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"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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Diphtheria, Its Causes, Treatment and Cure.

BY JAMES C. JACKSON, M. D.

[We give the following on the causes and cure of diphtheria, from Dr. James C. Jackson of Danville, N. Y., out of a sense of duty to our readers. Diphtheria is making dreadful ravages in our land. It is a much-dreaded disease, because physicians so often fail to cure it. If it can be cured by the simple prescription of Dr. Jackson, found in the following article, it is important that the fact should be known. Having a good degree of confidence in his manner of treating diseases, and having tried his prescription on two of our children who were suddenly and severely attacked with sore throat, hoarseness so that they were unable to speak, and high fever, with perfect success, we decided to give the entire article.

We would also add that in the absence of the parents, Mrs. W. was called in the evening to see the eldest child of Eld. M. Hull, about six years old. The child was severely attacked as our children had been. This form of disease has been common and quite fatal in this city of late. Mrs. W. pursued the same course of treatment as with our own children, and the child appeared well the next morning.—Ed.]

MY DEAR SIR: INASMUCH as I have not been able, in compliance with the invitation you gave me to visit Penn Yan and present to the consideration of your citizens my views in regard to diphtheria, I take the liberty to address to you this letter. I am prompted to do so all the more for the reason that this is the time of year when the disease recurs and commences its slaughter.

Its name is derived from two Greek words, signifying a membrane. The name was given by M. Bretonneau to a class of diseases which are characterized by a tendency to the formation of false membranes, and affect the mucous membranes and sometimes the skin. It is not a contagious, nor an infectious disease, but only epidemic.

The causes that produce it are of two classes:

First. The Predisposing, or those which operate to fit the organism to take on such abnormal conditions as are indicated by the disease.

Second. The Proximate, or those which immediately operate to produce those conditions.

The predisposing causes are to be found in the general habits of life common to the people of our country. Till attention is called to it, thinking persons are not aware how uniformly and strikingly similar the habits of all children are. As for instance, in the sphere of dietetics, almost all children eat the same kind of food, prepared in nearly the same ways.

Culinary preparations, at the beginning of the au-

tumnal season, and so on through the winter and spring, partake largely of oleaginous materials. Butter is one of these, and is used largely; fat pork is another, and lard another. So also sugar or syrup is used largely, and so, as a condiment, is common salt. Now with grains, vegetables and fruits as a base for our foods, with butter and lard intermixed, and flesh-meats, as staple articles of diet, together with narcotic beverages, in more or less use, the conditions of the blood, of the fleshy tissues, and of the nervous system of children are such as greatly to predispose them, under circumstances unfavorable to health to take on disease of the mucous membrane. Add to these predisposing influences those which grow out of confinement in school rooms, where the occupants are compelled for hours to sit upon benches and study while the air which they breathe is quite impure, or if not so, is of such a temperature that the stratum in which their feet are bathed, is from five to ten degrees lower than that which envelops their head, and you have another predisposing cause to the production of this disease. To this add another in dress, and you have efficient cause enough to predispose the bodies of such persons to take on the disease.

Consider with me now the proximate causes. These may be regarded in the main as two:

First, Sudden and great changes in the degree of temperature of the atmosphere.

Second, Suppression therefrom of the circulation of the blood on the external surface of the body, and the forcing of it thereby violently upon the internal skin, or, as it is called the mucous membrane, thus inducing severe congestion of the throat, in the case of such persons, as by the operation of the predisposing causes before alluded to, have had their vital resistance weakened, and so are specially fitted to take on such congestion. Under the general habits of living common to our adult and child population therefore, and the imperfect action of the inherent forces of the living organism, in the department of the circulation of the skin, together with the sudden changes of temperature common to our climate, in the autumnal, winter and spring seasons of the year, are to be found the efficient causes for the existence of this disease.

It is a curious fact which statistics most certainly show, that of adult persons or children, who take the disease, females, as compared with males, in the best ratio rank as two in three, and in the worst ratio they rank as three in four. Thus, under the most favorable view, two-thirds of the persons attacked are females, and under the most unfavorable view, three-fourths are females. It is easy to account for this from two simple considerations:

First, In the case of adult females, women eat nearly as much carbonaceous material for food, as men, yet they live so as to get very much less pure, and very much more impure air than men. As a consequence their blood becomes less perfectly aerated, or oxygenated, as it is termed. From want of aeration it becomes foul, its constituents being made up largely of materials which have been separated from the solid tissue, and received into the blood with a view of being passed off through the various alimentary departments, which are the lungs, the bowels, the kidneys and the skin. Not being carried off as they should be, they become acrid and poisonous. When under sudden changes of the temperature, therefore, the blood is forced

from the capillary blood vessels of the skin, back upon the capillary vessels of the mucous membrane, the impurities in the blood become a source of irritation and inflammation.

In the case of children, the dress of girls may account for their preponderance in numbers of those who take the disease. Has your attention ever been directed to the unhealthy way in which for the most part parents dress their girls, especially during the colder seasons of the year? A boy has thick covering for his feet and legs in the shape of high-topped boots, with thick soles, and woolen stockings, and a pair of pantaloons coming over his boots down to the ankle. A girl has a pair of calf-skin booties, with stockings, a pair of pantalets coming a little below the knees, together with a short skirt, which serves no other purpose in the world save to hide her nakedness, but that of so arranging the lower portion of her body as to bathe it continually in air, which, if of low temperature, must necessarily produce constant and uninterrupted chilliness of the surface. As an illustration of the truth of this view, one has but to carry an umbrella over his head when currents of cold air exist, to find how much sooner, with the umbrella, the upper part of the body becomes chilled, than if he did not have it. Now, thus to chill the lower extremities from want of proper clothing, and by means of the ill adaptation of such clothing as the girls wear, is to force the circulation to the upper portions of the body, and, when the temperature is cold, to drive the blood from the external surface of the upper extremities to their internal surfaces, thus producing the congestions which are termed diphtheritic.

What then is diphtheria? It is a disease of the mucous membrane of the throat and air passages, caused by their sudden inflammation. So far it is like croup, and simulates common influenza, as this is often seen in its incipient stages. The points of difference between these diseases and diphtheria are frequently noticeable in their incipient stages, but become more obvious in their advanced stages, through the more complicated conditions in diphtheria, than in croup, influenza, or scarlet fever. Persons taken with croup, nine times out of ten show like symptoms; so they do in cases of influenza and scarlet fever. In croup, especially may the disease be said to be local, scarcely dependent upon any general derangement of the organism. Children may be, to all appearance very healthy and almost instantaneously show croup symptoms. Influenza is almost always preceded by headache. In scarlet fever, a child, as a condition precedent to any exhibition of difficulty of the throat, in a majority of instances, shows disturbed conditions of digestion. I have never seen one taken down with scarlet fever, who, as a condition precedent to its unmistakable manifestation, did not show more or less irritation of the digestive organs, for some time previous. The complications of diphtheria are as numerous and as varied as the persons attacked by it, and they differ very much by reason of the temperament, age, special conditions of sex at the time of being taken down, &c. I have seen persons, both children and adults attacked with diphtheria, exhibit some or other of the following symptoms: Very sudden vertigo, with blindness; very sudden nausea, with vomiting; very sudden ringing in the ears with deafness; excessive palpitation of the

heart, with great faintness; the most violent neuralgic pains in the lower portions of the legs, especially in the heels; sudden and unconquerable desire for stool, with diarrheic flow; violent pain in the bladder, with great difficulty of making water; irregular, painful and sudden menstruation; chills as severe as those in the chilled state of fever and ague; great mental irritability, producing mental excitement without cause, in some cases indicating great fearfulness, in others an audacity unusual, amounting in a few instances to temporary aberration of mind, in other cases exhibiting immoderate and excessive laughter; very difficult and painful respiration, in some cases amounting in severity to the worst cases of asthma,—in all such instances, however, these varied symptoms last but a little while, and pass away, to be followed by peculiar conditions of inflammation of the throat and air passages, now known to be the unmistakable exhibitions of diphtheria. Now no such varied introductory exhibition of morbid conditions has it been my lot to witness in connection with any other disease. For the most part the symptoms of any disease are, with slight modifications, the same in all persons. Scarlet fever, croup, bilious colic, fever and ague, typhoid fever, whooping cough, yellow fever, acute dyspepsia, inflammatory rheumatism, inflammation of the bowels, dysentery, and so on, show so nearly in all persons, the same morbid conditions, as to enable physicians of any experience to determine almost instantly, when brought within the range of observation, what the matter is with the person or persons affected.

