

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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TRUE PIETY.

To be the thing we seem;
To do the thing we deem
Enjoined by duty;
To walk in faith, nor dream
Of questioning God's scheme
Of truth and beauty.

Casting self-love aside,
Discarding human pride,
Our hearts to measure;
In humble hope to bide,
Each change in fortune's tide,
At God's good pleasure.

To trust, although deceived;
Tell truth, though not believed;
Falsehood disdaining;
Patient of ill received,
To pardon when aggrieved,
Passion restraining.

With love no wrong can chill,
To save unwearied still,
The weak from falling:—
This is to do God's will
On earth,—and to fulfill
Our heavenly calling

From "Elijah the Tishbite."

OUR imagination can picture Ahab now arrived at his palace in Jezreel, which appears to have been his summer residence, on account of its agreeable situation. We are certain that Jezebel, his queen, could not have been indifferent as to the issue of the great contest at Carmel; and we may well suppose that she was expecting, with impatience, the return of the king. We have seen that he returned at full speed, in a violent rain; and it is easy to imagine him hastily alighting from his chariot before the palace, and hurrying into the apartments of his imperious consort, to announce to her the wonderful occurrences he had just witnessed. Elijah meanwhile remains in the neighborhood, awaiting the issue of the great events which had been brought to pass. His hopes were probably at this time raised high; perhaps he even promised himself an immediate return, both of prince and of people, to the God of their fathers.

Ahab, full of the tidings of these strange events, "told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword." We can imagine with what emotions he would enter her apartment, and say, "The Tishbite has triumphed! Fire from heaven has confirmed his word. Upon his prayer, with my own eyes I have seen flames fall from the skies, consume the burnt-offering, the wood, the stones, and lick up the water in the trench. All the people can bear witness to it. They fell on their faces and cried out, as with one voice, that Jehovah is God. The priests of Baal are slain; Elijah and the people have destroyed them, and their

blood is flowing in the brook Kishon. They were laughed at as liars and impotent deceivers. Their authority and their worship is gone forever. There is universal enthusiasm for Elijah. He is a prophet of the living God. The miracle on Carmel has placed it beyond a doubt, and these heavy rains completely confirm it. At his command they fall; he closed heaven, and he has now opened it again."

In some such manner as this we may suppose the king communicating these tidings to Jezebel, and then breaking off in the midst of his narrative, as if he had been thunderstruck. On what account? Alas, he sees the face of his queen gather blackness like a storm. The weak king, as one "whom Jezebel his wife stirred up," for thus the sacred historian speaks of him, is evidently completely under her influence; and when he perceives the effect his narrative has upon her, his opinion is quite changed; he begins to take another view of the wonders at Carmel, as also of Elijah himself. Jezebel resolves to gratify her blood-thirsty revenge, and she is the adored mistress of Ahab's affections. The deluded monarch appears not to have dared to think differently from Jezebel his wife. He appears as a lamentable instance of one, who, though not totally insensible to the voice of truth, continues a wretched slave to the father of lies. His heart was given to Jezebel, and her affection is the price to which every thing else was to be sacrificed. On her behaviour to him was all the happiness of his life suspended. He was the sport of her tempers, and she exercised over him the most unlimited control. Pliant, like clay on the potter's wheel, and capable of taking any form, he was always ready to be what she was pleased to make him. Sold by affection, under her influence he soon lost the last remains of manly steadfastness; and, before he was aware, his own individuality was so much sunk in that of his proud and imperious mistress, that he heard only with her ears, saw with her eyes, and felt and thought only with her.

A great many persons, in every age, are thus led blindfold by human influence. The chains with which the prince of darkness binds mankind to his yoke and banner, are not always the grosser vices and lusts: he secures thousands of souls to himself and to hell, by attaching them with the silken cords of tender affection to persons who have taken a decided part with the enemies of the cross of Christ. Now, whatever the bond may be, whether paternal, filial, conjugal, or social, the effect is the same. The influential person or persons rule with irresistible power, and the poor captive soul thinks not for itself, has no firmness or independence; friends and party govern it altogether, and this in spite of the most distressing convictions. Nor is it by perverted human affection alone that men are kept back from the truth. There are others, and not a few, who are equally far from the kingdom of God, by reason of the homage they pay to human intellect, either in themselves or others. The corrective of all these different sorts of error would be a heartfelt belief of those plainest declarations of the gospel: "Ye are not your own, for ye are bought with a price;

therefore glorify God in your body, and your spirit, which are God's." I Cor. vi, 19, 20. "He that cometh from heaven is above all." Jno. iii, 31. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Jno. viii, 12. And again, "I am the way, the truth, and the life." Jno. xiv, 6. And you who exercise influence over others, take heed that you prove not, in this respect, the agents of the great enemy of souls; for if through you any "weak brother perish," "his blood will be required at your hands." Remember, that whoso destroyeth a soul, "him will God destroy."

Wo, then, unto those men of talents and acquirements, who, with revolting ingratitude, transmute the gifts and abilities which God has vouchsafed them, into weapons of darkness; who, under the influence of the great deceiver, assault the most sacred things of God. Wo unto those much-admired rulers of literature, who, in wicked self-deification, use the power they possess over the minds of men, to rivet more firmly the bonds of infidelity and hostility to Christ upon the neck of the present generation; and who exert their genius in preparing those intoxicating notions and anti-christian systems which delude themselves and others to their destruction. Wo unto those brilliant heads in laurel crowns, that cover the kingdom of sin with fantastic enchantments, and overturning every sacred restraint, implant the horrible delusion in the mind, that he sinneth not who only contrives to sin poetically and elegantly. Wo to those whose voices give the tone to the world, who have sufficient means for becoming the Ezras and Nehemiahs of their time, but who are a pestilence to the age they live in, by darting forth their wit in seductive and blasphemous falsehoods; and abuse the weak understandings of those who hang in admiration upon their lips, in order imperceptibly, under the pretense of superior light, to scatter sparks of rebellion against Jehovah and his Anointed. Wo, wo unto these betrayers of mankind! Their part will soon be acted. A time is coming, when, from the very lips that now satiate them with their plaudits, only the dreadful thunder of furious execrations will meet their ears; and when the very hands which now crown them with laurel, will be extended toward heaven against them, to draw down upon them the lightning of an eternal curse. Be not deceived! mistake not the present course of things for the final decision. The decision will be pronounced by Him whose eyes are as a flame of fire, and who weighs with other scales than those of the deluded world, which only pays homage to external glitter. Your glory has its season and its period, like the flower of the grass. "All flesh is grass, and all the goodness of man as the flower of the grass. The grass withereth, and the flower thereof falleth away." I Pet. i, 24.

[Those wielding an influence for error, because it is popular, and those being led by such influence, should ponder the above. And those who contemplate connections of ungodly influence, will do well to pause and consider.—B. F. C.]

Refresh your memory with good things daily.

Unlawful Marriages.

WE are not of those that "forbid to marry." The marriage institution is divine. Christ honored a wedding with his presence in Cana of Galilee, and the apostle declares that marriage is "honorable." But there are certain restrictions upon this subject which should be observed as given in the Bible.

There is in the popular churches and the world almost an entire disregard of the instructions of Jesus Christ in respect to marriage and divorces. Even Adventists have not been entirely clear in this matter. It is an easy thing to conform to the low standard of morality in these degenerate times, and yet live in violation of the precept of Christ. When we see that divorces are often obtained for the most trivial causes, we are reminded of the words of the apostle, that in the last days they should be "truce-breakers" and destitute of "natural affection."

The Scriptures warrant a divorce for one cause only, and to marry one that had become separated for another cause would be unlawful. Christ, when interrogated upon this subject gave the following rule:

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

The apostle Paul instructs as follows: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife." 1 Cor. vii, 10-16.

The above testimony is unequivocal, and none need mistake his or her duty in this matter, and were these instructions generally heeded, a vast amount of human suffering would be saved. There can be no safety in departing in the least degree from these plain and wholesome rules. But there is another point in this subject to which we wish to call especial attention, namely, in regard to marrying unbelievers. In many instances where Sabbath-keepers have married unbelievers they have brought upon themselves much trouble. Some have been led away from the truth by such means, and are now without hope. Those who will presume to go contrary to the plain direction of God's word cannot expect to prosper. Moses directed by the Lord gave the following:

"Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. vii, 3, 4.

Joshua in his farewell address to Israel gives the following important charge:

"Take good heed therefore unto yourselves, that ye love the Lord your God. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive

out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." Josh. xxiii, 11-13.

Although this had an especial application to Israel at that time, yet it contains a principle which applies with equal force to the present, when God has set his hand the second time to gather the remnant of his people. On this point the apostle says:

"The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." 1 Cor. vii, 39. From this testimony we conclude that a believer is not at liberty to marry one that is not in Christ.

