this State. Let us all take courage, and double our diligence, and quickly

The Holy War.

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

This was spoken on the day of the apostle, and it is equally as true 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 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 equipment for warfare. Gibson 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; grooves on their legs, and an ample breastplate on their left arm. The breastplate, or cuirass, was the most formidable. They were of iron, of various length, and two and a half in breadth, formed of a light wood, covered with a bulb's hide, and strongly girded 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 many triangular point of steel, of eighteen inches a cattle and bold."

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. His arms are 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."}

This was a timely admonition in the days of the S. B. reports, as required by the action of our State conferences, and of the comfort and encouragement which I have received from the many exhilarating attentions from the dear brethren scattered abroad, some of whom I have seen, and some whom I have not seen, I feel it a privileged man to have this opportunity to say on my favorite testimony on the side of present truth. I believe with all my heart, that the Seventeenth Adventists as a body are God's true remnant people; and by his grace I mean to be one of that number. Though I have been in view of the straightness of the way, and the perils that are thinning 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.
have but for reflection, and its fashions to from the heart, and then taken from the person. I left the church, and my heart, I soon returned to them weekly breaking his holy Sabbath. With my husband I had been a Methodist, but we saw so much that was

want to

new earth, and such a glory promised to the children of God 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 convinced with any preaching, yet we think that if some 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 music, but we are content.

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 8th day of this month I closed the book of tobacco, and I am not so difficult to leave as I expected it would be. On the 15th of last July, at Charlotte, I went down into the water to follow the example of my Lord and Master. Since this 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,

From Sister Hopkins.

Sister S. W. Austin writes from Kinnaman, O. Under a deep sense of gratitude I must now acknowledge the receipt of a few notes of the Review and Herald, through the benevolence of a friend. Language is not adequate to express the gratitude I feel, once I had read the kind letter you had written me about the advent of our Christian hope. It carries me back to 1843, when I listened to Father Miller, who presented proofs from the Scriptures that our redemption was near, and I felt so happy to be able to have a view of the future with joy in anticipation of soon meeting the released whom sorrow and sighing would be no more.

I left my daughter, Emma, in Albo, 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 as the one who has been the light of our family, 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.

From the Millennial Harbinger.

OBIITUARY.

John W. D. 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 as the one who has been the light of our family, 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.

Sister in the Association of Sister Mary, who has just ceased her labors on earth, is the bright light of the family, 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.

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The REVIEW AND HERALD.

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

Note from Bro. Sanborn.

Bro. Whites: I have given thirteen lectures here. At the first one there were about thirty people, yet 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.

J ohnstown Center, Wis.

Breachers, 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, and is at present in a great measure under the control of his own evil spirit, and the grief of his 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 the truth.

ISAAC SANBORN.

January 10, 1863.

BRETHREN.

THE REVIEW AND HERALD.

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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, and is at present in a great measure under the control of his own evil spirit, and the grief of his 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 the truth.

ISAAC SANBORN.

January 10, 1863.

BRETHREN.

THE REVIEW AND HERALD.

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

Note from Bro. Sanborn.

Bro. Whites: I have given thirteen lectures here. At the first one there were about thirty people, yet 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.

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