But so far as my experience has gone, the introductory stages of diphtheria are quite likely to be different in different persons. Thus, out of the great number of adults whom I have treated, I might specify the following: A German hired girl, at work in my family, was taken with sudden blindness and vertigo, and fell to the floor. In thirty minutes the symptoms of diphtheria were unmistakable. A German hired man who had not been sick in ten years, to any great disservice, upon splitting wood, and stooping over to pick up a stick, was taken with such violent congestion of the lungs as with great difficulty to breathe. In half an hour diphtheria was most manifest. A gentleman sustaining intimate business relations to me, and a member of my family, was taken all of a sudden with violent coughing. In a very little time the diphtheric symptoms were in full exhibition. A woman cleaning house for me, was taken with violent pains in her heels, and in a little time showed particular affection of the throat.

Children whom I have treated have been attacked with a great variety of morbid conditions; some complaining of darting, sharp pains in the eyes, some of ringing in the ears, some of pains in the bowels, others of chills running up and down their backbones, pains in the legs, and so on.

My treatment of this disease began years ago. At the outset I had in my own mind no very clear explanation to offer of the causes of the disease, and therefore I could not satisfy myself at to its nature. I, however, saw the unsuccessful results of the course then pursued by physicians of the Allopathic school, and in view of their want of success I pursued a course of treatment converse to theirs. They seemed desirous to produce relief by increased action of the mucous tissue of the stomach and bowels. Some of them therefore gave emetics, but most of them gave cathartics. As most of their patients died I saw no use in pursuing that course, so I turned my attention to the external skin, and sought to produce changes in the circulation of that structure, hoping thereby to produce the desired end. I know of but few men who have treated so many cases of diphtheria, as my associates at Our Home, and myself. We have never yet lost a case. We have been the means of saving many persons who were considered to be in advanced stages of the disease, and many more who, having taken the disease, passed under our care in its incipient stages, and were saved, though they were members of families wherein from two to five persons had previously died under the drug-medicating plan of treatment.

Our success has been so great, while as yet our plan of treatment has been so simple, as really to introduce a decided change in the medical practice in this particular disease, in this locality. I do not know of a phy-

sician of any school in this town, who has not practically abandoned the administration of cathartics in cases of diphtheria, and with such modifications of our plan of treatment as his own individuality would naturally prompt him to make, adopted in fact our method. The result has been that, whereas great numbers of persons, four years ago, died of the disease in this town, and whose deaths caused a real panic among the people, the disease has become no more to be feared than any other morbid condition of body common to our people. Owing to our residence here, and as the result of our teachings on the subject of health or to some silent influence affecting the views of the people of this town, there is much more care given to the conditions of living of children, especially in the cold season of the year than formerly. This of itself, in my judgment, is a very great security, for it stands to reason that if one can manage the predisposing causes he need not fear the proximate causes of disease. The best course to be pursued in any family, or any community, in respect to this fearful scourge, is that of prevention, and to look well after the general habits of life is greatly to add to the securities against its appearance.

There is one feature connected with its exhibition and progress to which I feel bound to call public attention. It is its greater prevalence in families which are hereditarily scrofulous, and thereby predisposed to disease of the throat, the air passages of the lungs, than in families not thus affected. I have been able by personal advice and by personal examination in this direction, to forewarn parents of the liabilities under which they themselves and their children rested. A scrofulous child, permitted to eat pork, and if a girl, to dress and live as do most children in our society, is, by virtue of the taint in blood derived from ancestral currents, predisposed to take on diseases of the air passages, and when diphtheric conditions of these exist, is as sure almost to die as he or she is to be attacked. Nothing under such circumstances saves the child, but the possession on its part of great vitality, and medical administration marked by great judiciousness and care. The public does not know it, but it is none the less a fact, that scrofula has come to be a household disease in the United States. I can pick out a scrofulous man, or woman, or child, just as far as I can see them. Such persons, more likely than not, are high livers; eat gross and high seasoned foods, and are therefore liable to take on inflammatory diseases, and to have these located in or about the throat and air passages.

To live so as to be able to avoid disease is a very great attainment. That it can be done, and in such a degree as to lessen in a very large measure the number of persons who are likely to suffer from diphtheric inflammation, is as certain in my own mind, as is the existence of the law of gravitation. I tell you, my dear sir, there is no need, in the first place, of our children, nor of ourselves having this disease; and in the second place, if, by reason of some carelessness on our part, in the way of simple, uncomplicated exposure, we find ourselves or our children attacked with it, there is no more need of our or their dying with it, than from a common cold in the nose. Two things we only want to know: one is how to live so as to keep our bodies in the best possible relations to life; and second, if from causes that are unhealthful we become sick, and diphtheria is the form of our sickness, to know how to treat it in view of the causes that have produced it.

My method of treatment has been as follows: When I repeat that out of the hundreds of cases which have come under my professional handling, I have never yet lost a case, I leave the public to estimate the value of the suggestion I now offer:

1) In all cases, no matter whether the subjects are children or adults, I have uniformly, as the first thing to be done, given a hot bath. Its temperature and duration were regulated by the age, sex and vitality of the patient, the bath ranging from ninety-eight to one hundred and ten degrees, the person sitting in it from five to thirty minutes, always however until profuse sweating was produced. The bath I choose to make in such a way as to render it feasible to be given in any private family. Hence it has been my practice to give a sitz bath, for which purpose any wash-tub will answer, by putting a block under the side so as to tip it

forward a little, and filling it as full of water as possible without having it run over when the patient sits down in it, and taking a common keeler, or pail, if the former cannot be had, and fill it up full of warm water, for the purpose of immersing the feet, setting it down in front of the sitz-bath. I then place the patient in a sitting posture and wrap a heavy blanket round him in front, bringing it across his shoulders in the rear, and tucking it smoothly down. Then I bind his head in the shape of a wreath or band, with a towel wet in cold water and let him sit till perspiration is induced. If the patient is a child, quite small, the arrangement must be made to suit the size and age. In many instances the attendant is directed to kneel down, and lifting up one side of the blanket, dip his or her hands in water and rub the upper portion of the chest of the person. If sweating is not readily induced, some of the water is dipped out, and hotter water poured in until as high a temperature is raised as the patient can bear. I have never had a case where the primary symptoms were not mitigated, in some measure, as soon as increased action of the circulation by the skin was manifest.

2) Upon taking the person out, my uniform practice has been to pack him. This, as most of my readers will know, consists in spreading upon a bed two or three woolen blankets, or a woolen blanket and comfortable, the woolen blanket at the top, and over these one or two linen sheets wet in cool water, and left so wet as simply not to drip, and upon coming out, having him lie down and be enveloped in this wet sheet from head to foot, with additional cloths laid over the chest, and coming up close round the throat, these being cold or hot as my own judgment, derived from the sensations of the patient, might dictate. In this envelopment, just taken out of a hot bath, he feels very pleasant bodily sensations. The effect upon the nervous system is decidedly sedative, so much so, as, in a majority of instances, to induce sleep. If sleep is induced, I allow the nap to continue undisturbed, even though it be prolonged for three, four or five hours. If the person does not go to sleep, I generally permit the pack to continue from forty-five minutes to an hour and a half, as the patient's sensations may indicate.

3) During the period that the patient is in the bath, and while being put in the pack, the room is kept thoroughly warm, but upon being wrapt up in the wet sheet, the windows are opened, and thorough ventilation and lowering of temperature is secured, so that he may be sure to have the coldest air that can be given to him.

4) When ready to come out of the pack, the windows are shut, the temperature of the room raised, and when well warmed, the envelopments are thrown off, the patient lying upon the bed, an attendant proceeds to rub him with dry towels, until all moisture is removed from the body, and then rubs with the dry hand over the entire body until the skin is dry and velvety.

5) I then wrap the patient's throat and chest in wet bandages. These are made so as to fit the parts well, and are covered by dry ones of the same shape as the wet. Thus enveloped, the patient is placed in bed, with a wet cap upon his head, and hot flat-irons, or a jug of hot water, or hot dry woolen blankets at the feet. An attendant is placed in charge of the room, which, if very much exposed to light, is shaded and perfect quiet, if possible, thereafter is insured.

It gives me pleasure to say that, whether in my own Cure, or at the house of private families, I have never found this treatment to fail in mitigating the severities of the attack, no matter in what form it has appeared.