Unlawful marriages was one of the crying sins of the antediluvian world. They did not stop to inquire what was right, or would be for the glory of God, but after their own unholy desires "they took them wives of all which they chose." Gen. vi, 2. Let our young people beware that they do not offend in this matter. All must be done to the glory of God. The duty to be separate from unbelievers is plain. You have no right to keep the company of unbelievers. The first step toward a union with them is wrong. The following testimony, though applicable to all believers under all circumstances, has a double force when applied to the marriage relation. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. vi, 14, 15.

This text, though not spoken with direct reference to unlawful marriages, has a principle which will apply to them. If it forbids intimacy with unbelievers in general, it of course will apply to any particular case. If to associate with them is to be "unequally yoked," how much more so to marry them. These remarks cannot apply to those who are already married when they embrace the truth, but will certainly apply to those who would voluntarily place themselves in that unequal yoke. As a hint to the wise is sufficient I will only refer to the following:

"I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and I will not sit with the wicked. I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Gather not my soul with sinners, nor my life with bloody men." Ps. xxvi, 4-9.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. iv, 14, 15.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv, 19.

M. E. CORNELL.

Organization.

DEAR BRO. WHITE: I want to say that I fully approve of the doings of the Battle Creek Conference upon the subject of organization. Although it startled me a little at first, after a moment's reflection all was settled in my mind. Because there can be no kingdom or church on the earth that can exist without organization. Without organization any kingdom or church must go to pieces. If God is the leader of this people, there will be order: for there will be order in God's house. God is not the author of confusion, but of peace, as in all churches of the saints. 1 Cor. xiv, 33. And before the church can be all brought into the unity of the faith, this house

must be organized (so it seems to me), and then the Lord will add unto it such as shall be saved, and the saints will be rebuked and corrected and reprov'd until they all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. iv, 13. But if one says, I will have it thus and so, and another says, I must have it thus and so, where would be the end of this confusion? God must have a house now, and that house will be organized, then the true saints will bring all their tithes into the storehouse, and there will be meat in God's house (money in the treasury), and the Lord says, Prove me now herewith if I will not open you the windows of heaven, and pour you out a blessing (latter rain) that there shall not be room enough to receive it. But if God has no storehouse, how can the saints bring their tithes into it?

Dear brethren, to you that are afraid of this house of order, I wish to say, Do not be afraid. Do not try to steady the ark. God will take care of that himself. Let those take care of the ark whom God has chosen to bear it. We need not be troubled about it. God is doing his work just right. This work of order is not of the enemy. No, no. He would be glad to have it broken up; for he is a disorganizer; he loves confusion; and if he cannot make us stumble at the holy law, he will try to make us stumble at the organization of this house, or at something else. He is on the lookout for all the weak and feeble ones. But I would say to all the fearful ones, Come, let us go up of our own free will and help build the house of the Lord. This voice sounds to me like the voice of the good Shepherd. This will shut out all impostors. I rejoice in this house of order.

Do we believe the third angel's message is of God? Yes, we do. Then it is worthy of God's guidance. Then God will guide it; and he will entrust this work in the hands of such men as will do it right. All that I have to fear is, that I shall not be found worthy of a place in this house. But I am trying to overcome Satan and his devices, that I may be worthy to work in some humble place in the house.

I was at the Wilbraham Second Advent camp meeting one year ago this fall, and there I saw a sample of the no-organization system. Such confusion of sentiment I never witnessed before. No two agreeing, it was contention all over the camp. It was Babylon truly. We have been so much afraid of Babylon that Satan will try to make us believe that anything like order is Babylon. I think that I have learned something of his devices in my experience, and I will try to profit by it.

Dear brethren, God has a true church; and he will have true leaders in the church. Now let us be true soldiers, ready to obey orders, and go up and help build the house of the Lord, and we shall soon see the salvation of God. O, I want a place among the pure and the holy ones. I want a place among the redeemed at last. Many times I have thought of Bro. Miller's beautiful dream. I want to quote a little of it. He says, after speaking of his death, in his dream, "I remembered no more until I arrived at the top of the stairs, where I found myself in an upper room, filled with the purest light that my eyes ever beheld. I looked for the cause, but there was none: neither sun, nor moon, nor candle. The light was brighter than the brightest rays of the sun, yet it did not dazzle; it was as soft and easy to behold as the morning tints. The room appeared to be arched, yet I could not discover its height. The floor appeared like crystal glass, very thick, yet it did not restrain the sight, for I could see all below. The room extended from east to west. On each hand was a walk, on which I saw many walking. I was directed to walk with them, when I found that they were singing, Hallelujah to the Lamb. The music was soft and sweet. It fell on the ear without any jar or pain. I beheld many persons that I knew. I heard them sing. No silent ones there. I thought of the love they had one for another. I thought I felt its flame, the pure, unadulterated love, no mixture of self beyond

another. I saw of all denominations of Christians, yet all distinction was taken away. Here was a communion indeed. Here was no enmity, no hatred, no evil thoughts: nothing to hurt or annoy. O ye selfish votaries, could ye but see this happy throng, you would cover your faces with shame; you would hide if possible from the face of the Lamb and him that sitteth on the throne. I felt myself free from every clay, and all my soul was swallowed up in this celestial throng."

God is trying us in this world to see if we will submit to discipline before we get into the kingdom; and if we will not be disciplined in this world to the church, how shall we join the church of the first-born in the kingdom of God? O let us be careful how we oppose this work, lest we be found on the outside with every unclean and abominable thing. We cannot be found within this temple of we oppose its organization, any more than the opposers of God's law can be found among the Sabbath-keepers. Nominal Adventists think they are keeping the commandments of God and the faith of Jesus, when, in fact, they are continually opposing God's law. So, how can we be found working in the house of the Lord, when we are continually opposing its organization? If we oppose this work, shall we not be like those that opposed the Israelites when they built the house of the Lord? O let us not hinder the work. See Nehemiah iv. My prayer shall be, Lord strengthen the builders, and I will try to send them some things that they shall need. I believe that God has begun to bring his church together into the unity of the faith, a perfect, organized, holy church. Then the church will be prepared for the latter rain, and the loud voice of the third-angel. God will pour out a blessing upon his house, that there will not be room to receive it.

Your brother trying to overcome, that I may have a shelter in the day of wrath.

DEXTER DANIELS.

New Boston, Mass.

Can Two Walk Together Except They Be Agreed?

RELIGION is walking with God. In order to our walking with God, we must be reconciled to him, and so experience a change of mind. We must be converted, and change our course. We must be influenced by a holy principle, take his word as our rule, and aim at his glory as our end. Sinners and God go in opposite directions. The sinner loves what God loathes, chooses what God prohibits, and prefers what he despises. If two walk together they must be agreed; therefore God cannot walk with a Pharisee, nor with a licentious person, nor with an unbeliever. We must come to an agreement with God on all important subjects,—as to the method of obtaining pardon; as to the terms of acceptance with him; as to the nature of true happiness: as to the importance of practical holiness; and as to what constitutes true honor. God and sinners are not agreed; and therefore they cannot enjoy each other's company, or minister to each other's joy. God is all right, being holy, just, and good; the sinner is all wrong, being impure, unjust, and depraved. God therefore cannot come to agree with the sinner in his sins, but the sinner must be brought to an agreement with God. This is what the gospel aims at; to this the whole economy of redemption is directed; on this God's heart is set; therefore we meet with these wonderful words: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." "What concord hath Christ with Belial?" 2 Cor. vi, 15.

A Saving Interest in Christ.

QUESTION. What is the great business a man has to do in the world?

ANSWER. To make sure a saving interest in Christ Jesus, and to walk suitably thereto.

Q. Have not all the members of the visible church a saving interest in Christ?

A. No, verily; yea, but a few of them have it.

Q. How shall I know when I have a saving interest in him?

A. Ordinarily the Lord prepares his own way in the soul by a work of humiliation, and discovers a man's sin and misery to him, and exercises him so therewith, that he longs for the physician Christ Jesus.

Q. How shall I know if I have got a competent discovery of my sin and misery?

A. A competent sight of it makes a man take salvation to heart above anything in this world: it makes him disclaim all relief in himself, even in his best things; it makes Christ, who is the Redeemer, very precious to the soul: it makes a man stand in awe of sin afterward, and makes him content to be saved upon any terms God pleases.

Q. By what other ways may I discern a saving interest in him?

A. By the going out of my heart seriously and affectionately toward him, as he is held out in the gospel; and this is faith or believing.

