

ADVENT REVIEW,



AND SABBATH HERALD.

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

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Submission.

I WOULD not ask my path to be
Forever through the sunny glade;
Bright flowers only bloom for me,
And only brilliant lights to see
Wherever falls a gloomy shade.

I would not ask for pleasure bright
To always wait beside me here,
And guide me through the spirit's night
With her false, flickering, meteor light,
That ever flits as clouds come near.

I would not ask for joy to fill
My cup with happiness untold;
Or wish for every pain be still,
If chastening is my Father's will,
To bring me to his guarded fold.

But I would ask for strength to bear
When'er my burdens press me down;
For patience, when most tried by care;
For faith, when dark the shadows are,
While o'er my path the thorns are strewn.

For love to God, whate'er betide;
Through every path he thinks the best,
That he will all my footsteps guide,
And lead me gently to his side
At last, within his smile to rest.

[Inquirer.]

Sin and the Law.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Jas. ii, 10.

Like the gospel to the ancient Jew and Greek, this text has been to some a stumbling-block, and to others, foolishness. Yet as that gospel, so this text, needs only to be justly apprehended and it will appear to be glorious to God, and all right as toward man.

A sermon from this text should therefore look toward obviating misapprehensions, and then also toward a just exposition of its true significance.

As shown by the previous context, the case before the apostle's mind is that of "beloved brethren," guilty of respect of persons by giving the richly-dressed a "good place" in their assembly, but the poor man in vile raiment a mere place to stand, or if to sit, yet under the footstool. He argues that this is not fulfilling the royal law—"Love thy neighbor as thyself." He who has respect of persons violates this law, commits sin, and is convicted of being a transgressor. "For," said James, as if to confirm his position by appealing to a comprehensive principle, "whosoever shall keep the whole law, and yet offend in one point he is guilty of all." Even supposing that you, beloved brethren, are correct and blameless in every other point, yet this one sin of respect for your rich against your poor brethren, vitiates all your obedience. He who offends in one, becomes obnoxious in respect to all. He offends against the whole law. The blow he strikes takes effect against the law as a whole.

I do not understand the apostle to affirm that the man who has kept all the rest of the law, but has offended in one point, has literally broken each and every several precept. This may not be true, and plainly it is not what James meant to say. We infer this from his own illustration of these words. He proceeds in the next verse to prove and illustrate his meaning, and says, "For, he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Observe his conclusion: *not*, thou hast committed adultery, but this, "thou art become a transgressor of the law." He does not affirm that a man who has not broken the seventh, eighth, ninth, and tenth commands, but only the sixth, has yet broken the seventh and all the rest, each and every. He might have used language to mean this, but he did not. But he does mean (as his own exposition shows) that the man who offends in only one point, has broken the law as a whole—has really sinned—is a transgressor of God's law, and has incurred the fearful curse denounced justly upon the law-breaker.

Yet again: it is not necessary that we interpret James to mean that the man who has broken but one precept, is in all respects as guilty as he who has broken them all. His subject did not require him to speak of comparative degrees of guilt. Yet he might consistently with truth have said or implied that in some respects the case of him who has broken but one precept, is as bad as his who has broken all. Thus for example, he might have shown that the man who has broken but one precept, compared with him who has broken them all, as truly outrages God's law; as truly offends against its majesty; as really insults the Lawgiver; shows that he has no real respect for God; shows that pleasing himself is with him a higher principle than pleasing God; and consequently that he will as surely come under condemnation, and if he does not repent will as certainly be cast into hell. He is just as hopeless of salvation on the ground of his good morality, or even (to come more closely to the apostle's thought) on the ground of his being one of the "beloved brethren." He meant to show that it is not safe for even professed Christians to tolerate one sin, though it be but one, and though it may seem in their eyes a very little one.

These points may seem to some of our readers to demand more explanation and proof.

They will perhaps be made more clear by a careful consideration of several principles of the divine law and government. As for example:

1. That the law of God is, in many respects, a unit. It is a unit in the sense that he who breaks any one precept, breaks the law. He who breaks any one precept insults the Lawgiver, and avows his own disregard of him and of his authority.

It is a unit in the sense that the majesty of law resides in each several precept. Of the precepts of this law we may say the ægis of the Almighty overspreads and protects them all. His name is in them; his dignity stands pledged to vindicate each and every precept against contempt and abuse. Or rather let us more truly say, His name is in them, so that he must account every disobedience of any one precept as contempt against himself, and hence every perfection of his being stands committed to mark and avenge it accordingly. In all these respects his law is a unit. To

disobey any one precept is to disobey God, and God must so regard it.

Again, God's law is a unit in the sense that a common interest and a common relationship pertains to all its precepts. The law of God is not made up of diverse and conflicting parts, so that you can honor and obey one part sincerely, while you can disown and trample down another part. Some human codes may have this quality; but nothing could more forcibly evince their imperfection. Any code of which this is true is not fit to be a code, and any government that would enforce such a code is not fit to be a government. If the same benevolence requires you to obey one precept and to disobey another, those laws have no common spirit; that code is not like God's law; a unit. But of God's law, it is one of its prime glories that it is a unit, in the sense that each precept is only an expansion and application of the one comprehensive duty—love. Consequently no man can offend against one of its least precepts without offending against the law of love.

Again, that God's law is a unit, we see in yet another light, when we consider that the spirit of true obedience is evermore one and the same—the same for every precept—the same for all times and all circumstances.

He who has truly the spirit of obedience as to one precept, has it as to all the rest. It is utterly impossible he should obey any one precept without sincerely acknowledging God's supreme authority, and without heartily committing himself to yield his whole soul to that authority. These points being settled in his mind and ruling in his heart, he will obey every known precept: these points not being settled, he obeys none.

2. Again we have essentially the same idea, but in other phrase, when we say, The violation of any one known precept evinces all the essential elements of sin. To break one of God's least known commands is transgression of his law. He who does it shows that (at least for the time being) his selfishness is supreme, and carries him despite of whatever regard he may suppose himself to have for God's glory and authority, or for man's good. His least known sin has in it of necessity that same disregard for God's authority and for God's expressed will that makes all sin so horribly guilty. The same contempt for God as Lawgiver, shines out in small sins as in great—in any one special variety of sin, as in every other.

3. The man who violates any single known precept, shows that nothing is wanting but the temptation and the occasion, to induce him to violate every precept of the entire law. For plainly he is restrained by no true regard for God; if he were, he would not offend in the one point. He has not the spirit of obedience; if he had, he could not practice one known sin.

4. In the same sense in which God is no respecter of persons, he is also no respecter of precepts. He can have no partiality for one precept of his law over another—certainly none of such sort and degree that he can let some one precept drop out of his regard and take no cognizance of offences against it. No sinner need count upon God's becoming indifferent to some of the many precepts of his law, and need not presume that under cover of this remissness on God's part, he can probably or possibly offend in some one fortunate point, and not be held guilty of sin against the majesty of the whole law and of its great Author. The one

point may seem to the offender never so trivial; yet let him beware how he assumes that his disobedience in this one point will appear trivial in the eye of the great Lawgiver.

5. Yet again, let it be considered that the chief guilt of all sin lies in its relations to God. All else but this is comparatively trivial. David's sin in the matter of Bathsheba had borne most cruelly against Uriah; it was an awful sin against Bathsheba; it was a sin of appalling magnitude against the whole nation; and yet though David, penitent, saw all these bearings, yet he cried out, "Against thee and thee only have I sinned and done this evil in thy sight." The bearing of his sin against God eclipsed every other view, and apparently he could see nothing else but this.

Now when men feel as David did about the guilt of sin as lying in its relations to God, they will not plead either to others or to their own conscience that this one point is a very small thing, and that probably God will scarcely mind it—that it hurts nobody much, and that judged by current public sentiment, it is one of the least of all sins. No such apologies can possibly be admitted by one who sees how all sin lies against God. It is only when sinners lose sight of God's abhorrence of sin, and forget that its chief guilt lies in its relations to him, that they can comfort themselves in the notion that their sins are few and small.

Let all these principles be duly considered, and none can be surprised that an inspired apostle should say, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

IN CONCLUSION.

1. This text is of great value for the just views it gives us of the guilt of sin as against God. Whoever shall set himself to study this text thoroughly, and go to the bottom of the principles involved and implied in it, will surely find himself embosomed and impressed with this great truth—that the chief mischief, malignity, and wrong of sin lie in its relations to God. He will surely see these qualities of sin when he contemplates it on its side toward God, and not exclusively on its side toward man. And the violation of even one known point of God's law necessarily involves all this fearful guilt of rebellion against God! Therein lies its enormity—its awful, appalling guilt!