The course pursued afterward has been nearly as follows, qualified somewhat, as I have before said, with reference to the age, sex and vital power of the subject:

1) First, having induced, I have sought to keep up thorough circulation on the entire surface.

2) Second, to insure it in plentiful degree at the extremities, my object being two-fold—to relieve the overburdened internal blood vessels, and especially those of the mucous membrane; and second, to relieve the blood vessels of the lungs, throat and head. To do this, frequent application of warm cloths, wet or dry, to the extremities, or rubbing them with the dry warm hand has been practiced.

Next, freedom from mental anxiety, to as perfect a degree as possible, and to this end no visitors in the room, and no change of attendants, except such as was originally provided for. The practice of having half a dozen different persons have charge of a patient suffering from diphtheric inflammation, is productive of such mental disturbance as, in many instances, to amount to anxiety of mind, and directly tends to, and not unfrequently produces cerebral congestion. Out of the family, therefore, two or three persons must be chosen to have the entire care of the case, until all danger is past, and no other members of the family must, on any pretence whatever, enter the room, unless desired to be seen by the patient.

Next comes the giving of food. Whether infant, child, or adult, male or female, I never allow a particle of food to be given, until I am sure that nature has reacted sufficiently to establish healthful circulation, and quite natural conditions to the nervous system. In some instances I have made my patients go three days, in others four days, without taking a particle of food, permitting them, however, in the meanwhile to drink freely of soft water. Until one tries it, he is not aware how well a person, whose organism is under inflammatory conditions, will find hunger assuaged by the free use of soft water taken internally. When the collective symptoms indicate such change as to relieve the patient from all danger, food may be given; but this should be of a fluid form, and should not be of a carbonaceous character.

Connected with the treatment, the furnishing of pure air is of prime importance. The disease is essentially one derived from imperfect aeration of the blood, with imperfect elimination of waste matter. If then the treatment can be of such a nature as to set the eliminative organs, especially the skin, which is the structure generally at fault, at work, and thus secure the thorough removal of waste materials from the blood, and the solid tissues, while, at the same time, the blood is properly aerated, there can be no failure of recovery to the subject. I have no doubt that one of the best things that could be done, in the treatment of this disease, were it readily practicable, would be the inhalation of oxygen gas. In default, however, of means to do this, the next best thing as a curative, is to secure the free use of pure atmospheric air, which, by the way, would be, if freely used, a great preventive. I take it upon me therefore, always to secure thorough ventilation, even though I have to knock a pane of glass out of the room where the sick person lies, or punch a hole through the wall so as to let the air in. The attempt, on the part of the doctors and nurses, to have sick persons do well under their treatment in the absence of pure air, is characterized by such folly as to make one wonder why it is so persistently pursued.

There are some other points connected with the treatment of diphtheria, to which it may be well for me to allude. One is, that many persons who are killed by the disease, die from suffocation, this resulting from what the doctors call a "false membrane" in the air passages. This false membrane is formed out of the thick mucous secreted from the mucous glands, and almost immediately thereupon forms into a thick imperfectly organized membranous shape, filling up the cavities of the air tubes and thus rendering it impossible for the patient to breathe. The method of treatment which I have pursued has had the effect, while increasing the flow, to render the expectoration of the mucous perfectly within the control of the patient, and it has been wonderful to myself and to others to observe the quantities that have thus been secreted and coughed up in the course of twelve hours. Some of my patients have raised a quart, others half a gallon; one man in the course of forty-eight hours raised not less than six quarts of this slippery-elmish substance, and lost nine pounds in weight. The man's tissues must have been as foul as corruption itself. No other treatment that I have ever been made acquainted with, has seemed to produce this effect, which I consider of great importance.

Another consideration worthy of attention is the danger of relapse. It has been my practice therefore to keep my patients free from physical or mental fatigue for some days, and some of them for weeks, after

all danger seems to have passed away. For many of them, upon convalescence, show nearly the same conditions that persons do who have been taken with congestive chills, or with typhoid fever, and recovered. There can be no doubt that in many instances of diphtheritic attack, the cerebral disturbance is very great, the brain and lungs, and sometimes the liver and bowels being congested, and that by the rapidity with which these organs have been relieved by the determination of blood to the surface, has recovery to the patient been insured.

Thus, my dear sir, have I tried, in common phrase, so that the most unlearned or unlettered person may understand me, to mark out the views which I cherish, and the course I pursue in the treatment of diphtheria.

Besides the cases treated personally by myself and associates, Miss Dr. Austin and myself have received hundreds of letters from persons who have followed our directions in the main, and have succeeded in the recovery of their patients. Some of these patients have been men, others women, others children, and with slight modifications they all tell the same story as to the results produced. Whenever my method of treatment has been taken in the early stages, and has been the only treatment pursued, it has been successful. To apply it to scrofula children in the more advanced stages of the disease, and especially where these have been previously drugged, is to render the probability of success much less than it would otherwise be. But early attention to it, and a persistent following of it, I am satisfied will save a great majority of children, who may be so unfortunate as to be attacked. It is far better so to bring up their children as to reduce their liabilities to so low a point as practically to amount to nothing.

You know my views on this subject, which are that the human body is intended by its Creator, casualties and accidents aside, to incorporate within itself such measure of resistance to disease as essentially to amount to a guarantee that sickness, if the laws of our organism were understood and obeyed, would necessarily be the incidental and exceptional phase of human existence, that health would be the ordinary condition, and that whereas now a majority of the human race die far inside of old age, then the majority of them would die from old age only.

Assuring you, my dear sir, of my high personal esteem, and trusting that you may be spared many years to occupy a position of high usefulness, I beg you to believe that I sympathize with my fellows in all that causes them to suffer, and rejoice with them in all that produces their happiness, while I remain,

Most truly your friend,

JAMES C. JACKSON, M. D.

To S. C. Cleveland, Esq., Editor of the *Yates Co. Chronicle, Penn Yan, N. Y.*

Effect of one Wrong Act.

HAVE you ever considered the effect of one wrong act? The thing may not seem wrong in itself; soon done and viewed alone, it may appear of no importance. But you must trace its ramifications, and follow up link by link its results. That single insignificant act done thoughtlessly, in an unguarded moment, must send forward an influence through your whole subsequent life. The historian of British India, speaking of the voyage of Warren Hastings to that country, says concerning a circumstance which occurred on that voyage: "It is doubtful whether this act did not exercise an unfavorable influence over his whole moral nature, and over his career." Of how many persons might the same remark be made? One wrong act brings the murderer to his ignominious end. One wrong act stamps, with indelible stains of dishonor, a character hitherto above reproach. One wrong act in youth has thrown many a young person from under the controlling love of a kind Providence, and launched him on a sea of trouble and sorrow to a late old age. Of how much peace, of how much spiritual prosperity and holy joy, has a single sin at the outset robbed the child of God? Of how much deep sorrow and mortification has it been the inlet? It was an act, perhaps, as soon done as the turning of a key by the angel that opened the bottom-

less pit; but with a more distressing power for evil it has caused a darkness, as the smoke of a great furnace, to overcloud your prospects, and has let forth amid the wide-spread scenes of all your following years; memories and regrets with a keener power than scorpions, and leaving hardly a green thing in the waste of a life that opened with so much to animate and cheer. It has drawn down on you the displeasure of God. It has arrayed providence against you, and shut you off from the fullness of his love. An unadvised expression from the lips of Moses shut him out from the green pastures and still waters beyond Jordan. Never till we reach heaven, and there have all our secret history unrolled to our view, shall we know from how many scenes of earthly and of spiritual happiness a single wrong act has excluded us; how many sore afflictions it has drawn around our weary pilgrimage; and from what degree of advancement it has shut us off even amid the glories and blessedness of heaven.—*Sel.*

Doings of the Iowa State Conference.

THE Conference held its first session, first day, Jan. 25th, 1863. The meeting being opened it was found that delegates from the following churches were present: Bro. Wm. Jackson, Waterloo; Bro. D. T. Shireman, West Union; Bro. Stephen Ryder, Waukon; Bro. T. Hare, C. R. Ross, Marion; Bro. D. Andre, R. D. Tyson, Lisbon; Bro. J. I. Shurtz, Millersburg; Bro. Benn Auten, Knoxville; Bro. B. F. Curtis, Jacob Yates, Dayton; Bro. D. Weaver, W. V. Fields, Fairview. Ministers present: Bro. M. E. Cornell, B. F. Snook.

