

ADVENT REVIEW,



AND SABBATH HERALD.

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

VOL. XX.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 26, 1862.

No. 13.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Forgotten Blessings.

WHERE are the stars—the stars that shone
All through the summer night?
Where are they and their pale queen gone,
As if they feared to be looked upon
By the gaze of the bold daylight?

Gone they are not! In the fair blue skies
Their silent ranks they keep;
Unseen by our sun-dazzled eyes,
They wait till the breath of the night-wind sighs,
Then come and watch our sleep.

Though oft it is—the lights that cheer
The night of our distress,
When brighter, gladder hours appear,
Forgotten with our grief and fear,
Wake not our thankfulness.

Yet still, unmindful though we be,
Those lamps of love remain;
And when life's shadows close, and we
Look up, some ray of hope to see,
Shall glad our hearts again.

Christ Knocking at the Door.

"BEHOLD I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." Rev. iii, 20.

Proposing only a short discourse from these words, I shall not attempt to exhaust the subject which they present, but shall be content with remarks upon a few only, of the many topics which it suggests.

It is quite obvious that our text is, not a doctrine to be proved, but rather, a promise to be illustrated and applied. It states a fact under a figure: "Behold I stand at the door and knock;" it gives us a promise based upon a condition, the condition being, "If any man hear my voice and open the door," and the promise, "I will come in to him, and sup with him, and he with me."

This passage will richly reward our study and our meditations, if we adhere closely to it and examine it in view of its relations and significance as originally written. Following, therefore, only those lines of thought which these words as they stand in the Holy Scriptures suggest, let us inquire,

1. To what class are they specially addressed?
2. What is the real sense of the promise here made?
3. We will note how greatly this proposal is commended and enforced by the source whence it comes.

1. The class addressed.

Perhaps it does not occur to all the readers of this passage that it was written to Christian people. If we mistake not, we have heard many sermons on this text, in which this fact seems to have been altogether ignored—the whole drift of the discourse assuming that our Lord spake these words specially to ungodly men making no profession of piety. But a careful notice of the place they occupy will show this to be a mistake.

They occur in epistles, dictated by Jesus Christ, and sent through his servant John expressly to the seven churches of Asia. Let any man read over these seven epistles carefully, and he will see in every sentiment and every allusion that professed Christians were specially addressed. Jesus Christ had them in his eye, and spake to them through his servant John.

Now here we have no particular occasion to raise the question how far a promise given to professed Christians, may, by parity of reasoning, be applied to all mankind. Undoubtedly our Lord would have us assume that he loves to have all sinners become Christians; and that when they do, he makes this promise of special communion and fellowship to them as honestly and as heartily as to the church of Laodicea, or to any other of the seven.

But waiving that question of application by inference, it is of no small consequence toward the proper understanding of the text, to keep in mind its original and intended application. For, if it had been addressed originally to men regarded as unbelievers and impenitent, it might be understood (though not very naturally) as simply promising pardon and Christ's general favor. But if it is spoken to those who are assumed to be already converted, then the stress of its significance must lie in those higher manifestations of communion, fellowship, and love which pertain to the more advanced stages of the Christian life. To make this yet more plain, by the help of our Lord's own figure, let us remember that, in any social community, you may fix your mind on a thoroughly good man, and you will find that while he bears a general good will and friendship for hundreds, perhaps for almost all, yet his special friends are but few. Those at whose table he is quite at home—at whose door he can scarcely be said to knock any longer, since practically the door stands, as to him, always open, and where, made ever welcome, he comes in and sups with them and they with him—these are only the congenial spirits, the favored few. Among the families whom Jesus loved when on earth in human flesh, there was only one that had in it Mary, Martha, and Lazarus.

If it is said that, according to our text, Jesus said, "If any man hear my voice and open the door, I will come in to him," and therefore the number thus favored might now be indefinitely large, it is readily granted, nay, strongly maintained, only let the conditions be honestly and faithfully met. But this does not at all modify the doctrine we maintain, to wit: that this is a promise to professed Christians, and one that looks toward high and blessed communion of heart and soul with the Heavenly Guest.

2. We have already made good progress toward the answer to our second main inquiry, to wit:

What is the real sense of the promise here made?

The figure used, drawn from the common scenes of social life, is of the plainest sort; could not well be made plainer. "I stand at the door and knock;" I seek admission to your house, to your friendship, and to your hospitality. "If any man hear my voice, and open the door, I will come in to him, and sup with him and he with me." I shall be most happy to become his guest—to express my regard for him and receive the expressions of his regard for me, by supping with him, and giving him the privilege of supping with me.

Now, while this seems to us very plain, yet it deserves to be noted that the rights of hospitality have a deeper and broader significance in oriental society than in occidental. Among all the people of the East, there is more in eating at the same table than there is in our western world. There it means true heart communion, eternal friendship, and mutual protection, though at the hazard of life. When an Arab receives a guest at his table, he adds one more to his list of special friends, and the bonds of no secret society, pledging mutual protection, and inviolable friendship, can be more sacred than these.

A story is told of a traveler in the East, who, being in most imminent peril from a very hostile Arab tribe, was able to turn to good personal account his familiarity with this sacred usage of that people. He found himself suddenly in the midst of these hostile freebooters. He knew that they had one chief whose word was law, and whose protection, if he could only gain it, would save him. Nothing else could. He therefore secreted himself near this head-chief's tent, until his dining hour arrived; then dashing past the guards at the door, he rushed into the dining apartment where the chief sat at his dinner, sprung to a vacant place, and pitched his hand into the salt dish and began to eat. The chief was fairly taken by surprise, but said, "My friend, you have eaten salt at my table. You are safe. We had made all arrangements to have your life and your money before sundown. But you are now our friend, and our life for yours, no harm shall come near you."

Now, in all that relates to the significance of its social usages, the Bible is thoroughly oriental. Hence we must give the strong, rich sense to the fact of eating together. It can mean nothing less than true heart-communion, eternal friendship, solemnly vowed protection. When Jesus Christ proposes to come in and sup with us and we with him, it means that he gives us his hand and his heart in most intimate, endearing friendship. It means that he will take up his abode with us. It covers all we can ever need in the line of protection, even though the cost may be, his life for ours.

Furthermore, it implies that he will make us know his friendship and his love. He will so fully manifest it as to leave in our minds no reason for a doubt.

He means to have us understand that this is a blessed state. He enjoys it himself; he intends that we too shall enjoy it. Suppose the figure were to become a constant fact. Jesus, as once in mortal flesh, comes daily to our door and knocks. We know his voice, and spring to set the door wide open, and welcome to our home and to our heart, so good and so glorious a Guest. He often eats at our table. And then his presence breathes such an atmosphere of love and purity—it carries in it such a blending of infinite nobility with unutterably tender and loving condescension, that we say with the once favored three—"Lord, it is good for us to be here; let us make three tabernacles, one for thee"—and let this blessed communion last forever! If in our commonest, and also our least common scenes of life, we might always be sure of the presence and sympathy of such a Friend, should we not say, "Verily, O my Jesus, thy love is more than all the universe to me! With it I am so blest that nothing else can add another element, to be named, after this."

If this offered boon of a divine Saviour for a guest in our house and in our heart be so precious, it becomes of the first importance that we well understand the conditions on our part.

"If any man hear my voice and open the door." He does not force the door open—does not break it down nor wrench off the lock or break the bars. He only knocks, and then waits our hearing and opening. In this point of the figure, there must be some vital significance. What is it?

It cannot mean less than that Jesus asks of us our real, hearty consent and concurrence. He waits to be truly *invited in*. And it must be further noted that he must know that this invitation is for himself, and not for any possible stranger that may happen at our door. "If any man hear my voice, and open the door" for me, Jesus would by all means know whether we are to receive and to welcome him. And this implies that we receive him for what he is, and not for something else which he is not. If we were to open the door for him to come in and take a place on our footstool, it would not meet the conditions. If we want him near us only to be our very humble servant—say, for instance, to give us heaven after we have served our lusts all our days, this would altogether fail of meeting the conditions.

If we were to invite him in only to show before his very face how little confidence we have in his love and in his power to save—perpetually disclosing our unbelief, and grieving his heart—this, manifestly, would make his stay (if he were to stay) very uncomfortable. If we were to call him in and should propose to divide the honor and merit of our salvation between his atoning death for us and our various works of righteousness, it would be vain to expect any cordiality of friendship. Or, if we were to profess to open our door, yet deny to him the honor and homage due to the Son of God and to one truly divine, the Creator and Lord of all, we should only insult the Majesty of the universe!

Nothing therefore can be more plain than the point we now urge—that in hearing Christ's voice and opening the door, we must hear that voice as *his own*, and must open the door *for him*, to receive him as he is, and for what he is—to dwell with us as we are, estimating ourselves as no more and no better than we are. That is, we as guilty and needy sinners, penitent indeed, and fully set against all sin, ask him to come and live in our hearts, to be there, a perpetual presence and power to help us against ever sinning more, and to gird us unto a holy life.