2. The passage is eminently useful in giving us the true view of the certainty and justice of damnation for even one sin. In the light of it we see the reason why God ought to punish him who offends in one point only. It is because he is a traitor at heart against God—a rebel against the King of kings. It needs but one known sin to evince this fact. Not even one sin could be committed, but for this spirit of treason and rebellion. And it is this spirit that God abhors—this that God, as a righteous ruler, must visit with stern, decided retribution—unless repentance and faith in Christ bring pardon, and revoke the deserved condemnation.

3. The text shows the utter fallacy of all hopes of heaven built on good morality (so called), yet a morality coupled with a few small sins, on what are conceived to be small and trivial points. But what saith the word of the Lord to such cherished hopes? "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." What then becomes of his refuge? How can he find a hiding-place under a few small sins? What can it avail him though he should prove, and though God were to be convinced that he had offended in only one point? Alas, he only proves himself to be guilty of all! A rebel, a sinner against God, what can his heartless observance of all other points of law avail him toward salvation? Ah, there cannot be a more miserable delusion than this! To follow the logic of this apostle, it is as if a man indicted and convicted for murder should plead and prove that he had not committed adultery. What if he had not? he has broken the law.

4. The apostle James should be read and loved pre-eminently for his power in revealing the true nature and real malignity of sin. This is one of the rare merits of this epistle. He aims steadily to reveal sin. He gives us its natural history: "Every man is tempted when he is drawn away of his own lust and enticed." He shows its relation to knowledge and benevolence: "To him that knoweth to do good and doeth it not, to

him it is sin." He searches out and exposes the popular sin of giving honor to wealth and rank, but dishonor to poverty coupled with piety. And finally, inasmuch as some men in his time prated much about their own faith and piety, while yet they made small account of obedience; he set before them the perfect law of God, and gave them to understand that God's favor goes only to those who live in honest obedience to all known duty. The men who choose which precepts they will obey and which not, are law-breakers. They will find that God honors none of their proposals to off-set their good morality against a few small sins. For the pungency and power of this apostle in rebuking such delusions, let him be read with care and God be thanked for sending us such truth in such forms.

5. In the respects last mentioned, this epistle is eminently adapted to our times. For is it not very manifest that the masses of people in our times have very shallow views of the guilt of sin? Is it not sadly evident that only a few are ever very deeply convicted of their own fearful guilt? Great multitudes reach what they suppose to be conversion, without much antecedent conviction of sin. Of course they cannot love much, having not had much forgiven. In many of these cases, the after life seems to prove that there has been no real conversion—and manifestly for the reason that conviction of sin was so shallow.

The sin of respect of persons which James rebukes so sharply, yet so justly, is not unknown in our times. Idolatry of wealth is one of our national sins. It would be a higher glory to the American churches than they have earned yet, if they had kept themselves altogether free from this sin. Must we not say that the respect of persons described by James, is so common in thousands of churches as to show that, practically, it is not accounted as being sin at all? If so, then surely such preaching as this in the second chapter of the general epistle of James, is the very preaching needed in our times and fitting close to our own sins.

6. Incidentally this passage reveals the glorious excellence of God's law. For it is by virtue of its very excellence and perfection that James is enabled to say with so much truth and force, "Whosoever keepeth the whole law, and yet offendeth in one point, is guilty of all." For if any single precept were a bad law—a law like the American fugitive rendition law, demanding a sinful act and punishing an act of justice and mercy—then James could not say, He who breaks this breaks all. This can be said only of a code in which every particular precept is perfect, and obedience to it the demand of justice and obedience.

7. One most legitimate inference from our text and subject must be obvious—it is a fearful thing to be a sinner at all! To be so much of a rebel at heart against God as to make light of his supreme authority, and let the small good that can come from sinning be a temptation to us to contemn God and disregard his will, even though in some one thing only—this is a horrible state of mind? What would be thought of it in heaven? What would be thought of it even here on earth, if only we had just views of God as holy, great, and good? By what right or reason do any of us dare to despise one of the least of God's commandments? On what ground can we justify ourselves for placing such an example before beings so easily tempted as our fellow-sinners on earth are? And O, how can any of us afford to incur the dreadful guilt and the appalling doom of rebels against Jehovah?

8. Obviously there is no safe and right position save in penitence, faith, and holiness. God has mercifully opened our prison-doors, so that, though sinful and guilty, we may come forth from under condemnation, forgiven through faith in the blood of Him who bore our sins in his own body. Here lies our hope touching the sins of the past. And the same glorious gospel makes ample provision also to save us from sinning more in the future. Thoroughly applied, it would make us abhor single sins and small sins, and would ensure us grace to help in all such seasons of need. For such a world of temptation as ours, this provision of grace to help, and spiritual power to stand, is beyond measure precious. Why should not every Christian stretch out his hand in faith and take it? Why not the whole world fly to this city of refuge and be at peace with Him whom we have by our sins so deeply abused and offended?"—*Ob. Evang.*

A Word to Home Rebels.

[THE following from the N. Y. Independent, is a graphic description of the ruling spirits of the present generation, who have exercised a controlling influence in this nation. A policy shaped by such men, we might expect, as long as there is a God who rules in Heaven, would sooner or later recoil with concentrated vengeance upon the heads of its authors. U. S.]

"BUSINESS is business, and religion is religion." This is an old saying, and is very popular with men of easy consciences. It is regarded as the GOSPEL according to ST. SHYLOCK. In it there is included a "brief summary" of the faith and creed of that portion of the human family who call themselves "practical men." These are the men who deduce from their creed—a double code of morals—the important truth that he who does not provide for his own family—i. e., for himself—is worse than an infidel. Such provision must be made at any rate,—right or wrong,—cost what it will. These are the men who have made greater sacrifices for their principles, so-called, than any of the martyrs—not excepting John Rogers. They are the men who believe in one God—gold, and one idol—silver; and to both they pay the homage of a crazy devotee. They have feared neither guillotine, prison, nor stake. Rather than yield an iota of their faith, they have been willing to part with body and soul. Fox tells us of many godly men who did the former, but it remains for some new historian and aspirant for literary fame to give us the facts, in regard to these soul-sacrificing heroes. Our latter days of cotton and rebellion have brought these great men to the surface. They stand out in bold relief. Long ago they began their work, and they have fought a good fight. Yes, who ever fought conscience, Bible, and God more boldly? They have kept their faith—the articles of which—their holy trinity—if written out, would read as follows:

1st, We believe in making money.

2d, We believe in making money.

3d, We believe in making money.

Ask such men to aid you in any progressive movement. No, they always say, we shall lose money by it. Ask them to adopt the "higher law" of God as a rule of conduct. That won't do. It wouldn't pay. Ask them to stand up for liberty and justice. Oh no, never; that would cost them at least a hundred bales of cotton. Ask them if they don't think it best to abolish slavery. You must be a fool to propose such a question. That would disturb our amicable relations, and kill their Southern trade. Ask them to put into practice the Golden Rule, and they will say "circumstances alter cases." Ask them to do right under all circumstances and cases, and leave the result with God, and they will say, Yes—well—if—but—and think you very impertinent. These men are not all merchants—selling their principles with their tape, bobbin, and negro-cloths—oh no. They are not all manufacturers, boxing up cargoes of Yankee clocks, patent medicines, and other notions for the Dixie market—oh no. They are not all clergymen who take a south-side view of Christian duty, in order to promote the financial prosperity of their church—oh no. They are not all office-seekers, looking for a seat in Congress, with a fat salary, larded with mileage, pickings, and stealings, or to the Presidential chair with \$25,000 per annum—oh no. They are not all capitalists, with large Southern investments in rice, sugar, tobacco, and cotton plantations—oh no. They are a sprinkling of all these elect tribes put together. What a vast throng they would make if the whole army were summoned from their hiding-places into one grand encampment! A "General Order" from the "King of kings" will one day bring them out, and then it will be seen how they will appear.