Q. How shall I know if my heart goes out after him aright, and if my faith be true saving faith?

A. Where the heart goes out aright after him in true and saving faith, the soul is pleased with Christ alone above all things, and is pleased with him in all his three offices, to rule and instruct as well as to save; and is content to cleave unto him, whatever inconveniences may follow.

Q. What other marks of a saving interest in Christ can you give me?

A. He that is in Christ savingly is a new creature; he is graciously changed and renewed, in some measure, in the whole man, and in all his ways pointing toward all the known commands of God.

Q. What if I find sin now and then prevailing over me?

A. If you be afflicted for your failings, confess them with shame of face unto God, resolving to strive against them honestly henceforth, and flee unto Christ for pardon, you shall obtain mercy, and your interest stands sure.

Q. What shall the man do who cannot lay claim to Christ Jesus, nor any of those marks spoken of?

A. Let him not take rest until he make sure to himself a saving interest in Christ.

Q. In what way can a man make sure an interest in Christ, who never had a saving interest in him hitherto?

A. He must take his sins to heart, and his great hazard thereby, and he must take to heart God's offer of pardon and peace through Christ Jesus, and heartily close with God's offer, by be-taking himself unto Christ the blessed refuge.

Q. What if my sins be singularly heinous, and great beyond ordinary?

A. Whatever thy sins be, if thou wilt close with Jesus Christ by faith, thou shalt never enter into condemnation.

Q. Is faith in Christ alone required of men?

A. Faith is the only condition upon which God offers peace and pardon unto men; but be assured, faith, if it be true and saving, will not be alone in the soul, but will be attended with true repentance, and a thankful study of conformity to God's image.

Q. How shall I be sure that my heart accepts of God's offer, and closes with Christ Jesus?

A. Go make a covenant expressly, and by word speak the thing unto God.

Q. What way shall I do that?

A. Set apart some portion of time, and, having considered your own lost estate, and the remedy offered by Christ Jesus, work up your heart to be pleased with, and close with that offer, and say unto God expressly, that you accept of that offer, and of him to be your God in Christ; and do give up yourself to him to be saved in his way, without reservation or exception in any case: and

that you henceforth will wait for salvation in the way he has appointed.

Q. What if I break with God afterwards?

A. You must resolve in his strength not to break, and watch over your own way, and put your heart in his hand to keep it; and if you break, you must confess it unto God, and judge yourself for it, and flee to the Advocate for pardon, and resolve to do no more so: and this you must do as often as you fail.

Q. How shall I come to full assurance of my interest in Christ, so that it may be above controversy?

A. Learn to lay your weight upon the blood of Christ, and study purity and holiness in all manner of conversation; and pray for the witness of God's Spirit, and his testimony will establish you in the faith of an interest in Christ.

Q. What is the consequence of such closing with God in Christ by heart and mouth?

A. Union and communion with God, all good here, and his blessed fellowship in heaven forever afterward.

Q. What if I slight all these things, and do not lay them to heart to put them in practice?

A. The Lord cometh with his angels, in flaming fire, to render vengeance to them who obey not this gospel; and thy judgment shall be greater than the judgment of Sodom and Gomorrah.

What Shall I Do Unto Thee?

"O EPHRAIM, what shall I do unto thee?" Hosea vi, 4.

God speaks as one in perplexity, as if he were at a loss what to do. He condescends to consult man as to his own case. He had wrought great deliverances for them, he had conferred the greatest favors upon them, he had sought to win them to himself, but all in vain, and now he asks, "What shall I do?" Sinner! God has given you his word, his ordinances, his day. He has presented to you his son, and offered you his Spirit. He has warned you solemnly, he has exhorted you earnestly, he has invited you lovingly. He has set life and death, heaven and hell before you, and has advised you to choose the former and escape the latter. He has spoken to you by his providences, he has alarmed your conscience, and he has supplied you with the most powerful motives to turn unto him and live. And yet you remain as you were,—far from God, averse to God, refusing to submit to God. Now, then, hear him ask you, "What shall I do unto thee?" Shall I break your proud spirit by a succession of terrible visitations? Shall I force you to heaven against your will? Shall I do violence to your judgment, your affections, or your will? Or, shall I give you up, and henceforth leave you entirely to yourself? God speaks to you in kindness, in love, in earnest love: what would you have him do? Must he punish you? Will you lay him under the necessity,—is the just God, is the insulted moral Governor to punish thee? If so, hear him clear himself: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; turn ye, turn ye from your evil ways, for why will ye die?" If you perish now, your destruction will be entirely of yourself. You will die a suicide. You will be the author of your own condemnation. "What could have been done more to my vineyard, that I have not done in it?" Isaiah v, 4.

THE HOLLINS TURTLE.—The following description of the Turtle, with which Greytown Hollins attempted to destroy our fleet, has reached us by a circuitous route from New Orleans:

The Turtle is a vessel of great power of engine. She has a bow 9 feet long, of oak planks, secured all around by timbers 6 feet in thickness, also covered in the same manner, and made perfectly tight and solid, beside being shielded with iron plates two inches in thickness. The hull is only 2½ feet above the water level. She is destined to run into the Brooklyn, which lies down on the Balize, and to sink her. She is provided with a

steam-borer or auger, about the size of a man's arm above the elbow, intended to make a hole in the vessel. Twenty-five hose are kept to throw boiling water over the Brooklyn to keep her hands from defending her. Already several trials have been made with her, which the rebels say, have given complete satisfaction. Cannon balls have rebounded when fired upon her, producing no injurious effect, and in fact it is very difficult to hit her, so small a portion of her being above water.—*N. Y. Tribune.*

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, NOV. 19, 1861.

JAMES WHITE, EDITOR.

THE SABBATH.

RECENTLY there have been many inquiries relative to the proper observance of the Sabbath. And as these questions evidently arise from a conscientious desire to keep the Sabbath holy, it is a pleasure to notice them. In looking over this subject we find the following excellent remarks from the pen of Bro. Smith, *Review*, Vol. xvii, No. 7:

"The fourth commandment is very definite. It gives direction to the man concerning his son, his daughter, his man-servant, and maid-servant, and it places the stranger, while within his gates, on the same footing, and under his control. But what are his 'gates?' and who is the 'stranger?' Ans. We understand by 'thy gates,' any real estate under the control of the individual, and by 'thy stranger,' any person who does not sustain to that individual the relation of son or daughter, man-servant or maid-servant. Does an individual call upon a Sabbath-keeper on the Sabbath? He is not to do any work while within his gates or on his premises. Should he presume to (other of course than works of necessity and mercy), it would be the Sabbath-keeper's duty to make known his wishes for him to desist. If a Sabbath-keeper has a piece of land or a farm, it is his gates while he holds personal possession. And if he suffers on such farm or land labor to be done on the Sabbath, we cannot see how he lives up to the commandment which makes it incumbent on him to see that all within his gates, son, daughter, man-servant, maid-servant, cattle and stranger refrain from labor."

The design of the fourth commandment is to secure to the people of God rest and freedom from worldly care upon the seventh day. Any arrangement of secular matters which would endanger the quiet of the Sabbath, and be liable to take the mind from sacred subjects, is not in harmony with the great object of the Sabbath. Hence all within our gates should yield to the claims of the Sabbath law.

With this view of the subject, we do not see how those who conscientiously reverence the Sabbath of the fourth commandment, can take those into their houses as boarders who labor on the seventh day. In most cases boarders coming in for their meals, would require that attention upon the Sabbath which would disturb the quiet upon that day which was designed to be secured to the people of God.

Again, if a brother rents a shop to a Sabbath-breaker which is on the same village or city lot on which he lives, he and his family may often have their minds called from the sacredness of the Sabbath by circumstances connected with the business of that shop. Hence all within his gates should rest. Or if he rents the home farm, or any part of it, to a Sabbath-breaker, those within his gates are liable to have their minds caught away from the heavenly to the earthly by the usual stir of ploughing and sowing, driving and carting, reaping and threshing. If a special contract be made not to have labor performed on the home premises on the seventh day, then in most cases Sabbath disturbances are prevented. The following questions are from Bro. B. F. Snook:

"If a brother rents a farm and receives one-third of the grain, and the farm is worked on the Sabbath, does he not share in Sabbath-breaking profits? Again, suppose that instead of grain rent he receives cash rent, does that lessen the crime?"

We think the kind of rent can make no difference in this case. The great principle of the Sabbath institution must govern us. Its design was to call the people of God from worldly labor and worldly thoughts upon the seventh day, and bring them into close communion with God; hence all within their gates should rest according to the commandment.

In answer to the question relating to sharing in Sabbath-breaking profits, we say, he does. But suppose this farm is five miles from the brother's home place, and he rents it for one year, and thus puts it from his control, and is in no way disturbed by the labor that is done on the farm during that time, how does he violate the great principle of the Sabbath institution by sharing the profits of labor done on that farm upon the seventh day?