It could not be well to ask him, and then withdraw and deny him our society. It could not please him to see that really we care more for some other company than for his. And taking a hint from the family which, when among men, Jesus seems to have loved and lived with most, we would remember that Jesus more loved the Mary who sat at his feet and heard his words, than the Martha who cumbered herself with much serving. Both probably sought to entertain and to please their distinguished guest; Mary touched the cords more exquisitely than her sister. It was more pleasure to Jesus to pour blessed truth into a hungry soul than to eat the best prepared supper. It were a blessed truth to remember that Jesus, coming in to dwell with us, loves to reveal himself, and hence takes very special delight in the reception which a docile, humble spirit gives him. He rejoices to fill the cravings of hunger and thirst for the bread and the water of life.

Need it be further said that, whoever would honestly invite Jesus Christ to his own house and table, must first expel Christ's enemies? We could not ask Jesus to come in and sit in the same company with selfish lusts, with ungodly ambition, or with unsanctified greed. There is room on the throne of our heart for no other but Jesus. If we would give it to him, we must needs reject all other pretenders and intruders.

All these various aspects of the one most significant figure used by Christ in our text, teach us this one great comprehensive truth—that the condition precedent to having Jesus Christ a present guest in our heart, is that we altogether renounce sin and fully consecrate our heart and life to his service and pleasure. So doing, we shall love his presence, and thirst for soul-communion and fellowship with him.

3. We are now prepared to note how greatly this proposal of our Lord is commended to us and enforced, by the same source whence it comes.

Whoever has carefully read these epistles of Christ to the seven churches, will readily notice some strong points of character in their author. Everywhere he speaks as one having authority. "Remember, therefore, from whence thou art fallen, and repent!" "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

He speaks as one clothed with all power. He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne."

Nor can we fail to notice that he assumes to have all knowledge. In each one of these seven epistles we read the solemn declaration, "I know thy works!" This one truth seems to stand in the foreground—the first to be announced—the one never to be omitted. Jesus is he who searches the reins and heart. Upon all his churches and upon every individual soul of his professed people, his eyes are like a flaming fire, and no concealment can hide from his eye any thought, purpose, or affection of our heart, or any deed of our life.

Do we ask *who* is he whose voice we hear in our text? Who is this personage that stands at our door and knocks, and who will, if invited, come in and sup with us and we with him.

We have the answer from this same account given by John. He tells us how he saw him on this very occasion when these sweet words were spoken. John was an exile in the lone island of Patmos, banished there for his fidelity to the word of God and the testimony of Jesus Christ. He says, "I heard behind me a great voice as of a trumpet. . . . I turned to see, and saw one like unto the Son of man; his head and his hairs were white like wool, as white as snow; his eyes were as a flame of fire; his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. He had in his right hand seven stars, and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

Need we wonder that John should say, "When I saw him, I fell at his feet as dead?" But this personage of such unearthly majesty and glory is altogether loving and tender, and would not crush even a bruised reed. Says the narrator, "He laid his right hand upon me, saying unto me, Fear not, I am the first and the last; I am he that liveth and was dead, and behold I am alive forevermore, amen, and have the keys of hell and of death." Now John saw in him that same honored, loved One, on whose bosom he had so often leaned at supper, and his strength returns again.

If we would get some aid from and through our senses toward a worthy conception of surpassing majesty and glory, we have it here in this unparalleled description. We stand in solemn awe before it and say—Such, then, is the Monarch of the universe! This is a feeble presentation to our feeble senses (for all such aids of sense are at best but feeble), of the greatness and excellent glory of Him who was once born in a manger, who once died on a cross, but who now liveth and reigneth forevermore.

Yes, this is He who says, "Behold I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him and sup with him, and he with me." It is as if Queen Victoria were to send a similar message to the lowly cottage of some of her peasants; and yet it is also *not* like this, for this majesty and glory tower so high above all that is earthly that it comes alike to Victoria's Palace and to the lowliest hut in her realm, knowing no difference in the comparison with His supreme and most excellent glory.

So that the practical question for us comes to be this: Who will open his heart to welcome the King of the universe to come in as a kind and loving friend? Who values the friendship and favor of the Lord of all lords, and the King of all kings? Who is not too

proud to rise and humbly, gratefully welcome in, this personage whom all heaven adores? Who is there not too much enamored with miserably low things of earth, who has a place in his heart for the love and the fitting entertainment of such a guest as this? Who is there of us to cherish a noble thirst for communion and fellowship with one so noble and so good? These are really the practical questions to which our text brings us.

And let it be carefully observed, they come to our heart and conscience in a form that admits of no evasion. They must be answered! For whether we will or no, Jesus stands at the door, and he knocks for admittance. If it should happen in the case of any of us that the call seems unseasonable, or for any reason unwelcome, yet it is a call, and somehow, for better or for worse, you must meet it!

Will you go to the side-window and shout, No? Will you look to the lock to see that all is safe against intrusion? Will you say, I am indeed very much engaged, and will it not be equally convenient for thee to call at another time?

So it is, there are more possible ways than one to dispose of this Heavenly Guest! It is possible to your free responsible agency to say, No! You can indicate to Him who knocks at your door that you have no place for him in your heart. It is a fearful power you have of choosing against your eternal welfare, but you have it, and you may be beside yourself enough to use it?

"Say, will you to Mount Zion go?
Say, will you have this Christ or no?"

—H. Cowles.

Popular Infidelity of the Day.

It is not Atheism I fear so much in the present time as Pantheism. It is not the system which says nothing is true, so much as the system which says everything is true. It is not the system which says there is no Saviour, so much as the system that says there are many saviours, and many ways to peace. It is the system which is so liberal, that it dares not say anything is false. It is the system which is so charitable, that it will allow everything to be true. It is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all those who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran—the Hindoo Vedas and the Persian Zendavesta—the old wives' fables of Rabbinical writers and the rubbish of Patristic traditions—the Racovian Catechism and the Thirty-nine articles—the revelations of Emanuel Swedenborg and the Book of Mormon or Joseph Smith: all are to be listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal, that it calls a man a bigot if he dares to say, "I know my views are right."

This is the system which I desire emphatically to testify against and denounce. What is it but a sacrificing of truth upon the altar of a caricature of charity? Beware of it, if you believe the Bible. Has the Lord God spoken to us in the Bible, or has he not? Has he shown us the way of salvation plainly in that Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not?

Gird up the loins of your mind and look the questions fairly in the face, and give them an honest answer. Tell us that there is some other inspired book besides the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired, and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver you!—Rev. J. C. Ryle.

Meekness of soul is the forerunner of permanent peace.

The Dying Nobleman.

A CERTAIN nobleman, as the story goes, had a rude wit in his employ, called a fool. Amused with a remark of his one day, the nobleman gave him his walking-cane, with this injunction: "Take this walking-cane, and keep it until you meet with a greater fool than yourself, and then give it to him." The man kept the walking-cane for a length of time, not meeting with any one whom he deemed a greater fool than himself. In process of time, however, his lordship was laid upon a dying-bed, and sending for the rude wit, addressed him thus: "Farewell!" "Where is your lordship going?" said the man. "I am going to my long home," replied the nobleman. "Your long home! How long is your lordship going to stay there?" "Oh!" said the dying nobleman, "I am never to return!" "Never to return!" exclaimed the man, "Never to return!" "No," said the nobleman, "I am going to eternity, and am never to return." "Has your lordship made any preparation for that long home?" "No," said he, "I have not." "Then," replied the man, "your lordship will please to take the walking-cane: you are certainly a greater fool than I am—please to take the walking-cane."

If this be deemed a quaint illustration, sure I am it is forcible, and much to the point.—*Sel.*

Faith not Opposed to Reason.

We should be careful, in stating the doctrine of faith, not to place it in opposition to reason. On the contrary, we only say what is sustained both by St. Paul and St. Augustine, when we assert, that it is a very reasonable thing to believe. Faith is a different thing from mere physical and emotive impulse: and it would be no small mistake, to confound those who walk by faith in the true sense of the term, with thoughtless and impulsive persons.

Faith is necessarily based upon antecedent acts of intelligence. By the use of those powers of perception and reasoning which God has given us, we have the knowledge of the existence of God. It is by their use also that we know that God has spoken to us in his revealed word.

I illustrate the subject in this way: I suppose myself to be in a strange country. There is a wide forest before me, with which I am totally unacquainted, although I must pass through it. I accordingly select a guide, whom I suppose to be able to conduct me through these ways never before trodden by me. In following this guide, I obviously go by faith; but as I know the character of my guide, and as my intelligence or reason tells me that I ought to exercise such faith, it is clear that my faith in him is not in opposition to reason, but in accordance with it.—*Penelon, translated by Upham.*

Come to Jesus.

COME IN FAITH.