Who are the real authors of this infernal pro-slavery rebellion? Are they Abolitionists? No. Are they God-fearing, neighbor-loving, Gospel-spreading, self-denying "fanatics"? No; not a bit of it. They are the men who have been attempting to build this great nation upon a rotten foundation of wood, hay, and stubble. We charge our troubles upon you—merchants—who have determined to make money in violation of every principle of justice and humanity. We charge the thousand millions of money spent in this war,

to you—*Heralds, Journals of Commerce, and Observers*—who have not dared to build this glorious Republic upon the rock of equity and impartial liberty—liberty for every man, woman, and child made in God's image. We charge you—ministers of the Gospel and doctors of divinity—with the indirect loss of ten thousand additional millions, all gone from the hard earnings of the people, to suppress a rebellion which you, if you had been faithful, could have prevented. We mean you, reverend fathers, who have refused to teach the heavenly enactment that we should "obey God rather than man." We charge all these millions upon millions of money, all the precious blood which has drenched the earth, in defense of liberty, and all the mourning and wailing now filling thousands of households, to you, money-loving, truth-dodging, principle-evading, liberty-hating, man-oppressing newspapers, merchants, ministers, capitalists, and others, who have been willing to sacrifice real and eternal riches for a mess of pottage. We are reaping, now, the bitter fruit of such tare-seed sowing. We have lived, toiled, and trampled upon God's laws to gain a great worldly inheritance, and when gained, we have lost it all. We have been willing to sacrifice conscience for gold, and behold! we have lost the precious dust from within our very grasp. God has taken it to do, himself, the very work we have, ourselves, refused to do. We have wanted prosperity, but in securing it, we have laid the foundations of bankruptcy. We have refused to do business except on a basis of injustice, and now we are suffering the penalty. Henceforth it should be our "business" to do right, and our "religion" to seek prosperity founded upon equity. Such business and such religion, combined, will stand, and will pay, in this life, a hundredfold, and insure an eternal inheritance in the life to come.

The Need of Patience.

As parents we have need of patience. The expectation of parents concerning their children, prompted and magnified by love, are not always realized. And not only so but sometimes much of life's bitterness arises from the disobedience and waywardness of children. All efforts to remedy the evil may fail, and the hope of reformation may be well-nigh extinct. Then discouragement or irritation is likely to ensue. Here, then, is a demand for patience. To rebel might be unwise. Severity might discourage, and neglect would be criminal. The proper disposition under these circumstances is patience. Under the guidance of this virtue, wisdom, and authority, and love may be safely applied. And there is much reason for the exercise of this grace. Our own feelings and conduct in the discipline of our children are more or less imperfect. Impulsiveness and folly always, to some extent, attach themselves to childhood and youth; while time and Providence are our chief reliance after we, as parents, have done what we can. If our children become what we wish, patience will hallow our joy; and if they become what we do not wish, it will exclude from our memories the pain of unavailing regrets.

We have need of patience in our business intercourse. Nearly all persons are either employers or employed, and both of these capacities are subject to be affected by selfishness in some of its trying forms. Employers may be exacting or petulant, laborers may be inefficient or unscrupulous; and so great, at times, may be the trial, that the exercise of this virtue may be difficult; yet its claims are ever valid, its observance practicable, and its rewards certain.

This virtue has its claims upon us as citizens. All men, except a few outlaws, belong to some civil society. Human weaknesses exhibit themselves here also as well as elsewhere, only on a larger scale. All good persons value the privileges which political organization secures, and also desire and labor for the public good. This is sometimes hindered or destroyed by wicked hands. How painful to the good man to witness the surrender or perversion of great fundamental principles the dominance of faction, the elevation, it may be to posts of honor and responsibility of incompetent and unscrupulous men; to have vice stalk abroad unrebuked, or desperate men go unpunished. All this may vex the soul of the true patriot, and cause the giving way of his equanimity, his courage,

or his charity. But this will not do. There is always another side to such things, and sooner or later, if vigilant and active, a remedy will come. It will avail nothing to lose temper, or to speak or act hastily. The best and safest way in the midst of public evils is to thoroughly do our own duty, and then calmly and patiently trust in God.

So, too, in every work of reform we have need of patience. We are to sow by the side of "all waters," in "morning" and the "evening." A small force applied with an interminable persistence and duration, who can tell the result?

Thou can'st not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garnerers in the sky.

Montgomery.

We have need of patience toward God. How dark and unwelcome are many of his ways toward us: our painful allotment, our bereavements, our losses and privations. How prone are we to complain, to rebel, to despond. We "have need of patience."

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Cowper.

How many are the excellences of this virtue! It is reasonable, and all men are ethically bound to act rationally. It is the only road to success. What can irritation, discouragement, or faint and irregular effort ever accomplish? It is the process by which we can turn the ills of the present life to a beneficial account; a divine alchemy turning clay into gold. It makes us, in this respect, like God. He is the ever-patient God. He bears long with us. He sends his rain on the just and the unjust, and gives sun-light to the evil and the good. He bears with us from generation to generation. His patience never fails. Let us then in our sphere be like him: patient toward all men; patient in doing well; patient in tribulation. Nay, let us in such patience possess our souls that it shall evoke from the shadow of earth-born sorrow, the visions of eternal smiles. W. A. M.—*Christian Advocate and Journal*.

What shall it Profit?

"WHAT shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark viii, 36.

Every man possesses a soul that is of more worth than a world; that soul is in danger of being lost; once lost, it is lost forever: therefore man's first and principal business should be to secure the salvation of his own soul. Yet, men set their minds on business, or speculations, or something or other, by which they hope to get wealth, and treat the salvation of the soul as if it were a secondary, yea, a very unimportant matter. To such our Lord puts this question: Suppose you could gain the world, and call every inch of land and all the treasures of the ocean your own, but your soul is lost, and you are doomed to suffer the vengeance of eternal fire. What good would the world do you, when banished from God, when shut out of heaven, among devils and damned souls? You could not purchase one moment's ease, you could not obtain one drop of water, you could not buy one ray of hope. You lost heaven while gaining earth: you earned hell while toiling to purchase the world. What profit have you now? Profit!—the word is a mockery. What a loss have you sustained! what an incomparable loss? You have lost the approbation of God, the joys of heaven, the songs of angels; the company of the saints, the presence of Jesus, and an eternity of joy! Oh, what folly! what dreadful folly! Reader! are you guilty of it? Is your soul safe? Is it in Christ? Is it holy? Are your sins pardoned? Rest not! Rest not until your soul is safe, and safe for ever! Behold, now is the accepted time! Now you may secure an interest in Christ, the favor of God, and a place among the Lord's holy and happy people. Oh, delay not!

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans vi, 23.—*Set.*

He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock*.

Moses no Impostor.

THERE never was an imposture in the world, says Prideaux in his letter to the Deists, that had not the following characters:

1. It must always have for its end some carnal interest.
2. It can have none but wicked men for its authors.
3. Both of these must necessarily appear in the very contexture of the imposture itself.
4. That it can never be so framed that it will not contain some palpable falsities which will discover the falsity of all the rest.
5. That wherever it is first propagated, it must be done by craft and fraud.
6. That when intrusted to many persons it cannot be long concealed.

1. The keenest-eyed adversary of Moses has never been able to fix on him any carnal interest. No gratification of sensual passions, no accumulation of wealth, no aggrandizement of his family or relatives, no pursuit of worldly honor, has ever been laid to his charge.

2. His life was unspotted, and all his actions the offspring of the purest benevolence.

3. As his own hands were pure, so were the hands of those whom he associated with himself in the work.

4. No palpable falsity has ever been detected in his writings, though they have for their subject the most complicate, abstruse, and difficult topics that ever came under the pen of man.

5. No craft, no fraud, not even what one of his own countrymen thought he might lawfully use, *innocent guile*, because he had to do with a people greatly degraded and grossly stupid, can be laid to his charge. His conduct was as open as the day; and though continually watched by a people who were ever ready to murmur and rebel, and industrious to find an excuse for their repeated seditious conduct, yet none could be found either in his spirit, private life, or public conduct.

6. None ever came after to say, "We have joined with Moses in a plot, we have feigned a divine authority and mission, we have succeeded in our innocent imposture, and now the mask may be laid aside." The whole work proved itself so fully to be of God that even the person who might wish to discredit Moses and his mission, could find no ground of this kind to stand on. The ten plagues of Egypt, the passage of the Red Sea, the destruction of the king of Egypt and his immense host, the quails, the rock of Horeb, the supernatural supply of the forty years' manna, the continual miracle of the Sabbath, on which the preceding day's manna kept good, though, if thus kept, it became putrid on any other day, together with the constantly attending supernatural cloud, in its three-fold office of a guide by day, a light by night, and a covering from the ardors of the sun, all, all invincibly proclaim that God brought out this people from Egypt; that Moses was the man of God, chosen by him, and fully accredited in his mission; and that the laws and statutes which he gave were the offspring of the wisdom and goodness of Him who is the Father of lights, the fountain of truth and justice, and the continual and unbounded Benefactor of the human race.