As we wish more time to think upon this subject, and more space to express our thoughts than can be spared this week, we close by requesting from Bro. S. and others an answer to our interrogation.

ORGANIZATION.

For several years we have often been called to witness the painful results of the lack of organization with us. But we feared to speak out on the subject, as we were, by unhappy experience, too well acquainted with that reckless bigotry with many which led them to rise at once in opposition against any suggested plan to improve our condition. They were ignorant of the character and extent of the work before us. They knew nothing of the wants of the cause, and of their own blind and wretched condition. And while they have stood ready to object to any advance, and to oppose everything new, they have virtually said, "I am rich, and increased with goods, and have need of nothing." As an illustration of the bad results of a lack of proper organization and discipline, we give the following from Bro. John Bostwick:

"DEAR BRO. WHITE: I wish to ask your advice with regard to the following: The elder of this church, after being disfellowshipped by the church in this place, took it upon him to administer the ordinance of baptism and the Lord's supper to a band of brethren thirty miles distant. Can this be considered valid? Is it necessary for these brethren to be again baptized? They were ignorant, at the time, of his standing."

"Jno. BOSTWICK."

"Lynxville, Wis., Nov. 5, 1861."

The action of this brother was certainly all wrong. If he had been in good standing with the church, he should have received from the church a letter of recommendation before administering the ordinances with our friends in another place. If proper order had been established among us, and our friends everywhere had understood that we required our Evangelists and Elders to show their papers when they traveled from place to place, this unhappy circumstance would not have occurred.

Baptism is of vast importance, as it opens a new era to the believing soul, and should be administered under circumstances which will give the ordinance all the sacredness and importance it possesses. And as the movement of the disfellowshipped Elder was all wrong, we give it as our opinion that it had better be all blotted out by the persons referred to being baptized by a proper administrator.

KEEPING CLOSE TO GOD.

A CHILD was with its father in the midst of a great crowd. The child was frightened by the noise and confusion around him. "Keep close to me," said the father, extending his hand, "and you need not be afraid."

We are in a world of confusion and danger, but if we keep close to God, we need not be afraid—we shall be safe.

We shall be safe from evil thoughts. They are very dangerous. They corrupt the soul ere it is aware. Many a man has been ruined by evil thoughts. They have gradually obtained place in, and power over, his mind, till the result has been open and outrageous wickedness.

When we are close to God, evil thoughts do not enter our minds, or, if they do, are immediately banished. A holy influence spreads over our minds which keeps evil thoughts far away.

We shall be safe from delusive thoughts. We are led astray by error. False views of life, false views of men, lead us to do many unwise acts. A great deal

of defective practice is owing to defective views. The pleasures of the world appear real, and men follow them. Eternal things seem distant and distasteful, and men neglect them. Occasionally temporal things are seen as temporal, and they lose their power over the soul.

When we are close to God, we are in an atmosphere of truth. We see things as they are. The vanity of earthly joys appears. We see the truth, and can act in accordance with it. No man looks with either admiration or desire upon the pleasures of sin, when he is near to God.

We shall be safe from the assaults of Satan. He will make no continued assaults upon those who are standing close by the Holy One.

Those who are earnestly engaged in the pursuit of holiness, know that Satan is to be feared. When a man is indifferent to the assaults of Satan, it is a proof that he is far from God. Those who are near to God and desire to remain so, will fear the assaults and devices of Satan. They need not, for he is safe who is close to God.

At all times, and under all circumstances, let us keep close to God. He holds out his hand to us. He will never repel us, however great our guilt, if we really desire to keep close to him.—*Pres. Banner.*

Some of us are prepared from experience to appreciate the force of the above truthful remarks. They struck me as I read them, as being peculiarly applicable to the present time. They point out our only course of safety amid the perils of these last days. The present is especially a testing time to God's people. Satan knows the shortness of his time, and the importance of the last message of mercy now going forth; hence his unparalleled efforts to throw temptations, doubt and distraction into the minds of those who are rallying around the standard of the third angel. And on what point is his most persistent and fiercest attack? It is to get us to take false views of men and things, to hold in a wrong light those whom God has called and qualified to take the lead in this message, and the agencies he sees fit to employ in carrying it on. And when are we most subject to temptation on this point? It is not when we are near to God, but when we are farthest from him. These temptations dwell not in the path of light; and things appear to us in this manner only when viewed through the murky atmosphere that envelops the enemy's ground. Leave then that ground, if you would see with unobstructed vision. If you would best resist the doubts and unbelief the enemy is ever ready to press in upon you, if you would free yourself from perplexing misgivings as to the over-ruling providence of God in this work, then draw near to God. Drop at once all your doubts and fears—the whole uncomely brood—and resolve that you will bestow upon them not another thought, till you have first pressed up to the sacred fount, and refreshed your thirsty soul with copious draughts of God's Spirit and his love; and when you have thus drawn nigh to him, when you have established a free communication between your own soul and his rich blessings, when you have received a baptism of his Spirit, and have come up where you can enjoy the pure light of his countenance (and until you do this, it is your own case, and not the suggestions of the enemy, that demands your attention);—when, I say, you have done all this, then you may look after your doubts and fears; but then they are not to be found. You will then find that they have all vanished away into the darkness from which they sprung, leaving your own soul free, in the undisturbed and happy enjoyment of its new attainments.

Well does the writer above quoted remark, "When we are close to God, we are in an atmosphere of truth. We see things as they are." Then we see things in their true light. Then the enemy cannot magnify before our bleared eyesight difficulties that exist in the imagination only. Who does not wish to live in an atmosphere of truth? Who does not wish to see things always as they are? We can do this by keeping close to God. Into this position then let us press. Departures from God on the part of those who should have stood in his clearest counsel, have occasioned the most serious difficulties the cause of truth has ever encountered. Then what more effectual steps can we take toward removing them, than by immediately drawing near to God. May the Lord help all those whom the enemy of souls has been, or is, most fiercely buffeting, to speedily gain, and from this time ever onward keep, this safe and desirable position.

MEETINGS IN MICHIGAN.

DEAR BRO. WHITE: Since my last (Oct. 30) I have held meetings in Jackson, Tompkins, and last evening I closed a series of meetings of two days in Monterey.

Meetings commenced in Tompkins Nov. 1, and closed the evening of the 3d. The prevailing stormy weather undoubtedly prevented some from attending. Our meetings were interesting, however, and our meeting-place well filled, especially the last evening. Some appeared anxious to hear, and manifested an unwillingness to leave the house for some time after the meeting closed. The Lord strengthened and gave us freedom to proclaim his precious truth, accompanied by his holy Spirit, and we trust some good impression was made. Nineteen brethren and sisters were present, all anxious to be organized into a church. At the close of our second session fifteen of the number associated themselves together as a church in Tompkins, Mich., taking the name, Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus. The straight way was a barrier for the others until a reconciliation. In accordance with the conference address respecting the election of officers, Bro. Isaac D. Van Horn was elected and ordained their elder.

The church in Jackson were organized Nov. 4, when Heman S. Gurney by unanimous vote was elected their elder. It was stated by some of the experienced members of this church that the work of organization had removed difficulties of long standing, which had failed to be removed by any other means.

Monterey, Nov. 9, 10. After faithfully acting upon the plan suggested in the conference address, fifty brethren and sisters solemnly covenanted together to keep the commandments of God and the faith of Jesus Christ, leaving the way open for several that were not present, or could not attend the meeting, to unite with us, provided they come in by unanimous consent of all the members. The church then selected by informal ballot the following brethren for their officers: Charles Jones, elder; George T. Lay, and Orrin P. Jones, deacons.

Since the church in Monterey began to keep the commandments of God and the faith of Jesus in 1855, they have been subjected to the painful necessity of disfellowshipping twenty of their members; a number of whom would most likely have been happily united in covenant with us to-day if the work of organization had been introduced here at an earlier period.

JOSEPH BATES.

Monterey, Mich.

"MAKING US A NAME."

THIS caption has been used in the *Review*, and some have referred to it, or to the circumstance from which it is borrowed, as an illustration of the adoption of the name, Seventh-day Adventists. But if we compare the circumstances, we find them very dissimilar. In building a tower to heaven they were actuated by a desire of vain glory. They desired to be called great in the sight of all nations, and had they succeeded, their feeling no doubt would have been similar to that of the king of Babylon when he exalted himself and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. iv, 30. The "name" which they desired was one of fame, taking glory to themselves. But how vastly different the motives that actuate God's people now in taking the humble name they have chosen, which points so directly to both the Father and the Son. The word "name" does not always have the same signification; for we learn from the Scriptures that it is perfectly right to seek a name, and to be called by a name, if with true motives we choose a name that is significant of our peculiarity and gives the glory to God. Everything in nature is known by name, and the names which God has given are all significant of character or peculiarity. And, as we shall see, God has changed the names of persons to suit circumstances, hence we conclude the church may surname herself at different times as the circumstances may require, provided always, the name does not misrepresent the character, or give glory to mortals. Therefore, if in taking the name, Seventh-day

Adventists, we do not sail under false colors, or exalt the creature, where is the scripture to condemn it?