In the New Testament we read very much about faith. We are said to be "justified by faith," and "saved by faith," and are told to "believe in the Lord Jesus Christ, that we may be saved." Faith is confidence, reliance. If I am hungry, and a kind friend offers me something and says it is bread, but it is dark, and I cannot see, yet if I begin at once to eat it, this is faith. I trust in his word. If I am sick, and medicine is given me which I am told will do me good, and I drink it, this is faith. I believe or have confidence in the doctor's skill. Jesus came into the world to die for sinners. He says, "Believe in me. I have purchased a full pardon for you, and you may go free. It cost my own blood to obtain it, but you are freely welcome to it. If you will obey my words, and trust in my protection, I will engage to save you from death and hell: I am quite able to do this. Here is bread to eat, which will make you live for ever if you eat it: here is a medicine which will so cure your soul's sickness that you shall never die. Come unto me—believe in me, and you shall be saved." Faith is just trusting to what Jesus says. Faith is simply coming to Jesus. He has died for thee. Believe it and take the

benefit of his dying. He has opened the prison-door for thee. Believe it, and make thine escape. He is willing to bear thy burden for thee. Believe it, and cast thy sins upon him. He has paid all thy debts. Rejoice. He brings salvation to thee, and says, "It shall be thine, if thou art willing." Stretch forth thy hand, and take it with a grateful heart. Like the prodigal in the parable, thou hast wandered far from home; but Jesus has obtained for thee permission to return. Thy Father, for his sake, is willing to welcome thee back. Believe it, and say, "I will arise, and go to my Father." You desire to be trusted by your husband, or wife, or children; you would feel hurt by their doubting your word. So Jesus wishes to be believed when he says, "Poor sinner, I am able and willing to save thee. Come unto me." Do not grieve him by distrusting his word. If you do not come, because you think you are too great a sinner, you say, in effect, that he is not able to save you, though he tells us "he is able to save to the uttermost ALL who come." You make him a liar. Believe that he really will do what he promises. Go to him at once. Say to him, "Lord, I believe; help thou mine unbelief. Thou art able to save to the uttermost—save me."

See John iii, 14-18; Acts xvi, 30, 31; Rom. v, 1; Heb. xi.

COME AS A SINNER—JUST AS YOU ARE.

Perhaps you say, "How can I, who am so vile a sinner, venture to come near the holy Jesus? Will he permit such a wretch to approach him? Must I not wait till I am more fit?" Fellow-sinner, what you think to be a hindrance is your best encouragement; for "Jesus Christ came into the world to save sinners," and therefore to save such as you. "I came not to call the righteous but sinners to repentance." Not that there are any who are absolutely righteous, but there are many who *think* themselves so, and such persons will never be received by Christ. We must come to him in our true character, if we come at all. We are great sinners. We have broken God's laws. We have indulged in wickedness in our hearts, as well as in open conduct; we have quenched the Spirit, and despised the love of Jesus. Every thing we do is full of imperfection. We cannot make ourselves pure. And if we come to Jesus pretending we are righteous, we only mock him. Instead of thinking we are "rich, and increased in goods, and have need of nothing," we must come as those who are poor, miserable, blind, and naked. Thus we must come to Jesus, and confess our unworthiness. In one of his parables he spoke of a self-righteous man, who thanked God that he was better than others; and of a broken-hearted penitent, who did not venture to raise his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner!" It was the latter who went home pardoned and saved. And if we would be accepted by Jesus, we must go to him in the same spirit, saying, "God be merciful to me a sinner!" And we must not wait, thinking that we shall ever be more worthy. No, our souls are stained through and through with sin, and all our washing will never get rid of one dark spot. The blood of Christ alone can make us clean. We can never make ourselves better. We must come to Jesus to make us better; and till then nothing is done. Our very first duty is to come to Jesus. Come then, poor sinner. Wait not another moment, foolishly thinking you will be more fit by and by. You will never be more fit, and never more welcome, than at this moment. Jesus knows, far better than even you do, how sinful and vile you are; yet he does not say, "Wait," but, "Come." Come then, with all your sins and weakness, and hardness of heart, come to Jesus. Come as a sinner, and come just as you are.

See Psalm li; Matt. ix, 10-13; Luke xviii, 9-14; 1 Tim. i, 15; Rev. iii, 17, 18.

Strong Characters.

STRENGTH of character consists of two things—power of will, and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts

of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand, as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with manly powers of indignation in him, can be provoked, and yet restrain himself, and forgive—these are the strong men, the spiritual heroes.—*Rev. F. W. Robertson.*

Meditation.

Go to the grave of buried love and meditate. There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being who can never—never—never return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that centered its whole happiness in thy arms to doubt one moment of thy kindness or truth; if thou art a friend, and hast ever wronged in thought, or word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to that true heart which now lies cold beneath thy feet—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear—more deep, more bitter, because unheard and unavailing.—*Washington Irving.*

The Pope's Troubles.

The pope is somewhat sensible that he is in a critical situation, but like a timid boy going past a graveyard in a dark night, he tries to keep up good courage; while, at the same time, he startles at every new sight or sound. The 17th of last June was the anniversary of his election to the Pontificate. On that day there was an important gathering of Archbishops, Bishops, and Prelates, at the Sixtine Chapel, in Rome. *The Catholic*, when speaking of the meeting, says:—

"The Holy Father, in returning thanks, alluded to the difficulties and dangers which had surrounded and threatened the Papacy from the commencement of his reign; and said, with emotion, that the past obstacles and perils were as nothing in comparison with those which would soon have to be encountered."

We think the dark hour for the Papacy is not far in the future, and that the Pope expressed the truth when he said, "The past obstacles and perils were as nothing in comparison with those which would soon have to be encountered."—His is no enviable position.

The Catholic Mirror says—

"The holy and beneficent high-priest of the Catholic Church has apparently all the powers of the earth against him; he is ruthlessly robbed of his possessions, and the world applauds the robberies; what remains of his temporal power is held apparently by a thread, which the Fates may cut at any moment. The powers of darkness rejoice; the gates of hell expect a speedy triumph. Open enemies without, and secret traitors within, the citadel, conspire to make the successor of Peter bite the dust."

Truly, "his temporal power" hangs by a brittle thread, which must soon be broken for ever. *The Mirror* goes on to say—

"The enemies of the Holy Father have encompassed, and surrounded him with snares, while they keep him in his day of tribulation, menaced with overthrow, and half broken hearted."

It is evident that the "woman" on the seven hills must soon drink her "cup" of sorrow. Yet she tries to believe a brighter day will come, because she has arisen from former trials. She does not see that she has had her last triumph, and is protected by her last husband, who will soon leave her to the mercy of her enemies. Yet she still boasts.—"I sit a queen, and am no widow."—*Crisis.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 26, 1892.

JAMES WHITE, EDITOR.

The Publishing Association.

THE entire debts of the seventh-day Adventist Publishing Association amounted last March to the sum of \$3500. Then we proposed to issue a catalogue of share-holders, with the number of shares, donors, with the amount of their donations, whether churches or individuals; also those who have pledged, with the amount paid, and unpaid pledges. We designed to issue the catalogue about the middle of July; but as only about \$1000 of the above-named amount was paid in up to the first of July, it was decided to defer the publication of the catalogue till after the second annual meeting of the Association, in the hope that by that time all pledges would be paid, many more shares would be taken, and liberal donations come in, sufficient to meet every demand against the Association.

The present indebtedness of the Association is not far from \$2500. With a little effort this sum can be raised before the first of October. The times have changed. Labor and the products of the farmer, command good prices. Money for a season will be plenty. Now is the time to strike. Those who do not immediately meet their obligations to the Association, probably never will meet them. We plead for promptness now, that the pages of the forthcoming catalogue may present a clean and liberal appearance, and that in that document it may be said that the Association is free from debt. To this end,

1. Let all forthwith redeem their pledges. If any who have pledged are unable to pay in consequence of losses or sickness which has reduced them to want, on reporting themselves they will be excused. All others will be reported, and we hope to report them paid.

2. Let those who have taken shares and can take more without feeling it, take more. Brethren, let your companions and children take stock in the Association. Let the whole family, as far as consistent, take a part in the work, and feel that they have an interest in the cause. We have eight shares, Mrs. W. two, and we now take one each for our three children. This matter must and will be carried through.

3. Let the thousands of brethren and sisters in the ranks who profess full faith in the great facts brought out by the third message, who have not yet taken stock in the publishing enterprise, now come forward. Some of you are poor; but most of you can raise ten dollars for a share in the Association, and many of you can raise from twenty to one hundred without feeling the want of it. Where is the brother, sister, young man, or young woman of comfortable circumstances, who does not want to be represented in the first catalogue of the Association with at least one share?

4. Let our churches, also individuals, send in their donations. Most of you have, or should have, money in your s. b. treasuries. If you have no better use for it, send it in to help pay the debts of the Association. Battle Creek church has donated \$150, Monterey \$100, Wright \$100, and others liberally. Now is a good chance for our churches east and west, north and south, to collect in their s. b. funds, and send in the surplus till the debts of the Association be paid. Some of the old hands who have in time past done much for the cause, have had but little chance to do since systematic benevolence has brought a surplus of means into the treasury, making comparatively light drafts upon them. God has especially blessed many of these in basket and in store for their past liberality, and they are now in possession of accumulated means that they hardly know what to do with. Here is a chance, brethren, to wheel in a few hundreds, and help stop this gap in the debts of the Association.

5. Let those who are indebted to the Association for books sold, the Review or Instructor, come forward with the pay. You never can, probably, raise money so easily as this fall. Send United States' bills if you have them. By a new system of mailing we shall in a few weeks be able to state on the margin of every

paper, from week to week, just how every subscriber's account stands. We invite all delinquents to see to it in season, that the new mailing machine may report them, on the margin of their papers, paid in advance.

If the above suggestions be carefully and prayerfully considered, and reasonably acted upon, the catalogue proposed to be issued about the middle of October next, will be able to report the Association free from debt.

A Few Facts.