POWER OF RELIGION.—See, then, how powerful Religion is; it commands the heart; it commands the vitals. Morality, that comes with a pruning-knife, and cuts off all sproutings, all wild luxuriances; but Religion lays the ax to the root of the tree. Morality looks that the skin of the apple be fair; but Religion searcheth to the very core. Morality chides outward exorbitancies, but Religion checks secret inclinations. Religion requires the very flower and vigor of the spirit, the strength and sinews of the soul, the prime and top of the affections. It is no empty wish, nor languishing endeavor, no stillborn prayer, nor abortive resolution will serve the turn.—*Nathaniel Culverwel*.

A DISTINCTION.—"Is Mr. — good?" said a bank officer to a director, the other day.

"That depends whether you mean Godward or manward," was the answer. "Godward," continued the doctor, "Mr. — is good. No man in our church is sounder in the faith, or prays oftener in our meetings, or is more benevolent, according to his means. But manward, I am sorry to say that Mr. — is rather tricky."

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 2, 1862.

JAMES WHITE, EDITOR.

The Opening of the Sixth Seal.

THE sixth seal is the one which embraces in the number of its momentous events, the coming of the Son of man, and the end of this present world. Its opening was to be marked by the occurrence of a mighty earthquake. Rev. vi, 12. This event occurred on the first of November, 1755, and is known as the great earthquake of Lisbon. It is a significant fact that all the great events given as signs and precursors of the end of all things, have been instinctively associated, in the minds of the people at the time of their occurrence, with the great day of which they were the forerunners. It was so with the falling of the stars in 1833; it was so with the dark day and night of 1780; it was also so with the great earthquake of 1755. The following particulars concerning an event which holds so prominent a place in both prophecy and history will be of interest to all.

U. S.

"On the 1st of November, 1755, a few minutes before 10 A. M., the inhabitants of Lisbon were alarmed by several violent vibrations of the ground, which then rose and fell several times with such force that hundreds of houses came toppling into the streets, crushing thousands of people. At the same time the air grew pitchy dark from the clouds of dust that rose from the crumbling edifices. Many persons ran down to the river-side, in the hope of escaping to the shipping; but the water suddenly rose some yards perpendicularly, and swept away everything before it. The quay, with nearly two hundred beings standing on it, all at once disappeared. Large ships, which were lying high and dry, floated off, and were dashed against each other, or carried down the river. In every direction the surface of the water was overspread with boats, timber, casks, household furniture, and corpses. The scene on land was yet more horrifying. Churches, government buildings, and private houses, were all involved in the same ruin. Many thousands of trembling fugitives had collected in the great square, when it was discovered that flames were spreading in every quarter. Taking advantage of the universal panic and confusion, a band of miscreants had fired the city. Nothing could be done to stay the progress of the flames, and for eight days they raged unchecked. Whatever the earthquake had spared fell a prey to this new calamity. 'It is not to be expressed by human tongue,' writes an eye-witness, 'how dreadful and how awful it was to enter the city after the fire was abated; and looking upward one was struck with horror at beholding dead bodies, by six or seven in a heap, crushed to death, half buried and half burnt; and if one went through the broad places or squares, nothing to be met with but people bewailing their misfortunes, wringing their hands, and crying, "The world is at an end." If you go out of the city, you behold nothing but barracks, or tents made with canvass, or ship's sails, where the poor inhabitants lie.'

"Another eye-witness is still more graphic. 'The terror of the people was beyond description: nobody wept—it was beyond tears—they ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying *misericordia*, the world's at an end; mothers forgot their children, and ran about loaded with crucifixes. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people, were buried in one common ruin. . . . The prospect of the city was deplorable. As you passed along the streets, you saw shops of goods with the shopkeepers buried with them, some alive crying out from under the ruins, others half buried, others with broken limbs, in vain begging for help; they were passed by crowds without the least notice or sense of humanity. The people lay that night in the field, which equalled, if possible, the horrors of the day; the city all in flames; and if you happened to forget yourself with

sleep, you were awakened by the tremblings of the earth and the howlings of the people. Yet the moon shone, and the stars, with unusual brightness. Long-wished-for day at last appeared, and the sun rose with great splendor on the desolated city in the morning. Some of the boldest, whose houses were not burnt, ventured home for clothes, the want of which they had severely felt in the night, and a blanket was now become of more value than a suit of silk.' *Wonders of the World*, pp. 200, 201.

The following testimony shows the extent of this terrible visitation to have been wider than that of any similar one on record:

"The earthquake happened on November 1, 1755, and its sphere of action embraced many cities and States. St. Ubes was totally destroyed. At Cadiz the sea broke down the outer wall, flooded the town, and drowned some hundreds of persons. The Cathedral of Seville was seriously damaged, several houses overthrown, and many persons injured. The shock was felt, indeed, throughout the whole of Spain, except in Catalonia, and also in Germany. In many parts of Great Britain the water in lakes and ponds was violently upheaved, and ebbcd and flowed over the banks. A solemn fast was consequently commanded to be observed on the 6th of February next ensuing, in the hope to avert, by prayer and penitence, a similar calamity from this country. A ship at sea, 100 leagues to the westward of Lisbon, had her cabin windows shattered to fragments, and many vessels in deep water quivered as if they had struck against a rock. In Morocco the effects of the shock were most disastrous. In Mequinez two-thirds of the houses were destroyed, and above three hundred in Fez. A caravan of two hundred persons going along the coast from Saltee to Morocco were overwhelmed by the sea, and a still more numerous caravan was swept away by the sudden rise of the inland rivers. In France and Holland earthquakes were repeatedly felt during the entire month of November, and occasionally even in December." *Wonders of the World*, p. 299.

Stand Still.

It is not in the providence of God to do anything for his people that they can do themselves; but when they have done all that they can do, they should then cry unto the Lord in their extremity, and patiently wait his time, stand still, cease to trouble themselves about that which they cannot help, or about that which they cannot remove by their own actions or exertions. Their extremity becomes God's opportunity; and if for their good, he will work for them.

Christian travelers in their journey through this world frequently find themselves in strait places, and at times their way appears to be entirely hedged up. When this occurs, instead of turning about or seeking some by-way to lead them around the difficulty, they should heed the injunction to *stand still* and wait for the Lord to open the way for them.

The children of Israel, in their flight from Egypt during their wanderings in the vicinity of the Red Sea, passed through a deep defile in the mountains till they suddenly came in full view of the Red Sea. Here their way seemed to be entirely hedged up. Before them was the Red Sea, whose white-capped waves were rolling before them, and lashing in their fury the rock-bound coast. On either side they beheld ragged and inaccessible rocks, which reared their heads almost to the clouds. There appeared no outlet, no way by which they could proceed, and the order was given to pitch their tents and await the direction of the Almighty. As they were thus silently encamped in this gloomy place, those in the rear heard behind them the rumbling of chariot-wheels and the tramp of an armed host, and soon beheld in the distance the waving of banners and the glitter of arms. They now for the first time became aware that they were pursued.

What consternation and alarm spread through that vast encampment as the news became general that Pharaoh and his host were upon them. Now mark their conduct: instead of crying to God for deliverance, they commenced upbraiding Moses for bringing them out, as they supposed, to perish in the wilderness. They said in irony, "Because there were no

graves in Egypt hast thou taken us away to die in the wilderness?" And as is generally the case with those who are disposed to murmur and complain, they taunted him with what they had said, and what their better judgment would have dictated: "Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness."

No doubt there was great commotion in that vast camp as the Egyptian host drew near. Some probably were essaying to climb the sides of the mountains, some running here and some there, while others were for going back and throwing themselves before Pharaoh and entreating his pardon. All was confusion and excitement, and that vast assembly swayed to and fro like the angry waves of the sea before them. But while all this confusion was prevailing among the people, there was one in that vast assembly whose head was clear, and whose presence of mind had not forsaken him. His trust was not in the arm of flesh, but in the living God. It was Moses, the servant of God. When in the midst of the commotion, his voice is heard above the din of confusion, "*Stand still!*" There is a momentary lull in that great concourse of people. Again is heard distinctly above the roar of the waves and the noise of the excited host, "*Stand still and see the salvation of the Lord!*" All is quiet now, and attention. Immediately follows the command of the Almighty to his servant Moses, "Speak unto the children of Israel that they go forward." Moses, by the command of the Lord, stretches out his rod over the sea, it is divided, and the fugitive host passed through on dry ground. Thus the extremity of the children of Israel became God's opportunity; and, as we are informed that "whatsoever was written aforetime was written for our learning," may we not reap a lesson of instruction from this portion of their experience?