To show that the object of a name in a Bible sense is not merely to distinguish from others, but that it also represents character, we now appeal to the Scriptures.

First, in reference to places. The place where Abraham offered Isaac, he called Jehovah-Jireh; i. e., "The Lord will provide." Gen. xxii, 14. The place where Jacob saw the ladder, and the angels ascending and descending, was called Bethel; i. e., "The house of God." Gen. xxviii, 19. The place where Moses smote the rock and water came forth, he named Massah; i. e., "Temptation," because there the people tempted God, and he called it Meribah; i. e., "Chiding, or strife," because there the people strove against Moses.

Second, in reference to persons. Adam called his wife "woman," because she was taken out of man. Gen. ii, 23. He also called her "Eve," because she was to be the mother of all living. Gen. iii, 20. Their first-born they called Cain; i. e., "Gotten, or acquired." Gen. iv, 1. Seth signified "appointed, or put;" i. e., in the place of Abel whom Cain slew. Gen. iv, 25. Noah signified "rest, or comfort." Gen. v, 29. Ishmael signified "God shall hear"—a name given by the angel. Gen. xvi, 11. The Lord changed the name of Abram, to Abraham, which signified, "Father of a great multitude." Gen. xvii, 5. Sarai was changed to Sarah; i. e., "Princess." Gen. xvii, 15. Esau was called Edom; i. e., "Red," because he sold his birthright for red pottage. Gen. xxv, 30. Jacob was said to be "rightly named," because he was a "supplanter." Gen. xxvii, 36. Jacob was changed to Israel; i. e., "Prince of God, or one that prevails." Gen. xxxii, 28. Moses signifies "drawn out," because he was taken out of the water. Ex. ii, 10. Solomon was called by the Lord, Jedediah; i. e., "Beloved of the Lord." 2 Sam. xii, 25. Jesus signifies "Saviour." Matt. i, 21. Called also Emmanuel, which signifies "God with us." Verse 23. He was also called Messias; i. e., "Anointed." John i, 41. Our Saviour changed the name of Simon to Cephas; i. e., "Stone, or Rock." John i, 42.

These examples are enough to show that it is right to take any name that truly signifies our character; and if right for an individual, it is right for a class of individuals. We learn also that names have been changed or added, as circumstances required. By a close examination of the Scriptures we find that God's people have been called by nearly one hundred distinct names, at different times, and under different circumstances; for instance: "commonwealth of Israel," "household of God," "Israel of God," "church of God," "church of Christ," "churches of the saints," "Christians," "green olive tree" [Jer. xi, 16], &c.

In Isa. xlv, 5, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Here the Spirit was upon them and they chose names by which to be called. God had a people under the old covenant, but they were not all the time called by the same name. If they used different significant names under the old covenant, why not the same be right under the new? The church at Corinth began to say, "I am of Paul: and I of Apollos, and I of Cephas," &c.; the same as we hear now of Lutherans, Wesleyans, &c., which of course gives glory to man, and is all right enough if they are converted to man. The apostle had two objections to those names; first, because they were not significant of their character or condition. Said he, "Were ye baptized in the name of Paul?" Why then be named after Paul? A second objection to their course was, that it tended to divide the church. "Is Christ divided?" But had the church there all chosen the same name, and that name been significant of their true character, it would have been heartily approved by the apostle.

That the name, Seventh-day Adventists, is truly representative of our faith and practice, cannot be denied. That it is modest and humble, and points to both the Father and Son, is also beyond question. Why then should it not be heartily adopted by every lover of present truth?

It is argued that "church of God" is the only right

and proper name for the remnant, because we are God's people by adoption. But God has always had an adopted people, and they have sometimes been called "Israel." Does not the name, Seventh-day Adventists, relate to our Maker as definitely as Israel? We have always contended that God's seal and royal name was the seventh-day Sabbath; and that in keeping it we have the Father's name written upon our foreheads; that it was God's memorial, and the only shield against idolatry. Instead then of this name savoring of Babylon, its adoption places an impregnable wall between us and Babylon, so long as we remain worthy of it. In taking this name we are taking long steps out of the great city of confusion. The fruit of its reception is good. It is now adopted by more than nine-tenths of the Sabbath-keepers in the United States, and wherever it is received the result is good, so far as we have heard.

This name suggests to the stranger, important truths. If he inquires why we keep the seventh day, or why we believe in the second advent, our reasons are forthcoming. If he candidly considers the evidence for the seventh day, he will acknowledge that to be right, and if he looks at the signs of the times he will acknowledge that Christ's second advent is near at hand. When men become acquainted with our faith they are forcibly struck with the appropriateness of our name. God has not only especially directed in the choice of this name, but he has signally blessed its adoption. When we unite under this name it does not excite in us vanity and pride, but our feelings are those of humble gratitude and praise to God. The nations and churches of the world cannot gainsay the truths indicated by this name, and thus God is glorified while his people wear a name which is a standing rebuke to the beast and his image. Truly may the remnant say, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Ps. lx, 4. "We will rejoice in thy salvation, and in the name of our God we will set up our banners. Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." Ps. xx, 5, 7.

M. E. CORNELL.

THE TRUTH LEAKED OUT.

It is, I believe, universally true that the advocates of error never do, and never can, advocate their errors to any extent without contradicting themselves, and testifying unintentionally in favor of the truths they oppose. Such is particularly true of Alexander Campbell, who stands prominent as a reformer and great man. He has written page upon page to prove that the kingdom of God was set up on the day of pentecost. But alas for this chief corner-stone of his traditional edifice! how fatal a stroke he has given it by the following truthful statement:

"Christians there are in many of the kingdoms of this world. In all the American States, in all the European kingdoms, in some of the Asiatic and African nations, but not one of these States, nations or tribes, as such, is a kingdom of Jesus Christ, for one of the very plainest reasons in the world; not one of them is governed in person by Jesus Christ; not one of them acknowledges him as its King and administers his laws; not one of them became a kingdom by adopting his constitution and vowing allegiance to him as Governor in all things; but a time will come (and that very soon—sooner than many can be persuaded) when the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." But this is not until one like the Son of man shall come in the clouds of heaven, and come to the Ancient of Days, and be brought near before him, and there be given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him."—*Mil. Harb. of 1833*, p. 120.

How Mr. Campbell can harmonize the above statement with his theory on the kingdom question, I would like to know. I am certain that neither he nor any other man living can do it. Then it follows that one or the other of these positions must be false. If the former, then the kingdom is future. But if the latter, then the kingdom has been set up. And if so, what is it? The followers of Mr. C. tell us that it is the

church. If so, we ask, What church? Well, they say, the church where Christians live, of course. Well, Mr. Disciple, are there not Christians in the Methodist and Baptist churches? O, yes! Then I suppose they are the kingdom! No, I think not. Why not? Because the kingdom was set up on the day of pentecost, and these churches were not set up until hundreds of years after. Then you concede that there may be Christians outside of Christ's kingdom. Of course; I am compelled to do that. But you have not yet told us what church is the kingdom of Christ. Well, I suppose *our church* is. You do! Very well. Let us try this and see if your claims are good. You objected that the Baptist and Methodist churches are not the kingdom, because they were not set up soon enough. Now, sir, I urge the same objection against you. Was your church set up on the day of pentecost? No, sir; you know that you as a people are not as old as the Methodists, and they were born as a church only as far back as 1729, or '87. But I thought that the church of Christ and his kingdom are identical. I am aware of that, and your brethren generally so teach; but they are wrong in regard to this, and contradict each other. I will give you a testimony against this general doctrine of your church, from one of your own brethren. H. R. Pritchard says:

"The kingdom in the Bible does not always mean the same thing. Nine times out of ten a part is taken for the whole. The word kingdom is not identical with the word church. Church always means the same thing—a congregation of people; but kingdom sometimes means one thing, and sometimes another. When the prophet said, 'The time came that the saints possessed the kingdom,' he does not mean that the time came that the saints possessed *themselves*, nor does he mean that the time came that the saints possessed the King, constitution, or laws of the kingdom, for they had them before that time. But he means that the time came that they possessed the territory of the kingdom. Here is a part taken for the whole. When Christ says, 'The kingdom of heaven shall be likened unto ten virgins, part wise and part foolish,' he does not mean the King, constitution, territory, or laws of the kingdom, but the subjects of the kingdom were part wise and part foolish. A part here is also taken for the whole. When Christ said, 'The kingdom of heaven is among you,' he did not mean subjects, or territory, of the kingdom, but the King, constitution, and laws were among them. Here again a part is taken for the whole. Now when Christ says, 'The kingdom shall be taken from this people,' he does not mean that this people, who were the Jewish church, shall be taken from themselves, but he means that the King will forsake this people, and the constitution, and laws shall be taken from this people—this church—and shall be given to another people—another church—bringing forth the fruit thereof."—*Deb. with Terrell*, p. 136.