1. THE entire property connected with the Review Office is the property of the S. D. A. Publishing Association.

2. No person holding an office in, or laboring for, the Association, has any personal pecuniary interest in the Association.

3. No person laboring for the Association receives more than seven dollars a week for his services.

4. Most of those now employed by the Association labored early and late in the Review Office when the friends of the cause were few, for limited wages. And when the circulation of our publications had so far increased that receipts would pay all expenses at usual wages, and the prospect was favorable for a rapid increase of circulation which would give an excess of receipts above expenses, it was then that all connected with the Office plead for the formation of a legal Association, into whose hands the entire publishing department might be placed, while they consent to toil on for only seven dollars per week.

5. Whatever the excess of receipts above expenditures may be, after the Association's debts are paid, the amount will be sent out in publications to assist well-trying and proved missionaries in their labors, at the discretion of the Trustees.

With these facts before the real friends of the cause, who have faith that God has a special work to accomplish by the third message, they have no just grounds of objection to appropriating a portion of the means which God in his providence has entrusted to them to the uses and benefits of the Association. Thus far no salaried agents have been employed to collect means, and to oversee the printing, purchasing, and building. All have been laboring men, for small wages. And it is just that we should here say of the true friends of the cause, that all that has thus far been necessary to collect means was to say that it was wanted, and the next mail has brought it post-paid.

This institution has no use for men who desire to live upon fat salaries. Such would at once embarrass it, discourage its friends abroad, and shut off their liberalities. It must have laboring, ardent men, who look for the heft of their reward in the next world. And while the Association has such men in its employ, to do its work, and look after its interests, and as it is destined to be a mighty engine to move forward the stupendous work of the third message, God's stewards will open their hands wide to supply its present wants.

The Nation.

SEVERAL brethren refer to our remarks under this caption, two weeks since, in rather a feverish style. We invite them to read the article again, and be sure they understand our position before opposing it. Hold! brethren. This is no time for Christian gentlemen to give way to feelings of prejudice, and virtually charge us with teaching Sabbath-breaking and murder. You had better all go to God with this matter, and secure to yourselves a humble, teachable spirit; then if any of you are drafted, and choose to have a clinch with Uncle Sam rather than to obey, you can try it. We shall not contend with you, lest some of you non-resistants get up a little war before you are called upon to fight for your country. Any well-written articles, calculated to shed light upon our duty as a people in reference to the present war, will receive prompt attention.

Is it not Time

THAT the winds again be held? See Rev. vii, 1-3. The sealing angel calls upon the four angels who have in charge the affairs of the nations, to hold the winds

in order that the servants of God may be sealed. But there must be a work done preparatory to the sealing. A testing truth must be proclaimed which will ripen the harvest for the garner of heaven. A sealing message must go forth. And whatever interferes with this proclamation, just so far retards the work.

The troubles in our own nation are beginning seriously to embarrass the proclamation of the third message. The Illinois tent is laid up for the rest of the season, according to Bro. Ingraham's note in last Review, for the reason that it is useless to pitch the tent in new fields while the war excitement lasts. Since then we have learned from brethren Waggoner and Snook that the State of Iowa is put under martial law, and they were detained awhile under military arrest till they procured a certificate from the county Judge setting forth their place of residence, their present occupation and calling. The Judge advised them to immediately repair to their homes, as they would be daily more and more liable to troubles and difficulties.

And now Bro. M. E. Cornell writes from N. Y. as follows:

"The war excitement was so great we had to adjourn for two nights. Our tent was used for the war meetings. I never saw such an excitement as there is here in Rochester. The streets are blocked up with the tents of recruiting officers. The stores are all closed from 3 to 6, p. m., and all are trying to induce men to enlist. War meetings every night. 'Wake up the mighty men.' The rich men fear the draft, and they offer up as high as \$315 to induce men to go. Men's hearts are troubled."

As the Lord's work is not yet accomplished in the earth, may we not expect that this trouble will be suddenly restrained, and held in check, till his people are made ready? U. S.

Where Are We?

ALLOWING scripture to define our position in this world's history, we are

In the 44th verse of Daniel ii,
Between the 8th and 9th verses of Dan. vii,
In the 25th verse of Dan. viii,
In the 1st verse of Joel ii,
In the 9th, 10th, and 11th verses of Joel iii,
In the 3rd verse of Nahum ii,
In the 3rd verse of Habakkuk ii,
In the 1st, 2nd, and 3rd, verses of Zephaniah ii,
In the 16th verse of Malachi iii,
In the 29th verse of Matt. xxiv,
In the 25th, 29th, and 30th verses of Mark xiii,
In the 26th verse of Luke xxi,
In the 15th verse 1 Thessalonians iv,
In the 1st 2nd, and 3rd of 1 Thess. v,
In the 9th, 10th, 11th, and 12th verses of 2 Thess. ii,
In the 1st verse of 1 Tim. iv,
In the first 9 verses of 2 Tim. iii,
In the 3rd verse of 2 Tim. iv,
In the 36th, 37th, and 38th verses of Hebrews x,
In the 9th verse of James v,
In the 2nd and 3rd chapters of 2 Peter.
In verses 14-20 of Revelation iii,
Between the 13th and 14th verses of Rev. vi,
In the 11th verse of Rev. x,
In the 18th verse of Rev. xi,
In the 17th verse of Rev. xii,
Between the 11th and 12th verses of Rev. xiii,
In the 9th and 12th verses of Rev. xiv.

By reading what follows in immediate connection with most of these scriptures which show us our present position in numerous lines of prophecy, the reader will see the solemn and startling events that are just upon us. Let the wise prepare. Let sinners tremble. Let the saints rejoice. U. S.

Sabbaton.

In the Review of Jan. 28, in a reply to an inquiry by T. K. Henry, Bro. Smith remarks that the passage referred to in Matt. xxviii must be read: "As it began to dawn toward the first day of the week," because *μία* must agree with *ἡμέραν* understood, and *τὴν σαββάτων* must mean week. In Acts xvi, 13, we have the expression *ἡμέρα τῶν σαββάτων*, which according to

our brother's argument must be translated, "on the day of the week." Such a translation would not only be unmeaning, but at the same time it would break down a strong argument in favor of the observance of the Sabbath by the apostles. I agree with Bro. Smith as regards the translation of Matt. xxviii, 1, but at the same time I think that this argument of his does not help to sustain the translation, while it exposes a breach in our walls to the attack of the enemy, who is ever ready to take advantage of any weak point in our arguments and endeavors, to live in obedience to the commandments of God. Will our brother please reply through the Review, and oblige his brother?

J. F. L.

Providence, R. I.

REPLY. I am equally aware with my friend, that the enemy is ever ready to discover any breach in our walls of defense, and to take advantage of any weak point in our arguments. This being one of his characteristics, it becomes a significant fact that since the promulgation of the article above referred to, in January last, he has made no attack upon this point. The fact is, the enemy has not yet discovered the breach; and I would fain do what I can to allay any fears that may have been aroused, by pledging myself, whenever he does discover it, and make his attack, to stand "in the gap," and see that he gains no entrance into the citadel of our strength.

But I think we shall find upon further examination, not only that no breach has been made, but that our walls were never more impregnable. It is objected that according to my argument, the passage in Acts xvi, 13, must be read "on the day of the week." Not at all; for I have never denied that the primary and usual definition to be attached to *sabbaton* is Sabbath, meaning the seventh day of the week. I have only claimed that in certain instances it means the whole week; and the context will decide where it must have this signification. The expression in Acts xvi, 13, is simply "the day of the Sabbath," or the Sabbath-day. But how do we know but that *sabbaton* here means week? Ans. There is nothing in the context requiring it. Well, what is there to require that it should be translated week in Matt. xxviii, 1, &c? Ans. The numeral adjective *mian*. In every instance where *sabbaton* follows a numeral adjective, it signifies the whole week, and the adjective agrees with day understood, and denotes the number of the day of the week; as, first, second, third, &c., (day) of the sabbath (week.) So says Robinson in his Greek Lexicon of the New Testament. And in every instance in which the expression first day of the week occurs in the N. T., it comes from this construction of the Greek: a numeral adjective denoting the day of the week, followed by *sabbaton* meaning, week. These facts are sustained by Liddell and Scott, Robinson, Parkhurst and Greenfield. U. S.

Report from Michigan Tent.

BRO. WHITE: While the tent was in Ionia, we had almost everything in the shape of hindrances to contend with. In the first place two circuses pitched along side, and with their bewitching fooleries enticed the minds of the people from the truth. Then followed the great war cry, which excited the patriotic feelings of the populace to such a degree that they could not listen to anything on any other subject. But the worst of all hindrances was the low under-current of the clergy, who dare not show their heads in the tent, but in their sly and artful way were successful in keeping their several flocks from the tent. Thus our congregations were small, and but little interest manifested until near the close of the meeting, when the interest began to rise, and a few took a stand on the truth.

Our efforts in Ionia closed up with a discussion between Bro. Hull and Uriah Clark (Spiritualist), formerly editor of the Spiritual Clarion, Auburn, N. Y. Mr. Clark challenged Bro. Hull to discuss the following resolution:

Resolved, That man has a spirit which exists in a conscious state after the body is dead, and is capable of returning and communicating with the inhabitants of earth; and that the teachings derived from such a source are more reliable, and better adapted to the moral advancement of the human family, than the teachings of the Bible.