The following Resolutions were adopted:

Resolved, That the Churches of the Seventh-day Adventists here represented, organize into one Conference with the name of Iowa Conference of S. D. Adventists.

Resolved, That this Conference be composed of the ministers and delegates from the churches.

Resolved, That Elder M. E. Cornell be considered an honorary member of this Conference.

Resolved, That the officers of this Conference be composed of a Chairman, Secretary and standing Committee of three.

Resolved, That the present Chairman and Secretary act as officers the coming year.

Resolved, That Elder B. F. Snook, Bro. D. Weaver and D. Andre, compose the Conference Committee.

Resolved, That our minister's papers consist of a certificate of ordination and credentials to be signed by the Chairman and Secretary of the Conference; which credentials shall be renewed annually.

Resolved, That this Conference grant Elder B. F. Snook the credentials above spoken of.

Resolved, That the next session of the Iowa State Conference be held at some point to be determined by the Conference Committee, on Oct. 15-18, 1863.

Resolved, That the churches of Waukon, West Union, Waterloo, Marion, Lisbon, Fairview, Dayton and Richmond and Knoxville here represented be received into this Conference.

Resolved, That we invite churches of Seventh-day Adventists not here represented to be prepared to unite with this Conference at its next session by delegate representation.

Resolved, That the ministers, of the Iowa State Conference should receive a liberal support.

Resolved, That our ministers should make a report at the annual conference of their labor each week during the Conference year.

Resolved, That our ministers should make a report at the annual Conference of the amount of their entire receipts and expenditures during the Conference year.

Resolved, That the Iowa State Conference of Seventh-day Adventists appeal to the Michigan State Conference of Seventh-day Adventists to send a minister to labor with Elder B. F. Snook in Iowa the coming tent season.

Resolved, That Bro. M. B. Smith act as corresponding treasurer of this Conference the coming year.

Resolved, That the different Seventh-day treasurers be requested to send their remittances to the corresponding treasurer (M. B. Smith, Marion, Iowa) as often as once in three months.

Resolved, That all Churches or individuals wishing to aid in running the Iowa tent be requested to send their pledges to the Conference Treasurer immediately.

Resolved, That the Treasurer of the Iowa State Conference make a report at its next session of all money received and paid out.

Resolved, That the minutes of this Conference be published in the Review.

J. T. MITCHELL, Chairman

M. B. SMITH, Secretary.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 17, 1883.

JAMES WHITE, EDITOR.

The Cause in the East.

THE prospect brightens. The old friends of the cause in the East are taking hold of organization, and there seems to be an interest awaking which we hope will be permanent. Without order and organization, nothing lasting can be done in the East. We have the highest regard for our eastern brethren. Their love for the cause has been constant and ardent. They first embraced the truth, and sent their preachers West with it, and supported them for a while in western fields. They have done more than their share in every enterprise connected with the cause.

But there have been influences at work in the East which have stood directly in the way of the cause. Men have been encouraged to travel who should have been at home, or should have been more limited in their labors, and moved with greater caution. In the absence of order and organization, these men have moved out guided by their own impulses, looking to no ones for counsel and instruction, and in many cases their influence has been to run the cause into the ground. This is the great reason for the low state of the cause in New Hampshire, Maine, Massachusetts, and Connecticut.

God has been raising up men in the East, of sound judgment, fine feelings, piety, and caution, who have received too little encouragement. We might here mention Brn. Bourdeaus and C. O. Taylor. It is because their influence has been felt, that there is a better state of things in Vermont than in other eastern States. The time is coming when their gifts and labors will be more highly prized than those of the more noisy and rash.

When order can be fully established, the eastern States will be by far the richest fields of labor, for in those States second advent principles have taken a firm hold of many minds, and thousands are ready to embrace the third message when fully and properly set before them.

We have no doubt but there are brethren in the East, who have not been ordained to the work, whose duty it may be to preach the message; but we do believe it wrong for them to start off to preach without consulting with their brethren, and without the watch-care of those of sound experience in the work. We are aware there has been a spirit in the East with many that would denounce the position here taken as oppressive, and this very thing has been the ruin of the cause in some portions of the East.

But our faithful brethren in some portions of New England where our efficient preachers seldom labor, who are anxious to spread the truth, may encourage inexperienced men to teach the truth for want of no better. They may think this is better than to do nothing. How this may be we will not here attempt to decide, but will propose a plan which we regard far better than either.

The few brethren in the East nobly acted their part in sending the truth into the West. One brother in Connecticut gave Bro. Bates fifty dollars to bear his expenses to Indiana and Michigan as early as 1849, at which time the brethren in Jackson received the Sabbath, and these brethren in Jackson have been the center of the great work in Michigan. New England has been ready to help in every enterprise to advance the cause.

We propose that Western brethren now return the compliment in a Christian and liberal manner. Michigan can send two efficient ministers East, and meet their home expenses in their absence. Iowa can send one of her tents East, as she cannot run both, and the Association can donate publications to the enterprise. With the blessing of God much good can be done. In connection with tent labor something could be done in setting things in order that the labor be not finally lost. Should this plan meet the minds of the brethren

in the East, in Michigan and Iowa, and should the enterprise be undertaken, it might be our duty to labor with the churches in New England a part of the time next summer.

Lessons for Bible Students.

LESSONS for the use of Bible-Classes and Sabbath-Schools is a want that has long been felt by churches which have seen fit to make use of these necessary and efficient means of religious instruction. To supply this want, so far as it concerns Bible-Classes, and the higher classes of Sabbath-Schools, it is proposed to give through the Review a series of questions on the different points of present truth, taking the standard publications of the Review Office, as text books, and furnishing enough for one lesson in each paper. It is expected that the Instructor will furnish lessons sufficient for each Sabbath, for the lower classes, and thus the whole ground be covered. We commence in this number with the History of the Sabbath. This is a work which should have more attention than a mere random perusal. A careful study of it will thoroughly instruct any one on the important subject of the Sabbath, in all its branches. Answers to the following questions will be found in this work from pages 9 to 24. To prepare himself for recitation, the student should so thoroughly study the matter embraced within the pages referred to, as to be able to promptly answer the questions proposed concerning the subjects there introduced.

QUESTIONS.

What is time, as distinguished from eternity?
From the earliest date in Genesis to the resurrection of the unjust, at the end of the millennium, what period of time is measured off?
What marks the commencement of the first week of time?
What was accomplished by the Creator's work on the first day?
What was done on the second day?
What is the firmament and what is its use?
What was the third day's work?
What was accomplished on the fourth day?
What on the fifth day?
What on the sixth day?
How was the seventh day distinguished from the rest?
Gen. ii, 2, Reads, And on the seventh day, God ended his work. Did God perform any labor on the seventh day?
What is the genuine reading of this passage? See page 13, note.
As God rested upon the seventh day of the week, what did that day thus become?
But the Creator fainteth not, neither is weary, Isa. xl, 28, why then did he rest on the seventh day?
Having rested upon the seventh day, what was the second act of God concerning it?
Why did he bless and sanctify that day?
What third great act completed the sacred institution?
What is the meaning of the word sanctify?
When was the first of these three great acts performed?
On what day were the second and third acts performed?
To what then did the blessing and sanctification of the seventh day relate?
How are the days of the week measured off?
To whom were they given to use?
In order to set apart one of these days to a holy use, what must be done?
What is Gesenius' definition of the Hebrew verb *kadash*, rendered in our version to sanctify?
Give some instances of its use.
Where is found the most striking illustration of the use of this word?
What, then, was it to sanctify the Sabbath in Eden?
In the light of these facts is it correct to say that there was no command given for the observance of the Sabbath prior to the giving of the law on Sinai?
What does the term Sabbath signify?
To what time and event does the fourth commandment point back for the origin of its obligation?
Where is the next mention of the Sabbath after the book of Genesis?
Did Moses do anything to the seventh day in the wilderness to make it the rest-day of Jehovah?

Had anything been done, up to this time, since the acts recorded in Gen. ii, 2, 3, to make the seventh day the Sabbath?

What conclusion follows from these facts?

What is the testimony of our Lord relative to the origin and design of the Sabbath?

What renders the original of his language peculiarly emphatic? and why?

God first made the Sabbath his, by solemn appropriation; why did he do this?

What reasons can be given to show that Gen. ii, 2, 3, is a record of what took place at the close of the creation week, not something spoken by anticipation?