We are no doubt approaching close places in our pilgrimage; and at this time, no doubt to many the way appears hedged up. Look in which direction they may, there appears no way of escape; on either hand appear impassable barriers. Before them is the difficulty; behind them is the Devil and his host. "What shall we do?" "What can we do?" are the exclamations we hear on every hand; and as they begin to be hemmed in closer and closer, like Israel of old, they commence to murmur and complain, and to find fault with God's chosen leaders who have led them through defiles between the mountains of error on either hand, and in which in turning a point they have come suddenly upon what to them appears to be an impassable sea of difficulties. Hold! brethren. Will you not profit by the experience of the children of Israel, and cease your murmurs and your complaints? Heed the injunction, "*Stand still and see the salvation of the Lord.*" Do not go back, nor attempt to move forward until the way opens before you, and all will be well.

This cause is in the hands of the Lord, and he will take care of it. He has not brought us out thus far to perish, neither has he withdrawn his Spirit from us, but in his own good time he will make all things plain. In all the Christian graces, "go forward;" but in matters you do not understand, and where the way is hedged up, until you get light and the way is open, "*stand still.*" E. S. W.

Tattling.

A WEAK but persevering brother has heard that Bro. — (a bold and rather confident one) has said a pretty hard thing about him, and it troubles him terribly. He thinks and thinks about it, and dreams of it, and has felt bad about it for weeks; and finally it has magnified itself so in his weak, sickly mind, that it gives a gloomy cast to his countenance and conversation, even his form seems bent a little more than usual.

The expression of the brother who made the wound was at least useless and severe; but he meant no harm in particular, and was probably sorry he made it in a moment from the time it escaped his lips, and if Bro. Tattle who stood close by had said something to disapprove the expression at the time it was made,

and then expelled it forever from his own mind, God would have forgiven it, and Bro. Tattle would have gained himself the more desirable name of Bro. Peacemaker.

But alas! in this case Satan controlled the tongue of Bro. Tattle, which, by the way, is never so glib as when retailing scandal, and so he improved the first fair opportunity of instilling this poison into the diseased mind of the weak brother.

O it makes one sick at heart to think of it! What needless, unnecessary, uncalled for trouble this tattling produces! It is bad, bad! There is not a good feature in the whole work of carrying from one to another what is said.

Contrast the foregoing with the course of Bro. Peacemaker. Everybody knows he will keep his counsel, and his tongue is so free from poison that you may say to him, or rather confide to him, what you please. He will no more speak what will do mischief, than he would throw a nest of hornets into your face. If you speak well of a person, he might possibly tell the person of the compliment, unless he thought it would tend to inflate vanity, then he would be sure to hold his tongue.

Bro. Peacemaker's mind is just like a good fanning-mill: it separates the chaff from the wheat, and you would think, to hear him quote what his brethren say, that he must have wise and good brethren; for if they say anything chaffy, or if there is foul seed in their conversation, he tells them, if any one, and straitway he forgets the bad, his mind only retaining the good. He sifts and sifts, and with a good strong wind, directly from Solomon's Proverbs, he blows out the chaff. While poor Bro. Tattle is like one standing at the tail of a fanning machine: he gets covered with dust and chaff, and goes off with his pockets full of foul seed.

J. CLARKE.

Response from Lapeer, Mich.

BRO. WHITE: The following resolutions were adopted at the regular church meeting on the first first-day in August, 1862:

Resolved, That we respond to Bro. White's suggestions under the head of "Systematic Labor," in Review No. 8. We can report that we are "organized," and that it is good to move out in the order of the Lord; and we propose that, if "some good preacher will make it his head-quarters here at Lapeer, so that when he returns to his family, now and then, we can have preaching," we will provide a parsonage for him and his family to live in, and we will try to do our duty in regard to their support.

Resolved, That we ask for a quarterly conference to be established here, this being the most central point among five churches: the church at Thetford is about twenty-two miles north-west; the church at North Branch is about twenty miles north-east; south and south-east is the church at Oakland, twenty-five miles; and the church at Shelby is about thirty miles. The difference in the roads will more than overbalance the difference in the distance. We believe the interest of the cause and the general good of the churches call for early attention to this subject. We are living in a time when we need counsel, and an opportunity to counsel with each other. May the Lord guide us aright.

By order of the church.

WM. S. HIGLEY, JR.

Lapeer, Mich.

The Nation's Scourge.

BAD as matters are beginning to be in the North, it appears that they are immensely worse in the South. A lady who left Richmond on the 12th of Aug., 1862, writes to the N. Y. Times that

"There were never so many human beings in that city before as when she left, but a great proportion of those within the limits of the town are sick and wounded soldiers. The hospitals may be counted by hundreds. She has been in the daily habit, for months past, of going to minister to the sick and wounded. All the ladies in the city did this—the wealthy and high-born, the poor and lowly, all seeming to try their

utmost to alleviate the sufferings of the Confederate soldiers. Our informant says she performed her labors from motives of pity for the poor fellows; but if she had been possessed of no feelings of humanity for them, she thinks she would have done something as a matter of policy; inasmuch as if any woman was found to be lukewarm in the cause, she was immediately suspected and closely watched.

"Such is the extremity in which all classes of people are placed, that no considerations, except the great one of life and death, are of any moment. This is the one grand, all-absorbing thought, 'How shall we prolong our lives until our enemies are overcome?' Business matters are not thought of, except so far as they tend to the solution of this problem. Famine is staring them in the face, and disease, in the form of a slow fever of the typhoid character, is wasting the army and carrying off daily scores of soldiers and others in the city. The army in and about the capital has been for the last two months upon half-rations, and a sight of the forms of the half-fed, half-clad soldiery is, as she represents it, a pitiable and disgusting spectacle. No attention whatever has for months been paid to the sanitary condition of the city. The habits of a portion of the soldiers are filthy to the last degree, and soap and water are, in most instances, strangers not to be introduced or tolerated in the camps, and too often in the hospitals.

"Added to this there has been for a long time past, a scarcity of provender for the mules and horses connected with the army. Owing to their ill-fed condition, the famished brutes very often drop down in their tracks from sheer exhaustion. Wherever they fall they are permitted to die and decay. No attempt is made to remove them—no effort used to cleanse the streets of that loathsome mass of decaying matter, which thus rapidly accumulates.

"The whole atmosphere in and around the city she represents as highly charged with this horrible malaria, and, to use her own expression, 'the air seems thick with disease, and heavily laden with death.' Every tobacco warehouse—and the city is full of them—is used either as a hospital or a prison. In addition to these, a very large number of wholesale stores and other buildings have, since the week's battles in front of the city, been appropriated to the use of the sick and wounded.

"Food is very scarce and very high. For three months past, no citizen, however wealthy, has been able to procure a particle of fresh meat of any kind; what little of that article could be obtained, was given to the sick soldiers. The only vegetables which our informant has seen there since the beginning of June, were a few half-grown cabbage heads, all of which were readily sold for the sum of \$2.50 each. The only kind of meat is salt pork, which, though not really putrid, has a taste so bitter and rancid that no one can eat it unless nearly starved. Tea cannot be had at any price. Three months ago, our informant purchased a pound of ordinary 6 shilling tea for the sum of \$15, since which time none could be obtained. There was a little coffee in the market, at from \$4 to \$6 per pound. The only article of food which can be obtained readily, and at any where near an ordinary price, is flour; but the citizens are in constant fear lest their supply of this be suddenly cut short, in which event starvation and famine will meet them face to face."

"The Perfect Man."

"MARK the perfect man, and behold the upright; for the end of that man is peace."

Such is the man who walks with God here, and will walk with him on the plains of light hereafter. A picture of heaven itself—sweet to behold! Blessed are the eyes that see, the soul that bears the lovely image—a sight to which, alas! most eyes are strangers yet, being "few and far between."

Such a man leads a faultless life, or aims to do it; and by thus doing hopes to be found a member of that church which is one day to appear before God without spot and blameless. As "to err," however, "is human," he may in some things fail. This is his grief, and not imputed as to others. Holiness is his element,

and if, by any means, for a little moment, he is forced out of it, it is as disagreeable to him as the atmosphere to the fish. No creature can feel at home except in its own genial element.

In a world so full of obstacles, it is a "perfect man" that never stumbles; or, if he does, his Guide is ever at hand to help him, and bear him on to his heavenly home. Is he tried? Of course he is. This is a state of trial; but his trials are no injury to him. Though grievous, they work for his good; for he loves God, not a little, but supremely. Does he suffer? Amen, Jesus suffered too. By this both are made perfect, and both crowned victors in the coming kingdom.

Now, dear reader, suppose we have such a man, a friend of ours here on earth—and must it be mere supposition?—and are called to take the parting hand, and close his eyes in death, with what feelings should we perform this last mournful office? Our hearts might bleed, and tears like rivers flow; but not for him who dies, so safe, so ripe for heaven. No, he needs them not. His work was well and faithfully done. Shall ours be so?