Mr. Clark affirmed; Bro. Hull denied. The discussion lasted three evenings, and was attended by large and attentive audiences, numbering usually about 1000. Each disputant delivered three speeches each evening, of twenty minutes length. At the close of the first evening Mr. Clark acknowledged that he did not do anything toward proving his point, but said the next evening he would bring forward his proof for the conscious existence of man in death; but to the astonishment of all present he moved around in the same circle he did the previous evening. The third evening the people were as much disappointed as before. Even those who were instrumental in getting Mr. Clark to discuss the question, acknowledged that he did not meet their expectations. The degrading influences of Spiritualism were thoroughly exposed by Bro. Hull, and the people could all see the great delusion in its true colors. The discussion resulted in favor of the truth. It served to establish some on the side of the Lord who were halting between two opinions.

We were some discouraged in the fore part of our meeting, but at the close our courage began to rise, and we can truly say that our tent-meeting in Ionia has not been in vain. We are still striving to do our duty, and the Lord is helping.

I. D. VAN HORN.

Lovell, Kent Co., Mich., Aug. 18, 1862.

Tent Meetings in Essex, Vt.

THESE meetings closed Sunday afternoon, Aug. 10. For several reasons the meetings here were not as interesting and encouraging as those at Fletcher, yet from their commencement to their close, we had a few attentive hearers. The doctrine of the Second Advent of our Lord, has been preached much in this section, in past years; the people have rejected light, and now their hearts are filled with sour prejudice against it. They wish to hear no more on this subject. The sight of our hand bills and the tent was enough for many of them. With few exceptions, everything in religious matters here bears the stamp of old age, with marks of sure and immediate destruction. May these few be among the saved. Again, the season was quite hurrying, and the weather wet.

As the preachers did not come to the tent, the Tuesday before we closed our meetings, we addressed a note to the Methodist, Baptist and Congregationalist ministers of Essex, stating that we believe man is mortal, and in death is unconscious; that the hope of the Christian hinges on the coming of the Lord, which is near, even at the doors; and that the seventh-day Sabbath is binding on Christians, inviting them, if they believed us to be advocating false doctrines to meet us in public discussion upon the points on which we differ. All was silence from this quarter till past 10 o'clock, Sunday morning, when Eld. Marsh, a Congregationalist from Underhill, came forward for discussion. Our time for work was short as we had stated to the preachers and people that our labors would close here Sunday evening. But we were glad to hear from our note to the preachers even at this late date, Eld. Marsh having seen one of them, and urged his brother Congregationalist, to meet us who refused, not being prepared.

The subject agreed upon for discussion was the Sabbath. The question read as follows, "Resolved that the Sabbath has been changed from the Seventh to the first-day of the week, by Divine authority." Elder M. was to affirm, and Bro. D. T. Bourdeau was to deny. Time of discussion, two hours or longer, to be divided into half-hour speeches. At 2 o'clock, P. M. the discussion opened, a goodly number being present to listen. Mr. Marsh led out in a speech of 25 minutes, basing his remarks upon Acts xx, 7. In the outset he remarked that he believed the Sabbath was perpetual; that the Seventh-day Sabbath was binding till the Resurrection of Christ, but from that time it was evident the first-day was the Sabbath, "Some," said he, "may wonder why the evidence of this fact is no more clearly stated in the Bible, but the Bible does not make so much of the name of a thing as of the thing itself." (The thing here was the first-day Sabbath, though not called so). He then attempted to show that the custom of the apostles was to meet for religious worship

upon the first-day. This, said he, they would not have done, if it had not been the Sabbath. It could not have been the Sabbath unless it had been changed, hence the apostles had changed it by Divine authority.

Here is the heart, the bulk of his proof. But his premises were shown to be false, and hence his conclusion erroneous, by Bro. Bourdeau.

In the Elder's next speech he worried through four minutes and sat down. In the next he spoke two minutes and was about to seat himself again when Bro. B. told him he might use the remaining half hour if he would read the text that teaches *when, where* and *by whom* the Sabbath was changed. This he said could not be done, but he could show the "essence" of the change. Bro. B. asked if essence had not some form that rendered it visible. Said he "I can see it but I can't give you my eyes to see it with." One Adventist, Bro. Harvey Spaulding, came out strong on the Sabbath. Others are deeply convicted. May the Lord help them to obey him and live.

A. S. HUTCHINS.

New Work.

We have just published a valuable little pamphlet entitled, *The State of the Dead*, by John Milton. Price 5 cents a copy, one-third discount by the quantity. The following is the preface:

IN matters of religion, many are, at the present time proverbially afraid of new things. Had this fear existed before new things usurped the place of the old, it had been well. As it is, we have not only the state of things spoken of by the prophet, when men shall put darkness for light and light for darkness, and bitter for sweet and sweet for bitter, but we have them also putting old things for new, and new for old, clinging to the new things as if they were the old, and crying out against the old things as if they were new.

Such is emphatically the case with the doctrine discussed in the following pages. An immortal soul and consciousness in death are really the new things in this controversy. These are everywhere opposed by the writers of the Bible, and were only able to creep into the church by means of the great apostasy this side the days of the apostles. Yet men would have us believe that these are the ancient doctrines of God's word, and that the truth has stood on the side of the serpent from the days of Eve to the present. Gen. iii, 4. Hence, anything which opposes these, is branded as innovation—as some new doctrine which has come newly up. It is to remove this deception from the minds of the people that we labor. And in sending forth such teaching as this work contains, we are only calling attention to one of the "old paths," out of which the nations have been turned by the great enchantress that sits upon her seven hills on the banks of the Tiber, Rev. xvii, 1, 2; xviii, 3; and which the prophet calls upon us to seek out, and, when we have found them, to walk therein. Jer. vi, 16.

To this truth there have all along been witnesses; and those with whom great names are essential to authority, will find no lack of these connected with this doctrine. The name of John Milton, author of "Paradise Lost," and who has been styled "The Christian Homer," is all that could be asked in this direction. He was born in London, Dec. 9, 1608, and stood at the head of his generation in literature and theology. With him we may mention, as holding the same views, such men as the Rt. Hon. Sir James Stephens, Regius Professor of Mod. Hist. in Cambridge College, Eng., Archbishop Whateley, of Dublin, Bishop Law, author of a Call to the Unconverted, Edward White, Wm. G. Moncrieff, of Scotland, H. H. Dobney and Panton Ham, of England; eminent as ministers and authors, John Locke, the Christian philosopher, Olshausen, the German commentator, who says, "The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible," John Taylor, author of a Hebrew Concordance, Tholuck, the German critic, &c., &c.

A hungry man will be sure to find time for a meal, and a lively Christian will find time for devotion.

Communion with God produces and cherishes godly fear.

The Lord is My Portion.

O BLESSED Saviour! glorious King!
To thee my offering I will bring.
O Lord of hosts! thou art to me
My portion here. I love but thee.

Do thou, O Lord, my heart inspire
With zeal and love and sacred fire.
I feel, my Saviour, thou art mine,
Thou causest, Lord, my face to shine.

At early morn, or midnight hour,
I feel, O Lord, thy quickening power.
The witness gained, the ransom's paid,
Thy love doth all my soul pervade.

O may it be my utmost joy,
And may it all my powers employ,
To do thy will; may I resign
Home, friends, and all, forever thine.

And should I feel death's cold embrace,
I'll sing, O Lord, of thy rich grace,
And shout when time with me is done,
Through Christ, my Lord, the victory won.
L. E. MILNE.

Rest in Hope.

TWICE, in an hour's miscellaneous reading, to-day, we have met the expression, "go down to the grave and rest in hope;" and in either case, were the authors questioned concerning their meaning, they would betray a contradiction that they would do well to investigate till they either coin a new set of phrases, expressive of their true meaning, or consent to abide by the import of what they utter; for the world has become too shrewd not to detect such theoretical inconsistencies, and consequently no longer attach all theological errors to the Romanist.

Discarding all uninspired authority as authority, and constantly striving to search deeper into the truths of the Bible, we are impressed continually by new discoveries, as well as with the great departure from primitive simplicity of faith; and in a way, too, that tends to bewilder rather than truly enlighten. For instance, when we hear the expression, "rest in hope," certainly it does not convey the idea that "death is but the stepping-stone" to an immediate life of joy, and fullness of pleasure forevermore.

And here we might hint at the frequent practice of many writers and speakers, of clothing their happiest thoughts in such a cloud of metaphor, as to render them almost unintelligible; subjecting themselves to the rebuke of Paul, "Except ye speak words easy to be understood, ye do speak to the wind." Also at the growing tendency to award indiscriminately to all, this entrance upon a blessed life, forgetful that while the Bible holds out the encouragement of reward to the righteous, it none the less seeks to terrify by its denunciations to the wicked. But if the "unbound spirit" passes at once into the full blaze of eternity, no more to be separated from Jesus, what mean such scripture passages as Luke xiv, 14; 2 Tim. iv, 1, 8; Col. iii, 4; 1 Thess. iv, 13-17; Heb. ix, 28; 1 Pet. i, 5, 13; v, 4; Rev. xi, 15-18; and xxii, 12?