This shows clearly that the kingdom is one thing and the church another. It also proves that the laws of the so-called Jewish church were taken from them and given to a people who would bring forth the fruit thereof. The law spoken of is of necessity the Decalogue. The people to whom it was given was the true church of Christ, and the desired fruit is obedience to the ten moral precepts. May the Lord help us to bring forth the fruits of this law as the Saviour did.

B. F. SNOOK.

AN ACKNOWLEDGMENT.

To all who contributed to the pay for my Review of Springer: *Dear Brethren*: I wish to express my gratitude to you for your favor to me. I assure you that it is received with a thankful and grateful heart, that I hope may ever beat with throbs of warm affection to you for so great and so unexpected a favor. And to my beloved Bro. White for suggesting this to the brethren, I return the warmest and most affectionate feelings of my heart. Little did I think when engaged almost day and night for three weeks, in a cold and open room, with the bleak winds of autumn whistling around me, that I should receive so great a manifestation of the regard, affection and respect of my brethren.

I should have made this acknowledgment ere this, but have waited till I could see how I was standing

with the Office. May the Lord help me to be a faithful, humble and devoted messenger, and may you be favored by his good Spirit, that we may with all our dear brethren join our voices in singing the song of Moses and the Lamb. Affectionately, I am

Your brother in hope. B. F. SNOOK.

THOUGHTS

On the Death of our beloved Brother,
Charles W. Sperry.

DEAR brother, thou art gone to rest,
And though we mourn and weep for thee,
Yet, who would call thee back again,
Since thou from care and toil art free?
Blest are the dead, who in the Lord
Yield up to him their vital breath;
And they shall reap a rich reward
In lands that know no fear of death.

And she, whose heart most feels the stroke,
Without his arm must journey on,
Must guide alone the youthful feet,
Until her pilgrimage is done.
But He who rules in heaven above,
Will be the widow's constant friend.
Great was the blow, but sent in love,
And He the helpless will defend.

A faithful watchman's gone to rest!
His mission to the world is done!
Weeping, he scattered precious seed,
And the resurrection morn,
That blessed and that glorious day,
That sees the harvest gathered home,
Bearing his sheaves, with joyous lay,
Our brother doubtless then will come.

Wish not the toil-worn laborer back;
Till Jesus comes, sweet be his rest!
Then him with joy we hope to meet,
Still leaning on his Saviour's breast.
Yes, when a few more days are past,
The tried and faithful ones will stand,
Safe, safe from every withering blast,
Together in the promised land.

SARAH J. THAYER.

Buckland, Mass.

OUR DUTY TO THE POOR.

INQUIRIES are often made in regard to our duty to the poor who embrace the third message; and we have long been anxious to know, ourselves, how to manage with discretion the cases of poor families who embrace the Sabbath. But while at Roosevelt, N. Y., Aug. 3, 1861, I was shown some things in regard to the poor.

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their own lack of diligence and economy, and they know not how to use means aright. If they should be helped it would hurt them. Some will always be poor. If they should have the very best advantages, their case would not be helped. They have not good calculation, and would use all the means they could obtain, be it much or little. Some know nothing of denying self and economizing to keep out of debt, and get a little ahead for a time of need. If the church should help such individuals instead of leaving them to rely upon their own resources, they would injure them in the end; for they look to the church, and expect to receive help from them, and do not practice self-denial and economy when they are well provided for. And if they do not receive help every time, Satan tempts them, and they become jealous, and very conscientious for their brethren, fearing that they do not do all their duty to them. The mistake is on their own part. They are deceived. They are not the Lord's poor.

The instructions given in the word of God in regard to helping the poor do not touch such cases. The instructions given in God's word are for the unfortunate and afflicted. God in his providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to the church. They are part of the means God has chosen to develop the true character of Christ's professed followers, and to call into exercise the precious traits of character manifested by our compassionate Redeemer.

Many who are single, and can but barely live, choose to marry and raise a family, when they know they have nothing to support them. And worse than this,

they have no family government. Their whole course in their family is marked with their loose, slack habits. They have but little control of themselves, are passionate, impatient, and fretful. Such embrace the message, and then feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to take care of these large families of poor? No. The parents must be the sufferers. They will not as a general thing suffer any greater lack after they embrace the Sabbath than they did before.

There is an evil among some of the poor which will certainly prove their ruin unless they overcome it. They have embraced the truth with their coarse, rough, uncultivated habits, and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined as being proud, and you may hear them say, "The truth brings us all down upon a level." Here is an entire mistake in thinking that the truth brings the receiver down. It brings him up, refines his taste, sanctifies his judgment, and if lived out is continually fitting him for the society of holy angels in the city of God. The truth is designed to bring us all up upon a level.

The more able should ever act a noble, generous part in their deal with their poorer brethren, and also give them good advice, and then leave them to fight life's battles through. I was shown that a most solemn duty rests upon the church to have an especial care for the destitute widows, orphans, and invalids.

ELLEN G. WHITE.

THE SABBATH IN IRELAND.

BRO. WHITE: It may be interesting to many of the readers of the *Review* to hear a word from Ireland. To the dear friends who have sent books and papers, I will say, your labor has not been in vain. My heart glows with gratitude to God for what he has done for me and mine, in showing us the truths of his word as they have been brought to view in the third angel's message. We number five here in this country who are trying to obey God in keeping his commandments and the faith of Jesus. Many more, I believe, are trembling beneath the cross. O, may they seek for that grace that will enable them to obey the light they have received, lest it become darkness, and then—sad thought!—how great will be that darkness!

I feel to praise the Lord for all his goodness to unworthy me in showing me what is truth in the midst of such moral darkness. I was a member of the Methodist church for many years, and O, how oft have I mourned over the moral fall of that church, though I could meet with few of them to acknowledge their fallen state yet, and no people more opposed to present truth.

When I read the encouraging and soul-cheering exhortations and letters from the dear brethren and sisters in the *Review*, my heart glows with gratitude to my heavenly Father for such a treasure, next to my precious Bible. I could not give up the *Review*. I love the truths it advocates. I love to hear from the dear saints scattered abroad. My heart is in unison with the Seventh-day Adventists, and if I am never to be privileged with joining in church fellowship while here, I hope to meet the faithful, cross-bearing followers of the Lamb on that blessed shore where sin and sorrow can never enter. Testimony for the Church, first and second numbers, have been a blessing to us here. I hope, dear Bro. White, you will send us such of your books as you judge best calculated to lead the mind to fully understand the precious truth, and to appreciate those gifts of the Spirit which manifest the true church of God. We are a lonely few, but God blesses us with heavenly grace. O, may we make a full surrender of all we have and are to him, walk in obedience to all divine requirements, and at last meet you in the kingdom. Brethren, pray for us.

Yours in the truth.

MARGARET ARMSTRONG.

Tullyvine, Oc. 11, 1861.

BRO. WHITE: Some years since I saw some books from America, from a sister of mine to my mother, al-

so the *Review* sent to her from my uncle. But believing at that time I was not called upon to keep the Sabbath, because my husband would not do so, and as the people and clergy are as much opposed to it in this country as they are in America, I continued to keep the first day of the week. About three months since I became convinced that come what may, I must keep the Sabbath of the commandment. Myself and two children, and governess, keep the seventh-day. My house servant I compel to keep from work. My husband still keeps the first day, but leaves me at perfect liberty to keep the seventh day holy.

It is my determination by God's assisting grace to keep all his commandments and requirements. Baptism and the Lord's supper we cannot have at present; but I hope and pray that God will raise up ministers for himself in this country also. I have left the church. I dare not be a member of any church I know. I cannot prevent my children's going as my husband wishes, and they are too young to choose for themselves.

I will be a subscriber for the *Review* and *Youth's Instructor*, and will remit the money as soon as I know what bank to make it payable on.* I wish for Spiritual Gifts, volumes first and second, also any of sister White's visions. I have read her Testimony to the Church, by which I have profited much.

Yours hoping to be an overcomer by the blood of the Lamb. JANE MARTIN.