He sleeps in Jesus, the Resurrection and the Life. How sweet his slumbers are! His was a life of seriousness, devotion, prayer, and praise. To Christ he lived, in him he died, and in that blest image will surely rise again, crowned with glory, shouting victory over death and the grave, to die no more.

We mourn our friend—not lost—no, such an one cannot be lost. His life is safe with Christ in God; and he will soon appear with him in glory. Nevertheless, so long as it holds him a prisoner there, we may water his grave with our tears. It is well. Jesus wept at the grave of a beloved friend. Our tears result from a law of nature, of friendship, of love—from a sense of the loss we have sustained—that we shall see his face no more; and, perhaps, never look upon his like again; but God wipes our tears, and we are consoled with the sweet thought, if faithful, of soon meeting him again, and all the friends of God, in a world of joy, where death is unknown, and tears shall never flow, clad in immortal beauty and loveliness.

Such, dear reader, is the life and death of "the perfect man;" and what is the use and improvement we will make of an example so rare and precious? Will we at once seize upon a life equally pure and devoted? If such be our life, such will be our end—safe, peaceful, and happy. Which may God grant for Christ's sake. Amen.

C. MONROE.

Waldo, Me.

Unnecessary Burdens.

Now is the trial of our faith in the great Ruler. As we see the storm-cloud of civil war lowering over the land, our faith in the Lord and earnestness in his great work should increase; for has he not said these things betoken his coming? We must now lay aside every hindering weight, and be stripped and harnessed for the work before us.

Some of us do not turn wholly to the Lord, but are too much inclined to rely upon an arm of flesh. Here is lack of trust. A popular writer says, "Some pray like this, 'Our Father, give us this day our daily bread, and to-morrow, and next day, and next year, and for fifty years to come; and lest thou shouldst forget, or neglect to answer, we have undertaken to look after the matter ourselves.'"

Many are not content to live for the present, taking no anxious thought for the morrow, but are so constantly tried with cares for the future as to lose much of their spirituality and enjoyment of religion. Carrying such a burden does not help us on our way. These earthly things *must* be given up if we ever get ready for the kingdom; and it will be better to do it willingly when the sacrifice will be acceptable, than to wait till we are obliged to let them go, and then perhaps, lose the inheritance.

L. EGLESTON,

Winspear, N. Y.

THREE things should be thought of by the Christian every morning: his daily cross, daily duty, and daily privilege; how he shall bear the one, perform the other, and enjoy the third.

An Old Poem.

O! it is hard to work for God.
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart?

He hides himself so wondrously,
As though there were no God;
He least is seen when all the powers
Of ill are most abroad.

Or he deserts us at the hour
The fight is almost lost;
And seems to leave us to ourselves
Just when we need him most.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far above reason's height, and reached
Only by child-like love.

The look, the fashion of God's ways
Love's life-long study are;
She can be bold, and guess, and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science, too,
In her simplicity.

Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

O, blessed is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

And blessed is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!

O, learn to scorn the praise of men!
O, learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways;
And of all things on earth, least like
What men agree to praise.

Muse on his justice, downcast soul!
Muse, and take better heart;
Back with thine angel to the field;
Good luck shall crown thy part.

God's justice is a bed where we
Our anxious hearts may lay,
And weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

Thoughts for Perilous Times.

"BEHOLD I am the Lord, the God of all flesh; is there anything too hard for me?"

Has not God promised that all things shall work together for good to them that love him? Has not God said that the hairs of your head are all numbered? Did he not protect the three Hebrew children in the fiery furnace? Has he not promised with every temptation to make a way of escape? also to suffer none to come but such as you shall be able to bear? As your day is, so your strength will be. The same God that delivered them when the decree went forth that all who did not fall down and worship the golden image set up by the king, should that same hour be cast into the midst of the burning fiery furnace—has the same care now over his true servants that he then had.

He has not lost one attribute of his nature. He is still Love, Justice, Mercy, and Truth, and delights in those who are striving to reflect his image.

As fiery trials are the ordeal through "which" every Christian must pass, to prove of what sort his work is, therefore in these very things give thanks, and count it all joy that an opportunity may be given you to fall into divers temptations, knowing that the trial of your faith worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart.

The same God that protected Lot when his righteous soul was vexed from day to day with the unlawful deeds and filthy conversation of the Sodomites, is able to keep God's remnant servants holy, blameless, and undefiled, amid the corrupting influences of camp life, should any be called to that test.

When the Lord was about to destroy Sodom, the angels laid hold of Lot's hand, bidding him haste and escape to the mountains, as they could do nothing until he was gone. Think you that God has forgotten to be gracious now? that his angels have lost their strength to protect, defend, and lead from danger? No! no! God sitteth in the heavens, and from the height of his pavilion beholds the children of men. He is about to set a mark upon those who sigh and cry for the abominations done in the land, and when he has sufficiently tried his ransomed people, he will stay the hand of the wicked, which is the sword of the Lord, even as he did in behalf of his ancient people, when he commanded them to drive out their enemies from the land he gave them to inhabit. No weapon formed against a child of God can prosper, no matter how it is formed, or where, or by whom; it cannot prosper.

In order to be thus entitled to the preserving power of God, let us see to it that we are in reality the light and salt of the earth. Let us add to our faith, virtue, and to this all the other Christian graces, when we shall not be blind, but be enabled to see afar off, and, through the telescope of God's word, clearly discern the deliverance of every one whose name is written in the book. Dan. xii. M. H. L.

Henceforth thou shalt have Wars.

"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." 2 Chron. xvi, 9.

These are the words of Hanani the seer, to Asa, king of Judah, who had made a league with Benhadad, king of Syria, and taken up arms against Baasha, king of Israel. It seems that Judah had a pique at Israel, ever after the ten tribes revolted, and there was constant war between them except in the reign of Asa, when the land was quiet ten years. Asa took advantage of this time of peace to wall and fence the cities of Judah, and prepare an army of fifty-eight thousand mighty men of valor, that he might be prepared for an attack from an enemy at any time, from any quarter.

Zerah, the Ethiopian, was first that came out against him, with a host of a thousand thousand, and Asa was neither terrified nor daunted, but set the battle in array against him: then cried unto the Lord his God, and said, "Lord, it is nothing for thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy name we go out against this great multitude. O Lord, thou art our God; let not man prevail against thee." 2 Chron. xiv, 11. So the Lord smote the Ethiopians before Asa and his small army, and they fled, and Judah pursued them and took a great spoil. It is this circumstance that the prophet refers to, and reproves Asa for trusting in the king of Syria instead of the name of the Lord, when he had proved him to be a present help in time of need. And he tells him that by this act he had turned aside the purposes of the Lord; for the Lord had designed to give the king of Syria into his hands.

It is true that Asa overcame Baasha, and drove him from building Rama, which he had commenced, to prevent other nations from joining Judah against him; but what was the result? It brought disease and

death upon himself, and war and bloodshed upon his successors.

How sad a history is this: that one so highly favored of God should come to this untimely end—should become angry with the prophet of the Lord, and put him in prison, oppress the people, and finally die without God. Do not such considerations for ever forbid the idea of "once in grace always in grace?" Most emphatically. It is a fearful thing to go blindly along in the world, without knowing whether God approves or disapproves of that in which we are about to engage; but still more dangerous is it to persist in doing a thing that God has forbidden. If we do this, we cannot expect the Lord to be our strength and deliverance. Although Asa had once been in high favor with God, no doubt he was conscious of having disobeyed him, and therefore felt that he had no right to his strength or direction at last. He well remembered that the word of the Lord had come to Rehoboam, saying positively that he should not go up to fight against his brethren, the children of Israel, and also that the Lord had taught his people all the way through, that they should make no agreement or league with the nations round about. He had undoubtedly disregarded these two precepts at least.

The Bible every where abounds with promises to God's people; but we can only claim them upon conditions of obedience and uprightness, and our hearts must be perfect toward the Lord if we would lay hold of his strength to save us in the trying scenes before us, in which the Lord only can be the hope of his people.

The prophet not only told Asa that he had done foolishly, but that from thenceforth he should have wars. Would not this charge apply with equal force to this nation? They have for a long time considered themselves as a nation that did righteousness, and delighted in approaching to God, when, at the same time, they are without his special favor or protection, because their heart is not perfect toward him; and truly from henceforth they shall have wars. There will be no more abiding peace. Only a little while will it be hushed up by the third angel who cries, Hurt not the earth till the servants of our God are sealed. For all nations are to drink of the wrath of God, and Sheshach shall drink after them. E. J. W.