Did God sanctify the Sabbath in the wilderness of Sin? How is the Sabbath there mentioned?

Why does the Sabbath commandment commence with the word, Remember?

What gives especial importance to this memorial?

What is the observance of the Sabbath on our part?

What would have saved the world from atheism and idolatry?

Strange Things.

How can men be blind to the signs of the times? When the prophetic chart is so full and clear in regard to the great way-marks to the kingdom, and the last of these waymarks appearing so clear in the history of our own times, how can the great mass of men, ministers and members of churches as well as open infidels, close their eyes to these things, so that the great day of the Lord shall overtake them as a thief? But so it is; and Jesus knew and foretold that it would be even as it was in the days of Noah—they "*knew not* till the flood came and took them all away." Notwithstanding the threatening of our Saviour against the evil servant, that he would "come in a day when he looketh not for him, and in an hour that he is not aware of, and cut him asunder, and appoint him his portion with the hypocrites;" yet we hear men say, "It makes no difference whether we know anything about the period of his coming, if we are only prepared for it." As if a person could neglect his word, not heeding the signs he has left on record, and consequently not watching according to his command—not obeying his injunction—"when ye shall see all these things, *know* that it is near, even at the doors."

These are strange things, but true. But still stranger than this it is, that so many that see the signs of the times, in some respects, that are satisfied that the great day of the Lord is at hand, that we are even now entering the time of trouble such as never was, are yet blind to the fact, out of their prejudices against the law of God, that the warning voice of the third angel alone can prepare any one to stand in that awful day; that those that profess faith in prophetic fulfillment should ignore and virtually expunge this most important and thrilling message of the prophetic word, and expect that great day of wrath is immediately coming, and this message, given on purpose to warn men of that day, so that they may prepare for it, not be fulfilled; and though pointed to the fact that the message is actually being given in perfect harmony with the word, that it is developing a people that are keeping more commandments of God than they are, yet will not admit that God is doing this work, so perfectly in harmony with his word.

Nothing could more forcibly remind one of Paul's caution to the Jews, "Beware therefore, lest that come upon you, which is spoken of in the prophets; 'Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.'"

Jesus said to the Jews, "If ye believed Moses, ye would believe me, for he wrote of me." On the same principle of reasoning, those that believe the apostle John, will believe the third angel's message, for he wrote of it.

R. F. COTTRELL.

THE Lord can prevent troubles, or remove troubles; but what is best of all, he can sanctify troubles, making them real blessings: and this is what he generally chooses to do.

Meetings at Fairview, Iowa.

THE meeting convened on the beginning of the Sabbath according to appointment. We went to the place appointed with some faith that God would hear our prayers and give us a good representation from the various churches and that we would have a happy meeting. We arrived and O how happy we were to meet so many good brethren that we did not expect to see there! Bro. Cornell preached with deep interest and profit, and was warmly greeted by his numerous acquaintances and brethren. We hope his exhortations and testimony will live in many good hearts that heard with great delight. The social meeting was especially good. Nearly sixty-eight persons gave in their testimonies in about one hour. There were many tearful eyes and melted hearts that gave testimony to the deep movings of the good Spirit of God. The Lord gave us a refreshing shower. All hearts were full. In short it seemed to me the best meeting of my life. O I yet feel to bless the Lord for rolling back the clouds and pouring in the glorious light of his countenance upon us.

This happy season soon ended in our separation. We witnessed many farewell tears; but, bless the Lord, we parted in hope of meeting on Mount Zion,

"Where no farewell hymn is sung,
Where no farewell tear is shed."

The Lord is working for his cause in Iowa. We never had so good a conference. O may we awake, as we never have awakened to this cause. We must work. I for one have enlisted for the war in this good cause, and God being my helper I am going to be more faithful, diligent, and engaged than I have ever been. I have not been more than half engaged. Brethren forgive me my unfaithfulness and I will try to live more worthy of a place, among this people. The end is almost here and, oh my soul! how much there is for us to do! Arouse, arouse and gird thy armor on! O brethren let us not forget the good meeting and our solemn vows, but let us be out in the harvest field at work. I pray that every heart may be leavened with the good Spirit of God. Let the world go! But let us get ready for salvation, for soon it will be here.

"Salvation! O the joyful sound!
'Tis pleasure to our ears,
Then may we sound it out so loud
That all around may hear."

My prayer is that none may stand in the way of the work of the Lord; that all may realize their condition and responsibility and act freely for the glory of God and the advancement of his cause, that we may all share in the joys of eternal life soon to be revealed.

B. F. SNOOK.

Prayer.

BUT the end of all things is at hand: be ye therefore sober, and watch unto prayer. 1 Pet. iv, 7.

From the above scripture, with many others, we learn that the people of God, should be a watchful and praying people; especially, those who live when the "end of all things is at hand." Watchfulness and prayer must go hand in hand, with those who overcome and go through to the city of the New Jerusalem. Let us then "continue in prayer, and watch in the same with thanksgiving."

But there is reason to fear that there are too many prayers, that have no heart or life, in them. There is a form without the power, a shell, without the meat. Those who neglect to watch, especially while in the society of the ungodly, cannot approach the Lord in prayer, with that holy boldness and strong confidence, that the watchful can. Those who with the vain, indulge in their light and trifling conversation must expect to feel the effects of their own folly. Well would it be if the precious cause were wounded none, only the wound in their own breast.

Others do not seem to realize what it is to come before the great Creator of the heavens and earth, in the attitude of prayer. There is not that vivid sense of our entire dependence upon him, that there should be. The following remarks on the nature of prayer, from Hannah More, seem very appropriate.

"Prayer, is the application of want to Him who

alone can relieve it—the confession of sin to him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the 'Lord, save us, we perish,' of drowning Peter—the cry of faith to the ear of mercy."

"Prayer is desire: it is not a mere conception of the mind, not an effort of the intellect, not an act of the memory, but an elevation of the soul toward its Maker; a pressing sense of our ignorance and infirmity, a consciousness of the perfections of God, of his readiness to hear, of his power to help, of his willingness to save. It is not an emotion produced in the senses, nor an effect wrought by the imagination; but a determination of the will, an effusion of the heart."

"Prayer draws all the Christian graces into its focus. It draws Charity followed by her lovely train, her forbearance with faults, her forgiveness of injuries, her pity for errors, her compassion for want. It draws repentance with her holy sorrows, her pious resolutions, her self distrust. It attracts faith, with her elevated eye, hope with her grasped anchor. The mould into which genuine prayer casts the soul is not effaced by the suspension of the act, but retains some touches of the impression, till the act is repeated."

"Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away,
So will his followers do;
Steal from the throng to haunts untrod,
And hold communion there with God."
A. S. HUTCHINS.

Take Heed

To yourselves, lest at anytime your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke xxi, 34.

Christ, as he looked down to the last age, saw with prophetic clearness, the peculiar temptations to which his remnant people would be exposed. He saw that the race of Adam had deteriorated, and the last generation of men, weaker than any former generation, and rendered still more so by the voluptuousness and luxurious manners of the times, would, unless peculiarly guarded, become easily drawn aside.

The pride and luxury of the present age, render living in a decent manner, expensive, and greatly increase worldly care.

Food must be prepared with artistical skill, or the palate of the last day voluptuary, is offended. He loathes plain food. Care and expense must be incurred, in order to safely and comfortably support a family in these times; and he who ministers most to the luxury and voluptuousness of the times, is generally considered as fortunate in having the means so to do.

But there is a consistent position to be found on this point. Such are the habits of mankind at the present day, that even here, much effort and perseverance are necessary, in order to come up to the mark, and in this struggle for a decent subsistence is the great danger of which Christ speaks—*cares of this life*.

How many toil and economize, yet have many real wants unsupplied, and more fancied ones; cheated by last-day sharpers: losses by fire; by floods; by drouth and by unfaithful laborers, and agents; pulled down by headaches, colds, consumptions, rheumatism, and countless ills; old debts and mortgages, high prices, &c. O the cares of this life!

What can be done, says one, with such a catalogue of distresses? Work the harder, says another, until your treasures overflow.

Take heed! needful labor is necessary, industry is a virtue, and enterprise in lawful pursuits is commendable; but see to the heart! Keep these cares, these enterprises, these earthly treasures, outside the heart! Never let them intrude to the inner temple but value them, as the mechanic does his scaffolding, as a temporary support while he does his work.

Keep the heart a holy place, for the pleasant family of Christian graces.