Let none pass unnoticed (as is often done) this great array of texts, thinking they are familiar with them all, as is quite probable; for this very familiarity may be the reason that hitherto they have failed to perceive their true import. I confess this has long been the case with me, and thus am I better prepared to understand this habit of thought.

With the mere speculative reasoner it were useless to waste words, but the serious inquirer after revealed truth, when he reads "that the dead in Christ shall rise first;" "when Christ, who is our life, shall appear, we shall appear with him;" "if Christ be not risen, then they which have fallen asleep in Christ are perished," cannot fail to be impressed with the Bible fact that Christ is the great Lifegiver as well as Judge at his appearing and his kingdom, according to 2 Tim. iv, 1.

However determinedly and persistently many hearts are closed to the evident import of these scriptures, we are not prepared to charge such with want of honesty, but regard them herein themselves deluded, while deluding others. And though we pity the Papist when in his blinded bigotry and zeal he refuses to look or

think, and therefore has no weightier argument than that he believes just what his church teaches; what shall we say when intelligent Protestants, with open Bible in their hands, virtually do the same? We feel that we might easily be tempted to sarcasm, biting and pungent, as when Elijah mocked the priests of Baal.

There is, it is said, a propensity in mankind obstinately to maintain an assumed position, and ever an inclination to hush up a wrong, when it has become too conspicuous longer to close one's eyes to it. A fancied consistency lies at the foundation of this, or as Emerson has said in substance, "A foolish consistency hinders men from saying in earnest words what to-day thinks, and to-morrow saying in earnest words again what to-morrow thinks, even though it should contradict all that has been said to-day." But Pope has better expressed it by saying, "A man should never be ashamed to own he has been in the wrong; which is but saying in other words, that he is wiser to-day than he was yesterday."

Many there are who pride themselves on never changing their opinions; and such will neither listen to facts or arguments, if the object be to move them one iota. But we dare affirm that whoever will not modify his opinions according to the best light he may have from day to day, will never make many advances. And if our maturer judgment has constrained us to think differently in some things, is it not in such as we had received upon human authority, without having previously bestowed on it a questioning thought? We cannot help feeling it were better, if we have traditionally received an error, to make a searching investigation, and a relentless removing of that error; for however many rights a system may contain, if there be one wrong bound up therein, that one wrong will cause disquiet. We are now seeing this exemplified politically. Shall we ere long see it religiously? Or are we already beginning to see its agitations? If so, and we have drifted with the current peacefully as long as we may, we would fain step aside and let the eddying whirl go by; but this may not be; for life is an earnest work, and the world holds each to a stern responsibility who mingles in its strife. Therefore are needed not holiday soldiers, but rather such as can endure hardness, ready to defend each honest conviction with the determination of those willing to bury themselves under its ruin. And though some scenes in the experience of another are daguerreotyped painfully forever upon our memory, yet it by his providence God is preparing us a work, and us for that work by a peculiar discipline, we would not shrink from that discipline, though it fall with crushing weight upon one who can no longer conscientiously by a discreet forbearance screen herself from the watchful eyes of those who cling so pertinaciously to long-standing theories.

But is this long-standing sufficient proof of their correctness? Even the disciples made sad mistakes, yet Jesus left those mistakes for time to correct. When he rode triumphantly into Jerusalem amid the shouts of the people, were they not sadly mistaken? Yet we find no intimation that he even hinted to them that he would not yet "restore the kingdom to Israel." Indeed, as another has said (in our pulpit), "The church has ever been mistaken regarding the process or manner of God's operations concerning his cause and kingdom." But is this any argument against its truth? With equal conclusiveness it might be asked why the eyes of the immediate disciples were holden that they should not at once recognize Jesus after his resurrection; or their understandings darkened, that in bewilderment they questioned among themselves "what that rising from the dead should mean?" In God's own time it flashed upon their mental vision, intensified by the teachings of the Spirit.

Possibly therefore what is so often branded as fanaticism, even though it give a visionary tinge to religion, may not be quite so preposterous after all, as those think who would have whatever has the appearance of enthusiasm in religion dispelled by sober reason.

Malone, N. Y.

In the path of duty, God promises his special protection; he will keep us safe, and bless us.

Barzillai

WAS a man of great wealth, and seeing his good king driven from his home by the wretch, Absalom, his good old heart was stirred, and opening his stores he "brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat; for they said, The people is hungry, and weary, and thirsty, in the wilderness." 2 Sam. xvii, 27, 29; xix, 31-40.

But though many then, as now, arose as traitors against the government which had fostered them, yet the right prevailed; and when infatuated Absalom had met his deserts, and the great and noble David had mourned his unnatural son with many bitter tears, and was returning in triumph, then good old Barzillai would (as well he might) participate with the friends of order in escorting the king of their choice a little way, as he returned to the rescued city of Jerusalem.

Then, when David had with princely generosity and gratitude invited his true friend to make his home at Jerusalem, the true and patriot thus replies:

"And Barzillai said unto the king, How long have I to live, that I should go up with the king to Jerusalem? I am this day fourscore years old; and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore should thy servant be yet a burden unto my Lord the king? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father, and of my mother."

Then, having seen his good prince safe across the river Jordan, his work of love was completed. He had seen him a fugitive from treason, had befriended him in his greatest need, had proved his truthful loyalty, and now he returns to his ancestral possessions and home, now sweetened and made acceptable by good deeds. David with loving heart kissed Barzillai, and blessed him, and returned unto his own place.

One cannot help thinking that if some of the susceptibilities of Barzillai were impaired by age, his good sense and noble qualities of character had rather matured by it. Shobi is also an ally of David in this narrative. See chap. xvii, 27. J. CLARKE.

Advantages of Temperance.

SOLOMON tells us that the glutton shall come to poverty; warns us not to be among riotous eaters of flesh, and even bids us to put a knife to our throats if we be men given to appetite. Is there no less desperate remedy?

Lord Byron once told a companion that if some demigod would indicate to us how much we ought to eat, it would put an end to half the miseries of the race.

Jonathan Edwards we see noting in his diary:

"I find that I cannot be convinced in the time of eating, that to eat more would be to exceed the bounds of temperance, though I have had two years' experience of the like, and yet three minutes after I have done, I am convinced of it. But yet again I overeat myself, thinking I should be somewhat faint if I leave off then; but when I have finished, I am convinced of excess—and so it is from time to time. I have observed the more it seems to be the truth, when it is according to my inclination, than when otherwise."

Jefferson says that "no man ever repents eating too little."

Sir Isaac Newton often dined on a penny's worth of bread.

Abernethy cured his indigestion and regained his flesh by "going into the country, where he could get good milk and eggs, and living upon three ounces of baked custard taken three times a day, with no drink but ginger-water. On this quantity of food he regained his flesh and uniformly got better."

Marion and his men waxed strong and valiant with no food but sweet potatoes, no drink but water, and no shelter but the sky.

"Besides brown bread, the Greek boatmen subsist almost solely on their native fruits, figs, grapes, and raisins. They are the most nimble, active, graceful, cheerful, and even merry people in the world."

Grant Thorburn attributes his cheerful old age to the fact that he, "never eats enough," and thousands of his countrymen are wearing out their bodies, not so much by the excess of business and multiplicity of cares, as by the overwork they crowd upon themselves in digesting surplus and unnecessary food.—*Israelite*.

Gold.

GOLD is the only power which receives universal homage. It is worshipped in all lands without a single temple, and by all classes without a single hypocrite; and often has it been able to boast of having armies for its priesthood, and hecatombs of human victims for its sacrifices. When war has slain its thousands, gain has slaughtered its millions; for while the former operates only with the local and fitful terrors of an earthquake, the destructive influence of the latter is universal and unceasing. Indeed, war itself—what has it often been but the art of gain practiced on the largest scale? the covetousness of a nation resolved on gain, impatient of delay, arming on its subjects to deeds of rapine and blood? Its history is the history of slavery and oppression in all ages. For centuries, Africa—one quarter of the globe—has been set apart to supply the monster with victims—thousands at a meal. And, at this moment, what a populous and gigantic empire can it boast! the mine with its unnatural drudgery; the manufactory with its swarms of squalid misery; the plantation with its imbruted gangs, and the markets and the exchange with their furrowed and careworn countenances—these are only specimens of its more menial offices and subjects. Titles and honors are among its rewards, and thrones at its disposal. Among its counselors are kings, and many of the great and mighty of the earth enrolled among its subjects. Where are the waters not plowed by its navies? What imperial elements are not yoked to its car? Philosophy itself has become a mercenary in its pay; and science a votary at its shrine—brings all its noblest discoveries as offerings to its feet. What part of the globe's surface is not rapidly yielding up its last stores of hidden treasure to the spirit of gain? or retains more than a few miles of unexplored and unvanquished territory? Scorning the childish dream of the philosopher's stone, it aspires to turn the globe itself into gold.—*Sel.*

DR. HEWITT, it is said, on being accosted once with very severe epithets by one of his parishioners, made this reply to him: "Sir, the principles of my religion forbid me to return railing for railing, or cursing for cursing, but I will tell you an anecdote. Father Mills, once reading in the pulpit the epistle of Jude, and coming to the verse, 'Michael, when contending with the Devil about the body of Moses, durst not bring against him a railing accusation,' paused a moment, lifted up his spectacles to his forehead, and added, 'No wonder he durst not; because in blackguarding, the Devil would be sure to get the upper hand.'" We think, however, the Dr. got the upper hand of his railing parishioner that time.