Tullyvine, Ballybay, Cavan Co., Ireland, Oct. 9, 1861.

*A Draft on any bank in New York will be good here. We will send the books at published prices.—Ed.

SOWING THE SEED.

BRO. WHITE: Thinking the enclosed letter will encourage some one to be more active in sowing the seeds of present truth, I take the liberty to send it to you.

My brother, Elbridge, from Massachusetts, made a visit to Wisconsin the past summer, and there became acquainted with this young man, who on his return accompanied him as far as New York, and stopped at our house for a few days. We gave him books, and you see the result. He had never heard on the subject. His father, now dead, was a Methodist minister. His mother lives in Wisconsin. He is now with his brother, a Methodist minister, the friends he refers to. H. S. GURNEY.

DEAR BRO. AND SISTER IN THE LORD: More than a score of times since the evening I received your letter have I taken up my pen to write you, but have as often been compelled to lay it down, unable to trace a line, or to write a word. This morning I again attempt it, and as I write my heart throbs with emotion, my eyes grow dim, and my hand is far from steady. I often think of my accidental visit, and think of it with pleasure. As you said, if we had understood each other we might have had a very pleasant time, or I should say, much more pleasant. I have always been very bashful, and not very conversive with my friends. But I feel to thank God this morning that I was influenced by Elbridge to stop at your house. Though at that time I did not believe any of your tangible doctrine, and believed that your (now obvious) theory was a hoax, I find now that I labored under a mistake, a grand mistake. The Sabbath question is as clear as crystal—perfectly obvious to my mind. I have talked with a great many on the subject, and they all say Saturday was the day they used to keep. Well, I ask them why they don't keep it now, for we are told that if we offend in one point we are guilty of all; for it says "Remember the Sabbath to keep it holy." Is not that a commandment? I think it is the greatest of the ten. Well, one argument they advance is, The apostles were inspired men, and they met on the first day of the week, and commanded the people to do so. Now they say if God had been displeased with them he would not have blessed their labors so powerfully. They left good evidence of their acceptance with God, and of a triumphant death. But I have looked a great deal for the command which the "inspired" men gave to the people, but I cannot find it.

Last Saturday I kept the Sabbath, and I felt blessed for it. My friends said that looked strange to them, to see me keep the Sabbath; but I care not what they may say, I am in the right path. The light of the new tower, thank God! is shining all around, and the lamps of our sanctuary are burning brightly. You asked me

if I did not find some embarrassment in the way, or if it was not a cross for me to take such a ground without near friends' help. I can tell you it is a great cross, but recollect it is a great blessing we receive for taking it up. I have read a great deal on the soul question, but have not settled on that belief yet. Hope I may.

CHAS. H. ANDERSON.

Little Valley, N. Y., Oct. 27, 1861.

COMING UP.

DEAR BRO. WHITE: I visited the church at Little Prairie, Nov. 2 and 3, and found them coming up to the help of the Lord. I presented the necessity of a more thorough system of order in the church, and then presented the covenant recommended in the *Review*, Vol. xviii, No. 20. Twenty-five brethren and sisters presented themselves, having entirely abandoned the use of tea, coffee, tobacco, and snuff, and the wearing of jewelry, artificials, and hoops, and voluntarily signed their names to the aforesaid covenant. There were four or five who could not, or did not, give up their idols; in consequence of which they stood back. But we hope they will yet see their folly and turn to the Lord our God, for he will abundantly pardon.

Dear brethren and sisters, it is evident to me that by this more perfect system of order God is cutting his work short in righteousness. Praise his holy name! the time has come when we can discern between him that serveth God and him that serveth him not. This church also pledged thirty dollars to run the tent next season, and we hope soon to be able to report that all the other churches in Wis. and Ills. have done likewise. ISAAC SANBORN.

Whitewater, Wal. Co., Wis.

LETTERS.

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

From Bro. Woodhull.

DEAR BRO. WHITE: Though I have long remained silent, and neglected my duty with regard to a confession that I should have made, it is not because I have not seen my error. I have seen it, but have suffered myself to remain bound. If I had received the vision given in my case, it would have saved me many months of darkness and unnecessary trial, for which I shall receive no reward, either in this world or the world to come. The testimony pointed out the case exactly. Although it then came as a rod upon my unprotected heart, and appeared at that time very grievous, I can now kiss the rod that smote, and say in verity, it was the only means that could have been put forth in the church to save me. Argument would not do, for my judgment was perverted.

Dear brethren, you that have the burden of the third message, I regret that I should have troubled you with these things. I am sorry that the article over my signature, entitled, "Christ on the white cloud and white horse," ever appeared in the *Review*. As the church is now opening a new book (organization), I desire to settle all up for the past, and begin anew with the dear people of God to climb the rugged road that lies before them. When they rejoice I would like to rejoice, and when they suffer trials and cruel mockings, I will suffer and try to endure to the end, and hope finally with them to follow the dear Saviour up to glory, and be presented to the Father "without spot, or wrinkle, or any such thing." Pray for me, that I may learn and do my whole duty.

Your unworthy brother.

S. WOODHULL.

Olcott, N. Y.

From Sister Carpenter.

DEAR BRETHREN AND SISTERS: I feel that the Lord is great and abundant in mercy. I feel to praise his great and excellent name for what he has done for me. My heart is with the people of God, and with them I must go to mount Zion. I long for the time to come, which I believe is but a little way in the future, when the people of God will be united, coming up like an army with banners. The Lord has greatly strengthened me of late to overcome. I have tried too long to overcome (as many express it) in my own weak way. We may go mourning all our days over faults and sins, and unless we look away from self to some higher source, we shall make an entire failure. But I believe we may try the virtue of the atoning blood of Jesus.

By a hearty repentance, and confession of all our sins, we may find pardon, sweet pardon, and grace to help in every time of need.

O, what a fountain there is open for us! Shall we neglect such a kind offer of salvation from sin, by shrinking from the cross of confessing our faults and errors? O, no. I am determined that no sacrifice shall be too dear for me to make, if I may but gain eternal life, and feel that an abundant entrance will be administered to me into the everlasting kingdom.

I feel thankful for the manifestation of the gift of the Spirit that is in the church. My prayer is that I may ever be in a place to receive and profit by all the reproofs given for our benefit. I hope you will all forgive my coldness and backwardness in the cause of the Lord, and all that you have seen wrong in me. I am trying so to live that I may claim all those promises and blessings spoken of in Matt. v, 3-11. I want to be fitted up and prepared to occupy some place in the building, and when Jesus comes, to be ready for translation.

Yours in hope.

LORINDA S. CARPENTER.

Hanover, Mich.

From Sister Fessenden.

DEAR BRO. WHITE: It has been but a little over one year since I first enlisted in the service of God; and although the way has been fraught with many trials and temptations, although I have found many crosses to take up, yet I feel no desire to turn back and seek after the giddy pleasures of the world; but I thank God that he ever called after me by the gentle influences of his holy Spirit; that he ever permitted me to hear the truths of the third angel's message, called me from nature's darkness into his marvelous light, and gave me a heart to obey his truth. I realize that I have yet a great deal to overcome, and my daily prayer is for grace to overcome all my besetting sins, and all my evil propensities, that I may at last come off victorious through the blood of the Lamb. Pray for me, dear brethren and sisters, that I may be found ready and waiting when Jesus comes, and be of that happy number that can look up and say, Lo, this is our God, we have waited for him and he will save us.

Your sister striving to overcome.

M. E. FESSENDEN.

Cambria, Wis.

OBITUARY.

DIED of consumption, Nov. 4, 1861, in Mendon, Mich., Persis, wife of Harvey White, and daughter of Josiah Lyon, Esq., of Orleans Co., Vt.

Sister White with her companion had resided in this town 21 years. She embraced the present truth two years ago last August while Brn. Loughborough and Andrews were with the tent in the town of Park. Soon after that meeting we called at her house, and she gave us the following relation of her experience:

Her father was deacon of a Baptist church in Vermont, where she had been early taught the principles of religion. She had made no public profession, but for many years past she had been looking for a people whose religion had less conformity to the world than the religion of the day. She with her companion started for the tent one Sunday, were too late, and went into the Methodist meeting, which was near. The preacher labored very hard to prejudice his hearers against going to hear. This increased her anxiety, and she embraced the first opportunity to hear for herself. She thought she never heard so much Bible in one sermon, and went home, commenced keeping the Lord's Sabbath, received baptism, and though from ill health could attend meeting but little, yet she was doing the best she could to obey the truth. Her confidence in her Saviour was strong up to the hour of her death. May her companion follow her example in obeying the truth. A sermon was preached at the funeral by Bro. Hull, to a large and attentive congregation.