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

JOS. CLARKE.

A Few Thoughts Upon 1 Pet. ii.

CHRISTIANS are required to lay aside all malice, and all guile, and hypocrisies, and all evil speaking. A compliance with these requirements will cause humility to rule the life, and this child-like purity and tractability of motive will readily receive the wholesome instructions of the word of life; yes, will prize dearer than life itself the cutting admonitions of that word which is "quick and powerful, and sharper than a two-edged sword."

He who thus appreciates the true testimony is watered thereby, and rapidly forwarded in the divine life, and is denominated by the apostle a lively, or sparkling, precious stone in that glorious edifice, of which Christ is the chief corner stone.

But those who resist the word, resist the ordinances of God, and that to their own peril and shame; for the great Master-builder ultimately subdues and crushes them in hopeless ruin. Such, in truth, is the end of those who disobey the gospel, cleave to their fleshly lusts and unholy conversation.

The remnant church in these last days should be the representatives of holy principles. To this end God has set his hand to the refining work, and his people will shortly be rid of every dishonoring element. Then indeed will they stand as the fit medium through which the power and glory of God's closing proclamation to a rebel race shall be disseminated in a manner that shall lighten the earth, and gather in every honest soul, just before the unmitigated judgments of God are poured out. Says Peter, "I beseech you, dearly beloved, as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

By such abstinence our words, thoughts and purposes are purified, and by our well-doing the ignorance of foolish men is put to silence, and we become free in the Lord; for we move in his counsel.

But there is another freedom, a spurious sort, which those who speak evil of dignities exercise, termed by Peter "a cloak of maliciousness." Those who cherish this counterfeit usually take a stand similar to that taken by Korah, Dathan, and Abiram of old, and meet at last a similar fate.

They are stubborn, rebellious spirits, with little ability, except to raise the war-cry against those who deal out the pointed testimony of God's word against their idols. All the restraints of the gospel are soon broken by them, and they are thus left to exercise the freedom which their master bestows upon them, who goes about as a roaring lion, seeking whom he may devour. Our Saviour was reviled, yet reviled not again. He bore our sins in his own body upon a tree, and endured scourging, that we might be healed. He left us an example that we should follow in his steps. Imagine the Redeemer of fallen man walking about with pipe or tobacco in his mouth! The task is too great. The imagination cannot draw such a picture—not for a moment.

F. W. MORSE.

Deerfield, Minn.

Letter to a Preacher.

[THE following extracts are taken from a pamphlet written by Dr. Adam Clarke, in 1820. Though intended as advice to ministers, the extracts which I have made will doubtless be read with interest by every reader of the Review. The reader cannot fail to see the marked antithesis between the Doctor's advice in regard to the manner of treating the word of God, and the mystical, allegorical manner in which it is now treated. Let those who are in any way inclined to grow ludicrous over the practice of Seventh-day Adventists in abandoning the use of tea and coffee, note especially the last paragraph of these extracts. Read, contrast, and ponder.—J. W. RAYMOND.]

Remember, God is the fountain of all good: whatever comes from him will lead to him. His blessing is on his own productions, and his curse on everything besides. Son of man, saith the Lord, receive the word at my mouth, and warn them from me. Deeply consider that to be successful in bringing souls to God, you must bring the spirit of the gospel into the work of the ministry. In order to this, see to it that you retain a clear sense of God's mercy to your own soul,

and while you feel this love in your heart, it will not only support you in all your trials and difficulties, but it will induce you cheerfully to spend and be spent for the salvation of those for whom Christ has died. You preach, not merely to explain God's word, but to save souls. Whenever you forget this, you go astray. Now as no man can see the worth of the salvation which God has provided for him till he be convinced of his want of it, therefore preach the law and its terrors to make way for the gospel of Christ crucified. But take heed lest while you announce the terrors of the Lord, in order to awaken sinners and prepare them for Christ, that you do not give way to your own spirit, especially if you meet with opposition. Remember that admirable advice, given by the greatest preacher God ever made, to a young man just setting out in the work: "The servant of God must not strive, but be gentle toward all, apt to teach, patient, in meekness instructing those who oppose themselves." 2 Tim. ii, 24, 25. I have known ministers, and of no mean note either, who seldom have a soul comforted under their ministry, merely because of their harsh, austere manner of preaching the gospel. Others, far their inferiors in point of ministerial qualifications, get souls for their hire wherever they come, principally (under God), through their affectionate manner of recommending the gospel of the grace of God. Of the former it has been justly said, They make even the promises of God too hot to be held.

Never take a text that you do not fully understand, and make it a point of conscience to give the *literal* meaning of it to the people. This is a matter of great and solemn importance. To give God's words a different meaning from what he intended them to convey, or to put a construction upon them which we have not the fullest proof he has intended, is awful indeed. Any person who is but little acquainted with spiritual things, may give a spiritual interpretation (according to his own opinion), to any text, but it is not every person that can give the *literal* sense. The spiritual meaning must ever be drawn from the literal, and, indeed, when the first is known, the latter, which is its use and application, will naturally spring from it; but, without controversy, the literal meaning is that which God would have us first to understand. By not attending to this, heresies, false doctrines, and errors of all kinds have been propagated, and multiplied in the world.

Remember you are called not only to explain the things of God, but also the words of God. The meaning of the thing is found in the word, and if the word which comprises the original idea be not properly understood, the meaning of the thing can never be defined, and upon this ground the edification of the people is impossible.

Never appear to contradict the Holy Spirit by what is called treating a subject *negatively* and *positively*. I shall waive all strictures on the barbarism of showing "negatively what a thing is not"—and will beg leave to state the following:

A citizen of no mean city took his text from Luke xii, 32: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." In opposition to the letter of the text, the preacher labored to prove that the flock of Christ is not a little, but a very large, flock. And in order to this, brought in multitudes of pious heathens, vast multitudes who sought and found mercy in their last hour, together with myriads of infants, idiots, &c.

Who does not see that in the above case, ignorance, or inattention to the literal meaning of the text, was the grand cause of this absurdity and contradiction? . . .

Seldom take a very short text, because a short one may not afford you sufficient matter to entertain and instruct your congregation. There are not many to be found who have the ability to use a few words of Scripture as Addison and Steele used the Greek and Latin mottoes of their spectators. And those who have the ability should not use it in this way, for this plain reason, that in preaching God should be heard more than man. But where imagination and invention are put to the rack to supply the place of the words of God, the hearers may admire the address of the preacher, but are not likely to be fed with the bread of life. In such cases man speaks most, God least. Such preaching must leave the people ignorant

of the Scriptures. With many at present preaching it become more of a human art than a divine science. And when this is considered we need not wonder that the pulpit is so often employed without becoming a means of salvation to them that hear.

Go from your knees to the chapel. Get a renewal of your commission, every time you go to preach, in a renewed sense of the favor of God. Carry your authority to declare the gospel of Christ, not in your hand, but in your heart. When in the pulpit, be always solemn. Say nothing to make your congregation laugh. Remember, you are speaking for eternity; and trifling is inconsistent with such awful subjects as the great God, the agony and death of Christ, the torments of hell, and the happiness of heaven.

Never assume an air of importance in the pulpit; you stand in an awful place, and God hates the proud man.

The pulpit appears to me analogous to the box in which witnesses are sworn in a court of justice, "to say the truth, the whole truth, and nothing but the truth." You are a witness for God, and are bound by more, if possible, than an oath, to speak the truth in righteousness, and to declare faithfully and solemnly, according to the best of your knowledge, the whole counsel of God.

In your prayers, avoid long prefaces and circumlocution. You find none of these in the Bible. Some have got a method of complimenting the Most High on the dignity of his nature, and the glory of his heavens. This you should studiously avoid. He that cometh to God, must know that HE IS; and a proper consideration of his being, power, holiness, and mercy, cannot fail deeply to impress your mind, and lead you at once even to his seat. You should never come into the congregation but in the spirit of prayer. Let your mind be wound up in that spirit in your closet, and then in your prayers in the congregation you will appear what you should be, a man familiar with God. Examine the Scriptures, and you will find that all the holy men of God prayed in this way. They came directly to the throne and preferred their suit; ever considering themselves in the presence of God, the very commencement of their supplications seems no other than an external continuance of prayers in which their hearts had been long previously engaged.