LETTERS.

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

From Bro. Czechowski.

BRO. WHITE: As I am about to remove from Enosburgh Falls to Middle Grove, Saratoga Co., N. Y., I desire to express through the Review my gratitude to Brn. Austin, Bourdeau, and others, for their kindness in removing me from New York to this place a year since, and all the Christian sympathy and charity they have manifested toward me and my family during last past year of our residence here in the midst of so many trials and discouragements. May God reward them.

I much regret that it has been in my power to accomplish but very little among the Canadian people here, and that I have been of not much, if any, use in this field of labor. But, as nothing is hid from the Lord, I can leave all in his hands. He knows it has been my great desire to do his will. I love this last message of mercy, the faithful "watchman unto the house of Israel," and the holy union of the church, and will labor faithfully for the prosperity of Zion, as my circumstances will permit. And I hope to profit

by all corrections from above, and from my kind brethren more experienced in this holy cause than myself. Pray for me, dear brethren, that I may be found worthy, with my family, to enter the happy, everlasting kingdom with you all through Jesus Christ our dear Saviour.

Yours in Christian love.

Enosburgh Falls, Vt.

M. B. CZECHOWSKI.

From Bro. Stawicki.

BRO. WHITE: About two years since I embraced the Advent doctrine under the ministration of Bro. Czechowski. In my youth, being a Roman Catholic, I was ignorant of the Holy Scriptures, never having heard them explained until under the ministration of Bro. C. Before I left Poland, my native country, I endeavored to serve the Lord. I sought with all my heart to live a holy life, but could find no encouragement from either priest or people to carry out my desires. I began to see more and more clearly the corruptions of the Roman Catholic Church, especially after I became a fugitive in Algiers, Africa. Being a young man about 18 years of age, and not understanding any trade, I was cast upon the providence of God. By little and little I learned the French language. As my mind became enlightened, the hypocrisy and the iniquity of the priests and people became more and more manifest to me. I do not blame the people as I do the priests, for they have not any of the true religion of Christ. May the Lord hasten his coming and pour out his vengeance on this synagogue of Satan, who hold so many poor deluded souls in bondage, keeping them in worse than Egyptian darkness, so that they know not their God and Creator.

On arriving in New York City over four years ago, a French infidel paper fell into my hands. The editor there stated that each nation formed a God for itself, and every nation can do as they please. I thought this might be true, owing to the thick darkness I had fallen into, until finally through the mercy of God I met with Bro. Czechowski, who invited me to hear him preach, which invitation I gladly accepted. Then for the first time in my life, I heard the word of God in its truth. The prophecy of Daniel interested and surprised me very much. The prophetic chart was truly clear to my understanding, for which I am thankful to God our merciful Creator for shedding forth the light of his glorious truth into my heart, giving me the light of the knowledge of God in the face of Jesus Christ.

May the Lord keep me faithful, and enable me to overcome Satan's power. It surprises me very much that Protestants, professed believers in the Bible should so openly disobey God's holy law, and reject the seal of the living God, and follow the "beast," Papacy.

After I heard the second lecture I felt a strong desire to keep the commandments of God and the faith of Jesus. At first I was persecuted somewhat by my own countrymen, and Satan was busy to overthrow my faith. I pray that my heavenly Father may give grace to overcome Satan's power. By the help of God I realize, little by little, the truth as it is in Jesus. My heart goes out in thankfulness to God our heavenly Father, for bringing me into the glorious light of this precious truth.

May the Lord bless this precious cause, that the third angel's message may go with a loud voice to poor benighted sinners. I have no doubt there are many honest souls that may be saved from the approaching doom of this world. It astonishes me that many with good judgment and good understanding are so blinded to the truth, and continue to do wickedly. But when I refer to the prophet Daniel I find that the wicked shall do wickedly, and none of the wicked shall understand.

I pray that I may be kept from following my own ways, and may be enabled to become crucified to the world, and the world to me, to be separate, that God may receive me and make me a son eternally in his everlasting kingdom. Brethren and sisters pray for me. Yours till victory shall crown us.

JULIAN STAWICKI.

Brooklyn, N. Y., Aug., 1862.

From Sister Dayton.

BRO. WHITE: I want to say a few words through the columns of the Review by way of encouragement to those who, having cast their bread upon the waters, have waited many days for a return; for I have abundantly proved that our God is a prayer-answering God, and that he ever stands waiting to be gracious. Come, dear sisters, take courage by the way and rejoice with me while I relate what the Lord has done for me and mine. About a year and a half ago I commenced to keep the commandments of God and the faith of Jesus. When I determined to do this, I knew that as far as the company of my family was concerned I must go forth alone; but I placed my trust in Him who is strong, and leaned upon Him who supports the weak. He regards the fall of a sparrow, and I knew he cared for me. I had reason to expect opposition and I was not disappointed; for it came; and I learned by sad experience how bitter the trial when one's foes become they of his own household. It seemed from time to time that Satan was using his utmost ingenuity to overthrow my faith and hedge up the way before me, still I continued to pray, sometimes in faith, sometimes almost doubting the power of God to save one who had gone so far. But I found the Lord gently clearing my pathway, and I was enabled by his grace to press onward even against opposing difficulties, until a few weeks ago I began to feel that the adversary was fast exhausting every malicious art, and I experienced such a burden of soul for the salvation of my family that it became almost my constant cry, "Lord, it is time for thee to work." My burden increased until it seemed that I should sink under it, when, lo! the Lord made bare his gracious arm, and was pleased through the word spoken by our dear Bro. Bates to send conviction to the heart of my companion and break the chain by which Satan had so long led him captive at his will.

Think you it is not mine to say, Surely the Lord has put a new song in my mouth, even praise to our God? Yes, blessed be his holy name, he is not slack concerning his promises. You that have offered so many prayers which now seem unavailing, let me say to you, Look up! Have you not reason to continue in hope? Lo! Israel's God is near, and the fiery pillar moves, go on. And may he grant that in the homes where once disquiet and bitterness reigned, there may be erected the family altar, over which Peace shall spread her gentle wings, and round which you may gather in praises to our God, till with the church triumphant, we sing the song of Moses and the Lamb in his glorious courts above.

Your unworthy sister,
Chesaning, Mich.

JULIA A DAYTON.

BRO. B. G. JONES writes from Newport, N. H.: "As trials are thickening around us, it is necessary that we be more watchful, and I for one have made the resolution, and am trying daily to put it in practice, to do the Lord's will, and keep all his commandments. I want to live so that I can have grace and wisdom to stand every trial as they come up. I expect the Lord will suffer us to be tried; but he has promised not to suffer us to be tempted above that we are able. I hope to live so that I shall be numbered with those that are ready and waiting for God's everlasting kingdom."

OBITUARY.

DIED May 4, 1862, in Byron, Me., of spinal disease after a painful illness of fourteen weeks, Meriam Edwina, youngest child of Richard and Meriam Taylor, aged eleven years and three months. She was a reader of, and much interested in, the Youth's Instructor, and had kept the Sabbath when at home with her parents. She had made up her mind to keep the Sabbath in the future under all circumstances. She seemed to love God's word while she was sick, and requested it read to her every day. She was also anxious to hear the truth preached, and thought the prayers of God's servants would do her more good than medicine. We trust that Bro. and sister Taylor sorrow not as those without hope, inasmuch as the promise is, "Thy children shall come again from the land of the enemy." And although she now sleeps in her quiet resting-place incapable of joy or sorrow, they hope to meet her in the morning of the resurrection clothed with immortality. It is our prayer that this bereavement may be sanctified to the good of the family. A funeral discourse was delivered on the occasion by Eld. E. Haggatt.

CHARLES WOODMAN.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 26, 1862.

Michigan State Conference.

THE next session of "The Michigan Conference of Seventh-day Adventists," will be held, according to resolution at its last meeting, in Monterey, Mich., Sabbath and first-day, Oct. 4 and 5, 1862. Chairman, Eld. Joseph Bates. Conference Committee, J. N. Loughborough, M. E. Cornell, and Moses Hull.

Notice of the meeting is given thus early that all the churches may have ample time for the election and instruction of their delegates.

U. SMITH, Clerk.

Annual Meeting of the Seventh-day Adventist Publishing Association.

IN accordance with a resolution passed at the last meeting of the Association, held at Battle Creek, Mich., Oct. 4, 1861, the second annual meeting of the Seventh-day Adventist Publishing Association will be held in Monterey, Mich., on Sunday, the 5th day of October, 1862, commencing at 9 o'clock, A. M., for the election of officers, and the transaction of all other business pertaining to the interests of the Association.

JAMES WHITE,
G. W. AMADON,
URIAH SMITH,
E. S. WALKER,
J. N. LOUGHBOROUGH,
CYRENIUS SMITH,
J. P. KELLOGG.

Trustees.

APPOINTMENTS.

PROVIDENCE permitting, we will, accompanied by Mrs. W., meet with the brethren in Michigan as follows:

Hanover, Tuesday, at 4 P. M., August 26.
Hillsdale, Sabbath and first-day, " 30, 31.
Battle Creek (monthly meeting) Sabbath, Sept. 6.
Oneida, Sabbath and first-day, " 13, 14.
Orange, Tuesday, at 2 P. M., " 16.
Ionia, Wednesday, at 7 P. M., " 17.
Greenville, Sabbath, " 20.
Vergennes, Wednesday, at 2 P. M., " 24.
Wright, Sabbath, " 27.
Caledonia, Tuesday, at 2 P. M., " 30.
Monterey, General State Conference, Oct. 4-6.