Earth is ever Changing.

EVERYTHING is blighted. We naturally cling to some seeming bright spot, but it is soon darkened by some ill of this inconstant life. All is fluctuating. To-day we have near and dear friends—to-morrow they may be gone. Man, like earth's scenes of nature, is changing. Some seem ever unsettled. They appear to have no fixed principle of action, but vary as feelings and the surrounding circumstances may admit. They love and rejoice in the truth to-day; to-morrow they take a course at variance with it. We meet them as friends; they seem courteous and kind; our voices unite in sweet heart-felt praise and love in the precious truth. Again they are strangers. No love unites, but coldness and distance separates. It is distressing to meet such who profess to keep the commandments of God and faith of Jesus. Poor human nature! heir of blind prejudice and cruel animosities. Earth's sons and daughters have fallen. The grace of God alone can rectify and bring them back to purity and peace.

Soon earth's changing scenes will cease. All characters will have been forever formed, perfect or imperfect, and the reward given as their works shall be. May my works be those of the righteous, that his reward may be mine.

The psalmist says, "Hope thou in God, for I shall yet praise him." God is unchanging. We can trust in him. He is ever the same. How precious! He is a shield and buckler; a shelter from the storm (just about to burst upon this guilty world). He is a rock in a weary land. He is a great and mighty God, who will soon give his faithful, trusting children rest in life eternal, in the Holy City, where all will be pure and heavenly.

"When foes surround my path,
Mustered in rage and wrath,
To make me fly;

To catch me when I rove,
Or make me trembling move,
Be Thou still nigh.
Blest Saviour, do not leave me ever,
But guide me by thy gracious favor,
Counsel I need and aid.
Friends have their trust betrayed,
Snares for my feet are laid,
On Thee my hope is stayed,
Now and forever."

F. M. BRAGG.

Cambridge, Wis.

Pre-Millennialism.

WHAT is the doctrine called pre-millennialism? Simply,

1. That Jesus Christ will come personally to the earth a second time. Proof: Acts i, 9-11; Heb. ix, 28; Job xix, 25-27; Ps. xvii, 15; Isa. xxiv, 23; xxvi, 21; lix, 20; lvi, 15; Matt. xxiv, 30; Mark xiii, 34; Luke xvi, 26, 27; John xiv, 1-3; Phil. iii, 20; 1 Thess. ii, xix; iii, 13; iv, 16-18; 2 Thess. ii, 1-13; 1 John iii, 2; Rev. i, 7; xxi, 3; xxii, 20.

2. That there will be no millennium until the second coming of Christ. Proof: Dan. vii, 21, 22.

Here we see that war was made upon the saints by the little horn, or the Papacy, until the coming of Christ. The Papacy exists and persecutes until Christ comes again; and there can be no millennium while the Papacy exists. This a conclusive proof.

Dan. xii, 1-3, 10; Matt. xiii, 30, 39, 40. The tares grow with the wheat until the coming of Christ, and therefore there can be no millennium until they are gathered out. Matt. xxiv, 37-39; Luke xvii, 26-30. The world, just before Christ's second coming, will be like the world before the flood, and Sodom before its destruction. 1 Tim. iv; v, 1-3; 2 Tim. iii, 1-5, 12, 13; 2 Pet. iii, 3-7; Rev. xi, 15-18.

Who can wrest these scriptures to teach the idea that a thousand years of millennial glory will precede the second coming of Christ, or that when he comes, no sin or sinners will be found upon the earth? We believe that,

3. This earth will be renewed, and will be the promised inheritance of the saints: Gen. iii, 14, 15; xvii, 7, 8; Dan. ii, 34, 35, 44; vii, 13, 14, 27; Heb. xi, 8-10, 13, 16; Ps. xxxvii, 9-34; Rom. iv, 13; Eph. i, 13, 14; 2 Pet. iii, 6, 7, 10-13. Where is this promise? See Isa. lvi, 17-19. John alludes to the same in Rev. xxi, 1-4; xii, 15.

4. Christ's kingdom will not be fully set up, i. e., become universal, until his second coming. See the Lord's prayer—Thy kingdom come: Ps. i; Luke xii, 32; xix, 11, 12; 2 Tim. iv, 1; Rev. xi, 15.

4. The second coming of Christ in the glory of the Father, etc., is the great object of the desire, hope, and prayer of the saints. Proof: 1 Thess. i, 9, 10; 2 Thess. i, 7; Titus ii, 11-13; Rom. viii, 18-23. Phil. iii, 20, 21; Heb. ix, 28; 2 Pet. iii, 11, 12 (the word *spoudontas*, rendered in our version, "hasting unto," signifies "earnestly desiring"); 1 Pet. iii, 3, 5, 13; 1 Pet. iv, 12, 13; James v, 7, 8; Matt. xxv, 31, 34; Dan. xi, 11, 12; Rev. xi, 18; Col. iii, 4; 1 John iii, 2 Tim. iv, 8; (for the meaning of that day, see first part of the chapter); Matt. xvi, 27; Rev. xxii, 12; Heb. x, 36, 37. Compare Heb. xii, 29, 40, with 1 Pet. v, 4.

This subject is certainly worthy of close and prayerful study. We may not believe what we please on this subject, nor treat it lightly, without sin; for it is one of a most solemn, practical, and useful character. Mark the prominence given to it in the New Testament; in the teachings of the Saviour, in all his discourses, parables, and exhortations. But Christ gave a glorious representation of his future glory, as well as that of his saints in the resurrection state, on the mount of transfiguration. The three disciples were there in the unglorified flesh, the representation of the nations that are saved, who will walk in the light of the New Jerusalem; the glorified Saviour; Elijah, who was translated, and his body changed instantaneously, as the representative of the living saints, who will be caught up and changed; Moses, dead and buried, and raised again, the representative and pledge of the resurrection of the saints.

In the institution of the Lord's supper we are called

upon to testify our faith in the second advent of Christ, showing forth, as we do in it, our "Lord's death till he come." Without faith in our Saviour's personal coming, we cannot rightly partake of the supper.

Then by the ascension of the Saviour is expressly exemplified and taught the fact and manner of the Saviour's second coming. Read Acts i.

That the apostles gave it equal prominence in all their writings, see the quotations we have already made.—*Graves.*

LETTERS.

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

From Sister Wescott.

BRO. WHITE: Having often been revived in my spiritual warfare by the letters in the Review, I thought it would be a pleasure to me to speak to those who are scattered abroad. It is about three months since I commenced keeping the commandments of God, and I find pleasure in so doing, although it is a continual warfare. I begin to understand in some measure why the path to Heaven is called strait and narrow. May God keep me from turning aside.

We are truly living in perilous times, and are hated of all men; but Christ says, Rejoice; and I can truly say, I can at times rejoice in the Rock of my salvation. I think we have great reason to praise God, for he is doing a great deal for us; and if we are not willing to be led by him, awful will be the consequences. The cup of his wrath will be poured out without mixture of mercy. I am aware that I come far short of living up to the standard that I should, but hope that through the strength of the Lord I shall yet be able to overcome. I have left off the use of tea and coffee, also the round tire, and suffer no inconvenience in so doing. When I first began to hear this so-called new doctrine talked of, I commenced searching the Scriptures to see if these things were so, and to my astonishment I found the Bible to be a new book, and I began to pray for the eye-salve that I might see clearly, and I still find a great many things that escaped my notice altogether before. It makes me tremble when I see that the day of mercy was almost finished before I accepted the invitation; and still more, when I see Satan working with all power, and signs, and lying wonders, insomuch that he almost deceives the very elect. May the Lord help me to be on the watch. I want on the whole armor of God, that I may stand firm on the side of truth, and fight the good fight of faith, and at last come off conqueror through Him that loved us.

HARRIET J. WESCOTT.

Westfield, Sauk Co., Wis.

From Sister Johnson.

BRO. WHITE: I would say to the dear saints scattered abroad, that I am still striving for the kingdom of my Redeemer. My earnest desire is to be ready, having on the wedding garment, and adorned with a meek and quiet spirit, that when Jesus comes, I may enter in to the marriage supper of the Lamb. When I contemplate the beauties of that blessed land which is to be the future home of the faithful, my heart is filled with rapture and praise to my Saviour that such a great plan of salvation was provided for man, that we might by fulfilling the conditions thereof, become joint heirs with him of the kingdom which God has promised to them that love him.

I am striving to make my peace, calling, and election sure, before the storm of wrath shall pass over the earth to lay the land desolate. I have thrown aside every known idol, and am daily searching my heart to see if all is right in the sight of my Master. The world no longer has any charms for me.