You may easily find many treatises written on the gift of preaching, the eloquence of the pulpit, the composition of the sermon, both in our own language, and in foreign tongues; and he who has a good judgment may profit by them. But I must confess, all I have ever read on the subject has never conveyed so much information to my mind on the original, and in my opinion the only proper mode of preaching, as Neh. viii, 8: "So they read in the book of the law of God, distinctly, and gave the sense and caused them to understand the reading." A few moments spent considering this subject will not be lost.

First. They read in the book of the law of God. The words of God are the proper matter of preaching, for they contain the wisdom of the Most High, and reveal to man the things which make for his peace.

Second. They read distinctly: *m'phorash*, from *parash*, to expand—they analyzed, dilated, and expounded it at large.

Third. They gave the sense—*v'son sekel*, put weight to it—i. e., showed its importance and utility; thus applying verbal criticism and general exposition to the most important purpose.

Fourth. They caused them to understand the reading: *vaiyabinu bamnikra*, and they understood, had a mental taste and perception of the things which were in the reading—i. e., in the letter and spirit of the text. . . .

While you are engaged in the pulpit in recommending the salvation of God, endeavor to *feel* the truth you preach, and diffuse a divine animation through every part. As the preacher appears to preach, the people hear and believe. You may set it down as an incontrovertible truth, that none of your hearers will be more affected with your discourse than yourself. A dull, dead preacher, makes a dull, dead congregation.

Seventeen years ago I met with Mr. Wesley's letter on tea. I read it, and resolved from that hour to drink no more of the juice of that herb till I could answer his arguments and objections. I never saw that tract

since, and from that day until now, I have not drank a cup of tea or coffee. For those things I mostly found a substitute in the morning, and when I could not, I cheerfully went without breakfast; and in their place I never took anything in the evening. By this line of conduct I have not only joined hands with God to preserve a feeble constitution; but I can demonstrate that I have actually saved two whole years of time which otherwise must have been irrecoverably lost; and perhaps my soul with it.

Look unto Me. Isa. xlv, 22.

No other way; then why not look
To Him alone, who gave
This invitation unto all?
'Tis he alone can save.

"There is none else." No other God,
No other way to go.
This promise points the only road;
All others end in woe.

O! look to him and be ye saved,
'Tis mercy's warning cry;
Have faith in me, ye trembling ones,
Stay not to faint and die.

"Come one and all," he bids you come;
There's surety in his word;
He'll give to us a glorious home,
At the coming of our Lord.

Here then is life; without is death;
How can ye choose to stay?
O! come and taste his wondrous love,
This is the living way.

SARAH J. WELLS.

Clarendon, Mich.

Who is he? and What is He?

BRO. WHITE: A few weeks ago there was a man through here by the name of West, professing to hail from Ft. Scott, Kansas, passing himself off for an Adventist preacher. When asked for his credentials he gave a plausible reason for not having them. Who is he? and what is he?

Yours &c.

W. C. GARRETSON.

Oskaloosa, Iowa.

The following letter received within a few mails of the above, will answer:

It has often been mentioned to me by the brethren here, that the brethren west of here should be warned of one George S. West as he had gone to Iowa. Having some hopes that he would reform I have refrained until now. But I was in Iowa a few days ago and learning by the brethren who became acquainted with him there, that he had not reformed, and that he was still a reproach to the cause wherever he went, and that he had gone still farther west, and that he will still seek (in all probability) new fields where he can impose upon the brethren, it will not do to neglect to warn the brethren against him. And to avoid a tedious detail of particulars I will state a few of the charges that we believe can be substantiated against him, and if he denies them any persons interested can address me and I will give them statements of facts.

1. Falsehood, 2. Dishonesty, 3. Violation of the fourth commandment, 4. Fraud, 5. Hypocrisy; and beside these, he does not know his place or keep it.

Let not the brethren think that I have any personal feelings in the matter; for I have not. It is a painful duty which I would avoid if I could find a reasonable excuse.

If any brother has cause to write, direct to Yankee Hollow, Jo Daviess Co. Ill.

SOLOMON MYERS.

Feb. 1863.

Scripture Writers.

THE rhetorical and poetical beauties of Scripture are more incidentally. Its authors wrote, not for glory nor display, not to astonish nor amaze their brethren, but to instruct them, and make them better. They wrote for the world's advantage, not to aggrandize themselves. Demosthenes composed his most splendid oration in order to win the crown of eloquence; and

the most elaborate effort of ancient oratory—the panegyric to which Isocrates devoted fifteen years—was just an essay written for a prize. How different the circumstances in which the speech on Mars' Hill was spoken, and the farewell sermon in the upper chamber at Troas. Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery pulse beat faster in prospect of the great Olympic gathering and the praises of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth their fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that perhaps his fame was established. A more important history concludes:

"These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name."—*J. Hamilton.*

LETTERS.

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

From Bro. Baker.

BRO. WHITE: We have closed our meetings at Mendon, Mercer Co. O., for the present, with no other success perhaps, than a good impression made, and some good seed sown.

The elements seemed combined against us. When the prospect seemed brightest, the river, which flows near the village, arose, overflowing part of the road, rendering it difficult to pass it; which prevented many from coming; and among them some who appeared the most interested, candid, and thinking. When the river had fallen, a rival movement was raised in the shape of a protracted meeting, not far off from the village. This drew off our congregation to such a degree, as to make it appear best, to defer further effort, until circumstances might be more favorable, particularly settled weather.

I am now at home. When out in the field, I keenly felt the necessity, and the lack of that pure devotion and consecration to God, which would render my labors most efficient; and contribute to my salvation, while I pointed out the way to others. O for that travail of soul for sinners, which should breathe itself out in earnest pleadings for them to turn and not die, and beseech them in "Christ's stead, to be reconciled to God."

We mourn over our carelessness and lukewarmness; and therefore have instituted a series of meetings among ourselves here, resolving by the grace of God, to get out of this state, and heed the Laodicean Message.

We are indeed on enchanted ground. Oh the dangers of indifference! In view of the solemn scenes about to burst upon us "what manner of persons ought we to be, in all holy conversation and godliness."

Lord help us to "awake, and repent," lest the fate be ours to be spued out; and we be left among those, who shall call upon the rocks and mountains, to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.

H. F. BAKER.

Leipsic, O.

From Sister Tolhurst.

BRO. WHITE: Being one of the lonely ones, and feeling that the people of God are my people, it comforts me some to be able from time to time to speak to them through the Review. The letters from brethren and sisters do me much good, especially those from the lonely ones. Such ones have more influences which are brought to bear upon them for their overthrow, perhaps, than those who are surrounded with those of like faith.

For one, I am often tried severely. Sometimes my own nature, which is opposed to the work of the Spirit, is my great trial. Although cast down, I'm not destroyed. My heavenly Father knows what I need better than I know myself. May I improve by the lessons which he is teaching me by his providence. The hope that I once had while connected with the Baptist church never would have buoyed up my spirits, and carried me through what I have passed the last six

years. How much there is to encourage the people of God! Although placed in strait places, we know it is for our good; that it will not be long. If we are faithful, we have the glorious promise just ahead.

My heart aches for the salvation of my family. Sometimes I am led to exclaim, Oh Lord, how long! Make bare thine arm gloriously for thyself.

Dear brethren and sisters, pray for the lonely ones. They very much need your prayers. The enemy knoweth their different positions, and seeketh their destruction. I often think it would be a great comfort to welcome some believer to my dwelling. I think my family might be benefited by a visit from some of the preaching brethren, coming filled with the Spirit of God, attended by holy angels. They would leave their influence.

Finally, let us all be strong in the Lord, sinking out of self, and rising with the remnant.

Yours striving for eternal life.

L. C. TOLHURST.

Columbia, O.

Extracts from Letters.

BRO. A. B. Williams writes from Clinton, Wis.: Since a year ago last November, my wife and myself have been trying to keep all God's commandments. I first heard the truth preached by Brn. Loughborough and Sanborn while with the tent here, in June, 1861. I was convinced that they had the truth, but it was too unpopular. I tried to excuse myself in various ways, but I saw that I was climbing up another way. I continued to investigate, and found I must deny the Bible or the traditions of men. I chose the latter.

There is but one other Sabbath-keeper in this place. There are others that seem to be convinced, and are favorable to the cause, and are much interested, but seem to halt.

We were members of the M. E. church. We are now branded as infidels and heretics; but we expect to suffer persecution if we obey God rather than man, knowing that the friendship of the world is at enmity with God, as the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. We feel lonely, but we feel assured that we have the prayers of God's people. May the Lord help us to follow on to know him whom to know aright is life everlasting.