If changes be made in the above appointments, we shall endeavor to make them in season to save disappointment. We have purchased a team with which to travel in the State, and shall probably continue to hold local conferences in the State, if there be sufficient interest to sustain us in the work.—Ed.

BRO. WHITE: By request of the brethren in and adjoining this county we have appointed a meeting in this place (West Union), September 19 and 20. Meeting on sixth-day at 5 o'clock. We would be glad if Bro. Waggoner or Bro. Snook or any other messenger could attend this meeting. Brethren and sisters, let us come together in the Spirit of the Lord.

D. T. SHIREMAN.
L. H. DAVIS.

West Union, Fayette Co., Iowa, Aug. 14, 1862.

Discussion.

THERE will be a five-days discussion in the Michigan tent, Lowell, Mich., commencing on Sunday evening, Aug. 31, 1862, between Eld. Moses Hull and S. P. Leland (Infidel), on the following resolution:

"Resolved, That there is evidence, external and internal, of the Bible being a revelation from God."

Eld. Hull, affirmative; S. P. Leland, negative.

There is no doubt that this discussion will be interesting. Bro. Hull was challenged by the above-named gentleman, who has been lecturing on geology and the Bible for the last six years. His reputation as a lecturer is good. A general invitation is extended to all interested. Those wishing to attend the discussion should come prepared to take care of themselves.

I. D. VAN HORN.

PROVIDENCE permitting I will meet with the Sev-

enth-day Adventist church in Catlin, Chemung Co., N. Y., the third Sabbath in September. We hope that all our brethren and sisters who can will be present at this meeting.

N. FULLER.

Tent Meetings.



PROVIDENCE permitting the Eastern Tent will be pitched for meetings at Marshfield, Washington Co., Vt., Tuesday, Aug. 26, 1862.

A. S. HUTCHINS.
D. T. BOURDEAU.

BUSINESS DEPARTMENT.

Business Notes.

I. Sanborn: There is \$1.25 still due on S. A. Mountford's Review.

Due to C. L. P. \$1.48.

My Post Office Address hereafter will be Newkirk, Green Co., Wis.

ISAAC SANBORN.

RECEIPTS.

For Review and Herald.

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

J. Althouse 2,00,xx,1. J. Francisco 1,00,xx,12. J. R. Lewis 2,00,xx,1. Mrs. O. Bronson 0,60,xx,11. R. S. Little 1,00,xx,11. W. Phillips 1,00,xx,18. L. Lamb 1,00,xx,11. A. Borroughs for Mrs. L. Philbrick 1,00,xx,1. W. K. Loughborough for L. A. Goodwin 0,50,xx,11. W. K. Loughborough 0,50,xx,14. M. Alexander 0,40,xx,3. Z. Poling 1,00,xx,11. N. Davis 1,00,xx,1. P. Z. Paine 2,00,xx,13. W. J. Patterson 2,00,xx,19. E. Starbuck 0,25,xx,12. S. Canada 2,00,xx,1. L. Edwards 1,00,xx,11. M. A. Kidder 0,50,xx,11. H. P. Wakefield 2 copies 2,00,xx,1. B. G. Jones 2,00,xx,1. L. P. Miller 1,00,xx,1. L. Palmiter 1,00,xx,11. A. F. Fowler 3,00,xx,1. S. Mountford 3,00,xx,1. S. T. Damon 2,00,xx,14. Jane Mullen 1,00,xx,1. Geo. Crownheart 1,00,xx,11. Caroline Colson 1,00,xx,1. C. Tuttle 0,50,xx,13. J. Keane 0,25,xx,1. R. A. Worden 1,00,xx,15. I. Cornell 1,00,xx,1. I. Cornell for J. Christell 1,00,xx,1. D. G. Dickinson 3,00,xx,14. T. Curtiss 1,00,xx,1. T. Curtiss for S. Curtiss 1,00,xx,13. S. Hodges 2,50,xx,1. Mariah Wadkins 1,00,xx,12. J. Cady 1,00,xx,1. S. Royce 1,88,xx,4. C. R. Austin 1,00,xx,11. C. R. Austin for Mary Olmstead 1,00,xx,19.

For Shares in Publishing Association.

William Dorcas \$5.00. A. F. Fowler \$10.00. Henry N. White \$10.00. James E. White \$10.00. Willie C. White \$10.00.

Donations to Publishing Association.

B. G. Jones 70c. Julian Stawicki \$2.00.

Cash Received on Account.

B. F. Snook \$5.94. J. H. Waggoner \$2.60. A. Lanphear \$1.00. Isaac Sanborn \$25.00. W. S. Higley jr. \$7.00. C. L. Palmer \$2.00. J. Stryker 50c.

Books Sent by Express.

A. Lanphear, Friendship depot, Alle. Co., N. Y., \$19.90. S. N. Haskell, Worcester, Mass., \$5.00.

Books Sent as Freight.

Elder B. F. Snook, Cedar Rapids, Iowa, \$107.35.

Books Sent By Mail.

H. P. Wakefield \$1.84. B. G. Jones 30c. J. M. Aldrich 75c. H. C. Whitney 75c. H. Bingham 75c. J. A. Strong 75c. I. B. Hicks 75c. E. B. Gaskill \$1.50. J. Newton 75c. L. H. Priest 75c. A. Preston jr. 75c. J. Stawicki \$1.00. M. F. St. John \$1.00. W. Forsyth 31c. B. F. Robins 42c. H. P. Wakefield 25c. Noah Hodges 75c. R. B. Wheeler \$1.00. Jane Mullen 12c. L. Bristol 80c. Lucy Royce 12c. A. M. Smith \$1.00. I. B. Hicks 1.00. J. Stryker 50c. F. Hamilton 75c. I. M. Davis 75c. J. Clarke 80c. F. W. Morse 75c.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

	Price.	Postage.
	cts.	cts.
History of the Sabbath, (in paper covers),	30	10
The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast,	15	4
Sabbath Tracts, numbers one, two, three, and four,	15	4
Hope of the Gospel, or Immortality the gift of God, Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man,	15	4
Modern Spiritualism; its Nature and Tendency, The Kingdom of God; a Refutation of the doctrine called, Age to Come,	15	4
Miraculous Powers,	15	4
Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul,	15	4
Review of Seymour. His Fifty Questions Answered,	10	3
Prophecy of Daniel: The Four Universal Kingdoms the Sanctuary and Twenty-three Hundred Days,	10	3
The Saints' Inheritance. The Immortal Kingdom located on the New Earth,	10	3
Signs of the Times, showing that the Second Coming of Christ is at the door,	10	3
Law of God. The testimony of both Testaments, showing its origin and perpetuity,	10	3
Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti,	10	3
Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern,	10	3
Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath,	10	3
Christian Baptism. Its Nature, Subjects, and Design,	10	3
The Seven Trumpets. The Sounding of the seven Trumpets of Revelation vii and ix,	10	2
The Fate of the Transgressor, or a short argument on the First and Second Deaths,	5	2
Matthew xxiv. A Brief Exposition of the Chapter.	5	2
Assistant. The Bible Student's Assistant, or a Compend of Scripture references,	5	1
Truth Found. A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type,"	5	1
The Two Laws and Two Covenants,	5	1
An Appeal for the restoration of the Bible Sabbath in an address to the Baptists,	5	1
Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath,	5	1
Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question,	5	1
Brown's Experience. Consecration--Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.,	5	1
Sabbath Poem. False Theories Exposed,	5	1
Illustrated Review. A Double Number of the Review and Herald Illustrated,	5	1
Nature and Obligation of the Sabbath of the Fourth Commandment "Apostasy and perils of the last days,"	5	1
The same in German,	5	1
" " Holland,	5	1
French. A Pamphlet on the Sabbath,	5	1
" " " Dan. ii, and vii,	5	1
ONE CENT TRACTS. Who Changed the Sabbath? Unity of the Church Spiritual Gifts Law of God, by Wesley Appeal to men of reason on Immortality--Much in Little--Truth--Death and Burial--Preach the Word--Personality of God.		
TWO CENT TRACTS. Dobney on the Law Infidelity and Spiritualism--Mark of the Beast.		

English Bibles.

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

Diamond, Marg. Ref.	Calf binding,	\$0.90.	Postage 12 cts.
Pearl, Ref. after verse,	" "	\$1.50.	" 15 "
" " "	Morocco "	\$1.75.	" 15 "
" Marg. Ref.	" "	\$1.75.	" 15 "
Nonpareil, " "	Calf binding,	\$1.75.	" 21 "
" Ref. after verse,	" "	\$1.75.	" 21 "
" " "	Morocco "	\$2.10.	" 21 "
Minion, " "	" "	\$2.25.	" 25 "

Bound Books.

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

The 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	"
Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels,	50	"
Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message,	50	"
Scripture Doctrine of Future Punishment. By H. H. Dobney, Baptist Minister of England,	75	"
Home Here and Home in Heaven, with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents.		
The Chart. A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts.		