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free.

"As by the light of opening day,
The stars are all conceal'd;
So earthly pleasures fade away,
When Jesus is reveal'd."

Yours striving for eternal life.

ANGELINE JOHNSON.

Southampton, Ills.

Extracts from Letters.

Sister C. Aldrich writes from Washington, Sauk Co., Wis.: I have often felt as though I would like to speak through the Review, if perchance it might encourage some lonely traveler, that is bound for mount Zion, the city of our God. I often rejoice while reading letters from dear brethren and sisters scattered abroad, and feel like casting in my testimony in favor of the truth which is now going forth to the world. We are truly living in a time of great tribulation, but Christ says, In the world ye shall have tribulation, but be of good cheer, I have overcome the world. And again we read, "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day; for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things that are not seen; for the things that are seen are temporal, but the things which are not seen are eternal." Eternal life beyond this vale of tears is promised us, if faithful. Encouraging thought! animating hope! Is it not enough to stimulate us to action? I want to be cleansed from every stain of sin, that I may be found when Jesus comes without spot or wrinkle.

I rejoice this morning for the hope I have of overcoming. Glorious theme! Glorious thought! that soon, if faithful to the end, we shall sit down with Abraham, Isaac, and Jacob, and all the holy throng that are redeemed by the blood of the Lamb, and Christ himself will come forth and serve us. I feel to cry out, unworthy am I, O Lord! I am nothing but weakness, but in Jehovah there is strength.

Bro. C. Seward writes from Russiaville, Ind.: I would just say that the little flock of Sabbath-keepers in and around Russiaville, are still trying to hold on to the precious faith in these times of peril. We very much desire some one of the messengers to visit us this fall, and teach us more fully the way of salvation. We would be very glad if Bro. and Sr. White would visit us in Indiana.

Bro. P. Martin writes from Dane, Dane Co., Wis.: We are living in trying, sifting times, and I feel to praise the Lord for the light that shines upon his word through his servants and in the Review. We are a little company trying to overcome. It is almost two years since I embraced the Sabbath, which I consider to be truth unmixed. I heard Bro. Miller deliver two of his first sixteen lectures. From that time to the present I have been a believer in the soon coming of our blessed Lord. The signs and evidences in '43 and '44 were plain; but it seems as though they were nothing but a cipher compared with the evidence since that time. The Saviour taught us to know by signs, most of which are already fulfilled, that he is near, even at the door.

A BEAUTIFUL ILLUSTRATION.—It is said of the Icelanders, that they scrupulously observe the usage of reading the sacred Scriptures every morning, the whole family joining in the singing and prayers. When the Iclander awakes, he salutes no person until he has saluted God. He usually hastens to the door, adores there the Author of Nature and Providence, then steps back into the dwelling, saying to his family, "God grant you a good day!" What a beautiful illustration is this of the Christian obligation on the part of households to recognize and worship God!

OBITUARY.

FELL asleep in Jesus, Aug. 20, 1862, sister Coralinn Castle, of Edwards, St. Law. Co., N. Y., aged about twenty-two years. She had been slowly wasting away for months, by that flattering yet fatal disease, consumption. She had loved the whole truth for some years, and it sustained her in her last hours, and caused her to triumph in view of the prize so near at hand. The writer preached a discourse from Job xix, 25-27, to an attentive congregation, after which we laid her by the side of her sister Lucetta, who was laid away in the grave some nineteen months ago.

May the Lord bless and comfort the afflicted mother and brothers, is my prayer.

H. G. BUCK.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 2, 1862.

ANY Seventh-day Adventist wishing employment as a journeyman blacksmith, will please immediately address Palmer and Gurney, Jackson, Mich.

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.

General State Conference at Monterey, Mich., Oct. 4-6, 1862.

TO THE DEAR SAINTS SCATTERED ABROAD: The church in Monterey will esteem it a privilege to entertain all who wish to come to this meeting, and all are cordially invited.

We shall be prepared to provide all with food, but perhaps not all with bedding. It will be therefore advisable for those who can, to bring a supply of quilts, buffalo robes, &c. Those coming from different churches with teams, will come to Bro. John S. Day's, where they will find a committee of arrangements to take care of them. It is hoped that all will be here in season to find a place to stay during the conference, and be ready for the evening meeting at the going down of the sun.

Come, brethren, praying God to revive his people, that we may receive a blessing at this meeting that will be a bright spot in our pilgrimage, and we get new strength to stand amid the perils of these last days.

In behalf of the church,

L. M. JONES, Church 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.

OUR IRON-CLAD FLEET.—The number of iron-plated vessels, including those finished and those in process of construction, for the United States Government, is stated at the present time to amount to 49. Of these, 21 are for the western waters, and 27 for the eastern coast.—*Scientific American*.

APPOINTMENTS.

Providence permitting, there will be a general Conference of Seventh-day Adventists in Avon, Rock Co., Wis., Sept. 27 and 28, 1862. And we hereby extend a cordial invitation to all the churches in Illinois and Wisconsin. We hope all the churches will be represented in the Conference, especially by delegation. Let all who can, come prepared to take care of themselves as far as possible.

Brethren and sisters, these are important times, and require important action. Come, therefore, in the

name of the Lord, and we shall have a refreshing time. As we wish to organize a State Conference, we hope Bro. Waggoner will meet with us. Bro. Berry or Newton will meet you at Freeport the 25th. Any coming on the cars from the north will be met at Brodhead by teams from Avon, Friday afternoon, the 26th. Let there be a general rally.

By order of the church.

ISAAC SANBORN.
WM. S. INGRAHAM.

Providence permitting, I will meet with the church at Little Prairie, Wis., at their next quarterly meeting, Sept. 20 and 21.

ISAAC SANBORN.

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

Battle Creek (monthly meeting) Sabbath, Sept. 6.
Oneida, Sabbath and first-day, Sept. 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.

PROVIDENCE permitting I will meet with the Seventh-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.

BUSINESS DEPARTMENT.

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.

L. Darling 1,00,xxi,12. E. Seward 2,00,xx,4. E. Sanford for E. A. Claffin 0,50,xx,1. Emily Slocum 1,00,xxi,1. A. Tuttle 2,00,xxi,1. L. B. Stowell for R. Harday 1,00,xxii,13. E. Styles 2,00,xx,19. James Harvey 2,00,xxviii,1. Johnson Aldrich 2,00,xxii,1. D. W. Randall 2,00,xxii,13. T. E. Thorp 0,81,xxii,1. P. Martin 2,00,xx,12. W. F. Cole 1,00,xviii,1. Lewis Hackett 2,00,xx,7. Henry C. West 5,00,xxiv,7. Henry C. Crumb for Betsey Crumb 1,00,xxii,14. H. C. Crumb 1,00,xxi,1. N. N. Anway 1,00,xviii,11. O. Hoffer 1,00,xx,1. L. Daigneau for J. Daigneau 1,00,xxii,8. Hiram Abbott 1,00,xxii,1. S. G. Cottrell 2,00,xxi,1. S. A. Bragg for T. Bickle 1,00,xxi,3. D. Howard 2,00,xxii,1. S. Wright 3,00,xxi,1.

Donations to Publishing Association.

Samuel Haskell \$1,00.

Cash Received on Account.

J. Harvey 35c. W. Hornaday 12c. S. N. Haskell \$1,00.

Books Sent by Express.

W. S. Higley jr., \$12,55.

Books Sent By Mail.

N. G. Sanders 10c. S. W. Hickok \$1,12. J. M. Aldrich \$3. M. Singer 15c. T. E. Thorp 19c. H. C. Crumb \$3. Mrs. J. Pooler \$1. O. M. Patten \$1.

Michigan Tent Fund.

FROM THE CHURCHES.—Church at Battle Creek \$12,00, Woodhull \$2,00, Hillsdale \$8,00, Ionia \$5,00, Jackson \$7,00, Tompkins \$10,00, Orange \$4,00, Shelby \$5,00, Parkville \$3,00, Tyrone \$8,00. Milford Church \$5,48.

FROM INDIVIDUALS.—G. G. Dunham \$3,00. L. Kellogg \$1,00. J. P. & M. Munsell \$1,00. S. Canada \$5,00. A. Avery \$4. T. T. Brown 50c.

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.
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Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
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Review of Fillio . A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question,	5	1
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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
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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 . Doubt on the Law Infidelity and Spiritualism—Mark of the Beast.		

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

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" " "	" "	\$1,75.	" 15 "
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" " "	Morocco "	\$2,10.	" 21 "
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The figures set to the following Bound Books include both the price of the Book and the postage.

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