The Review is nearly all the preaching we have, and we prize it highly. The peace-and-safety cry is in our midst. May the Lord help us to be on our guard, that when the Bridegroom cometh we may be found with our lamps trimmed and burning.

J. Eggleston writes from Lancaster, N. Y.: I have just been perusing the Review, No. 7, and find a piece entitled, "Do we discard the Bible by endorsing the Visions?" which so fully meets my views that I cannot refrain from saying a few words, of however little value they may be. I feel to bless God for the gifts. When did we ever need a pilot if not now? The whole world ridicules the idea of visions. The Bible is enough for all mankind, say they. But where, I ask, have the whole, or nearly the whole, of the world gone already? They are swallowed up in the whirlpool of pride and excitement. They forget to read and live by the Bible, which they pronounce so abundantly sufficient for them; and because we have something to awaken us to a sense of our impending danger, something to encourage us and lead us to better deeds, to constantly search the Scriptures, also to bring up our children in the nurture and admonition of the Lord, and finally to keep all God's commandments, the dragon is wroth, and is using every device to bring against us a band of blind followers. Let us, one and all, cling closer and still closer to these precious Testimonies. I for one shall not fear to follow them while they continue to point to a path so narrow, strait, and rugged.

Sister S. Washburn writes from Waterloo, Iowa: I wish to say a few words concerning our little society in this place. It is about a year and a half since we began to investigate the Seventh-day Adventist doc-

trine and to keep all the commandments of God, and the faith of Jesus, during which time we have held meetings every or nearly every Sabbath, but never came out and separated ourselves from the world by organization until a week ago when we were favored with a visit from Bro. Cornell who held meetings with us three days and baptized six, myself being one of the happy number. We had truly a refreshing season, and I can say, and I believe I express the sentiments of the church, that I feel to praise the Lord that I ever had an opportunity of hearing the "third angel's message" proclaimed, and that he inclined my heart to believe and embrace it. It is my determination by the assistance of divine grace to spend the remnant of my days keeping the "commandments of God and the faith of Jesus." I feel that I have but little strength of my own, but that Christ is sufficient for all who are willing to trust him, and come to him in an acceptable manner; and in him is my strength.

I never felt so much like trusting all that I have and am with him, or such a submission to his will as during the past week. A sweet and holy calm has pervaded my mind. O that he may guide my steps aright; that I may "take the whole armor of God, above all the shield of faith, wherewith I may be able to quench all the fiery darts of the wicked, be able to do all his righteous will and be prepared with my little family to meet the Bridegroom when he shall return from the wedding."

I am living alone with my children four in number. My husband is in the army where he has been a year and a half. When he went I felt that it was his duty as well as that of every other loyal man to fly to the relief of his distracted country; but I feel far different now, and my prayer is that the Lord will, if consistent with his will, open a way for him to return home, that with us he may be prepared to meet his Lord in peace, and to enter through the gates into the city.

OBITUARY.

DIED in the town of Dover, Olmstead Co. Minn., Sabbath morning, Jan. 24th, 1863, of diphtheria, John, youngest son of Bro. Wm. and Sister Merry, aged three years and nineteen days. He was a bright, affectionate child, and suffered much during a sickness of sixteen days. He has gone to the land of the enemy; but we hope to meet him again when the promise is fulfilled that, "thy children shall come again from the land of the enemy." At the funeral I tried to speak a few words of comfort from Jer. xxxi, 16-17.

H. E. LASHIER.

DIED at Alfred, Allegany Co., N. Y., Jan. 26, 1863, of Diphtheria, Edwin L., son of Bro. Asa Green, in the 13th year of his age. He had his senses until the very last. He selected the text and the speaker for the funeral. The text was Jer. xxxi, 16. He was willing to die, and no doubt sleeps in Jesus.

"How long shall death, the tyrant, reign,
And triumph o'er the just?"

N. FULLER.

DIED Jan. 10, 1863, Laura Annette Borer, aged 2 years and 6 months. Also, on the same day, Maria Estelle Borer, aged 6 months. These were the only children of sister Laura Borer of Cleveland, Minn. Their death was caused by a severe type of measles. They were interred in one coffin; but are soon we believe to be awakened by the "voice of the archangel," to meet the shining host that will escort the saints to Mount Zion.

JNO. BOSTWICK.

Died of lung fever, in Convis, Mich., Jan. 25th, Ellen Dougherty, aged nearly sixty-one years.

The family became much interested in Bro. Frisbie's recent lectures in that place, and among the last requests of the deceased were that her husband and children should keep the Sabbath, and that an Advent minister should preach her funeral discourse. We spoke on the occasion to a crowded congregation, from 1 Thess. iv, 13-18.—Ed.

Died of sore mouth, Ida Estella Walworth, Oct. 1, 1862, aged three months and twelve days, only daughter of Margaret and Erastus Walworth, Hillsdale, Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 17, 1868.

Bible Class and Sabbath School Lessons.

We are happy to give this week the first of a series of lessons for Bible Classes and the higher classes in Sabbath Schools, from the pen of Bro. Uriah Smith. The plan which he adopts we heartily approve. We hope that our brethren will form into Bible Classes, and establish Sabbath Schools every where. Send for the History of the Sabbath, and read up, and be prepared to answer the questions as they appear in each Review. To give the brethren time to get ready, and be not behind on the weekly lessons, there will be none next week. The first lesson is designed for March 7th.

"Thy Wrath is Come."

"THE nations were angry, and thy wrath is come," &c. Rev. xi, 18. This is uttered by the four and twenty elders after the reign or kingdom is commenced. It is a rehearsal of what is then past, namely, the anger of the nations, the wrath of God, &c. Hence, I think the version of the American Bible Union is correct—"thy wrath came."

R. F. C.

Truth at Home.

Of all the happy households, that is the happiest where falsehood is never thought of. All peace is broken up when once it appears that there is a liar in a house. All comfort has gone when suspicion has once entered—when there must be reserve in talk and reservation in belief. Anxious parents, who are aware of the pains of suspicion, will place general confidence in their children, and receive what they say freely, unless there is reason to distrust the truth of any one. If such an occasion should unhappily arise, they must keep the suspicion from spreading as long as possible, and avoid disgracing their poor child while there is a chance of its cure by their confidential assistance. He should have their pity and assiduous help, as if he were suffering under some disgusting bodily disorder. If he can be cured, he will become duly grateful for the treatment. If the endeavor fails, means must of course be taken to prevent his example from doing harm; and then, as I said, the family peace is broken up, because the family confidence is gone. I fear that from some cause or another there are but few large families where every member is altogether truthful. But where all are so organized and so trained as to be wholly reliable in act and word, they are a light to all eyes, and a joy to all hearts. They are public benefits, for they are a point of general reliance; and they are privately blessed within and without. Without, their life is made easy by universal trust; and within their homes and their hearts, they have the security of rectitude, and gladness of innocence.—*Harriet Martineau.*

APPOINTMENTS.

General Conference in Ohio.

THERE will be a General Conference of the Seventh-day Adventists of Ohio, at Gilboa, Feb. 21 and 22. Bro. Waggoner, and Bro. and sister White are expected to be present. A general attendance of the scattered brethren, and a delegation from every church, is expected.

The brethren will please take with them blankets and buffalo-ropes. At this season of the year, small children and feeble women will be most comfortable at home.

In behalf of the Ohio Con. Com.

JAMES WHITE.

PROVIDENCE permitting I will meet with the churches in Illinois as follows:

Cranes Grove, as Bro. Newton may arrange, Feb. 27 to March 1.

Round Grove March 7, 8. Will some of the brethren meet me at Round Grove Station the 5th.

Elmwood, Peoria Co. where Bro. Morey may arrange March 14, 15.

I hope to meet some of the brethren from Princeville, at this meeting. I will visit other places as the way may open.

I expect to meet Bro. Robert Andrews at the Round Grove meeting.

ISAAC SANBORN.

The next Quarterly Meeting of the Seventh-day Adventists at Princeville, will be the first Sabbath and First-day in March, being the 7th and 8th of the month. The meetings will be at my house, three and one-half miles south and west of Princeville. We will be glad to see any of the ministering brethren.

H. C. BLANCHARD.

BUSINESS DEPARTMENT.

Business Notes.

W. P. Rathbun: The Bible has been sent, and we will send Test. 1-9 as soon as we receive them from the binder.

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