The above notice of her death is written by the request of her companion, and also of Bro. Hull.

I would also say that sister Maria, wife of Orrin Bovee, of the same church and town, fell asleep last May. I should have noticed this before, but had not the dates. She embraced the truth at the same tent-meeting, was baptized by Bro. Loughborough, and was one of the faithful of the Lord, loved by all, and died in hope of the first resurrection and eternal life.

JOHN BYINGTON.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, NOV. 19, 1861.

NORTHERN TOUR.

As the church is fully organized at Monterey we decide not to fill our appointment, and may defer our visit there till they get a larger house of worship. We shall take along with us on our northern tour a good supply of Hymn Book, History of the Sabbath, and some other books, and shall be prepared to receive money for REVIEW, INSTRUCTOR, and for the Association.—ED.

A NEW TRACT.—Personality of God, \$1.00 per hundred.

NOTE FROM BRO. HAVIRLAND.

JAMES WHITE: Sir—I sent five dollars last autumn to the Review Office to pay on the *Herald and Instructor*, and to get one of the new hymn books, and have never heard from it since. Please credit the same to me and send the hymn book, and oblige me.

WM. HAVIRLAND.

Menomonic, Wis., Nov. 8, 1861.

REPLY.—In regard to this note we have a few things to say to others as well as to Bro. H.

1. All should comply with the following note and request which appears in every number of the *Review*:

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

By the words "last autumn" we presume Bro. H. means about a year since. The money has not been received at this Office. He should have written concerning it sooner.

2. Those who send money to this Office for books do it at their own risk.

3. In Vol. xvii, No. 4, we stated as follows:

"Subscribers for the *Review and Instructor* may send bank notes, or gold dollars, properly enveloped, at the risk of the Office, provided the sum be less than five dollars. All sums of five dollars and more should be sent in Drafts."

4. We give Bro. H. credit for \$4 on *Review and Instructor*, although we have not received it.—ED.

QUESTIONS FOR BRO. LOUGHBOROUGH.

BY W. W. GILES.

(Concluded.)

QUES. 6. Are we to understand from Mark xiii, 10, that the gospel must be preached to every individual on the face of the globe before the Son of man shall come?

Ans. I think not. The text says, "The gospel must first be published among all nations." This same discourse is recorded in Matt. xxiv, 14, where it says it "must be preached for a witness unto all nations." It will be preached in all nations, although some may never hear a sermon, but get the testimony they have from others who do hear it. It is said that in Paul's day the gospel was preached to every creature under heaven, although in all probability some heard only a rumor of it. So here the glad news of the kingdom coming must be published to all nations, so that all will at least hear that the Lord is expected, and thus have opportunity to prepare if they will. Though thousands may never hear a sermon, yet it will be a witness against them.

QUES. 7. What is to be understood by Matt. xii, 31, 32? Is this the unpardonable sin, and what is this sin?

Ans. I understand from the very manner in which the two verses above referred to read, that it is the unpardonable sin that is referred to in these texts. As to what it is, I think we may gain light from Paul's testimony. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. x, 26. And this is more fully explained in chap. vi, 4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good

word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." This shows us that the sin of blasphemy consists in understandingly speaking evil of the things of the Spirit of God. J. N. LOUGHBOROUGH.

THE next monthly meeting of the brethren in Western New York, will be held at Bro. C. P. Buckland's, in Carlton, Orleans Co., Dec. 14, 1861. Brethren, come prepared for a two-days' meeting.

E. B. SAUNDERS.

Note to Brethren in Southern Vt. and N. H.

DEAR BRETHREN: Agreeably to request that we should hold some meetings with you, I would say, that, providence permitting, Elder A. Stone and myself design to spend several weeks, the coming winter, in visiting and holding meetings as the way may open, in Southern Vt. and N. H., and perhaps Mass., if desired.

We would be glad to hear from the brethren desiring meetings, who have not already written us, as our appointment should appear in the *Review* soon.

A. S. HUTCHINS.

Barton Landing, Vt., Nov. 12, 1861.

APPOINTMENTS.

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

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

Business Department.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the *REVIEW AND HERALD* to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

R. Lockwood 1,00,xx,1. S. Rider 1,00,xx,1. C. Beaman 1,00,xix,1. R. W. Bullock 1,00,xix,24. J. Vile 1,00,xix,24. Abigail Beaman 1,00,xix,24. Sarah Jones (for Mrs. O. T. Booth) 0,87,xviii,19. A. Frazier 1,00,xx,28. E. B. Stevenson 1,00,xx,28. Mary, & Emma House 2,00,xx,1. J. I. Shurtz 1,00,xviii,13. J. Leland 1,00,xix,14. D. Price 1,00,xx,22. E. B. Gaskill (for D. Demeray) 0,50,xix,22. J. M. Lindsay (for C. Pennoyer) 0,50,xix,22. W. H. Edson 2,00,xix,17. L. J. Shaw 0,48,xviii,14. J. Byington 1,00,xx,1. R. Rundall 1,00,xx,1. P. Rockwell (for H. Rockwell) 1,00,xx,1. D. Chase 1,00,xix,14. D. R. Wood 1,00,xx,1. S. Myers 1,00,xx,1. S. O. Hitchcock 2,00,xx,10. Delia Cole 1,00,xix,1. Wm. H. Graham 1,00,xx,1. Phebe Kearns 2,00,xix,18. H. Luce 1,00,xx,1. Mary Fairbanks 1,00,xx,1. H. D. Corey 2,00,xx,1. R. T. Payne 1,00,xx,1. J. St. Clair 5,00,xx,1. G. J. Virtue 1,00,xix,23. N. Manning 1,00,xix,24. S. F. Fowler 1,00,xix,24. Wm. Forsyth jr. 1,00,xix,24. N. G. Needham 3,00,xix,1. Mrs. Mary A. Brown 1,00,xx,1. F. H. Howland 1,00,xx,1. Wm. Havirland 3,75, (lost) xix,13. Ellen Knowles 1,00,xix,3. Henry Bolton 1,00, (lost) xx,1.

For Shares in Publishing Association.

D. Daniels \$10. J. G. McIntosh \$10. Dily C. Brunson \$10. E. B. Gaskell \$10. Mrs. E. B. Gaskell \$10. S. M. Inman \$10. Arvilla M. Bacheller \$10. R. Baker \$30. A. Loveland \$10. N. N. Anway \$5.

Donations to Publishing Association.

Ch. at Allegan, Mich., \$12. Ch. at Wright, Mich., \$40. S. M. Inman (s. b.) \$0,30. Mary A. Colby \$1.

Cash Received on Account.

J. N. Andrews \$1,40. M. Hull \$5. Geo. T. Lay (for E. W. S.) \$10. J. Leland (for hymn book received of Bro. Decker at the tent near Harrison, Ill.) \$0,80. J. Bostwick \$1,10. J. M. Lindsay (for E. W. S.) \$10. J. A. Wilcox \$0,25.

Books Sent by Mail.

J. S. Eicher 30c. J. Chase 60c. C. W. Stanley \$1,20. A. S. Hutchins \$3. W. W. Giles 60c. Mrs. D. C. Brunson 60c. D. Price \$2,82. J. A. Wilcox \$1,10. J. R. Goodenough \$2. S. M. Inman \$1,70. N. N. Lunt \$1. R. Baker 60c. J. Newton \$1,40. Maranda Nelson \$1. R. T. Payne \$1. G. J. Virtue \$3,20. W. M. Allen \$1,05. Librarian of Harvard College, Mass. 60c. P. Folsom 60c. J. C. Day 60c. Anna Nichols 60c. J. V. Himes 60c. J. W. Pottle 60c. E. L. Pottle 60c. D. T. Taylor 60c. H. W. Lawrence 31c. P. A. Rockwell \$1,30. J. Tenney 30c.

PUBLICATIONS.

- The New Hymn Book, containing 464 pages and 122 pieces of music. 80 cts.
- History of the Sabbath, in one volume, bound—Part I, Bible History—Part II, Secular History, . . . 60 "
- Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, . . . 15 "
- The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, . . . 15 "
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- Review of Springer on the Sabbath, Law of God, and first day of the week, 10 "
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- Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath, 10 "
- The Seven Trumpets. The Sounding of the seven Trumpets of Revelation viii and ix. 10 "
- Christian Baptism. Its Nature, Subjects, and Design, Assistant. The Bible Student's Assistant, or a Compend of Scripture references, 5 "
- The Fate of the Transgressor, or a short argument on the First and Second Deaths, 5 "
- Nature and Obligation of the Sabbath of the Fourth Commandment—Apostasy and perils of the last days, Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type," . . . 5 "
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- Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath, 5 "
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- French. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.
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